

THE  
TEACHINGS  
OF  
THE REBBE

A Translation and adaptation  
into English of

*Sefer HaMa'amarim 5728*

By

Our Master and Teacher  
The Holy and Godly Tzaddik

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The Lubavitcher Rebbe

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



# Acknowledgements

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

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

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

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

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



# Warning

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Translators

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

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



## Forward

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

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

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

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

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

<sup>12</sup> Maimonides

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>19</sup> Pronounced Jikatiya

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

<sup>21</sup> Nachmanides

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

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



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

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

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

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

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

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

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

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

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

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

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

Another important work, the Mittler Rebbe’s Tract on Prayer (*Kuntres Inyan Tefillah*), has been translated under the title, “Praying with Passion,” along with the Opening Gateway – *Petach HaShaar*

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

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

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

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

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

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

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

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

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

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

11<sup>th</sup> of Nissan, 5785

י"א ניסן שנת תשפ"ה, שנת ונחה עליו רוח יהו"ה רוח חכמה ובינה

The Translators

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

# Discourse 1

“*VeHayah BaYom HaHoo... -  
It shall be on that day...*”

Delivered on the 2<sup>nd</sup> day of Rosh HaShanah, 5728<sup>33</sup>  
By the grace of *HaShem*, blessed is He,

## 1.

The verse states,<sup>34</sup> “It shall be on that day that a great Shofar will blow, and those who are lost in the land of Assyria and those who are cast away in the land of Egypt will come, and they will prostrate themselves to *HaShem*-יהו"ה on the holy mountain in Yerushalayim.” (In the discourse by this title in *Likkutei Torah*),<sup>35</sup> the Alter Rebbe asks about the use of the specific words, “a great Shofar-*Shofar Gadol*-גדול שופר,” and what the superiority of the “great Shofar” is.

We also must understand (as he points out later in the discourse)<sup>36</sup> why the verse states “a great Shofar will blow” without specifying who will blow it. Additionally, the Mittler Rebbe points out<sup>37</sup> that the word “will blow-*Yitake*” (with

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<sup>33</sup> The original discourse was edited by the Rebbe and published as a pamphlet for Rosh HaShanah 5752.

<sup>34</sup> Isaiah 27:13

<sup>35</sup> [*Likkutei Torah*], *Drushim L'Rosh HaShanah* 58a and on; Also see the discourse by this title (with minor variations) in *Ohr HaTorah*, *Devarim* Vol. 5, *Drushei Rosh HaShanah* p. 2,077 and on; Also see the elucidation of this discourse in *Ohr HaTorah*, *Rosh HaShanah* p. 1,405 and on; p. 1,408 and on.

<sup>36</sup> [*Likkutei Torah* *ibid.*] 59d

<sup>37</sup> *Ateret Rosh*, *Shaar Rosh HaShanah*, Ch. 22

the *Komatz*-קמץ vowel under the *Tav*-ת) indicates that it will blow by itself.

The essential point of the explanation (as expounded in the discourses)<sup>38</sup> is that the awakening brought about by the common “Shofar” only affects those who have some degree of closeness to *HaShem*-יהו"ה already. However, to awaken those who “are lost in the land of Assyria and those who are cast away in the land of Egypt” so that they too will be roused to come to Yerushalayim “and prostrate themselves to *HaShem*-יהו"ה,” this comes through the “great Shofar” (*Shofar Gadol*-גדול שופר).

Now, to explain the superiority of the “great Shofar” (*Shofar Gadol*) of the coming future, the discourse first prefaces<sup>39</sup> by explaining the matter of the Shofar of Rosh HaShanah (of our times). That is, through the Jewish people blowing the Shofar, which is a simple cry from the innerness of the heart that transcends the intellect, so to speak in the innerness of the heart of the One Above, this causes His Supernal desire, which transcends Wisdom-*Chochmah*, to be drawn down.

About this the verse states,<sup>40</sup> “The Lord *HaShem*/ God-*Adona*”y *Elohi*”m-יהו"ה אדנ"י will blow with a Shofar.” That is, just as our sounding of the Shofar is a cry from the innerness (*Pnimityut*) of the heart, this likewise is so Above, that the sounding of the Shofar is the matter of drawing down and revealing the innerness (*Pnimityut*).

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<sup>38</sup> Likkutei Torah *ibid.* 60a; Ateret Rosh *ibid.*

<sup>39</sup> Likkutei Torah *ibid.* 58d and on; Ateret Rosh *ibid.*, Ch. 18 and on.

<sup>40</sup> Zachariah 9:14

Now, the difference between the common Shofar and the great Shofar (*Shofar Gadol*) is that the common Shofar is the matter of drawing down and revealing the innerness (*Pnimityut*) of *HaShem*’s יהו"ה Godliness that transcends but relates to the worlds, this being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). In contrast, the great Shofar (*Shofar Gadol*) is the matter of drawing down and revealing the innerness (*Pnimityut*) of His Godliness, which transcends relation to worlds, even transcending His surrounding light (*Sovev Kol Almin*).

This is why about the common Shofar the verse states, “The Lord *HaShem*/God-יהו"ה will blow with a Shofar,” in which “The Lord *HaShem*/God-*Adona*”y *Elohi*”m-יהו"ה” are Divine names, and moreover these Divine names (“The Lord *HaShem*/God-*Adona*”y *Elohi*”m-יהו"ה,” in which the Name *HaShem*-יהו"ה is vowelized as “God-*Elohi*”m-אלהי”m”)<sup>41</sup> are very lofty.<sup>42</sup>

In contrast, about the great Shofar (*Shofar Gadol*) the verse simply states “will blow-*Yitaka*-יתקע” without stating who will blow it. This is because this blowing is a drawing down and revelation of the aspect of the “Concealed of all concealed,” which transcends the Divine names.<sup>43</sup>

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<sup>41</sup> [Also see Shaarei Orach of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).]

<sup>42</sup> See at length in Likkutei Torah, Nitzavim 51c

<sup>43</sup> [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).]

## 2.

Now, to further explain the elevated level of the great Shofar (*Shofar Gadol*), the Tzemach Tzeddek<sup>44</sup> (in his explanation<sup>45</sup> of the discourse entitled “*v’Hayah BaYom HaHoo YiTaka b’Shofar Gadol*” in Likkutei Torah) brings the statement in Likkutei Torah, in the discourse entitled “*Lehavin HaMishnah* – To understand the Mishnah:<sup>46</sup> ‘In regard to a festival of Rosh HaShanah that falls on Shabbat, in the Holy Temple they would sound [the Shofar], but not in the rest of the country.’” That is, sounding the Shofar is necessary to awaken the pleasure (*Taanug*) Above in creating the worlds. Thus, since on Shabbat the pleasure (*Taanug*) is there by itself, therefore, when Rosh HaShanah falls on Shabbat, it is not [so]<sup>47</sup> necessary to blow the Shofar.

Now, the reason they would sound the Shofar in the Holy Temple, even when Rosh HaShanah fell out on Shabbat, is because there are several levels in pleasure and the level of pleasure (*Taanug*) drawn down by sounding the Shofar in the Holy Temple is even higher than the pleasure (*Taanug*) of

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<sup>44</sup> His birthday being on the eve of Rosh HaShanah, as he was born on the 29<sup>th</sup> day of Elul 5549 (See HaYom Yom 29<sup>th</sup> of Elul and elsewhere).

<sup>45</sup> [Ohr HaTorah] Rosh HaShanah p. 1,405 and on; Also see p. 1,408 *ibid*.

<sup>46</sup> Talmud Bavli, Rosh HaShanah, beginning of Ch. 4 (29b)

<sup>47</sup> In Likkutei Torah *ibid*. (57b) it states that on Shabbat “the Shofar is unnecessary.” However, in Ohr HaTorah, Rosh HaShanah p. 1,438 [it states], “On Shabbat it is not **so** necessary to blow the Shofar.” To elucidate, based on this it is understood that even when Rosh HaShanah falls out on Shabbat, there is the *mitzvah* of sounding the Shofar, only that it is not in effect to the same degree as Rosh HaShanah that falls out during the mundane days of the week. (This is because Shabbat does not require the sounding of the Shofar to such an extent). It is for this reason that it is pushed off lest someone come to carry it four cubits in a public domain.



Shabbat. This is because the pleasure (*Taanug*) of Shabbat is from the externality (*Chitzoniyut*) of the Crown-*Keter*, which is the root of the emanations. In contrast, the pleasure (*Taanug*) drawn down by sounding the Shofar in the Holy Temple, was from the innerness (*Pnimityut*) of the Crown-*Keter*, this being the lowest aspect of the Emanator.<sup>48</sup>

The Tzemach Tzedek adds that even this pleasure (*Taanug*) from the lowest aspect of the Emanator, has several levels, and that the pleasure (*Taanug*) drawn down through sounding the Shofar in the first Holy Temple was higher than the pleasure (*Taanug*) drawn down through sounding the Shofar in the second Holy Temple.

Moreover, in the first Holy Temple itself, the Shofar sounded on Yom HaKippurim of a Jubilee year (*Yovel*) [in that the *mitzvah* of the Jubilee was only in effect in the first Holy Temple]<sup>49</sup> was higher than the Shofar of Rosh HaShanah. Nevertheless, even about the Shofar of the Jubilee year (*Yovel*) the verse states,<sup>50</sup> “You shall sound a staccato blast (*Teru’ah*) on the Shofar,” [stating “Shofar” simply, meaning] the common Shofar.<sup>51</sup> From this it is understood that the great Shofar (*Shofar Gadol*) even transcends the revelation drawn down through the Shofar of the Jubilee (*Yovel*).

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<sup>48</sup> See Likkutei Torah *ibid.* p. 57d.

<sup>49</sup> See Talmud Bavli, Arachin 32b; Mishneh Torah, Hilchot Shemittah v’Yovel 10:8.

<sup>50</sup> Leviticus 25:9

<sup>51</sup> In Likkutei Torah, beginning of 60c [it states], “The sounding of the Shofar on Rosh HaShanah is the aspect of the regular Shofar... However, on Yom HaKippurim... there is this revelation in the great Shofar (*Shofar Gadol*).” [However], at the conclusion of the matter there he explains that “this is only a radiance of the aspect of the great Shofar (*Shofar Gadol*).”

3.

To add, the great Shofar (*Shofar Gadol*) of the coming future will be even higher than the Shofar at the giving of the Torah. This is because even about the Shofar at the giving the Torah, the verse states,<sup>52</sup> “The voice of the Shofar grew,” [stating “Shofar” simply] meaning the common Shofar. The fact that the verse continues stating, “The voice of the Shofar grew continuously stronger,” is that “**the voice-Kol**-קול” of the Shofar was very strong, “a great **voice**” (*Kol Gadol*-קול גדול).<sup>53</sup> However, about the Shofar itself, from which the voice (*Kol*-קול) issued,<sup>54</sup> the verse does not state that it was the “great Shofar” (*Shofar Gadol*-שופר גדול). From this it is understood that the great Shofar (*Shofar Gadol*) of the coming future will even transcend the Shofar of the giving of the Torah.

This is as stated in Pirkei d’Rabbi Eliezer<sup>55</sup> about the two horns of the ram of Yitzchak, that it was the sound of the left horn that was heard on Mount Sinai, about which the verse states, “The voice of the Shofar grew.” In contrast, the right horn, which is greater than the left horn, is destined to blow in

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<sup>52</sup> Exodus 19:19

<sup>53</sup> In Ateret Rosh, Shaar Rosh HaShanah, Ch. 21 (22b) he brings the language of the verse (Deuteronomy 5:19), “A great voice (*Kol Gadol*-קול גדול) that was unceasing.” See Zohar II 81b that the “great voice (*Kol Gadol*-קול גדול) that was unceasing” refers to the voice of the Shofar.

<sup>54</sup> It can be suggested that the “great voice” (*Kol Gadol*) is the revelation whereas the Shofar is the essence from which the revelation is drawn forth. This is as stated in Zohar *ibid.*, “The place from which the voice comes forth is called ‘*Shofar*.’” It is for this reason that in the coming future there will be the “great **Shofar**,” in that there will then be the revelation of the Essence (*Etzem*) that transcends revelation (*Gilyu*).

<sup>55</sup> [Pirkei d’Rabbi Eliezer] Ch. 31

the coming future, as the verse states, “It shall be on that day that a great Shofar will blow.”

The reason that the Shofar of the giving of the Torah was the common Shofar, whereas the Shofar of the coming future will be the great Shofar (*Shofar Gadol*), is explained by the Mittler Rebbe.<sup>56</sup> That is, at the giving of the Torah they were all in a state of closeness to *HaShem*’s יהו"ה Godliness (even before hearing the voice of the Shofar). They therefore could even be roused through the common Shofar. However, to awaken those “who are lost” and “cast away,” this specifically comes through the great Shofar.

With the above in mind, he explains why the verse states, “a great Shofar will blow,” in which the word “will blow-*Yitaka*-תקע” (with the *Komatz*-קמץ vowel under the *Tav*-ת) indicates that it will blow by itself, in that the revelation of the great Shofar (*Shofar Gadol*) to rouse those “who are lost” and “cast away” will be by itself, without any awakening from below at all.<sup>57</sup>

#### 4.

Now, in the beginning of the discourse,<sup>58</sup> (after pointing out the precise wording of the verse, “It shall be on that day that a great Shofar will blow”) it is explained that the fact that on

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<sup>56</sup> Ateret Rosh *ibid.*, Ch. 22.

<sup>57</sup> This is as stated in Ateret Rosh there at the beginning of the chapter and at its end (“without an arousal from below **altogether**”).

<sup>58</sup> Likkutei Torah, Rosh HaShanah 58a-b; Also see Ateret Rosh *ibid.* Ch. 10 (9b).

Rosh HaShanah we say,<sup>59</sup> “This day is the beginning of Your works,” is because on every Rosh HaShanah the worlds are brought into being anew, as happened at first.

The reason we say, “a remembrance of the first day,” (indicating that Rosh HaShanah is just a remembrance of the first day) is because in the beginning of the creation, the desire (*Ratzon*) and pleasure (*Taanug*) in creating the worlds came by itself, in that “He desires kindness.”<sup>60</sup> However, now it depends on our arousal from below.

He explains<sup>61</sup> that serving *HaShem*-יהו"ה, blessed is He, (the arousal from below) causes a drawing down of His desire and pleasure in creating the worlds, as in the teaching of our sages, of blessed memory,<sup>62</sup> “Say before Me verses of Kingship...verses of Remembrance... and with what? With the Shofar.”

The reason that presently the drawing down comes through our efforts,<sup>63</sup> is because (presently) the drawing down comes by way of the Jewish people serving *HaShem*-יהו"ה, blessed is He. This is because the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Thus, the desire and the pleasure presently drawn down are much **higher** than the desire and pleasure drawn down by themselves

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<sup>59</sup> In the Musaf liturgy of Rosh HaShanah.

<sup>60</sup> Micah 7:18

<sup>61</sup> Likkutei Torah *ibid.* 58b and on; Ateret Rosh *ibid.* Ch. 11 and on.

<sup>62</sup> Talmud Bavli, Rosh HaShanah 16a; 34b

<sup>63</sup> See Ateret Rosh *ibid.* Ch. 12 (12a); Also see Torat Menachem, Sefer HaMaamarim Tishrei p. 17 and on; p. 29 and on; p. 41 and on.

(as they were in the beginning of creation, before the creation of man).

Now, based on the above, this must be better understood. This is because the Shofar of the One Above (this being the innerness (*Pnimityut*) of His Supernal desire),<sup>64</sup> which presently is drawn down, is the common “Shofar” drawn down through our toil. In contrast, the Shofar of the coming future is the “great Shofar” (*Shofar Gadol*) that is drawn down by itself, without any arousal from below at all.

Now, in the discourse<sup>65</sup> he explains that the reason that the blowing of the great Shofar (*Shofar HaGadol*) in the coming future is similar to the present Shofar of Rosh HaShanah, is because in the coming future the *mitzvot* will not be abrogated, [except that the Shofar will then be on a higher level, the “**great Shofar**” (*Shofar Gadol*)].

It can be said that the source for this, (that the great Shofar (*Shofar Gadol*) relates to the sounding of the Shofar on Rosh HaShanah), is the statement in Talmud,<sup>66</sup> that the reasoning of the sage whose opinion is that [the Jewish people] are destined to be redeemed in the month of Tishrei, is because “he derives [an equation between one mention of the word] ‘*Shofar*’ [and another mention of the word] ‘*Shofar*.’ That is, it is written here,<sup>67</sup> ‘Blow the *Shofar* at the New Moon,’ and it is written there,<sup>68</sup> ‘It shall be on that day that a great Shofar will blow.’”

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<sup>64</sup> See Ch. 1 [of this discourse].

<sup>65</sup> Likkutei Torah ibid. p. 59b and on.

<sup>66</sup> Talmud Bavli, Rosh HaShanah 11b

<sup>67</sup> Psalms 81:4

<sup>68</sup> [Isaiah 27:3]

With the above in mind, we must better understand what was cited in the discourses before, that the meaning of “will blow-*Yitaka*-תקע” (with the *Komatz*-קמץ vowel under the *Tav*-ת) about the great Shofar (*Shofar Gadol*) is that it will blow by itself, without any arousal from below at all, given that one of the primary matters of Rosh HaShanah is our toil below.

[As explained in various places,<sup>69</sup> the reason that Rosh HaShanah is on the 1<sup>st</sup> of Tishrei, even though the world was created on the 25<sup>th</sup> of Elul,<sup>70</sup> whereas the 1<sup>st</sup> of Tishrei is the sixth day of the act of creation, is because on this day man was created.] However, since the matter of “a great Shofar will blow” is equated to “Blow the *Shofar* at the New Moon” which refers to Rosh HaShanah (in Tishrei),<sup>71</sup> at first glance, it would have been fitting for this to be drawn down through our toil. However, even so, it is explained in the discourses that the meaning of [the word] “will blow-*Yitaka*-תקע” is that it will blow by itself, **without** any arousal from below at all!

We also must understand that being that all matters in Torah (which is of the same root as the word “instruction-*Hora'ah*-הוראה”) are instructional to our work in serving *HaShem*-יהו"ה, blessed is He, this being so, since the “great

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<sup>69</sup> See Torat Menachem, Sefer HaMaamarim Tishrei p. 41 and on and the citations there.

<sup>70</sup> Midrash Vayikra Rabba 29:1 and elsewhere – see the citations in Torat Menachem *ibid.* note 7.

<sup>71</sup> See Sefer HaMaamarim 5654 p. 138 (and similarly, Ohr HaTorah, Bo p. 260), that the reason for the opinion that is of the position that “they are destined to be redeemed in Tishrei” is because Tishrei is “a time of awakening and repentance (*Teshuvah*) from below.” This requires explanation, for the derivation that they are destined to be redeemed in Tishrei (since Tishrei is from below) is from the verse “a great Shofar will be blown” (which is the derivation of the relationship between “Shofar” [in the one verse] and “Shofar” [in the other verse]), wherein the meaning of “will be blown-*Yitaka*-תקע” is that it will be blown in and of itself.

Shofar will blow” from Above without **any** arousal from below, what instruction can we learn from this about our serving Him?

5.

This may be understood according to the explanation in the discourses of the Rebbe Maharash,<sup>72</sup> that the reason that one side of the Shofar is narrow and the other side is broad, stems from the verse,<sup>73</sup> “From the straits I called *Ya”H-ה*”, *Ya”H-ה*” answered me with broadness.” That is, just as it is of the sound of the Shofar, that specifically by emerging from the narrow side, it then broadens and spreads out from its broad side, the same is so spiritually, that specifically through the cry from the straits and constraints, “From the straits I called *Ya”H-ה*”, thereby, “*Ya”H-ה*” answered me with broadness.”

He explains that about this our sages, of blessed memory, stated,<sup>74</sup> “Any year that is poor at its beginning will be made rich at its end.” The meaning of “poor at its beginning,” [in that,<sup>75</sup> “On Rosh HaShanah the Jewish people **make** themselves poor, speaking in a way of supplication and prayer, as in the verse,<sup>76</sup> ‘A pauper speaks entreatingly’”] is that the calling is from the straits. Through this “it is made rich,” in that, *Ya”H-ה*” answered me with broadness.”

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<sup>72</sup> See Sefer HaMaamarim 5627 p. 401; p. 398

<sup>73</sup> Psalms 118:5; See Zohar II 60a

<sup>74</sup> Talmud Bavli, Rosh HaShanah 16b

<sup>75</sup> Rashi to Talmud Bavli, Rosh HaShanah [16b] *ibid.*

<sup>76</sup> Proverbs 18:23

In the discourse of the Rebbe Maharash mentioned above,<sup>77</sup> he explains the superiority of the prayer of the pauper over the prayer of the wealthy in this way. It can be said that the superiority of the prayer of the pauper is in two matters.

[The first] has to do with the prayer itself. This is like the Baal Shem Tov's teaching<sup>78</sup> on the verse,<sup>79</sup> "The prayer of the pauper when he swoons, and pours his speech before *HaShem*-יהו"ה," that the prayer of the pauper is that it is "before *HaShem*-יהו"ה" that he "pours his speech." [Secondly], the prayer of the pauper is more readily accepted [than the prayer of the wealthy]. There also is an additional matter, that even in the pleasure that one has from the bestowal drawn to him through his prayer, the pleasure of the pauper is much greater, as in the teaching of the Rav, the Maggid of Mezhritch brought in the above-mentioned discourse.<sup>80</sup>

With the above in mind, we can explain the relationship between "a great Shofar will blow" and Rosh HaShanah. This is because the reason that in the coming future "a great Shofar will blow" to rouse those "who are lost" and "cast away," is because those "who are lost" and "cast away" are in the ultimate state of constraints, and this is roused and drawn down through the sounding of the great Shofar (*Shofar Gadol*) (this being the drawing down of the "Concealed of all concealed" (*Steema d'Kol Steemeen*)), the ultimate broadness.

This then, is the relationship between the sounding of the great Shofar (*Shofar Gadol*) and Rosh HaShanah ("sound

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<sup>77</sup> Sefer HaMaamarim 5627 p. 399 and on.

<sup>78</sup> Keter Shem Tov (Kehot) Section 96 (13c).

<sup>79</sup> Psalms 102:1

<sup>80</sup> Sefer HaMaamarim ibid. p. 406 and on.



the Shofar at the New Moon”). This is because through the matter of Rosh HaShanah being “poor at its beginning” (“From the beginning of the year-*MeReishit HaShanah*-מרשיית השנה-<sup>81</sup> spelled missing the letter *Aleph*-א [to also mean “from the poverty of the year-*MeReishit HaShanah*-מרשיית השנה) the year is thereby caused to be wealthy.

## 6.

Now, it can be said that through the sounding of the great Shofar (*Shofar Gadol*) to awaken “those who are lost in the land of Assyria and those who are cast away in the land of Egypt,” elevation is also caused in the land of Assyria and in the land of Egypt. This is because *HaShem*’s-יהו"ה Supernal intention in exiling the Jewish people to the land of Assyria and the land of Egypt to the point of being “lost” and “cast away,” is that through the constraint of the exile, especially such a constraint, that because of the exile they come to be “lost” and “cast away,” there is an awakening and drawing down of the great Shofar (*Shofar Gadol*), by which the Jewish people ascend to a much higher level than they were before their exile. Therefore, upon the sounding of the great Shofar (*Shofar Gadol*) *HaShem*’s-יהו"ה Supernal intention for which the land of Assyria and the land of Egypt were created will be fulfilled, and they too will ascend.

Based on this, we can add an additional matter in the relationship between the sounding of the great Shofar (*Shofar Gadol*) and Rosh HaShanah. For, there are two matters on Rosh

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<sup>81</sup> Deuteronomy 11:12; See Talmud Bavli, Rosh HaShanah ibid.

HaShanah; it is the day that man was created, and through this there also is an elevation in the creation at large (as will be explained).

The explanation is as the Rebbe Rashab, whose soul is in Eden, stated in the discourses by the title, “*Zeh HaYom Techilat Ma’asecha, Zikharon L’Yom Rishon.*”<sup>82</sup> Namely, that we must understand this, being that Rosh HaShanah (“This day”) is on the 1<sup>st</sup> of Tishrei, which is the sixth day of the act of creation, and this being so, how is it “a remembrance of the first day”?

He explains<sup>83</sup> that the desire to create the world is the externality (*Chitzoniyut*) of *HaShem’s* יהו"ה Supernal desire, whereas His inner (*Pnimityut*) desire is for the Jewish people. These two matters, in their corresponding times of the year, are the 25<sup>th</sup> of Elul and Rosh HaShanah. That is, the 25<sup>th</sup> of Elul, on which the world was created, is the externality (*Chitzoniyut*) of *HaShem’s* יהו"ה Supernal desire, whereas Rosh HaShanah (the 1<sup>st</sup> of Tishrei) on which man (*Adam*-אדם) was created, [about which it states], “You are called ‘man-*Adam*-אדם,’”<sup>84</sup> is *HaShem’s* יהו"ה inner (*Pnimityut*) Supernal desire.

This then, is the meaning of “this day is the beginning of Your works, a remembrance of the first day.” This is because on Rosh HaShanah there are two matters.<sup>85</sup> The primary matter

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<sup>82</sup> Of the year 5673 (printed in *Hemshech* 5672 Vol. 1 p. 127) and 5676 (printed in *Hemshech* [5672] *ibid.* Vol. 2 p. 1,140).

<sup>83</sup> *Hemshech* 5672 Vol. 1, p. 134; Similarly see Vol. 2 p. 1,146

<sup>84</sup> Talmud Bavli, Yevamot 61a

<sup>85</sup> Also see the discourse entitled “*Yivchar Lanu*” of the 2<sup>nd</sup> day of Rosh HaShanah 5723, Ch. 6 (Torat Menachem, Sefer HaMaamarim Tishrei p. 5); However, the explanation there is that “the beginning of Your works” refers to **man**, whereas “a remembrance to the first day” refers to the general totality of creation. In *Hemshech* 5672 *ibid.* it states that “the beginning of Your works” also refers to the

of Rosh HaShanah is that it is “the beginning of Your works,” this being the drawing down of the Essential Self of the limitless light of the Unlimited One through man’s toil (which transcends the desire for worlds). There also is another matter on Rosh HaShanah, in that it is “a remembrance of the first day,” in that the drawing down of the Essential Self of the limitless light of the Unlimited One is also drawn into the desire for the creation of the worlds, and thereby into the worlds.<sup>86</sup>

Based on this, the relationship between the “great Shofar will blow” and Rosh HaShanah is in the two matters within it. That is, the drawing down of the revelation of the great Shofar (*Shofar Gadol*) to the Jewish people, relates to “the beginning of Your works,” and the elevation brought through this to the land of Assyria and the land of Egypt, relates to “a remembrance of the first day.”

## 7.

Now, according to what was cited before (in chapter five) from the discourse of the Rebbe Maharash, that the

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drawing forth in **the world** (the drawing forth of the desire **for Kingship**), and that the “remembrance to the first day” is that “through the desire for Kingship there is a drawing forth of the desire for the worlds that they be in a state of the revelation of light.” See the next note.

<sup>86</sup> For, as the worlds stem from the inner aspect (*Pnimiyut*) of the Supernal desire, their substance matter is not **worlds**, but rather that it is through them that there is the fulfillment of the Supernal desire (which transcends the desire for the worlds). The fact that their substance matter is that they are worlds, is because their existence is brought forth from the desire to create worlds (due to the fact that “He desires kindness”). However, through the desire for worlds being drawn forth from the inner aspect (*Pnimiyut*) of the Supernal desire (see the prior note), the drawing forth of the limitless light of the Unlimited One is (also) within the worlds whose substance matter is that they are world[s].

“narrowness” of the Shofar is the matter of “a year that is poor at its beginning,” and the matter of being “poor at its beginning” is that on Rosh HaShanah the Jewish people **make** themselves poor, it thus is understood that the constraint by which there is the drawing down of the broadness is also when the constraint stems from one’s self-nullification (*Bittul*). That is, his service of *HaShem*-יהו"ה, blessed is He, is whole and perfect, except that because he is nullified (*Bittul*), he feels himself as being in a state of constraint. That is, even this constraint brings about the drawing down of the broadness.

The same is so of the revelation of the great Shofar (*Shofar Gadol*) that is awakened and drawn down through the constraint of those “who are lost” and “cast away.” That is, even when one’s service of *HaShem*-יהו"ה, blessed is He, is whole and perfect, but he contemplates that compared to the exaltedness of the limitless light of the Unlimited One, even true service of Him is considered a sin,<sup>87</sup> he therefore feels “lost” and “cast away,” thus awakening and drawing down the revelation of the great Shofar (*Shofar Gadol*).

It can be said that even then, (when the drawing down of the revelation of the great Shofar (*Shofar Gadol*) is because of his self-nullification (*Bittul*)), the word “will blow-*Yitakav*” (with the *Komatz*-קמץ vowel under the *Tav*-ת) applies, meaning that it will blow by itself. For, when he makes himself poor and impoverished - the matter of a pauper being one who has nothing at all of his own, and everything he receives is given to him by way of charity - he thus recognizes and senses that

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<sup>87</sup> Sefer HaMaamarim 5659 p. 64; Also see Sefer HaMaamarim 5651 p. 75 and on; p. 212 and on.

through his service of *HaShem*-יהו"ה, blessed is He, there is a drawing down of revelation, not because of his own greatness (and ability to draw it down), but because of the kindness of the Holy One, blessed is He,<sup>88</sup> such that it “will blow-*Yitaka*-יתקע” by itself, as if the drawing down is completely without any arousal from below.

To add based on what his honorable holiness, my father-in-law, the Rebbe states (in the discourse entitled “*v’Hayah BaYom HaHoo Yitaka b’Shofar Gadol*”)<sup>89</sup> that the great Shofar (*Shofar Gadol*) awakens the essential point of Jewishness in each and every Jew, it is understood that the fact that every Jew (including those who are “lost” and “cast away”) desires to leave the exile and go to Yerushalayim and prostrate before *HaShem*-יהו"ה, that through the revelation of the great Shofar (*Shofar Gadol*) there will be an awakening of the true desire<sup>90</sup> of the Jewish people.

This itself is the difference between the redemption from Egypt and the coming redemption. For, in the redemption from Egypt, the desire of the Jewish people to depart from the impurity of Egypt and to adhere to Him, blessed is He,<sup>91</sup> was because of the revelation from Above,<sup>92</sup> [as in the verse],<sup>93</sup>

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<sup>88</sup> The fact that the drawing forth is brought about through his efforts – this too is a kindness of the Holy One, blessed is He, so that the drawing forth not be “bread of shame.”

<sup>89</sup> Printed in “*HaKriyah v’HaKedushah*,” Tishrei 5703 and in *Sefer HaMaamarim Yiddish* p. 78 and on.

<sup>90</sup> See *Mishneh Torah* of the Rambam, *Hilchot Geirushin*, end of Ch. 2.

<sup>91</sup> As per the language of the Alter Rebbe in *Tanya*, Ch. 31 (40b)

<sup>92</sup> It is for this reason that their departure from Egypt was in a manner in which “the people fled” (*Tanya* *ibid.*; *Likkutei Torah*, *Vayikra* 3a).

<sup>93</sup> *Song of Songs* 1:4; See *Ohr HaTorah*, *Shir HaShirim* to the verse (p. 59; 75), and elsewhere.

“Draw me.” In contrast, in the coming redemption the desire to leave the exile and come to Yerushalayim will be the desire of the Jewish people, and the revelation from Above (the great Shofar – *Shofar Gadol*) will only be the cause through which the desire of the Jewish people will be revealed. However, the effort will be of themselves – this being the element of superiority of Rosh HaShanah, **man’s** labor.<sup>94</sup>

It is only that in those “who are lost” and “cast away” in the literal sense, the superiority of man’s labor comes **after** the revelation of the great Shofar (*Shofar Gadol*) through which there is the arousal of the true desire of man. However, **the drawing forth** of the revelation of the great Shofar (*Shofar Gadol*) stems from Above. However, another way [of explaining the meaning of] the “great Shofar will blow,” is that the drawing down of the revelation of the great Shofar (*Shofar Gadol*) is through toil, as explained before.

## 8.

This then, is the meaning of [the verse], “It shall be on that day that a great Shofar will blow.” Namely, that the instruction [derived] from the fact that “It shall be on that day that a great Shofar will blow,” meaning that it will blow by itself, is that at the end of the time of the exile, at which time all that remains are a few moments before “that day” on which “the great Shofar will blow,” [and moreover, in regard to several matters, the matter of “the great Shofar will blow,” has already

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<sup>94</sup> This answers the question pointed out in note 36 [in the original discourse; see the note in Ch. 4 that “requires explanation”].

begun, as understood from the above-mentioned discourse of his honorable holiness, my father-in-law, the Rebbe,<sup>95</sup> especially considering that from the time the discourse was written until now several years have passed, and how much more so considering that in the recent past we have openly seen many people who were in a state of being “lost” and “cast away,” may the Merciful One save us, who have awakened in repentance through the sounding of the great Shofar (*Shofar Gadol*),<sup>96</sup> that the work must be done with self-nullification (*Bittul*) and the recognition that all matters that came about through his efforts, both in regard to himself, as well as in regard to his fellow, are not because of his own qualities, but because of the granting of empowerment from Above.

To point out, this sense does not cause a weakening in his work, but on the contrary, through this he does his work with greater strength. For, when his work is connected to his own existence, it then is done in a limited and measured way. Moreover, even when he does his work “with all your more” (*Bechol Me’odecha*-בכל מאדך), it [only] is with “all **your** more” (*Me’od Shelcha*-שלך).<sup>97</sup> However, through sensing that all matters brought about through his work are not because of his own powers, but because if *HaShem*’s יהו"ה Godliness, he thereby leaves his own existence and limitations, and his work transcends measure and limitations thereby.<sup>98</sup>

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<sup>95</sup> See at length in the (2<sup>nd</sup>) Sichah talk of Shabbat Parshat Bereishit of this year (5728)

<sup>96</sup> [To point out, this discourse was said after the awakening that followed the six-day war. (Note from the original printer.)]

<sup>97</sup> See Torah Ohr, Mikeitz 39d; Sefer HaMitzvot of the Tzemach Tzedek 123b and elsewhere.

<sup>98</sup> Similarly see Torat Menachem, Sefer HaMaamarim Adar p. 100.

Now, it is explained in the discourse entitled “*v’Hayah BaYom HaHoo Yitaka b’Shofar Gadol*,”<sup>99</sup> about the matter of the Shofar of Rosh HaShanah, that although the primary drawing down is through the cry of the innerness (*Pnimityut*) of the heart, there nevertheless must also be the sounding of the physical Shofar, specifically. This is because action (*Asiyah*) is paramount, and moreover, it is so that the revelation of the innerness (*Pnimityut*) of *HaShem*’s יהו"ה Supernal desire [this being the aspect of the Shofar of the One Above]<sup>100</sup> will be drawn down below, into physicality.

From this it is understood that the same is so of the sounding of the great Shofar (*Shofar Gadol*) “on that day,” that matters as they have been until now are insufficient, and the sounding of the great Shofar (*Shofar Gadol*) must be in a way that every Jew, including those who “are lost” and “cast away,” should “come and prostrate themselves to *HaShem* יהו"ה on the holy mountain in Yerushalayim” - Yerushalayim in the literal sense - through our righteous Moshiach, may he lead us upright to our land, speedily and in our times, in the most literal sense!

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<sup>99</sup> Likkutei Torah, Rosh HaShanah 59d

<sup>100</sup> See Ch. 1 [of this discourse].



## Discourse 2

“*VeHayah BaYom HaHoo... -  
It shall be on that day...*”

Delivered on Shabbat Parshat Ha'azinu,  
Shabbat Teshuvah, 5728<sup>101</sup>  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>102</sup> “It shall be on that day that a great Shofar will blow and those who are lost in the land of Assyria and those who are cast away in the land of Egypt will come, and they will prostrate themselves to *HaShem*-יהו"ה on the holy mountain in Yerushalayim.”

It was explained in the previous discourse<sup>103</sup> that the matter of the “great Shofar” (*Shofar Gadol*) is a much greater arousal coming from Above, by which an awakening is caused even in “those who are lost in the land of Assyria and those who are cast away in the land of Egypt,” (for whom a regular awakening is not enough and a much greater awakening is necessary) so that they will come “and prostrate themselves to *HaShem*-יהו"ה.”

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<sup>101</sup> This discourse is a continuation of the first discourse of the 2<sup>nd</sup> day of Rosh HaShanah of this year by this title, Discourse 2 (Sefer HaMaamarim 5728 p. 3 and on; Torat Menachem, Sefer HaMaamarim Tishrei p. 10 and on).

<sup>102</sup> Isaiah 27:13

<sup>103</sup> In the discourse of the 2<sup>nd</sup> day of Rosh HaShanah, Discourse 1, Ch. 1.

It was explained<sup>104</sup> that the “great Shofar” (*Shofar Gadol*) of the coming future is much higher than all other aspects of the Shofar. For, as known, there are several aspects and levels in the matter of the Shofar. For example, the Shofar outside the Holy Temple is not comparable to the Shofar inside the Holy temple, and in the Holy Temple itself, the Shofar of the second Holy Temple is not comparable to the Shofar of the first Holy Temple. This is why there are differences in [the law] regarding the sounding of the Shofar when Rosh HaShanah falls out on Shabbat, as explained in the discourses<sup>105</sup> [on the Mishnah]:<sup>106</sup> “About the festival of Rosh HaShanah that falls on Shabbat.”

However, all the above-mentioned aspects are in regard to the various levels of the common Shofar, whereas the “great Shofar” (*Shofar Gadol*) is even higher than the Shofar of the first Holy Temple, and even higher than the Shofar at the giving of the Torah, whereupon it only was that “the **voice** of the Shofar grew continuously stronger”<sup>107</sup> and was ““a great voice” (*Kol Gadol*-קול גדול) and an unceasing voice,”<sup>108</sup> nevertheless, the Shofar itself was the common “Shofar.” In contrast, in the coming future, even the Shofar itself will be the “great Shofar” (*Shofar Gadol*-שופר גדול).

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<sup>104</sup> In the discourse of the 2<sup>nd</sup> day of Rosh HaShanah, Discourse 1, Ch. 3.

<sup>105</sup> See Likkutei Torah, Drushei Rosh HaShanah 57c and on and elsewhere.

<sup>106</sup> Talmud Bavli, Rosh HaShanah, beginning of Ch. 4 (29b)

<sup>107</sup> Exodus 19:16; 19:19

<sup>108</sup> Deuteronomy 5:19; In Ateret Rosh, Shaar Rosh HaShanah, Ch. 21 (22b) he brings the language of the verse, “A great voice (*Kol Gadol*-קול גדול) that was unceasing.” See Zohar II 81b that the “great voice (*Kol Gadol*-קול גדול) that was unceasing” refers to the voice of the Shofar.

## 2.

The explanation is that in general, the Shofar (including the common “Shofar”) is the matter of awakening. This is as Rambam states,<sup>109</sup> “Even though the sounding of the Shofar on Rosh HaShanah is a Torah decree, there is an allusion in it. It is as if [the call of the Shofar] is saying, ‘Awaken you sleepy ones from your sleep, and you who slumber arise. Repent and remember your Creator.’”

[It should be pointed out, that the Rambam writes this (not in the laws of Shofar, but) in the laws of Repentance (*Teshuvah*) to further emphasize that the Shofar is the matter of awakening to repentance (*Teshuvah*).]

This is because by nature, the sound of the Shofar is as the verse states,<sup>110</sup> “Is the Shofar ever sounded in a city and the people do not tremble?” That is, the Shofar causes a trembling that penetrates and affects all the particulars of the “little city, which refers to the body.”<sup>111</sup>

We likewise find this with the Shofar at the giving of the Torah, about which the verse states,<sup>112</sup> “The entire people in the camp trembled.” That is, the voice of the Shofar penetrated and affected the entire people, every single individual of the Jewish people, regardless of his state, standing, and level etc. About this, at the giving of the Torah, the Ingathering of Israel (*Knesset Yisroel*) said to the Holy One, blessed is He, “Draw

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<sup>109</sup> Mishneh Torah, Hilchot Teshuvah 3:4

<sup>110</sup> Amos 3:6; See Tur, Orach Chayim 581

<sup>111</sup> Ecclesiastes 9:14; Talmud Bavli, Nedarim 32b

<sup>112</sup> Exodus 19:16 *ibid*.

me etc.”<sup>113</sup> For, even though only the Godly soul says this, which is why the word “Draw me-*Mashcheini*-משכני” is in the singular,<sup>114</sup> [this being because the exodus from Egypt was in a way that “the people fled,”<sup>115</sup> for as explained in Tanya,<sup>116</sup> the evil in the souls of the Jewish people was still at its full strength etc., since this still was before the work in serving *HaShem*-יהו”ה etc.], nonetheless, in addition to the fact that it was thereby caused for there to be [the continuation of the verse],<sup>117</sup> “after You we will run-*Narutzah*-נרוצה,” in the plural, also referring to the animalistic soul, even before this, when only the Godly soul pleaded “draw me etc.,” this itself was a lofty arousal etc.

This is to such an extent that through it, there subsequently was caused to be the revelation of,<sup>118</sup> “*HaShem*-יהו”ה descended upon Mount Sinai,” and in a way [of revealing] “I am *HaShem*-יהו”ה your God.”<sup>119</sup> That is, at the giving of the Torah there was a drawing down to every single Jew, [“whoever is here and whoever is not here”]<sup>120</sup> of the aspect of *HaShem*-יהו”ה that is in each spark of their soul in a way that it illuminated and was revealed in him, such that it is called after his [own] name, “**your** God-*Elo*”*hecha*-אלהיך,” meaning, “the God that is yours-*Elohi*”*m Shelcha*-שלך,” meaning, “your strength and vitality.”<sup>121</sup> This is why each and every Jew

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<sup>113</sup> Song of Songs 1:4; Midrash Shir HaShirim Rabba 1:3 (1)

<sup>114</sup> See Likkutei Torah, Vayikra 2d

<sup>115</sup> Exodus 14:5

<sup>116</sup> Tanya, Likkutei Amarim, Ch. 31

<sup>117</sup> Song of Songs 1:4 *ibid.*

<sup>118</sup> Exodus 19:20; Deuteronomy 6:5

<sup>119</sup> Exodus 20:2

<sup>120</sup> Deuteronomy 29:14; See Pirkei d’Rabbi Eliezer, Ch. 41; Midrash Shemot Rabba, end of Ch. 28.

<sup>121</sup> See Likkutei Torah *ibid.*

cried out and declared that he wants to receive the Torah. All this was brought about through the awakening caused by the Shofar.

3.

However, all this is not yet enough to awaken repentance (*Teshuvah*) in “those who are lost in the land of Assyria and those who are cast away in the land of Egypt,” who descended lower and became consumed in Assyria and Egypt.

More specifically, they are two kinds.<sup>122</sup> The first are those who “are lost in the land of Assyria.” The name “Assyria-*Ashur*-אשור” refers to the matter of pleasure (*Taanug*), being that it is of the same root [used in the verse],<sup>123</sup> “Leah said, in my good fortune (*b'Oshree*-באשרי), for maidens have deemed me fortunate (*Eeshroonee*-אשרוני), and she named him Asher-Fortunate.” “Those who are lost in the land of Assyria-*Ashur*-אשור-Fortune,” means that because a person pursues worldly pleasures to satisfy his wicked lusts, the spark of Godliness in his soul [the fortune] becomes lost and sunken [in these pursuits].

[This is like the explanation in Chassidic discourses<sup>124</sup> on the teaching of our sages, of blessed memory,<sup>125</sup> “Who is an imbecile? This is one who loses that which he is given.” This comes from the spirit of foolishness (*Ru'ach Shtut*), as our

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<sup>122</sup> See the discourse entitled “*v'Hayah BaYom HaHoo*” in Likkutei Torah, Drushei Rosh HaShanah 60a; Ohr HaTorah, Devarim Vol. 5 p. 2,085.

<sup>123</sup> Genesis 30:13

<sup>124</sup> See Likkutei Torah, Pinchas 76b; Masei 91c

<sup>125</sup> See Talmud Bavli, Chagigah 4a; Talmud Yerushalmi, Gittin 7:1

sages, of blessed memory, taught,<sup>126</sup> “A person does not sin unless a spirit of foolishness (*Ru'ach Shtut*) enters him.” He thereby loses the “whatness-*Ma*”<sup>127</sup> *H*-מה of Wisdom-*Chochmah*-חכמה that is given to him [and all that is left is power-*Ko'ach*-כה without wisdom].

The second kind are those who are cast away in the land of Egypt. The name “Egypt-*Mitzrayim*”<sup>128</sup> מצרים, is of the root “constraint-*Meitzar*” מיצר. That is, because of constraint and oppression, they do not have the heart to [attain] knowledge-*Da'at* of *HaShem*-יהו"ה etc.

That is, in the land of “Assyria-*Ashur*”<sup>129</sup> אשור-Fortune” the challenge is wealth, whereas in the land of “Egypt-*Mitzrayim*”<sup>130</sup> מצרים-Constraint” the challenge is poverty. Those who have not withstood the test of wealth are “lost in the land of Assyria-*Ashur*”<sup>131</sup> אשור-Fortune,” and those who have not withstood the test of poverty are “cast away in the land of Egypt-*Mitzrayim*”<sup>132</sup> מצרים-Constraint.”

Now, to awaken them, the common “Shofar” is not enough, not even the Shofar at the giving of the Torah. Rather, the awakening must specifically come by the “Great Shofar” (*Shofar Gadol*), causing the drawing down of the “Great Mercies” (*Rachamim Gedolim*)<sup>127</sup> that transcend the thirteen attributes of mercy which illuminate in the month of Elul (beginning from Rosh Chodesh Elul)<sup>128</sup> and illuminate in an even more revealed way in the ten days of repentance.

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<sup>126</sup> Talmud Bavli, Sotah 3a

<sup>127</sup> See Likkutei Torah *ibid.* p. 59d

<sup>128</sup> See Likkutei Torah, Re'eh 32a and on.

This is also why about the “great Shofar” (*Shofar Gadol*) the verse states, “will blow-*Yitaka*-תִּתְקַע” (simply) without mentioning who will blow.<sup>129</sup> For, although this verse continues from the preceding verse,<sup>130</sup> “It shall be on that day that *HaShem*-יהו"ה will thresh, from the surging [Euphrates] River to the Brook of Egypt, and you will be gathered up one by one, O’ children of Israel,” it cannot be said that, “It shall be on that day that a great Shofar will blow,” refers to *HaShem*-יהו"ה mentioned in the first verse. For, if that was so, the verse should have said, “He will blow-*Yiteka*-תִּתְקַע” (with a *Shva*-שׁוּבָא vowel under the *Tav*-ת). However, since it states “will blow-*Yitaka*-תִּתְקַע” (with a *Komatz*-קוּמָץ vowel under the *Tav*-ת), it indicates that it will blow by itself, automatically. It therefore must be said that this blowing is from that which transcends His Name *HaShem*-יהו"ה.

This is like what the verse states about Yom HaKippurim,<sup>131</sup> “For on this day He shall provide atonement for you [to purify you; before *HaShem*-יהו"ה **you shall be purified**]” without specifying who provides the atonement. This is because the atonement is from, “**before** (*Lifnei*-לִפְנֵי) *HaShem*-יהו"ה you shall be purified,” meaning,<sup>132</sup> higher than [His Name] *HaShem*-יהו"ה, this being that which is not grasped in any letter or hint whatsoever.<sup>133</sup>

Now, based on the explanation above, that the “great Shofar” (*Shofar Gadol*) is even higher than the Shofar at the

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<sup>129</sup> See Likkutei Torah ibid. 59d

<sup>130</sup> Isaiah 27:12

<sup>131</sup> Leviticus 16:30

<sup>132</sup> See Likkutei Torah, Acharei 26c

<sup>133</sup> See Zohar III 257b; Likkutei Torah, Pinchas 87b

giving of the Torah, we can say that since the verse states, “will blow-*Yitaka*-תִּקַּע” without mentioning who will blow, “this being that which is not grasped in any letter or any hint whatsoever,” therefore it even transcends the “I-*Anochi*-אֲנֹכִי” said at the giving of the Torah.

This is because even about the “I *Anochi*-אֲנֹכִי” of the giving of the Torah, the Zohar states,<sup>134</sup> that this “I-*Anochi*-אֲנֹכִי, means ‘who I am-*Mi SheAnicho*-מִי שֶׁאֲנִי,’ that is, He who is not hinted in any letter or thorn [of a letter] whatsoever,” nonetheless, [at the very least] it called by the word “I-*Anochi*-אֲנֹכִי.”

In contrast, about the “great Shofar” (*Shofar Gadol*) the verse does not at all state who will blow, not even “I-*Anochi*-אֲנֹכִי.” This is because this blowing comes from His Essential Self and Being, blessed is He, even transcending the aspect of “I-*Anochi*-אֲנֹכִי.”

Now, since the revelation of “the great Shofar will blow” is so great, it even has an effect on those who for various reasons, not dependent on themselves - [but in general because of the evil inclination etc., which is amongst the things that the Holy One, blessed is He, regrets having created, as the verse states,<sup>135</sup> “who I have corrupted,”]<sup>136</sup> - and are in a state and standing of being “lost” and “cast away,” and even those “who are lost,” meaning that they are completely lost, may the Merciful One save us, and how much more so those who are cast away, about whom our sages, of blessed memory, stated,<sup>137</sup>

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<sup>134</sup> See Zohar III 257b; Likkutei Torah, Pinchas 80b

<sup>135</sup> Micah 4:6

<sup>136</sup> Talmud Bavli, Sukkah 52b; Talmud Yerushalmi, Taanit 3:4

<sup>137</sup> Talmud Bavli, Yoma 85b



“He is not granted the opportunity to repent,” they too will come and “prostrate themselves to יהו"ה-*HaShem* on the holy mountain in Yerushalayim,” in which the verse specifies “they will prostrate-*Hishtachavoo*-השתחוו,” referring to inner nullification (*Bittul Pneemee*) to יהו"ה-*HaShem*.<sup>138</sup>

Moreover, about the prostration itself, it will be “on the holy mountain-*Har HaKodesh*-הר הקודש,” meaning,<sup>139</sup> not just a common “mountain-*Har*-הר,” like “Avraham who called it a ‘mountain-*Har*-הר,’”<sup>140</sup> in that love [of יהו"ה-*HaShem*, blessed is He,] is called a “mountain-*Har*-הר,” like a mountain that protrudes from the flat lands, but rather, “on the **holy** mountain-*Har HaKodesh*-הר הקודש,” referring to love of Him coming from nullification of self (*Bittul*) to Him. This is because “Holiness-*Kodesh*-קדש” is the aspect of Wisdom-*Chochmah*.<sup>141</sup>

Moreover, in this itself, (“the holy mountain” is in) “Yerushalayim-ירושלים,” which means “perfect fear-*Yirah Shaleim*-יראה שלם,”<sup>142</sup> this being the perfection of fear (*Shleimut HaYirah*) of יהו"ה-*HaShem*, blessed is He,<sup>143</sup> which transcends (not only the Lower Fear of יהו"ה-*HaShem* (*Yirah Tata'ah*), but) even the Upper Fear (*Yirah Ila'ah*) of Him.

This is because the Upper Fear (*Yirah Ila'ah*) is the aspect of Wisdom-*Chochmah*<sup>144</sup> which is called “the beginning” (*Reishit*-ראשית) since it is the beginning of the

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<sup>138</sup> See Likkutei Torah, Zot HaBrachah 98b

<sup>139</sup> See Likkutei Torah, Drushei Rosh HaShanah 60b

<sup>140</sup> Talmud Bavli, Pesachim 88a

<sup>141</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

<sup>142</sup> Midrash Bereishit Rabba 56:10

<sup>143</sup> See Likkutei Torah, Drushei Rosh HaShanah 60b *ibid*.

<sup>144</sup> See Likkutei Torah, Va'etchanan 8a

chaining down of the worlds (*Hishtalshelut*), and therefore relates to the chaining down of the worlds (*Hishtalshelut*). In contrast, Yerushalayim-ירושלים, which is the perfection of the fear (*Shleimut HaYirah*), even transcends Wisdom-*Chochmah*.

However, we still must understand the general matter of [the verse, “It shall be on that day] that a great Shofar will blow, and those who are lost... and those cast away... will come etc.” For, at first glance, this itself requires explanation. Why did *HaShem*-יהוה, blessed is He, make it such that there are “those who are lost” and “those who are cast away,” that it then becomes necessary to gather them etc., which is why they specifically must be roused by the “great Shofar” (*Shofar Gadol*)?

#### 4.

However, this may be understood based on what was explained before<sup>145</sup> from the discourse of the Rebbe Maharash, said a hundred years ago.<sup>146</sup> That is, in general, Rosh HaShanah must be in a way that it is “poor at its beginning,”<sup>147</sup> in that,<sup>148</sup> “The Jewish people **make** themselves poor on Rosh HaShanah, by speaking words of supplication and prayer (and ask of the Holy One, blessed is He, that He grant them from “His full and

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<sup>145</sup> In the discourse of the 2<sup>nd</sup> day of Rosh HaShanah of this year, 5728, Discourse 1, Ch. 5.

<sup>146</sup> In the discourse entitled “*Tikoo*” 5628 (Sefer HaMaamarim 5627 p. 428 and on).

<sup>147</sup> Talmud Bavli, Rosh HaShanah 16b

<sup>148</sup> Rashi to Talmud Bavli, Rosh HaShanah 16b *ibid*.

open and holy and bountiful hand”)<sup>149</sup> as in the verse,<sup>150</sup> ‘A pauper speaks entreatingly.’” This is because of the superiority of the prayer of the pauper, and through this “its end is made wealthy.”<sup>151</sup>

This is like the verse,<sup>152</sup> “From the straits I called *Ya”H-ה”ה*, *Ya”H-ה”ה* answered me with broadness.” That is, it specifically is through calling out from the constraint, that He “answered me with broadness,” comes to be. This is like the voice of the Shofar, which emerges from the constraint at its narrow side, and specifically through this, its voice broadens and spreads out from its wide end.<sup>153</sup>

This is as explained at length in the above-mentioned discourse on the greatness of the prayer of the pauper. For, as known, there is the prayer of the pauper and there is the prayer of the wealthy, these being the difference between the prayer of Moshe (*Tefillah L’Mosheh*) and the prayer of Dovid (*Tefillah L’Dovid*).

That is, the prayer of Moshe<sup>154</sup> is the prayer of the wealthy, whereas the prayer of Dovid is the prayer of the pauper, as the verse states,<sup>155</sup> “A prayer of Dovid: *HaShem-ה”ה*, incline Your ear, answer me, for I am poor and destitute.” About this the verse states,<sup>156</sup> “The prayer of the pauper when he swoons, and pours his speech before *HaShem-ה”ה*.” As in

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<sup>149</sup> See the third blessing of the Grace after Meals (*Birkhat HaMazon*).

<sup>150</sup> Proverbs 18:23

<sup>151</sup> Talmud Bavli, Rosh HaShanah 16b *ibid*.

<sup>152</sup> Psalms 118:5; See Zohar II 60a

<sup>153</sup> See Zohar II 60a; Discourse entitled “*Min HaMeitzar*” 5671 and 5697 (Sefer HaMaamarim 5671 p. 1; 5697 p. 153 and on).

<sup>154</sup> Psalms 90:1

<sup>155</sup> Psalms 86:1

<sup>156</sup> Psalms 102:1

the teaching of the Baal Shem Tov,<sup>157</sup> the entire request of the pauper is that “his speech be poured **before** *HaShem*-יהו"ה,” in that he seeks His Godliness.

Now, in Zohar<sup>158</sup> it states that the prayer of Moshe and the prayer of the pauper are equal. However, elsewhere the Zohar states<sup>159</sup> that the prayer of the pauper takes precedence over the prayer of Moshe. The reason is because since the pauper has nothing of his own, he therefore is in the ultimate state of lowliness, and thus can come to the even greater constraint that his heart cries out to *HaShem*-יהו"ה. Therefore, his prayer takes precedence over all other prayers.

This is as stated in Zohar,<sup>160</sup> “When he (the pauper) prays, he opens all the windows of the firmament and all other prayers ascending above are pushed out of the way... as the verse states, ‘The prayer of the pauper when he **causes** to swoon (*Ya'atof*-יעטוף).’ The verse should have stated, ‘when he swoons-*Yit'atef*-יתעטף.’ Why does it state, ‘when he causes to swoon-*Ya'atof*-יעטוף’? Rather, it means that he causes the swooning of all other prayers in the world, which do not ascend until his prayer ascends etc.,” and in the merit of the prayer of the pauper all the other prayers are accepted.

## 5.

Now, the prayer of the pauper (*Tefillah L'Ani*) does not only apply to one who truly is a pauper but also applies to every

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<sup>157</sup> Keter Shem Tov, Section 97 (13c)

<sup>158</sup> Zohar I 168b

<sup>159</sup> Zohar III 195a

<sup>160</sup> Zohar III 195a *ibid.*

single Jew. That is, even the wealthy can come to the level of the prayer of the pauper.

The explanation is as our sages, of blessed memory, stated,<sup>161</sup> “One should not stand in a high place and pray; he should rather stand in a low place and pray, for before the Ever Present One there is no haughtiness, and even though there is no proof of this matter, there is an allusion to it,<sup>162</sup> as the verse states,<sup>163</sup> ‘From the depths I called You *HaShem*-יהו"ה,’ and it is written,<sup>164</sup> ‘The prayer of the pauper when he swoons.’” This proves that the prayer of the pauper applies to every single Jew, including the wealthy.

In other words, even though, in and of himself, he is in a high place, he nonetheless **puts himself** in a lowly place, so that it is “from the depths [that] I called You *HaShem*-יהו"ה,” similar to the prayer of the pauper. As in the explanation of the students of Rabbeinu Yona on the Rif, “The simple meaning of the verse (“From the depths etc.”) is that ‘it is out of oppression and travail that I called You,’ and this is why they stated, ‘there is no proof of the matter,’ and bring the verse, ‘The prayer of the pauper when he swoons,’ which certainly indicates lowliness of spirit etc., in that the prayer of the lowly and impoverished enters before the Ever Present One.”

This is also understood from the words of Dovid in his prayer, stating, “for I am poor and destitute.” Since he was king, he certainly had all manner of physical abundance in the literal sense. However, even so, he said, “for I am poor and

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<sup>161</sup> Talmud Bavli, Brachot 10b

<sup>162</sup> This is as per the version of the text of the Rif.

<sup>163</sup> Psalms 130:1

<sup>164</sup> Psalms 102:1

destitute.” This is because he felt that all that he had was not because of himself, and was certainly not as [expressed in the verse],<sup>165</sup> “My strength and the might of my hand made all this wealth for me.” Rather, he felt that everything he had was given to him from Above, whereas, in and of himself, he was in a state [about which he said, “I am poor and destitute.”

Now as these matters are in their inner aspects, the matter of Dovid is the *Sefirah* of Kingship-*Malchut*, [which in general, is the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), whereas more particularly, is the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*)].

The matter of the *Sefirah* of Kingship-*Malchut* is that it includes all matters of the *Sefirot* above it, and is the root of all matters below it. However, even so, it is in a state of complete nullification (*Bittul*) in that “Kingship-*Malchut* has nothing of her own.”<sup>166</sup>

Now, about the precise wording [of the verse], “For I am poor and destitute,” he not only mentions “poor” (*Ani*-עני), but also mentions “destitute” (*Evyon*-אביון) this being “one who yearns (*Ta’ev*-תאב) for everything.”<sup>167</sup> This can also be understood in the positive sense,<sup>168</sup> that “he yearns for everything,” including the loftiest of things.

However, a person cannot yearn for something unless he relates to it in some way, as in the well-known analogy<sup>169</sup> that it does not apply for a villager to yearn [to marry] the

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<sup>165</sup> Deuteronomy 8:17

<sup>166</sup> Zohar I 181a; 249b; Zohar II 218b

<sup>167</sup> Rashi to Deuteronomy 15:4; Deuteronomy 24:14

<sup>168</sup> Also see Likkutei Sichot Vol. 2, p. 402

<sup>169</sup> Rabbi Avraham Ibn Ezra to Exodus 20:14

princess, since she in no way relates to him. The same is so spiritually, that it does not apply to yearn for something unless one has some knowledge of it, not only intellectual knowledge, but a recognition and feeling for it in his mind, from which there is also a drawing down of feelings for it in his heart, that he yearns for this thing. Thus, since “he yearns for everything,” it is understood that he relates to everything, even the highest of things.

This is also the meaning of the verse,<sup>170</sup> “Your eyes will see and pine for them... but your hand will be powerless.” This [too] can be explained in the positive sense, that even when speaking about the highest matters that one cannot actually attain (“your hand will be powerless”) nevertheless, he relates to them, in that he knows and recognizes them etc. This is why it applies that his “eyes will see and pine for them.”

About this Dovid said, “For I am poor and destitute (*Evyon*-אביון).” For, since he had knowledge and related to all things, including the loftiest of things, he therefore yearned for everything, and at the same time, even after having all that he did in actuality, he was in the ultimate state of lowliness, since he knew that, in and of himself, he had nothing of his own, just as the *Sefirah* of Kingship-*Malchut* “has nothing of her own.”

We also find this in our teacher Moshe. For, although it was previously explained that the prayer of Moshe is the prayer of the wealthy, nonetheless, he too had the matter of the prayer

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<sup>170</sup> Deuteronomy 28:32

of the pauper, this being the prayer of “I implored-*Va’etchanan*-וְאֶתְחַנֵּן,”<sup>171</sup> in which “he pleaded for a freely given gift.”<sup>172</sup>

This was because of the great humility of our teacher Moshe, as the verse states,<sup>173</sup> “Now the man Moshe was exceedingly humble, more than any other person on the face of the earth.” [For, just as he was more elevated than any other person on the face of the earth, in that “he was the choicest of mankind,”<sup>174</sup> he also was the most humble.] Thus, because of his humility he was capable of praying the elevated prayer of the pauper.

This is because poverty is connected to the matter of humility.<sup>175</sup> This is like what we find about Moshiach, about whom the verse states,<sup>176</sup> “A pauper, riding on a donkey,” which Targum translates as “One who is humble.” This is because humility is the aspect of nullification of self (*Bittul*) and lowliness. Thus, through humility one can reach the level of the pauper.

From the above, we can also understand how it is with the prayer of every Jew, that it can have the elevation of the prayer of the pauper. For, even when a person has all that he needs, nevertheless he feels that, in and of himself, he has nothing. This is like what we find in Zohar<sup>177</sup> about Rav

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<sup>171</sup> Deuteronomy 3:23

<sup>172</sup> Rashi to Deuteronomy 3:23 *ibid.*

<sup>173</sup> Numbers 12:3

<sup>174</sup> Pirush HaMishnayot of the Rambam, Sanhedrin, introduction to Perek Chelek (Ch. 10) – Seventh fundamental principle of faith.

<sup>175</sup> Also see Reishit Chochmah, Shaar HaAnavah, beginning of Ch. 1.

<sup>176</sup> Zachariah 9:9

<sup>177</sup> Zohar II 62b; See Maamarei Admor HaZaken 5565 Vol. 2, p. 648; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Tiglachat Metzorah, Ch. 2; Kuntres U’Maayon, Maamar 17, Ch. 1



HaMenunah Sabba,<sup>178</sup> that he would pray for his food even when it was set before him on his table.

That is, besides the fact that though his food was set before him on his table, he did not yearn for it, being that he had no relation to such things (for as explained before, to yearn for something, one must relate to it), on the other hand, when his food was set on his table, at which time there is room for the sense that it is “my strength and the might of my hand that made all this wealth for me,” nevertheless, Rav HaMenunah Sabba felt that even now, he has nothing of his own, to the point of entreating to the Holy One, blessed is He, in his prayers.

## 6.

Now, we can connect this to the verse,<sup>179</sup> “Who is a God like you, who pardons iniquity and overlooks transgression for the **remnant** of His heritage?” About this our sages, of blessed memory, explained,<sup>180</sup> “To the remnant of His heritage, but not to all His heritage, [only] to one who makes himself as a remnant.” As the Rebbe Maharash explains in his discourse of one-hundred years ago,<sup>181</sup> three reasons can be given for this, as he explains there at length.

The explanation is that his being as a remnant is not something that comes from Above, but rather he “makes

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<sup>178</sup> In our edition of Zohar it is said regarding Rav Yeissa Sabba. However, it is cited as it is above in Maamarei Admor HaZaken and in Sefer HaMitzvot of the Tzemach Tzedek *ibid.* In Kuntres U'Maayon it states: Rav Yeiva Sabba.

<sup>179</sup> Micah 7:18 – The Haftorah of Shabbat Shuvah.

<sup>180</sup> Talmud Bavli, Rosh HaShanah 17a and on.

<sup>181</sup> In the discourse entitled “*Mi E”k Kamocha*” 5628 (Sefer HaMaamarim 5627 p. 442 and on).

**himself** as a remnant.” It thus is understood that the novelty here is not when he is a pauper in the literal sense, but specifically when the Holy One, blessed is He, gives him all matters in a way of abundance, but even so, “he makes himself as a remnant,” in a way of nullification of self (*Bittul*) and lowliness. Through doing so, he becomes a receptacle for the drawing down of a revelation of light of the very high level from which He “pardons iniquity etc.”<sup>182</sup>

This is because the prayer of the pauper applies to every single Jew. For, since he makes himself as a remnant and places himself in the state of a pauper (similar to, “The Jewish people make themselves poor on Rosh HaShanah, speaking with supplication and prayer”), his prayers then have the elevated level of “from the straits I called,” by which it comes to be that He “answered me with broadness.”

## 7.

Now, according to what was explained before (in chapter four), that the general matter of Rosh HaShanah is that it is in a way that “it is poor at its beginning,” [and], “from the constraint I called,” through which “it is made rich at its end,” [and] He “answered me with broadness,” as emphasized by the sound of the Shofar, which emerges from the constricted and narrow side, by which it spreads out with broadness on its wide side, we thereby can also understand the verse, “It shall be on that day that a great Shofar will blow, and those who are lost... and those cast away etc.”

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<sup>182</sup> See Sefer HaMaamarim ibid. p. 451.

For, since in the coming future (“on that day”) the highest revelation drawn down through the “great Shofar” (*Shofar Gadol*) will be necessary, which is higher than the revelation of Rosh HaShanah drawn down through the common Shofar, therefore the constraint must also be **more** than the constraint of Rosh HaShanah, which is a regular [constraint].

This then, is the meaning of the constraint of “those who are lost” and “cast away.” That is, this refers to those whose service of *HaShem*-יהו"ה, blessed is He, is in a state of wholeness and perfection, except that they feel themselves and make themselves like those who are “lost” and “cast away.” This stems from contemplating (*Hitbonenut*) that compared to the exaltedness of the limitless light of the Unlimited One, even true service of Him is considered as sin, because of which they are in the ultimate state of constraint. Through this there is the drawing down of the ultimate broadness of the “great Shofar” (*Shofar Gadol*), as explained before at length.<sup>183</sup>

## 8.

The explanation is that as known,<sup>184</sup> on Rosh HaShanah all things revert to their initial state and a new desire for the creation of the worlds must be drawn down, to the point that a new and higher light is drawn down, a supernal light that never

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<sup>183</sup> See the discourse of the 2<sup>nd</sup> day of Rosh HaShanah of this year, 5728, Discourse 1, Ch. 5-7.

<sup>184</sup> See Pri Etz Chayim, Shaar HaKavanot, Shaar Rosh HaShanah; Siddur of the Arizal there, and elsewhere; Also see Likkutei Torah, Ha'azinu 51b, and elsewhere.

before illuminated throughout all the days of the world (as explained in Iggeret HaKodesh).<sup>185</sup>

About this our sages, of blessed memory, stated,<sup>186</sup> “The Holy One, blessed is He, said: Say before Me on Rosh HaShanah verses of Kingship, Remembrances, and *Shofarot*. [Verses of] Kingship, so that you will crown Me as King over you. [Verses of] Remembrance, so that your remembrance will rise before Me for good; and with what? With the Shofar.”

The explanation is that the Holy One, blessed is He, asks the Jewish people to recite verses of Kingship in order to draw down from His essential rulership, “so that you will crown Me as King over you.” That is, there not only should be “His Name is **called** King,”<sup>187</sup> (which only is the spreading down and expression of His exaltedness),<sup>188</sup> Heaven forbid, but there also should be the **revelation** of His rulership and exaltedness, to be King over the Jewish people, and through them, over the whole world, as it states,<sup>189</sup> “Reign over the whole world with Your glory... so that everything that has been made will know that You made it etc.,” such that, “His Kingship rules over all,”<sup>190</sup> even over those for whom the matter of His reign must be by force.<sup>191</sup> The general matter of the [verses of] Kingship (*Malchiyot*) is the drawing down of the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).<sup>192</sup>

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<sup>185</sup> Tanya, Iggeret HaKodesh, Epistle 14

<sup>186</sup> Talmud Bavli, Rosh HaShanah 16a; 34b

<sup>187</sup> See the liturgy of the “*Adon Olam*” at the beginning of the morning prayers.

<sup>188</sup> Sefer HaMaamarim 5669 p. 24

<sup>189</sup> In the Amidah prayer of Rosh HaShanah.

<sup>190</sup> Psalms 103:19; See the Amidah prayer of Rosh HaShanah.

<sup>191</sup> See Likkutei Torah, Rosh HaShanah 55b; 56b and on, and elsewhere.

<sup>192</sup> See *Hemshech* 5666 p. 537 and on; Also see the discourse entitled “*v’Hayah BaYom HaHoo*” *ibid.* (Likkutei Torah *ibid.*, Rosh HaShanah 58b and on; Ohr

The verses of Remembrance (*Zichronot*) are the matter of drawing down the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).<sup>193</sup> This is because remembering (*Zicharon*) applies to something that is distant. That is, relative to the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), the worlds are in a state of distance, as though they literally are as nothing.

This remembrance is brought about specifically by the souls of the Jewish people ("so that your remembrance will rise before Me for good").<sup>194</sup> This is because the souls of the Jewish people are hewn from under the Throne of Glory,<sup>195</sup> and they also have even higher levels etc., such that ultimately the souls of the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is as stated,<sup>196</sup> "He will choose our heritage for us, the pride of Yaakov that He loves always!" That is, it is in them that His Essential Self chooses, blessed is He.

Therefore, the matter of Remembrance (*Zicharon*) is brought about by them, that there should be a drawing down from His light that surrounds and transcends all worlds (*Sovev Kol Almin*) into His light that fills all worlds (*Memaleh Kol Almin*) to be King over the whole earth.

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HaTorah, Devarim Vol. 5, p. 2,080 and on); Discourse entitled "*Zeh HaYom*" 5742 Ch. 8 and on (Torat Menachem, Sefer HaMaamarim Tishrei p. 46 and on).

<sup>193</sup> See the citations in the preceding note.

<sup>194</sup> See *Hemshech* 5672 Vol. 1 p. 408.

<sup>195</sup> Pardes Rimoni, Shaar 16 (Shaar ABY" A) Ch. 3; Etz Chayim, Shaar 46 (Shaar Kiseh HaKavod) Ch. 1, Ch. 4-5; Shaar 47 (Shaar Seder ABY" A) Ch. 5.

<sup>196</sup> Psalms 47:5; See the end of the discourse entitled "*Yivchar Lanu*" 5703.

“And with what? With the Shofar.” That is, to affect a drawing down from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) into His light that fills all worlds (*Memaleh Kol Almin*), there must be a drawing down from that which even transcends His light that surrounds and transcends all worlds (*Sovev Kol Almin*). This is the matter of the Shofar, in that through it there is a drawing down of that which even transcends His light that surrounds all worlds (*Sovev Kol Almin*).<sup>197</sup> As this matter is in the *Sefirot*, this is the *Sefirah* of Understanding-*Binah*.<sup>198</sup>

Moreover, the matter of the Shofar (“And with what? With the Shofar”) is to cause the drawing down to be below. That is, through blowing the Shofar, which specifically is made from the horn of an animal, [about which the verse states],<sup>199</sup> “The spirit of the beast descends below to the earth,” (this being so even of “the **spirit** (*Ru'ach*) of the beast,” and how much more so, of the beast itself), there thereby is caused to be a drawing down all the way below.<sup>200</sup>

However, all the above is the order of things when the world is conducted according to its normal conduct. In such a case, the effect of the Shofar of Rosh HaShanah is to draw down the light of *HaShem*-יהו"ה, blessed is He, that surrounds and

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<sup>197</sup> See *Hemshech* 5666 p. 537 and on; Also see the discourse entitled “*v'Hayah BaYom HaHoo*” *ibid.* (Likkutei Torah *ibid.*, Rosh HaShanah 58b and on; Ohr HaTorah, *Devarim* Vol. 5, p. 2,080 and on); Discourse entitled “*Zeh HaYom*” 5742 Ch. 8 and on (Torat Menachem, *Sefer HaMaamarim Tishrei* p. 46 and on).

<sup>198</sup> See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Eight (*Binah*); *Pri Etz Chayim*, *Shaar HaShofar*, Ch. 1 and on; *Likkutei Torah*, Rosh HaShanah 57b and elsewhere.

<sup>199</sup> See *Ecclesiastes* 3:21

<sup>200</sup> See the discourse entitled “*v'Hayah BaYom HaHoo*” *ibid.* (Likkutei Torah *ibid.* 59b; Ohr HaTorah *ibid.* p. 2,084).

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

However, as we come closer to the time about which the verse states,<sup>201</sup> “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see etc.,” in that even in that which is literally inanimate (*Domem*) there will be the revelation of *HaShem*-יהו"ה Godliness, and beyond this,<sup>202</sup> “the earth will be filled with the knowledge of *HaShem*-יהו"ה as waters cover the ocean floor,” meaning that the earth, which is the aspect of the revealed world (*Alma d'Itgaliya*), will be in a state that “the waters cover the ocean floor,” like the concealed world (*Alma d'Itkasiya*), in that there will be<sup>203</sup> the drawing down of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) to be in a state of actual revelation, (at which time an even higher aspect will be drawn to become His surround transcendent light (*Sovev*)).

At that time even the Shofar will be on a higher level than the common “Shofar” of Rosh HaShanah. This is the matter of the “great Shofar” (*Shofar Gadol*), by which there will be a drawing down of that which is even higher than the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). For, even when it comes to the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*), though it is not manifest and grasped in the worlds, nonetheless, since it surrounds and hovers over the worlds, it therefore is in the category of “worlds.” In contrast,

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<sup>201</sup> Isaiah 40:5

<sup>202</sup> Isaiah 11:9

<sup>203</sup> See the discourse entitled “*v'Hayah BaYom HaHoo*” *ibid.* (Likkutei Torah *ibid.* 59c and on.)

His Essential Self is utterly transcendent and separate from the parameter of “worlds” (*Almin*), even to illuminate in a way of “encompassing” (*Sovev*) and “hovering” (*Makif*), and this will be revealed in the coming future.

About this the verse states, “the great shofar will blow-*Yitaka*-תִּקַּע” (as opposed to “He will blow-*Yiteka*-תִּקַּע”) indicating that this does not refer to what was stated in the previous verse,<sup>204</sup> “(It shall be on that day) that *HaShem*-יְהוָה will thresh etc.” This is because the Name *HaShem*-יְהוָה is in the form of four letters, which is a matter of limitation etc.

In contrast, the blowing of the “great Shofar” (*Shofar Gadol*) is from His Essential Self which utterly transcends all matters of existence and limitation, and transcends revelations (*Giluyim*) etc. Through this the general matter of the redemption also will be brought about in a way that utterly transcends measure and limitation.

It is in this regard that the coming redemption will also be much higher than the redemption from Egypt, to such an extent that in the coming future the exodus from Egypt will only be recalled in a secondary way.<sup>205</sup> For, even though the redemption from Egypt also was in a way that transcended limitation, it nevertheless had a relation to limitation etc. In contrast, the coming redemption will utterly transcend limitation altogether, in a way that,<sup>206</sup> “They will be yours alone, strangers not sharing them with you,” “I and the King alone.”<sup>207</sup>

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<sup>204</sup> Isaiah 27:12

<sup>205</sup> Talmud Bavli, Brachot 12b

<sup>206</sup> Proverbs 5:17; See Midrash Tanchuma, Terumah 9

<sup>207</sup> See Zohar I 64a-b; 208b; Zohar III 32a



In contrast, the existence of the nations of the world will only be in a way that is secondary, as the verse states,<sup>208</sup> “Foreigners will stand and tend your flocks.” It is in this regard that it states about the coming future,<sup>209</sup> “As in the days when you went out of the land of Egypt, I will show them wonders-*Nifla’ot*-נִפְלְאוֹת,” [which divides into], “fifty wonders-*Nun Pla’ot*-נְנִי פְלְאוֹת-”<sup>210</sup> [to indicate] that even in comparison to the exodus from Egypt this is the aspect of “wonders-*Pla’ot*.”

From this it is understood that in preparation for this, our service of *HaShem*-יהו"ה, blessed is He, must also be in such a way. That is, it is not enough for one’s service of *HaShem*-יהו"ה to be “with all your heart and with all your soul,”<sup>211</sup> these being service of Him with one’s inner manifest powers. Moreover, it is not even enough for one’s service to be “with all your more (*Bechol Me’odecha*-בְּכֹל מְאֹדֶךָ),”<sup>212</sup> this being the matter of having a particular self-sacrifice (*Mesirat Nefesh*) in regard to a particular commandment,<sup>213</sup> (accepting a particular yoke regarding a particular matter).

Rather, one must completely depart from all existence and limitations etc. This refers to the matter of complete and total nullification of self (*Bittul b’Tachlit*) to *HaShem*-יהו"ה. That is, not only do they feel themselves to be and make themselves into the poor and paupers (this being the matter of calling from the constraint, which happens every Rosh

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<sup>208</sup> Isaiah 61:5

<sup>209</sup> Micah 7:15

<sup>210</sup> Zohar I 261b; See Ohr HaTorah, Na’Ch to Micah 7:15 (Vol. 1, p. 487).

<sup>211</sup> Deuteronomy 6:5

<sup>212</sup> Deuteronomy 6:5 *ibid.*

<sup>213</sup> Similarly see Torat Menachem, Sefer HaMaamarim Tammuz p. 49.

HaShanah, in that “it is poor at its beginning”) but beyond this, they feel and make themselves into “those who are lost” and “cast away” (as explained before). Through this they come to the ultimate state of constraint, through which there then is the drawing down of the ultimate broadness of the “great Shofar” (*Shofar Gadol*).

9.

Now, in addition to the explanation above about the matter of “those who are lost” and “cast away” as it is in our spiritual toil, there also must be the actual fulfillment of the prophecy that the “great Shofar will blow, and those who are lost in the land of Assyria and those who are cast away in the land of Egypt will come,” in the most literal sense. This is because [of the principle that], “a verse does not depart from its simple meaning.”<sup>214</sup> Moreover, the simple meaning is the primary meaning, like all matters of Torah, which was given in the world of Action (*Asiyah*), and is the world of the simple meaning (*Olam HaPshat*).

To preface, this matter is emphasized on Rosh HaShanah, on which the *mitzvah* of the day is with the Shofar.<sup>215</sup> To explain, as known, the sounding of the Shofar is the matter of the awakening of the simple desire (*Ratzon Pashut*) in the soul of man, and specifically through this we draw down a new desire from Above etc.

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<sup>214</sup> Talmud Bavli, Shabbat 63a

<sup>215</sup> Talmud Bavli, Rosh HaShanah 26b; 27a

However, at first glance, why is it not enough for the awakening of the simple desire (*Ratzon Pashut*) of the soul to be from “the inner voice that is unheard,”<sup>216</sup> but a physical Shofar must specifically be sounded?

However, the explanation is that since “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”<sup>217</sup> therefore all drawings must specifically be drawn below. Therefore, the spiritual work with “the inner voice that is unheard,” is not enough, nor is it even enough for “the voice that is heard” to be with the voice of man. Rather, the voice of the Shofar must specifically be made through the horn of an animal, which “descends below,” (as mentioned above). That is, through man’s toil, in that “the spirit of man ascends above,” in performing his work of serving *HaShem*-יהוה, blessed is He, with the Shofar, which comes specifically from an animal, there thereby is caused to be the drawing down to below. The same applies to all matters of Torah, that they necessary must be according to their simple meaning, as it specifically is below.

From the above, we can also understand this as it relates to the verse, “It shall be on that day that a great Shofar will blow, and those who are lost in the land of Assyria and those who are cast away in the land of Egypt will come etc.,” that this matter must specifically be according to the simple literal meaning.

The explanation is that there are singularly unique individuals amongst the Jewish people, who He chose –

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<sup>216</sup> See Zohar I 50b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37.

<sup>217</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

because so it arose in His desire, blessed is He, amongst the wonders of the One of Perfect Knowledge<sup>218</sup> – for the land of Assyria (*Ashur*-אשור) and the land of Egypt (*Mitzrayim*-מצרים) to be in a state and standing of not allowing Jews to study the Torah and fulfill the *mitzvot*.

Even so, every single day (and in a way that “they are new as morning each and every day”),<sup>219</sup> they withstand numerous and great tests, to the point of [withstanding] challenges that are beyond their own powers, and they study Torah and fulfill *mitzvot* and raise sons and daughters to be “the seed that *HaShem*-יהו"ה has blessed,”<sup>220</sup> studying Torah, fulfilling *mitzvot* and publicly sanctifying the Name of Heaven. It thus is understood that there is an emphasis in them of the matter of “from the constraints I called,” from the ultimate constraint, in the way of [the verse], “The prayer of the pauper when he swoons, and pours his speech before *HaShem*-יהו"ה,” that his desire is to be “before *HaShem*-יהו"ה etc.”

Through this they draw down that He “answered me with broadness,” to the point of the ultimate broadness, this being the matter of the “great Shofar” (*Shofar Gadol*) blowing in the coming future, which will even awaken those who are in a state of **being lost** in the land of Assyria (*Ashur*-אשור) and **cast away** in the land of Egypt (*Mitzrayim*-מצרים) in the literal sense, (as explained in chapters one through three).

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<sup>218</sup> Job 37:16

<sup>219</sup> See Sifri and Rashi to Deuteronomy 6:6

<sup>220</sup> Isaiah 61:9

May it be His will, blessed is He, being that there already has physically begun to be the matter of “those... in the land of Assyria and those... in the land of Egypt will come,” in that some have already come out from there,<sup>221</sup> and “His word runs swiftly,”<sup>222</sup> as we find in the matter of prophecy,<sup>223</sup> that through the deed of the prophet in connecting the prophecy to a physical thing, the fulfillment of the prophecy is drawn down in a way that “His word runs swiftly,” meaning that literally in the near future, they all will depart from there, “with our youngsters, and with our elders, with our sons and with our daughters,”<sup>224</sup> “not a hoof will be left,”<sup>225</sup> “with their gold and silver with them,”<sup>226</sup> and not only spiritual silver and gold, these being the matters of love and fear [of *HaShem*-יהוה, blessed is He] (as explained in Torah Ohr),<sup>227</sup> but also physical silver and gold, meaning that the Holy One, blessed is He, will also provide them with their physical needs in abundance “from His full and open and holy and expansive hand,”<sup>228</sup> to such an extent

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<sup>221</sup> It appears that the intention is to those who came out of Russia (“who came the country we were previously in”), who were invited by the Rebbe “to visit here throughout the month of Tishrei,” during which they were treated to many special shows of endearment [by the Rebbe]. (See the introduction to *Igrot Kodesh*, Vol. 24, p. 5 and on). [Note from the original publisher.]

<sup>222</sup> Psalms 147:15; See *Likkutei Torah*, Korach 55d

<sup>223</sup> See Ramban to Genesis 12:6; *Levush to Rekanati to Genesis ibid.*; *Drashot HaRa”N*, Drush 2.

<sup>224</sup> See Exodus 10:9

<sup>225</sup> Exodus 9:26

<sup>226</sup> Isaiah 60:9

<sup>227</sup> Torah Ohr, beginning of *Vayeishev*.

<sup>228</sup> See the liturgy of the third blessing of the Grace after Meals (*Birkhat HaMazon*).

that they even will have the gold “that the world neither needs nor is worthy of,” as in the teaching of our sages, of blessed memory,<sup>229</sup> “Gold was created for the Holy Temple only,” and like the verse,<sup>230</sup> “Houses filled with every good thing... vineyards and olive trees etc.,” and how much more so, with sons and daughters etc.

In addition, this very matter proves that the matter of “the great Shofar will blow” has already begun (as explained by his honorable holiness, my father-in-law, the Rebbe,<sup>231</sup> that the matter of the “great Shofar will blow, and those who are lost in the land of Assyria and those who are cast away in the land of Egypt will come etc.,” will take place **before** the coming of Moshiach, on the eve of the redemption), meaning that this matter is a preparation and receptacle for the complete redemption through our righteous Moshiach.

This is similar to the explanation in Iggeret HaKodesh<sup>232</sup> about the verse,<sup>233</sup> “He redeemed my soul in peace,” that this is the matter of the exodus from the exile of the individual spark of the Indwelling Presence of *HaShem*-יהוה, blessed is He, the *Shechinah*, as it is in the soul of every Jew as an individual, by which the exodus of the general *Shechinah* from exile will be, this being the general redemption of the totality of the Jewish people.

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<sup>229</sup> Midrash Bereishit Rabba 16:2

<sup>230</sup> Deuteronomy 6:11

<sup>231</sup> In the discourse entitled “v’Hayah BaYom HaHoo” printed in HaKriyah v’HaKedushah, Tishrei 5703, and subsequently in Sefer HaMaamarim Yidish p. 78 and on.

<sup>232</sup> Tanya, Iggeret HaKodesh, Epistle 4

<sup>233</sup> Psalms 55:19

About this the verse states, “It shall be on that day that a great Shofar will blow, and those who are lost in the land of Assyria and those who are cast away in the land of Egypt will come, and they will prostrate themselves to *HaShem*-יהוה on the holy mountain in Yerushalayim.” All this will literally take place soon, and this year, in a joyous way.

This is because even though the verse states,<sup>234</sup> “they will come with weeping,” nonetheless, the continuation states,<sup>235</sup> “They will come and sing joyously on the height of Tziyon.” From this it is understood that this weeping is a weeping of joy, caused by the completeness and perfection of the repentance (*Teshuvah*) in a way that “the spirit returns to God that gave it,”<sup>236</sup> and as the verse states,<sup>237</sup> “With eternal gladness upon their heads,” [meaning] upon all the Jewish people, who will go out of exile with kindness and mercy, speedily in our times, in the near future and in the most literal sense, through our righteous Moshiach, who will lead us upright to our land!

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<sup>234</sup> Jeremiah 31:8

<sup>235</sup> Jeremiah 31:11

<sup>236</sup> Ecclesiastes 12:7; See Likkutei Torah, beginning of Ha’azinu

<sup>237</sup> Isaiah 35:10; 51:11





## Discourse 3

### *“Ha’Oseh Sukkato Tachat Hallan... - One who makes his Sukkah under a tree...”*

Delivered on the 2<sup>nd</sup> day of Sukkot, 5728

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

#### 1.

It states in Mishnah,<sup>238</sup> “One who makes his Sukkah under a tree, is as though he made it in a house.” This indicates that the law about one who made his Sukkah in a house is so obvious that it requires no explanation, and that the novelty introduced here is only in regard to one who makes his Sukkah under a tree, that it is as though he made it in a house.

Now, this must be better understood.<sup>239</sup> For, this is derived from the fact that [the verse states], “In Sukkot (בסכת) [you shall reside],” (in which the word “*Sukkot*-סכת” is written missing the letter *Vav*-ו), “to exclude a Sukkah that is under a tree and to exclude a Sukkah that is in a house.”<sup>240</sup> That is, both derivations emerge from a single verse.

This being so, how is “one who makes his Sukkah in a house” more obvious, such that it needs no explanation, and the

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<sup>238</sup> Mishnah Sukkah 1:2; Talmud Bavli, Sukkah 9b (in the Mishnah).

<sup>239</sup> With respect to the coming section see the discourses of the holiday of Sukkot of the year 5633 (Sefer HaMaamarim 5632 Vol. 2, p. 581 and on, and the citations there). Also see the discourse by the same title as this of the year 5635 (Sefer HaMaamarim 5634 p. 339 and on).

<sup>240</sup> Talmud Bavli, Sukkah 9b *ibid*.

law must only be explicitly stated about “one who makes his Sukkah under a tree”?

However, the explanation is that it states in Midrash,<sup>241</sup> “The Holy One, blessed is He, said to our forefather Avraham: You said,<sup>242</sup> ‘Recline under the tree.’ By your life, I will repay your descendants in the desert, in the settlement, and in the coming future.

In the desert, as the verse states,<sup>243</sup> ‘He spread out a cloud for a shelter.’ In the settlement, as the verse states,<sup>244</sup> ‘You shall dwell in booths (*Sukkot*) for a seven-day period; every native in Israel shall dwell in booths (*Sukkot*).’ In the coming future, as the verse states,<sup>245</sup> ‘It will be a shelter (*Sukkah*) for shade by day etc.’”

Now, since the *mitzvah* of Sukkah is because Avraham told the angels, “Recline under the tree,” it should have also been appropriate to make the Sukkah under a tree, similar to the shelter (*Sukkah*) that Avraham made for the angels.

We should add to this based on what the Rav, the Maggid of Mezhritch, explained<sup>246</sup> on [the verse], “Recline under the tree,” that this tree refers to [the tree] about which the verse states,<sup>247</sup> “The Tree of Life within the Garden,” meaning, “within (*Toch*-תוך) the innerness (*Pnimityut*-פנימיות) of the ‘Garden-*Gan*-גן-53,’ referring to 53 the portions of the Torah

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<sup>241</sup> Midrash Kohelet Rabba 11:1

<sup>242</sup> Genesis 18:4

<sup>243</sup> Psalms 105:39

<sup>244</sup> Leviticus 23:42

<sup>245</sup> Isaiah 4:6

<sup>246</sup> Ohr Torah, beginning of Vayera (8a) – cited in Sefer HaMaamarim 5632 p.

585.

<sup>247</sup> Genesis 2:9

[read on Shabbat].”<sup>248</sup> That is, this refers to the innerness (*Pnimityut*) of the Torah which has a superiority over the revealed aspects of the Torah in that “there are no questions there, nor disputes etc.,” (as stated in Ra’aya Mehemna<sup>249</sup> and explained in Iggeret HaKodesh).<sup>250</sup>

For, as known, the revealed aspects of Torah manifested in physical things<sup>251</sup> which are limited to the six directions [up, down, east, west, south, north]. In contrast, the innerness (*Pnimityut*) of Torah transcends the limitations of the six directions, and is the matter of “the world of freedom” (*Alma d’Cheirut*), the matter of which in the *Sefirot*, is the *Sefirah* of Understanding-*Binah*,<sup>252</sup> which is the aspect of the light of *HaShem*-יהוה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). Likewise, the matter of the Sukkah is that it is the aspect of the encompassing light (*Makif*) of Understanding-*Binah*.<sup>253</sup> Thus, because of this, it would have been appropriate for the Sukkah to specifically be “under the tree.”<sup>254</sup>

The [Mishnah] therefore teaches us that “one who makes his Sukkah under a tree, it is as though he made it inside a house.” That is, just as it is not possible for a Sukkah that is

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<sup>248</sup> The last Torah portion, *V’Zot BaBrachah*, is read on Simchat Torah, which generally falls on a weekday in the land of Israel, and always falls on a weekday outside the land of Israel.

<sup>249</sup> Zohar III 124b

<sup>250</sup> Tanya, Iggeret HaKodesh, Epistle 26

<sup>251</sup> See Kuntres Etz HaChayim, Ch. 11 in explanation of Ra’aya Mehemna and Iggeret HaKodesh *ibid*.

<sup>252</sup> See Zohar II 183a; Likkutei Torah, Drushim L’Rosh HaShanah 57c

<sup>253</sup> Me’orei Ohr, Ot Samech 15; Likkutei Sichot, Vol. 29 p. 211

<sup>254</sup> Also see the beginning of the discourse by this title of the year 5674 (*Hemshech* 5672 Vol. 1, p. 413).

made inside a house to be fit based on the Sukkah of the angels, so likewise a Sukkah made under a tree is unfit.

However, we still must understand this better. That is, why is a Sukkah made under a tree unfit? For, at first glance, based on the above explanation that the matter of a Sukkah is connected to the verse, “Recline under the tree,” the Sukkah should specifically be made under a tree.

## 2.

Now, to understand this we must preface with [an explanation of] the *mitzvah* of Sukkah, which is drawn from the service of *HaShem*-יהו"ה, blessed is He, of repentance (*Teshuvah*) on Yom HaKippurim. This is because the primary matter of the Sukkah is the shade covering (*Schach*) of the Sukkah-סוכה, which is called this because of its “shade-covering-*Schachah*-סככה,”<sup>255</sup> and most of the particulars in the laws of the Sukkah are in regard to the shade-covering (*Schach*-סכך).

Additionally, as known,<sup>256</sup> the shade-covering (*Schach*) of the Sukkah is drawn from the cloud of incense on Yom HaKippurim in the Holy of Holies, in which it was necessary that “the whole chamber in its entirety would fill with

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<sup>255</sup> See Rashi to Talmud Bavli, Sukkah 12a entitled “*Ksheirin*-כשרין” and 2a there entitled “*v'Shechamatah*-ושהחמתה-”<sup>v</sup>; Shulchan Aruch of the Alter Rebbe, Orach Chayim 638:1

<sup>256</sup> See Ateret Rosh, Shaar Yom HaKippurim 36a and on; Ohr HaTorah, Sukkot p. 1,722 and on; *Hemshech* “*v'Kachah*” 5637 Ch. 84; Sefer HaMaamarim 5657 p. 162 and on.

smoke,”<sup>257</sup> and it is from this smoke that the shade-covering (*Schach*) of the Sukkah is drawn.

### 3.

The explanation<sup>258</sup> is that the verse states,<sup>259</sup> “I am black but beautiful, O’ daughters of Yerushalayim; Like the tents of Kedar, like the curtains of Shlomo.” About this Midrash states,<sup>260</sup> “The words, ‘I am black,’ refer to Chorev<sup>261</sup> as the verse states,<sup>262</sup> ‘They made a calf at Chorev,’ and the words, ‘I am beautiful’ [also] refer to Chorev, as the verse states,<sup>263</sup> ‘All that *HaShem*-יהוה has spoken we will do and we will listen’ etc. The words, ‘I am black’ refer to all the days of the year, and the words, ‘I am beautiful’ refer to Yom HaKippurim.” Now, we must understand who the “daughters of Yerushalayim” are, and who is saying to the “daughters of Yerushalayim” about herself, “I am black but beautiful.”

The explanation<sup>264</sup> is that we recite,<sup>265</sup> “The soul that You have given within me, she is pure (*Tehorah*), You created

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<sup>257</sup> Mishnah Yoma 5:1; Talmud Bavli, Yoma 52b

<sup>258</sup> In regard to the coming section, also see the discourse entitled “*Chassidim v’Anshei Ma’aseh* – The Pious and Men of Action” 5719, translated in *The Teachings of The Rebbe 5719*, Discourse 4, Ch. 2 and on (Sefer HaMaamarim 5719 p. 31 and on).

<sup>259</sup> Song of Songs 1:5

<sup>260</sup> Midrash Shir HaShirim Rabba to Song of Songs 1:5

<sup>261</sup> Mount Sinai

<sup>262</sup> Psalms 106:19

<sup>263</sup> Exodus 24:7

<sup>264</sup> See Likkutei Torah, Shir HaShirim, discourse entitled “*Shechorah Ani v’Na’avah*” (6c and on; 7b and on).

<sup>265</sup> In the “*Elohai Neshamah*” liturgy of the morning blessings (Talmud Bavli, Brachot 60b).

her (*Baratah*), You formed her (*Yatzartah*), You blew her (*Nafachtah*) into me, and You preserve her within me.” However, at first glance, this is not understood. For, how does it apply to say, “The soul... she is pure” before saying “You created her,” given that creation (*Briyah*-בריאה) is the matter of bringing something into being out of nothing (*Yesh MeAyin*)? For, as known,<sup>266</sup> “In the Holy language (*LaShon HaKodesh*), bringing something out of nothing (*Yesh Me’Ayin*) is solely expressed with the word ‘created-*Bara*-ברא.” This being so, how does it apply to say “she is pure” before she was created?

However, the explanation is that “she is pure (*Tehorah Hee*-טהורה היא)” refers to the soul as it is in the world of Emanation (*Atzilut*), where it is in the ultimate state of nullification (*Bittul*), such that it has no relation to existence altogether. After this there is the matter of “You created her (*Atah Baratah*-אתה בראת),” whereupon the matter of existence was newly introduced to her. It is in this regard that the word “creation-*Briyah*-בריאה” it used, indicating [the coming into being of] something from nothing (*Yesh MeAyin*). After this, “You formed her (*Yatzartah*) and You blew her (*Nafachtah*) into me,” in that she came into the world of Action (*Asiyah*) to manifest within the body.

Now, when the soul is below, she says to the souls of the world of Emanation (*Atzilut*) – who are called the “daughters of Yerushalayim-*Bnot Yerushalayim*-בנות ירושלים” being that they are in the state of “perfect fear-*Yirah Sheleimah*-יראה שלימה”<sup>267</sup> – “I am black but beautiful.” In other words, “I

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<sup>266</sup> Ramban to beginning of Genesis

<sup>267</sup> Likkutei Torah *ibid.* 6c

am black” as a result of the descent to below, which is a very great descent “from a high peak to a deep pit.”<sup>268</sup>

This is because as the soul is below, she is in a state in which “there is no man so wholly righteous on earth that he [always] does good and never sins.”<sup>269</sup> This includes both meanings of the word “sin-*Cheit*-חטא,” both “sin-*Cheit*-חטא” in the literal sense, or “*Cheit*-חטא” as a term meaning a “lacking,” as in Rashi’s explanation on the verse,<sup>270</sup> “I and my son Shlomo will be deemed as sinners-*Chata'im*-חטאים,” [meaning] “lacking-*Chaseirim*-חסרים.”<sup>271</sup>

This is because, at the very least, there is the lacking from the essential matter of descending below, by which the soul came to the aspect of being a “something” (*Yesh*) and an [independent] existence. This is as the Alter Rebbe stated in Tanya,<sup>272</sup> “For the soul of man, even if he is a perfectly righteous *Tzaddik* (a *Tzaddik Gamur*) who serves *HaShem*-יהו"ה with fear and with love of delight [in Him], is nevertheless not utterly nullified of its existence... and will therefore not attain the same quality of adhesion to *HaShem*-יהו"ה with fear and love [of Him], that it had before its descent into this corporeal world, nor even a fraction of it... in that the body could not bear this etc.”

However, even though “I am black,” nevertheless, “I am beautiful,” being that the descent is for the sake of ascent etc. This ascent comes about through serving *HaShem*-יהו"ה, blessed

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<sup>268</sup> See Talmud Bavli, Chagigah 5b

<sup>269</sup> Ecclesiastes 7:20

<sup>270</sup> Kings I 1:21

<sup>271</sup> Likkutei Torah, Matot 82a; Nitzavim 51a

<sup>272</sup> Tanya, Likkutei Amarim, Ch. 35 (44a and on); Ch. 37 (48a and on)

is He, with repentance and return to Him (*Teshuvah*). This is because there are two ways in repentance (*Teshuvah*-תשובה); repentance in the literal sense, for sins and transgressions in the literal sense, as well as returning (*Teshuvah*-תשובה) in a way that “the spirit returns (*Tashuv*-תשוב) to God who gave it.”<sup>273</sup>

There is another matter in explaining the words “I am black,” that it refers to man’s service below, which is in a state of “blackness.” To explain, since the work must be in a way that “from the forest comes the [handle] of the axe [that fells it],”<sup>274</sup> therefore when the soul is below in a state of “I am black,” its work must also be in a state of “blackness.”

This is as explained by the Alter Rebbe in Likkutei Torah,<sup>275</sup> that this is the meaning of the words,<sup>276</sup> “[His locks are curled and] black as a raven,” that the black locks of hair refer to those Torah laws drawn down as negative prohibitive *mitzvot* (within which the light does not come by way of revelation as it does with the positive action *mitzvot*, but only in a way of “you shall not”).<sup>277</sup>

The matter [of the prohibitive *mitzvot*] is to separate the evil from the good and expel it from holiness. About this the verse states, “black as a raven.” That is, just as a raven is cruel (as stated in Talmud),<sup>278</sup> so likewise there is an element of cruelty in these locks. This is because, even something that is forbidden and unfit etc., also has a spark of Godly vitality drawn

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<sup>273</sup> Ecclesiastes 12:7; See Likkutei Torah, beginning of Ha’azinu

<sup>274</sup> Talmud Bavli, Sanhedrin 39b; See Tanya, Likkutei Amarim, Ch. 31

<sup>275</sup> Likkutei Torah, Shir HaShirim 6d and on

<sup>276</sup> Song of Songs 5:11

<sup>277</sup> Likkutei Torah *ibid.* 10c

<sup>278</sup> Talmud Bavli, Eruvin 22a



into it [for otherwise it could not exist] etc. However, even so, [by desisting from it] the Godly spark within it will not ascend to be included in His light and holiness, blessed is He, and instead is pushed out, and for the spark of Godliness within it, this is a cruelty.

In the same way, within his soul a person must conduct himself with the quality of cruelty by turning away from evil. That is, in and of himself, he desires it etc., but he forces himself to desist. This is like the teaching of our sages, of blessed memory,<sup>279</sup> “I desire it, but what can I do? My Father in heaven has imposed these decrees upon me.” Moreover, he must force himself to [fulfill] the many precautions, safeguards, and enactments of our sages, of blessed memory, to “sanctify yourself in what is permissible to you,”<sup>280</sup> all of which are a matter of cruelty – “black as a raven.”

In addition, in regard to the positive action *mitzvot* there also is a matter of cruelty, such as the *mitzvah* of charity, which is greater than all the *mitzvot*<sup>281</sup> and equated to all the *mitzvot*,<sup>282</sup> all the *mitzvot* being on the right line, which generally is the matter of charity and acts of lovingkindness. [Nonetheless] there is a matter of “blackness” and cruelty in them too.

This is as the verse states about Avraham,<sup>283</sup> “Because he commands his children and his household after him to keep the way of *HaShem*-יהוה, doing charity and justice.” About this

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<sup>279</sup> Torat Kohanim and Rashi to Leviticus 20:26

<sup>280</sup> Talmud Bavli, Yevamot 20a; Sifri and Rashi to Deuteronomy 14:21; See Tanya, end of Ch. 27, Ch. 30 (39a).

<sup>281</sup> Tanya, Iggeret HaKodesh, Epistle 3

<sup>282</sup> Talmud Bavli, Bava Batra 9a; Talmud Yerushalmi Pe’ah 1:1

<sup>283</sup> Genesis 18:19

the Alter Rebbe explains<sup>284</sup> that charity (*Tzedakah*) is the introduction to justice (*Mishpat*). In other words, the judgment that a person makes in his soul about the excesses of the life of his body, which are in opposition to giving charity, in that a person judges within himself what his needs are and gives the rest to charity. Thus, in regard to what he judges in himself and withholds himself from the excesses of the body, this is a matter of cruelty.

There also is a matter of “blackness” and cruelty in regard to prayer and the study of Torah. This is because when a person eats and drinks and then studies and prays with the vitality of that food, he thereby elevates the spark of Godliness within the food to holiness. However, when he compels himself not to eat, he does not refine the spark in the food through studying Torah and praying, and this being so, this is a cruelty to the spark of Godliness within it.

This then, is the meaning of “I am black but beautiful.” That is, even though in the descent to below the soul is caused to be in a state of “blackness,” nevertheless, through its toil below in a way of “blackness,” “black as a raven,” this being the cruelty of the negative prohibitive *mitzvot*, as well as positive *mitzvot*, as explained above, there thereby is caused to be the ascent, to be in the aspect of “[I am] beautiful.”

#### 4.

Now, all the above is when one’s toil in serving *HaShem*-יהוה, blessed is He, is in an orderly way [of ascent]

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<sup>284</sup> Torah Ohr, Beshalach 63b; Sefer HaMaamarim 5689 p. 133

from level to level, which generally the service of Him by the righteous (*Tzaddikim*). In such a case, it is enough for there to be the matter of “‘I am beautiful’ – this refers to Chorev,” when the Jewish people declared, “We will do (*Na’aseh*) and we will listen (*Nishma*).” This is as in the teaching of our sages, of blessed memory,<sup>285</sup> “When the children of Israel stood at Mount Sinai, their contamination ceased,” (which also brought about that even when their contamination returned because of the sin of the [golden] calf,<sup>286</sup> it did not return to the same degree as it was before, Heaven forbid).<sup>287</sup>

However, for one who has sinned, blemished, and left the path, it then is necessary for him to have the matter of serving *HaShem*-יהוה, blessed is He, with repentance (*Teshuvah*). It is about this that it states, “‘I am beautiful’ – this refers to Yom HaKippurim.”

To explain, even though from the teaching of the Midrash that, “The words, ‘I am black,’ refer to Chorev, and the words, ‘I am beautiful’ [also] refer to Chorev,” which seems to indicate that the matter of “‘I am beautiful’” is always present, especially on Shabbat, as in the continuation of the teaching that, “‘I am black,’ refers to the mundane days of the week, and that ‘I am beautiful’ refers to Shabbat,” and as known, Shabbat is the matter of repentance (*Teshuvah*), in that the word “Shabbat-שבת” shares the same letters as the word “you shall

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<sup>285</sup> Talmud Bavli, Shabbat 146a

<sup>286</sup> Zohar I 52b; Zohar II 193b

<sup>287</sup> Nitzutzei Orot to Zohar III 14b

return-*Tasheiv*-תשובה,”<sup>288</sup> which is why there are three levels of Shabbat,<sup>289</sup> these being the evening of Shabbat, the day of Shabbat, and [the time of] “the desire of all desires,”<sup>290</sup> corresponding to the three levels of repentance (*Teshuvah*),<sup>291</sup> nevertheless, the primary matter of “I am beautiful” comes about through serving *HaShem*-יהוה, blessed is He, with repentance (*Teshuvah*) on Yom HaKippurim. This is as the Midrash concludes, that the words, ‘I am black’ refer to all the days of the year, and the words, ‘I am beautiful’ refer to Yom HaKippurim.”

Although Shabbat also has a similarity to the matter of Yom HaKippurim, and as explained in *Hemshech* 5666,<sup>292</sup> the third meal of Shabbat, about which the verse states,<sup>293</sup> “Today you shall not [find it in the field] etc.,” bears a similarity to Yom HaKippurim, upon which eating and drinking is forbidden, and Yom HaKippurim is called “the Shabbat of Shabbats”<sup>294</sup> because it bears a similarity to “the day that is entirely Shabbat and rest for eternal life,”<sup>295</sup> this being the level of the coming world (*Olam HaBa*) in which there is no eating and no drinking,<sup>296</sup> nevertheless, the primary matter is on Yom HaKippurim, rather than Shabbat.

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<sup>288</sup> Torat Nathan of Rabbi Nathan Shapiro [Safed 5645; Yerushalayim 5731 (52a)] toward the end; Tanya, Iggeret HaKodesh, end of Ch. 10; Also see Tzavaat HaRivash, translated as The Way of The Baal Shem Tov, Section 18.

<sup>289</sup> See Likkutei Torah, Shir HaShirim 24b; Discourse entitled “*Et Shabtotai*” 5679; 5700, and elsewhere.

<sup>290</sup> Also see *Hemshech* 5666 toward the end (p. 543 and on).

<sup>291</sup> See Likkutei Torah, Balak 73b and on.

<sup>292</sup> *Hemshech* 5666 *ibid.* p. 542

<sup>293</sup> Exodus 16:25

<sup>294</sup> Leviticus 16:31

<sup>295</sup> Talmud Bavli, Tamid 33b

<sup>296</sup> Talmud Bavli, Brachot 17a

The explanation is that Yom HaKippurim is called,<sup>297</sup> “One [day] in the year-*Achat BaShanah*-אחת בשנה.” This refers to the matter of the singular-*Yechidah* essence that is called “One-*Achat*-אחת,”<sup>298</sup> as it is in time (the year [*Shanah*]). The service of Yom HaKippurim is performed by the High Priest (*Kohen Gadol*) about whom the verse states,<sup>299</sup> “Aharon was set apart, to sanctify him as holy of holies.” In other words, in addition to the general sanctity of the priests, about whom the verse states,<sup>300</sup> “They shall be holy... they must remain holy,” in that they are greater in elevation than the entire tribe of Levi, who were set apart from the ways of the world “to serve *HaShem*-יהוה and minister unto Him etc.,”<sup>301</sup> and as known,<sup>302</sup> the tribe of Levi is only the matter of purity (*Taharah*), whereas in the priests (*Kohanim*) there also is the matter of sanctity (*Kedushah*), but beyond this, there is additional elevation to the high priest (*Kohen Gadol*), in that he is the aspect of the Holy of Holies, and is the matter of the aspect of “One-*Achat*-אחת” (the singular-*Yechidah* essence) of the soul as it is in the entire Jewish people.

Now, on Yom HaKippurim, the High Priest would perform the service in the Holy of Holies, inside the curtain (and in the second Holy Temple, inside the two curtains that hung on either side of the cubit space)<sup>303</sup> that separated between the Holy

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<sup>297</sup> Exodus 30:10; Leviticus 16:34

<sup>298</sup> Tosefot entitled “*Ad Achat*” – Talmud Bavli, Menachot 18a

<sup>299</sup> Chronicles I 23:13; See Likkutei Sichot, Vol. 17 p. 36, note 23.

<sup>300</sup> Leviticus 21:6

<sup>301</sup> Mishneh Torah, Hilchot Shemitah v’Yovel 13:12

<sup>302</sup> See Zohar III 176b; Biurei HaZohar of the Mittler Rebbe 69c and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 326 and on; Vol. 2, p. 904 and on, and elsewhere.

<sup>303</sup> Mishneh Torah, Hilchot Beit HaBechirah 4:2

and the Holy of Holies, this being the aspect of “One-*Achat-אחת*” (the singular-*Yechidah* essence) as it is in the matter of World (*Olam*).

We thus find that the service of the High Priest (*Kohen Gadol*) in the Holy of Holies (*Kodesh HaKodashim*) on Yom HaKippurim was the matter of the combination (*Tziruf*) of the aspect of “One-*Achat-אחת*” (the singular-*Yechidah* essence) as it is in the World (*Olam*), the Year (*Shanah*) and the Soul (*Nefesh*).

In addition to this, the service of the High Priest (*Kohen Gadol*) in the Holy of Holies (*Kodesh HaKodashim*) on Yom HaKippurim, was done while wearing the linen garments,<sup>304</sup> and as stated in Talmud,<sup>305</sup> “Linen (*Bad-בד*) is something that grows from the ground, in which each stalk grows individually (*Bad Bevad-בד בבוד*),” about which Rashi explains, “A single stalk [grows] from each seed.” That is, even the linen (*Bad-בד*) indicates the matter of oneness.<sup>306</sup> All this was for the unique service performed on Yom HaKippurim, this being the service with the incense (*Ketoret*), which was higher than the incense (*Ketoret*) of the rest of the year,<sup>307</sup> being that it was the aspect of “the finest of the fine.”<sup>308</sup>

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<sup>304</sup> Leviticus 16:4

<sup>305</sup> Talmud Bavli, Zevachim 18b

<sup>306</sup> See Likkutei Torah, Acharei 28b and on; Ateret Rosh, Shaar Yom HaKippurim, Ch. 2 (29a and on).

<sup>307</sup> See *Hemshech* 5672 Vol. 1, p. 448; *Igrot Kodesh*, Vol. 12 p. 294 and on.

<sup>308</sup> Mishnah Yoma 4:4; Talmud Bavli, Yoma 43b

5.

The verse continues, “Like the tents of Kedar, like the curtains of Shlomo.” That is, just as from the aspect of “I am black” it comes to be that “I am beautiful,” so likewise, from “the tents of Kedar” (which are “ugly on the outside and nice on the inside”)<sup>309</sup> “the curtains of Shlomo,” are cause, referring to the matter of the encompassing lights that are revealed on the holiday of Sukkot in the shade-covering (*Schach*) of the Sukkah, which is drawn from the cloud of the incense (*Ketoret*) of Yom HaKippurim.

It is about this that it states,<sup>310</sup> “Spread the shelter (*Sukkah*) of Your peace (*Shlomecha*-שלומיך) over us,” referring to the matter of “the curtains of Shlomo-שלמה,” which are the encompassing lights (*Makifim*), and “Shlomo-שלמה” refers to “the King to whom peace-*Shalom*-שלום belongs.”<sup>311</sup> This is as stated,<sup>312</sup> “O’ daughters of Tziyon, go out and see the king Shlomo, wearing the crown that His mother crowned Him with on His wedding day.” “His wedding day” refers to the giving of the Torah, which is Yom HaKippurim, on which the final Tablets (*Luchot*) were given.<sup>313</sup>

That is, through serving *HaShem*-יהו"ה, blessed is He, with the repentance (*Teshuvah*) on Yom HaKippurim, this being the matter of “I am beautiful,” which refers to Yom HaKippurim (“His wedding day”), there is a revelation of the

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<sup>309</sup> Midrash Shemot Rabba ibid. 23:10; Shir HaShirim Rabba ibid.

<sup>310</sup> In the evening prayers.

<sup>311</sup> See Midrash Shemot Rabba 52:5; Shir HaShirim Rabba 3:11 (1).

<sup>312</sup> Song of Songs 3:11

<sup>313</sup> Talmud Bavli, Taanit 26b (in the Mishnah) and Rashi there.

matter of King Shlomo, meaning, “the King to whom peace-*Shalom*-שלום belongs,” through whom “peace is brought about in the upper entourage and peace is brought about in the lower entourage.”<sup>314</sup> This refers to the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, as a result of which it does not apply to say that there are two, such that it would be necessary to make peace between them,<sup>315</sup> being that “there is no left side in this Ancient One-*Atika*.”<sup>316</sup>

## 6.

With the above in mind, we can understand the matter of “one who makes his Sukkah under a tree etc.” For, even though a Sukkah under a tree is like the Sukkah of the angels, about which [Avraham said], “Recline under the tree,” this being the Tree of Life, the world of freedom (*Alma d’Cheirut*), the *Sefirah* of Understanding-*Binah*, the aspect of the light of *HaShem*-יהוה that surrounds and transcends the worlds (*Sovev Kol Almin*), still and all, this aspect is called “surrounding all worlds” (*Sovev Kol Almin*), meaning that it has some relation to worlds.

Even in regard to what was explained before, that the tree refers to, “the Tree of Life within the Garden,” that is, within (*Toch*-תוך), meaning the innerness (*Pnimityut*-פנימיות) of the ‘Garden-*Gan*-גן-53,’ this being the 53 portions of the Torah,

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<sup>314</sup> Talmud Bavli, Sanhedrin 99b

<sup>315</sup> See Likkutei Torah, Shir HaShirim 11a

<sup>316</sup> Zohar III (Idra Rabba) 129a, and similarly 289a; Also see Torah Ohr, Yitro 72c.



nevertheless, the division of the “Garden-*Gan*-גן-53” into the 53 portions of the Torah is connected to the divisions of time, one Torah portion for each week, indicating its relation to worlds.

In contrast, the Sukkah, which is made from the cloud of the incense (*Ketoret*) of Yom HaKippurim transcends this, in that it is connected to serving *HaShem*-יהוה, blessed is He, with repentance (*Teshuvah*), and thus transcends the Tree of Life (*Etz HaChayim*) which is the matter of Torah. For even though the *mitzvah* of Sukkah is in reward for Avraham saying, “Recline under the tree,” nonetheless, the reward of the *mitzvah* is much higher than the *mitzvah* itself. Thus, the *mitzvah* of Sukkah is higher than the matter of “Recline under the tree.”<sup>317</sup>

Now, there is another matter in this, which is that when Avraham said, “Recline under the tree,” this was before the giving of the Torah. In contrast, the *mitzvah* of Sukkah applies once the Torah was given, at which time the additional matter of “greater is one who is commanded and does, than one who has not been commanded and does,” came to apply.<sup>318</sup>

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<sup>317</sup> Also see the end of the discourse by this title of the year 5674 (*Hemshech* 5672 *ibid.* p. 421).

<sup>318</sup> The conclusion of this discourse is missing.



## Discourse 4

“*Hallelu et HaShem Kol Goyim... -  
Praise HaShem all nations...*”

Delivered Shabbat Chol HaMo'ed Sukkot, 5728<sup>319</sup>  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>320</sup> “Praise *HaShem*-יהו"ה all nations; praise Him all the states! For His kindness has overwhelmed us, and the truth of *HaShem*-יהו"ה is eternal, *Halleluyah!*” Now, we must understand<sup>321</sup> the relationship between the reason given, “For His kindness has overwhelmed us,” specifying “*us-Aleinu*-עלינו,” and moreover in a way of “overwhelming *us-Gavar Aleinu*-גבר עלינו,” as a result of which the nations and states will praise *HaShem*-יהו"ה, blessed is He.

2.

Now, to understand this, we must preface with the explanation in the previous discourse,<sup>322</sup> on the verse,<sup>323</sup> “I am

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<sup>319</sup> This discourse is a continuation of the preceding discourse of this year, 5728, entitled “*HaOseh Sikkato Tachat Hallan* – One who makes his Sukkah beneath a tree,” Discourse 3 (Sefer HaMaamarim 5728 p. 25 and on).

<sup>320</sup> Psalms 117

<sup>321</sup> See the discourse entitled “*Hallelu et HaShem*” in Maamarei Admor HaZaken 5569 p. 186, and with the glosses etc. in Ohr HaTorah, Sukkot p. 1,755.

<sup>322</sup> Discourse 3 *ibid.*, Ch. 3 and on.

<sup>323</sup> Song of Songs 1:5

black but beautiful, O' daughters of Yerushalayim, like the tents of Kedar, like the curtains of Shlomo." About this Midrash states,<sup>324</sup> "The words 'I am black' refer to all the days of the year, and the words, 'I am beautiful' refer to Yom HaKippurim."

This matter (of "I am beautiful" on Yom HaKippurim) is drawn down and revealed on "the day of our festival,"<sup>325</sup> which is the holiday of Sukkot and is the matter of the Sukkah. About this it states,<sup>326</sup> "Spread the *Sukkah* of Your peace-*Shlomecha*-שלומיך over us," referring to the matter of "the curtains of Shlomo-שלמה." This is because the curtains (*Yeriyot*) are the matter of the encompassing lights (*Makif*) and "Shlomo-שלמה" refers to "the King to Whom peace-*Shalom*-שלום belongs."<sup>327</sup>

About this it was explained that "I am black" refers to the general descent and chaining down of the soul to below,<sup>328</sup> such that it then is in a state of "blackness" in comparison to its state when it was above in the world of Emanation (*Atzilut*), in the aspect of "she is pure,"<sup>329</sup> at which time the souls are called, "daughters of Yerushalayim-*Bnot Yerushalayim*-בנות ירושלים," being that they are in a state of "complete fear-*Yirah Sheleimah*-

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<sup>324</sup> Midrash Shir HaShirim Rabba to Song of Songs 1:5

<sup>325</sup> Psalms 84:4; See Likkutei Torah, Drushim L'Rosh HaShanah 54d; Siddur, Shaar Rosh HaShanah 235b and elsewhere.

<sup>326</sup> In the evening prayers.

<sup>327</sup> See Midrash Shemot Rabba 52:5; Shir HaShirim Rabba 3:11 (1).

<sup>328</sup> See Likkutei Torah, Shir HaShirim, discourse entitled "*Shechorah Ani v'Na'avah*" (6c and on; 7b and on).

<sup>329</sup> See the liturgy of the "*Elo'hai Neshamah*" in the morning blessings.

יראה שלימה”<sup>330</sup> which is perfect fear (*Shleimut HaYirah*) of *HaShem*-יהו"ה, blessed is He.<sup>331</sup>

That is, being that as the soul is above, it is in a state of ultimate nullification to *HaShem*-יהו"ה, and has no relation to [independent] existence altogether, it therefore is in a state of perfect fear (*Shleimut HaYirah*) of *HaShem*-יהו"ה. This is specifically in the world of Emanation (*Atzilut*) which is called “the World of Oneness” (*Olam HaAchdut*),<sup>332</sup> [in that it is] the world of nullification (*Olam HaBittul*), in which it is possible to be in a state of ultimate nullification (*Bittul*) to Him.

In contrast, this is not so of the world of Creation (*Briyah*), in which there already begins to be a sense of self (*Yeshut*). This is as Ramban stated,<sup>333</sup> “In the Holy language (*LaShon HaKodesh*), the matter of bringing something out of nothing (*Yesh Me' Ayin*) is exclusive to the word ‘created-*Bara*’ ברא.” [This is why the angels of the world of Creation (*Briyah*) (and lower) are in a state of [independent] “somethingness” (*Yesh*). Thus, when “the Holy One, blessed is He, stretched out his little finger between them,”<sup>334</sup> meaning that above them there was a revelation of the lowest level of the world of Emanation (*Atzilut*),<sup>335</sup> He thereby “burned them,” in that they were completely nullified of their existence.]

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<sup>330</sup> Midrash Bereishit Rabba 56:10; Tosefot entitled “*Har*-הר” to Talmud Bavli, Taanit 16a

<sup>331</sup> Likkutei Torah *ibid.* 6c

<sup>332</sup> See *Avodat HaKodesh*, Part 1, Ch. 11; Likkutei HaShas of the Arizal, beginning of Tractate Shabbat.

<sup>333</sup> Ramban to Genesis 1:1

<sup>334</sup> Talmud Bavli, Sanhedrin 38b

<sup>335</sup> See Likkutei Torah, *Drushim L'Rosh HaShanah* 60b

How much more so is this certainly so of the soul, that though it is brought into being in the world of Creation (*Briyah*), it is not actually the existence of a “something” (*Yesh*) like the world into which it chained down, but actually is literally Godliness, nonetheless, it is Godliness made into the aspect of a “something” (*Yesh*) etc.<sup>336</sup>

How much more is this certainly so of the world of Creation (*Briyah*) itself, about which the verse states,<sup>337</sup> “From there they separated,” that it certainly is an aspect of [independent novel] existence and “somethingness” (*Yeshut*).

From this it is understood that when “You created her,” and certainly when “You formed her” and “You blew her into me” in the world of Action (*Asiyah*), up to and including this lowest physical world, this is a descent “from a high peak to a deep pit.”<sup>338</sup>

This is why the soul says, “I am black,” in that she is in a state of “blackness” compared to her state before her descent to below, when she was in the world of Emanation (*Atzilut*). However, though “I am black,” nonetheless, “I am beautiful.” This is because through the descent to below the soul ascends even higher than the aspect of “she is pure” before her descent to below.

Now, the matter of “I am beautiful,” brought about through the descent of the soul to below to the state of “I am black,” comes about through toil that also is in an aspect of “blackness,” this being the general matter of the toil in serving

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<sup>336</sup> See *Hemshech* 5666 p. 489 and elsewhere.

<sup>337</sup> Genesis 2:10; See Torah Ohr, Megillat Esther 118a and elsewhere.

<sup>338</sup> See Talmud Bavli, Chagigah 5b

*HaShem*-יהו"ה below, to make "a dwelling place for Him, blessed is He, in the lower worlds."<sup>339</sup> For, since this work is by way of being engaged with matters of this lowest world, of which there is no lower world etc., such that it is full of external husks (*Kelipah*) and the opposite holiness (*Sitra Acherah*) etc.,<sup>340</sup> therefore this work in a state of "blackness."

More specifically, the toil in serving *HaShem*-יהו"ה, blessed is He, in a state of "blackness," is the matter expressed in the verse,<sup>341</sup> "[His locks are curled and] black as a raven." To explain,<sup>342</sup> the difference between "black hairs" and "white hairs" as they are Above in Godliness, is that the "white hairs" are the Torah laws (*Halachot*) drawn down in the positive *mitzvot*, the matter of which is to elevate physical things and bind them to the light of *HaShem*-יהו"ה, blessed is He, and His holiness.

These are the "hairs" that are drawn from the aspect [expressed in the verse],<sup>343</sup> "The hair of His head was like clean wool," this being the aspect of *HaShem's*-יהו"ה Supernal kindness, called "abundant kindness" (*Rav Chessed*), which is the Kindness-*Chessed* of the Long Patient One-*Arich Anpin*.

In contrast, the "black hairs" are the Torah laws (*Halachot*) that are drawn into the negative prohibitive *mitzvot*, the matter of which is to separate the evil from the good and expel it from the holiness, so that it will not ascend and be

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<sup>339</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

<sup>340</sup> Tanya, Likkutei Amarim, Ch. 36

<sup>341</sup> Song of Songs 5:11

<sup>342</sup> See Likkutei Torah, Shir HaShirim 6d

<sup>343</sup> Daniel 7:9

included in the light of *HaShem*-יהו"ה, blessed is He, and His holiness.

About this the verse states, “black as a raven,” which is cruel, in that in these “hairs” there is an aspect of “cruelty.” This is because even something that is forbidden or unfit etc., has a spark of Godly vitality in it, which brings it into being and vitalizes it. However, even so, [by desisting from it] the spark of Godliness within it does not ascend to become included in His light and Holiness, blessed is, but is only expelled out. Thus, this is like a cruelty toward the spark of Godliness within it.

This is especially so considering the inner meaning of the word “forbidden-*Assur*-אסור,” meaning tied up and “bound-*Assur*-אסור” in the hands of the external forces.<sup>344</sup> Thus, the great cruelty toward the spark of Godliness is better understood. For since the Torah forbade it, instead of being able to ascend to holiness, it remains tied and bound in the hands of the external forces etc.

Moreover, there also is a matter of cruelty in the fact that our sages made many precautions, safeguards, and enactments, such that there also is a matter of cruelty in permissible matters, such that one must compel himself by force to “sanctify yourself in that which is permissible to you etc.”<sup>345</sup> Moreover, even when it comes to the positive *mitzvot* that are rooted in the “white hairs” (as mentioned above), there also is a matter of “black as a raven.”

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<sup>344</sup> Tanya, Likkutei Amarim, Ch. 7

<sup>345</sup> Talmud Bavli, Yevamot 20a; Sifri and Rashi to Deuteronomy 14:21; See Tanya, Likkutei Amarim, Ch. 27; Ch. 30 (39a).



To preface, it states in the above-mentioned Midrash,<sup>346</sup> “The words, ‘I am black,’ refer to Chorev<sup>347</sup> etc., and ‘I am beautiful’ [also] refer to Chorev, as the verse states,<sup>348</sup> ‘All that *HaShem*-יהוה has spoken we will do and we will listen” Now, the matter of “we will do and we will listen” includes both the negative prohibitive *mitzvot* as well as the positive action *mitzvot*. Now, since the matter of “I am beautiful” comes about through work that is in a state of “blackness,” it must therefore be said that even the positive action *mitzvot* have the matter of “blackness.”

This may be understood from the *mitzvah* of charity, which includes all the positive *mitzvot* on the right, the line of Kindness-*Chessed*.<sup>349</sup> Thus, from this *mitzvah* we can understand the matter as it relates to all the other *mitzvot*. The explanation is that it states about our forefather Avraham, who was the first to initiate the matter of kindness-*Chessed*,<sup>350</sup> “[Because he commands his children and his household after him] that they keep the way of *HaShem*-יהוה doing charity and justice.”

In other words, the matter of charity (*Tzeddakah*) is accompanied by the matter of justice (*Mishpat*), in that a person judges himself, to see how much he deserves and gives the rest to charity. Now, being that about himself Avraham said,<sup>351</sup> “I am but dust and ashes,” it is understood that the judgment of

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<sup>346</sup> Midrash Shir HaShirim Rabba to Song of Songs 1:5

<sup>347</sup> Mount Sinai

<sup>348</sup> Exodus 24:7

<sup>349</sup> See introduction to Tikkunei Zohar 5a; Etz Chayim, Shaar 50 (Shaar Kitzur ABY”A), Ch. 4.

<sup>350</sup> Genesis 18:19

<sup>351</sup> Genesis 18:27

how much he deserves, was as much as dust and ashes deserves etc. As understood, this conduct of judging oneself etc., as it is in the parameters of the world, is a matter of cruelty.

This then, is the matter of “black as a raven,” which refers to serving *HaShem*-יהוה, blessed is He, in a state of “blackness,” this being the way of service below in a state of “I am black.” Through this the matter of “I am beautiful” is caused.

### 3.

The verse continues and states, “Like the tents of Kedar, like the curtains of Shlomo.” The explanation<sup>352</sup> is that the “tents of Kedar” refer to Yishmael,<sup>353</sup> who came out of Avraham, as in the teaching,<sup>354</sup> “Avraham from whom Yishmael came out.” That is, his root and source is Avraham, [about whom the verse states],<sup>355</sup> “Avraham was one.” This is to such an extent that the entire existence and sustainment of Yishmael is from Avraham, as the verse states,<sup>356</sup> “Regarding Yishmael, I have heard you etc.” Nevertheless, it is in a way of a “leaving” (*Yetziyah*-יציא), in that “he went **out** (*Yatza*-יצא) from him.”

The explanation<sup>357</sup> is that, as known, matters of holiness are specifically ten in number, such as the ten *Sefirot*. This is

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<sup>352</sup> Also see Likkutei Torah *ibid.* 7c and on; 10a and on.

<sup>353</sup> See Sefer HaArachim Chabad there (Vol. 1, p. 659).

<sup>354</sup> Midrash Vayikra Rabba 36:5

<sup>355</sup> Ezekiel 33:24

<sup>356</sup> Genesis 17:20

<sup>357</sup> In regard to the coming section see the discourse entitled “*HaOseh Sukkato*” 5635 p. 343 and on); Sefer HaMaamarim 5632 Vol. 2, p. 583 and on.

as stated in Sefer Yetzirah,<sup>358</sup> “Ten and not nine, ten and not eleven.” In contrast, matters of the external husks and the side opposite holiness are eleven in number. This is why the chieftains of Esav are eleven in number.<sup>359</sup>

From this it is understood that all matters of the external husks (*Kelipah*) are eleven in number. Moreover, even matters of holiness that have a connection to refining and repairing of the side opposite holiness are eleven in number. This is the meaning of the eleven ingredients of the incense (*Ketoret*) of the Holy Temple.

This is because the purpose of the incense (*Ketoret*) is to refine and elevate the sparks of holiness that were consumed in the side opposite holiness, so that they too become included in holiness. Thus, since the side opposite holiness is eleven in number, therefore, the spices of the incense (*Ketoret*) are eleven in number.

This is as we learned,<sup>360</sup> “There were eleven spices in it etc.” This is to such an extent that “if he omitted any one of the spices [he is] liable for death [at the hand of Heaven].”<sup>361</sup> In other words, [because of the omission] instead of the incense (*Ketoret*) causing the drawing down of life, as the verse states,<sup>362</sup> “The plague stopped,” because the number of spices in the incense (*Ketoret*) is deficient, this causes the opposite of life.

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<sup>358</sup> Sefer Yetzirah 1:4

<sup>359</sup> See Etz Chayim, Shaar 11 (Shaar HaMelachim) Ch. 10; Pri Etz Chayim, Shaar HaKadeishim, Ch. 4; Torah Ohr, Toldot 20b and on; Ohr HaTorah ibid. 152a.

<sup>360</sup> Talmud Bavli, Keritot 6a; Talmud Yerushalmi, Yoma 4:5

<sup>361</sup> Talmud Bavli, Keritot 6a ibid.; Talmud Yerushalmi, Yoma 4:5 ibid.

<sup>362</sup> Numbers 17:13

Now, we must understand why in holiness the number is ten, whereas in the side opposite holiness the number is eleven. For, at first glance, how is it appropriate for the sinner to profit? However, the explanation is that our sages, of blessed memory, stated,<sup>363</sup> “‘There is nothing else but Him alone (*Ein Od Milvado*-אין עוד מלבדו)’ – even sorcery!”

That is, even when it comes to “sorcery-*Keshafim*-כשפים,” which is called thus because “they contradict the Supernal entourage-*Makchishin Pamaliya Shel Ma’alah*-מכחישין פמליא של מעלה,”<sup>364</sup> in truth, even they are not separate from “Him alone.” That is, even the very matter that they contradict the Supernal entourage, is to this end, that they should receive strength and vitality from the side of holiness.

[This is as explained in Tanya,<sup>365</sup> that “even at the moment that [the offender] strikes or curses him, vested within him is the power of *HaShem*-יהו"ה and the breath of His mouth, which animates and sustains him, as the verse states,<sup>366</sup> ‘For *HaShem*-יהו"ה told him ‘Curse!’” etc.”]

However, for there be a drawing down of power and vitality from holiness to the external husks (*Kelipah*), this is not possible through the sparks of holiness found **within** the external husks (*Kelipot*). For, since they are in a state of having “left (*Yatza*-יצא) Him,” meaning that they are in a state of great concealment, such that “the flame of the wicked shall die out,”<sup>367</sup> to the point that they are consumed within the external

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<sup>363</sup> Talmud Bavli, Chullin 7b

<sup>364</sup> Chullin 7b *ibid*.

<sup>365</sup> Tanya, Iggeret HaKodesh, Epistle 25 (138b)

<sup>366</sup> Samuel II 16:10

<sup>367</sup> Proverbs 24:20

husk (*Kelipah*) in a way that,<sup>368</sup> “the [kosher] piece itself becomes non-kosher [in its own right],”<sup>369</sup> therefore the existence of the external husk (*Kelipah*) must also be in a way of concealment, and it is impossible that through those sparks of holiness in the external husks (*Kelipot*) should have any revealed existence.

However, the explanation<sup>370</sup> is that the drawing down of vitality to the external husks is from the aspect of the encompassing light (*Makif*) of the “pure frankincense” (*Levonah Zakhah*-זכה לבונה) (which is the eleventh spice of the incense). It is called “white-*Levonah*-לבונה,” this being the whiteness of the aspect [indicated by the verse],<sup>371</sup> “The hair of His head was like clean wool,” which is the aspect of His abundant kindness (*Rav Chessed*) (as mentioned before).

In other words, this is kindness-*Chessed* without limitation, which is why it even can enliven the three completely impure husks. It is called, “pure-*Zakhah*-זכה,” in that it is separate from them and is not swallowed by the external husks (*Kelipot*), [except that] vitality is drawn from there to enliven the external husks (*Kelipot*) in an encompassing transcendent way (*Makif*) through the sparks that are consumed by them.

[As known and explained in various places, the drawing down of vitality to the external husks (*Kelipot*) is through the

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<sup>368</sup> Talmud Bavli, Chullin 108a

<sup>369</sup> See Sefer HaMaamarim 5665 p. 104

<sup>370</sup> See Torah Ohr and Ohr HaTorah, Toldot ibid.

<sup>371</sup> Daniel 7:9

intermediary of the shiny husk (*Kelipat Nogah*).<sup>372</sup> However, what is meant is not that their vitality is derived directly from the shiny husk (*Kelipat Nogah*) itself, being that the matter of drawing down of vitality is from the aspect of holiness alone, and as explained above, the drawing down of vitality is from the encompassing aspect (*Makif*) of the “pure frankincense-*Levonah Zakhah*-לבונה זכה.”

Rather, for the vitality drawn from the encompassing aspect (*Makif*) of the “pure frankincense-*Levonah Zakhah*-לבונה זכה” to be drawn down and received in the external husks (*Kelipot*) to be their vitality, this is specifically through the intermediary medium of the shiny husk (*Kelipat Nogah*).]

With the above in mind, we can understand what Calev said about the seven nations (which are inclusive of the seventy nations),<sup>373</sup> “They are our bread, for their shade (*Tzeelam*-צלם) has departed from them etc.” That is, since “their shade-*Tzeelam*-צלם” has departed from them, meaning that there was a withdrawal of the encompassing aspect (*Makif*) from them, therefore “they are our bread.”

However, at first glance, this is not understood. For, even when there is the withdrawal of the encompassing aspect (*Makif*) from them, they still can receive vitality from the spark of holiness found within them as an inner manifest light (*Ohr Pnimi*). However, the explanation is that since the inner

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<sup>372</sup> In regard to this matter, it is recalled that there was mention of what is explained in the glosses to the discourse entitled “*Re’eh Rei’ach Bnee k’Rei’ach HaSadeh*” (See *Ohr HaTorah*, Toldot 152b – a discussion as to whether the matter of the incense (*Ketoret*) affects the refinement of the three completely impure husks or the shiny husk (*Kelipat Nogah*).)

<sup>373</sup> Numbers 14:9

manifest light (*Ohr Pnimi*) within them is in such a great state of concealment, for as mentioned before, it is in a way that “the flame of the wicked shall die out,” to the point that “the [kosher] piece itself becomes non-kosher [in its own right],” they thus are incapable of having any sustainment or vitality through it etc., except solely from the encompassing light (*Ohr Makif*). Thus, when “their shade (*Tzeelam*-צלם) has departed from them,” they thus have no power to do anything at all and are therefore “our bread.”

This then, is the matter of the “tents of Kedar.” This is because a “tent-*Ohel*-אהל” is the matter of the encompassing aspect (*Makif*) and “the tents of Kedar” are the matter of the encompassing light of the “pure frankincense-*Levonah Zakhah*-להבונה זכה,” from which there is a drawing down of vitality to the external husks (*Kelipot*) in an encompassing transcendent way (*Makif*).

#### 4.

Now, since the encompassing light (*Makif*) is great in level of elevation, to the extent that there is no comparison to it, in that from it, it is possible for there to be a drawing down of vitality even to the external husks (*Kelipot*), but even then, it remains transcendently removed from them in an encompassing state (*Makif*) (as explained before) it is understood, by way of a priori, how much more greater the elevation of the aspect of the encompassing light (*Makif*) is when it is refined and transformed to holiness.

This then, is the meaning of “I am black but beautiful... like the tents of Kedar, like the curtains of Shlomo.” That is, just as through the descent of the soul “from a high peak to a deep pit,” to this lowly world which is full of external husks (*Kelipot*) etc., in which there is the aspect of “I am black,” through serving *HaShem*-יהו"ה below in the aspect of “blackness,” and this causes the elevation of “I am beautiful,” the same so of the general toil below in this world of transforming it to holiness, that there thereby is caused to be the refinement of the encompassing aspect (*Makif*) of the “pure frankincense-*Levonah Zakhah* זכה-לבונה,” from which vitality is drawn to the external husks (*Kelipot*), this being the aspect of the “tents of Kedar,” so that they are elevated and transformed to holiness.

Through this there is a drawing down of even higher encompassing lights that are called “the curtains of Shlomo-שלמה,” these being the upper encompassing lights (*Makifim*) (called “curtains”) of “the King to Whom peace-*Shalom* שלום belongs.”<sup>374</sup> These are even higher than the aspect of the encompassing light (*Makif*) of the “pure frankincense-*Levonah Zakhah* זכה-לבונה,” from which there is a drawing down to “the tents of Kedar.”<sup>375</sup>

## 5.

Now, even though the matter of “I am beautiful... like the curtains of Shlomo” refers to the general matter of toiling in

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<sup>374</sup> See Midrash Shemot Rabba 52:5; Shir HaShirim Rabba 3:11 (1).

<sup>375</sup> See Likkutei Torah, Shir HaShirim 7c and on.



servicing *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* throughout the entire year, as understood from the teaching of the Midrash, "The words, 'I am black,' refer to Chorev<sup>376</sup> etc., and the words, 'I am beautiful' [also] refer to Chorev, as the verse states,<sup>377</sup> 'All that *HaShem*-יהו"ה has spoken we will do and we will listen.' The words, 'I am black,' refer to the mundane days of the week, and the words, 'I am beautiful,' refer to Shabbat," nevertheless, the matter primarily refers to servicing *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) on Yom HaKippurim. This is as in the conclusion of the teaching of the Midrash, "The words, 'I am black' refer to all the days of the year, and the words, 'I am beautiful' refer to Yom HaKippurim."

The explanation is that through the repentance (*Teshuvah*) of Yom HaKippurim, willful sins are transformed into merits.<sup>378</sup> In other words, there is a transformation from the ultimate "blackness" ("I am black") to the ultimate light ("I am beautiful"). This is why our sages, of blessed memory, stated,<sup>379</sup> "In the place where those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand."

In addition, the service of *HaShem*-יהו"ה, blessed is He, on Yom HaKippurim, [which is called],<sup>380</sup> "One [day] in the year-*Achat BaShanah*-אחת בשנה," stems from the aspect called

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<sup>376</sup> Mount Sinai

<sup>377</sup> Exodus 24:7

<sup>378</sup> Talmud Bavli, Yoma 86b

<sup>379</sup> Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

<sup>380</sup> Exodus 30:10; Leviticus 16:34

“One-*Achat*-אהת,” which refers to the singular-*Yechidah* essence of the soul, (as stated in Tosefot<sup>381</sup> citing Midrash).

This is as explained in the previous discourse,<sup>382</sup> that on Yom HaKippurim are three aspects of “One-*Achat*-אהת” - in the World (*Olam*), in the Year (*Shanah*), and in the Soul (*Nefesh*). [It was explained there] that the primary service [of Yom HaKippurim] is with the incense (*Ketoret*), through which there is caused to be the refinement (*Birur*) of the aspect of the encompassing light (*Makif*) of the “pure frankincense-*Levonah Zakhah*-זכה לבונה,” so that instead of it being drawn to the aspect of “the tents of Kedar,” it returns and is transformed into holiness to be the aspect of “the curtains of Shlomo.”

This is the root of the matter of the Sukkah,<sup>383</sup> being that the Sukkah is also the aspect of the encompassing light (*Makif*), and is the matter of “the curtains of Shlomo-שלמה,” similar to the words,<sup>384</sup> “Spread the *Sukkah* of Your peace (*Shlomecha*-שלומיך) over us.” That is, it is the drawing down of the uppermost encompassing lights (*Makifim*) through the refinement of the encompassing light (*Makif*) of the “pure frankincense-*Levonah Zakhah*-זכה לבונה” of Yom HaKippurim.

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<sup>381</sup> Talmud Bavli, Menachot 18a – section entitled “*Ad Achat*.”

<sup>382</sup> In the discourse entitled “*HaOseh Sikkato Tachat Hallan* – One who makes his Sukkah beneath a tree,” Discourse 3, Ch. 4 (Sefer HaMaamarim 5728 p. 30).

<sup>383</sup> It is recalled that it was also mentioned that the matter of the Sukkah, which is a temporary dwelling, is the aspect of “the tents of Kedar,” similar to what is stated (Samuel II 7:6), “I have moved about in a tent,” in reference to the Tabernacle (*Mishkan*) throughout the forty years that the Jewish people were in the desert until they came to the resting place and heritage during the days of Shlomo.

<sup>384</sup> In the evening prayers.

6.

To explain, on this matter there is an added novelty in the discourses of the Rebbe Maharash, over and above the explanation in Likkutei Torah, in the discourse entitled “*Shechorah Ani v’Na’avah*.” This is because in Likkutei Torah it only explains the matter of “I am black but beautiful” in relation to toiling in the negative prohibitive *mitzvot*, [which are] “black as a raven” etc., (as explained before).

However, in relation to the matter of “the curtains of Shlomo” which are the highest encompassing lights (*Makifim*), in Likkutei Torah<sup>385</sup> it is explained that they will not come into revelation until the times of Moshiach etc., specifically in the coming future.

In contrast, in the discourses of the Rebbe Maharash<sup>386</sup> it is explained that through the repentance (*Teshuvah*) of Yom HaKippurim, – “‘I am beautiful,’ refers to Yom HaKippurim” – there is a drawing down of the aspect of “the curtains of Shlomo” in the encompassing lights (*Makifim*) of the holiday of Sukkot.

It can be said that the explanation is that even though the primary revelation of the aspect of the upper encompassing lights (*Makifim*) will be in the coming future, nevertheless, since all the revelations of the coming future depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout

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<sup>385</sup> See Likkutei Torah, Shir HaShirim 7c and on.

<sup>386</sup> In the discourses entitled “*HaOseh Sukkato*” 5635 (Sefer HaMaamarim 5634 p. 343 and on); Sefer HaMaamarim 5632 Vol. 2, p. 583 and on.

the time of the exile,<sup>387</sup> it must be said that this matter is also present in our deeds and service of *HaShem*-יהו"ה, blessed is He, right now. This refers to the matter of the encompassing lights (*Makifim*) of the Sukkah, which are a foretaste of the upper encompassing lights (*Makifim*) that will be revealed in the coming future.

This may be understood based on the explanation in Tanya<sup>388</sup> about matters that are of the three completely impure husks (*Shalosh Kelipot HaTmei'ot*). That is, even though they are eternally tied and bound up in the hands of the external forces, and will not ascent from there until their day comes, (until the conclusion of the exile – the end of days) at which time “death will be swallowed up forever,”<sup>389</sup> as the verse states,<sup>390</sup> “I will remove the spirit of impurity from the earth,” nonetheless, even in our times it is possible for them to be refined through a repentance (*Teshuvah*) that is so great that willful sins are transformed to merits for him. This is repentance (*Teshuvah*) out of great love and yearning with a desirous soul etc., in that one’s soul thirsts for *HaShem*-יהו"ה like a dry and parched land etc., with greater thirst than the souls of the righteous (*Tzaddikim*) etc.

The same is so of serving *HaShem*-יהו"ה, blessed is He, on Yom HaKippurim, as explained in the discourse by the Rebbe Maharash.<sup>391</sup> That is, the incense (*Ketoret*) of Yom HaKippurim is the refinement brought about through

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<sup>387</sup> Tanya, Likkutei Amarim, Ch. 37.

<sup>388</sup> Tanya, Likkutei Amarim, Ch. 7.

<sup>389</sup> See Isaiah 25:8

<sup>390</sup> Zachariah 13:2

<sup>391</sup> Sefer HaMaamarim 5634 p. 346; Sefer HaMaamarim 5632 p. 635 and on.

repentance (*Teshuvah*), this being the aspect of [“the scent of his garments-*Begadav*-בגדיו.”<sup>392</sup> Do not just read it as “his garments-*Begadav*-בגדיו” but read it as] “the scent of his traitors-*Bogdav*-בוגדיו.”<sup>393</sup> This is why repentance (*Teshuvah*) is with greater strength,<sup>394</sup> being that it specifically comes from the opposite.

[This is the advantage of light that comes out of darkness, which is present in the service of *HaShem*-יהו"ה, blessed is He, of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) compared to the service of Him of the Righteous (*Tzaddikim*), similar to the explanation about the matter of constant pleasure, that it is not pleasurable.]<sup>395</sup> Therefore, through it the refinement of “the tents of Kedar” is caused, through which a drawing down of the highest encompassing lights (*Makifim*) of “the curtains of Shlomo” are caused, similar to the revelations of the coming future.

## 7.

This then, is also the meaning of the Psalm, “Praise *HaShem*-יהו"ה all nations, praise Him, all the states! For His kindness has overwhelmed us, and the truth of *HaShem*-יהו"ה is eternal, *Halleluyah!*” The explanation is that through the service of *HaShem*-יהו"ה of the Jewish people, in affecting the

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<sup>392</sup> Genesis 27:27

<sup>393</sup> Talmud Bavli, Sanhedrin 37a; Torah Ohr, Toldot ibid.

<sup>394</sup> Zohar I 129b

<sup>395</sup> See Keter Shem Tov, Section 121; Also see Likkutei Amarim of the Rav, the Maggid of Mezhritch p. 23a; Ohr Torah of the Rav, the Maggid of Mezhritch 27b, and elsewhere.

refinement of this lowest world, of which there is no lower in the matter of the concealment of His light, blessed is He, with a doubled and quadrupled darkness, to the point of the ultimate concealment, hiddenness, and “blackness,” there thereby is caused to be the drawing down of the aspect of “His Kindness-*Chasdo*-חסדו,” this being the upper kindness. This brings the fulfillment of, “Praise *HaShem*-יהוה all nations, praise Him all the states,” this being the transformation of the concealment and hiddenness stemming from the nations and states etc.

More specifically, this matter is also present in the service of *HaShem*-יהוה, blessed is He, of fulfilling Torah and *mitzvot* throughout the entire year. However, on the holiday of Sukkot it is in a higher way. This is indicated by the words, “For His kindness has **overwhelmed** us,” specifying “overwhelmed-*Gavar*-גבר.”

This is because the holiday of Sukkot comes after Yom HaKippurim, at which time there was the ultimate service in the aspect of “blackness,” in a way of repentance (*Teshuvah*). That is, after preceding with serving Him in repentance (*Teshuvah*) throughout the month of Elul, by making an accounting within one’s soul over all his deeds, speech, and thought throughout the entire year, as well as serving Him with repentance (*Teshuvah*) throughout the ten days of repentance, which is in an even higher way, about which our sages, of blessed memory, said,<sup>396</sup> “Whoever does not shed tears during the ten days of repentance, it is a sign that his soul is incomplete.” This is

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<sup>396</sup> Pri Etz Chayim, Shaar HaShofar, Ch. 5; Derech Chayim of the Mittler Rebbe, 13d; 21a (translated as The Path of Life, Ch. 10)

because there then is a closeness of the Luminary to the spark.<sup>397</sup>

Then, after all this, we come to the repentance (*Teshuvah*) of Yom HaKippurim, which is even higher than the repentance (*Teshuvah*) of the ten days of repentance, until we reach the ultimate elevation of the service of Yom HaKippurim itself at the time of the Ne'ilah (closing) prayer, at which time all the gates are locked, so that "Israel and the King are alone,"<sup>398</sup> and there is the revelation of the aspect of the singular-*Yechidah* essence of the soul through the revelation of the Singular One-*Yachid* of the world. (This is why even the lowest of the low are then awakened etc.,)<sup>399</sup> and matter of the "blackness" is then sensed to a greater degree etc.

This is like the explanation<sup>400</sup> about the matter of specifically reciting Tachanun (confessional) immediately after the Amidah prayer. That is, it is specifically because the awesome nullification (*Bittul*) of the Amidah prayer, when he stands "like a servant before his Master,"<sup>401</sup> that he then senses the matter of "one who makes gestures in the presence of the King is liable of the death penalty."<sup>402</sup>

He therefore becomes completely nullified of his existence, since he now also senses even the most minor blemishes, that previously he was not capable of sensing, before

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<sup>397</sup> See Derech Chayim of the Mittler Rebbe 13d; 21b; 24d and on; 91a

<sup>398</sup> See Zohar III 32a

<sup>399</sup> Shaarei Orah of the Mittler Rebbe, Shaar HaChanukah, discourse entitled "*Ki Eemcha Mekor Chayim*" Ch. 2 (45a) and elsewhere.

<sup>400</sup> See Sefer HaMaamarim 5659 p. 157

<sup>401</sup> See Talmud Bavli, Shabbat 10a

<sup>402</sup> See Talmud Bavli, Chagigah 5b

reaching the perfection of service of *HaShem*-יהו"ה in the Amidah prayer.

This is also why [even] when Yom HaKippurim falls out on Shabbat,<sup>403</sup> in the Ne'ilah prayer we recite Our father, our King-*Avinu Malkeinu*, and also make mention of matters of forgiveness, pardon and atonement etc. This is specifically because of the great elevation of the Ne'ilah prayer.

Now, since on Yom HaKippurim there is the ultimate service of *HaShem*-יהו"ה of the aspect of "blackness," to transform the state of "I am black" throughout all the days of the year to be "I am beautiful" on Yom HaKippurim, this causes the matter of "His kindness has overwhelmed us," this being the matter of drawing down the upper encompassing lights of "the curtains of Shlomo" through the refinement and transformation of "the tents of Kedar," which are revealed on the holiday of Sukkot.

Now, as explained (in chapter six) that the primary and ultimate revelation of "the curtains of Shlomo" (which are drawn down and revealed on the holiday of Sukkot), will be in the coming future, through our righteous Moshiach, may he come speedily in our times, in the near future and in the most literal sense, and lead us upright to our land!

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<sup>403</sup> As it did this year (5728).



## Discourse 5

### “*BaYom HaShemini... - The Eighth Day...*”

Delivered on Simchat Torah, 5728  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>404</sup> “The eighth day shall be restricted for you.” About the verse stating, “for you-*Lachem*-לכם,” it states in Midrash,<sup>405</sup> “This is the meaning of the verse,<sup>406</sup> “They will be yours alone, strangers not sharing them with you,” or as the Zohar says it,<sup>407</sup> “Israel and the King alone.”<sup>408</sup>

This is also as Midrash states,<sup>409</sup> “This is analogous to a king who made a feast for seven days and invited all the people of the province. When the seven days of the feast were over, he said to his close friend, ‘We have satisfied our obligation to all the residents of the province. Come, let you and I improvise with what you find etc.’ So likewise the Holy One, blessed is He, said to Israel, [since the Holy One, blessed is He, loves Israel, as the verse states,<sup>410</sup> “When Israel was a lad I loved

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<sup>404</sup> Numbers 29:35

<sup>405</sup> Midrash Shemot Rabba 15:23

<sup>406</sup> Proverbs 5:17

<sup>407</sup> Zohar III 32a; Zohar I 64a-b; 208b

<sup>408</sup> Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

<sup>409</sup> Midrash Bamidbar Rabba 21:24

<sup>410</sup> Hosea 11:1

him,” and the Jewish people likewise love the Holy One, blessed is He, as the verse states,<sup>411</sup> “You shall love *HaShem*-ה' יהו' your God with all your heart and with all your soul and with all your more”], ‘The eighth day shall be restricted for you’ – improvise with what you find, ‘with one bull, one ram.’” That is, throughout all the seven days of the holiday, seventy bulls are offered, corresponding to the seventy nations. However, on Shemini Atzeret one bull is offered corresponding to the Jewish people alone.

Now, this must be better understood. For, as his honorable holiness, my father-in-law, the Rebbe, points out in the discourse by this title of the year 5708,<sup>412</sup> the language of the Midrash is understood to indicate that the bestowal to the souls of the Jewish people on Shemini Atzeret is from the very same level that was drawn to the seventy ministers, being that He said, “Let you and I improvise with what you find.”

That is, just as in the analogy it refers to that which is already found to be available, this likewise so in the analogue, that from that very same level, there is a drawing down of bestowal to the souls of the Jewish people. However, this is not understood. For, is it not certainly so that the bestowal to the souls of the Jewish people is from a much higher and more elevated level? [This is as explained before about the words, “restricted for you-*Lachem*-לכם,” that this is as [indicated by the verse], “They will be yours alone, strangers not sharing them with you.”

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<sup>411</sup> Deuteronomy 6:5

<sup>412</sup> Sefer HaMaamarim 5708 p. 43

Additionally, we must understand the meaning of the words, “Let you and I improvise with what you find.” What is the meaning of the word “improvise-*Negalgel*-נגלגל”?

We should add and point out something about the descent of the rains that we begin mentioning on Shemini Atzeret. That is,<sup>413</sup> it states in Midrash,<sup>414</sup> “A certain idolator once asked etc., ‘You have holidays and we have holidays; when you are rejoicing we are not rejoicing, [This is because the holiday of Pesach is in remembrance of the exodus from Egypt, which was “healing to Israel and affliction to Egypt,”<sup>415</sup> and on the holiday of Shavuot the Torah was given on Mount Sinai, which is called “Sinai-סיני” being that “hatred-*Sin’ah*-שנאה for the idolatrous nations descended upon it,”<sup>416</sup> and about the holiday of Sukkot it states,<sup>417</sup> “So that your generations will know that I caused the children of Israel to dwell in booths when I took them out of the land of Egypt,” this knowledge being a part of the *mitzvah*,<sup>418</sup> meaning that the holiday of Sukkot is connected to the remembrance of the exodus from Egypt, which was “healing to Israel and affliction to Egypt,” as mentioned above] and when we are rejoicing, you are not rejoicing. [This is because the joyous days of the idolatrous nations are called<sup>419</sup>

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<sup>413</sup> See the beginning of the discourse entitled “*b’Midrash Rabba*” Parshat Tavo 5628, (Sefer HaMaamarim 5627 p. 478 and on); Discourse entitled “*Hallelu et HaShem*” 5634 (Sefer HaMaamarim 5633 Vol. 2 p. 547 and on).

<sup>414</sup> Midrash Bereishit Rabba 13:6; Yalkut Shimoni Tehillim, Remez 790; Also see Devarim Rabba 7:7

<sup>415</sup> Isaiah 19:22; Zohar II 36a

<sup>416</sup> Talmud Bavli, Shabbat 89a and on

<sup>417</sup> Leviticus 23:43

<sup>418</sup> See Ba”Ch to Tur, Orach Chayim 625

<sup>419</sup> Mishnah Avodah Zarah 1:1; Talmud Bavli, Avodah Zarah 2a, and elsewhere.

“*Yemei Eideihen*-ימי אידיהן” which is a [derogatory]<sup>420</sup> term meaning<sup>421</sup> “calamity-*Eid*-איד” indicating “destruction-*Shivron*-שברון.”] When do you and we both rejoice?’ (He replied to him), ‘When the rain falls. What is the source for this? [The verse],<sup>422</sup> ‘The meadows don sheep and the valleys cloak themselves with fodder; they shout joyfully, they even sing.’ What is written after this? ‘Shout joyfully to God all the earth.’”<sup>423</sup>

However, we must better understand this. For, how can it be said that on the day the rain falls, both we and you are joyous? For, there is certainly a difference in how the rains are drawn to the Jewish people and how they are drawn to the world (especially to idolaters). This is also emphasized by the fact that the general drawing down for the descent of the rains is on the holiday of Shemini Atzeret, about which the verse states, “for you-*Lachem*-לכם,” indicating a drawing down that specifically is to the Jewish people.

## 2.

Now, to understand this, we must preface with the known teaching,<sup>424</sup> “The Holy One, blessed is He, gazed into the Torah and created the world.” From this it is understood

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<sup>420</sup> See Rambam and other commentators to Avodah Zarah ibid.

<sup>421</sup> See Dover Tzeddek of Rabbi Tzadok HaKohen of Lublin, Avodah Zarah, Section 3 (Bnei Brak 5733 p. 84); Also see Deuteronomy 32:35; Proverbs 17:5

<sup>422</sup> Psalms 65:14

<sup>423</sup> Psalms 66:1

<sup>424</sup> Zohar II 161a and on

that through understanding these matters as they are in Torah, we can also understand them as they relate to the world.

Now, about the Torah, we find three terms that are opposites of each other.<sup>425</sup> For, it is written,<sup>426</sup> “The Torah that Moshe commanded us is the inheritance of the congregation of Yaakov,” specifying an “inheritance-*Morashah*-מורשה,” meaning that the Torah is an inheritance (*Yerushah*-ירושה).

Now, an inheritance is something that comes automatically, and does not depend on the knowledge of the heir. For, if the [father] wants to make a change in the inheritance, such as stipulating that his daughter should inherit, though he has a son, his stipulation is contrary to Torah and is null and void.<sup>427</sup>

On the other hand, our sages, of blessed memory, stated,<sup>428</sup> “Make yourself fit to study Torah for it is not yours by inheritance (*Yerushah*-ירושה).” That is, Torah is not a matter of “inheritance,” but depends on the toil of “making yourself fit,” such that the Torah that will be drawn down to him will be commensurate to his toil.

This matter of toil is the opposite of inheritance, which does not depend on toil altogether, as in the words of the Alter Rebbe in Tanya,<sup>429</sup> “An immense fortune falls into his possession by inheritance, through no toil of his own,” (and moreover, toil causes no increase in this). We thus find that the

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<sup>425</sup> In regard to the coming section, see the discourse entitled “*Torah Tzivah*” 5634 & 5654 (Sefer HaMaamarim 5633 Vol. 2 p. 551 and on; 5654 p. 26 and on).

<sup>426</sup> Deuteronomy 33:4

<sup>427</sup> Talmud Bavli, Bava Batra 126b

<sup>428</sup> Mishnah Avot 2:12

<sup>429</sup> Tanya, Likkutei Amarim, Ch. 33 (42b)

matter of “inheritance-*Yerushah*-ירושה” and the matter of “toil-*Avodah*-עבודה” (“make yourself fit”) are diametric opposites.

Moreover, about Torah the verse states,<sup>430</sup> “When He finished speaking to him on Mount Sinai, He **gave** (*VaYitein*-ויתן) Moshe,” in that “it was given to him as a gift (*Matanah*-מתנה),”<sup>431</sup> and likewise was given to all the Jewish people as a gift. This is the reason for the precise wording, “The **giving** of the Torah-*Matan Torah*-מתן תורה,” in that it was given as a “gift-*Matanah*-מתנה.”

Now, a “gift” (*Matanah*-מתנה) is the intermediary between an “inheritance” (*Morashah*-מורשה) and “toil” (“make yourself fit”). This is because on the one hand, a gift is unlike “toil” for which one can come and demand his payment, and beyond that, he can demand that his wages be given as [expressed in the verse],<sup>432</sup> “A worker’s wage shall not remain with you overnight until morning etc.” This is because a gift accords to the desire of the giver, such that if he wants to give, he gives, and if he does not want to give, he does not give. That is, it is not given to a person commensurate to his toil, which is why he cannot demand it. On the other hand, a gift also depends on the recipient, for “if he was not pleasing to him, he would not give him a gift.”<sup>433</sup>

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<sup>430</sup> Exodus 31:18

<sup>431</sup> Talmud Bavli, Nedarim 38a; Midrash Shemot Rabba 41:6; Also see the discourse entitled “*VaYitein el Moshe k’Khaloto*” in Ohr HaTorah, Tisa p. 1,966 and on.

<sup>432</sup> Leviticus 19:13

<sup>433</sup> See Bava Metziya 16a; Bava Batra 156a

We must therefore understand the meaning of the three matters of “inheritance,” “toil” (make yourself fit), and a “gift” as they relate to Torah.

### 3.

The explanation is that about the flying scroll of Zechariah the verse states,<sup>434</sup> “It was inscribed front (*Panim*-פנים) and back (*Achor*-אחור).” That is,<sup>435</sup> in the Torah there are aspects of “front” (*Panim*-פנים) and aspects of “back” (*Achor*-אחור). That is, the “front” (*Panim*) of Torah is as the Torah is with Him, blessed is He, as the verse states,<sup>436</sup> “I was with Him... as His delight etc.,” this being the matter of “the delight of the King in His Essential Self” (*Sha’ashu’ey HaMelech b’Atzmut*).<sup>437</sup>

About this the verse states,<sup>438</sup> “It is hidden from the eyes of all living things,” in that it transcends relation to worlds. This is the matter of the first Tablets (*Luchot*), which were in a way that “they were entirely front [on both sides]”<sup>439</sup> (even as they were placed in the Ark together with the final Tablets (*Luchot*)).<sup>440</sup>

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<sup>434</sup> See Zachariah 5:2; Ezekiel 2:9-10; See Talmud Bavli, Eruvin 21a

<sup>435</sup> See Tanya, Kuntres Acharon 161a; Sefer HaMitzvot of the Tzemach Tzedek 41a and on; See the glosses to the discourse entitled “*Patach Eliyahu*” 5658 p. 2 and on in the notes; Sefer HaMaamarim 5653 p. 181 and on; p. 236; *Hemshech* 5666 p. 87; Sefer HaSichot 5689 p. 50.

<sup>436</sup> Proverbs 8:30

<sup>437</sup> Elucidated in Emek HaMelech, Shaar 1. See Likkutei Torah, Shir HaShirim 27a.

<sup>438</sup> Job 28:21

<sup>439</sup> See Kuntres Acharon *ibid.*; Sefer HaMitzvot of the Tzemach Tzedek *ibid.* Sefer HaMaamarim 5658, 5653 and 5666 *ibid.*, and elsewhere.

<sup>440</sup> There is a small portion of the discourse missing here.

Now, the aspect of the “back” (*Achor*-אָחור) is as Torah relates to worlds, in that it was drawn down to manifest in worldly matters. For, although about the Torah the verse states,<sup>441</sup> “Behold, My word is like fire,” about which our sages, of blessed memory, explained,<sup>442</sup> “Just as fire does not become ritually impure, so too, the words of Torah do not become ritually impure,” nevertheless, the Torah manifested in worldly matters etc.

With this in mind, we can understand the teaching of our sages, of blessed memory,<sup>443</sup> “Dovid, you call them songs?” That is, he called the words of Torah “songs” (*Zemirot*) when he said,<sup>444</sup> “Your statutes were songs to me,” and was punished for this etc.

The explanation<sup>445</sup> is that Dovid was joyously singing the praises of the Torah in order to arouse his heart with joy in his time of trouble. In other words, through contemplating the greatness of the Torah, in that all the worlds depend on a single precision in the words of Torah, such as the matter of the sacrifices, in that through offering a single fowl or a handful of meal upon the altar, ascent is caused in all the worlds,<sup>446</sup> but if he deviated [from the way that they must be offered] etc., the ascent of the worlds is nullified etc., and this being so, what room is there for his anguish in physical matters, compared to his occupation in the study of Torah, since in comparison to the

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<sup>441</sup> Jeremiah 23:29

<sup>442</sup> Talmud Bavli, Brachot 22a

<sup>443</sup> Talmud Bavli, Sotah 35a

<sup>444</sup> Psalms 119:54

<sup>445</sup> See Tanya *ibid.* p. 160a and on; Sefer HaMitzvot of the Tzemach Tzedek *ibid.*

<sup>446</sup> Also see Tanya, end of Iggeret HaTeshuvah



study of Torah, the entire world and everything therein is as nothing, given that the entire vitality and sustainment of the world depends on a single precision in Torah.

However, even so, Dovid was punished for this. This is because this exaltedness of Torah, that all the worlds depend on even a single precision in Torah, is only the **externality** of the Torah, which is called the “back” (*Achor*-אָחור), this being Torah as it relates to worlds. However, the innerness (*Pnimityut*) of the Torah is not to be praised by praising the vitality of all the worlds, being that it is beyond all comparison to worlds, in that it is the delight of the King in His Essential Self (*Sha'shu'ey HaMelech b'Atzmuto*).

#### 4.

Now, based on the above, we can explain the particulars of “inheritance,” “labor,” and “gift,” as they are in relation to the Torah. For, the “inheritance” of the Torah, (“the inheritance of the congregation of Yaakov”) is the aspect of the “back” (*Achor*) of Torah, meaning, as Torah relates to the worlds. This is because the matter of the “inheritance” (*Yerushah*) of Torah is that through it, the refinement of the sparks of holiness that fell into worldly matters through the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu* is caused. About this the verse states,<sup>447</sup> “He reigned, and he died,” in that they fell from their level as they were in a state of holiness, and

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<sup>447</sup> Genesis 36:31 and on; See Etz Chayim, Shaar HaKlallim, Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20, and elsewhere.

as known, “one who falls from his level is called dead.”<sup>448</sup> By refining them through Torah study, we thus inherit the lights of the world of Chaos-*Tohu*.

However, the refinement of the sparks (through which we inherit the lights of the world of Chaos-*Tohu*) is even done without any toil at all (like an inheritance). This is as known from the teaching of the Baal Shem Tov,<sup>449</sup> that the Jewish people were scattered in all places of the earth and distant islands, and even when they err and go in forests in their journeys, this is to purify the air of the nations, since their air is impure.

However, since every Jew has simple faith in his heart, though this may be in a state of slumber, they nevertheless purify the lands of the nation’s etc. In other words when a Jew goes on his way, [even] in crooked paths, to the point of even going where there is no path, even if he does not think about the letters of the Torah, he nevertheless affects a refinement of the sparks by passing through that place.

This is because of the matter of inheritance (*Yerushah*-ירושׁה) which does not depend on one’s toil at all. He only needs to be a proper heir. Thus, this applies to every single Jew. This is as explained in Tanya,<sup>450</sup> that every Jew inherits love and fear of *HaShem*-יהוׁה, blessed is He, from our forefathers, and love and fear are the root of the 248-רמ״ח positive action *mitzvot* and the 365-שס״ה negative prohibitive *mitzvot*,<sup>451</sup> through which the

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<sup>448</sup> See Likkutei Torah, Chukat 56d and elsewhere; See Zohar III 135b, cited in Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 2.

<sup>449</sup> See Keter Shem Tov, Hosafot, Section 164.

<sup>450</sup> Tanya, Likkutei Amarim, Ch. 18

<sup>451</sup> Tanya, Likkutei Amarim, Ch. 4

refinement of the sparks of physical things in which the *mitzvot* manifest is caused, by which we inherit the lights of the world of Chaos-*Tohu*.

From this it is understood that every Jew is an heir who inherits and stands in place of the one who bequeathed the inheritance, as the verse states,<sup>452</sup> “succeeding your fathers will be your sons.”

This itself is the difference between a buyer and seller, and an inheritor and heir. That is, in the case of a buyer and seller, the buyer does not stand in place of the seller. It is only in the case of an inheritor and an heir that the heir stands in place of the inheritor (as explained in the Talmudic passages of Tractate Bava Batra).<sup>453</sup> However, since the matter of “inheriting” the Torah is that through Torah the refinement of the worlds is caused, this is something that relates to the aspect of the “back” (*Achor*) of the Torah, this being the level of Torah that relates to the world.

Now, in addition to the matter of inheritance in the Torah, there also is the aspect of Torah about which the sages stated, “Make yourself fit to study Torah for it is not yours by inheritance.” This is the aspect of Torah that is specifically attained through toil (*Avodah*-עבודה). That is, one toils in the study of Torah and thereby reveals and affects novel and deeper matters in it etc.

However, since this is the level of Torah that is attained through man’s toil, this too is still the aspect of the “back”

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<sup>452</sup> Psalms 45:17

<sup>453</sup> Talmud Bavli, Bava Batra 149a; See Shaalot uTeshuvot Tzafnat Pane’ach Dvinsk, Vol. 1, Section 118; Warsaw, Vol. 2, Section 118, and elsewhere.

(*Achor*-אָחור) of Torah. In other words, even though through his toil there is a drawing down to him from Above in the form of an arousal from Above, in that “a spirit awakens a spirit and draws forth a spirit,”<sup>454</sup> nevertheless, even this drawing down of the arousal from Above is only from the level that arousal from below reaches, this being that which relates to the worlds and is the aspect of the “back” (*Achor*) of Torah.

However, the aspect of the “gift” (*Matanah*-מתנה) of Torah, about which it states, “When He finished speaking to him on Mount Sinai, He gave (*VaYitein*-וַיִּתֵּן),” this is from the aspect of the “front” (*Panim*-פְּנִים) of Torah, which is the aspect of Torah as it is in His Essential Self, blessed is He.

This aspect was given to the souls of the Jewish people, being that the root of their souls is also in His Essential Self, blessed is He, as the verse states,<sup>455</sup> “He will choose our heritage for us, the pride of Yaakov that He loves always!”

On the contrary, the root of the souls is even higher than the root of the Torah. This is as stated in Midrash Rabbah at the beginning of the Torah portion of Bereishit,<sup>456</sup> “Seven things preceded the creation of the world. The Torah... Israel... and the thought of Israel preceded everything.” In Tanna d’Bei Eliyahu<sup>457</sup> it states, “Two things preceded the creation of the world, the Torah and Israel, and I do not know which preceded which. I say that Israel preceded, since it states in Torah,

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<sup>454</sup> See Zohar II 162b; Zohar I 99b

<sup>455</sup> Psalms 47:5; See the end of the discourse entitled “*Yivchar Lanu*” 5703.

<sup>456</sup> Midrash Bereishit Rabba 1:4 – In Midrash Rabba there it states “six things”; See also Talmud Bavli, Pesachim 54a; Midrash Tanchuma, Naso 11, and elsewhere, and the long commentary of the Maharzu to Bereishit Rabba *ibid*.

<sup>457</sup> Tanna d’Bei Eliyahu, Ch. 14; See Likkutei Sichot, Vol. 34, p. 222, note 48.

‘Command the children of Israel,’ and ‘Speak to the children of Israel.’” We thus see that the Jewish people preceded the Torah.<sup>458</sup> Thus, since the souls of the Jewish people are rooted in His Essential Self, blessed is He, they therefore receive the aspect of the gift of the Torah, this being the level of the Torah as it is rooted in His Essential Self, blessed is He.

## 5.

Now, even though the aspect of the “gift” (*Matanah*-מתנה) of Torah is from the aspect of the “front” (*Panim*-פנים) of Torah, and is higher than the aspects of the “toil” and “inheritance” of Torah, which are from the aspect of the “back” (*Achor*-אחור) of Torah, nevertheless, the aspect of the “gift” (*Matanah*) which is from the aspect of the “front” (*Panim*), has an effect on the aspects of the “toil” and “inheritance” that are from the aspect of the “back” (*Achor*).

This may be understood from what we find about Rosh HaShanah, as known<sup>459</sup> that on Rosh HaShanah all things revert to their initial state, and it then is necessary to affect a new drawing down from the aspect of His Essential Exaltedness, this being the aspect of the innerness (*Pnimityut*) etc. This drawing down from the innerness (*Pnimityut*) has an effect on and even causes the renewal of the aspect of the externality (*Chitzoniyut*) that is drawn to the worlds, so that “all that has been made will know that You made it... and all that has been formed will

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<sup>458</sup> See Midrash Bereishit Rabba *ibid.*; Sefer HaMaamarim 5635 Vol. 2, p. 356 and on.

<sup>459</sup> See Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1 and elsewhere.

understand that You formed it etc.,”<sup>460</sup> such that “His Kingship reigns over all.”<sup>461</sup> As explained in the Siddur of the Arizal,<sup>462</sup> this even refers to the three completely impure husks of evil etc., that there too, the drawing down from the innerness (*Pnimityut*) has an effect etc.

The same is so of every drawing down, that the drawing down of the innerness (*Pnimityut*) also has an effect on the externality (*Chitzoniyut*).<sup>463</sup> An example is the aspect of the Crown-*Keter*, in that the drawing down of the innerness (*Pnimityut*) of the Crown-*Keter* affects the externality (*Chitzoniyut*) of the Crown-*Keter* etc. The same is so of Torah, that from the aspect of the “gift” (*Matanah*) of Torah, which is from the aspect of the “front” (*Panim*), there also is an effect on the aspects of “toil” (*Avodah*) and “inheritance” (*Yerushah*) of Torah which are of the aspect of the “back” (*Achor*) and externality (*Chitzoniyut*).

To explain, the aspect of the “gift” (*Matanah*-מתנה) of Torah was drawn down at the giving of the Torah (*Matan Torah*-מתן תורה). However, even before the giving of the Torah there already was the matter of Torah as the aspect of an inheritance (*Yerushah*). This is as our sages, of blessed memory, taught,<sup>464</sup> “Avraham was an elder and would sit in Yeshivah, and the same with Yitzchak and Yaakov... and from the days of our forefathers, Yeshivah never left them etc.”

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<sup>460</sup> See the liturgy of the Rosh HaShanah prayers.

<sup>461</sup> See the liturgy of the Rosh HaShanah prayers *ibid*.

<sup>462</sup> In the Rosh HaShanah prayers, (in the Siddur of Rabbi Shabtai of Rashkov (5555) it is in the “*Lu’ach HaTa’ut*”).

<sup>463</sup> Also see the end of the discourse entitled “*BaYom HaShemini Atzeret*” 5666 (*Hemshech* 5666 p. 40).

<sup>464</sup> Talmud Bavli, Yoma 28b

Thus, when there was a drawing down at the giving of the Torah of the aspect of the “gift” (*Matanah*) of Torah, this also had an effect on the aspect of Torah that preceded this.

6.

Based on this, we can also understand the teaching of the Midrash, that the day of rain fall is a day in which everyone (“both us and you”) are joyous. This is because though the general drawing down of rain fall is on Shemini Atzeret, about which the verse states, “for you-*Lachem*-לכם,” meaning, “for you alone,” that is, specifically for the Jewish people. Nonetheless, the drawing down to the Jewish people from the innerness (*Pnimitiyut*) also has an effect on the externality (*Chitzoniyut*), from which there also is a drawing down to the nations of the world.

The explanation<sup>465</sup> is that our sages, of blessed memory, stated,<sup>466</sup> “When the Jewish people do the will of the Ever Present One, the earth drinks from the upper waters (*Mayim Elyonim*).” From this it is understood that the primary matter of drawing down the rains is specifically to the Jewish people, in that they are the ones who do the will of the Ever Present One. This is because, “Your people are all righteous

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<sup>465</sup> See the end of the discourse entitled “*b’Midrash Rabba*” *ibid.* (Sefer HaMaamarim 5627 p. 480 and on); End of the discourse entitled “*Hallelu et HaShem*” *ibid.* (Sefer HaMaamarim 5633 Vol. 2, p. 550 and on).

<sup>466</sup> This is as stated in various places in the teachings of Chassidus, citing Pirke d’Rabbi Eliezer. In the note of the Rebbe to *Hemshech* “*Mayim Rabim*” 5636, Ch. 128 it states, “Thus far I have not yet found this [citation]. See Pirke d’Rabbi Eliezer, end of Ch. 5 and [Talmud Bavli], Tractate Bava Batra 25b.”

(*Tzaddikim*),”<sup>467</sup> [and even when, at times, it could be that due to reasons beyond one’s control, it can be that his conduct is not as it should be, nevertheless, this only is externally (*b’Chitzoniyut*), whereas inwardly (*b’Pnimityut*) he is good etc. This accords with the Halachic ruling of the Rambam<sup>468</sup> regarding a bill of divorce (*Get*) that is granted by compulsion of the rabbinical court (*Beit Din*).] They therefore receive the drawing down of the rains from the innerness (*Pnimityut*) and “drink from the upper waters (*Mayim Elyonim*).”

That is, even as this is drawn into the lower waters (*Mayim Tachtonim*), the drawing down is as it stems from the upper waters (*Mayim Elyonim*). Then, through the Jewish people, there also is a drawing down to the idolatrous nations, only that the drawing to the idolatrous nations is through the separation of veils, partitions, and constrictions etc., through which there is a drawing down to them of the lower waters (*Mayim Tachtonim*), meaning, only the externality (*Chitzoniyut*).

This is also the meaning of what the Midrash states about Shemini Atzeret, “Let you and I improvise etc.” This is because on Shemini Atzeret there is a drawing down to the Jewish people from the innerness (*Pnimityut*) of the encompassing light (*Makif*), about which it states, “with what you find,” in that it is like a found object (*Metziyah-מצ׳יאה*) that one does not know where it came from etc.

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<sup>467</sup> Isaiah 60:21; Mishnah Sanhedrin 10:1; Talmud Bavli, Sanhedrin 90a (Perek Chelek).

<sup>468</sup> Mishneh Torah, Hilchot Geirushin



Now, it is through the drawing down of this innerness (*Pnimityut*) on Shemini Atzeret that there also is a drawing down in all matters throughout the entire year, at which time the order in serving *HaShem*-יהו"ה, blessed is He, is as expressed in the verse,<sup>469</sup> "Yaakov went on his way,"<sup>470</sup> and in a way that, "angels of God encountered him," as in the explanation of Rashi, that this refers to the angels of outside the land of Israel and the angels of the land of Israel.

This refers to the assistance of the angels, who help the Jewish people in their service of *HaShem*-יהו"ה, blessed is He, in that "they hug them and kiss them etc.,"<sup>471</sup> and the angels likewise help the Jewish people in the toil of affecting refinements (*Birurim*), through which we bring about "a dwelling place for Him, blessed is He, in the lower worlds."<sup>472</sup>

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<sup>469</sup> Genesis 32:2

<sup>470</sup> See Sefer HaSichot 5696 p. 43

<sup>471</sup> See Zohar I 23b; Zohar II 201b; Torah Ohr, Mikeitz 43b and on.

<sup>472</sup> See Tanya, Likkutei Amarim, Ch. 36



## Discourse 6

“*Vayechulu HaShamayim v’HaAretz... -  
The Heavens and Earth were completed...*”

Delivered on Shabbat Parshat Bereishit,  
Shabbat Mevarchim Marcheshvan, 5728<sup>473</sup>  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>474</sup> “The heavens and earth were completed, and all their hosts.” In *Ohr HaTorah*,<sup>475</sup> the Tzemach Tzedek brings several explanations for the word “completed-*Vayechulu*-ויכלו,” which in general are three explanations.

The first explanation is the literal meaning (being that<sup>476</sup> “the Torah does not depart from its simple meaning”) in that the word “*Vayechulu*-ויכלו” is a word of “completion,” meaning that the act of creating the heavens and the earth was completed. The second explanation is that this word is of the same root as “expiry-*Kilayon*-כליין.” The third explanation is that it is a word indicating pleasure, as in the verse,<sup>477</sup> “To every delight (*Tichlah*-תכלה) I have seen an end,” in which the word “*Tichlah*-

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<sup>473</sup> This discourse was said in the first gathering of this Shabbat.

<sup>474</sup> Genesis 2:1

<sup>475</sup> *Ohr HaTorah*, Bereishit 42b and on; Zohar III 505b and on; 508a and on.

<sup>476</sup> Talmud Bavli, Shabbat 63a

<sup>477</sup> Psalms 119:96

תכלה” indicates the matter of “pleasure” (according to some commentators).<sup>478</sup>

Now, the difference between these three explanations is that according to the first one, the word “*Vayechulu*-ויכלו” refers to the matter of creation (the completion of the creation). According to the second explanation, the word “*Vayechulu*-ויכלו” (does not refer to the creation from Above, but) refers to man’s toil of affecting nullification (*Bittul*) to *HaShem*-יהוה in the world, this being the matter of “expiry-*Kilayon*-כליין.”

This is as known<sup>479</sup> about the explanation of the teaching of our sages, of blessed memory,<sup>480</sup> “Heaven gives but does not take back,” in that Above there is the matter of the creation of something from nothing, whereas man’s toil is to transform the something into nothing.

According to the third explanation, that the word “*Vayechulu*-ויכלו” is a word meaning “pleasure,” this is even higher than the matter of toil. That is, after man’s toil in affecting the matter of nullification (*Bittul*) [beginning with] the nullification of the “something” (*Bittul HaYesh*), and ultimately the nullification of [independent] existence (*Bittul b’Metziyut*), he is then given the aspect of pleasure (*Taanug*) from Above, this being the aspect of service in the way of a gift from Above.

The explanation is that<sup>481</sup> about Shabbat (about which “*Vayechulu*-ויכלו” was stated in the verse), our sages, of blessed

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<sup>478</sup> See the commentary of Ibn Yichye to Chamesh Megillot and Ketuvim, cited in Ohr HaTorah ibid. (506a); Sefer HaMaamarim 5659 p. 97.

<sup>479</sup> See Sefer HaMaamarim 5685 p. 151 and elsewhere.

<sup>480</sup> Talmud Bavli, Taanit 25a, as per the version of Ein Yaakov

<sup>481</sup> See the discourse entitled “*Zachor et Yom HaShabbat L’Kadesh*” in Torah Ohr, Yitro 69c; Torat Chayim ibid. 385b and on, (264a and on in the new edition); Sefer HaMaamarim 5627 p. 125 and on; Also see the discourse entitled “*Re’u Kee*

memory, said,<sup>482</sup> “Is it the Jewish people who sanctify the Shabbat? Is Shabbat not already sanctified [from the six days of creation]?” In other words, Shabbat does not depend on man’s toil (as it is with the holidays, in that “the Jewish people are the ones who sanctify the appointed times”),<sup>483</sup> but it rather is a matter that stems from the creation. On the other hand, about Shabbat the verse also states,<sup>484</sup> “Remember the day of Shabbat to sanctify it.” That is, the matter of “sanctifying it” depends on man’s toil.

Elsewhere, our sages, of blessed memory, stated,<sup>485</sup> “The Holy One, blessed is He, said to Moshe, ‘I have a good gift in My treasury and Shabbat is its name, and I seek to give it to Israel. Go and inform them [about it].’” In other words, Shabbat is also the aspect of a gift (*Matanah*-מתנה).

Now, these three matters differ from each other from one extreme to the opposite extreme. For, the matter of “Shabbat is already sanctified” stems from creation and is from Above, not being dependent on man’s toil at all.

In contrast, the matter of [the verse], “Remember the day of Shabbat to sanctify it,” depends on man’s toil, and is drawn down commensurate to his toil.

In contrast, the matter of [the teaching], “I have a good gift, and Shabbat is its name,” transcends man’s toil. This is because a gift is unlike labor, in which one can demand payment

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*HaShem Natan Lachem HaShabbat*” 5658 (Sefer HaMaamarim 5658 p. 105 and on); Discourse entitled “*Et Shabtota*” 5679; 5705 (Sefer HaMaamarim 5679 p. 407 and on; 5700 p. 81 and on).

<sup>482</sup> Talmud Bavli, Beitzah 17a [and Rashi there]

<sup>483</sup> Talmud Bavli, Brachot 49a

<sup>484</sup> Exodus 20:8

<sup>485</sup> Talmud Bavli, Shabbat 10b

for his work. This is why the Holy One, blessed is He, told Moshe, “Go and inform them [about it].” This is because if it was possible to demand it, as with labor, it would not be necessary to inform them of this.

Rather, the need to inform them only applies to something novel, that without being informed about it, they would not know it. This is the matter of a gift (*Matanah*), which does not stem from man’s labor, but is given from Above in the form of a gift. On the other hand, a gift also depends on the recipient, for “if he was not pleasing to him, he would not give him a gift.”<sup>486</sup>

## 2.

Now, to understand this, we must preface with the explanation before<sup>487</sup> about the matter of Torah. For, since “He gazed into the Torah and created the world,”<sup>488</sup> therefore, by explaining the matter of Torah, we also can come to understand the matter of Shabbat. This is especially so considering that Shabbat is connected to the Torah, as our sages, of blessed memory, stated,<sup>489</sup> “All are in agreement that the Torah was given to the Jewish people on Shabbat.”

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<sup>486</sup> See Bava Metziya 16a; Bava Batra 156a

<sup>487</sup> In the preceding discourse entitled “*BaYom HaShemini Atzeret – The eighth day shall be a restriction,*” of Simchat Torah of this year, 5728, Discourse 5, Ch. 2 and on (p. 42 and on).

<sup>488</sup> Zohar I 161a and on

<sup>489</sup> Talmud Bavli, Shabbat 86b

About this it is explained that there are several levels in the Torah.<sup>490</sup> There is the matter of “inheritance” (*Yerushah*-ירושה), as it states,<sup>491</sup> “The Torah that Moshe commanded us is the inheritance (*Morashah*-מורשה) of the congregation of Yaakov.” The matter of inheritance (*Yerushah*) is something that is affixed [by Torah] and does not depend on the state and standing of the heir.<sup>492</sup> For, since he is the son of the one leaving the inheritance, Torah law dictates that he has standing as the heir. Moreover, inheritance does not depend on toil, for nothing will be added to the inheritance on account of his toil.

Now, in addition to this, there is a matter in Torah about which the sages said,<sup>493</sup> “Make yourself fit to study Torah for it is not yours by inheritance (*Yerushah*-ירושה).” In other words, this is not a matter of inheritance but is dependent on toil (*Avodah*-עבודה), in that commensurate to one’s toil, the matter of Torah will be drawn to him.

In addition, there also is the matter of a gift (*Matanah*-מתנה) in Torah. This is as the verse states,<sup>494</sup> “When He finished speaking to him on Mount Sinai, He gave (*VaYitein*-ריתן) Moshe,” in that “it was given to him as a gift (*Matanah*-מתנה).”<sup>495</sup> Now, if the Torah had to be given to Moshe as a gift, how much more so is it necessary for all of the Jewish people to specifically be given the Torah as a gift (*Matanah*-מתנה).

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<sup>490</sup> See the discourse entitled “*Torah Tzivah*” 5634; 5654 (Sefer HaMaamarim 5633 Vol. 2, p. 551 and on; 5654 p. 26 and on).

<sup>491</sup> Deuteronomy 33:4

<sup>492</sup> See Talmud Bavli, Niddah 43b and on (in the Mishnah).

<sup>493</sup> Mishnah Avot 2:12

<sup>494</sup> Exodus 31:18

<sup>495</sup> Talmud Bavli, Nedarim 38a; Midrash Shemot Rabba 41:6; Also see the discourse entitled “*VaYitein el Moshe k’Khaloto*” in Ohr HaTorah, Tisa p. 1,966 and on.

This is the reason for the precise wording, “The **giving** of the Torah-*Matan Torah*-תורה-מתן,” as well as the wording of the blessing over the Torah, “the **Giver-Notein**-נותן of the Torah.”

About this it is explained that the matters of “inheritance” (*Yerushah*) and “toil” (*Avodah*) of Torah, are from the aspect of the “back” (*Achor*-אחור) of Torah, this being the level of Torah that relates to worlds. In contrast, the matter of the “gift” (*Matanah*) of Torah is from the aspect of the “front” (*Panim*-פנים) of Torah, as the Torah is in His Essential Self, blessed is He, this being the aspect of “the delight of the King in His Essential Self” (*Sha’ashu’ey HaMelech b’Atzmuto*).<sup>496</sup> This aspect was also given to the Jewish people, being that they are rooted in His Essential Self, blessed is He, as the verse states,<sup>497</sup> “He will choose our heritage for us, the pride of Yaakov that He loves always!”

About this it is explained that the matter of the gift (*Matanah*) of Torah is not just that there is a drawing down of a higher matter etc., but that this also has an effect on the matters of the inheritance (*Yerushah*) and toil (*Avodah*) of Torah.

In other words, the matter of the gift (*Matanah*) which was newly introduced at the giving of the Torah, also affected the inheritance (*Yerushah*) of the Torah which was present before the giving of the Torah. This is because even before the giving of the Torah, “Avraham was an elder and would sit in

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<sup>496</sup> Elucidated in Emek HaMelech, Shaar 1. See Likkutei Torah, Shir HaShirim 27a.

<sup>497</sup> Psalms 47:5; See the end of the discourse entitled “*Yivchar Lanu*” 5703.



Yeshivah, and the same with Yitzchak and Yaakov... and from the days of our forefathers, Yeshivah never left them etc.”<sup>498</sup>

However, even so, after all this, there was the addition of the matter of giving the Torah as well, at which time there was a drawing down of the aspect of the gift (*Matanah*) of Torah, and this also had an effect on the levels of Torah that preceded the giving of the Torah. This is because the innerness (*Pnimiyut*), up to and including the innerness (*Pnimiyut*) of the Crown-*Keter*, also has an effect on the externality (*Chitzoniyut*) that relate to worlds.

Now, since “He gazed into the Torah and created the world,” therefore all matters in Torah must also be present in the world. Therefore, just as when it comes to Torah, the innerness (*Pnimiyut*) has an effect on the externality (*Chitzoniyut*), the same is so in the world.

This may be better understood from the matter of Rosh HaShanah, at which time all things revert to their initial state, as known.<sup>499</sup> It then is necessary to affect a drawing down from His Essential Exaltedness, this being the innerness (*Pnimiyut*), and specifically through doing so, we also affect the externality (*Chitzoniyut*), so that there also will be a drawing down into worldly matters.

The explanation is that even though the world was created on the 25<sup>th</sup> of Elul,<sup>500</sup> nevertheless, we do not celebrate Rosh HaShanah then etc. [This is so even though, as known,

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<sup>498</sup> Talmud Bavli, Yoma 28b

<sup>499</sup> See Pri Etz Chayim, Shaar HaKavanot, Shaar Rosh HaShanah; Siddur of the Arizal there, and elsewhere; Also see Likkutei Torah, Ha’azinu 51b, and elsewhere.

<sup>500</sup> Midrash Vayikra Rabba 29:1

his honorable holiness, my father-in-law, the Rebbe related<sup>501</sup> that the early Chassidim would study the portion of the act of creation that relates to that day, beginning on the 25<sup>th</sup> of Elul and on. However, in addition to the fact that this was only the conduct of singularly unique individuals, the early Chassidim, in addition, this conduct certainly is not the matter of Rosh HaShanah etc.]

The reason is because on the 25<sup>th</sup> of Elul there was not yet a drawing down from the innerness (*Pnimityut*). This is because the drawing down of the innerness (*Pnimityut*), which comes about through the service of *HaShem*-יהו"ה of the Jewish people, is on the sixth day of the act of creation, the day that Adam, the first man, was created.

This is why it is specifically then that we celebrate Rosh HaShanah, since it is the drawing down of the innerness (*Pnimityut*) which also affects the externality (*Chitzoniyut*) that relates to worlds, through which there is a drawing down of [the fulfillment of], “Reveal the glory of Your Kingship upon us,”<sup>502</sup> in a way that “all that has been made will know that You made it etc.,” to the point that, “His Kingship rules over all,”<sup>503</sup> which as stated in the Siddur of the Arizal,<sup>504</sup> even refers to the husks of evil (*Kelipot*) “who contradict the Supernal entourage.”<sup>505</sup>

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<sup>501</sup> Also see Likkutei Sichot, Vol. 16 p. 488, note 54.

<sup>502</sup> See the liturgy of the Musaf prayer of Yom Tov and the High Holidays.

<sup>503</sup> Psalms 103:19; See the Amidah prayer of Rosh HaShanah.

<sup>504</sup> In the Rosh HaShanah prayers, (in the Siddur of Rabbi Shabtai of Rashkov (5555) it is in the “*Lu’ach HaTa’ut*”).

<sup>505</sup> Talmud Bavli, Chullin 7b

### 3.

Now, based on the explanation before, that in the world there also is a matter of innerness (*Pnimityut*) and externality (*Chitzonyiut*), these being the aspects of “front” (*Panim*-פנים) and “back” (*Achor*-אחור), and in a way that the innerness (*Pnimityut*) has an effect on the externality (*Chitzonyiut*), this thus is likewise understood about the matter of Shabbat, which is the matter of the perfection of the world. This is as our sages, of blessed memory, taught,<sup>506</sup> “What did the world lack...? Shabbat came etc.” In other words, Shabbat brings about the completion and perfection of the world.

The explanation is that “Shabbat is already sanctified and affixed” is the matter of Shabbat as it stems from the creation. That is, after the six days of action, the day of Shabbat comes automatically. Therefore, this is only the aspect of the “back” (*Achor*) and externality (*Chitzonyiut*) of Shabbat.

Likewise, when it comes to the matter of Shabbat that stems from the matter of toil (*Avodah*), this being the matter of the verse, “Remember the day of Shabbat to sanctify it,” since this comes about through man’s toil, it still is only connected to the aspect of the “back” (*Achor*) and externality (*Chitzonyiut*) of Shabbat.

However, after this there is the drawing down of the aspect of the gift (*Matanah*) of Shabbat, which transcends the matter of Shabbat as it stems from the creation, and even

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<sup>506</sup> Rashi to Genesis 2:2; Rashi to Talmud Bavli, Megillah 9a (section beginning “*Vayechal*-וייכל”); Tosefot to Talmud Bavli, Sanhedrin 38a (section beginning “*Chatzvah*-הצבה”); Midrash Bereishit Rabba 10:9

transcends the matter of Shabbat brought about through toil (*Avodah*). That is, it is not possible to come to this through toil. About this the Holy One, blessed is He, said [to Moshe], “I have a good gift in My treasury etc.” This is the innerness (*Pnimiyut*) of Shabbat, which is the essence of Shabbat (unlike the other levels of Shabbat that are drawn from the aspect of the “back” (*Achor*) and externality (*Chitzoniyut*) and therefore automatically are not the essence of Shabbat). It is this aspect that the Holy One, blessed is He, sought to give to the Jewish people, and is drawn down in the form of a gift from Above.

These three levels correspond to the three times of Shabbat, these being the evening of Shabbat, the day of Shabbat, and the time of “the desire of all desires” (*Ra’ava d’Kol Ra’avin*) of Shabbat.<sup>507</sup>

Now, the aspect of the gift (*Matanah*) of Shabbat, which is the innerness (*Pnimiyut*), is drawn down and also affects the aspect of Shabbat that stems from the creation, which is from the externality (*Chitzoniyut*). (This is as explained before about the matter of Torah, and the same is so of the world in general, that the innerness (*Pnimiyut*) also affects the externality (*Chitzoniyut*)).

The explanation is that the matter of “Shabbat is already sanctified and affixed” from the time of creation, in that it already was present at the beginning of creation, in the time of Adam, the first man, and was meant to relate not only to the Jewish people. Nevertheless, since the aspect of the gift of Shabbat which stems from the innerness (*Pnimiyut*) was only given to the Jewish people, because of the matter [expressed in

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<sup>507</sup> See Torat Chayim *ibid.*; Sefer HaMaamarim 5627 *ibid.* (p. 132).

the verse], “He will choose our heritage for us, the pride of Yaakov that He loves always,” which is why the aspect of the gift of Shabbat was given to them, this also has an effect on the externality (*Chitzoniyut*) of Shabbat, which also relates specifically to the Jewish people.

This is to such an extent that our sages, of blessed memory, stated,<sup>508</sup> “A gentile who observes Shabbat is liable to [receive] the death penalty, as it states (in the Torah portion of Noach,<sup>509</sup> which is read immediately after the Torah portion of Bereishit), ‘And day and night they shall not rest.’”

In other words, even though this verse refers to the order of creation, nevertheless, it also is about the matter of Shabbat as it stems from the creation, that they stated, “A gentile who observed Shabbat is liable to [receive] the death penalty.” This is because the innerness (*Pnimityut*) also has an effect on the externality (*Chitzoniyut*).

The same is so of the matter of Torah, that (even though Torah is the Torah of life),<sup>510</sup> “a gentile who engages in the study of Torah is liable to [receive] the death penalty.”<sup>511</sup> The reason is because since the innerness (*Pnimityut*) of Torah specifically relates to the Jewish people, therefore this also has an effect on the externality (*Chitzoniyut*) of Torah, that it too relates solely to the Jewish people.

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<sup>508</sup> Talmud Bavli, Sanhedrin 58b

<sup>509</sup> Genesis 8:22

<sup>510</sup> See the “*Seem Shalom*” blessing at the end of the Amidah prayer.

<sup>511</sup> Talmud Bavli, Sanhedrin 59a

4.

This then, is the meaning of [the verse],<sup>512</sup> “The heavens and earth were completed etc.,” about which we said before that there are three explanations [of the word “*Vayechulu*-ויכלו”], these being the three above-mentioned levels.

That is, the first explanation is that “*Vayechulu*-ויכלו” is a word that means the “completion” of the work of creating the heavens and the earth, this being the matter of “Shabbat is already sanctified and affixed” from the creation. For, as known, the general matter of time is a creation.<sup>513</sup> Thus, since within time there is the division between the six days of the week and the day of Shabbat, it is understood that the time of Shabbat is a creation unto itself.

The second explanation is that “*Vayechulu*-ויכלו” is a word meaning “expiry-*Kilayon*-כלייון.” This is the matter of Shabbat as brought about through man’s toil, [as indicated by the verse], “Remember the day of Shabbat to sanctify it,” in that this toil is a matter of “expiry-*Kilayon*-כלייון.” More specifically, there are two levels in the matter of “expiry-*Kilayon*-כלייון,” as explained in Likkutei Torah, at the beginning of Shir HaShirim, in regard to the matter of the two aspects of the [three letter] root “*Kalah*-כלה.”<sup>514</sup>

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<sup>512</sup> Genesis 2:1

<sup>513</sup> Siddur Im Da”Ch 75d and on; Also see the citations in Likkutei Sichot Vol. 17 p. 59, note 25.

<sup>514</sup> [One being a term of “expiry” that means “to extinguish-*Mekhaleh*-מכלה” or “to fail-*Kalah*-כלה” (see Psalms 73:26), and the other being a term of “expiry” that means “yearning” as in (Psalms 84:3) “my soul yearns-*Khalta*-כלתה.”]

The third explanation is that “*Vayechulu*-ויכלו” is a word meaning “pleasure,” this being the matter of Shabbat that is the aspect of toil in the form of a gift (*Matanah*), about which it states, “I have a good gift in My treasury and Shabbat is its name.”

## 5.

All this is in preparation for “the day that is entirely Shabbat,”<sup>515</sup> this being the seventh millennium, “[for] one [millennium it will be] destroyed,”<sup>516</sup> in which there also will be the three above-mentioned levels.

That is, there is the matter of the seventh millennium as it stems from the creation, in which the order of the creation is such that after “the six thousand years of the world,” there then comes “the seventh millennium.” In addition to this, there then will also be the matter of the toil (*Avodah*), this being the matter of the song that the Levites would sing,<sup>517</sup> “A Psalm, a Song for the day of Shabbat,”<sup>518</sup> for “the day that is completely rest (Shabbat) and tranquility for all eternity.”<sup>519</sup> In addition to this there then will also be the aspect of the gift (*Matanah*), which is the matter of the revelation of *HaShem*'s יהו"ה Supernal pleasure that transcends relation to the world, this being the matter of “the delight of the King in His Essential Self” (*Sha'ashu'ey HaMelech b'Atzmuto*).

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<sup>515</sup> Mishnah Tamid 7:4

<sup>516</sup> Talmud Bavli, Rosh HaShanah 31a

<sup>517</sup> Mishnah Tamid 7:4 *ibid.*

<sup>518</sup> Psalms 92:1

<sup>519</sup> Mishnah Tamid 7:4 *ibid.*

However, even so, there also is a foretaste of this level, which even now is revealed to us in the innerness (*Pnimityut*) of the Torah, which is similar to the perfection and complete pleasure of the seventh millennium, and it is in such a way that we must engage in the toil of spreading the wellsprings [of the teachings of Chassidus] to the outside, out of tranquility and pleasure, by which we bring about that “the Master will come,” this being King Moshiach,<sup>520</sup> in the near future and in the most literal sense!

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<sup>520</sup> See the famous letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov, and translated in the beginning of The Way of the Baal Shem Tov, a translation of Tzava’at HaRivash, and elsewhere.



## Discourse 7

“*VeHayah BaYom HaHoo... -  
It shall be on that day...*”

Delivered on Shabbat Parshat Bereishit,  
Shabbat Mevarchim Marcheshvan, 5728<sup>521</sup>  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>522</sup> “It shall be on that day that a great Shofar will blow, and those who are lost in the land of Assyria and those who are cast away in the land of Egypt will come, and they will prostrate themselves to *HaShem*-יהוה on the holy mountain in Yerushalayim.” In his discourse by this title,<sup>523</sup> his honorable holiness, my father-in-law, the Rebbe, explains that this is a prophecy of Yishayahu about the end of days, and comes in continuation to the previous verse,<sup>524</sup> “It shall be on that day that *HaShem*-יהוה will thresh, from the surging [Euphrates] River to the Brook of Egypt, and you will be

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<sup>521</sup> This discourse was said at the second gathering, in continuation to the gather of Simchat Torah.

<sup>522</sup> Isaiah 27:13

<sup>523</sup> The discourse was said (written) after the holocaust, may such things never again occur, and was printed at the time in the monthly publication “HaKriyah v’HaKedushah,” (Tishrei 5703) and then subsequently printed in Sefer HaMaamarim, Yiddish (p. 78 and on).\* [\* As per the introduction (*Petach Davar*) to the discourse that was printed by the instruction of the Rebbe as an independent pamphlet for the 25<sup>th</sup> of Elul 5728. Also see the Sichah talk that followed the discourse.]

<sup>524</sup> Isaiah 27:12

gathered up one by one, O' children of Israel." This is because during the exile the Jewish people are scattered in all corners of the earth, even in distant corners where there are few Jews. This is why the Holy One, blessed is He, must gather them up one by one, and return them to the whole of the Jewish people.

However, being that because of the doubled and quadrupled darkness of the time of exile, there are Jews who have become sunken in the exile to the point of being "lost" and "cast away," may the Merciful One save us, it thus is not understood how the prophecy of Yishayahu, that "you will be gathered up one by one, O' children of Israel," will be fulfilled.

The explanation is that about this the verse states, "It shall be on that day that a great Shofar will blow etc." That is, on the eve of the redemption there will be an awakening from Above, with a great trembling that will shake and awaken every single Jew, even "those who are lost in the land of Assyria and those who are cast away in the land of Egypt," so that they too "will come and prostrate themselves to *HaShem*-יהוה on the holy mountain in Yerushalayim."

## 2.

The discourse continues and explains that there also is the prophecy of Zechariyah about the time of the end of days, in which the verse states,<sup>525</sup> "The Lord *HaShem*/God-*Adona*"y *Elohi*"m-יהוה אדני will blow with a Shofar and go forth in southern tempests." He explains that when the verse states, "The Lord *HaShem*/God-*Adona*"y *Elohi*"m-יהוה אדני will

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<sup>525</sup> Zachariah 9:14

blow with a Shofar,” this refers to the Shofar of war, the matter of which is to destroy the lands that greatly sinned in general and sinned against the Jewish people in particular. This is as in the continuation of the verse, “and go forth in southern tempests,” meaning, “a strong whirlwind from the south.”<sup>526</sup>

That is, the entire world will shake from the stormy winds that come because of the wars between the nations, as the verse states,<sup>527</sup> “I will incite Egyptians against Egyptians,” (referring to all the nations, in that they [all] are called “Egypt-*Mitzrayim*-מצרים” being that they cause “suffering-*Meitzarim*-מיצרים” to the Jewish people),<sup>528</sup> and they will wage war... kingdom against kingdom.”

Now, since “the hearts of kings are in the hand of *HaShem*-יהו"ה,”<sup>529</sup> it is understood that the conflicts between kings come from the Holy One, blessed is He. This is the meaning of [the verse], “The Lord *HaShem*/God-*Adona*”y *Elohi*”m-יהו"ה-m will blow with a Shofar,” as a result of which the matter of “going forth in southern tempests” will be.

This is why two names are mentioned in the verse about this matter, the name “Lord-*Adon*”ay-אדני”י,” which is a name of judgment (*Din*-דין)<sup>530</sup> and the Name *HaShem*-יהו"ה, which is a name of mercy (*Rachamim*).<sup>531</sup> This is because war and destruction are matters of judgment (*Din*), but in truth, this judgment will be a matter of mercy (*Rachamim*), because in

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<sup>526</sup> See Targum Yonatan ben Uziel, Radak and Rabbai Avraham Ibn Ezra to Zachariah 9:14 *ibid*.

<sup>527</sup> Isaiah 19:2

<sup>528</sup> See Midrash Bereishit Rabba 16:7

<sup>529</sup> See Proverbs 21:1

<sup>530</sup> Etz Chayim, Shaar 18 (Shaar RaPa”Ch Nitzutzin) Ch. 5

<sup>531</sup> Midrash Shemot Rabba 3:9 and elsewhere.

addition to the fact that this war will bring about purification from the matter of sin etc., it will be in such a way that the “southern tempest” will bring about the preparation for the complete redemption through our righteous Moshiach.

Then, after “the Lord *HaShem*/God-*Adona*”y *Elohi*”m-יהוה יהוה will blow with a Shofar and go forth in southern tempests,” this being the general matter of the “birth pangs of Moshiach” on the eve of the redemption, there then will also be the matter of “a great Shofar will blow.” The matter of this blowing is the calling of closeness from our Father in Heaven, (the fatherly call of closeness from *HaShem*-יהוה, blessed is He) to awaken the essential point of Jewishness in each and every Jew, even those who are “lost” and “cast away.”

We should add that, as explained before, the verse, “a great Shofar will blow etc.,” comes in continuation of the verse, “you will be gathered up one by one, O’ children of Israel.” This matter of “you will be gathered up one by one etc.,” also is in a way of closeness and endearment (like the calling of closeness of the “great Shofar” that will blow).

This is understood from Rashi’s commentary on the verse,<sup>532</sup> “Then *HaShem*-יהוה your God will bring back your captivity,” that “the Holy One, blessed is He, will Himself take each person by the hand from his place, as in the verse, ‘you will be gathered up one by one,’” indicating the greatest endearment.

From this it is understood that the way the Jewish people will go out of exile will not be (by force, that they will banish them from the exile, but will be) willingly, by their own desire,

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<sup>532</sup> Deuteronomy 30:3

in that each and every Jew will awaken with the desire and yearning to go out of exile and to come to a state of “prostrating to *HaShem*-יהו"ה on the holy mountain in Yerushalayim.” All this is due to the calling of closeness in the “great Shofar” blowing.

### 3.

Now, this calling of closeness from our Father in Heaven to awaken the essential point of Jewishness in each and every Jew, even those who are “lost” and “cast away,” is called the “great Shofar” (*Shofar Gadol*-שופר גדול), which transcends the common “Shofar” (of the verse, “the Lord *HaShem*/God-*Adona*”*y Elohi*”*m*-יהו"ה-אדנ"י will blow with a Shofar,” [which is] the common “Shofar-שופר”).<sup>533</sup>

Moreover, it even is higher than the Shofar at the giving of the Torah, in which it only was that<sup>534</sup> “the voice of the Shofar grew continually stronger,” [which is called],<sup>535</sup> “a great voice” (*Kol Gadol*-קול גדול), whereas the Shofar itself was the common Shofar.

From this it is understood that the Shofar of the coming future, which is called the “great Shofar” (*Shofar Gadol*), even transcends the Shofar at the giving of the Torah. This is also understood from Pirkei d’Rabbi Eliezer<sup>536</sup> about the matter of the ram of Yitzchak, that it was the sound of its left horn that was heard at Mount Sinai, whereas its right horn, which is

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<sup>533</sup> Also see Likkutei Torah, Drushei Rosh HaShanah 59c and on.

<sup>534</sup> Exodus 19:19

<sup>535</sup> Deuteronomy 5:19; See Ateret Rosh, Shaar Rosh HaShanah, Ch. 21 (22b)

<sup>536</sup> Pirkei d’Rabbi Eliezer Ch. 31

greater than the left horn, is destined to blow in the coming future.

The explanation<sup>537</sup> is that to awaken the essential point of Jewishness in every Jew, even those who are “lost” and “cast away,” the common Shofar is not enough, but the “great Shofar” (*Shofar Gadol*) is specifically necessary. This is the difference between the Shofar at the giving of the Torah and the Shofar of the coming future. For, at the giving of the Torah the common “Shofar” was enough, being that at that time the Jewish people were on the level of the righteous (*Tzaddikim*).<sup>538</sup>

However, when “because of our sins we were exiled from our land,”<sup>539</sup> to the point that there are such people who have come to be in a state of being “lost” and “cast away,” “those who are lost in the land of Assyria and those who are cast away in the land of Egypt,” – [referring to the two kinds of exile.<sup>540</sup> That is, the name “Assyria-*Ashur*-אשור” refers to the aspect of contentment (*Osher*-אושר) and pleasure (*Taanug*), in that it is of the same root as in the verse,<sup>541</sup> “In my fortune (*b’Oshree*-באשרי), for maidens have deemed me fortunate (*Eeshroonee*-אשרוני!)” and similarly,<sup>542</sup> “From Asher-אשר – his bread will have richness,” in that it was a good land, as in the words of Sancheriv, King of Ashur-אשור to the Jewish people,<sup>543</sup> “I will bring you to a land like your land, and each

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<sup>537</sup> Also see the discourse by this title of the 2<sup>nd</sup> day of Rosh HaShanah of this year, 5728, Discourse 1, Ch. 3 (Sefer HaMaamarim 5728 p. 5), and the discourse by this title of Shabbat Shuvah, Ch. 3 (p. 13 and on).

<sup>538</sup> See Sefer HaMaamarim 5636 Vol. 2, p. 360; 5652 p. 3, and elsewhere.

<sup>539</sup> See the Musaf liturgy of the holidays.

<sup>540</sup> Also see Likkutei Torah *ibid.* 60a

<sup>541</sup> Genesis 30:13

<sup>542</sup> Genesis 49:20

<sup>543</sup> Kings II 18:32; Isaiah 36:17

man will eat [the fruits of] his grapevine and each man [the fruits of] his fig tree.”<sup>544</sup> In other words, out of being greatly entrenched in the lusts and physical pleasures of this world, because of heeding the advice of the evil inclination, who “today, tells him ‘do this’ [and tomorrow tells him] etc.”<sup>545</sup> a person can come to be so “lost” that he has no desire to leave the exile.

On the other hand, the exile of Egypt-*Mitzrayim*-מצרים, was that the land of Egypt was so closed shut that “even a single slave could not escape it.”<sup>546</sup> In Egypt there was enslavement with oppressive labor, so much so, that Egyptians would bury the infants of Israel [that they killed] in [the construction of] the buildings etc.<sup>547</sup>

Thus, because of being in a state great constraint (*Meitzar*-מיצר) and oppression, it is possible for a person to come to a state being “cast away,” like what happened in the exile of Egypt, that even when Moshe came and told them in *HaShem's*-יהו"ה Name,<sup>548</sup> “I have surely remembered you-*Pakod Pakadeti*-פקדתי-פקד,” which was the sign they had by tradition that they would be redeemed with these words,<sup>549</sup> nevertheless, “They did not listen to Moshe because of shortness of spirit and hard labor.”<sup>550</sup> – it then is not enough for there to be the awakening brought about through the common “Shofar,” like the Shofar at the giving of the Torah.

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<sup>544</sup> Kings II 18:31; Isaiah 36:16

<sup>545</sup> Talmud Bavli, Shabbat 105b

<sup>546</sup> Mechilta and Rashi to Exodus 18:9

<sup>547</sup> See Midrash Shemot Rabba 5:21 and elsewhere.

<sup>548</sup> Exodus 3:16

<sup>549</sup> Rashi to Exodus 3:18

<sup>550</sup> Exodus 6:9

A further proof is the fact that even now the Shofar of the giving of the Torah is present. This is as explained by the Alter Rebbe<sup>551</sup> about what our sages, of blessed memory, stated,<sup>552</sup> “Just as there [at Mount Sinai] it was with reverence, fear, quaking, and trembling, so likewise here etc.”

However, at first glance, this comparison is not understood. For, at the giving of the Torah at Mount Sinai, “the entire people saw the thunder and the flames etc.” In contrast, this is not so of the Torah that each one himself studies. Rather, the explanation is that the Torah study of each one as an individual and at all times, is literally the word of *HaShem*-יהוה that He said to Moshe at Mount Sinai. From this it is understood that by studying Torah, even today, the “voice of the Shofar” at the giving of the Torah is there.

This is the meaning of the words<sup>553</sup> (about the voice of the Shofar at the giving of the Torah, that is was a “great voice” (*Kol Gadol*)) that did not cease “וְלֹא יָסַף-*v'Lo Yasaf*,” meaning that even now,<sup>554</sup> “it did not cease-וְלֹא פָסַק-*v'Lo Pasak*.” This is because, even when studying Torah now, the “voice of the Shofar” of the giving of the Torah is present. But even so, we clearly see that this does not arouse those who are “lost” and “cast away.” However, about this the verse states, “It shall be on that day that a great Shofar will blow.” That is, before the redemption there will be an arousal from Above specifically through the “great Shofar” (*Shofar Gadol*) blowing.

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<sup>551</sup> Torah Ohr, Yitro 67b

<sup>552</sup> Talmud Bavli, Brachot 22a; Mo'ed Katan 9a

<sup>553</sup> Deuteronomy 5:19

<sup>554</sup> Talmud Bavli, Sotah 10b, cited in Rashi to Deuteronomy 5:19 *ibid.*; See Midrash Shemot Rabba *ibid.* 9; end of Ch. 28, and elsewhere.



In addition, about the common “Shofar” the verse states, “The Lord *HaShem*/God-*Adona*” *y Elohi*” יהו"ה-*m* will blow with a Shofar.” In contrast, about the “great Shofar” (*Shofar Gadol*) it states that it “will blow-*Yitaka*” יתקע” without mentioning who will blow it (not “Lord-*Adona*” *y*-”אדנ” and not “God-*Elohi*” *m*-”אלהי”,” which is the name that indicates that He is Master over all powers (the powers of nature etc.), as Shulchan Aruch<sup>555</sup> explains the meaning of the name “God-*Elohi*” *m*-”אלהי”,” nor is the Name *HaShem*-יהו"ה even mentioned, which indicates the quality of mercy (*Rachamim*)).<sup>556</sup>

This is because it is a drawing down and revelation from the “Concealed of all concealed” (*Steema d’Khol Steemeen*), that is not grasped in any letter or hint at all,<sup>557</sup> this being the innerness of His Godliness that is bound to and awakens the innerness (*Pnimityut*-פנימיות) of the soul. As the verse states,<sup>558</sup> “Seek My innerness (*Panai*-פני); Your innerness (*Panecha*-פניך) do I seek *HaShem*-יהו"ה.”

In the language of the Zohar,<sup>559</sup> this is called the concealed (*Sateem*) aspect of the Holy One, blessed is He, which is bound to the concealed (*Sateem*) aspect of the Jewish people. (This is because just as the Holy One, blessed is He,

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<sup>555</sup> Shulchan Aruch, Orach Chayim, 5

<sup>556</sup> Midrash Shemot Rabba 3:9 and elsewhere.

<sup>557</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see the discourse entitled “*Shiviti HaShem* – I have set *HaShem* before me always” 5720, translated in The Teachings of The Rebbe 5720, Discourse 21, and elsewhere.

<sup>558</sup> Psalms 27:8

<sup>559</sup> Zohar III 73a; See Likkutei Torah, Vayikra 5c; Nitzavim 46a

has concealed and revealed aspects, so likewise the Jewish people have concealed and revealed aspects etc.)

This is the aspect of the singular-*Yechidah* level of the soul, which is called “singular-*Yechidah*-יחידה” because it is bound to the Singular One-*Yachid*-יחיד,<sup>560</sup> however the essential self of the soul even transcends the aspect called “singular-*Yechidah*-יחידה” (being that even the level of “singular-*Yechidah*-יחידה” is one of the “five names [*Nefesh, Ruach, Neshanah, Chaya, Yechidah*] by which they called it,”<sup>561</sup> from which it is understood that the essential self of the soul transcends even this.)<sup>562</sup>

It specifically is through this that there will be an awakening even in “those who are lost in the land of Assyria and those who are cast away in the land of Egypt,” and, “they will come and prostrate themselves to *HaShem*-יהו"ה etc.,”<sup>563</sup> in a way that “you will be gathered up one by one,” with the true and complete redemption through our righteous Moshiach who “will gather the dispersed of Israel,”<sup>564</sup> in the near future and in the most literal sense!

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<sup>560</sup> 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.

<sup>561</sup> Midrash Bereishit Rabba 14:9

<sup>562</sup> See Sefer HaMaamarim ibid. p. 56.

<sup>563</sup> Also see Likkutei Torah ibid. 60a

<sup>564</sup> Mishneh Torah, Hilchot Melachim, 11:1 and on.

## Discourse 8

*“Heneni Meivee Otam... -  
Behold, I will bring them...”*

Delivered on Shabbat Parshat Noach,  
2<sup>nd</sup> day of Rosh Chodesh Marcheshvan, 5728  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>565</sup> “Behold, I will bring them from the land of the North and gather them from the ends of the earth. Amongst them will be the blind and the lame, the pregnant and the birthing together; a great congregation will return here.”

Now, this verse divides the coming redemption into two categories; the redemption “from the land of the North,” and the redemption from “the ends of the earth.” We also find this in another verse about the coming redemption,<sup>566</sup> “It shall be on that day that a great Shofar will blow, and those who are lost in the land of Assyria and those cast away in the land of Egypt will come, and they will prostrate themselves to *HaShem*-יהוה on the holy mountain in Yerushalayim.” Here too, the verse divides the coming redemption into two categories, the redemption from the land of Assyria, and the redemption from the land of Egypt.

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<sup>565</sup> Jeremiah 31:6

<sup>566</sup> Isaiah 27:13

Now, since both these verses speak of the coming redemption, it is understood that the two categories in these verses align with each other. To explain, “the land of the North” simply refers to the land of Babylonia<sup>567</sup> about which it states,<sup>568</sup> “From the North the evil will be released.” That is, the exile there is very difficult, similar to the exile of the Egyptians who oppressed the children of Israel and enslaved them with hard labor. We thus find that the redemption from “the land of the North” is similar to the redemption of those who are “cast away in the land of Egypt.”

In contrast, the redemption “from the ends of the earth” is similar to the redemption of those who are “lost in the land of Assyria,” about whom the verse states,<sup>569</sup> “I will bring you to a land like your land etc.,” (a good land), in which the matter of exile is the test of wealth.<sup>570</sup>

About both these categories the verse states, “Behold, I will bring them etc.” The meaning of, “Behold, I will-*Hineni*-הנני,” is that “I am prepared and agree to do so,” (as we find in several places in Rashi’s commentary on Torah).<sup>571</sup> In other words, the Holy One, blessed is He, agrees, is prepared and is ready to “bring them from the land of the North,” this being the matter of “those who are cast away in the land of Egypt,” and is certainly prepared to “gather them from the ends of the earth,”

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<sup>567</sup> Metzudat David to Jeremiah 31:6 *ibid.*; See Talmud Bavli Kiddushin 69b and Rashi there, and elsewhere.

<sup>568</sup> Jeremiah 1:14; Also see Rashi and Tosefot to Talmud Bavli, Kiddushin 71b

<sup>569</sup> Kings II 18:32

<sup>570</sup> See Midrash Bereishit Rabba 16:4; Also see the end of the discourse entitled “*VeHayah BaYom HaHoo*” in Likkutei Torah, Drushei Rosh HaShanah 60a; Sefer HaMaamarim Yiddish p. 80 and on.

<sup>571</sup> See Genesis (Noach) 6:17; 9:9

which is the matter of “those who are lost in the land of Assyria.”

## 2.

This may be understood by prefacing with what his honorable holiness, the Tzemach Tzeddek explained in his writings on the Prophets (*Nevi'im*) and Scriptures (*Ketuvim*)<sup>572</sup> on the verse, “Behold, I will bring them etc.” Namely, that this verse is explained by the verse in Psalms 74:9, “We have not seen our signs; there no longer is a prophet, and there is none amongst us who knows until what.”

In his writings on Psalms there<sup>573</sup> he brings the statement in Yalkut,<sup>574</sup> that “our signs-*Ototeinu*-אותותינו’ refers to two ‘signs-*Otot*-אותות’ that the Holy One, blessed is He, gave the Jewish people (being that the word “our signs-*Ototeinu*-אותותינו” is in the plural and the minimum plurality is two).<sup>575</sup> There is the sign that You said to us, ‘Behold, I will bring them from the land of the North and gather them from the ends of the earth. Amongst them will be the blind and the lame, the pregnant and the birthing together; a great congregation will return here.’ There also is the sign that You wrote,<sup>576</sup> ‘How pleasant are the footsteps of the herald... heralding good tidings.’ About this, the children of Israel say, ‘We have not

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<sup>572</sup> Ohr HaTorah, Na”Ch p. 371

<sup>573</sup> Ohr HaTorah to Tehillim (Yahal Ohr) to Psalms 74:9, Section 5 (p. 261).

<sup>574</sup> Yalkut Shimoni to Psalms, Remez 810

<sup>575</sup> See Likkutei Sichot, Vol. 21 p. 111, note 21

<sup>576</sup> Isaiah 52:7

seen our signs.’ Why? Because ‘there is no longer a prophet etc.’ There is no prophet to inform us etc.”

Now, the Tzemach Tzedek explains<sup>577</sup> that the first sign, “Behold, I will bring them... and gather them etc.,” is an ascent from below to Above, whereas the second sign, “How pleasant are the footsteps of the herald etc.,” is a drawing down from Above to below. He then explains<sup>578</sup> in the name of his grandfather, the Alter Rebbe, whose soul is in Eden, who explained<sup>579</sup> that the word “signs-*Ototeinu*-אותותינו” is of the same root as “letters-*Otiyot*-אותיות,” referring to the letters (*Otiyot*) of Torah and prayer.

It can be said that this is in continuation of the explanation that preceded it, that the two “signs” are the two matters of ascent (*Ha’ala’ah*) from below to Above and drawing down (*Hamshachah*) from Above to below. This is because the matter of the letters (*Otiyot*) of prayer is ascent from below to Above. This is because in general prayer is “a ladder set earthward whose head reaches heavenward.”<sup>580</sup> In contrast, the the letters (*Otiyot*) of Torah are the matter of drawing down from Above to below, being that the Torah is the aspect of “bread from the heavens,”<sup>581</sup> and the giving of the Torah was such that,<sup>582</sup> “*HaShem*-יהוה” descended upon Mount Sinai.”

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<sup>577</sup> Ohr HaTorah to Psalms (Yahal Ohr) *ibid.* p. 262

<sup>578</sup> In Ch. 6 there.

<sup>579</sup> In Likkutei Torah, Shir HaShirim, in the discourse entitled “*Ani Yesheinah*” (33c).

<sup>580</sup> Genesis 28:12; See Zohar I 266b; 306b; Tikkunei Zohar, Tikkun 45 (83a)

<sup>581</sup> See Shnei Luchot HaBrit (ShaLa”H) 165b

<sup>582</sup> Exodus 19:20

### 3.

The explanation is that about the general matter of exile, our sages, of blessed memory, stated,<sup>583</sup> “The Holy One, blessed is He, did a charitable deed toward Israel in that He scattered them amongst the nations, and He only exiled them amongst the nations so that converts would join them.” Now, the question about this is well known.<sup>584</sup> That is, throughout this lengthy exile there have not been very many converts, such that this great and dreadful exile would be worthwhile.

However, the explanation is that what is meant by “converts-*Geirim*-גרים” here, is the sparks of holiness that fell and scattered throughout the whole world and need refinement by the Jewish people. This is why the Jewish people were scattered amongst the nations.

Nonetheless, in His great kindness, He deemed it sufficient for “one of you to be exiled to Barbary, and one of you to exiled to Sematria, and it is as though you all were exiled there.”<sup>585</sup> That is, each Jew in his place affects the toil of refinements (*Avodat HaBirurim*) on behalf of all the Jewish people. Thus, through the fact that “there is one nation (*Am Echad*-עם אחד) – (in that there is an illumination in them of “*HaShem* is One-*HaShem Echad*-יהוה אחד”)<sup>586</sup> – scattered

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<sup>583</sup> Talmud Bavli, Pesachim 87b

<sup>584</sup> See Torah Ohr 6a; Ohr HaTorah, Lech Lecha 86a and on; Pinchas p. 1,213, and elsewhere.

<sup>585</sup> Midrash Shir HaShirim Rabba 2:8

<sup>586</sup> Deuteronomy 6:4 [and Rashi there; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

abroad and dispersed amongst the nations,”<sup>587</sup> that they thereby affect the toil of refinements (*Avodat HaBirurim*).

That is, they find the sparks of holiness and refine, purify, and elevate them. This is as stated,<sup>588</sup> “If your dispersed will be at the ends of the heavens, from there *HaShem*-יהוה your God will gather you in etc.” The order in this is that one must first gather his thought, speech, and action, and then affect the gathering of the sparks in his portion of the world [at large].

Now, the primary difficulty in the toil of gathering the sparks is in “the land of the North.” This is as the Tzemach Tzedek brings from what is stated on the verse,<sup>589</sup> “He shall slaughter it at the northern side of the altar before *HaShem*-יהוה,”\* in regard to the reason that “the northern side is not enclosed [with a partition],”<sup>590</sup> this being because the north (*Tzafon*-צפון) is the left side<sup>591</sup> which is mostly judgments (*Din*), and the external forces derive greater vitality from there.

This is to such an extent that because of the many constrictions in the chaining down etc., [the verse], “From the North the evil will be released,” is caused in the literal sense. Therefore, the toil of affecting the refinements (*Avodat HaBirurim*) of the north (*Tzafon*-צפון) is more difficult. This is

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<sup>587</sup> Esther 3:8

<sup>588</sup> Deuteronomy 30:4; See Likkutei Torah, Teitzei 36a; Discourse entitled “*Eem Yihiyeh Nidachachah* – If your dispersed will be” of Shabbat Parshat Nitzavim-Vayeilech 5727, translated in The Teachings of The Rebbe 5727, Vol. 2, Discourse 45, Ch. 3 (Sefer HaMaamarim 5727 p. 350 and on).

<sup>589</sup> Leviticus 1:11

\* In addition to what is explained in Ohr HaTorah there (Vayikra, Vol. 1 p. 5 and on) – it is also found in Ohr HaTorah to Chanukah, discourse entitled “*b’Chaf Hei b’Kislev*” (284a and on).

<sup>590</sup> Talmud Bavli, Bava Batra 25b

<sup>591</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*), section on “North-*Tzafon*-צפון.”



also why the slaughtering of the sacrificial offerings is in the north<sup>592</sup> (as the verse states,<sup>593</sup> “The most sacred offerings (*Kodshei Kodoshim*), their slaughter is in the north”), as the verse states,<sup>594</sup> “He shall slaughter it at the northern side of the altar before *HaShem*-יהו"ה.”

This is to refine and transform the aspect of the north (*Tzafon*-צפון) so that it will be “before *HaShem*-יהו"ה.” About this the verse states, “Behold, I will bring them from the land of the North.” This refers to the gathering that follows the completion of the most difficult toil of affecting refinements in “the land of the North.”

The verse then adds, “and I will gather them from the ends of the earth (*Yarchetei Aretz*-ירכתי ארץ).” About this the Tzemach Tzedek brings<sup>595</sup> the statement in Midrash Kohelet Rabbah,<sup>596</sup> “Everything that the Holy One, blessed is He, created in man, He created in the earth... man has thighs and the earth has thighs (*Yereichayim*-ירכיים), as the verse states, ‘and I will gather them from the ends of the earth (*Yarchetei Aretz*-ירכתי ארץ).”

He brings that “the northern thighs-*Yarchetei Tzafon*-ירכתי צפון<sup>597</sup> refer to the Foundation-*Yesod* of the female (*Nukva*).<sup>598</sup> That is, the “thigh-*Yerach*-ירך” is the aspect of Foundation-*Yesod*, (only that “the northern thighs-*Yarchetei*

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<sup>592</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*), section on “North-*Tzafon*-צפון” *ibid*.

<sup>593</sup> Talmud Bavli, Zevachim 47a

<sup>594</sup> Leviticus 1:11 *ibid*.

<sup>595</sup> Ohr HaTorah to Psalms (Yahal Ohr) *ibid*. Ch. 5 (p. 261).

<sup>596</sup> Midrash Kohelet Rabba 1:4

<sup>597</sup> See Psalms 48:3

<sup>598</sup> Me’orei Ohr, Ot Yod, Section 45

*Tzafon*-צפון-”ירכתי,” which are the aspect of the left [side] are the Foundation-*Yesod* of the female (*Nukva*), whereas “the thighs of the earth-*Yarchetei Aretz*-ארץ-ירכתי,” (without mentioning which side) is the Foundation-*Yesod* of the male (*Duchra*), the aspect of the right [side]). This being so, the words, “I will gather them from the ends of the earth (*Yarchetei Aretz*- ירכתי ארץ)” means that there even will be the refinement of the aspect of Foundation-*Yesod* of the side opposite holiness.

#### 4.

The verse continues, “Amongst them will be the blind and the lame.” The explanation is that these two defects include all defects, from the highest to the lowest. To explain, in the matter of defects there are various levels from one extreme to the opposite extreme. In this itself it is possible that the defect itself is small but being that it is found in a lofty place and matter, it causes greater damage.

An example for this is that we find that “thoughts of sin are worse than the sin [itself].”<sup>599</sup> In other words, a defect in thought is more severe.<sup>600</sup> Similarly, “a Torah scholar whose garments are found to have a grease stain, is found liable of [receiving] the death penalty,” which is not so of an ignoramus.<sup>601</sup> On the other hand, it could be that the defect itself is great, but since it is found in a lowly place and matter, it does not cause such great damage.

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<sup>599</sup> Talmud Bavli, Yoma 29a

<sup>600</sup> See Sefer HaMaamarim 5689 p. 228 and elsewhere.

<sup>601</sup> Talmud Bavli, Shabbat 114a; Also see Sefer HaMaamarim 5704 p. 118

This then, explains the two defects, “blind” and “lame.” “Blind” refers to a defect in a high place, in the head, and in the head itself, in the eye. Therefore, the damage is much greater, which is why “a blind person is considered dead.”<sup>602</sup> “Lame” refers to a defect in a much lower place, in the foot, which is the lowest part in man. Moreover, in the foot itself, the defect is only in the power of mobility. It is in this regard that the verse specifically mentions these two defects, being that they include all defects from one extreme to the opposite extreme.

Similarly, specifically these two defects are mentioned in the dispute between Beit Shammai and Beit Hillel on the matter of,<sup>603</sup> “How does one dance before the bride? Beit Shammai says, ‘[Praise her] as she is,’ and Beit Hillel says, ‘[One says,] A fair and attractive bride. Beit Shammai said to Beit Hillel, ‘What if she is lame or blind?’” This is because these two defects include all defects, as explained above.

The explanation as this matter relates to our service of *HaShem*-יהו"ה, blessed is He, is that the beginning of one's service is the service of the *Shema* recital. This is as understood from the teaching of our sages, of blessed memory,<sup>604</sup> “From when did Israel merit to recite the *Shema*? From the giving of the Torah... You find that the Holy One, blessed is He, began speaking at Sinai only with this matter. He said to them, ‘Listen, Israel,<sup>605</sup> I am *HaShem*-יהו"ה your God,’<sup>606</sup> and they all

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<sup>602</sup> Talmud Bavli, Avodah Zarah 5a; Pirke d'Rabbi Eliezer, Ch. 32

<sup>603</sup> Talmud Bavli, Ketubot 17a

<sup>604</sup> Midrash Devarim Rabba 2:31

<sup>605</sup> Deuteronomy 6:4

<sup>606</sup> Exodus 20:2

answered,<sup>607</sup> ‘HaShem-יהו"ה is our God, HaShem is One-HaShem Echad-יהו"ה אחד.’”

Now, the word “Listen-*Shema*-שמע” is an acronym<sup>608</sup> of the words,<sup>609</sup> “Raise your eyes on high-*Se’oo Marom Eineichem*-שאו מרום עיניכם.” Now, when the matter of “raise your eyes on high” is as it should be, there then is caused to be [the continuation of the verse], “and see-*u’Re’oo*-וראו,” meaning that we attain the aspect of sight (*Re’iyah*-ראיה), this being the level of Moshe, whose service of HaShem-יהו"ה, blessed is He, was in a way of sight (*Re’iyah*). It is this aspect that he wanted to draw down to all the Jewish people (as explained in Likkutei Torah to Parshat Va’etchanan).<sup>610</sup>

However, it also is possible to be in a state of blindness, meaning that there is a deficiency in the matter of sight (*Re’iyah*). Similarly, it also is possible to be in a state of lameness, this being a deficiency in the matter of mobility (*Hiluch*), whereas the ultimate purpose of all toil in serving HaShem-יהו"ה, blessed is He, is to come to a state of mobility (*Halichah*).

The explanation is that we recite,<sup>611</sup> “The soul that You have given into me, she is pure. You created her, You formed her etc.” However, at first glance, since before the descent of the soul to below it was in a state of purity, it is not understood why the soul descended, “from a high peak to a deep pit,” in the

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<sup>607</sup> Deuteronomy 6:4 *ibid*.

<sup>608</sup> Tikkunei Zohar, Tikkun 49

<sup>609</sup> Isaiah 40:26

<sup>610</sup> Likkutei Torah, Va’etchanan 2d, 3d

<sup>611</sup> In the “*Elo’hai Neshamah*” passage of the morning blessings (Talmud Bavli, Brachot 60b).

first place.<sup>612</sup> About the fact that they stated that the descent is for the sake of ascent,<sup>613</sup> it is not understood how it applies for the soul to ascend to higher than it was when in a state of “She is pure” before her descent to below?

However, the explanation<sup>614</sup> is that before her descent to below, the soul was in a state of “standing” (*Amidah*), and through her descent to below the matter of “walking” (*Halichah*) was added to it, as the verse states,<sup>615</sup> “I will grant you to be walkers (*Mahalechim*-מהלכים) amongst these [angels] who stand here (*Omdeem*-עומדים).”

Now, the view of Beit Hillel is that even if the bride is lame or blind, we say: “A fair and attractive bride.” The explanation is that the name “Hillel-הלל” is of the same root as in the verse,<sup>616</sup> “When His flame shone-*b’Heelo*-בהלו above my head,” this being the matter of light and revelation. In other words, Beit Hillel illuminate every matter as it is in its truth, innerness, and essence.

Thus, since from the perspective of the innerness of the soul, every single Jew is always bound to Godliness, as in the teaching of the Alter Rebbe,<sup>617</sup> “A Jew neither desires nor is capable of separating from Godliness,” therefore, even though externally he may be in the state of “a lame or blind (bride),”

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<sup>612</sup> See Talmud Bavli, Chagigah 5b

<sup>613</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), section entitled “The twelve letters ה'יו ז'יה ט'יי ל'ין correspond to the twelve tribes of Israel.”

<sup>614</sup> See Torah Ohr, Vayeishev (30a and on) and elsewhere.

<sup>615</sup> Zachariah 3:7

<sup>616</sup> Job 29:3; See the discourse entitled “*Tanu Rabannan Keitzad Merakdin*” in Likkutei Torah, Shir HaShirim 48c

<sup>617</sup> See Torah Ohr end of Parshat Vayeishev (30a and on), and elsewhere.

nonetheless, because of the innerness of his soul, it can be said about him, “A fair and attractive bride etc.”

This is as our sages, of blessed memory, taught,<sup>618</sup> “The daughters of Israel are beautiful, and it only is poverty that makes them ugly.” This is to such an extent that from the angle of the true essence of his existence, every Jew also has the aspect of sight (*Re'iyah*).

The same applies to the matter of “walking” (*Halichah*). For, since “the word of our God shall stand forever,”<sup>619</sup> it thus is certain that *HaShem*’s-יהוה Supernal intent in the descent of the soul to below, to be in the aspect of a walker (*Mehalech*) will be fulfilled. This is especially so considering the explanation in Tanya,<sup>620</sup> that although the general intention for the sake of the union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*) is not always perfect to its absolute truth, nonetheless, what is specifically demanded of a person is the union in his own soul etc., including the intention in the descent of his soul to below, to come to be a “walker,” and “this is what every member of Israel desires in absolute and utter truth etc.”

Thus, this is why about the coming redemption the verse states, “Behold, I will bring them... and gather them... Amongst them will be the blind and the lame.” That is, even those who are in a state of “blindness” and “lameness,” which include all defects from one extreme to the other extreme, will also be redeemed and will come in the coming redemption.

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<sup>618</sup> Talmud Bavli, Nedarim 66a

<sup>619</sup> Isaiah 40:8

<sup>620</sup> Tanya, Likkutei Amarim, Ch. 41 (57b and on)

The verse continues, “the pregnant and the birthing together.” The explanation is that “pregnant” refers to the exile, which is also called “gestation” (*Ibbur*-עיבור).<sup>621</sup> This is as in the teaching of our sages, of blessed memory,<sup>622</sup> “Even in a time that You are as full of anger (*Eavra*-עברה) toward them as a pregnant woman (*Ubara*-עוברת), [may all their needs be before You] etc.” The matter of gestation (*Ibbur*-עיבור) is that the head of the fetus is positioned between its knees etc.,<sup>623</sup> which in the terminology of Chassidus is called<sup>624</sup> “three within three.”

Now, as this is in serving *HaShem*-יהו"ה, blessed is He, is that one's service does not stem from comprehension etc. This is because, “his head,” which is the matter of comprehension, is “between his knees.” Rather, one's service stems only out of accepting the yoke etc. This is primarily so during the time of “the footsteps of Moshiach,” at which time service of *HaShem*-יהו"ה, blessed is He, stems from accepting His yoke, this being the state of “pregnancy.”

Similarly, there also is a person who already is in a state of “birthing.” About this the verse states, “Behold, I will bring them... the pregnant and the birthing together,” this matter being brought through a drawing down and revelation from that which transcends both etc.

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<sup>621</sup> See Likkutei Torah of the Arizal, beginning of Shemot; Torah Ohr, beginning of Va'era; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30, and elsewhere.

<sup>622</sup> Talmud Bavli, Brachot 29b; See Derech Mitzvotecha 190b

<sup>623</sup> Talmud Bavli, Niddah 30b

<sup>624</sup> See Zohar II 50a; Etz Chayim, Shaar HaKlallim, Ch. 2-3; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity *ibid.* Ch. 30.

## 6.

Now, about the time of the fulfillment of the above-mentioned prophecies, it states in the writings of the Tzemach Tzedek<sup>625</sup> that this verse was explained in Talmud<sup>626</sup> as being about the resurrection of the dead (*Techiyat HaMeitim*). For, the Talmud asks, “It is written, ‘Amongst them will be the blind and the lame etc.,’ but it also is written,<sup>627</sup> ‘then the lame will skip like a gazelle etc.’ How so?” The Talmud answers, “They will rise [from the dead] with their defects and be healed.” That is, the verse “Amongst them will be the blind and the lame” refers to the resurrection of the dead (*Techiyat HaMeitim*), at which time they will rise with their defects, and will then be healed (“then the lame will skip like a gazelle”).

However, the Alter Rebbe brings this verse in relation to the times of Moshiach, before the resurrection of the dead. This is as stated in Iggeret HaKodesh<sup>628</sup> that in the days of Moshiach “it will be necessary to know the laws governing the impurity of a woman who has given birth, as the verse states, ‘The pregnant and the birthing [woman] together,’ [even] if a woman will give birth every day.”<sup>629</sup> Thus, since the matter of “the pregnant and the birthing together” (also) refers to the times of Moshiach, it is understood that the same is so in regard to the other matters in this verse, that they (too) will take place in the times of Moshiach [before the resurrection of the dead].

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<sup>625</sup> Ohr HaTorah to Psalms (Yahal Ohr) *ibid.* Ch. 5 (p. 261)

<sup>626</sup> Talmud Bavli, Sanhedrin 91b

<sup>627</sup> Isaiah 35:6

<sup>628</sup> Tanya, Iggeret HaKodesh, Epistle 26 (143b and on)

<sup>629</sup> Talmud Bavli, Shabbat 30b



7.

Now, the general matter of [the verse], “Behold, I will bring them from the land of the North and gather them from the ends of the earth,” these being the two categories of “those who are lost in the land of Assyria, and those who are cast away in the land of Egypt,” is also connected to the verse, “It shall be on that day that a great Shofar will blow,” which refers to the drawing down from the highest place.

This is why it simply states “will blow-*Yitaka*-תקע” without specifying who will blow.<sup>630</sup> This is because the drawing down is from that which “is not hinted in any letter or thorn of a letter whatsoever.”<sup>631</sup> This is because the souls of the Jewish people are rooted in His Essential Self, and it is there that the souls of Israel are chosen, as the verse states,<sup>632</sup> “He will choose our heritage for us, the pride of Yaakov that He loves always!”

The explanation is that the “great Shofar” (*Shofar Gadol*) causes awakening in everyone. That is, even those for whom nothing has worked, such that even at the time of the revelation of Moshiach they still will be in a state of being “blind” and “lame,” nonetheless, through the blowing of the “great Shofar” (*Shofar Gadol*) they too will awaken, so that “a great congregation will return here.”

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<sup>630</sup> See the discourse entitled “*Vahaya BaYom HaHoo*” in Likkutei Torah, Drushei Rosh HaShanah 59d and elsewhere; Also see the discourse by the same title of the second day of Rosh HaShanah of this year, Discourse 1 (Sefer HaMaamarim 5728 p. 3 and on).

<sup>631</sup> See Likkutei Torah Pinchas 80b

<sup>632</sup> Psalms 47:5; See the end of the discourse entitled “*Yivchar Lanu*” 5703.

There then will be the revelation of the two signs, “the sign that You wrote,<sup>633</sup> ‘How pleasant are the footsteps of the herald... heralding good tidings,’” referring to Eliyahu the prophet, who is remembered for good, who will herald the redemption, and then there also will be “the sign that You said to us, ‘Behold, I will bring them from the land of the North and gather them from the ends of the earth. Amongst them will be the blind and the lame, the pregnant and the birthing together; a great congregation will return here,” referring to the ingathering of the exiles through Moshiach (as in the ruling of the Rambam),<sup>634</sup> that it will be “as in the days that you went out of the land of Egypt,”<sup>635</sup> “with our youngsters, and with our elders, with our sons and with our daughters,”<sup>636</sup> “not a hoof will be left,”<sup>637</sup> “with their gold and silver with them,”<sup>638</sup> as in the days of the exodus from Egypt when they went out “with great wealth.”<sup>639</sup>

Beyond this, the coming redemption will be in an even higher way than the exodus from Egypt, as the verse states, “I will show them wonders.”<sup>640</sup> This is because the coming redemption will be in way that “you will not leave in haste,”<sup>641</sup> but “you will be saved in tranquility and peacefulness.”<sup>642</sup>

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<sup>633</sup> Isaiah 52:7

<sup>634</sup> Mishneh Torah, Hilchot Melachim 11:1 and on.

<sup>635</sup> Micah 7:15

<sup>636</sup> See Exodus 10:9

<sup>637</sup> Exodus 9:26

<sup>638</sup> Isaiah 60:9

<sup>639</sup> Genesis 15:14

<sup>640</sup> Micah 7:15 *ibid.* See Zohar I 261b; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 6; Ohr HaTorah, Na”Ch to Micah *ibid.* (Vol. 1, p. 487).

<sup>641</sup> Isaiah 52:11

<sup>642</sup> Isaiah 30:15

Moreover, it will be as our sages, of blessed memory, stated,<sup>643</sup> “In the past (in the exodus from Egypt), I and My court would go before them, but in the future, it will be I alone.” That is, the coming redemption will be drawn from His Essential Self, and will therefore be effective for everyone (the redemption will include everyone). This is as in the teaching of his honorable holiness, my father-in-law, the Rebbe,<sup>644</sup> “No Jew will remain in exile.”

So shall it be for us with the coming of our righteous Moshiach, at which time there will be the fulfillment of the prophecy, “Behold, I will bring them from the land of the North and gather them from the ends of the earth. Amongst them will be the blind and the lame, the pregnant and the birthing together; a great congregation will return here,” in our times and in the most literal sense!

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<sup>643</sup> Midrash Shemot Rabba 19:6

<sup>644</sup> See the end of the discourse entitled “*VeHayah BaYom HaHoo*” in Sefer HaMaamarim Yiddish p. 80 and on.



## Discourse 9

“*VaYitein Lecha HaElokim... -  
May God give you...*”

Delivered on Shabbat Parshat Toldot,  
Shabbat Mevarchim & Erev Rosh Chodesh Kislev, 5728<sup>645</sup>  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>646</sup> “May God-*HaElohi*”*m*-אלהי”*m* give you of the dew of the heavens and of the fatness of the earth etc.” The question about this is well known.<sup>647</sup> Namely, all blessings are from the Name *HaShem*-יהו”ה. That is, the name “God-*Elohi*”*m*-אלהי”*m*” is the quality of judgment and constriction. In contrast, blessings (*Brachot*) are the matter of drawing down bestowal from the Name *HaShem*-יהו”ה. For example, in each of the three verses of the Priestly blessing<sup>648</sup> the Name *HaShem*-יהו”ה is mentioned. However, this blessing states, “May God-*HaElohi*”*m*-אלהי”*m* give you.”

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<sup>645</sup> The original discourse was edited by the Rebbe and published as a pamphlet for Rosh Chodesh Kislev 5750

<sup>646</sup> This week’s Torah portion (Toldot) [Genesis] 27:28

<sup>647</sup> See the discourse entitled “*VaYitein Lecha*” in *Torat Chayim* of this week’s Torah portion [Toldot] (8a); *Ohr HaTorah* of this week’s Torah portion (161b); Also see the beginning of the discourse by this title of the year 5654 (*Sefer HaMaamarim* 5654 p. 65); 5666 (*Hemshech* 5666 p. 85); 5684 (*Sefer HaMaamarim* 5684 p. 103); 5702 (*Sefer HaMaamarim* 5702 p. 66), and elsewhere.

<sup>648</sup> *Naso* [Numbers] 6:24-26

To add to this question (why is the name “God-*Elohi*”מ-אלהי” mentioned in this blessing) this can also be asked about the first blessing Yitzchak received after Avraham’s death, where the verse states,<sup>649</sup> “God-*Elohi*”מ-אלהי blessed his son Yitzchak.” That is, in all the blessings that the Holy One, blessed is He, blessed Avraham with,<sup>650</sup> [and the blessings by which Yitzchak was blessed after this],<sup>651</sup> the Name *HaShem*-יהוה is stated. This indicates that the first blessing, “God-*Elohi*”מ-אלהי blessed,” as well as the second blessing, “May God-*HaElohi*”מ-אלהי give you,” are related.

## 2.

We can say that the essential point of the explanation of this, based on the explanation in Siddur (Im Divrei Elokim Chayim), Shaar HaTekiyot,<sup>652</sup> is that the bestowal drawn down from the powers of might-*Gevurot* is greater than the bestowal drawn down from the powers of kindness-*Chassadim*. This is because the powers of kindness-*Chassadim* are cold by nature, and therefore the bestowal from them is limited. In contrast, the powers of might-*Gevurot* are hot by nature, and therefore the bestowal from them is overpowering, to the point of limitless abundance.

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<sup>649</sup> Chayei Sarah [Genesis] 25:11

<sup>650</sup> Beginning of Lech Lecha [Genesis] 12:7; 13:14 and on, and elsewhere; Vayera [Genesis] 22:16 and on; Chayei Sarah [Genesis] 24:1

<sup>651</sup> This week’s Torah portion (Toldot) [Genesis] 26:2 and on; 12:24 *ibid*.

<sup>652</sup> In the discourse entitled “*Lehavin Inyan Tekiyat Shofar Al Pi Kavanat HaBaal Shem Tov*” p. 247a-b

Based on this, he explains that it specifically was Yitzchak who blessed with such lofty blessings, “of the dew of the heavens and of the fatness of the earth etc.”) and we do not find such blessings from Avraham or Yaakov. This is because Yitzchak is [the aspect of] Might-*Gevurah*,<sup>653</sup> and thus his blessings are with great abundance.

With the above in mind, we can explain the verse,<sup>654</sup> “And it was after the death of Avraham that God-*Elohi*”מ-אלהי blessed his son Yitzchak.” That is, during the lifetime of Avraham (the aspect of Kindness-*Chessed*) there was a radiance of the aspect of the Upper Kindness-*Chessed* [in the world]. Then, after the death of Avraham, the conduct (including the conduct Above) was according to the quality of Yitzchak, [the aspect of] Might-*Gevurah*, and there was a drawing down of blessings from the powers of might-*Gevurot* of the name God-*Elohi*”מ-אלהי,<sup>655</sup> which are even higher than the blessings drawn down by the powers of kindness-*Chassadim*, and this is why in Yitzchak’s blessing to Yaakov the verse states, “May God-*HaElohi*”מ-האלהי give you,” so that the bestowal will be with great abundance and dominance.

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<sup>653</sup> Zohar III 3b and on (Ra’aya Mehemna); Zohar Chadash, beginning of Toldot (26c), and elsewhere.

<sup>654</sup> Chayei Sarah [Genesis] 25:11

<sup>655</sup> See Siddur *ibid.*, that the bestowal from the powers of might-*Gevurot* of Yitzchak are specifically after the sweetening brought about by the powers of kindness-*Chassadim* of Avraham. Based on this it can be said [that this is why] the verse states, “his son Yitzchak” – the son of Avraham.

Now, the blessing that Yitzchak blessed Yaakov with, “May God-*HaElohi*”*m-ם* האלהי give you,” is higher than the blessing he received, “God-*Elohi*”*m-ם* אלהי blessed his son Yitzchak.” This is because the blessing by which Yitzchak was blessed would have been drawn to his sons even without him blessing them.

This is as Rashi explains on the verse, “God-*Elohi*”*m-ם* אלהי blessed his son Yitzchak.” He states, “Avraham was fearful of blessing Yitzchak because he foresaw that Esav would come out of him. He therefore said, ‘Let the Master of blessings come Himself and bless whoever is proper in His eyes,’ and the Holy One, blessed is He, came and blessed him.”

From this it is understood that just as if Avraham would have blessed Yitzchak, the blessing would have gone to Esav too, even without blessing him, the same is so of the blessing that God-*Elohi*”*m-ם* אלהי blessed Yitzchak with, that in and of itself, this blessing is drawn to both his sons, including Esav.

However, the blessing that Yitzchak blessed Yaakov with, “May God-*HaElohi*”*m-ם* האלהי give you of the dew of the heavens etc.,” is a higher blessing, which is also why to receive the blessing Yaakov strove so greatly and did various things that were not according to his way,<sup>656</sup> even though the blessing that “God-*Elohi*”*m-ם* אלהי blessed Yitzchak” was drawn to him, in and of itself. This is because the blessing of “May God-

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<sup>656</sup> The opposite of the nature of “Yaakov the pure man” (Genesis 25:27). See Sefer HaMaamarim 5703 p. 186 that the acts of cunning performed by Yaakov, the pure man, were “literal self-sacrifice,” but even so, he did this in order to receive the blessings.



*HaElohi*”מ-אלהי” give you of the dew of the heavens etc.,” is higher than the blessing of “God-*Elohi*”מ-אלה” blessed Yitzchak.”

4.

This may be understood by prefacing with the explanation in Torah Ohr on this week’s Torah portion<sup>657</sup> and in various other places,<sup>658</sup> that the reason Yitzchak wanted to bless Esav, even though he knew that “the Name of Heaven is not usually in his mouth,”<sup>659</sup> is because Yitzchak saw very lofty sparks of holiness in Esav. He therefore wanted to bless him, thus drawing down a very lofty light upon him, through which the sparks of holiness within him would be refined.

However, had this light been drawn down upon Esav (not by way of Yaakov), then one of two things would have happened. Either it would be consumed in him, or he would be nullified of his existence. Thus, for the refinement of Esav to be, it specifically must be through Yaakov. This is why the Holy One, blessed is He, arranged for Yitzchak to bless Yaakov instead, and that the drawing down of the supernal lights (“the dew of the heavens and the fatness of the earth”) will be to Yaakov, by which the sparks of holiness that were in Esav would be refined.

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<sup>657</sup> In the discourse entitled “*Re’eh Rei’ach Bnee*” (20b) and on; Also see the glosses of the Tzemach Tzedek to this discourse – in Ohr HaTorah on this week’s Torah portion 151b and on; 156a and on.

<sup>658</sup> The discourse entitled “*VaYitein Lecha*” 5654; 5684; 5702, and elsewhere.

<sup>659</sup> Rashi to this week’s Torah portion (Toldot) [Genesis] 27:21.

5.

Now, to understand the aspect of the supernal lights through which the refinement of the sparks comes, this may be understood from the explanation in Torah Ohr there, and in the aforementioned sources.<sup>660</sup> That is, the external husks are eleven in number, whereas holiness is ten in number, [as it states],<sup>661</sup> “Ten and not nine, ten and not eleven.” In contrast, on the side opposite holiness there are “eleven crowns of impurity.”<sup>662</sup> This is also the why there were eleven spices in the incense of the Holy Temple, in order to refine the “eleven crowns of impurity.”

The reason that the side opposite holiness is eleven in number is because the vitality that enlivens them is also counted. For, in holiness, the vitality of the ten *Sefirot*, [and this is so of all matters in holiness, in that all matters [therein] are ten in number],<sup>663</sup> is drawn down into them in an inner manifest way (*b'Pnimityut*) and is unified with them. It therefore is not counted by itself. In contrast, since the vitality that enlivens them is transcendent and separate from them, this is not so of the side opposite holiness, [and if it would be drawn into them in an inner manifest way it would be consumed in

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<sup>660</sup> Also see the discourse entitled “*BaSukkot Teishvu*” 5741, Ch. 3 and the citations there (Torat Menachem, Sefer HaMaamarim Tishrei p. 165 and on).

<sup>661</sup> Sefer Yetzirah 1:4; See Zohar II 187b; Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 6.

<sup>662</sup> See Etz Chayim, Shaar 11 (Shaar HaMelachim) Ch. 10; Pri Etz Chayim, Shaar 6 (Shaar HaKadeishim), Ch. 4; Also see (in addition to Torah Ohr and Ohr HaTorah *ibid.*) the citations in the aforementioned discourse “*BaSukkot Teishvu*,” in note 48 [there].

<sup>663</sup> Pardes Rimonim, Shaar 2 (Shaar Ta'am HaAtzliut).

them and would not be an aspect of vitality] it therefore is counted by itself.

Now, the “other side” (*Sitra Achara*) is the opposite of holiness. From this it is understood that the fact that on the side opposite holiness there is an eleventh aspect which is separate from the ten, so likewise, there a corresponding matter on the side of holiness, in that there is a level that transcends the ten *Sefirot* and is separate from them. [Except that in holiness, this aspect is not the vitality of the ten *Sefirot*, [since the vitality of the ten *Sefirot* manifests and unifies with them, as explained before]. Rather, the aspect of the encompassing [light] (*Makif*) that transcends the ten *Sefirot* is a matter unto itself.]<sup>664</sup> It therefore is not counted with them, [as it states], “You are He who is One, but not in enumeration.”<sup>665</sup>

In contrast, this is not so of the side opposite holiness, in that the encompassing [light] (*Makif*) is their vitality, and it thus is necessary for the encompassing aspect (*Makif*) to be included in their count. (For, without the encompassing aspect (*Makif*) they would have no vitality.)<sup>666</sup> Therefore, they are eleven in number.]

With the above in mind, it is understood that the refinement of the eleven crowns of impurity is through drawing down the encompassing [light] (*Makif*) that transcends the ten *Sefirot* and is not counted amongst them (this being the aspect

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<sup>664</sup> See the discourse entitled “*Vayitein Lecha*” 5654 (Sefer HaMaamarim 5654 p. 68).

<sup>665</sup> Introduction to Tikkunei Zohar (“Patach Eliyahu”) 17a.

<sup>666</sup> See the discourse entitled “*Vayitein Lecha*” *ibid.* (Sefer HaMaamarim *ibid.* p. 67).

of the Ancient One-*Atik*),<sup>667</sup> similar to the eleventh aspect in the side opposite holiness, which is separate and transcendent from them, as explained before.

This then, is the meaning of “May God-*HaElohi*”מ-האלהי” give you of the dew of the heavens.” That is, the first matter mentioned in the blessing of Yitzchak is the “dew-*Tal*-טל-39,” referring to “the dew of the Ancient One-*Tala d’Atika*-טלא דעתיקא.”<sup>668</sup> For, as mentioned above, through drawing down the aspect of the Ancient One-*Atik* the sparks of holiness in Esav are refined.

## 6.

Now, for there to be a drawing down of the Ancient One-*Atik* to below, until through this, there will be the refinement of the sparks in the side opposite holiness, this is brought about specifically through a drawing down of the Essential Self of the limitless light of the Unlimited One, who even transcends the aspect of the Ancient One-*Atik*. For, when it comes to the [aspect of the] Ancient One-*Atik*-עתיק, as it is, in and of itself, since it is separate-*Ne’etak*-נעתק and removed from the chaining down of the worlds (*Hishtalshelut*) (in that the name “the Ancient One-*Atik*-עתיק” is of the same root as the word “separate-*Ne’etak*-נעתק”),<sup>669</sup> it thus is impossible for it to be drawn to below. Thus, for it to be drawn to below, this

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<sup>667</sup> See the discourse entitled [“*Vayitein Lecha*”] *ibid.* p. 68, regarding the second manner.

<sup>668</sup> Zohar to this week’s Torah portion (Toldot) [Zohar I] 143b; Torah Ohr to this week’s Torah portion (Toldot) *ibid.* (20c).

<sup>669</sup> Torah Ohr, Megillat Esther 98c **and elsewhere.**

specifically must through the Essential Self of the limitless light of the Unlimited One, who is not limited to any parameters.

With the above in mind, we can understand the greatness and novelty of the blessing of Yitzchak, “May God-*HaElohi*”*m-ם*האֱלֹהִי give you etc.,” over and above the blessing that “God-*Elohi*”*m-ם*אֱלֹהִי blessed Yitzchak.” For, the blessing, “May God-*HaElohi*”*m-ם*האֱלֹהִי give you,” is that there should be a drawing down to below to refine the sparks in Esav, and this drawing down is from the Essential Self of the limitless light of the Unlimited One, as explained before.

This is why it states, “May God-*HaElohi*”*m-ם*האֱלֹהִי give you” (specifying “the God-*HaElohi*”*m-ם*האֱלֹהִי” with the [prefix letter] *Hey-ה* indicating “the known God”), referring to the essential concealment (*He’elem HaAtzmi*) of the Unlimited One, from where there is the power to affect the refinements (*Birurim*).<sup>670</sup>

This then,<sup>671</sup> is the meaning of what is stated in Midrash,<sup>672</sup> “[The words], ‘of the dew of the heavens’ refer to the Torah (*Mikra*). [The words], ‘and of the fat of the land’ refer to Mishnah. [The words], ‘grain’ this is Talmud etc.” Now, at first glance, this is not understood. For, even without of the blessing of Yitzchak, the Torah would have been given to the Jewish people, being that *HaShem*’s-הו"ה Supernal intention in the creation was for the Jewish people to accept the

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<sup>670</sup> See the end of the discourse entitled “*Vayitein Lecha*” 5666 (*Hemshech* 5666 p. 93).

<sup>671</sup> In regard to the coming section (until the end of the chapter), see the discourse entitled “*Vayitein Lecha*” 5666; Also see the discourse entitled “*Vayomer Lo Yehonatan*” 5731 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 343 and on).

<sup>672</sup> Midrash to this week’s Torah portion (Bereishit Rabba) 66:3

Torah, and “the Holy One, blessed is He, established a condition with the act of creation... if the Jewish people accept the Torah etc.”<sup>673</sup> This being so, what is the meaning of Yitzchak blessing them with the Torah?

As known, the explanation is that the blessing of Yitzchak was about the matter of **toiling** in Torah, and that through this we reach that which transcends Torah, as Torah is in and of itself. For, in and of itself, the Torah, is the wisdom of the Holy One, blessed is He, and even higher – it is the aspect of the concealed wisdom (*Chochmah Stima’ah*). However, through toiling in Torah, that is, toiling by way of the rebounding light (*Ohr Chozer*), we reach the essential concealment (*He’elem HaAtzmi*) (of the Torah), [about which the verse states],<sup>674</sup> “No eye has seen it, God-*Elohi*” מֵ-עַיִן לֹא רָאָה, except for You.”

## 7.

It should be added that since the side opposite holiness is eleven in number, meaning that even the encompassing [light] (*Makif*) is included in the numeration, being that it is the vitality that enlivens them, as explained before, therefore, through the refinement of the eleven crowns of impurity a similar matter is caused on the side of holiness, that even the aspect of the Ancient One-*Atik* (which is not included in the

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<sup>673</sup> Talmud Bavli, Shabbat 88a

<sup>674</sup> Isaiah 64:3

numeration of the *Sefirot*) is drawn down to the ten *Sefirot* in an inner manifest way (*b'Pnimityut*).<sup>675</sup>

This is a greater novelty than the drawing down of the Ancient One-*Atik* to affect refinements (*Birurim*) (in which the drawing down to below is only the granting of empowerment). From this it is understood that in this matter (the drawing down of the Ancient One-*Atik* into the ten *Sefirot* in an inner manifest way (*b'Pnimityut*), brought about through the toil of affecting refinements (*Birurim*)), there also is a revelation of the Essential Self (who is not limited to any parameters) to an even greater extent.<sup>676</sup>

This then, is the meaning of, “May God-*Elohi*”מ-אלהי”m give you,” [meaning],<sup>677</sup> “He will give and give again.” That is, the first giving is the drawing down of the essential concealment (*He'elem HaAtzmi*) (“May God-*Elohi*”מ-אלהי”m give you”) to affect refinements (*Birurim*). When it states that He will “give again,” this refers to the drawing down and essential revelation brought about through the toil of affecting refinements (*Birurim*).

It is through [the blessing] “May God-*Elohi*”מ-אלהי”m give you,” [which refers to] the drawing down of the essential concealment (*He'elem HaAtzmi*) in the two above-mentioned ways (“He will give and give again”) that there also is a drawing

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<sup>675</sup> Similarly see the discourse entitled “*Vayitein Lecha*” 5654 (Sefer HaMaamarim ibid. p. 68).

<sup>676</sup> To elucidate based on what is stated in *Hemshech* 5666 ibid. (p. 93), “May God-*Elohi*”מ-אלהי”m give you ([referring to] the essential concealment (*He'elem HaAtzmi*) that it be within his power to affect the refinements (*Birurim*), and through the refinements (*Birurim*) there will be the revelation of the essential concealment (*He'elem HaAtzmi*).”

<sup>677</sup> Rashi to the verse [Genesis 27:28 ibid.]; Midrash Bereishit Rabba to this week’s Torah portion 66:3.

down “of the dew of the heavens and of the fatness of the earth etc.,” the Torah and the Mishnah etc., as well as “the dew of the heavens” in the literal sense, in that “the dew (*Tal*-טל-39) is not withheld,”<sup>678</sup> (especially since in the first place, there is no consideration of withholding it, Heaven forbid), and likewise “of the fatness of the earth, and abundant grain and wine” in the literal sense, with the ultimate abundance and expansiveness, up to and including the construction of the third Holy Temple [of] “Yaakov, who called it a house (*Bayit*-בית),”<sup>679</sup> and from there its light will go out to the entire world,<sup>680</sup> so that we make the entire world “a home for Him, blessed is He.”

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<sup>678</sup> Talmud Bavli, Taanit 3a

<sup>679</sup> Talmud Bavli, Shabbat 118a; Pesachim 88a

<sup>680</sup> See Talmud Yerushalmi, Brachot 4:5; Midrash Vayikra Rabba 31:7; Talmud Bavli, Menachot 86b and Rashi there.



## Discourse 10

*“Katonti MiKol HaChassadim... -  
I have become small by all the kindnesses ...”*

Delivered on Shabbat Parshat Vayishlach,

14<sup>th</sup> of Kislev, 5728

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

### 1.

The verse states,<sup>681</sup> “I have become small by all the kindnesses etc.” In the letter<sup>682</sup> written after his arrival from [imprisonment in] Petersburg, the Alter Rebbe explains that “every kindness and kindness that the Holy One, blessed is He, does for a person should affect him to become very humble. This is because ‘Kindness-Chessed is the right arm,’<sup>683</sup> and ‘His right arm embraces me,’<sup>684</sup> referring to the state of actual closeness to God etc., and whoever is brought very close to *HaShem*-יהו"ה, being raised high high above, should be ever more humble, down down below etc.”

Now, as well known about the precise wording of the verse in stating, “by all the kindnesses-*Chassadim*-חסדדים” in the plural [especially considering that the verse continues “and all the truth-*Emet*-אמת,” in the singular, but the beginning of the verse nevertheless states, “by all the kindnesses-*Chassadim*-

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<sup>681</sup> Genesis 32:11

<sup>682</sup> Tanya, Iggeret HaKodesh, Epistle 2 (entitled “*Katonti*”)

<sup>683</sup> Introduction to Tikkunei Zohar 17a

<sup>684</sup> Song of Songs 2:6; 8:3

הסדים,” in the plural], that what is meant is not just the abundance of kindnesses, but that there are two kinds of kindness.

This is also the reason for the Alter Rebbe’s precise wording in Iggeret HaKodesh, in stating, “every kindness and kindness-*Kol Chessed v’Chessed*-כל חסד וחסד that the Holy One, blessed is He, does etc.” That is, this is not simply a redundancy in the language, but refers the two kinds of Kindness-Chessed mentioned above.

This is also understood from the continuing explanation about the Supernal Kindness-Chessed, “for ‘Kindness-Chessed is the right arm,’<sup>685</sup> and ‘His right arm embraces me,’”<sup>686</sup> these being two kinds of Kindness-Chessed that cannot compare to each other.

This is because the words, “Kindness-*Chessed* is the right arm” refer to Kindness-*Chessed* of the world of Emanation (*Atzilut*) and all ten *Sefirot* of the world of Emanation (*Atzilut*) are with measure and limitation. This is why they come in a way of lights (*Orot*) within vessels (*Keilim*), such that they are drawn down in an inner manifest way (*Pnimi*).

In contrast the words, “His right arm embraces me” refer to Kindness-Chessed that transcends the chaining down of the worlds (*Hishtalshelut*), which only is drawn down in a transcendent encompassing way (*Makif*).

From the above we can also understand the precise language in Iggeret HaKodesh, “every kindness and kindness-*Kol Chessed v’Chessed*-כל חסד וחסד etc.,” as well as the precise

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<sup>685</sup> Introduction to Tikkunei Zohar 17a

<sup>686</sup> Song of Songs 2:6; 8:3

language of the verse, “by all the kindnesses-*Chassadim*-חסדים” [in the plural], that what is meant is not abundance of kindnesses, but two kinds of kindness (which are not simply matters within the same class and category, but are two different classes and categories altogether) such that that they are two classes and categories that are incomparable to each other.

The same is so of the continuation of the matter in *Iggeret HaKodesh*, as it relates to our service of *HaShem*-יהו"ה, blessed is He, that “whoever is brought exceedingly close to *HaShem*-יהו"ה, being raised to great heights, should be ever more humble, far below etc.”

That is, when it states, “high high above” (*Ma'alah Ma'alah*-מעלה מעלה) and “down down below” (*Matah Matah*-מטה מטה) these correspond to the two above-mentioned classes and categories of kindness, as a result of which there is caused to be closeness to *HaShem*-יהו"ה, blessed is He, “high above,” because of which “one must be ever more humble far below.” That is, “high high above” (*Ma'alah Ma'alah*-מעלה מעלה) and “down down below” (*Matah Matah*-מטה מטה) are not simply redundant language, but are two different kinds etc.

## 2.

Now, to understand this, we must preface<sup>687</sup> with the matter of Kindness-*Chessed*, in that about this, we find a difference between the early Kabbalists and the later

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<sup>687</sup> In regard to the coming section see the discourse entitled “*Katonti*” *ibid.* (p. 117 and on); Also see the discourse entitled “*Katonti*” (both the first and second) of the year 5723 (*Sefer HaMaamarim* 5723 p. 51 and on; p. 61 and on; translated in *The Teachings of The Rebbe 5723, Discourse 7 & Discourse 8*).

Kabbalists.<sup>688</sup> That is, the earlier Kabbalists before the Arizal, called the quality of Kindness-*Chessed* “Greatness-*Gedulah*-גדולה.” In contrast, according to the later Kabbalists, the primary emotion is called “Kindness-*Chessed*-חסד,” whereas “Greatness-*Gedulah*-גדולה” transcends being an emotional quality (*Midah*).

About this it is explained that the earlier Kabbalists discussed the matter of the points (*Nekudot*) of the world of Chaos-*Tohu*,<sup>689</sup> which specifically are points (*Nekudot*).<sup>690</sup> This is why they called the quality of Kindness-*Chessed* “Greatness-*Gedulah*-גדולה.” This is because the Kindness-*Chessed* of the world of Chaos-*Tohu* stems from Greatness-*Gedulah*.

In contrast, the later Kabbalists discussed the matter of the statures (*Partzufim*) of the world of Repair-*Tikkun*, which specifically are statures (*Partzufim*). It therefore is called Kindness-*Chessed*. That is, it is the Kindness-*Chessed* of the aspect of *Ma”H*-מ”ה which stems from nullification (*Bittul*).

The explanation is that in the above-mentioned Iggeret HaKodesh it is mentioned that the matter of “I have become small by all the kindnesses” (in that the kindness causes one to be humble of spirit etc.) is the aspect of the right side in holiness, this being the Kindness-*Chessed* of Avraham. In contrast, on the side opposite holiness, Yishmael is the aspect of Kindness-*Chessed* of the external husks (*Kelipah*) and the greater his kindness, the more he grows in exaltedness,

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<sup>688</sup> See Likkutei Torah, Eikev 17d and on; Ohr HaTorah, Vayera 90a and on; Sefer HaMaamarim 5627 p. 198 and on; 5630 p. 199 and on.

<sup>689</sup> See the introduction to Otzrot Chayim.

<sup>690</sup> Also see Ohr HaTorah ibid. 93b

arrogance and self-satisfaction. That is, the kindness of the external husks (*Kelipah*) is a matter of “Greatness-*Gedulah*.”

However, since the earlier Kabbalists called the quality of Kindness-*Chessed* by the name “Greatness-*Gedulah*” and being that they were Kabbalists, meaning true Kabbalists, they therefore were discussing Kindness-*Chessed* of the side of holiness. It thus is understood that even in holiness itself, there is a difference between “Kindness-*Chessed*” and “Greatness-*Gedulah*,” this being the difference between the *Sefirot* of the world of Repair-*Tikkun* and the *Sefirot* of the world of Chaos-*Tohu*.

This is primarily recognized in the *Sefirah* of Kindness-*Chessed*, which in the world of Repair-*Tikkun* is the aspect of Kindness-*Chessed*, and in the world of Chaos-*Tohu* is the aspect of Greatness-*Gedulah* (and because of the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu* there came to be the aspect of Kindness-*Chessed* of Yishmael, this being the Kindness-*Chessed* of the external husks (*Kelipah*), which is in a way of “Greatness-*Gedulah*”).

Now, although it is explained there that when the quality of Kindness-*Chessed* is called “Greatness-*Gedulah*” this refers to the points (*Nekudot*) of the world of Chaos-*Tohu*, nonetheless, after clarifying the matter, it must be said that what is meant is that the primary matter of Kindness-*Chessed* called “Greatness-*Gedulah*” is in the world of Chaos-*Tohu* (whereas the primary matter called “Kindness-*Chessed*” is in the world of Repair-*Tikkun*).

However, in the world of Repair-*Tikkun* there also is a matter of Kindness-*Chessed* called “Greatness-*Gedulah*.” That

is, even in the *Sefirot* of the world of Emanation (*Atzilut*) there is the matter of Kindness-*Chessed* called “Greatness-*Gedulah*.” Proof for this is from the verse,<sup>691</sup> “Yours *HaShem*-יהו"ה is the Greatness (*Gedulah*) etc.,” until, “Yours *HaShem*-יהו"ה is the Kingship etc.,” referring to the seven emotions (*Midot*) [and it then adds, “wealth and honor come from You,” referring to the intellect (*Mochin*) of these emotions (*Midot*)]. About all of them the verse states, “Yours *HaShem*-יהו"ה,” in that they are in a state of nullification (*Bittul*) [to Him].

This matter is in the *Sefirot* of the world of Emanation (*Atzilut*), in that specifically in them there is the matter of nullification (*Bittul*). This is because the world of Emanation (*Atzilut*) is the world of Repair-*Tikkun*, in which there is a manifestation of lights (*Orot*) within vessels (*Keilim*).

This is because of the nullification (*Bittul*) in the light (*Ohr*). In other words, even though, in and of itself, the nature of the light (*Ohr*) is to ascend above, and not to be in a state of descent, of being drawn to manifest within vessels (*Keilim*), nevertheless, the light (*Ohr*) descends and manifests in vessels (*Keilim*), which is the opposite of its nature.

This is because of its nullification (*Bittul*) to the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in which the desire is for there to specifically be manifestation within vessels (*Keilim*) as the verse states,<sup>692</sup> “He formed it to be inhabited.”

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<sup>691</sup> Chronicles I 29:11-12

<sup>692</sup> Isaiah 45:18

In contrast, the lights of the world of Chaos-*Tohu* are not in a state of nullification (*Bittul*), which is why the verse states about them, “He reigned etc.,” [and he died]<sup>693</sup> as a result of which they are not in a state of inter-inclusion, which is why they are called “points” (*Nekudot*) (as mentioned above). This is because a point (*Nekudah*) is the opposite of inter-inclusion (*Hitkallehut*).

(That is, it is unlike the world of Repair-*Tikkun*, where because of the matter of nullification (*Bittul*) the lights are inter-included one with the other, which is why they are called “statures” (*Partzufim*), as mentioned above). Thus, because of the absence of nullification (*Bittul*) [in the world of Chaos-*Tohu*], the lights (*Orot*) do not manifest in the vessels (*Keilim*).

This is why after stating “he reigned” the verse immediately states “he died etc.,” in that the lights (*Orot*) withdrew from the vessels (*Keilim*), such that they caused a shattering of the vessels (*Shevirat HaKeilim*) etc. (This is unlike the world of Repair-*Tikkun* where the lights (*Orot*) manifest in the vessels (*Keilim*) in an inner (*b’Pnimityut*) and constant way.)

We thus find that the lack of nullification (*Bittul*) in the *Sefirot* of the world of Chaos-*Tohu*, is the opposite of the nullification (*Bittul*) of “Yours *HaShem*-יהוה” etc.” Thus, since the verse, “Yours *HaShem*-יהוה”, is the Greatness (*Gedulah*) etc.,” refers to the *Sefirot* of the world of Repair-*Tikkun*, which are in a way of nullification (*Bittul*), but even so the verse uses

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<sup>693</sup> Genesis 36:31 and on; Likkutei Torah of the Arizal to Genesis 36:31; Also see Etz Chayim, Shaar HaKlallim, Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20, and elsewhere.

the word “Greatness-*Gedulah*-גדולה,” this proves that even in the world of Repair-*Tikkun*, the quality of Kindness-*Chessed* is also called “Greatness-*Gedulah*.”

Thus, about what was explained before, that the earlier Kabbalists called the quality of Kindness-*Chessed* by the name “Greatness-*Gedulah*” and were speaking of the *Sefirot* of the world of Chaos-*Tohu*, what is meant is that the matter of “Greatness-*Gedulah*” is primarily in the world of Chaos-*Tohu*, (whereas the matter of “Kindness-*Chessed*” is primarily in the world of Repair-*Tikkun*). However, in the world of Repair-*Tikkun* there also is a matter in which the quality of Kindness-*Chessed* is called “Greatness-*Gedulah*.”

### 3.

The explanation is that Kindness-*Chessed* of the world of Emanation (*Atzilut*) is also called “Greatness-*Gedulah*.” For, the verse states,<sup>694</sup> “In the day (*Yomam*-יומם) *HaShem*-יהו"ה will command His Kindness (*Chasdo*-חסדו).” In other words, the quality of Kindness-*Chessed* is called “in the day-*Yomam*-יומם,” which is the word “day-*Yom*-יום” with the additional *Mem*-מ"ם. This is because all the emotional qualities are simply called “day-*Yom*-יום,” since “day-*Yom*-יום” indicates the matter of light and revelation, as the verse states,<sup>695</sup> “God called the light ‘day-*Yom*-יום.’”

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<sup>694</sup> Psalms 42:9

<sup>695</sup> Genesis 1:5



This is the meaning of the verse,<sup>696</sup> “For six days *HaShem*-יהוה made the heavens and the earth,” about which Zohar states,<sup>697</sup> “It says, ‘six days-*Sheishet Yamim*-ששת ימים,’ and it does not say ‘in six days-*b’Sheishet Yamim*-בששת ימים,’ since it refers to the six Supernal emotional qualities (*Midot*), which are the six days by which the Holy One, blessed is He, created the world.”

However, the quality of Kindness-Chessed is called “in the day-*Yomam*-יוםם,” since the quality of Kindness-Chessed is “the day that accompanies all the days.”<sup>698</sup> That is, the quality of Kindness-*Chessed* is included in all the qualities, and is the matter of drawing down and revelation into all the qualities.

This is because even the quality of Might-*Gevurah*, this being the opposite of the bestowal of light and revelation, that is, constriction (*Tzimtzum*), also has a matter of drawing down etc. This is as proven by the teaching of our sages, of blessed memory,<sup>699</sup> “At first it arose in thought to create the world with the quality of judgment-*Din*, (He saw that the world could not withstand this, so He included the quality of compassion-*Rachamim*).”

That is, since through the absence of drawing down [*Tzimtzum*] alone, [the creation of] novel existence is not possible, it must therefore be said that even the quality of

<sup>696</sup> Exodus 20:11; 31:17

<sup>697</sup> Zohar I 247a; Zohar III 298b and elsewhere; Also see Shaalot uTeshuvot HaRashba, Vol. 1, Section 423.

<sup>698</sup> Explained in Etz Chayim, Shaar 25 (Shaar Drushei HaTzelem), Drush 2; Pri Etz Chayim, Shaar HaSukkot, Ch. 1; Shaar Maamarei Rashbi, Yitro, Terumah, Emor; Likkutei Torah, (3<sup>rd</sup>) discourse entitled “*Ha’azinu*,” Ch. 6, and elsewhere.

<sup>699</sup> Midrash Bereishit Rabba 12:15; Rashi to Genesis 1:1

judgment-*Din* and Might-*Gevurah* is a matter of drawing drawing down (*Hamshachah*).

Moreover, we find that specifically the strength in the bestowal is called Might-*Gevurah*, such as “the might-*Gevurot* of the rains.”<sup>700</sup> We likewise find this with blood, which although it is red, which is a matter of Might-*Gevurah*, nonetheless, one’s primary vitality is specifically drawn through it, as the verse states,<sup>701</sup> “For the blood is the soul.”

From all the above it is understood that even the quality of Might-*Gevurah* is a matter of drawing down (*Hamshachah*). In other words, this goes without saying about the quality Majesty-*Hod*, which is an offshoot of Might-*Gevurah*, but even the quality of Might-*Gevurah* itself, up to and including the ultimate Might-*Gevurah* and judgment-*Din*, is also a matter of drawing down. This is why even the quality of Might-*Gevurah* is called a “*Sefirah*-ספירה,” which is of the same root as “radiance-*Sapeeroot*-ספירות” and illumination,<sup>702</sup> being that it is a matter of drawing down and revelation.

This then, is why Kindness-*Chessed* is included in all the emotional qualities (*Midot*) [as mentioned above], which is why it is called “the day that accompanies all the days,” this being the matter of drawing down (*Hamshachah*) and revelation (*Gilyu*) into all the emotional qualities (*Midot*). This is why the quality of Kindness-*Chessed* of the world of

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<sup>700</sup> See Talmud Bavli, Taanit 2a; Also see Biurei HaZohar of the Mittler Rebbe, Vayera 12b, and elsewhere.

<sup>701</sup> Deuteronomy 12:23; See Torah Ohr, Noach 9c; Hosafot 107b

<sup>702</sup> See Pardes Rimonim, Shaar 8 (Shaar Mehut v’Hanhagah) Ch. 2; Likkutei Torah, Emor 36b and elsewhere.

Emanation (*Atzilut*) is called “Greatness-*Gedulah*,” being that it is included in all the emotional qualities (*Midot*).

Another reason Kindness-*Chessed* of the world of Emanation (*Atzilut*) is called “Greatness-*Gedulah*” is because the Kindness-*Chessed* Above is in the same way that the quality of Kindness-*Chessed* is drawn below.

That is, it is unlike the quality of Kindness-*Chessed* below [in man], in which because the arousal of Kindness-*Chessed* he bestows and acts with goodness to his fellow, meaning that the Kindness-*Chessed* is only **the cause** for the bestowal, but is not the bestowal itself, in which the Kindness-*Chessed* itself is drawn down below.

This may be better understood by prefacing with what his honorable holiness, my father-in-law, the Rebbe, explained at length in *Drushei Chatunah*,<sup>703</sup> about the quality of Kindness-*Chessed* of our forefather Avraham, that even as he was below, he literally was on the level of the world of Emanation (*Atzilut*).

This is as stated in *Sefer HaBahir*,<sup>704</sup> “The quality of Kindness-*Chessed* said before the Holy One, blessed is He, ‘Master of the world, from the day that Avraham is upon the earth I have not had to perform my function, but Avraham stands and serves in my stead.’” That is, as Avraham was below, he took the place of the quality of Kindness-*Chessed* of the world of Emanation (*Atzilut*), through serving *HaShem*-יהוה,

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<sup>703</sup> See the discourse entitled “*Asher Barah*” (Ch. 4 and on), and its continuation, the discourse entitled “*Kol HaNeheneh*” (Ch. 9 and on) of the 14<sup>th</sup> and 15<sup>th</sup> of Kislev 5689 (*Sefer HaMaamarim*, *Kuntreisim* Vol. 1, p. 23a and on; *Sefer HaMaamarim* 5689 p. 132 and on).

<sup>704</sup> *Sefer HaBahir*, Section 191 (cited in *Hashmatot to Zohar* I 264b).

blessed is He, with the quality of Kindness-*Chessed* and abundant bestowal to all.

This is as stated in Sefer Orchot Tzaddikim,<sup>705</sup> “Avraham was generous with his money, with his body, and with his soul.” With his money, in that he would give food and drink to all. With his body, in that he toiled strenuously within himself to engage in this, as the verse states,<sup>706</sup> ‘Then Avraham ran to the cattle etc.’ With his soul, in that he taught the multitudes to recognize “He who spoke and the world was,” as the verse states,<sup>707</sup> ‘He called there in the Name of *HaShem*-יהוה, God of the world,” about which our sages, of blessed memory, expounded,<sup>708</sup> “Do not just read it as ‘he called-*Vayikra*-ויקרא,’ but as, ‘he caused to call-*Vayakree*-ויקריא.’ This teaches that our forefather Avraham caused the Name of the Holy One, blessed is He, to be called in the mouth of every passerby. How so? After they ate and drank, they rose to bless him. He said to them: ‘But did you eat of what is mine? Rather, you ate from the God of the world. [Therefore], thank, praise, and bless the One who spoke and the world was.”

As he explains in the discourse,<sup>709</sup> it is the generosity of his soul that is greatest of them all. For, Avraham was on a great level of wisdom and grasp of Godliness in and of himself. This is as stated by the Alter Rebbe, whose soul is in Eden,<sup>710</sup> [the name] “*Avram*-אברם” [which is a composite of “the exalted

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<sup>705</sup> Orchot Tzaddikim, Shaar 17

<sup>706</sup> Genesis 18:7

<sup>707</sup> Genesis 21:33

<sup>708</sup> Talmud Bavli, Sotah 10a and on

<sup>709</sup> Ibid. Ch. 9-10

<sup>710</sup> Torah Ohr, beginning of Lech Lecha

father-*Av Ram*-אב רם”] refers to the aspect of the intellect that is hidden from all conceptualization (*Sechel HaNe’elam MiKol Ra’ayon*), which is wondrous intellect.

Then, when the letter *Hey*-ה was added to him, this being the *Sefirah* of Understanding-*Binah*, he was caused to have wondrous grasp of Godliness, with wondrous comprehensions. About this Rashi explained,<sup>711</sup> “Avram-אברם will have no son, but Avraham-אברהם will have a son,” in which a “son-*Ben*-בן” indicates the matter of revelation.

Therefore, when he was called “Avram-אברם” he had no son, since his intellect was hidden, and he was incapable of revealing it. This is like a wondrously deep intellect that one cannot explain. However, when the letter *Hey*-ה was added to him, the wellsprings of explanation were then opened for him so that he was able to explain all wondrous intellect. It is in this that the ultimate generosity of Avraham was, namely, in teaching others that are not on his level.

However, even after he had the revelation with the birth of a son, this was only in a way that,<sup>712</sup> “These are the offspring if Yitzchak son of Avraham – Avraham begot Yitzchak.” That is, the revelation was within the limitations of holiness and was not drawn outside of holiness.

Now, although it was explained above that Avraham caused all passersby to call in the Name of the Holy One, blessed is He, including even Arabs<sup>713</sup> etc.,<sup>714</sup> saying to them, “you should thank, praise, and bless the One who spoke and the

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<sup>711</sup> Rashi to Genesis 15:5, citing Midrash Bereishit Rabba 44:10

<sup>712</sup> Genesis 25:19

<sup>713</sup> Who in that time were idolaters who worshipped the dust of their feet.

<sup>714</sup> See Talmud Bavli, Bava Metziya 86b

world was,” and as stated in Midrash,<sup>715</sup> he compelled even those who did not want to bless to do so, by demanding exorbitant prices from them for the food and drink he gave them in the middle of the desert etc., until they too understood and said, “Blessed is the God of the world that we have eaten of what is His.”

Nevertheless, it is understood that to explain the matter of the God of the world to every passerby etc., it was necessary for Avraham to constrict himself to the greatest degree, and the matter was not drawn to them as it was for him, in and of itself, meaning, His Essential Self and Essential Being.

Moreover, the general bestowal of the kindness (even after he constricted himself etc.) was not in a way that the Kindness-*Chessed* itself was drawn below, but rather the Kindness-*Chessed* was only the cause for the bestowal. This is why the bestowal was only when he had ability to bestow, be it with money or intellect and wisdom. However, when it was not in his ability to bestow, there then was no benefit to the arousal of the Kindness-*Chessed*, since the arousal of the Kindness-*Chessed* would not bring money or intellect into being. In other words, this is because there was not the actually drawing down of the essential quality of Kindness-*Chessed* itself, which is why nothing would be brought into being from this. This is in addition to the fact that the general matter of creating something from nothing is not in the realm of the creatures etc.

However, Above in Godliness, this is in a way that the Kindness-*Chessed* **itself** is drawn down, as it states,<sup>716</sup> “He

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<sup>715</sup> Midrash Bereishit Rabba 49:4

<sup>716</sup> In the Amidah prayer

sustains the living with kindness-*Chessed*, in that the Kindness-*Chessed* itself is drawn into vessels (*Keilim*). About this itself the word used is “He sustains-*Mechalkel*-מכלכל,” which is two times “vessel-*Kli*-כלי,” meaning a vessel (*Kli*-כלי) within a vessel (*Kli*-כלי),<sup>717</sup> this being a matter of complete and total manifestation (*Hitlabshut*).

(This is why we find in Torah law that when a holy object is found in a place that is the opposite of pure, one must place it in a vessel inside of a vessel.)<sup>718</sup> This is an additional reason that the Kindness-*Chessed* Above is called “Greatness-*Gedulah*,” in that it is the essential being of the Kindness-*Chessed* itself that is drawn down below (not just a radiance from it).

#### 4.

Now, just as it was explained before that even in the world of Emanation (*Atzilut*) the quality of Kindness-*Chessed* is called “Greatness-*Gedulah*,” though it primarily is the matter of Kindness-*Chessed*, the same is so in the world of Chaos-*Tohu*, that although [in the world of Chaos-*Tohu*] the quality of Kindness-*Chessed* is primarily called “Greatness-*Gedulah*,” it nevertheless is also called Kindness-*Chessed*.

The explanation is that the verse states,<sup>719</sup> “*HaShem*’s-kindness has surely not ended,” and it states in *Zohar*,<sup>720</sup> “There is [one] Kindness-*Chessed* and there is [another]

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<sup>717</sup> See Torah Ohr, Mikeitz 36b

<sup>718</sup> See Shulchan Aruch, Orach Chayim 40:2

<sup>719</sup> Lamentations 3:22; See Tanya, Iggeret HaKodesh, Epistle 10

<sup>720</sup> *Zohar* III 133b

Kindness-*Chessed*. There is an inner Kindness-*Chessed* called ‘Abundant Kindness-*Rav Chessed*-רַב חֶסֶד,’ and there is an external Kindness-*Chessed* called ‘worldly Kindness-*Chessed Olam*-חֶסֶד עוֹלָם.’”

That is, the external kindness called “worldly Kindness-*Chessed Olam*-חֶסֶד עוֹלָם” is Kindness-*Chessed* that relates to the world, [which Zohar calls] “*d’Levar*-דְּלִבֵּר” which is a word meaning “of the outer,” this being the matter of a departure and revelation outside of His Essential Self, this being the aspect of the Kindness-*Chessed* of the world of Emanation (*Atzilut*).

In contrast, “the inner Kindness-*Chessed*” [which the Zohar calls] “*d’Legav*-דְּלִגָּאֵו,” which is a word that means “of the inner-*Pimiyut*-פְּנִימִיּוּת,” is the Kindness-*Chessed* included within His Essential Self, referring to the aspect of Kindness-*Chessed* of the Long Patient One-*Arich* and the Ancient One-*Atik*, up to the aspect of Kindness-*Chessed* as it is included in the Ten Hidden Sefirot (*Eser Sefirot HaGenoozot*), and even higher etc.

Amongst the differences between them, is that the external Kindness-*Chessed* is called the Kindness-*Chessed* of *Ma”H*-מַ”ה, which stems from nullification (*Bittul*). In contrast, the inner Kindness-*Chessed* does not stem from nullification (*Bittul*) but is rather due to His Greatness, blessed is He, and is the aspect of “Greatness-*Gedulah*.”

This is also the general difference between the world of Repair-*Tikkun* and the world of Chaos-*Tohu*, in that in the world of Repair-*Tikkun* it is called “Kindness-*Chessed*,” because of the matter of nullification (*Bittul*), which is not so in the world



of Chaos-*Tohu*, where it is called “Greatness-*Gedulah*” (as discussed in chapter two).

However, because of the “Greatness-*Gedulah*” that transcends the chaining down of the worlds (*Hishtalshehut*), since about that level the verse states,<sup>721</sup> “darkness and light are the same,” it therefore is possible for the external forces to have a hold there etc., until there can even be a drawing down to the aspect of the Kindness-*Chessed* of Yishmael etc.

It therefore is necessary to affect that even the drawing down from the aspect of “Greatness-*Gedulah*” will only be to where there is the matter of nullification (*Bittul*) (just as from the world of Repair-*Tikkun* there only is a drawing down to where there is nullification (*Bittul*)), this being the receptacle (*Kli*) for the drawing down from Above.

This is as the verse states,<sup>722</sup> “I abide in exaltedness and holiness, but I am with the despondent and lowly of spirit,” specifically. In other words, the matter of “Greatness-*Gedulah*” is such that it is bound to the matter of Kindness-*Chessed*. This is similar to the explanation before (in chapter three) about the Kindness-*Chessed* of the world of Emanation (*Atzilut*), which also is called “Greatness-*Gedulah*,” both because of the inter-inclusion of Kindness-*Chessed* with all the other emotional qualities (*Midot*) (as explained in chapter two) that the matter of inter-inclusion (*Hitkallehut*) is because of the nullification (*Bittul*)), as well as because of the drawing down of the Kindness-*Chessed* itself. For, when there is a drawing down of

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<sup>721</sup> Psalms 139:12

<sup>722</sup> Isaiah 57:15

the essential Kindness-*Chessed* (not just a radiance of it), it then is impossible for the external forces to derive any vitality.

This is why “Yaakov’s bed was perfect,”<sup>723</sup> [unlike Avraham from whom Yishmael came out, and Yitzchak from whom Esav came out,<sup>724</sup> in that although this was in a way that they “came out-*Yatza*-יצא,” indicating that they became separated,<sup>725</sup> it nevertheless was “from them-*Mimenu*-ממנו” etc.]

On the other hand, Yaakov is the quality of Truth-*Emet*-אמת, which [is “the inner beam] that runs through from end to end,”<sup>726</sup> this being the matter of the Essence (*Etzem*) (That is, he takes hold of the Essence) and when the Essence is drawn down, there is no derivation of vitality to the external forces.<sup>727</sup>

## 5.

Now, this matter, that the aspect of Kindness-*Chessed* of the world of Chaos-*Tohu* should also be drawn down specifically into a place of nullification (*Bittul*) (like the aspect of Kindness-*Chessed* of the world of Repair-*Tikkun*) is brought about through the work of Yaakov (who is rooted in the world of Repair-*Tikkun*) in refining Esav, who is rooted in the world of Chaos-*Tohu*. For, even though the world of Chaos-*Tohu*

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<sup>723</sup> Midrash Vayikra Rabba 36:5

<sup>724</sup> Midrash Vayikra Rabba 36:5 *ibid.*

<sup>725</sup> See Likkutei Torah, Va’etchanan 5a; Shir HaShirim 9d; Ohr HaTorah in note 9.

<sup>726</sup> See Zohar II 175b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & Ch. 35.

<sup>727</sup> See Likkutei Torah Va’etchanan *ibid.*, and elsewhere.

transcends the world of Repair-*Tikkun*, nevertheless, the **root** of the world of Repair-*Tikkun* is higher than the aspect of Chaos-*Tohu*.

This may be better understood with a preface explaining the words that Yaakov sent to inform Esav, [stating],<sup>728</sup> “I dwelt with Lavan.” Rashi comments on this stating, “The word ‘I dwelt-*Gartee*-גרת’ has the [same letters and] numerical value of 613-תרי”ג, in that although I lived with the wicked Lavan, I kept the 613 *mitzvot* and I did not learn from his wicked ways.” However, at first glance, this is not understood. For, what great novelty is it that Yaakov, who was the choicest of the forefathers,<sup>729</sup> did not learn from the evil ways of Lavan the wicked?

However, the explanation is that<sup>730</sup> Lavan-לבן is rooted in the Upper Whiteness (*Loven HaElyon*-לובן העליון) from where holy sparks fell down into the Lavan’s sheep which were refined through Yaakov’s toil, such that [the verse states about Yaakov], “the man became very very prosperous”<sup>731</sup> (in which “very-*Me’od*-מאד” is stated twice),<sup>732</sup> to the point that “he attained many flocks, maidservants and servants, camels and donkeys,” in that “he would sell his sheep and acquired all these for himself,”<sup>733</sup> such that they were the fruits and the fruits of the fruits of Lavan’s sheep.

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<sup>728</sup> Genesis 32:5

<sup>729</sup> Midrash Bereishit Rabba 76:1; Zohar I 119b; 147b; Shaar HaPesukim of the Arizal, Toldot 27:25

<sup>730</sup> Also see Torah Ohr and Torat Chayim, beginning of Vayishlach.

<sup>731</sup> Genesis 30:43

<sup>732</sup> See Torat Chayim *ibid.* p. 180d; Also see Torah Ohr, Vayeitzei 23c

<sup>733</sup> Genesis 30:43 and Rashi there.

About this Yaakov said, “I dwelt with Lavan etc., and I did not learn from His wicked ways.” For, since in the aspect of the Upper Whiteness (*Loven HaElyon*-לובן העליון) “light and darkness are the same,” as a result, it also is possible for it be drawn into darkness etc., which is why his deeds are called “wicked deeds.”

[This is similar to the explanation in Tanya<sup>734</sup> about why the Oral Torah is called “the Tree of the Knowledge of good and evil.”<sup>735</sup> That is, even though the Oral Torah is the *Sefirah* of Kingship-*Malchut* of the world of Emanation (*Atzilut*), as in the teaching,<sup>736</sup> “Kingship-*Malchut* is the mouth, and is called the Oral Torah,” nevertheless, since it manifests in matters of good and evil, it too is called by this name.]

This then, is the novelty. That is, even though Yaakov’s toil was to affect the refinement of the sparks from the aspect of the Upper Whiteness (*Loven HaElyon*) in which “darkness and light are the same,” nonetheless, through his toil he affected that even from that aspect, there will not be a drawing down except specifically to a place of nullification (*Bittul*).

In continuation to this there also comes to be the toil of Yaakov, whose root is in the world of Repair-*Tikkun*, in affecting the refinement of Esav, whose root is in the world of Chaos-*Tohu*, that even from the aspect of Chaos-*Tohu* there only will be a drawing down specifically to a place of nullification (*Bittul*). In other words, even the encompassing lights (*Makifim*) of the world of Chaos-*Tohu* will specifically

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<sup>734</sup> Tanya, Iggeret HaKodesh, Epistle 26

<sup>735</sup> Ra’aya Mehemna in Zohar III 124b

<sup>736</sup> Introduction to Tikkunei Zohar 17a

be drawn to Yaakov who is rooted in the world of Repair-*Tikkun*.

This is also the meaning of the verse,<sup>737</sup> “He divided the people with him... into two camps,” this being similar to the world of Chaos-*Tohu*, which is in the form of two lines (unlike the world of Repair-*Tikkun*, which is in the form of three lines), by which to be capable of receiving the drawing down of the encompassing lights (*Makifim*) of the world of Chaos-*Tohu*.<sup>738</sup> The empowerment for this is because the **root** of the world of Repair-*Tikkun* is higher than the world of Chaos-*Tohu*.

To explain,<sup>739</sup> even though the world of Chaos-*Tohu* transcends the world of Repair-*Tikkun*, and as known,<sup>740</sup> this is why man is sustained by vegetation which is lower than him, in that the root of vegetation is from the aspect of the world of Chaos-*Tohu*, which transcends the world of Repair-*Tikkun* which is the root of man, and about this the verse states,<sup>741</sup> “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live,” in that even though man himself also has [within him] “that which emanates from the mouth of *HaShem*-יהו"ה,” nevertheless, “that which emanates from the mouth of *HaShem*-יהו"ה” in the vegetation (*Tzome'ach*) is even higher, since it is from the aspect of the

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<sup>737</sup> Genesis 32:8

<sup>738</sup> Torah Ohr, Vayishlach 24d

<sup>739</sup> Also see Ohr HaTorah, Vayishlach 231b

<sup>740</sup> See Likkutei Torah of the Arizal, Eikev 8:3; Likkutei Torah, Tzav 13b and elsewhere.

<sup>741</sup> Deuteronomy 8:3

lights of the world of Chaos-*Tohu* in which the lights are abundant (not only in quantity but) also in quality.<sup>742</sup>

In other words, the sparks that fell with the shattering of the vessels (*Shevirat HaKeilim*) have in them (not only the aspect of the vessels (*Keilim*), but also) the aspect of the lights (*Orot*). That is, being that it is not possible for there to be the existence of anything just from the vessels (*Keilim*) alone, as in the teaching,<sup>743</sup> “Should You withdraw from them they would remain... as a body without a soul,” it therefore must be said that the sparks also bear an aspect of the lights (*Orot*).

Thus, since the sparks in the bread are from the aspect of the abundant lights of the world of Chaos-*Tohu*, this is why man is sustained by the bread. However, even so, together with the fact that man is sustained by the bread, due to the root of the bread in the world of Chaos-*Tohu*, which transcends the world of Repair-*Tikkun*, nonetheless, it specifically is man, who is from the aspect of the world of Repair-*Tikkun*, who refines and elevates the sparks that are from the aspect of Chaos-*Tohu*. This is because the root of the world of Repair-*Tikkun* is higher than the world of Chaos-*Tohu*.

About this the verse states,<sup>744</sup> “Is not Esav the brother of Yaakov... (but even so) I love Yaakov,” specifically. This is because in their root, Yaakov is the firstborn. This is like the analogy of a tube, that if one places two pearls in it, the one that entered first comes out last.<sup>745</sup> Thus, since the root of the world

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<sup>742</sup> See Sefer HaMaamarim 5626 p. 96; 5630 p. 141 and on; 5697 p. 204 and on.

<sup>743</sup> Introduction to Tikkunei Zohar 17b

<sup>744</sup> Malachi 1:2

<sup>745</sup> Midrash Bereishit Rabba 63:8; Rashi to Genesis 25:26

of Repair-*Tikkun* is higher than the world of Chaos-*Tohu*, it thus is by this power that the refinement of the world of Chaos-*Tohu* is caused, so that even that which is drawn from the aspect of the world of Chaos-*Tohu* will only be drawn specifically to a place of nullification (*Bittul*).

6.

This then, is the meaning of [the verse], “I have become small by all the kindnesses etc.” That is, when the verse states “kindnesses-*Chassadim*-חסדים” in the plural, this refers to the two kinds of kindnesses (*Chassadim*), the external Kindness (*Chessed M’Levar*) and the inner Kindness (*Chessed M’Legav*), from which there is a drawing down of two kinds of bestowal.

That is, from the aspect of the external Kindness-*Chessed* there is a drawing down of the natural conduct [of the world] as well as hidden miracles that manifest within the natural order, whereas from the aspect of the inner Kindness-*Chessed* there is a drawing down of openly miraculous conduct that transcends the natural order.

This is also the meaning of the statement in Iggeret HaKodesh, “whoever is brought exceedingly close to *HaShem*-יהוה, being raised **high high above** (*LeMaalah Maalah*-למעלה מעלה),” indicating the highest drawing down from the aspect of the inner Kindness-*Chessed*, from which there come to be openly revealed miracles that transcend the natural order.

This is like what happened on the 19<sup>th</sup> of Kislev, as the Alter Rebbe writes in his well-known holy letter<sup>746</sup> (that he

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<sup>746</sup> Printed in Iggeret HaKodesh 336 p. 330 and on

wrote when he came from [imprisonment in] Petersburg), that “*HaShem*-יהוה acted wondrously and greatly in the earth... before the eyes of all the ministers and all the peoples etc.”

About this the verse states, “I have become small by all the kindnesses,” that the two above-mentioned kinds of kindness-*Chessed* cause the matter of humility, in that, “whoever is brought exceedingly close to *HaShem*-יהוה, being raised high above, should be ever more humble, far below.”

This is as he continues in Iggeret HaKodesh stating, “Whoever is more ‘before Him’ is that much more like nothing and zero.” This is the meaning of the redundant language “down down below-*LeMatah Matah*-למטה מטה,” referring to the two aspects of “nothingness-*Ayin*-אין” and “zero-*Efes*-אפס.”<sup>747</sup>

He continues stating, “As our sages, of blessed memory, expressed it,<sup>748</sup> ‘[Yaakov was apprehensive] lest sin would cause [him not to be saved],’ for it appeared to him that he had sinned,” this being the ultimate lowliness.

This then, is the lesson to us in our service of *HaShem*-יהוה, blessed is He, that our conduct must be in a way of humility and lowliness of spirit “far below,” and not in way of exaltedness and arrogance etc. Whoever truly desires to engage in this way of serving *HaShem*-יהוה, blessed is He, will surely succeed, and through doing so, there will be a drawing down of all bestowals from Above, in regard to his children, health, and abundant sustenance, and he will be saved in a way that is fitting, in matters that are healthy and good, up to the ultimate

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<sup>747</sup> See Ohr HaTorah, Siddur p. 364; Sefer HaMaamarim 5679 p. 228 and elsewhere.

<sup>748</sup> Talmud Bavli, Brachot 4a, cited in Rashi to Genesis 32:11



goodness, which is “good for Heaven and good for the creatures,”<sup>749</sup> and he then will be capable of increasing to an even greater extent in the work of spreading “the *mitzvah* is a flame and Torah is light,”<sup>750</sup> and spreading the wellsprings [of the teachings of Chassidus] to the outside, such that the wellspring itself is drawn to the outside<sup>751</sup> - this being the general matter of the 19<sup>th</sup> of Kislev.

This is as in the words of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,<sup>752</sup> that the true matter of spreading the wellsprings [of the teachings of Chassidus] to the outside began after [the imprisonment in] Petersburg, to the point that through this, “the Master will come,” this being King Moshiach,<sup>753</sup> in whom there also is the emphasis of the matter of nullification (*Bittul*), both in the very essence of his existence, in that he is the son of giants-*Bar Naflei*,”<sup>754</sup> and also in the way of his coming, [which is] “humble and riding on a donkey,”<sup>755</sup> may he come and redeem us and take us upright to our land, specifically upright, however, after the preface of the nullification (*Bittul*) of “humble and riding on a donkey,” speedily in our days and in our times, in the most literal sense!

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<sup>749</sup> See Talmud Bavli, Kiddushin 40a

<sup>750</sup> Proverbs 6:23

<sup>751</sup> See Likkutei Sichot, Vol. 15 p. 282

<sup>752</sup> Sefer HaSichot, Torat Shalom p. 112 and on

<sup>753</sup> See the famous letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov, and translated in the beginning of The Way of the Baal Shem Tov, a translation of Tzava'at HaRivash, and elsewhere.

<sup>754</sup> Talmud Bavli, Sanhedrin 96b (see the various commentators there).

<sup>755</sup> Zachariah 9:9



# Discourse 11

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

Delivered on the 19<sup>th</sup> of Kislev, 5728  
By the grace of *HaShem*, blessed is He,

## 1.

The verse states,<sup>756</sup> “He redeemed my soul in peace from battles against me, for the many were with me.” About this it states in Talmud,<sup>757</sup> “The Holy One, blessed is He, said, ‘Whoever engages in [the study of] Torah, acts of lovingkindness, and prays with the congregation, I ascribe it to him as if he redeemed Me and My children from amongst the nations of the world.’” As Rashi explains, “He redeemed my soul in peace – through engaging in words of peace, meaning Torah, as the verse states,<sup>758</sup> ‘All its ways are peace.’”

Likewise, acts of lovingkindness (*Gemilut Chassadim*) are also peace, in that through bestowing kindness etc., this brings fraternity and peace.” Likewise, “one who prays with the congregation, about which it states, ‘for the many were with me,’ in that they prayed with me.”<sup>759</sup>

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<sup>756</sup> Psalms 55:19

<sup>757</sup> Talmud Bavli, Brachot 8a

<sup>758</sup> Proverbs 3:17

<sup>759</sup> Rashi to Talmud Bavli, Brachot 8a ibid. (entitled “*Ki b’Rabim*”)

To explain, the simple meaning of the verse is that “He redeemed my soul in peace” **because** “the many were with me.” This is why it states “for-*Ki*-כִּי the many were with me,” in that the word “for-*Ki*-כִּי” comes to give the reason. This is as stated by the Mittler Rebbe,<sup>760</sup> that it gives a strong reason for the beginning of his words, in which he said, “He redeemed my soul in peace,” and then continues and explains why the redemption was in a way of peace and not war, “for the many etc.”

This is understood according to the words of Talmud Yerushalmi, in explanation of the words, “the many were with me,” that even the people of Avshalom prayed for the victory of Dovid, and this is why it was not necessary to wage war against them, but rather, “He redeemed my soul in peace.” This is also why the reason given, bears a similarity to what comes about from it. For, the matter of “the many were with me” indicates the peace and closeness there was between the people of Avshalom and Dovid, thus bringing about that “He redeemed my soul in peace.”

From the above we can also understand the teaching of our sages, of blessed memory, that the redemption in peace refers to the redemption from the exile, (“he redeemed Me and My children from amongst the nations of the world”) by engaging in the study of Torah, acts of lovingkindness, and praying with the congregation. For, since the matter of the exile (especially the matter of the destruction of the second Holy

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<sup>760</sup> In the discourse entitled “*Padah b’Shalom*” beginning of Ch. 12 (Shaarei Teshuvah Vol. 1, p. 56c).

Temple, about which our sages, of blessed memory, stated,<sup>761</sup> “The later ones [of the second Holy Temple] whose sin was not exposed, the end of their punishment was not exposed”) came about through baseless hatred, and for there to be redemption from the exile, the cause of the exile (baseless hatred) must be nullified, this being the matter of “the many were with me.”

This then, is the matter of engaging in the study of Torah, acts of lovingkindness, and praying with the congregation, in which there is greater emphasis of the closeness and oneness of the Jewish people. For, about Torah the verse states, “All its ways are peace,” and as Rambam cites at the end of laws of Chanukah, the entire Torah was given to bring about peace to the world. From this it is understood that without Torah there is a state that is the opposite of peace, whereas the matter of Torah, [about which the verse states] “all its ways are peace,” is to bring peace between disparate matters.

This likewise is so of acts of lovingkindness (*Gemilut Chassadim*). For, as explained in Tanya,<sup>762</sup> the word “Kindness-*Chessed*-חסד” divides into, “He cares for the poor-*Chas Dalet*-ח"ס דל"י” referring to the poor-*Dal*-ל"ל and the destitute who has nothing of his own, in that he cares-*Chas*-ח"ס for him and bestows Kindness-*Chessed*-חסד to him. Along with this, our sages, of blessed memory, stated,<sup>763</sup> “More than what the homeowner does for the poor person, the poor person does for the homeowner.” We thus find that acts of lovingkindness (*Gemilut Chassadim*) cause oneness between the bestower and

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<sup>761</sup> Talmud Bavli, Yoma 9b

<sup>762</sup> Tanya, Iggeret HaKodesh, Epistle 10

<sup>763</sup> Midrash Vayikra Rabba 34:8

the recipient, the one who bestows the kindness and the one who receives the kindness, in a way that both are bestowers and recipients, this being true oneness.

The same is so of praying with the congregation. This is because every gathering of ten Jewish men becomes one existence, such that they are called “a holy congregation-*Eidah Kedoshah*-עדה קדושה,”<sup>764</sup> in which the word “congregation-*Eidah*-עדה” is in the singular. The same is so of the inner meaning of “praying with the congregation,”<sup>765</sup> in that one gathers all ten powers of his soul in a way that they all become one with the Singular One of the world.

## 2.

Now, to bring about the general matter of peace, there must be the matter of nullification (*Bittul*) to *HaShem*-יהו"ה. This requires explanation, for at first glance it is not understood. This is because [about people it says], “their opinions are distinct from each other, and their faces are distinct from each other.”<sup>766</sup> This being so, how could there possibly be a matter of peace [between people], meaning true peace, to the point of “peace-*Shalom*-שלום” meaning “perfection and wholeness-*Shleimut*-שלימות,” in a way that there are no opposing views?

However, this may be understood according to the teaching of the Rav, the Maggid [of Mezhrich],<sup>767</sup> (the 19<sup>th</sup> of

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<sup>764</sup> Talmud Bavli, Megillah 23b

<sup>765</sup> See Likkutei Sichot Vol. 2, p. 478; Also see the end of the discourse entitled “*Padah b'Shalom*” 5684 (Sefer HaMaamarim 5684 p. 148).

<sup>766</sup> Talmud Bavli, Brachot 58a

<sup>767</sup> See Biurei HaZohar of the Mittler Rebbe, beginning of Lech Lecha 8c

Kislev being the day of his Hilulah),<sup>768</sup> on the verse,<sup>769</sup> “He makes peace in His heights.” This is as in the teaching of our sages, of blessed memory,<sup>770</sup> that it refers to Michael the angel of water and Gavriel the angel of fire, in that (not only are they different from each other, but they even) are opposites of each other, being that water extinguishes fire, and (when it overpowers the water) fire evaporates the water, but even so, **He** makes peace between them.

[He explains] that this is like two ministers who differ and are opposites of each other. However, when they are in the presence of the king, because of their great sublimation and nullification to him, they forget their differences and can speak to each other in peace. From this it is understood that the matter of “He redeemed my soul in peace” is connected to the matter of nullification (*Bittul*) to *HaShem*-יהו"ה.

Now, this can be connected to what was stated by the Rebbe whose joyous day of redemption of the 19<sup>th</sup> of Kislev we are celebrating – [which was in a way of “He redeemed my soul in peace. This is as he wrote,<sup>771</sup> “When I read the book of Tehillim, and recited the verse, ‘He redeemed my soul in peace,’ before beginning the next verse, I went out in peace, from *HaShem*-יהו"ה of peace.”] – as he writes in his holy letter that he sent upon his arrival from [imprisonment in]

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<sup>768</sup> See *Igrot Kodosh* of the Alter Rebbe, p. 232 (copied in *HaYom Yom* for the 19<sup>th</sup> of Kislev).

<sup>769</sup> Job 25:2

<sup>770</sup> See *Midrash Bamidbar Rabba* 12:8; *Midrash Tanchuma Vayigash* 6; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 22.

<sup>771</sup> *Igrot Kodosh* of the Alter Rebbe *ibid.* p. 232 (copied in *HaYom Yom* for the 19<sup>th</sup> of Kislev).

Petersburgh, which begins with the words,<sup>772</sup> “I have become small by all the kindnesses,”<sup>773</sup> the content [of the letter] being that there must be the matter of nullification (*Bittul*) and humility.

As he explains there, “every kindness and kindness that the Holy One, blessed is He, does for a person should cause him to become extremely humble, like Avraham who said,<sup>774</sup> ‘I am but dust and ashes,’” (not only “**like** dust and ashes” with a prefix *Khaf*-כ indicating similarity, but rather, “I **am** dust and ashes,” literally). [He continues], “This likewise is the quality of Yaakov,” meaning, not only [a show of] self-nullification and humility, but **true** self-nullification and humility, with the quality of Truth-*Emet*-אמת [which is the quality] of Yaakov.

However, we must better understand this. For, at first glance, there is room to think and posit that, on the contrary, when the Holy One, blessed is He, acts kindly with a person and shows him a miracle, the word “miracle-*Neis*-נס” being of the same root as in the verse,<sup>775</sup> “I will uplift my banner-*Areem Neesee*-נארים,” and,<sup>776</sup> “A flag-*Neis*-נס upon a mountain,” indicating a matter of elevation and exaltation, at first glance, this should cause a person to have a sense of exaltedness in his service of *HaShem*-יהוה, blessed is He.

This is because the matter of a revealed miracle (*Neis*-נס) is the revelation of Godliness, in that it is openly seen and

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<sup>772</sup> Genesis 32:11

<sup>773</sup> Tanya, Iggeret HaKodesh, Epistle 2

<sup>774</sup> Genesis 18:27

<sup>775</sup> Isaiah 49:22; See Siddur Im Da”Ch 44b; Discourse entitled “*Katonti*” 5678 (Sefer HaMaamarim 5678 p. 89); Discourse entitled “*Padah b’Shalom*” 5698 (Sefer HaMaamarim 5698 p. 169).

<sup>776</sup>



revealed that “there is a Master to this city,”<sup>777</sup> not just a Master in the way [indicated by the verse],<sup>778</sup> “I shall surely hide My face on that day,” but in a **revealed** way, to the point of a miracle that does not manifest according to the ways of the natural order, thus bringing an exaltedness of the revelation of Godliness into the world.

This being so, this should cause a sense of exaltedness in the Godly soul of the Jewish people, which “literally is part of God from on high.”<sup>779</sup> This is especially so, considering that the kindnesses that the Holy One, blessed is He, does for man, are wondrous kindnesses, such as the kindness done for Yaakov, as he said,<sup>780</sup> “For with my staff I crossed this Jordan and now I have become two camps.”

The same is so of the 19<sup>th</sup> of Kilev, as in the words of the Alter Rebbe in the letter that he wrote after his redemption from imprisonment,<sup>781</sup> (even before the letter entitled “*Katonti*”) that “*HaShem-ה'ה'* has acted wondrously and greatly etc.” At first glance, this should cause a sense of exaltation and wondrousness in the person, in that wondrous kindnesses such as these are done and shown to him.

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<sup>777</sup> See Midrash Bereishit Rabba 39:1

<sup>778</sup> Deuteronomy 31:18

<sup>779</sup> Tanya, Likkutei Amarim, Ch. 2

<sup>780</sup> Genesis 32:11

<sup>781</sup> Igrot Kodesh ibid. p. 231

## 3.

This may be understood by prefacing with the explanation in the previous discourse,<sup>782</sup> about the precise wording, “I have become small by all the kindnesses,” in which the word “kindnesses-*Chassadim*-חסדים” is in the plural. This is also emphasized in the wording of the Alter Rebbe, “every kindness and kindness (*Kol Chessed v’Chessed*-וכל חסד וחסד) that the Holy One, blessed is He, does for a person etc.,” in which he mentions the word “kindness-*Chessed*-חסד” twice.

About this, he brings two teachings, “Kindness-*Chessed* is the right arm,”<sup>783</sup> and “His right arm embraces me.”<sup>784</sup> Likewise, in the continuation [he states], “whoever is brought exceedingly close to *HaShem*-יהו"ה, being raised high high above (“*L’Maalah Maalah*-למעלה מעלה” – twice), should be ever more humble, down down below (“*L’Matah Matah*-למטה למטה” – twice). [It was explained] that what is meant is two kinds of Kindness-*Chessed*, not two kinds that are of comparable to each other, but two kinds that are not comparable to each other.

This is also understood from the two teachings, “Kindness-*Chessed* is the right arm,” and “His right arm embraces me.” This is because the right arm is a limb of the body, the matter of which is that in it, there is a revealed manifestation of the power of the Actor in the acted upon. In contrast, when it states, “His right arm **embraces** me,” this is

<sup>782</sup> In the discourse entitled “*Katonti* – I have been diminished by all the kindnesses,” of Shabbat Parshat Vayishlach, the 14<sup>th</sup> of Kislev of this year, 5728, Discourse 10 (Sefer HaMaamarim 5728 p. 70 and on).

<sup>783</sup> Introduction to Tikkunei Zohar 17a

<sup>784</sup> Song of Songs 2:6; 8:3

not just a part of the body, but rather through it the entire body is caused to be close in a way of an embrace, this being the matter of the encompassing light (*Makif*).

It was explained about this that the two kinds of Kindness-*Chessed* Above are as Zohar states,<sup>785</sup> “There is [one] Kindness-*Chessed* and there is [another] Kindness-*Chessed*. There is an inner Kindness-*Chessed*, and there is an external Kindness-*Chessed*.”

#### 4.

The explanation<sup>786</sup> is that when it states “inner” and “external,” this also includes the most general matters in them. For, the general matter of “external” (meaning, going out) begins with [the teaching],<sup>787</sup> “You are He who put out ten fixtures,” referring to the world of Emanation (*Atzilut*). (This is as brought in Zohar, that the external Kindness-*Chessed* is the Kindness-*Chessed* of *Zeir Anpin*, meaning *Zeir Anpin* of the world of Emanation (*Atzilut*).)

This is because, even though about the world of Emanation (*Atzilut*) [it states], “He and His life force are one; He and His organs are one,”<sup>788</sup> it nevertheless is called “the outside-*Levar*-לבר,” meaning that it is in a state of departure and revelation outside His Essential Self. From this it is understood that every aspect about which it applies to call it an

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<sup>785</sup> Zohar III 133b

<sup>786</sup> In regard to the coming section see the aforementioned discourse entitled “*Katonti*” (p. 118 and on).

<sup>787</sup> Introduction to Tikkunei Zohar 17a

<sup>788</sup> Tikkunei Zohar *ibid.* 3b

“Emanation” (*Atzilut*), is in a way that is “the outside-*Levar-*לבר.”

To explain, the matter of the world of Emanation (*Atzilut*), there also is a world of Emanation (*Atzilut*) of the general worlds (*Klallut*), this being the limitless light of the Unlimited One that precedes the restraint of the *Tzimtzum*. This is because even the first stature that follows the restraint of the *Tzimtzum*, this being the stature of Primordial Man (*Adam Kadmon*), is already called “the Man of Creation” (*Adam d’Briyah*).<sup>789</sup> This being so, the name “Emanation” (*Atzilut*) (of the general worlds – *Klallut*) refers to the light that preceded the restraint of the *Tzimtzum*. Now, since it is called by the name “Emanation” (*Atzilut*), it is the aspect of the “outside-*Levar-*לבר.”

The explanation (for at first glance, how does it apply to say about the limitless light of the Unlimited One that preceded the restraint of the *Tzimtzum*, that it is “outside”), is that in the matter of light (*Ohr*) itself, even the highest level of it, about which the sages said,<sup>790</sup> “Before the world was created (and before the world was emanated)<sup>791</sup> there was Him and His Name alone,” about which, as known, a “Name-*Shem*-שם” is like the matter of light (*Ohr*-אור), even of that level where there is a light (*Ohr*-אור) that relates to Himself, and a light (*Ohr*-אור) that relates to another (up to and including the light (*Ohr*-אור) that illuminates to the other). That is, in His Essential Self itself, there is a light (*Ohr*) that relates to the worlds, (which is

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<sup>789</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18 and Ch. 33.

<sup>790</sup> Pirkei d’Rabbi Eliezer Ch. 3

<sup>791</sup> Avodat HaKodesh, Part 1, Ch. 2

similar to the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*) and is of relative comparison to worlds, only that it is in a transcendent surrounding state (*Sovev*)).

This is why even the world of Emanation (*Atzilut*) of the general worlds (*Klallut*) is called “the outside” (*Levar*-לבר). For, even before the restraint of the *Tzimtzum* itself, this already is a light that relates to another, and the matter of “another” is “outside” (*Levar*-לבר). How much more is this so of a level that is after the world of Emanation (*Atzilut*) of the general worlds (*Klallut*), meaning the beginning of the *Line-Kav* before its manifestation in Primordial Man (*Adam Kadmon*). For, since the light of the *Line-Kav* is drawn down through the restraint of the *Tzimtzum*, the matter of which is the withdrawal of His great light to the side, this certainly is the aspect of “outside” (*Levar*-לבר).

This is then drawn down into the particular world of Emanation (*Atzilut*), in that although “He and His life force are one; He and His organs are one,” (as mentioned before) this is the aspect of “the outside” (*Levar*-לבר). For, there are ten *Sefirot* there, “ten and not nine, ten and not eleven.”<sup>792</sup>

More specifically, in the world of Emanation (*Atzilut*) itself, there is the aspect of the intellectual qualities (*Mochin*) of Wisdom-*Chochmah* and Understanding-*Binah*, which are “concealed to *HaShem* our God-*HaShem Elo*”*heinu*-יהו"ה *אלהינו*,”<sup>793</sup> and are concealed and hidden from revelation. The

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<sup>792</sup> Sefer Yetzira 1:4

<sup>793</sup> Deuteronomy 29:28; Ra'aya Mehemna to Zohar III 123b; Tikkunei Zohar, Tikkun 10 (25b); Tikkun 70 (129a), and elsewhere.

primary matter of revelation (*Giluy*) (the “outside”), is the aspect of Kindness-*Chessed*, being that the matter of Kindness-*Chessed* is bestowal and revelation. This then, is why the external Kindness-*Chessed* refers primarily to Kindness-*Chessed* of *Zeir Anpin*.

From this we can also understand about the inner Kindness-*Chessed*, which is the aspect of Kindness-*Chessed* of the Long Patient One-*Arich* and the Ancient of Days-*Atik Yomin*, which transcends the world of Emanation (*Atzilut*), that what is meant is that it even transcends the aspect of Emanation (*Atzilut*) of the general worlds (*Klalut*). In other words, before the restraint of the *Tzimtzum* itself, this is the aspect of the light (*Ohr*-אור) that is for Himself.

## 5.

Now, in the terminology of the later Kabbalists the outer Kindness-*Chessed* is called by the name “Kindness-*Chessed*,” rather than “Greatness-*Gedulah*.” For, although we find that Kindness-*Chessed* of the world of Emanation (*Atzilut*) is also called “Greatness-*Gedulah*,” as the verse states,<sup>794</sup> “Yours, *HaShem*-יהוה is the Greatness-*Gedulah* and the Might-*Gevurah* etc.,” referring to the six emotional qualities (*Midot*) of the world of Emanation (*Atzilut*), as also proven by what our sages, of blessed memory, expounded in Talmud,<sup>795</sup> “‘Greatness-*Gedulah*’ – This refers to the act of creation,” and

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<sup>794</sup> Chronicles I 29:11

<sup>795</sup> Talmud Bavli, Brachot 58a

the act of creation is drawn from the six days,<sup>796</sup> which are the six emotional qualities (*Midot*) of the world of Emanation (*Atzilut*), nonetheless, the reason that Kindness-*Chessed* of the world of Emanation (*Atzilut*) is called “Greatness-*Gedulah*” is only because all the *Sefirot* and all the powers are caused to grow from that *Sefirah* (as stated in Pardes).<sup>797</sup>

This is the matter of [the teaching],<sup>798</sup> “Like water that waters the tree,” in that water causes sprouting and growth etc. For, as known, the quality of Kindness-*Chessed* is called “the day that accompanies all the days.”<sup>799</sup> In other words, all the *Sefirot* are called “lights” (*Orot*), in that they are the matter of revelation (*Giluy*), as the verse states,<sup>800</sup> “God called the light ‘day-*Yom*-יום.’” However, the matter of revelation (*Giluy*) in all the *Sefirot* is brought about through the quality of Kindness-*Chessed*. This is why it is called “the day that accompanies all the days.” For, through it the matter of revelation (*Giluy*) is caused in all the *Sefirot*, such that because of this the matter of the creation is possible.

However, **in and of itself** (besides for the fact that through it the growth of all the *Sefirot* is caused, and it is “the day that accompanies all the days”) the quality of Kindness is not called “Greatness-*Gedulah*,” but is called “Kindness-*Chessed*.”

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<sup>796</sup> See Zohar I 247a; Zohar III 298b, and elsewhere; Also see Sefer HaMaamarim 5708 p. 272 and elsewhere.

<sup>797</sup> Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “Greatness-*Gedulah*-גדולה.”

<sup>798</sup> Introduction to Tikkunei Zohar 17a

<sup>799</sup> Explained in Zohar III 103a-b; Etz Chayim, Shaar 25 (Shaar Drushei HaTzelem), Drush 2; Pri Etz Chayim, Shaar HaSukkot, Ch. 1; Shaar Maamarei Rashbi, Yitro, Terumah, and Emor; Likkutei Torah, Ha'azinu 76b and elsewhere.

<sup>800</sup> Genesis 1:5

On a deeper level, not only is it that the quality of Kindness-*Chessed* of the world of Emanation (*Atzilut*) (the external Kindness-*Chessed*) is called “Kindness-*Chessed*” and not “Greatness-*Gedulah*,” but beyond this, it is in a way of lowliness and humility, which is the opposite of “Greatness-*Gedulah*.”

This is understood from the quality of Kindness-*Chessed* of our forefather Avraham, (this being the example brought in Iggeret HaKodesh for the quality of Kindness-*Chessed* as it is Above), who said [about himself],<sup>801</sup> “I am but dust and ashes.” In other words, the bestowal to him was because of his nullification (*Bittul*) and lowliness, in that in his own eyes he considered himself as a remnant (not just that “he made himself **like** a remnant,”<sup>802</sup> but rather a remnant), literally “dust and ashes.” There therefore is nothing due him, except that which is completely necessary, and the remainder is appropriate to give to others and must be given to others, that is, to guests etc.

From this we can also understand the quality of Kindness-*Chessed* as it is Above, this being the Kindness-*Chessed* of *Zeir Anpin* (about which it states in Sefer HaBahir,<sup>803</sup> “The quality of Kindness-*Chessed* said [before the Holy One, blessed is He, ‘Master of the world], from the day that Avraham is upon the earth I have not had to perform my function, but Avraham stands and serves in my stead”), that it is in a way of lowliness and humility.

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<sup>801</sup> Genesis 18:27

<sup>802</sup> See Talmud Bavli, Rosh HaShanah 17b

<sup>803</sup> Sefer HaBahir, Section 191 (cited in Hashmatot to Zohar I 264b).



The explanation is that the essence of the existence of the quality of Kindness-*Chessed* of the world of Emanation (*Atzilut*) is in a way that is connected to lowliness and humility. This is because, “at first the limitless light of the Unlimited One filled all of existence,”<sup>804</sup> and for there to be “room” for the existence of worlds - beginning with the first world, which is the world of Emanation (*Atzilut*) in which there are ten *Sefirot*, and in general and primarily the Kindness-*Chessed* of *Zeir Anpin* - it was necessary for there to be the matter of constriction (*Tzimtzum*) in which He withdrew His great light to the side. Now, the withdrawal of the light is the matter of the nullification of the desire, so to speak, this being the matter of lowliness and humility, so to speak.

In addition, even the bestowal drawn from the aspect of Kindness-*Chessed* of *Zeir Anpin* stems from a matter of lowliness and humility. In other words, this aspect is not in a way of “He who alone is exalted from then, who is exalted above the days of the world,”<sup>805</sup> but is rather an aspect that relates to the recipient, meaning that the existence and service of the recipient is of consequence [relative to it], for which reason his state and standing is consequential, as to whether there should be bestowal to him etc.

This is as we clearly observe with our senses below, that in most instances, the nature of the souls of those who are bestowers of lovingkindness is that by nature they are not forceful and strong etc. This is why the lacking and suffering of others bothers them, which is why they bestow them with

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<sup>804</sup> Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher), Anaf 2

<sup>805</sup> See the *Yotzer* blessing in the morning prayers.

kindness. The reason this is the nature in man is because this is how it is Above as well, that the bestowal from the aspect of the external Kindness-*Chessed* is because of the sense of lowliness and humility, as explained before.

6.

However, the inner Kindness-*Chessed*, which in general is the Kindness-*Chessed* of the Long Patient One-*Arich*, and still higher, is the Kindness-*Chessed* of the Ancient One-*Atik*, until as it is before the restraint of *Tzimtzum*, in the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in which the matter of lowliness is inapplicable. About this [aspect] the verse states,<sup>806</sup> "Slow to anger and great in Kindness-*Erech Apayim u'Gedal Chessed*-ארך אפים וגדל חסד."<sup>807</sup> That is, the bestowal of the Kindness-*Chessed* stems from the matter of Greatness-*Gedulah* and exaltedness.

In other words, even though about this aspect it also states,<sup>808</sup> "For, with You is the source of life," in that even the source of life and the source of pleasures is secondary to and nullified to "You," nonetheless, because of the oneness with Him, blessed is He, since this is the aspect of "Slow to anger-*Erech Apayim*-אפי"ם," meaning, the Long Patience (*Arichut d'Anpin*) that is in a state of Limitlessness (*Ein Sof*), He therefore is "great in Kindness-*Gedal Chessed*-גדל חסד,"

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<sup>806</sup> Psalms 145:8

<sup>807</sup> See Maamarei Admor HaZaken 5570 p. 136; Discourse entitled "*Chanun v'Rachum*" in Siddur Im Da"Ch p. 52a.

<sup>808</sup> Psalms 36:10

meaning that the bestowal of Kindness-*Chessed* is because of His Greatness-*Gedulah*.

As known, the analogy for this<sup>809</sup> is from a very great king, for whom even the crumbs of his feast (which legally are considered abandoned (*Hefker*)), are riches and wealth relative to even the most important ministers. This is because the king is in such a state of extreme greatness, to the point of essential greatness, such that even the crumbs of his essential greatness are considered by the recipient to be a great and precious treasure.

The explanation is that the bestowal from this aspect is not out of lowliness or humility stemming from the recipient being of consequence. In other words, this is unlike bestowal that stems from the Kindness-*Chessed* of *Zeir Anpin*, about which the verse states,<sup>810</sup> “May Your kindness, *HaShem*-יהוה, be upon us, just as we awaited You.” That is, the matter of “just as we awaited You” (this being the service of Him of the lower beings) is that it is of consequence, and therefore, the drawing down of “Your kindness” is also in such a way.

Rather, this aspect is that of essential exaltedness, the aspect of “He who alone is exalted from then etc.,” to which the service of the lower beings (“we awaited You”) does not reach. It is from this aspect that there is a drawing down of His Essential Exaltedness with great abundance, such that even the crumbs are great wealth and precious treasure. On the contrary, the drawing down as it stems from His Essential Greatness is

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<sup>809</sup> See Maamarei Admor HaZaken 5570 p. 136; Discourse entitled “*Chanun v’Rachum*” in Siddur Im Da”Ch p. 52a; Also see the discourse entitled “*Avadim Hayinu*” in Siddur Im Da”Ch p. 293c and on.

<sup>810</sup> Psalms 33:22

beyond the capacity of the recipient to contain, and that which he is capable of containing is only crumbs.

Now, we must further explain the matter of the “crumbs” as it is in the analogue, in which it refers to drawing down from the aspect of the “hairs” (*Sa’arot*). To explain, even though the hairs suckle their vitality from the brain in the head, nevertheless, the vitality of the hairs comes through the separation of the skull, and because of this separation, the drawing down of beneficence is very constricted, such that it is called a “crumb-*Pirur*-פירור,” as in the verse,<sup>811</sup> “crumbled, it crumbled-*Por Hitporerah*-פור התפוררה,” which is comparable to the crumbs of the feast, this being that which crumbled and became separated from the feast, becoming something of its own that seems to have no connection to the feast. The same is so of the drawing down in the aspect of the “hairs,” in that the separation of the bone of the skull (*Gulgolet*) causes there to be something that seems to be new, this being the matter of the “hairs” (*Sa’arot*).

Nevertheless, the drawing down in the aspect of the “hairs” (*Sa’arot*) is from a very high level, a level that can only be drawn down by way of the “hairs” (*Sa’arot*). This is as known<sup>812</sup> about the explanation of the two matters, that the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) garb the “arms” of the Long Patient

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<sup>811</sup> Isaiah 24:19

<sup>812</sup> See the discourse entitled “*Avadim Hayinu*” *ibid.* (294c and on); Biurei HaZohar of the Mittler Rebbe, Naso 89b; Likkutei Torah, Emor 39a; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 25.

One-*Arich*,<sup>813</sup> and that the Father-*Abba* (Wisdom-*Chochmah*) suckles from the source of the flow-*Mazla*.<sup>814</sup> [At first glance, these are two different and opposite matters. For, the matter of a garment, (in that “the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) garb etc.”) is that it is in close proximity to the one garbed in it, whereas the suckling of [vitality from] the “hairs” (“suckles from the *Mazla*”) is in a way that there is a complete separation [from the first matter] and a new matter begins]. That is, the matter that “the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) garb” is only possible in regard to the aspect of the “arms” of the Long Patient One-*Arich*, which are the aspect of the emotions (*Midot*). In contrast, through the “suckling” of the aspect of the “hairs” (*Sa’arot*), the drawing down is received from the aspect of the Hidden Wisdom (*Chochmah Stima’ah*) and up to the innerness of the Crown-*Keter*.

In other words, since the drawing down is only by way of the “hairs” (*Sa’arot*), which come through a separation etc., it therefore is able to come to the recipient, which would not be so if the drawing down was in a way in which “they garb” etc., through which there is reception of the essential being of the drawing down, in which case it would not be in the capacity of the recipient to withstand it.

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<sup>813</sup> See Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 7; Etz Chayim, Shaar 14 (Shaar Abba v’Imma) Ch. 1; Shaar 15 (Shaar Holadat Abba v’Imma) Ch. 6; Shaar 29 (Shaar HaNesirah) Ch. 6.

<sup>814</sup> Zohar III (Idra Rabba) 289b; Etz Chayim, Shaar HaKlallim, Ch. 5; Shaar 13 (Arich Anpin) end of Ch. 9.

This is also why the Line-*Kav* is called “the source of the flow-*Mazal*-מזל.” This is as stated in *Idra Rabba*,<sup>815</sup> “This precious and holy thread... is called ‘the source of the flow-*Mazal*-מזל.’” This is because it is drawn down through the first restraint of *Tzimtzum*, which is in a way of separation, in that He completely withdraws His great light.

Now, another explanation of the matter of the “crumbs” is as it is in Torah. (This is as in the teaching,<sup>816</sup> “He gazed into the Torah [and created the world],” meaning that through this there subsequently was caused to be the drawing down of Godliness into the world, this being the matter of the *Sefirot*.)

About this our sages, of blessed memory, stated,<sup>817</sup> “The excess overflow of the Upper Wisdom-*Chochmah* is Torah.” This is because the Torah as it is Above “is hidden from the eyes of all living things,”<sup>818</sup> [about which the verse states],<sup>819</sup> “I was (*VaEheyeh*-וָאֵהְיֶה) with Him as His... as His delight... playing before Him.”

That which is drawn down below is only that which overflows and spills from the Torah Above, which, at first glance, has no relation to the Torah itself. However, specifically in this way the being of actual Wisdom-*Chochmah* is caused. This is as stated in *Kuntres Acharon*, at the end of *Tanya*,<sup>820</sup> that the essential being of the Upper Wisdom-

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<sup>815</sup> *Zohar III* *ibid.* 134a

<sup>816</sup> *Zohar II* 161a and on

<sup>817</sup> *Midrash Bereishit Rabba* 17:5; Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 25 *ibid.*

<sup>818</sup> *Job* 28:21

<sup>819</sup> *Proverbs* 8:30

<sup>820</sup> In the discourse entitled “*Lehavin Mah SheKatuv b’Pri Etz Chayim*”; Also see there in the discourse entitled “*David Zemirot Karit LaHu*.”

*Chochmah Ila'ah* manifests in the Torah laws (*Halachot*) that are set before us etc., and the reason that we can receive this below is because it is drawn down in a way of “excess overflow.”

Another explanation of the matter of the “crumbs” is as it is (not only in the Upper Wisdom-*Chochmah*, but also) in the *Sefirah* of Kingship-*Malchut*. This is as stated in Zohar,<sup>821</sup> “It is made up of that which remains from the lights of the Upper Radiance,” meaning, the remnant (*Shirayim*) of the Upper Light is where Kingship-*Malchut* comes from, in that it is the tenth of them all.

The analogy for this is from a very great sage who has very great joy, and because of his joy, all his powers come to be revealed. This brings about a motion in him, in that he wants closeness to everyone, even those who are much lesser [than himself]. However, since the lesser person has no relation to the wisdom of the very great sage, therefore closeness to him comes specifically by the sage speaking to him through stories and other such ordinary and mundane matters, and the great sages garbs the depth of his wisdom in them, though what is openly revealed is mundane speech.

That is, when he reveals wisdom and intellect, even though the revelation of the wisdom is through speech, nonetheless, the speech is only a vessel that is secondary to the wisdom it conveys. On the other hand, when the sage speaks mundane matters with one who is lesser by comparison, from the angle of the recipient the mundane speech is the primary matter, even though there is a depth of wisdom within it, being

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<sup>821</sup> Zohar II 229a

that it is the mundane speech of scholars,<sup>822</sup> and moreover of the greatest of scholars.

The general explanation is that the drawing down from the aspect of the inner Kindness-*Chessed* stems from His Greatness (*Gedulah*), blessed is He, [that He is] “great in Kindness-*Gedal Chessed*-גדל חסד.” In other words, this is not because the recipient is of consequence (as in “May Your kindness, *HaShem*-יהוה, be upon us, *just as we awaited You*”), but it stems from His Essential Greatness and Exaltedness, in and of Himself. This is to such an extent that from the angle of His Essential Greatness and Exaltedness, even the bestowal itself is of no consequence, and is analogous to “crumbs.” In other words, because of the Greatness (*Gedulah*) of the King, many “crumbs” are abandoned (*Hefker*) except that for the recipients they are a great and valuable treasure.

## 7.

However, we still must better understand this. For, as known, Above it an imperative to draw down or radiate does not apply, Heaven forbid to think so. Rather, every revelation is revelation by His desire, blessed is He. This being so, it cannot be said that the drawing down is in a way that the recipient is of no consequence, and that even the drawing down [itself] is of no consequence. For, at first glance, the matter of lacking consequence is a matter of nullification (*Bittul*), whereas the drawing down must stem from His desire (*Ratzon*), meaning, a drawing down that specifically is by desire (*Ratzon*).

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<sup>822</sup> Talmud Bavli, Sukkah 21b; See Likkutei Torah, Teitzei 37b; Nitzavim 52b



This is like what we find about the matter of the lights (*Orot*) and vessels (*Keilim*) of the *Sefirot*. That is, it was explained (in chapter four) that the *Sefirot* of the world of Emanation (*Atzilut*) are in a way of lowliness and humility, and additionally the general matter of the manifestation of lights (*Orot*) within vessels (*Keilim*) is because of the matter of nullification (*Bittul*). This is because the cause of the lights (*Orot*) manifesting in vessels (*Keilim*) that are below them is because the light (*Ohr*) is nullified to *HaShem* 's-יהו"ה Supernal intention, in which there is the desire (*Ratzon*) for the manifestation of lights (*Orot*) specifically in vessels (*Keilim*). However, even so, this necessarily must be in a way of desire (*Ratzon*), which is why it must be sensed in the light (*Ohr*) that the root of the vessel (*Kli*) is higher than the light (*Ohr*), and as a result of this, the desire (*Ratzon*) for the light (*Ohr*) to manifest within a vessel (*Kli*) is caused, even though the general matter of the relationship between the light (*Ohr*) and the vessel (*Kli*) is because of the nullification (*Bittul*) and humility of the light (*Ohr*).

From this we also can understand (to an even greater degree) about the drawing down that stems from His Essential Greatness (*Gedulah*), that this matter must specifically stem from the desire (*Ratzon*), rather than because of the lack of consequence, this being the matter of nullification (*Bittul*).

However, the explanation is that there is a difference between “Kindness-*Chessed*-חסד” and “Goodness-*Tov*-טוב.” The matter of Kindness-*Chessed* stems from the recipient being of consequence, as explained above about [the verse], “May Your kindness, *HaShem*-יהו"ה, be upon us, *just as we awaited*

*You.*” This is why the bestowal of Kindness-*Chessed* is specifically to one who is fitting, except that because of the Kindness-*Chessed*, they are not so exacting about his worthiness, but he nonetheless must be worthy to some small measure, and he must have some small measure of consequence, this being the general matter of the recipient being of consequence.

However, the matter of “Goodness-*Tov* טוב” is in a way that the bestowal is (not because of the recipient being of consequence, but) because “it is the nature of the Good to bestow goodness,”<sup>823</sup> which is why He even bestows goodness the unworthy. That is, the way the recipient is, is of no consequence nor is it taken into consideration, that because of it, there would be any change in the bestowal. What is meant here is not that the lack of consequence in the recipient is because of his sublimation and humility, but because the bestowal is from His Essential Greatness, in which the existence of the recipient is of no consequence. The same is likewise so about the lack of consequence of the bestowal [itself], the explanation of which is that it is of no consequence for there to be any cause for the bestowal to be measured or limited. This is because on account of “the nature of the Good to bestow goodness,” He draws down and radiates His kindness in an unlimited way (*Bli Gvul*).

Nevertheless, since in this there is the lack of the recipient having any consequence, because of this there is the

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<sup>823</sup> See Emek HaMelech, Shaar 1 (Shaar Shaashu’ey HaMelech) Ch. 1; Tanya, Shaar HaYichud VeHaEmunah, Ch. 4; Also see the note of the Rebbe to Maamarei Admor HaEmtza’ee, Kuntreisim p. 5.

possibility for there to be a matter of “darkness and light are the same.”<sup>824</sup>

However, the explanation is that the verse states,<sup>825</sup> “I abide in exaltedness and holiness, but I am with the despondent and lowly of spirit.” In other words, the aspect of “I abide in exaltedness and holiness,” which is the aspect of His Essential Greatness, is specifically drawn into the aspect of “the despondent and lowly of spirit.” That is, the matter of “darkness and light are the same” only applies to the drawing down of the externality of the light (*Chitzoniyut HaOhr*). However, about the innerness of the light (*Pnimityut HaOhr*), (this being the inner intention) all the way to the innerness of His transcendent encompassing light (*Makif*), the receptacle for this is specifically “the despondent and lowly of spirit.”

## 8.

Now, about the explanation before on the matter of the external Kindness-*Chessed* and the inner Kindness-*Chessed*, this is also the general matter of the world of Chaos-*Tohu*, from which the Kindness-*Chessed* of Yishmael chained down, and the world of Repair-*Tikkun*, from which the Kindness-*Chessed* of Avraham chained down (mentioned in the above-mentioned *Iggeret HaKodesh*).

The explanation is that, as known, in the world of Chaos-*Tohu* the lights were abundant, this being the matter of the strength and greatness of the light. In contrast, in the world

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<sup>824</sup> Psalms 139:12

<sup>825</sup> Isaiah 57:15

of Repair-*Tikkun* the lights are few, this being the matter of nullification (*Bittul*) and humility. This is also the difference between the Kindness-*Chessed* of Yishmael and the Kindness-*Chessed* of Avraham. That is, the Kindness-*Chessed* of Yishmael stems from “Greatness-*Gedulah*,” (except that this is not essential “Greatness-*Gedulah*” meaning that in essence he is great and exalted, being that this does not apply to the side opposite holiness. It rather only is a matter of exultation and arrogance.) Such bestowal of kindness-*Chessed* does not stem because the other is of any consequence, (since to him, the other is of no consequence, but on the contrary, he cannot stand the existence of the other, this being the matter of “He reigned... and he died”).<sup>826</sup> Instead, his Kindness-*Chessed* is because through bestowing the Kindness-*Chessed* he will come to an even greater state of exaltation, since everyone will need him, and he will be the giver and bestower etc. This is as stated in Iggeret HaKodesh, that “the more the kindness, the more he grows in exaltation, arrogance, and self-satisfaction.” In contrast, this is not so of the Kindness-*Chessed* of Avraham (which is the quality of Yaakov) who said, “I am but dust and ashes,” (as explained in chapter five).

Nevertheless, even though the world of Chaos-*Tohu* preceded the world of Repair-*Tikkun*, it is the world of Repair-*Tikkun* that refines and repairs the world of Chaos-*Tohu*. This is because the **root** of the world of Repair-*Tikkun* is higher than the world of Chaos-*Tohu*. This is as the verse states,<sup>827</sup> “Is not

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<sup>826</sup> Genesis 36:31 and on; See Etz Chayim, Shaar HaKlallim, Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20, and elsewhere.

<sup>827</sup> Malachi 1:2

Esav the brother of Yaakov,” but even so, “I love Yaakov.” In other words, even when the state and standing of the recipient is such that “Esav is the brother of Yaakov,” nevertheless, “I love Yaakov,” specifically, and it is specifically in Yaakov that there is a drawing down of the innerness (*Pnimityut*) of His transcendent encompassing light (*Makif*). Moreover, through this the world of Repair-*Tikkun* refines the world of Chaos-*Tohu*, and there then is a drawing down into the world of Repair-*Tikkun* of the lights of the world of Chaos-*Tohu*. In other words, within the external Kindness-*Chessed* there even is a drawing down and revelation of the inner Kindness-*Chessed*. It only is that then (upon the completion of the repair and refinement) there will be a drawing down of the inner Kindness-*Chessed* (not by way of the external Kindness-*Chessed*, but) as it is, and it therefore will not be in a way of lowliness, like the light of the moon, but will rather be as the verse states,<sup>828</sup> “The light of the moon will be like the light of the sun,” since there then will also be “the voice of the bride,”<sup>829</sup> and beyond this, “the female will surround the male.”<sup>830</sup>

## 9.

The same is understood about the matter of miracles, which in general is the matter of Kindness-*Chessed*, to the point of Kindness-*Chessed* that is drawn down because of “the nature of the Good.” Now there are two ways in miracles; miracles

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<sup>828</sup> Isaiah 30:26

<sup>829</sup> See Torah Ohr, end of Vayigash

<sup>830</sup> Jeremiah 31:21

that manifest in the natural order, and miracles that are openly revealed as miracles. The difference between them, is that in miracles that manifest in the natural order, even though they are drawn from the inner Kindness-*Chessed*, which is the aspect of Greatness-*Gedulah*, nonetheless, they are drawn down *through* the external Kindness-*Chessed*, which is why they manifest in the natural order, this being the matter of [the teaching],<sup>831</sup> “‘Greatness-*Gedulah*’ – This refers to the act of creation.” In contrast, in open miracles, the inner Kindness-*Chessed* is drawn down in a revealed way.

Now, since the true matter of a miracle is that it is drawn down from the Greatness-*Gedulah* of the One Above, at first glance, this should bring the matter of Greatness-*Gedulah* below as well (as explained in chapter two). However, the explanation is that for the matter of His Greatness-*Gedulah* to be drawn below, there first must be the refinement (*Birur*) brought about specifically through the matter of humility, like the conduct of Yaakov, (“I loved Yaakov,” specifically), who said,<sup>832</sup> “I have become small,” and as the verse states,<sup>833</sup> “How will Yaakov survive, for he is small?”

This is like it is with the study of Torah, that through [entreating],<sup>834</sup> “Let my soul be as dust to all,” [the continuation], “Open my heart to Your Torah,” is caused. This is as explained (in chapter eight) that the aspect of “I abide in exaltedness and holiness,” which is the aspect of His Essential

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<sup>831</sup> Talmud Bavli, Brachot 58a

<sup>832</sup> Genesis 32:11

<sup>833</sup> Amos 7:2; 7:5

<sup>834</sup> In the “*Elo”hai Netzor*” paragraph at the end of the Amidah prayer. See Talmud Bavli, Brachot 17a

Greatness, the inner Kindness-*Chessed*, is specifically drawn down to the “despondent and lowly of spirit.” Therefore, “whoever is brought exceedingly close to *HaShem*-יהו"ה, being raised high high above, should be ever more humble, down down below.”<sup>835</sup>

This is like the explanation before (in chapter six), that the bestowal from the inner Kindness-*Chessed* is in a way of “crumbs,” and is analogous to the hairs, the vitality of which is drawn to them through the separation of the skull, and like “the excess overflow of the Supernal Wisdom-*Chochmah* is Torah,” and like the general matter of the *Sefirah* of Kingship-*Malchut* is from the aspect of the “remnants” (*Shirayim*) of the Upper Radiance, and that specifically through this, there is a drawing down of the aspect of His “exaltedness and holiness.” Only after this there is caused to be the matter of Greatness-*Gadlut*, this being what was stated before about the coming future, that “the light of the moon will be like the light of the sun,” and beyond this, “the female will surround the male.”

This matter is brought about through spreading the wellsprings [of the teachings of Chassidus] to the outside, as was begun primarily after the imprisonment and the redemption.<sup>836</sup> For, “this olive does not put out its oil until it is crushed.”<sup>837</sup> The same is so of the imprisonment in Petersburg,<sup>838</sup> that it was after this that the revelation of the wellsprings [of the teachings of Chassidus] began to be in a way of spreading forth (*Hafatzah*), and through this we bring

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<sup>835</sup> Tanya, Iggeret HaKodesh, Epistle 2 *ibid*.

<sup>836</sup> See Sefer HaSichot, Torat Shalom, end of p. 112 and on.

<sup>837</sup> Talmud Bavli, Menachot 53b; Midrash Shemot Rabba, Tetzaveh.

<sup>838</sup> See Sefer HaSichot Torat Shalom, p. 26.

about that “the Master will come,” this being King Moshiach,<sup>839</sup> may it be speedily in our days, in the most literal sense!

There then will be the fulfillment of the prophecy, “The light of the moon will be like the light of the sun,” and,<sup>840</sup> “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see,” such that the inner Kindness-*Chessed* will be openly revealed.

There also is a foretaste of this in openly revealed miracles that transcend the natural order, to the point that “*HaShem*-יהו"ה has acted wondrously and greatly in the earth,”<sup>841</sup> and as it was in those days, this is drawn forth even in our times, each and every year, [so that there is] the granting of empowerment for the entirety of the year, and as in the words of our Rebbes, our leaders:<sup>842</sup> “May you be inscribed and sealed for a good year in the teachings of Chassidus and the ways of Chassidus!”

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<sup>839</sup> See the famous letter of the Baal Shem Tov, printed at the beginning of *Keter Shem Tov*, and translated in the beginning of *The Way of the Baal Shem Tov*, a translation of *Tzava'at HaRivash*, and elsewhere.

<sup>840</sup> Isaiah 40:5

<sup>841</sup> *Igrot Kodesh* of the Alter Rebbe p. 232 (copied in *HaYom Yom* for the 19<sup>th</sup> of Kislev).

<sup>842</sup> See the end of *HaYom Yom* and elsewhere.



## Discourse 12

*“Eileh Toldot Yaakov Yosef... -  
These are the progeny of Yaakov, Yosef...”*

Delivered on Shabbat Parshat Vayeishev,  
21<sup>st</sup> of Kislev, 5728  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>843</sup> “These are the progeny of Yaakov, Yosef etc.” It states in Midrash Tanchuma, and cited in Rashi Yashan, that “when Yaakov saw all the chieftains mentioned (at the end of the Torah portion of Vayishlach) he was bewildered and said, ‘Who can conquer them all?’ What is written after this? ‘These are the progeny of Yaakov, Yosef,’ and the verse states,<sup>844</sup> ‘The house of Yaakov will be fire, the house of Yosef will be a flame, and the house of Esav will be straw, and a spark will go out from Yosef and consume and burn them all.’”

Now, this must be better understood. For, at first glance, since Yaakov is the quality of Truth (*Emet*-אמת),<sup>845</sup> the fact that he was fearful of the chieftains of Esav demonstrates that their abundance and strength was indeed a true matter. For,

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<sup>843</sup> Genesis 37:2

<sup>844</sup> Obadiah 1:18

<sup>845</sup> Micah 7:20; See Tanya, Likkutei Amarim, end of Ch. 13; Iggeret HaKodesh, Epistle 6; Likkutei Torah, Matot 83c; Masei 93c; Also see Biurei HaZohar Vayechi of the Mittler Rebbe 29d and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 168 and on; Ohr HaTorah, Vayechi p. 385b and on; 395a and on; 404b and on, and elsewhere.

if not, he would not have been in fear of them. This being so, why does it state that “the house of Esav is” only “straw,” which is why just a single spark consumes and burns them all?

We also must understand why the verse distinguishes between “the house of Yaakov” and “the house of Yosef,” in that, “The house of Yaakov will be fire and the house of Yosef will be a flame,” indicating that they are two matters, and that both are needed to nullify Esav. At first glance, this does not fit with the conclusion, that a spark will go forth from Yosef and consume and burn them all - just a single spark. This being so, what are these two matters of “the fire of Yaakov” and “the flame of Yosef”?

## 2.

Now, to understand this, we must preface with what was explained previously<sup>846</sup> about [the discourse in] Iggeret HaKodesh entitled “*Katonti*,”<sup>847</sup> that the Alter Rebbe wrote after arriving from [his imprisonment in] Petersburg. In it, he explains the difference between kindness-*Chessed* of the side of holiness and kindness-*Chessed* of the side opposite holiness, these being the Kindness-*Chessed* of Avraham and the Kindness-*Chessed* of Yishmael.

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<sup>846</sup> In the discourse entitled “*Katonti* – I have been diminished by all the kindnesses” of Shabbat Parshat Vayishlach, the 14<sup>th</sup> of Kislev of this year, 5728, Discourse 10, Ch. 2 and on (Sefer HaMaamarim 5728 p. 71 and on) and in the discourse entitled “*Padah b’Shalom* – He redeemed my soul in peace” of the 19<sup>th</sup> of Kislev of this year, 5728, Discourse 11, Ch. 5 and on (Sefer HaMaamarim 5728 p. 84 and on).

<sup>847</sup> Tanya, Iggeret HaKodesh, Epistle 2

That is, Kindness-*Chessed* of the side of holiness brings about the matter of nullification (*Bittul*), like Avraham who said,<sup>848</sup> “I am but dust and ashes.” Likewise, the acts of Avraham in his bestowal of kindness, stemmed from his nullification (*Bittul*). In contrast, this is not so of the Kindness-*Chessed* of the side opposite holiness, which is the Kindness-*Chessed* of Yishmael, in that the more his kindness, the more he grows in exultation, arrogance, and self-satisfaction. This is also because the cause of his bestowal of Kindness-*Chessed* stems from the dominance and spirit of arrogance etc.

In other words, just as in holiness, Kindness-*Chessed* brings about a matter of nullification (*Bittul*), since the cause of the drawing down is due to one’s self-nullification (*Bittul*), so likewise, on the side opposite holiness, the matter of Kindness-*Chessed* brings about a matter of dominance etc., since the cause of it being drawn down is also in a way of dominance.

Now, the drawing down from Above of the aspect of Kindness-*Chessed* of *Zeir Anpin*, [which is] the external Kindness-*Chessed*,<sup>849</sup> is because of its nullification (*Bittul*) (which is why it is called Kindness-*Chessed* of *Ma’H-ה"מ*). In other words, it relates to the created beings, in that they are of consequence to it, and it is grasped in them, which is why it bestows to them etc.

This is as we observe below in people who act kindly, that in most cases they are not domineering by nature, and because of their natural softness and nullification, they are

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<sup>848</sup> Genesis 18:27

<sup>849</sup> Zohar III 133b

touched by the pain of others, and thus are roused to bestow kindness upon them.

In contrast, the nature of one who is domineering does not allow him to be moved by the pain of others. From this, we can also understand it as it is Above, that the bestowal of the Kindness-*Chessed* of *Zeir Anpin* specifically stems from nullification (*Bittul*).

Furthermore, the general coming into being of the Kindness-*Chessed* of *Zeir Anpin* itself, is due to the matter of humility and lowliness. This is because the general coming into being of the worlds (beginning with the world of Emanation (*Atzilut*)) comes through the restraint of the *Tzimtzum*. For, as stated in Etz Chayim,<sup>850</sup> “At first the limitless light of the Unlimited One filled all of existence,” and for there to be “room” for the existence of worlds, the restraint of the *Tzimtzum* was necessary, in that He withdrew His great light to the side.

Now, the matter of the withdrawal of the light is the nullification (*Bittul*) of the desire, so to speak. We thus find that the coming into being of Kindness-*Chessed* of *Zeir Anpin*, (and similarly the whole of the world of Emanation (*Atzilut*)), is through the matter of humility and nullification (*Bittul*).

This is why nullification (*Bittul*) is caused in Kindness-*Chessed* of *Zeir Anpin* itself, such that the service of *HaShem*-יהוה, blessed is He, of the creatures, is of relevance to Him, to bestow to them according to their service etc. Because of this there also is caused to be nullification (*Bittul*) in the recipients

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<sup>850</sup> Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2

of the bestowal of the kindness, as Yaakov said,<sup>851</sup> “I have become small by all the kindnesses etc.”

In contrast, this is not so of the Kindness-*Chessed* of Yishmael, which causes the recipient to have the matter of domination and arrogance, since the cause of the drawing down also stems from dominance etc. This is because it is rooted in the world of Chaos-*Tohu*, which is the aspect of the dominance of the light (*Ohr*), similar to the Greatness (*Gedulah*) of the inner Kindness-*Chessed*, as previously explained at length.

### 3.

However, we still must better understand this.<sup>852</sup> For, the drawing down to Yishmael is from Avraham. Thus, since Avraham is the aspect of Kindness-*Chessed* of the side of holiness, how is it possible for there be a drawing down of Kindness-*Chessed* of the side opposite holiness from him?

Even though our sages, of blessed memory, stated,<sup>853</sup> “Yishmael came out (*Yatza-אצא*) of Avraham,” meaning that it was a matter of leaving (*Yetziyah-יציאה*), it nonetheless is from him (from Avraham). Now, this makes sense in regard to Yitzchak, that Esav came out from him. This is because the matter of Yitzchak is the powers of Might-*Gevurot*, and because of the abundance of the powers of Might-*Gevurot* and constriction, it is possible for the side opposite holiness to derive vitality. However, in regard to Avraham, whose matter

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<sup>851</sup> Genesis 32:11

<sup>852</sup> In regard to the coming section see the discourse entitled “*Katonti*” 5679 (Sefer HaMaamarim 5679 p. 124).

<sup>853</sup> Talmud Bavli, Pesachim 56a; Midrash Vayikra Rabba 36:5

is Kindness-*Chessed*, [this being] bestowal, light, and revelation, how then is it possible that from this there will be a drawing down to the opposite holiness?

However, the explanation is that the birth of Yishmael was before Avraham was circumcised, when he still was on the level of Kindness-*Chessed* of the world of Chaos-*Tohu*. This is why it was possible for Yishmael to come out of him, this being Kindness-*Chessed* of the side opposite holiness. This is because when the vessels (*Keilim*) of the world of Chaos-*Tohu* shattered and fell below, because of the dominance of the light of Kindness-*Chessed* of the world of Chaos-*Tohu* the Kindness-*Chessed* of Yishmael was caused below, this being the Kindness-*Chessed* of the external husks (*Kelipah*), with the ultimate arrogance and sense of self etc.

This may be better understood<sup>854</sup> based on what Ohr HaChayim wrote<sup>855</sup> about the matter of the lion, which is an impure animal, whereas the ox is a pure animal. For, at first glance, it is not understood why “the face of the lion is to the right and the face of the ox is to the left,”<sup>856</sup> given that the right is higher than the left (the left being the weak hand, indicating weakness etc.)<sup>857</sup> However, we find that the face of the lion is higher than the face of the ox. This being so, why is it that upon their descent to below, the lion becomes an impure animal, whereas the ox is a pure animal?

He answers that this itself is the reason. That is, since the face of the lion is higher, therefore when it comes to be in a

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<sup>854</sup> See Sefer HaMaamarim 5679 *ibid.* (p. 123)

<sup>855</sup> Ohr HaChayim to Leviticus 17:14

<sup>856</sup> Ezekiel 1:10

<sup>857</sup> See Talmud Bavli, Menachot 37a

fallen and shattered state, it falls further down, to the side opposite holiness.

This is because of the well-known general principle that whatever is higher, falls further down. In other words, the possibility for a drawing down to below from a place that is very high, and that even so, the lower (creation) remains in its existence, is only when it is drawn to the furthest degree below, to the aspect of the side opposite holiness.

This is because in that state the concealment and hiddenness is extremely great and dominant, and it therefore is in its power to conceal the light drawn down from the highest place. This is because if the concealment would not be with such great dominance, the light would then nullify the concealment.

This then, is why about the lion, which is drawn from a higher aspect, this being “the face of the lion to the right,” nonetheless, through the shattering of the vessels (*Shevirat HaKeilim*), it fell further below, to the side opposite holiness, and became an impure animal. In contrast, this is not so of the ox which is drawn from “the face of the ox,” and is not as high in level. Therefore, even when it fell below it remained a pure animal.

This is similarly explained in the writings of the Arizal about why man is sustained by the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*). This is because there are sparks in them from the dominant lights of the world of Chaos-*Tohu*. In contrast, this is not so of man, for although he also has something of the lights of the world of Chaos-*Tohu* in him, nonetheless, this is not to such a great degree of

dominance as it is in the inanimate (*Domem*), the vegetative (*Tzome'ach*) and the animal (*Chai*).

4.

Now, it was previously explained<sup>858</sup> that even though the world of Chaos-*Tohu* precedes the world of Repair-*Tikkun*, the world of Repair-*Tikkun* nevertheless refines the world of Chaos-*Tohu*. [It was explained that] this is because the **root** of the world of Repair-*Tikkun* transcends the world of Chaos-*Tohu*.

This is as known<sup>859</sup> in regard to the matter of Yaakov and Esav (which in their roots are the world of Repair-*Tikkun* and the world of Chaos-*Tohu*) that from the perspective of the innerness (*Pnimiyut*) of the encompassing light (*Makif*) “I love Yaakov”<sup>860</sup> specifically, even though externally (*b'Chitzoniyut*) [the verse states],<sup>861</sup> “Is not Esav the brother of Yaakov.” This is because the root of the world of Repair-*Tikkun* is higher than the world of Chaos-*Tohu*. This is why it is in the power of the world of Repair-*Tikkun* to refine the world of Chaos-*Tohu*, since at its root it is higher than it.

Moreover, after the refinement of the world of Chaos-*Tohu* by the world of Repair-*Tikkun*, a greater elevation is caused, as known, that when *HaShem*'s יהו"ה Name of *Ma" H-*מ"ה-45 [י"ד יהו"ה] of the world of Repair-*Tikkun* refines

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<sup>858</sup> In the aforementioned discourse entitled “*Padah b'Shalom* – He redeemed my soul in peace,” of this year, 5728, Discourse 11, Ch. 9.

<sup>859</sup> See *Hemshech* 5672 Vol. 3 p. 1,415

<sup>860</sup> Malachi 1:2

<sup>861</sup> Malachi 1:2 *ibid*.



His Name of *Ba''N-ב''ן-52* [יורד ה''ה ו''ו ה''ה] of the world of *Chaos-Tohu*, the Name of *Ba''N-ב''ן-52* then ascends even higher to the Name of *Sa''G-ס''ג-63* [יורד ה''י וא''ו ה''י] and there then is a drawing down of the aspect of the inner *Kindness-Chessed* itself.

This is as explained before, that there are two ways by which the inner *Kindness-Chessed* is drawn down. The first way is that the inner *Kindness-Chessed* is drawn down through the external *Kindness-Chessed*. That is, all that is revealed is the external *Kindness-Chessed*.

The second way is a drawing down of the inner *Kindness-Chessed* as it is, in and of itself, similar to how it will be in the coming future, as the verse states,<sup>862</sup> “The light of the moon will be like the light of the sun,” and,<sup>863</sup> “the female will surround the male.” There then will also be “the voice of the bride,” and in a way that “He makes the groom rejoice with the bride,”<sup>864</sup> in that through the bride he causes the groom to rejoice.<sup>865</sup>

The same is presently so in the matter of miracles. That is, when the inner *Kindness-Chessed* is drawn down through the external *Kindness-Chessed*, then the miracles manifest within the natural order. However, when the inner *Kindness-Chessed* is drawn down as it is, then openly revealed miracles that transcend the natural order are caused, such as the miracle of the 19<sup>th</sup> of Kislev.

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<sup>862</sup> Isaiah 30:26

<sup>863</sup> Jeremiah 31:21

<sup>864</sup> See the liturgy of the seven wedding blessings; Talmud Bavli, Ketubot 8a

<sup>865</sup> See Torah Ohr, end of Vayigash.

However, even when there is a drawing down of the aspect of the inner Kindness-*Chessed*, the receptacle for this is the matter of nullification (*Bittul*) and humility. This is as the verse states,<sup>866</sup> “I abide in exaltedness and holiness (meaning, the aspect of His Essential Greatness (*Gedulah*), which is the inner Kindness-*Chessed*) but I am with the despondent and lowly of spirit,” specifically. Therefore, this brings man to be in a greater state of humility far below, as explained before.

## 5.

Based on this we can also understand the matter of the chieftains of Esav, as the verse states,<sup>867</sup> “Now, these are the kings who reigned in the land of Edom before a king reigned over the children of Israel.” In the writings of the Arizal<sup>868</sup> on this verse, it explains that this refers to the matter of the seven kings of the world of Chaos-*Tohu* that preceded the world of Repair-*Tikkun* (as in the teaching,<sup>869</sup> “His argument comes first”). This is why it states, “before a king reigned over the children of Israel.”

That is, the precedence in time is due to the precedence in [the order] of time as it is Above, meaning, in the order of the chaining down of the worlds (*Seder Hishtalshelut*), and the reason for the precedence in the order of the chaining down of the worlds (*Seder Hishtalshelut*) is because of the precedence

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<sup>866</sup> Isaiah 57:15

<sup>867</sup> Genesis 36:31

<sup>868</sup> Etz Chayim, Shaar HaKlallim Ch. 1; Likkutei Torah of the Arizal, Vayishlach there.

<sup>869</sup> See Zohar I 179a and on

in level. That is, it is because the lights of the world of Chaos-*Tohu* are abundant, and not just in quantity, but also and primarily in quality.<sup>870</sup> Therefore, when Yaakov saw all the chieftains, he was bewildered and said, “Who can conquer them all?” This is because, on account of their root, they have the strength of the world of Chaos-*Tohu*.

However, about this the verse states, “These are the progeny of Yaakov, Yosef,” in that through this, the refinement of the world of Chaos-*Tohu* is caused. The explanation is that, as known,<sup>871</sup> even though the primary matter of Yaakov is Yosef, (“These are the progeny of Yaakov, Yosef”) such that they are entirely one, nonetheless, there also the special uniqueness of the matter of Yosef, this being the matter of drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

In other words, Yaakov, who is one of the forefathers [about whom it states],<sup>872</sup> “The forefathers are the Supernal chariot (*Merkavah*),” is in the world of Emanation (*Atzilut*), which is a repaired world, as the verse states,<sup>873</sup> “Evil shall not dwell with you.”

In contrast, the matter of Yosef, [who] “was the provider to all the people of the land,”<sup>874</sup> is to lower and draw down the aspect of the world of Repair-*Tikkun* into the worlds of

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<sup>870</sup> See Sefer HaMaamarim 5626 p. 96; 5697 p. 240 and on, and elsewhere.

<sup>871</sup> See Biurei HaZohar of the Mittler Rebbe, Vayechi 29d and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 168 and on; Ohr HaTorah, Vayechi 385b and on; 395a and on; 404b and on, and elsewhere.

<sup>872</sup> Midrash Bereishit Rabba 47:6; 82:6

<sup>873</sup> Psalms 5:5; Likkutei Torah, Bamidbar 3c and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

<sup>874</sup> Genesis 42:6

Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), up to and including lowering it into Egypt, “the nakedness of the land,”<sup>875</sup> in order to affect refinements (*Birurim*) etc.

This is also the reason for the descent of the soul to below. For, as known,<sup>876</sup> the soul itself does not require any repair altogether, and it did not need to manifest in this world etc., except to draw down light to affect repair etc., this being the general matter of the toil of affecting refinements (*Birurim*). It is specifically through its descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to affect refinements (*Birurim*), that there is a drawing down in the world of Emanation (*Atzilut*), which is the world of Repair-*Tikkun*, of the aspect of the inner Kindness-*Chessed*.

This is like what we explained before (in chapter three), that man, who is in the category of the speaker (*Medaber*), is specifically sustained through the refinement of the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*). The same is so of the worlds. For, as known,<sup>877</sup> [the aspects of] the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*) correspond to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), whereas the class of the speaker (*Medaber*) corresponds to the world of Emanation (*Atzilut*). It thus is specifically through the refinements (*Birurim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) that there is a drawing

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<sup>875</sup> Genesis 42:9; 42:12; Midrash Kohelet Rabba 1:4 (toward the end).

<sup>876</sup> Tanya, Likkutei Amarim, Ch. 37 (48b), citing Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1.

<sup>877</sup> See Etz Chayim, Shaar 50 (Shaar Kitzur ABY" A) Ch. 1-2

down of the inner Kindness-*Chessed* in the world of Emanation (*Atzilut*).

However, for the refinements of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to be possible through Yosef, this specifically is by the power of Yaakov. About this the verse states, “These are the progeny of **Yaakov**, Yosef.” That is, the empowerment for this is from the aspect of the world of Repair-*Tikkun* (the aspect of Yaakov), which already is in a state of repair.

This also explains the specific wording, “**The descent** of the soul to below,” rather than “the creation of the soul.” For, although, in truth, the soul is the aspect of a creation (*Briyah*), as we recite,<sup>878</sup> “You created her,” the above language emphasizes the place from which the soul descended, and that it is by this power that it can affect refinements below.

In other words, without this, who knows etc. Rather, the power to affect refinements is only because the soul senses where it descended from, this being the superiority of the souls over and above other creations. That is, even though the soul is also in the aspect of a creation, nonetheless, it is Godliness that has been made into a creation.<sup>879</sup> In other words, it senses where it descended from, this being the aspect of the world of Emanation (*Atzilut*) [which is] the world of Repair-*Tikkun*, which is rooted even higher than the world of Chaos-*Tohu*, and empowerment is therefore drawn from there to refine the world of Chaos-*Tohu*.

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<sup>878</sup> In the morning blessings (Talmud Bavli, Brachot 60b)

<sup>879</sup> See Biurei HaZohar of the Mittler Rebbe, Pinchas 114d and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 546 and on.

This then, is the meaning of [the verse], “These are the progeny of Yaakov, Yosef.” That is, this was Yaakov’s response when he was fearful of the chieftains of Esav, and said, “Who can conquer them all?” This is because the strength of the chieftains of Esav is only in the externality (*Chitzoniyut*) of matters, from the perspective of the chaining down of the worlds (*Seder Hishtalshelut*), in which the world of Chaos-*Tohu* precedes the world of Repair-*Tikkun*.

However, when there is the matter of “the progeny of Yaakov, [is] Yosef,” meaning that from the aspect of Yaakov, which is the world of Repair-*Tikkun*, there is a drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) through Yosef, then “a spark goes forth from Yosef that consumes and burns them all.”

In other words, the nullification (*Bittul*) of the externality (*Chitzoniyut*) of Esav is brought about, by which there is the revelation of Esav’s innerness (*Pnimiyyut*), which is that he is a Godly spark from the world of Chaos-*Tohu*, and Yosef refines, purifies, repairs, and elevates him to his root and source. For, in the innerness (*Pnimiyyut*) of matters, the root of the world of Repair-*Tikkun* is higher than the world of Chaos-*Tohu*, which is why “I love Yaakov,” specifically.

## 6.

Now, we can further point out and add that the matter of “I love Yaakov” is also connected to the 19<sup>th</sup> of Kislev, which is the Rosh HaShanah of [the teachings of Chassidus, which are

called] “the words of the Living God.”<sup>880</sup> To explain, we find that our Rebbes, our leaders, mention the matter of “I love Yaakov,” in the discourses of Rosh HaShanah,<sup>881</sup> (not only of the Rosh HaShanah of the teachings of Chassidus, but of all matters, and primary in regard to the worlds etc.)

This is because on Rosh HaShanah there must be the matter [indicated by the verse],<sup>882</sup> “He will **choose** our heritage for us, the pride of Yaakov [that He loves] etc.” Now, the matter of free choice only applies when two matters are equal,<sup>883</sup> and there nevertheless is a choice in one of them, not out of any compelling reason (for it then would not be choice) but out of free choice. This is the meaning of the verse, “Is not Esav the brother of Yaakov,” but nonetheless, “I love Yaakov.” That is, this is *HaShem*’s-ה"ה choice in the Jewish people, in that in them the innerness (*Pnimityut*) of His Supernal intent is manifest.

From the above it is understood that the matter of “I love Yaakov” also relates to the Rosh HaShanah of “the words of the Living God,” that is, the teachings of Chassidus, which are the innerness (*Pnimityut*) of the Torah, through which the innerness (*Pnimityut*) of the soul is revealed, [as the verse states],<sup>884</sup> “Seek My innerness (*Panai*-פני); Your innerness (*Panecha*-פניך) do I seek, *HaShem*-ה"ה.” Through this, there is also a revelation of the innerness (*Pnimityut*) of the world, this being the spark of

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<sup>880</sup> See the letter of the Rebbe Rashab, whose soul is in Eden, from the 16<sup>th</sup> of Kislev 5662 – Kuntres UMaayon, p. 17; Igrot Kodesh of the Rebbe Rashab, Vol. 1, p. 259, copied in the beginning of HaYom Yom.

<sup>881</sup> Sefer HaMaamarim 5654 p. 10, p. 12; 5660 p. 12; 5665 p. 8.

<sup>882</sup> Psalms 47:5; See the end of the discourse entitled “*Yivchar Lanu*” 5703.

<sup>883</sup> See Likkutei Sichot, Vol. 23 p. 219 and on, and elsewhere.

<sup>884</sup> Psalms 27:8

holiness from the world of Chaos-*Tohu* that was refined, purified, and elevated to its source and root etc.<sup>885</sup>

We thus merit a good year in the study of Chassidus and the ways of Chassidus, with the spreading of the wellsprings of the teachings of Chassidus to the outside,<sup>886</sup> as began primarily after [the Alter Rebbe's release from imprisonment in] Petersburg.<sup>887</sup> Through this we will come to the true and complete redemption through our righteous Moshiach, Dovid, King Moshiach, [who is called], “the son of giants (*Bar Naflei*),”<sup>888</sup> who will come and redeem us and take us upright to our land, in the near future and in the most literal sense!

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<sup>885</sup> There is a small portion of the discourse missing here.

<sup>886</sup> See the famous letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov, and translated in the beginning of *The Way of the Baal Shem Tov*, a translation of *Tzava'at HaRivash*, and elsewhere.

<sup>887</sup> *Sefer HaSichot*, *Torat Shalom* p. 112 and on.

<sup>888</sup> *Talmud Bavli*, *Sanhedrin* 96b (see the various commentators there).



## Discourse 13

*“V’Al HaNissim... -  
For the miracles...”*

Delivered on Shabbat Parshat Mikeitz,  
Shabbat Chanukah, Shabbat Mevarchim Teivet, 5728  
By the grace of *HaShem*, blessed is He,

### 1.

We recite,<sup>889</sup> “[We thank You] for the miracles... You battled their battles, You judged their grievances, You avenged their vengeance etc.” Now, the explanation is that this is similar to the verse,<sup>890</sup> “When he zealously avenged My vengeance,” on which Rashi comments, “‘When he avenged My vengeance,’ – when he displayed the anger that I should have displayed.” The same is so of the words, “You battled their battles,” that the Holy One, blessed is He, battled the battle **that the Jewish people should have battled**, (unlike the simple meaning, that the Holy One, blessed is He, battled **on behalf** of the Jewish people). That is, there is a battle that the Jewish people must battle (“**their** battle”) and this battle is waged by the Holy One, blessed is He, Himself.

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<sup>889</sup> In the prayer of thanks “*v’Al HaNissim*” recited on Chanukah.

<sup>890</sup> Numbers 25:11

2.

The explanation is that the battle of the Jewish people (“their battle”) is the general battle against the side opposite holiness, so that it will be possible for them to make “a dwelling place for Him, blessed is He.”<sup>891</sup> This is analogous to making a dwelling for an honorable person, and how much more so for a king, and how much more so for a great and awesome king, that it first is necessary to cleanse the dwelling from all matters that are undesirable, and only after this it is possible to bring in the beautiful furnishings etc., until it will be fitting for the king to dwell in.<sup>892</sup>

As this relates to our service of *HaShem*-יהו"ה, blessed is He, is that for it to be possible to engage in the work of “do good,”<sup>893</sup> there first must be the work of “turn away from evil.”<sup>894</sup> In this itself, being that a dwelling place must be made for the great and awesome King, regular cleanliness is insufficient, but the cleanliness must be to the greatest degree. That is, the turning away from evil must be to the ultimate degree. That is, not only does one push away actual evil, but beyond this, there is no possibility for the matter of evil to be in him. This comes about through detesting evil.

This is as explained by the Rebbe Maharash in the discourse entitled “*Ravta et Rivam*” of the year 5628 (which

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<sup>891</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

<sup>892</sup> Likkutei Torah, Balak 70c

<sup>893</sup> Psalms 34:15

<sup>894</sup> Psalms 34:15 *ibid.*

was said one-hundred years ago).<sup>895</sup> That is, there is a vast difference between them. That is, if he despises evil, he will be angered about the evil and will be its ultimate enemy. In contrast, “turning away from evil” means that he only pushes it out of his heart because of his sublimation and nullification (*Bittul*) to the will of *HaShem*-יהו"ה, blessed is He. However, he [himself] has no essential hatred for evil, and therefore there still is room for evil to derive vitality from him, due to whatever essential love and closeness he still has for it, even though he completely pushes it away from bringing it into actuality. It is only when a person is angry and infuriated by the evil and hates it totally, that there then is no room for the evil to derive any vitality from him. For, since his hatred of it is total, how can it receive any benefit from him? For as known, every bestowal comes from the quality of Kindness-*Chessed*, which is the matter of love and closeness. In contrast, the left pushes away and distances, with the ultimate distance, so that no degree of bestowal or vitality can come from him.

More specifically, the difference between turning away from evil and despising evil, is like the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In our service of *HaShem*-יהו"ה, blessed is He, this is like the difference between the service of Him of intermediates (*Beinonim*) and the service of Him of the righteous (*Tzaddikim*). For, as known,<sup>896</sup> the difference between the righteous (*Tzaddikim*) and the levels below them, is similar to the

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<sup>895</sup> Sefer HaMaamarim 5628 p. 41 and on.

<sup>896</sup> See Ohr HaTorah, Va'etchanan p. 408.

difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The explanation is that the world of Emanation (*Atzilut*) is the world of Oneness (*Olam HaAchdut*),<sup>897</sup> about which the verse states,<sup>898</sup> “Evil shall not dwell with you.” In other words, not only is there no actual evil there, but moreover, there is not even the possibility for the existence of evil.

In contrast, this is not so of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). For, even in the world of Creation (*Briyah*) there already is the existence of evil, except that it is mostly good with a minority of evil,<sup>899</sup> meaning that the evil is nullified to the good. (This is why we sometimes find that the world of Creation (*Briyah*) is called “the concealed worlds”).<sup>900</sup> Nonetheless, being that evil exists in it, it therefore is possible for the external forces to derive vitality from this.

The same is so of the difference between the level of intermediates (*Beinonim*) and the level of the righteous (*Tzaddikim*). For, even though the level of the intermediate (*Beinoni*) is such that, “he has never transgressed in all his days, nor will he ever transgress,”<sup>901</sup> nonetheless, there is the possibility for the existence of evil in him, since extraneous

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<sup>897</sup> See Avodat HaKodesh, Part 1, Ch. 4, and elsewhere.

<sup>898</sup> Psalms 5:5; Likkutei Torah, Bamidbar 3c and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

<sup>899</sup> See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), Hakdamah L’Drush; Also see Shaar 47 (Shaar Seder ABY”A) Ch. 4; Shaar 48 (Shaar HaKelipot) Ch. 3; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54 *ibid*.

<sup>900</sup> See Likkutei Torah, Bamidbar 4b; Sefer HaMaamarim 5626 p. 195, and elsewhere.

<sup>901</sup> Tanya, Likkutei Amarim, Ch. 12

thoughts come into his mind etc., except that he immediately pushes them away etc. This is as explained in Tanya,<sup>902</sup> that in an intermediate the essential being of the evil, is in its full strength and might etc., and on the contrary, it becomes strengthened over the course of time through him using it in eating, drinking, and engaging in all other matters of the world.

In contrast, on the level of the righteous (*Tzaddikim*), especially the perfectly righteous (*Tzaddik Gamur*), meaning one who despises evil and hates it totally,<sup>903</sup> there is no possibility whatsoever for the existence of evil in him, such that even committing a sin inadvertently (*b'Shogeg*), which comes about because of the dominance of the shiny shell (*Kelipat Nogah*) of animalistic soul (as explained in Iggeret HaKodesh),<sup>904</sup> does not apply to him, as the verse states,<sup>905</sup> “No iniquity will befall a righteous man (*Tzaddik*).”

This then, is the general battle of the Jewish people (“their battle”). That is, they must battle against the side opposite holiness and cause that even the possibility for evil to exist will not be, and thereby the side opposite holiness automatically will not have any derivation of vitality.

Now, when the spiritual work of the Jewish people is as it should be, there is a drawing down to them of all physical

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<sup>902</sup> Tanya, Likkutei Amarim, Ch. 13.

<sup>903</sup> Tanya, Likkutei Amarim, Ch. 10 (15a); Also see the discourse entitled “*Beela HaMavet L’Netzach* – Death will be eliminated forever” 5725, translated in The Teachings of Rebbe 5725, Vol. 2, Ch. 3 (Torat Menachem, Sefer HaMaamarim Av p. 122 and on).

<sup>904</sup> Tanya, Iggeret HaKodesh, end of Epistle 28.

<sup>905</sup> Proverbs 12:21

bestowals too, as the verse states,<sup>906</sup> “If you will follow My decrees... then I will provide your rains in their time etc.”

### 3.

However, when this “battle” is lacking in the service of *HaShem*-יהו"ה of the Jewish people, a state and standing of exile is caused. This is like what happened in the times of Chanukah. That is, even though the Jewish people were dwelling in the Holy Land, and the Holy Temple was standing in its place, and they were not in a state of “because of our sins we were exiled from our land,”<sup>907</sup> nonetheless, “the evil Greek kingdom rose up against Your people Israel etc.,”<sup>908</sup> to the point that they said to them,<sup>909</sup> “Write on the horn of a bull that you have no portion in the God of Israel,” this being the opposite of faithfulness (*Emunah*) to *HaShem*-יהו"ה, blessed is He, in that this is a matter of idolatry, may the Merciful One save us, and is equivalent to opposing the entire Torah.<sup>910</sup> This happened because their service of *HaShem*-יהו"ה, blessed is He, lacked the utter refinement of evil, and therefore it was possible for the side opposite holiness to derive vitality etc.

However, about this it states, “You stood by them in the time of their distress, You battled their battles.” That is, when the Jewish people were in a time of distress, and were on a low level, which is why their service of battling against the side

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<sup>906</sup> Leviticus 26:3-4

<sup>907</sup> See the liturgy of the Musaf prayer of the holidays.

<sup>908</sup> See the liturgy of the “*Al HaNissim*” added on Chanukah.

<sup>909</sup> Midrash Bereishit Rabba 2:4 and elsewhere; See Torah Ohr, Vayeishev 30a

<sup>910</sup> Talmud Bavli, Horayot 8a

opposite holiness was lacking, then “**You** battled their battles,” in that the Holy One, blessed is He, battled the battle that the Jewish people should have battled. That is, the Holy One, blessed is He, brought about the battle against the side opposite holiness in by way of arousal from Above to below, and through this the war was victorious.

Although as known, the victory in the war was brought about through the self-sacrifice (*Mesirat Nefesh*) of the Hasmoneans, in addition to the fact that since they were on a low level only the minority of Jews had self-sacrifice (*Mesirat Nefesh*), rather than the majority, which would have been considered as if everyone [had self-sacrifice], which is unlike Purim (even though there are many matters in which Chanukah and Purim are similar to each other),<sup>911</sup> in which not only Mordechai and Esther had self-sacrifice (*Mesirat Nefesh*) but all the Jewish people had self-sacrifice],<sup>912</sup> even the matter of the self-sacrifice (*Mesirat Nefesh*) that was in the minority of Jews, was not to bring about the miracle, in that the miracle was only by way of arousal from Above. Rather, the need for self-sacrifice (*Mesirat Nefesh*) was only in order to be a receptacle for the revelation drawn down by way of arousal from Above. In other words, since the revelation was drawn down by way of arousal from Above, from higher than the chaining down of the worlds (*Seder Hishtalshelut*), therefore, to make a receptacle that could receive this revelation, it was not enough for one’s service of *HaShem*-יהו"ה, blessed is He, to be in a way that accords to understanding and comprehension, which is

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<sup>911</sup> See Hitva’aduyot 5750 Vol. 2, p. 43, note 2.

<sup>912</sup> Also see Torat Menachem, Sefer HaMaamarim Kislev p. 132.

measured and limited, but rather the receptacle for this is specifically self-sacrifice (*Mesirat Nefesh*) in that self-sacrifice (*Mesirat Nefesh*) transcends measure and limitation.

This is also the meaning of the precise wording, “You stood by them... You battled their battles,” in which it states, “You stood-*Amadeta*-עמדת,” specifically indicating the matter of “standing-*Amidah*-עמידה.” To explain, the difference between “standing” (*Amidah*) and “sitting” (*Yeshivah*) is well known.<sup>913</sup> That is, “sitting” (*Yeshivah*) indicates a matter of lowering and constriction, in that by sitting the head is lowered down etc. In contrast, when one stands his head is elevated upward, and it is in this way (as the head is, in and of itself) that it also is drawn down in the foot. This refers to the matter of drawing down mature intellect (*Mochin d’Gadlut*) (as the intellectual faculties (*Mochin*) are, in and of themselves).<sup>914</sup>

This then, is the meaning of “You stood (*Amadeta*-עמדת) by them... You battled their battles.” That is, to “battle their battles,” meaning battling against the side opposite holiness, an even higher drawing down is necessary, “**You stood-*Amadeta*-עמדת** by them,” specially in a way of “standing up” (*Amidah*-עמידה).

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<sup>913</sup> See Torah Ohr, Bereishit 1b; Ohr HaTorah, Beha’alotcha p. 359 and on; *Hemshech* 5672 Vol. 2, p. 701.

<sup>914</sup> See *Hemshech* 5672 Vol. 3, p. 1,291 and on; Sefer HaMaamarim 5689 p. 40 and on; Discourse entitled “*v’Atah b’Rachamecha* – In Your abundant mercies, You stood for them,” 5717, translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 10 (Sefer HaMaamarim 5717 p. 88 and on).



4.

Now, all this can be connected to the explanation in Torah Ohr, in the discourses of Chanukah,<sup>915</sup> that the lights (*Neirot*) of Chanukah are similar to the verse,<sup>916</sup> “And *HaShem*-יהוה illuminates my darkness.” That is, to illuminate the darkness, there must be the revelation of a much higher light, which is the meaning of “And *HaShem*-יהוה (illuminates my darkness),” with the additional [prefix letter] *Vav*-ו, this being the matter of the Upper Name *HaShem*-יהוה that transcends the chaining down of the worlds (*Hishtalshehut*).<sup>917</sup> That is, because of its greatness it can illuminate the darkness.

The explanation is that the word “**my** darkness-*Chashchee*-חשכי” (“the darkness that is mine”) indicates the state and standing of the Jewish people as they are, in and of themselves. This is as explained above, that in the time of Chanukah the Jewish people were on a low level, in that they lacked the matter of battling against the side opposite holiness, which is why [the matter of] “**You** battled their battles,” was necessary, by the Holy One, blessed is He, this being the matter of “And *HaShem*-יהוה illuminates my darkness.”

In other words, the general matter of the Chanukah flames (*Neirot*) is to illuminate the darkness, this being the matter of “**You** battled their battles,” which is the battle against the side opposite holiness. Now, to illuminate the darkness, the

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<sup>915</sup> Torah Ohr, Mikeitz 34a; 41a; 41c

<sup>916</sup> Samuel II 22:29

<sup>917</sup> See Likkutei Torah, Drushim L’Rosh HaShanah 59a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

light that transcends the chaining down of the worlds (*Hishtalshelut*) must be drawn down, about which the verse states, “And *HaShem*-יהוה (with the addition of the *Vav*-ו) illuminates my darkness.” Likewise, this is the matter of “You stood (*Amadeta*-עמדת) by them etc.,” specifically emphasizing “standing up” (*Amidah*-עמידה), as explained above.

## 5.

The explanation<sup>918</sup> is that in Talmud it states,<sup>919</sup> “The Chanukah lamp shall be on the left [of the door] and the Mezuzah on the right.” This is because the purpose of the Chanukah lamp is to refine the left column.

This is because the Mezuzah [on the right] refers to all the *mitzvot*, in that it is equated to all the *mitzvot*,<sup>920</sup> being that the Mezuzah includes all the *mitzvot*, and as known, all the *mitzvot* are on the right column, as we find, that all the *mitzvot* are named after the *mitzvah* of charity (*Tzedakah*), as the verse states,<sup>921</sup> “And it shall be a charity (*Tzedakah*) for us if we are careful to perform this entire commandment (*Mitzvah*),” and thus when referred to, charity (*Tzedakah*) is simply called “commandment-*mitzvah*-מצוה,”<sup>922</sup> and as known, charity (*Tzedakah*) is on the right column, the column of Kindness-*Chessed*.

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<sup>918</sup> In regard to the coming section, also see Likkutei Sichot Vol. 5, p. 223 and on and the citations there.

<sup>919</sup> Talmud Bavli, Shabbat 22a

<sup>920</sup> See Siddur Im Da”Ch, Shaar HaChanukah p. 275a

<sup>921</sup> Deuteronomy 6:25; See Torah Ohr, Mikeitz 42c and elsewhere.

<sup>922</sup> Tanya, Likkutei Amarim, Ch. 37 (48b)

This is because the *mitzvot* are fulfilled only with permissible things, as our sages, of blessed memory, stated,<sup>923</sup> “What is suitable for the service of Heaven, only is what is pure and permitted in your mouth.” Through this the shiny husk (*Kelipat Nogah*) is refined, and thus vitality is drawn to all permissible things. In contrast, the three completely impure husks (*Shalosh Kelipot HaTmei’ot*), cannot be refined by way of closeness, but only by way of distance and repulsion, meaning specifically by keeping the negative prohibitive *mitzvot*.

However, the study of Torah also causes the refinement of the three completely impure husks (*Shalosh Kelipot HaTmei’ot*) by way of closeness (similar to the refinement of the shiny husk (*Kelipat Nogah*) through the fulfillment of the positive action *mitzvot* with permissible things). This is because the study of Torah even descends to render judgment on forbidden and impure things, to refine the law and state that such and such a thing is fit and permitted, and such and such a thing is unfit and forbidden, (the word “forbidden-*Assur*-אסור” means “imprisoned-*Assur*-אסור” and bound in the hands of the external forces), such as,<sup>924</sup> “These are unfit... and these are fit.” That is, the study of Torah is in a way of engaging and toiling in the give and take of even “these are unfit” in the same way as “these are fit” etc.

However, all this is only so of the study of Torah, that through it, even things that are forbidden and are from the three completely impure husks (*Shalosh Kelipot HaTmei’ot*) are

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<sup>923</sup> Talmud Bavli, Shabbat 28b

<sup>924</sup> Mishnah Chullin 3:1-2

refined. In contrast, this is not so when it comes to actual deed, in which only permissible things from the shiny husk are refined.

Now, the matter of the Chanukah lamp is like Torah. For, as known, the Chanukah lamp is related to “Torah is light.”<sup>925</sup> That is, the Chanukah lamp also causes the refinement of the three completely impure husks (*Shalosh Kelipot HaTmei’ot*) of the left column, this being the matter of, “The Chanukah lamp shall be on the left.” This is as explained by his honorable holiness, my father-in-law, the Rebbe, in the discourse entitled “*Mai Mevarech*”<sup>926</sup> (which was recently published), about the superiority of the Rabbinic *mitzvot*, one of which is the *mitzvah* of lighting the Chanukah lamp. That is, they have both the superiority of the positive action *mitzvot*, as well as the superiority of the negative prohibitive *mitzvot*. In other words, through the Rabbinic *mitzvot* one refines the three completely impure husks (*Shalosh Kelipot HaTmei’ot*), just as one does through keeping the negative prohibitive *mitzvot*. However, it is not in a way of distance and repulsion, but in a way of closeness, similar to the positive *mitzvot*.

This bears a similarity to the refinement that will take place in the times of Moshiach. This is as stated in Talmud,<sup>927</sup> “What are idolaters doing there (in the coming world, when [there will be the fulfillment of the verse],<sup>928</sup> “I will remove the

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<sup>925</sup> Proverbs 6:23; See Rashi to Talmud Bavli, Shabbat 23b, entitled “*Banim-בנים*”; Torah Ohr, Mikeitz 32b, and elsewhere.

<sup>926</sup> 5700 (Kuntres 122 – subsequently printed in Sefer HaMaamarim 5700 p. 70 and on).

<sup>927</sup> Talmud Bavli, Pesachim 68a – cited and explained in the discourse entitled “*Ravta et Rivam*” 5628 *ibid*.

<sup>928</sup> Zachariah 13:2

spirit of impurity from the land”)? [It will be] as written,<sup>929</sup> ‘foreigners will stand and tend to your flocks, and the sons of the stranger will be your plowmen and your vineyard workers.’” That is, the nations of the world will still exist, except that, “I then will transform the nations [to speak] a pure language, so that they all will proclaim the Name *HaShem*-יהו"ה, to worship Him with united resolve.”<sup>930</sup>

However, to even refine the left column, there must be a drawing down of light from that which transcends the chaining down of the worlds (*Seder Hishtalshelut*), this being the matter of [the verse], “And *HaShem*-יהו"ה illuminates my darkness,” referring to the Upper Name *HaShem*-יהו"ה, as mentioned before.

As explained in the above-mentioned discourse entitled “*Mai Mevarch*,” through the positive action *mitzvot* there is a drawing down of the externality of the light (*Chitzoniyut HaOhr*) that manifests in the vessels (*Keilim*) and through the negative prohibitive *mitzvot* there is a drawing down of the innerness of the light (*Pnimityut HaOhr*) (both the innerness-*Pnimityut* of the externality-*Chitzoniyut*, as well as the essential innerness-*Pnimityut b'Etzem*), which transcends manifestation in the vessels (*Keilim*) and is drawn down in an encompassing transcendent way (*Makif*).

However, through the Rabbinic *mitzvot*, one of which is the *mitzvah* of lighting the Chanukah lamp, there also is caused to be a drawing down of the innerness of the light (*Pnimityut HaOhr*) in a way that it manifests in the vessels (*Keilim*). This

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<sup>929</sup> Isaiah 61:5

<sup>930</sup> Zephaniah 3:9

is because the root of the drawing down is from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the innerness of the light (*Pnimityut HaOhr*).

This is also why the Chanukah lights are eight in number, unlike the lights of the Holy Temple which were seven. This is because the level of the Chanukah lights bears similarity to the harp of the coming future, which will have eight strings,<sup>931</sup> (and includes the harp of ten strings,<sup>932</sup> about which the verse states,<sup>933</sup> “With an instrument of ten strings”). As explained elsewhere,<sup>934</sup> this also is the matter of eight times *HaShem*-יהו"ה that is higher than seven times *HaShem*-יהו"ה, the general matter of which is the light that transcends the chaining down of the worlds (*Hishtalshelut*) that will be revealed in the coming future.

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, this is the matter of self-sacrifice (*Mesirat Nefesh*), which is the receptacle for drawing down the light that transcends the chaining down of the worlds (*Hishtalshelut*). That is, it is specifically through self-sacrifice that even the three completely impure husks (*Shalosh Kelipot HaTmei'ot*) can be refined, [similar to what the Tzemach Tzedek explained,<sup>935</sup> that through tests and challenges (*Nisyonot*) even

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<sup>931</sup> Talmud Bavli, Arachin 13b

<sup>932</sup> Arachin 13b ibid.

<sup>933</sup> Psalms 94:4; Arachin ibid.

<sup>934</sup> Ohr HaTorah, Chanukah 326b and on; Also see the end of the discourse entitled “v'Atah b'Rachamecha HaRabim” 5698 (Sefer HaMaamarim 5698 p. 182 and on).

<sup>935</sup> Sefer HaMitzvot of the Tzemach Tzedek 186a and on.

the three completely impure husks (*Shalosh Kelipot HaTmei'ot*) are refined.

In contrast, this is not so of serving *HaShem*-יהו"ה, blessed is He, in a way that accords to understanding and comprehension, through which only the shiny husk (*Kelipat Nogah*) can be refined, by fulfilling the positive action *mitzvot* with permissible things, whereas in relation to the three completely impure husks (*Shalosh Kelipot HaTmei'ot*), there can only be the matter of repulsion, by keeping the negative prohibitive *mitzvot*.

## 6.

This then, is the meaning of the statement in the “*Al HaNissim*” [thanksgiving prayer, said on Chanukah] “You stood by them in the time of their distress, You battled their battles.” That is, this grants empowerment to each and every Jew, that in whatever state he finds himself, even if he is on a low rung, there is a drawing down from Above, by way of an arousal from Above to “battle their battles” against the side opposite holiness, until even the opposition is transformed to good.

This is like the verse,<sup>936</sup> “For the many were with me,” that even the existence of “the many-*Rabim*-רבים” became “with me.” Moreover, this matter did not come about in a way of war, (as it was in the times of Chanukah, in which it was necessary for there to be a matter of war), but rather in a way

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<sup>936</sup> Psalms 55:19; See Talmud Yerushalmi Sotah 1:8; Midrash Bamidbar Rabba 9:24; Ohr HaTorah (Yahal Ohr) to Psalms 55:19 (p. 209).

that “He redeemed [my soul] in peace,”<sup>937</sup> even during times of serving *HaShem*-יהוה in prayer and charity.

The same is so of the Jewish people in general, as in the conclusion of the “*Al HaNissim*” [thanksgiving prayer], “And for Your people, Israel, You performed a great deliverance and redemption unto this very day, and afterwards, Your sons entered Your Holy Abode, cleaned Your Temple, purified Your Sanctuary, and kindled lights in the Courtyards of Your Sanctuary” – in the third Holy Temple which shall be built speedily in our days by our righteous Moshiach!

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<sup>937</sup> Psalms 55:19 *ibid.* Also see *Hemshech* “*Padah b’Shalom*” 5659 (Sefer HaMaamarim 5659 p. 162 and on); 5704 (Ch. 19 and on – Sefer HaMaamarim 5704 p. 106 and on).



## Discourse 14

*“Va’era el Avraham... -  
I appeared to Avraham...”*

Delivered on Shabbat Parshat Va’era,  
Shabbat Mevarchim Shvat, 5728  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>938</sup> “I appeared to Avraham, to Yitzchak, and to Yaakov as *E’l Shaddai*—א"ל שד"י, but with My Name *HaShem*—יהו"ה I did not make Myself known through them.” In his discourse by this title of the year 5628,<sup>939</sup> (said one-hundred years ago), the Rebbe Maharash states that this must be better understood. For, is it not so that the Name *HaShem*—יהו"ה is mentioned many times in regard to our forefathers, as the verse states about Avraham,<sup>940</sup> “*HaShem*—יהו"ה appeared to him,” which also is so of Yitzchak and Yaakov. This being so, why does this verse states, “with My

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<sup>938</sup> Exodus 6:3

<sup>939</sup> Sefer HaMaamarim 5628 p. 77 and on; Also see the discourse entitled “*Midei Chodesh b’Chodsho*” 5628 (Sefer HaMaamarim 5628 p. 68 and on); Discourse entitled “*Yafeh Sha’ah Achat*” 5629 (Sefer HaMaamarim 5629 p. 41 and on); Discourse entitled “*Va’era*” in Torat Chayim, Va’era p. 68b and on (49c and on in the new edition); Ohr HaTorah, Va’era Vol. 8 p. 2,888 and on; Also see the discourse entitled “*Yafeh Sha’ah Achat*” 5729 (Sefer HaMaamarim 5729 p. 96 and on).

<sup>940</sup> Genesis 18:1

Name *HaShem*-יהוה I did not make Myself known through them”?

2.

He continues the discourse stating: This may be understood by prefacing with what our sages, of blessed memory, stated in [Tractate] Shabbat,<sup>941</sup> “Like the creation of the world, at first it was dark and then the light followed,” as the verse states,<sup>942</sup> “It was evening, and it was morning.” That is, such is the order Above, and it therefore is also caused to be so throughout the order of creation, that “it was evening, and it was morning,” such that this is also drawn into the particulars of the creation. This is as in the words of Talmud there, that this is why “goats walk in front and the ewes follow after,” in that it is “like the creation of the world, which at first was dark and then the light followed,” (in that “goats are usually black and ewes are usually white”).<sup>943</sup>

However, we must understand why “at first it was dark.” For, is it not so that in the world of Akudim, the vessels (*Keilim*) came into being after the lights (*Orot*) came into being?<sup>944</sup> In other words, it goes without saying that in the worlds, the lights (*Orot*) preceded the vessels (*Keilim*). This certainly is so of the world of Action (*Asiyah*), that the light (*Ohr*) preceded the darkness (*Choshech*), but it likewise is so even in the world of

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<sup>941</sup> Talmud Bavli, Shabbat 77b

<sup>942</sup> Genesis 1:5

<sup>943</sup> Rashi to Talmud Bavli, Shabbat 77b *ibid*.

<sup>944</sup> Also see *Hemshech* 5672 Vol. 2 p. 1,009 and on; *Sefer HaMaamarim* 5704 p. 122 and on.

Emanation (*Atzilut*) and even in the world of Akudim, which is the root for the entire chaining down (*Hishtalshelut*), that the coming into being of the vessels (*Keilim*) is after the coming into being of the lights (*Orot*).

However, the explanation is that in the creations and emanations, up to and including even the highest emanations, the lights (*Orot*) preceded the vessels (*Keilim*). Thus, when it states, “at first it was darkness and then the light followed,” this is in the aspect of the Emanator (*Ma’atzil*-מאצייל). (Even though the name “Emanator-*Ma’atzil*-מאצייל” indicates relation to worlds, nonetheless, this is the Emanator, not the emanated). In this aspect, the root of the vessels (*Keilim*) is higher than the root of the lights (*Orot*).<sup>945</sup>

As explained in the discourse, the primary matter in the Knowledge of the Emanator is the coming into being of the vessel (*Kli*) and all the drawings down of the light (*Ohr*) are for the sake of the vessel (*Kli*). Thus, even though in revelation the light (*Ohr*) preceded, nonetheless, in its hidden source the vessel (*Kli*) preceded.

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<sup>945</sup> In redaction [of the discourse] it states that what is explained in this discourse (that in the world of Akudim, the coming into being of the vessels (*Keilim*) is subsequent to the coming into being of the lights (*Orot*), and that the precedence of the vessels (*Keilim*) to the lights (*Orot*) is solely from the perspective of the Emanator (*Ma’atzil*)), is in a different manner to what is explained elsewhere in regard to the matter of the root of souls within bodies etc. (but the [explanation] of the matter is missing).

### 3.

In the discourse he continues: This may be understood from the analogy of the bestowal from a teacher to his student (as will be explained). To preface, at first glance, since the matter of, first it was darkness and then the light followed” refers to the Emanator and the emanated, therefore at first glance, the analogy for this should be from the matter of the Creator and the created.

However, the explanation is that below the matter of the Creator and the created cannot be found, being that the entire matter of creation is not within the capacity of the creatures to grasp. This is why the analogy is brought from the bestowal a teacher to his student. This is because the true matter of the bestowal of a teacher to his student is as it is found in Torah, as the verse states,<sup>946</sup> “You shall teach them to your children,” which “refers to one’s students,”<sup>947</sup> as in the teaching of our sages, of blessed memory,<sup>948</sup> “Moshe received the Torah from Sinai and transmitted it to Yehoshua etc.”

Thus, since the matter of Torah is as the verse states,<sup>949</sup> “The eternal truth of *HaShem*-יהו"ה to the world,” meaning that through the Torah there is a drawing down of the truth of *HaShem*-יהו"ה in the world, therefore, the bestowal of teacher to his student, as it is in Torah, can be an analogy for the matter of “at first there was darkness and then the light followed” as it is in the aspect of the Emanator.

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<sup>946</sup> Deuteronomy 6:7

<sup>947</sup> Sifri to Deuteronomy 6:7

<sup>948</sup> Mishnah Avot 1:1

<sup>949</sup> Psalms 117:2

The analogy from the bestowal of a teacher to his student, is that of necessity, the teacher must assess the intellect and grasp of his student, meaning how the matter will become tangible in his comprehension, and he will bestow to him accordingly. This depends on the desire of the bestower, that according to the way he wants the matter become concrete for the recipient, so will the light of the bestowal, with comprehension and explanation, be formulated in order to make it tangible and concrete in the receptacle of the student. We thus find that in its root and source the vessel (*Kli*) precedes, even though in revelation the light (*Ohr*) precedes.

#### 4.

However, we still must better understand this.<sup>950</sup> For, at first glance, the analogy is unlike the analogue. This is because Above in Godliness, even the coming into being of the vessels (*Keilim*) is from the Emanator. Therefore, the fact that there first is an estimation of the vessels (*Keilim*) is only because the vessels (*Keilim*) precede the lights (*Orot*).

In contrast, in the bestowal of a teacher to his student, the vessel of the recipient is already present even before the intellect of the teacher is bestowed, and therefore the teacher is **forced** to assess the intellect and grasp of his student first, and only then bestow the light of his intellect to him, so that the bestowal will be according to the vessel of the recipient that was already present beforehand. This being so, there is no proof from this that the vessels (*Keilim*) precede the lights (*Orot*).

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<sup>950</sup> Also see the discourse entitled “*Yafeh Sha’ah Achat*” 5729 *ibid*.

It can be said that this is why the discourse is precise in explaining the analogy of the teacher, that when he assesses the intellect and grasp of his student, [he assesses] “how it will become tangible and concrete etc., in order to actualize the concreteness of the vessel of the recipient.” In other words, the **true** analogy of the bestower and his recipient is that the bestower also makes the receptacles of the recipient, until the senses of the student become like the senses of the teacher.

The explanation is that even when it comes to a regular bestower and recipient, the bestowal is in a way that the student receives and properly understands the intellect of the teacher etc. (This is because if he does not understand the intellect of the teacher, or if he understands it in a way that is the opposite [of the teacher’s intent] then the student is not at all a recipient.) Rather, it only is that the student receives according to his vessels (as he is, in and of himself, before the bestowal).

This is like Hillel and Shammai who received from Shemaya and Avtalyon,<sup>951</sup> in that each received according to his own vessel, whether it was a vessel of Kindness-*Chessed* (as with Hillel) or a vessel of Might-*Gevurah* (as with Shammai). That is, according the vessels (*Keilim*) a leaning is caused in the reception of the bestowal of the intellect, either to the line of Kindness-*Chessed* or to the line of Might-*Gevurah*. This nevertheless, is called bestower and recipient, as in the language of the Mishnah, “Hillel and Shammai **received** from them.”

However, there is an even higher way as it is in a true bestower and recipient, in which the student (not only receives the light of the intellect) from the teacher (but also) the

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<sup>951</sup> Mishnah Avot 1:12; See *Hemshech* 5672 Vol. 1, p. 20 and on.

**receptacle (*Kli*)** of the intellect. This is like the verse,<sup>952</sup> “He will sustain you-*Yechalekelecha*-יכלכלך,” in that even the vessels-*Keilim*-כלים are granted from Above.

In other words, the student not only receives the intellect itself, but also the leaning of the intellect to either Kindness-*Chessed* or Might-*Gevurah*, to the point that he even receives the power of action in the intellect of the teacher. This comes about by the student being in the ultimate state of nullification (*Bittul*) to his teacher, who bestows. This is as our sages, of blessed memory, stated,<sup>953</sup> “Any Torah scholar who sits before his teacher and his lips are not dripping with bitterness etc.” In other words, through ultimate nullification (*Bittul b’Tachlit*) the student even receives the vessel (*Kli*) from the teacher’s intellect.

Now, we can say that this likewise was the way of the bestowal to Hillel and Shammai, who received from Shmaya and Avtalyon, [in that they] also [received] the leanings to either Kindness-*Chessed* or Might-*Gevurah*. For, since their teachers were bestowers of the side of holiness, they had both lines of Kindness-*Chessed* and Might-*Gevurah*, and this was also bestowed to the recipients, only that in Hillel there was a predominance of the line of Kindness-*Chessed* over the line of Might-*Gevurah*, whereas in Shammai there was a

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<sup>952</sup> Psalms 55:23; See Sefer HaMaamarim 5677 p. 107; Sefer HaMaamarim 5688 p. 28; Discourse entitled “*BaYom HaShemini Atzeret*” 5695, Ch. 25 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 338b); 5699 p. 21; Igrot Kodesh of the Rebbe Rayatz, Vol. 2, p. 328; Vol. 4 p. 453; Also see Pelach HaRimon of Rabbi Hillel Particher, Vayera 62c from the Tzemach Tzedek in the name of the Baal Shem Tov.

<sup>953</sup> Talmud Bavli, Pesachim 117a

predominance of the line of *Might-Gevurah* over the line of *Kindness-Chessed*.

According to this, the analogy of the bestowal from teacher to student makes sense. For, since here we are discussing a true bestower and recipient, in that even the receptacle of the recipient is made by the teacher who bestows, we thus find that the estimation of the teacher does not necessitate that he estimates the receptacles of the recipient as they presently are (and that the bestowal of the light of the intellect will accord to them). Rather, it is in a way that he estimates how he will draw forth the vessel of the recipient, and according to this he will then draw the light of the intellect down.

This matter, that the estimation of the vessels of the recipient precedes the estimation of the light, is because this is how it is Above in the aspect of the Emanator, that in the mind of the Emanator [so to speak] the primary matter is entirely the coming into being of the receptacle (*Kli*) and all drawings down of the light (*Ohr*) are for the sake of the receptacle.

## 5.

In the discourse he continues [and states]: The root of the matter of “the light then followed” is as the verse states,<sup>954</sup> “God-*Elohi*” *m-אלהי* called the light ‘day-*Yom*-יום.’” That is, “God-*Elohi*” *m-אלהי*” is the aspect of the constriction (*Tzimtzum*) of the vessel (*Kli*) of the recipient, and it calls the light of *HaShem*-יהוה to illuminate within it in a greater state

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<sup>954</sup> Genesis 1:5



of inner manifestation (*b'Pnimityut*). This is as stated in Zohar<sup>955</sup> on the verse,<sup>956</sup> “God-*Elohi*”*m-ם*אלהי”*m-ם*, do not hold Yourself silent,” that “the lower flame burns constantly for the upper flame etc.”

Now, this requires further explanation. For, at first glance, it is not understood why the verse states, “God-*Elohi*”*m-ם*אלהי”*m-ם* called the light ‘day.’” This is particularly so considering that it is referring to the light (*Ohr-אור*) that was created on the first day, with which “Adam, the first man, gazed from the end of the world to its end,”<sup>957</sup> this being a much higher revelation than all revelations.<sup>958</sup> This being so, why does the verse use the name, “God-*Elohi*”*m-ם*אלהי”*m-ם*,” which is a matter of constriction and concealment, in reference to it?

Now, the answer is explained elsewhere. Namely, that relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהוה* Himself, blessed is He, even the highest revelations are a matter of concealment,<sup>959</sup> which is the matter of the name “God-*Elohi*”*m-ם*אלהי”*m-ם*.” This is like the verse,<sup>960</sup> “For, with You is the source of life,” in that even the aspect of the Source of Life is “**with** You,” meaning that it is secondary and nullified to “You.”<sup>961</sup>

However, in this discourse, there is a novelty in the explanation of the verse, “God-*Elohi*”*m-ם*אלהי”*m-ם* called the light

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<sup>955</sup> See Zohar II 140a; Zohar I 178b; 77b; 86b

<sup>956</sup> Psalms 83:2

<sup>957</sup> Talmud Bavli, Chagigah 12a

<sup>958</sup> See Ohr HaTorah, Bereishit Vol. 3, p. 492a and on; Sefer HaMaamarim 5626 p. 96 and on; 5697 p. 205 and on, and elsewhere.

<sup>959</sup> Also see Likkutei Torah, Drushi Shabbat Shuvah 65d (citing Mishnat Chassidim, end of Mesechet Yoma).

<sup>960</sup> Psalms 36:10

<sup>961</sup> See Torah Ohr, Mikeitz 35b; 36a, and elsewhere.

‘day.’” Namely, that the one who calls and draws down the revelation of the light (“the light (*Ohr*) ‘day’”) is the name “God-*Elohi*” מ-אלהי”מ, meaning the aspect of the constriction of the vessel (*Kli*) of the recipient.

As he explains in the discourse, the reason is because in the **true** root, the vessel (*Kli*) precedes, in that it was assessed first, and the light (*Ohr*) was only for the sake of the vessel (*Kli*). It therefore is in its ability to awaken the True Source, so that there will be a drawing down of light with greater bestowal etc.

Based on this, the teaching of the Zohar, “the lower flame burns constantly for the upper flame,” is also understood. That is, in addition to the simple meaning, that it refers to the “running” desire (*Ratzo*) of “the lower flame” which calls to “the upper flame,” on a deeper level, the explanation is that it is “the lower flame” that **calls and draws down** the revelation of “the upper flame,” similar to the fact that it is the vessel (*Kli*) that awakens the drawing down of the light.

## 6.

With the above in mind, the discourse explains why the verse states, “I appeared to Avraham,” [stating]: This then, is “I appeared to Avraham” using the Name *HaShem*-יהו”ה [as it means] “He who brings into being-*Mehaveh*-מְהַוֶּה.” The explanation is that the matter of Avraham is that he is the vessel (*Kli*) of Wisdom-*Chochmah* and the vessel (*Kli*) of Kindness-*Chessed*, (both as they are Above, as well as how they are below). Thus, because of the precedence of the vessels (*Keilim*)

in their root, it therefore is through the vessels (*Keilim*) of Avraham that there was a drawing down and revelation of an even higher light, this being the matter of “I appeared.”

Now, in the margins of the discourse there is a conclusion and summary of the matter, as follows: It appears that his intention is to answer [and explain that based on this language, it seems to indicate that the discourse itself is that of the Tzemach Tzedek], why it states “I appeared” with the name *HaShem*-יהו"ה to Avraham, this being the aspect of the Name *HaShem*-יהו"ה that illuminates in His title “Lord-*Adona*”*י-אדנ*,” which is the Name *HaShem*-יהו"ה that “brings into being-*Mehaveh*-מהוה,” and this being so, it is like the same matter as “*E*”*ל Shaddai*-י-א”ל שד”י.”

The explanation is that as known,<sup>962</sup> there is the lower Name *HaShem*-יהו"ה and there is the Upper Name *HaShem*-יהו"ה. The lower Name *HaShem*-יהו"ה is the aspect of the light (*Ohr*) that is drawn down by the vessels (*Keilim*). This refers to the aspect of the light (*Ohr*) of which the root of the vessels (*Keilim*) is higher, which is why it is drawn down by the vessels (*Keilim*) (as explained before). In contrast, the Upper Name *HaShem*-יהו"ה is the aspect of the light (*Ohr*) that altogether transcends the vessels (*Keilim*), meaning that it transcends the aspect of the light (*Ohr*) that can be drawn down by the vessels (*Keilim*).

This then, is the meaning of, “I appeared to Avraham... as *E*”*ל Shaddai*-י-א”ל שד”י, but with My Name *HaShem*-יהו"ה I did not make Myself known through them.” This is because the Name *HaShem*-יהו"ה that was revealed to our forefathers was

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<sup>962</sup> See Zohar III (Idra Rabba) 138a; Torah Ohr, Beshalach 61 d and on.

only the lower Name *HaShem*-יהו"ה, which is the aspect of the light (*Ohr*) that is drawn down by the vessels (*Keilim*) (as explained before on the words, "I appeared to Avraham"). In the words of the discourse, this is "the Name *HaShem*-יהו"ה that illuminates in the name 'Lord-*Adona*'-אדני"י-ע,' which is the Name *HaShem*-יהו"ה that 'brings into being-*Mehaveh*-מהוה,' and this being so, it is like the same matter as 'E"l *Shaddai*-א"ל שדי"י."

About this the verse states,<sup>963</sup> "Therefore, say to the children of Israel, 'I am *HaShem*-יהו"ה.'" In other words, it specifically was through the preface of servitude in Egypt that at the giving of the Torah there was the revelation of the Upper Name *HaShem*-יהו"ה, which is the aspect of the light that transcends the light that is drawn down by the vessels (*Keilim*).

Now, as this matter relates to our service of *HaShem*-יהו"ה, blessed is He, is that through the toil of restraining (*Itkafiya*) the side opposite holiness and transforming (*It'hapcha*) darkness into light, "the glory of the Holy One, blessed is He, is elevated in all worlds,"<sup>964</sup> meaning, that there is a drawing down of the Upper Name *HaShem*-יהו"ה, which is the aspect of the light (*Ohr*) that transcends the light (*Ohr*) that is drawn down by the vessels (*Keilim*).

This light will primarily be revealed in the coming future, though there already has been a foretaste of it from the

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<sup>963</sup> Exodus 6:6

<sup>964</sup> Tanya, Likkutei Amarim, Ch. 27 (34a); Likkutei Torah, beginning of Pekudei cites to Zohar II 128b (and Likkutei Torah there also cites to Zohar ibid. 67b; Also see 184a there); See Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c, and at length in *Hemshech* "Bati LeGani" 5710.

time of the giving of the Torah (as explained in Tanya).<sup>965</sup> That is, through the servitude of the exile in Egypt, which is the matter of “at first it was darkness,” and “then the light followed,” in that through this the revelation of the Upper Name *HaShem*-יהו"ה at the giving of the Torah was caused.

The same is so of serving *HaShem*-יהו"ה, blessed is He, during the time of the exile, “at first it was darkness,” in that through this, “then the light followed,” is caused to be, this being the revelation of the coming future. This refers to the revelation of the innerness (*Pnimityut*) of the Torah through Moshiach, as Rashi explains on the verse,<sup>966</sup> “Let Him kiss me with the kisses of His mouth.”

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<sup>965</sup> Tanya, Likkutei Amarim, Ch. 36

<sup>966</sup> Song of Songs 1:2



## Discourse 15

*“Bati LeGani... -  
I have come to My garden...”*

Delivered on Shabbat Parshat Beshalach,  
11<sup>th</sup> of Shvat, 5728  
By the grace of *HaShem*, blessed is He,

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





## Discourse 16

“*Bati LeGani... -  
I have come to My garden...*”

Delivered on Motzei Shabbat Parshat Beshalach,

11<sup>th</sup> of Shvat, 5728<sup>967</sup>

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

1.

The verse states,<sup>968</sup> “I have come to My garden, My sister, My bride.” In the discourse of the day of his Hilulah,<sup>969</sup> the Rebbe whose Hilulah we are celebrating, brings the teaching in Midrash Rabbah (on the verse),<sup>970</sup> “I have come to

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<sup>967</sup> This discourse was edited by the Rebbe and published as a pamphlet for the 10<sup>th</sup> of Shvat, 5748. In the introduction there it states, “*Hemshech ‘Bati LeGani’* 5710 is the discourse that was given by his honorable holiness the Rebbe Rayatz, whose soul is in Eden, to be studied on the day of the 10<sup>th</sup> of Shvat 5710 [a] the day of his passing. It includes twenty chapters, and each year it is the custom of the Rebbe to explain in his [own] discourse entitled “*Bati LeGani*” one chapter of the continuum (*Hemshech*) [b]. The discourse above-mentioned discourse ‘*Bati LeGani*’ 5728 is **primarily** founded upon the eighteenth chapter of the continuum (*Hemshech*), and is being published for the 10<sup>th</sup> of Shvat of this year, during which the above-mentioned chapter is being studied for the second time.” [a. And its continuation, the discourse entitled “*HaYoshevet BaGanim*,” the discourse for Purim (chapters 11-15), and the conclusion of the discourse (Ch. 16-20) for the 2<sup>nd</sup> day of Nissan.] [b. Many people have the custom to study a chapter of the twenty chapters in their order (including) year after year. Then, after concluding the first twenty years, (from 5711-5730), they also begin the count of the second twenty years, with those twenty chapters, each year another chapter.]

<sup>968</sup> Song of Songs 1:5

<sup>969</sup> In the discourse entitled “*Bati LeGani*” 5710 (printed in Sefer HaMaamarim 5710 p. 111 and on), which was given out by the Rebbe who said the discourse for the 10<sup>th</sup> of Shvat, 5710, the day of his passing.

<sup>970</sup> [Midrash Shir HaShirim Rabba to Song of Songs 5:1]

My garden-*Gani*-גני,” meaning, “to My wedding canopy-*Genuni*-גנוני” – to the place where I primarily was at first,<sup>971</sup> in that the essential root of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, was in the lower worlds. However, because undesirable matters (beginning with the sin of the tree of the knowledge of good and evil) His Indwelling Presence, the *Shechinah*, was withdrawn from below to above, until the seventh firmament. Afterwards, there arose righteous *Tzaddikim* (beginning with our forefather Avraham, [about whom the verse states],<sup>972</sup> “Avraham was one”) and they brought His Indwelling Presence, the *Shechinah*, down from Above to below, until our teacher Moshe came, who was the seventh (and “all sevens are beloved”)<sup>973</sup> and brought it down to below, to the earth.

This matter, (the descent and drawing down of His Indwelling Presence, the *Shechinah*, below in earth) is brought primarily about through the Tabernacle (*Mishkan*)<sup>974</sup> that Moshe made, as the verse states,<sup>975</sup> “They shall make a Sanctuary for Me and I shall dwell within them.”

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<sup>971</sup> [See Midrash Bereishit Rabba 19:7]

<sup>972</sup> Ezekiel 33:24

<sup>973</sup> Midrash Vayikra Rabba 29:11; See the discourse entitled “*Bati LeGani* – I have come to My garden,” 5711 Ch. 2 and on (Torat Menachem, Sefer HaMaamarim, *Bati LeGani* Vol. 1, p. 7 and on, [translated in The Teachings of The Rebbe 5711, Discourse 1]).

<sup>974</sup> Even though at the giving of the Torah it already took place that “*HaShem*-יהוה descended upon Mount Sinai,” nevertheless, the matter of “he brought it down to the earth” was (primarily) in the Tabernacle (*Mishkan*), and after the giving of the Torah – See Sefer HaMaamarim 5644 p. 222.

<sup>975</sup> Exodus 25:8

This is why<sup>976</sup> the Tabernacle (*Mishkan*) was made of “acacia-wood-*Sheeteem*-שטיים.” This is because the drawing down of the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*, is through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), as in the teaching,<sup>977</sup> “Through the restraint (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated (*Istalek*) in all worlds.”

[This refers to] the drawing down and revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One who transcends relation to worlds. [This is why this drawing down is called by the word “elevated-*Istalek*-אסתלק,” since it is a revelation of the light in a way of elevated exaltedness (*Romemut*).]<sup>978</sup> [This is the meaning of] the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*.

Now, since this drawing down comes about through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), therefore the Tabernacle (*Mishkan*) was made of “acacia-wood-*Sheeteem*-שטיים.” This is because the word, “acacia-wood-*Sheeteem*-שטיים” is of the same root as the word “folly-*Shtut*-שטות,”<sup>979</sup> meaning the folly (*Shtut*-שטות) of the side opposite holiness, (about which it states,<sup>980</sup> “A person does not

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<sup>976</sup> In regard to the coming section see the third chapter of the continuum (*Hemshech*) and on.

<sup>977</sup> See Tanya, Ch. 27 and Likkutei Torah, beginning of Pekudei (citing Zohar II 128b; Also see 67b there, and 184a); Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c.

<sup>978</sup> Torah Ohr *ibid*.

<sup>979</sup> See Sanhedrin 106a; Sifri to the beginning of Balak; Bamidbar Rabba 20:22; Tanchuma Balak 16.

<sup>980</sup> Sotah 3a; Also see Maamarei Admor HaEmtza'ee, Devarim Vol. 2, p. 645.

transgress except if a spirit of folly (*Shtut*-שטות) enters him”). It is through the toil of the verse,<sup>981</sup> “And you shall make the boards (*Kerashim*-קרשים) for the Tabernacle of acacia-wood (*Sheeteem*-שטיים) standing erect,” that we transform the “folly-*Shtut*” of the side opposite holiness to “holy folly-*Shtut d’Kedushah*” (“acacia-wood (*Sheeteem*-שטיים) standing erect”), and thereby bring about that “I shall dwell within them,” [meaning], the drawing down of the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*, in the lower worlds.

## 2.

In the discourse he continues [and explains]<sup>982</sup> that this is also why one of the services, [and it can be said that the meaning of “one of the services” is that it is the special unique and primary [mode of] service<sup>983</sup> in the Holy Temple], is the service of offering sacrifices (*Korbanot*).<sup>984</sup> This is because the service of sacrificial offerings involves taking an animal (whose vitality is from the shiny husk (*Kelipat Nogah*)),<sup>985</sup> and sacrificing it to *HaShem*-יהו"ה.

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<sup>981</sup> Exodus 26:15

<sup>982</sup> In chapter two.

<sup>983</sup> This is further elucidated by Tosefot entitled “*Ad Achat*” – Menachot 18a

<sup>984</sup> For, the substance matter of the Holy Temple is – “A House for *HaShem*, prepared for sacrifices to be offered within” (Rambam, beginning of Hilchot Beit HaBechirah). Also see chapter three in the continuum (*Hemshech*): **The primary** service in the Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*)... is the service of offering sacrifices (*Korbanot*).”

<sup>985</sup> Tanya, beginning of Ch. 7; beginning of Ch. 37 there; and elsewhere.

This is especially so according to the explanation of the Alter Rebbe<sup>986</sup> on the verse,<sup>987</sup> “When a man brings an offering of you etc.” That is, when the verse states, “When a man brings an offering of you,” (rather than, “When a man of you brings an offering”) this comes to hint that the offering must be (not only of the animal, in the literal sense, but also) **of you**, from you alone, that is, from the animal in a person’s heart. That is, when he makes the animal within himself (the animalistic soul) into an offering to *HaShem*-יהו"ה, this is the matter of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

It is through transforming the animal, [both the animal in the literal sense, and the animal in his heart] into holiness, that this reaches the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends relation to worlds, (“the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*”). This is because “the mystery of the sacrificial offerings reaches to the mystery of the Unlimited One,”<sup>988</sup> and it is this light that is drawn down below.

This is because about the sacrifices the verse states,<sup>989</sup> “A pleasing aroma (*Rei'ach Nicho'ach*-ריח ניהוח),” in which the word “aroma-*Rei'ach*-ריח” refers to the ascent to Above, and the word “pleasing-*Nicho'ach*-ניהוח” (which is of the same root

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<sup>986</sup> Sefer HaMaamarim, Kuntreisim Vol. 2, p. 450a and on; HaYom Yom for the 12<sup>th</sup> of Adar Sheini; Also see Likkutei Torah, Vayikra (discourse entitled “*Adam Ki Yakriv*”) 2c; Kuntres Limud HaChassidus, Ch. 12, and elsewhere.

<sup>987</sup> Leviticus 1:2

<sup>988</sup> See Zohar II 239a; Zohar III 26b – cited later in the continuum (*Hemshech*) chapter eighteen.

<sup>989</sup> Leviticus *ibid.* [1]:9 and elsewhere.

as, “descend a level-*Chot Darga* (הוֹת דָּרְגָא-<sup>990</sup>) refers to the drawing down to below.<sup>991</sup> That is, through the ascent of the “aroma” of the sacrifices until the mystery of the Unlimited One (*Ein Sof*), there thereby is caused to subsequently be a drawing sown from there to below, “I have come to My garden,” [meaning], “to My wedding canopy,” that is, the drawing down of the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*, in the lower worlds.

It can be said that the fact the discourse explains the matter of the sacrifices (*Korbanot*) (at length), even though (at first glance) through making the Tabernacle (*Mishkan*) it already is caused that “I shall dwell within them,” - is because the drawing down to below of the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*, is primarily through serving [Him] in the Tabernacle (*Mishkan*) **after** its erection.<sup>992</sup> This is because even though the drawing down that happened when the Tabernacle (*Mishkan*) was erected by Moshe, is very lofty, nonetheless, the drawing down brought about through the service of the sacrifices (by the Jewish people)<sup>993</sup> is much loftier.

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<sup>990</sup> As per the language of our sages, of blessed memory – Yevamot 63a; See Sefer HaBahir, Section 46 (109): “[The word] ‘pleasing-*Nicho’ach* (נִיחֹחַ) means only descent, as it is written (Leviticus 9:22), ‘He descended-*VaYeired* (וַיֵּרֵד) which Targum translates as ‘*Nacheit*-נָחִית etc.’” Also see Bachaye to Leviticus 1:9.

<sup>991</sup> Likkutei Torah, Pinchas 76a; Drushim L’Shmini Atzeret 92d and elsewhere.

<sup>992</sup> This is as is also understood from the fact that the entire matter of making the Holy Temple is that it be “A House [for *HaShem*], **prepared** for sacrifices to be offered within” (Rambam in the preceding note 15 [in the original; beginning of Hilchot Beit HaBechirah].

<sup>993</sup> To elucidate, the Tabernacle (*Mishkan*) is called “the work of Moshe” (Sotah 9a; Shemot Rabba 35:3), but to its praise, and on the contrary, the entire Tabernacle (*Mishkan*) was [built] of the gifts of the children of Israel.

It can be said that this is also why at the beginning of the discourse he brings the verse,<sup>994</sup> “The righteous shall inherit the earth and dwell (וַיִּשְׁכְּנוּ-*Yishkenu*) upon it forever,” and explains that it is the righteous (*Tzaddikim*) who cause the dwelling (and draw down)<sup>995</sup> the aspect of “He who dwells forever-*Shochen Ad* עד-שׁוֹכֵן,<sup>996</sup> who is exalted and holy,”<sup>997</sup> so that this will be openly revealed below.

Through this he hints that the drawing down of the *Shechinah* to below is not only through the seven righteous *Tzaddikim* from Avraham until Moshe, but even through regular righteous individuals (*Tzaddikim*), which includes every single Jew, [as the verse states],<sup>998</sup> “Your people are all righteous (*Tzaddikim*). This is because after the drawing down brought about through the seven righteous *Tzaddikim*, especially through Moshe, who drew the *Shechinah* down to the earth, there thereby is the granting of empowerment to each and every Jew to draw it even further down, and it specifically is through doing so, that *HaShem*’s-הו"ה Supernal intent for “a dwelling place for the Holy One, blessed is He, in the lower

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<sup>994</sup> Psalms 37:29

<sup>995</sup> See Matnat Kehunah and Maharzu to Bamidbar Rabba 13:2; Maharzu to Bereishit Rabba 19:7

<sup>996</sup> In regard to this matter – See Zohar II beginning of Va’era and Biurei HaZohar there; Likkutei Torah, Pekudei 4d and on; 7b-c; See Biurei HaZohar of the Tzemach Tzedek there (p. 193) that “forever-*Ad* עד-” refers to the aspect of Kingship-*Malchut*, which is the *Shechinah*, (Tanya, Ch. 52 and elsewhere). This, then, is the meaning of “He who dwells forever-*Shochen Ad* עד-שׁוֹכֵן”... that is the essential root of the Indwelling Presence of *HaShem*-הו"ה, the *Ikkar Shechinah*, in the lower worlds. See Maharzu to Bamidbar Rabba *ibid*.

<sup>997</sup> This is as it is cited in the *Hemshech* of the Hilulah, and is based on the liturgy of the prayers; In Shir HaShirim Rabba here it states, “He who dwells forever and Whose Name is holy” (Isaiah 57:15).

<sup>998</sup> Isaiah 60:21

worlds,” is fulfilled.<sup>999</sup> That is, this lowest world, of which there is no lower,<sup>1000</sup> is made into a dwelling **for Him**, blessed is He, meaning for His Essential Self.<sup>1001</sup>

About this he continues in the discourse<sup>1002</sup> [and explains] that the Jewish people are called “the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות.”<sup>1003</sup> He explains that the word “Legion-*Tzava*-צבא” is (also) of the same root as “colorful-*Tzivyon*-צביון.”<sup>1004</sup> The matter of “colorfulness-*Tzivyon*-צביון” (beauty) as it is in the Jewish people, is that there are different categories within them, masters of Torah etc.,<sup>1005</sup> up to and including simple folk, [including those about whom the sages said,<sup>1006</sup> “They are filled with *mitzvot* as a pomegranate [is filled with seeds]”]. That is, every single Jew is a soldier in the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות, (the word “*Tzava*-צבא” means “army”) who goes out to war to conquer the world and make it into a dwelling place for *HaShem*-יהו"ה, blessed is He.

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<sup>999</sup> Midrash Tanchuma, Naso 16; Bechukotai 3; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, Ch. 36.

<sup>1000</sup> Tanya *ibid*.

<sup>1001</sup> Discourse entitled “*Mi Yitencha*” 5565 (Sefer HaMaamarim 5565 Vol. 1 p. 489; and with the glosses in Ohr HaTorah, Shir HaShirim, Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997; Sefer HaMaamarim 5662 p. 338; 5678 p. 193; *Hemshech* 5666 p. 3; p. 445; Sefer HaMaamarim 5699 p. 84, and elsewhere.

<sup>1002</sup> In chapter ten.

<sup>1003</sup> As it states (Exodus 12:41), “It was on that very day that all the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות left the land of Egypt.”

<sup>1004</sup> As our sages, of blessed memory, expounded (Rosh HaShanah 11a), “All the acts of creation etc., were created in their unique forms-*Tzivyonan*-צביונן, as it states, ‘And the heavens and earth were finished, and all their hosts,’ do not read it as ‘their hosts-*Tzeva*’am-צבאם,’ rather read it, ‘their unique forms-*Tzivyonan*-צביונן.’”

<sup>1005</sup> Introduction to Tikkunei Zohar 1b

<sup>1006</sup> Eruvin 19a; end of Chagigah



### 3.

Now, just as a literal war involves self-sacrifice (*Mesirat Nefesh*), so does this war. That is, to battle against the folly of the side opposite holiness, one's service of *HaShem*-יהוה, blessed is He, must transcend measure and limitation, this being holy folly (*Shtut d'Kedushah*) which transcends reason and intellect, and in general, is the matter of self-sacrifice (*Mesirat Nefesh*), which transcends intellect.

[Based on what Ramban wrote,<sup>1007</sup> this can also be connected to the service of the sacrifices (*Korbanot*) in the literal sense. Namely, that when offering the sacrifice, the one offering it, must contemplate [in himself] that he sinned against his God both in body and soul, and it therefore is fitting for his own blood be spilled and his own body to be burned, but for the benevolence of the Creator, who accepts the exchange etc. - the blood (of the sacrifice) instead of his own blood, the soul [of the sacrifice] instead of his own soul etc., - this being the matter of self-sacrifice (*Mesirat Nefesh*)].

In the discourse he continues<sup>1008</sup> [and explains] that just as it is in a physical war, that to be victorious, all the treasuries are squandered. For, although they are not ordinarily used (even for a great need), and moreover, they are hidden and concealed from the eyes of all beholders, nonetheless, for victory over the enemy, all the treasuries are squandered.<sup>1009</sup>

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<sup>1007</sup> [Ramban] to Leviticus 1:9

<sup>1008</sup> In chapter eleven.

<sup>1009</sup> In explanation of the specific wording "the treasuries he amassed and the treasuries amassed by his ancestors" (in *Torat Chayim* and *Ohr HaTorah* there) – in the first discourse (of Shabbat day) the Rebbe said: The likeness to this Above [is

That is, not only are the treasuries used, but they are squandered, “squandering” meaning in a way that transcends calculation, measure, and limitation. The reason is because the quality of victory (*Netzach*) is rooted in the very essence of the soul, and there (in the essence of the soul) no calculations apply.

The same is so Above, that the root of Victory-*Netzach* is in the innerness (*Pnimityut*) of the Crown-*Keter*. Thus, for the Legions of *HaShem-Tzivot HaShem* יהו"ה צבאות to be victorious in the war, they are given the upper treasury (that transcends light and revelation) about which the verse states,<sup>1010</sup> “no eye has seen it,” in a way of squandering it, in order to be victorious in the war and make the world “a dwelling place for Him, blessed is He.”

Now, it can be said that what he explains in the discourse, that the reason for this is because the root of Victory-*Netzach* is in the innerness (*Pnimityut*) of the Crown-*Keter*, is primarily about the fact that the granting of the treasury is in a way of squandering.

That is, about the fact that the treasury is granted in order to make the world a dwelling place for Him, blessed is He, it can be said that this is because the intention for the dwelling place is in His Essential Self, blessed is He.

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that] “his treasuries” refers to the light of *HaShem* יהו"ה that surrounds all worlds (*Sovev Kol Almin*) which is in the category of having relation to worlds, “and the treasuries of his forefathers” – which transcends the category of having relation to worlds, not even in a way of “surrounding” (*Sovev*) [them]. (Sefer HaArachim Chabad, Vol. 2, section on “*Otzer Elyon*” in the note) [note by the original publisher.]

<sup>1010</sup> Isaiah 64:3; Brachot 34b; See Sefer HaArachim Chabad Vol. 2, section on “*Otzer Elyon*,” Ch. 1 and end of S”K 1 (p. 400).

This is as in the teaching of the Alter Rebbe<sup>1011</sup> about the precise wording of our sages, of blessed memory,<sup>1012</sup> “[The Holy One, blessed is He] lusted (*Nit’aveh*-נתאוה etc., for a dwelling place.” The matter of “lusted-*Nit’aveh*-נתאוה” is higher than reason, and therefore, the granting of the empowerment to fulfill this intention is from His Essential Self, blessed is He, this being the treasury that transcends light and revelation. Thus, the reason [given] that the root of Victory-*Netzach* is in the inner aspect (*Pnimityut*) of the Crown-*Keter*, is (primarily) about the fact that the granting of the treasury is by way of squandering it.

Now, we can add that the granting of the treasury in a way of squandering, [which is given] to the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות in order to be victorious in the war, is not only from Above (since the root of Victory-*Netzach* is in the inner aspect (*Pnimityut*) of the Crown-*Keter*), but it also relates to the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות. For, since their toil too is in a way of squandering, (transcending calculations), this being holy folly (*Shtut d’Kedushah*) that transcends reason and intellect, they therefore are aligned with and are receptacles for the Supernal treasury to be drawn to them in a way of squandering.

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<sup>1011</sup> Brought in Ohr HaTorah, Balak p. 997; *Hemshech* 5666 p. 7 and elsewhere.

<sup>1012</sup> Midrash Tanchuma, Naso 16; Bechukotai 3; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, Ch. 36.

4.

In the discourse he continues in the eighteenth chapter, (which is the chapter that corresponds to this year),<sup>1013</sup> that the explanation (of the root of Victory-*Netzach* being in the innerness (*Pnimityut*) of the Crown-*Keter*), may be understood according to the verse,<sup>1014</sup> “Moreover, the Eternal One of Israel (*Netzach Yisroel*) does not lie and does not relent, for He is not a man that He should relent.” That is, the fact that “The Eternal One of Israel (*Netzach Yisroel*) does not relent,” is because the root of Victory-*Netzach* is in the aspect of “He is not a man” (which is the innerness (*Pnimityut*) of the Crown-*Keter*) and in the aspect of “He is not a man,” relenting and remorse does not apply.

The explanation is that this verse, (“Moreover, the Eternal One of Israel... does not relent etc.”), was Shmuel’s response to Shaul’s request that the kingdom be returned to him. That is, after the Holy One, blessed is He, gave the kingship to Dovid (“He has given it to your fellow who is better than you”)<sup>1015</sup> it does not apply for Him to go back on His word and take the kingship away from Dovid, “for He is not a man that He should relent.”

About this, the Alter Rebbe points out in Torah Ohr<sup>1016</sup> that from the very fact that He first gave the kingship to Shaul,

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<sup>1013</sup> 5728 (the year that this discourse was said) – the eighteenth year of the study of the continuum (*Hemshech*). This year (5748) is the eighteenth year of the study of the continuum (*Hemshech*) for the **second** time. See the introduction to the discourse ([in the first note] Sefer HaMaamarim 5728 p. 109).

<sup>1014</sup> Samuel I 15:29

<sup>1015</sup> Ibid. [Samuel I 15]:28

<sup>1016</sup> Torah Ohr, Yitro 73c

and when he sinned, the kingship was taken away from him, this proves that even Above, it applies for there to be a matter of relenting. This is as expressly stated in Scripture,<sup>1017</sup> “I have reconsidered My having made Shaul king etc.” This being so, why (about the kingship of Dovid) does it state, “He is not a man that He should relent?”

The essential point of the explanation is that the meaning of the verse, “For He is not a man etc.,” is not only that the Holy One, blessed is He, is not like man below, no comparison intended, but rather, and primarily, that He is not even in the category of the form of the Supernal Man (*Adam HaElyon*). This is why about the kingship of Shaul it is written, “I have reconsidered My having made Shaul king etc.,” whereas about the kingship of Dovid it is written, “He is not a man that He should relent.”

This is because the kingship of Shaul was from the aspect of “man” (*Adam-אדם*), which is an aspect in which relenting is applicable. In contrast, the kingship of Dovid is from the aspect of “He is not a man” (*Lo Adam-לא אדם*), which is an aspect in which no relenting or change is applicable, as explained in Torah Ohr.

We can add that when it states, “He is not a man,” in which “man-*Adam-אדם*” is mentioned simply (even though the intention of the verse is that He is not in the category of the form of the Supernal Man (*Adam HaElyon*)), is because the true and primary matter of “man-*Adam-אדם*” is in the Supernal Man (*Adam HaElyon*). That is, the reason that man below is called

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<sup>1017</sup> Samuel I *ibid.* [15]:11

by the name “man-*Adam*-אדם,” (as in,<sup>1018</sup> “I am **similar** to the Supernal One-*Adameh L’Elyon*-לעליון-אדמה”) is because he is similar to the Supernal Man (*Adam HaElyon*) [about whom the verse states],<sup>1019</sup> “Upon the likeness of the throne there was a likeness like the appearance of man.”

Beyond this, even “the man upon the throne” is only “**like** the appearance of man-*K’Mareh Adam*-כמראה אדם,” (with the prefix letter *Khaf*-כ [only] indicating similarity – *Khaf HaDimyon*), and not “man-*Adam*-אדם” himself. This is because the true and primary matter of “man-*Adam*-אדם” is in the world of Emanation (*Atzilut*). In contrast, “the man upon the throne” is in the world of Creation (*Briyah*) (being that, as known, the Throne of Glory is in the world of Creation-*Briyah*),<sup>1020</sup> and is only “a likeness like the appearance of man.”<sup>1021</sup>

More specifically, even in the world of Emanation (*Atzilut*) there are these two matters. That is “man-*Adam*-אדם” is *Zeir Anpin* of the world of Emanation (*Atzilut*) and Kingship-*Malchut* of the world of Emanation (*Atzilut*) is “**like** the appearance of man.”<sup>1022</sup> Higher still, even *Zeir Anpin* is only “**like** the appearance of man,” whereas actual “man-*Adam*-אדם” is in the Long Patient One-*Arich*.<sup>1023</sup>

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<sup>1018</sup> Asarah Maamarot (of Rabbi Menachem Azariyah de Fano), Maamar “*Eim Kol Chai*,” Part 2, Section 33 (193b); *Shnei Luchot HaBrit* 3a; 20b; 301b, and elsewhere; *Maamarei Admor HaEmtza’ee*, *Devarim* Vol. 1, p. 122.

<sup>1019</sup> *Ezekiel* 1:26

<sup>1020</sup> *Etz Chayim*, Shaar 46 (Shaar Kiseh HaKavod); *Tanya*, Ch. 39; *Likkutei Torah*, Ha’azinu 74d, and elsewhere.

<sup>1021</sup> *Shaarei Teshuvah* of the Mittler Rebbe, Vol. 2, *Chinuch* Ch. 18 (34a and on); See *Sefer HaArachim Chabad*, section on *Adam HaElyon*, Ch. 1 (and in the “*Milu’im*” there).

<sup>1022</sup> *Ohr HaTorah*, *Va’etchanan*, end of p. 86.

<sup>1023</sup> *Ohr HaTorah*, *Noach*, Vol. 3 p. 616a; *Va’etchanan* p. 87; *Shir HaShirim* Vol. 1, p. 323.

This then, is the meaning of, “For He is not a man that He should relent,” in which “man-*Adam*-אדם” simply refers to the Supernal Man (up to the “man-*Adam*-אדם” of the Long Patient One-*Arich*), whereas “He is not a man-*Lo Adam*-לא אדם” refers to the Ancient One-*Atik*, and in the Ancient One-*Atik*, relenting and remorse do not apply.

## 5.

Now, the reason that relenting is applicable in man, is as explained in the discourse, that man consists of intellect (*Mochin*) and emotions (*Midot*). He explains that about “man-*Adam*-אדם” consisting of intellect (*Mochin*) and emotions (*Midot*), what is meant is that the emotions (*Midot*) (within him) accord to his intellect (*Sechel*) and the intellect (*Sechel*) (within him) relates to his emotions (*Midot*).

It can be said that the reason the discourse states that man consists of intellect (*Mochin*) and emotions (*Midot*), and that his intellect and emotions relate to each other, is not just to explain why relenting applies in man (as will be explained), but also to explain the great elevation of man. [This is because the fact that man consists of intellect and emotions, and that his intellect and emotions relate to each other, is because of his great elevation, as will be explained] and we thereby will better understand the great elevation of the aspect of “He is not a man-*Lo Adam*-לא אדם,” who transcends the elevation of “man-*Adam*-אדם.”

This may be understood according to what is known,<sup>1024</sup> that man includes all levels. For, in addition to including all the emotional qualities (*Midot*), as Rambam writes,<sup>1025</sup> that animals and trees have only one or two functions, whereas man does many deeds that are different from each other, meaning that in all other creations, each has a specific quality (the eagle is merciful, and the raven is cruel,<sup>1026</sup> and likewise in the angels, Michael is [in the quality of] love (*Ahavah*) and Gavriel is [in the quality of] fear (*Yirah*)), whereas man includes all the emotions (*Midot*).

[This inter-inclusion in man is that he includes all matters on the one level of emotions (*Midot*).] However, in addition, he also includes all levels, from the highest level to the lowest level. This is as stated in Midrash,<sup>1027</sup> that “man is created from the upper and the lower” (both together). Thus, the matter of man is not intellect (*Mochin*) alone and emotions (*Midot*) alone, but the matter of man is intellect (*Mochin*) and emotions (*Midot*).

This is<sup>1028</sup> also why the emotions (*Midot*) of man accord to intellect (*Sechel*) and the intellect (*Sechel*) of man relates to emotions (*Midot*) (even though intellect (*Sechel*) and the emotions (*Midot*) are two different matters that also are opposites). This is because every matter within him, both

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<sup>1024</sup> See Sefer HaArachim Chabad, section on “Man-*Adam*-אדם,” Ch. 1 (p. 127 and on).

<sup>1025</sup> In his introduction to Pirush HaMishnayot, section beginning “*Acharei Khein Ra'ah Lehistapek*,” cited in Likkutei Torah, Emor 37c

<sup>1026</sup> Talmud Yerushalmi, Pea'h 1:1 (3a); Kiddushin 1:7 (17b); Tanchuma Eikev 2; Also see Sifri and Rashi to Deuteronomy (Ha'azinu) 32:11.

<sup>1027</sup> Bereishit Rabba 8:11 and elsewhere

<sup>1028</sup> See what is stated **similar to this** in Likkutei Torah, Emor ibid.; Sefer HaMaamarim 5699 p. 180; 5702 p. 20.



intellect (*Sechel*) as well as emotions (*Midot*), stems from his essential point of perfection, which includes both, and they therefore relate to each other. This is why the discourse states that “man consists of intellect (*Mochin*) and emotions (*Midot*) etc.” For, in this there is the recognition of the great elevation of man (*Adam-אדם*), [that he is] the point of perfection [within] the upper and lower [beings].

## 6.

Now, in Torah Ohr there,<sup>1029</sup> (in the discourse that explains the matter of “He is not a man that He should relent”), he explains the matter of man consisting of three lines. That is, this matter in man (that he is in the form of three lines) also indicatives his great elevation. For, as explained elsewhere,<sup>1030</sup> the primary difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun* is that in the world of Chaos-*Tohu*, the *Sefirot* were in the aspect of two lines (right and left), whereas in the world of Repair-*Tikkun* they are in the aspect of three lines (right, left, and center).

Now, the superiority of the world of Repair-*Tikkun* in which there are three lines, is (not just that there is an additional line within it, the middle line, but also) that through the middle line (*Kav HaEmtza'ee*) a bond and inter-inclusion is caused between the right and left lines. The reason that the middle line bonds and unifies the two lines of Kindness-*Chessed* [on the

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<sup>1029</sup> 71b and on; Also see 72d

<sup>1030</sup> Torah Ohr, Vayishlach 24d; Torat Chayim, Vayishlach 51c and on, and elsewhere.

right] and Might-*Gevurah* [on the left] is<sup>1031</sup> because it is rooted in the limitless light of the Unlimited One, the perfection of all, who includes the perfection of both lines. We thus find that the fact that man is in the form of three lines indicates the perfection of man.<sup>1032</sup>

In regard to the fact that in the discourse he explains that man consists of intellect (*Mochin*) and emotions (*Midot*), and does not explain the matter of the three lines, it can be said that the reason he explains the matter of “man-*Adam*-אדם” here, is (primarily) to explain why in man it applies for there to be relenting and remorse. This is because relenting and remorse is a matter of changing and overturning.

That is, it is not just that sometimes he is in the mode of Kindness-*Chessed*, and sometimes he is in the mode of Might-*Gevurah*, and sometimes he is in the mode of Splendor-*Tiferet*, [and similarly, the first millennium was conducted according to the quality of Kindness-*Chessed*, the second millennium was conducted according to the quality of Might-*Gevurah* etc.].<sup>1033</sup>

Rather, it is that even at the very same time and state, he changes from Kindness-*Chessed* to Judgment-*Din* and from Judgment-*Din* to Kindness-*Chessed*, and moreover, the change is in a way of relenting and regret. That is, it is not just so that from now on, his conduct will be with a different quality (even

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<sup>1031</sup> See Iggeret HaKodesh, Epistle 12; Likkutei Torah, Tazriya 23c, and elsewhere.

<sup>1032</sup> And on the contrary, since the two columns of Kindness-*Chessed* and Might-*Gevurah* are opposites – the matter of the three columns (the inter-inclusion of Kindness-*Chessed* and Might-*Gevurah*) is a loftier perfection than the fact that man consists of intellect (*Mochin*) and emotions (*Midot*).

<sup>1033</sup> See Ramban and Bachaye to Genesis 2:3; Torat Chayim, Bereishit 8d, and elsewhere.

though presently he is in the same state and standing), but, **he regrets** of his previous conduct.

This is why the discourse explains that “man-*Adam*-אדם” consists of intellect (*Mochin*) and emotions (*Midot*) and does not explain the matter of the three lines. This is because the reason change is caused in the emotions and in a way of relenting and remorse, is because man consists of intellect (*Mochin*) and emotions (*Midot*), and his emotions (*Midot*) accord to his intellect (*Sechel*).

## 7.

The explanation is that the verse states,<sup>1034</sup> “According to his intellect will a man (*Ish*-איש) be praised.” Now, as known<sup>1035</sup> when man is called by the word “*Ish*-איש,” this is because of the emotions (*Midot*) within him. [This is the difference between the word “man-*Adam*-אדם” and the word “man-*Ish*-איש.” That is, when he is called “man-*Adam*-אדם” this is because of the intellect (*Sechel*) within him, whereas when he is called “man-*Ish*-איש” this because of the emotions (*Midot*) within him.] Thus, the meaning of, “According to his intellect will a man (*Ish*-איש) be praised,” is that the emotions (*Midot*) in man (“*Ish*-איש”) accord to his intellect (*Sechel*).

In other words,<sup>1036</sup> even his natural emotions (*Midot Tiviyot*), though their essential existence is because of the natural order [and they are unlike the intellectual emotions

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<sup>1034</sup> Proverbs 12:8

<sup>1035</sup> Discourse entitled “*Chaviv Adam*” 5700 (Sefer HaMaamarim 5700 p. 97).

<sup>1036</sup> In regard to the coming section, also see *Hemshech Rosh HaShanah* 5703, Ch. 29 and on (Sefer HaMaamarim 5703 p. 77 and on).

(*Midot Sichliyot*) the existence of which is due to the intellect], nonetheless, they are roused by the intellect (*Sechel*).

About this the verse states,<sup>1037</sup> “Let your heart not be faint, do not be afraid etc.” Now, at first glance, to be fearful in war is a natural thing, and this being so, how does it apply for there to be a commandment about this, “do not be afraid?”

The explanation is that since the natural emotions (*Midot Tiviyot*) are awakened by the intellect (*Sechel*), therefore, when a person does put his mind and thought into this, his heart will then not become faint nor will he be fearful at all. This is as stated by Rambam,<sup>1038</sup> “Whosoever starts thinking and ruminating in the midst of battle, such that he frightens himself, violates a negative commandment, as the verse states, ‘Let your heart not be faint, do not be afraid etc.’” That is, even natural fear is awakened and activated when a person thinks and ruminates about it.

The same is so of the Godly soul, that its natural emotions also are awakened through the intellect (*Sechel*). This is the meaning of the verse,<sup>1039</sup> “You shall love *HaShem*-יהו"ה your God.” That is, even though by nature every single Jew loves *HaShem*-יהו"ה, as in the teaching of the Alter Rebbe,<sup>1040</sup> that every single Jew has no desire whatsoever, nor is he capable of separating himself from Godliness, Heaven forbid, there nevertheless is a commandment about it.

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<sup>1037</sup> Deuteronomy (Shoftim) 20:3

<sup>1038</sup> [Mishneh Torah] Hilchot Melachim, end of Ch. 7; See Likkutei Torah, Va'etchanan 6d; Sefer HaMaamarim 5703 p. 78.

<sup>1039</sup> Deuteronomy 6:5

<sup>1040</sup> Also see the *Hemshech*, Ch. 3, and Ch. 4 there; HaYom Yom for the 25<sup>th</sup> of Tammuz; Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 384; Sefer HaMaamarim 5684 p. 215; p. 243 and elsewhere.

This is because his natural love of יהו"ה-*HaShem* is awakened through contemplation (*Hitbonenut*), and thus, the commandment is to contemplate matters that awaken this love. This matter (that the love is awakened through contemplation (*Hitbonenut*)), is not just because of the concealment and hiddenness [brought about] by the animalistic soul, but is also because of the Godly soul [itself]. This is because the emotions (*Midot*) in man, and this certainly so of [the emotions of] his Godly soul, accord to the intellect (*Sechel*).

On the other hand, even after the Godly soul manifests in the body and animalistic soul, contemplation (*Hitbonenut*) etc., necessitates that the natural love of his Godly soul will come be revealed. For, from the very fact that every single Jew is commanded to love יהו"ה-*HaShem*, this necessitates that it depends on his choice. One should therefore not say that the commandment is only in regard to the contemplation (*Hitbonenut*), and as the Alter Rebbe wrote<sup>1041</sup> that he received from the Baal Shem Tov, that “the *mitzvah* of ‘you shall love’ is to affix one’s mind and knowledge... into matters that awaken the love, and what comes of this is not the primary [element] of the *mitzvah*.” This is because the simple meaning of “you shall love,” is “you shall love יהו"ה-*HaShem*.” This proves that when every Jew contemplates this (and puts his heart and mind into it), he necessarily will ultimately come to love of יהו"ה-*HaShem*.<sup>1042</sup>

This then, is the meaning of the statement in the discourse that the emotions (*Midot*) in man can undergo change

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<sup>1041</sup> Brought in *Shnei HaMe'orot*, Vol. 2, beginning of section 2 (30b).

<sup>1042</sup> See at length in *Sefer HaMaamarim* 5701 p. 116 and the notes there.

from Kindness-*Chessed* to Judgment-*Din* and from Judgment-*Din* to Kindness-*Chessed*. For, since the emotions (*Midot*) in man accord to the intellect (*Sechel*), therefore, when the intellect (*Sechel*) necessitates an alternate way, change is also caused in the emotions (*Midot*).

8.

To explain this in greater detail, this may be understood according to what the Mittler Rebbe explained in *Torat Chayim*,<sup>1043</sup> that in the emotions (in general) there are three levels [of growth], gestation (*Ibbur*), suckling (*Yenikah*), and intellect (*Mochin*), which is why the emotions (*Midot*) are called “vegetation” (*Tzome’ach*).

[As known about the matter of inanimate (*Domem*), vegetative (*Tzome’ach*), animal (*Chai*), and speaker (*Medaber*) as they are in man; the aspect of the animal (*Chai*) in man is the intellect (*Sechel*), whereas the emotions (*Midot*) are the aspect of the vegetative (*Tzome’ach*) in man.<sup>1044</sup> This is because the growth and maturation of the emotions (*Midot*) is in a way of change from level to level, [first] gestation (*Ibbur*), then suckling (*Yenikah*), and then intellect (*Mochin*).

The aspect of gestation (*Ibbur*) is as the emotions (*Midot*) are still hidden within the intellect (*Sechel*), like a fetus in the womb of its mother. The aspect of suckling (*Yenikah*) is as the emotions (*Midot*) are drawn into the heart, at which time they are caused to grow from the brain and intellect (*Mochin*),

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<sup>1043</sup> [*Torat Chayim*], Shemot 161b and on [Bo 128d and on in the new edition].

<sup>1044</sup> Torah Ohr, Bereishit 4a; *Torat Chayim*, Bereishit 21d and on

and on the contrary, that is their primary time of growth. This is comparable to an infant, in that even after it is born and becomes an existence unto itself, it suckles the milk of its mother by which its limbs and organs are caused to grow (such that that the primary growth and development of the baby is during the time of suckling (*Yenikah*)). The aspect of the intellect (*Mochin*) is when the emotions come to be in a mature state (*Gadlut*), similar to the child after the time of suckling (*Yenikah*). These emotions also receive from the intellect (*Mochin*), [but they receive] from the aspect of the mature intellect (*Gadlut HaMochin*), as explained in Torat Chayim there.

With the above in mind, we can understand why when the intellect (*Sechel*) necessitates an alternate way, change is caused in the emotions (*Midot*) (as explained before from the discourse of the Hilulah). For, since even after the emotions are drawn into the heart and are caused to be an existence unto themselves, they still receive from the intellect, similar to the baby, in that even after it is born and comes into the air of the world, it still suckles the milk of its mother, [and moreover, even the mature emotions (*Midot d'Gadlut*) receive from the intellect (*Sechel*)], therefore, when change is caused in the intellect (*Sechel*), the emotions (*Midot*) also change.

In the discourse he continues [and explains] that even in the intellect (*Mochin*) the matter of relenting applies. He brings an example from the fact that it first is written,<sup>1045</sup> “*HaShem-יהו"ה* saw that the evil of man was great in the earth and all the inclination of the thoughts of his heart were only evil all day long etc.,” and He therefore said,<sup>1046</sup> “I will blot out etc.” It later is written,<sup>1047</sup> “*HaShem-יהו"ה* said in His heart, I will not continue to curse the ground anymore because of man, for the inclination of the heart of man is evil from his youth and I will not continue to further smite every living being as I had done.”

That is, the very same reason that at first was given to convict, became the reason to acquit. He thus explains that the change in the intellect (*Sechel*) comes about because of the desire (*Ratzon*), and when change is caused in the desire (*Ratzon*), the intellect (*Sechel*) also changes.

Now, the reason (that through the desire (*Ratzon*) change is caused in the intellect (*Sechel*)) is because the intellect (*Sechel*) always relates to the desire (*Ratzon*) (even after it already has been drawn down from the desire (*Ratzon*)). Therefore, when change is caused in the desire (*Ratzon*), the intellect (*Sechel*) also changes. This is similar to what was explained before about the matter of the intellect (*Sechel*) and the emotions (*Midot*).

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<sup>1045</sup> Genesis 6:5

<sup>1046</sup> Genesis 6:7

<sup>1047</sup> Genesis (Noach) 8:21



However, this must be better understood. This is because desire (*Ratzon*) and intellect (*Sechel*) are two different matters. That is, the intellect (*Sechel*) is inner (*Pnimi*) [and though it sometimes is explained that the intellect (*Sechel*) is an encompassing aspect (*Makif*), what is meant is that it is not sensed as inwardly as the emotions (*Midot*)],<sup>1048</sup> and it affects the brain in a way of inner manifestation (*Hitlabshut*). This is to such an extent that through much occupation in intellectual concepts, change is caused in the brain, in that it comes to have more creases.<sup>1049</sup> The same so of the effect of the intellect (*Sechel*) on the emotions (*Midot*) of the heart, that it has an effect on them by manifesting in them.

In contrast, this is not so of the desire (*Ratzon*), which is encompassing (*Makif*) and not in a way of inner manifestation (*Hitlabshut*). The same is so of the effect of the desire (*Ratzon*) on the intellect (*Sechel*), [that the desire (*Ratzon*) causes change in the intellect (*Sechel*). This is why the sages said,<sup>1050</sup> “A person should always study from a place [in Torah] that his heart desires.] That is, the desire is not in a way of inner manifestation (*Hitlabshut*), but is in the way of a cause (*Seeba*).

Accordingly, this matter requires explanation. For, at first glance, in regard to the intellect (*Sechel*) and the emotions (*Midot*), since the intellect manifests in the emotions, therefore even after the emotions are drawn from the intellect, they

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<sup>1048</sup> Sefer HaMaamarim 5671 p. 112

<sup>1049</sup> See the discourse entitled “*Seemeinee k’Chotem*” 5690 (Sefer HaMaamarim, Kuntreisim Vol. 1 p. 97a); Discourse entitled “*Al Shlosha Dvarim*” 5704 toward the beginning (Sefer HaMaamarim 5704 p. 243).

<sup>1050</sup> Avodah Zarah 19a

depend on the intellect, and when a change comes about in the intellect, the emotions also are caused to undergo change.

In contrast, this is not so of the desire (*Ratzon*) and the intellect (*Sechel*). For, since the desire is only the cause (*Seeba*) for the drawing down and revelation of the intellect, what is the connection between the intellect (after it already has been drawn down ) and the desire, such that through a change in the desire a change in the intellect is also caused?

## 10.

This may be understood by prefacing with the lengthy explanation of the Tzemach Tzedek in Ohr HaTorah, on the Torah portion of Naso,<sup>1051</sup> and explained in short in his Sefer HaMitzvot, in Mitzvat Binyan Mikdash,<sup>1052</sup> on the verse,<sup>1053</sup> “All that *HaShem*-יהו"ה desired, He did,” that this must be understood. This is because the creations were brought into being from the ten *Sefirot* below the Crown-*Keter*, and more specifically, from the seven emotions (*Midot*). This being so, why does the verse attribute all the deeds to the desire (*Ratzon*), which is the Crown-*Keter*?

Now at first glance, we can add that a person should not say that what was brought into being from the ten *Sefirot* is the particulars of the creations, whereas when the verse states, “All that *HaShem*-יהו"ה desired, He did,” (specifying “All-Kol-כל”), this refers to the general totality of creation. This is because

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<sup>1051</sup> P. 229 and on.

<sup>1052</sup> Ch. 1 (Derech Mitzvotcha 85b and on)

<sup>1053</sup> Psalms 135:6

even the general totality of creation is brought into being from Wisdom-*Chochmah*, as explained in various places<sup>1054</sup> on the verse,<sup>1055</sup> “You made them all with Wisdom-*Chochmah*.” That is, the division in the creations stems from Understanding-*Binah*, whereas the coming into being stemming from Wisdom-*Chochmah* is in general (“You made **them all-Kulam-כולם** with Wisdom-*Chochmah*”). This being so, why does this verse state, “All that *HaShem*-יהו"ה desired, He did,” indicating that the creation is from the desire (*Ratzon*)?

He explains this based on an analogy from man’s deeds.<sup>1056</sup> That is, even though each deed comes from a particular power, nevertheless, the fact that the powers are activated to act, is brought about by the desire (*Ratzon*), and without the desire (*Ratzon*) there would be no action.

An example of this is the movement of the hand and foot, that although the movement itself comes from the power of movement in the hand, nevertheless, for the movement **to be**, this comes about specifically from the desire (*Ratzon*) and without the desire, the hand would rest like an inanimate stone, (even though the power to move is within it).

The same is so with the Supernal Man, that the drawing down of bestowal from the ten *Sefirot* to vitalize the worlds is because of the desire (*Ratzon*). This is why all the deeds are attributed to the desire (*Ratzon*), [as the verse states], “All that *HaShem*-יהו"ה desired, He did.” It can be said that the fact that all deeds are attributed to the desire, even though the deeds

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<sup>1054</sup> Sefer HaMaamarim 5710 p. 15 and on.

<sup>1055</sup> Psalms 104:24

<sup>1056</sup> See Ohr HaTorah *ibid.* p. 228; Also see *Hemshech* 5666 p. 277-278; *Hemshech* 5672 Vol. 1, Ch. 51 (p. 91).

themselves are drawn from the ten *Sefirot*, whereas the desire is only so that the *Sefirot* will bestow, is because (as seems to be indicated by Ohr HaTorah there) the fact that the activation of the inner manifest powers is brought about by the desire is because they only are a ray and radiance from the soul, whereas the desire is of the essence of the soul. This is why the deeds are attributed to the desire, even though they are drawn from the inner manifest powers, being that the desire (*Ratzon*) is (like) their essence.

Based on this, we also can understand the connection of the intellect (*Sechel*) with the desire (*Ratzon*) (even after it has been drawn down). This is because the fact that through the desire the drawing down and revelation of the intellect is caused, is because the desire (*Ratzon*) is from the essence of the soul, the essence of all the powers. The same is so of the reasoning that “all the inclination of the thoughts of his heart etc.,” that the change brought about in this reasoning, which at first was the reason to convict, and then (the very same reason itself) became the reason to acquit, is because of the change that took place in the desire (*Ratzon*), so to speak, (as mentioned before in the discourse of the Rebbe whose Hilulah we are celebrating).

## 11.

Now, about the reason that caused the change in the desire (*Ratzon*), he explains in the discourse that after “*HaShem*-יהו"ה smelled the pleasing aroma (*Rei'ach Nichoach*-ריח ניהוח)” [of Noah’s sacrifice, in that] “the mystery of the

sacrifice ascends to the mystery of the Unlimited One,” there then was a drawing down of a new desire (*Ratzon*).

This matter is as explained by the Rebbe Maharash in *Hemshech* “*Mayim Rabim*,”<sup>1057</sup> that scent awakens the essential self of the soul. This is why when a person faints, may the Merciful One protect us, when he is given a potent scent to smell he thereby is roused from his faint. This is because fainting is the withdrawal of the spreading forth of vitality, and through the potent scent, the essential self of his soul is roused and vitality is drawn down anew (from the essential self of the soul).

The same is understood regarding [how it is] Above, in that the matter of “He was saddened in His heart,”<sup>1058</sup> (the opposite of, “God saw all that He had made, and behold it was very good”),<sup>1059</sup> is a motion of withdrawal (like the matter of fainting) but through the scent of the “pleasing aroma” of the sacrifices, in that “it is pleasing before Me that I spoke and My will was done,”<sup>1060</sup> there is a drawing down of new desire (*Ratzon*) from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, who transcends revelation (*Giluy*).

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<sup>1057</sup> 5636 – Ch. 6 (p. 11).

<sup>1058</sup> Genesis 6:6

<sup>1059</sup> Genesis 1:31

<sup>1060</sup> Rashi to Leviticus 1:9; Sifri (cited in Rashi) to Numbers (Pinchas) 28:8; Also see Rashi to Exodus (Tetzaveh) 29:25

Now, the reason that even in the desire (*Ratzon*) (which transcends intellect (*Sechel*)), the matter of relenting and remorse (change) applies, is because even desire (*Ratzon*) is included in the general form of man, intellect (*Mochin*) and emotions (*Midot*). This is because the desire (*Ratzon*) has emotions (*Midot*) and it has reason (*Ta'am*) called, the hidden reason (*Ta'am Kamus*). Thus, since the intellect (*Sechel*) (which also includes the hidden reason (*Ta'am Kamus*)) can be overturned, [as understood from the reasoning, “all the inclination of the thoughts of his heart were only evil etc.,” which can be understood to lean in two opposite ways, either to convict or to acquit], therefore, when change is caused in the hidden reason (*Ta'am Kamus*), change takes place in the desire (*Ratzon*) (that is, in the emotions (*Midot*) of the desire-*Ratzon*) similar to change in the revealed intellect (*Sechel*), which causes change in the emotions (*Midot*).

However, all the above is about a desire (*Ratzon*) that has a reason. In contrast, in a desire that transcends reason (and does not even have a hidden reason) change does not apply. This is also the meaning of the verse, “Moreover, the Eternal One of Israel (*Netzach Yisroel*)... does not relent, for He is not a man that He should relent.” That is, the root of “the Victor of Israel-*Netzach Yisroel*-נצח ישראל” is in the desire (*Ratzon*) that transcends reason, and therefore relenting does not apply in it.

Now, to explain the matter (that the root of “the Victory of Israel-*Netzach Yisroel* נצח ישראל” is in the desire that even transcends the hidden reason (*Taam Kamus*)) in greater detail, we must preface with the explanation in the discourses of the Rebbe Rashab, whose soul is in Eden, in which he explains these two desires (desire that has reason and desire that has no reason), in two ways.

That is, it is sometimes explained<sup>1061</sup> that the desire that has no reason is higher than the desire that has a reason (as explained in the discourse of the Hilulah). However, sometimes<sup>1062</sup> it is explained that the desire that has no reason is the externality (*Chitzoniyut*) of the encompassing light (*Makif*), whereas the desire that has a reason is the innerness (*Pnimityut*) of the encompassing light (*Makif*), (the innerness (*Pnimityut*) of the desire (*Ratzon*)).

The essential point of the explanation, is that when it sometimes is explained that the desire that **has** a reason transcends the desire that has no reason, the meaning of “reason” here, is that *HaShem*’s יהוה’s inner Supernal intention is sensed in it, namely, that He specifically desires the Jewish people. This is because in the desire that has no reason, all are equal, “and I do not know which of them He desires.”<sup>1063</sup> In contrast, the desire that has a “reason” (*Ta’am*-טעם) is when

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<sup>1061</sup> *Hemshech* 5666 p. 35; *Hemshech* 5672 Vol. 1, Ch. 193 (p. 393)

<sup>1062</sup> *Sefer HaMaamarim* 5658 p. 138

<sup>1063</sup> *Talmud Bavli*, *Brachot* 6a

*HaShem* 's-יהו"ה inner Supernal intention is sensed in it, that He specifically desires the deeds of the righteous (*Tzaddikim*).

14.

This may be understood based on the teaching of the Rav, the Maggid of Mezhritch,<sup>1064</sup> on the teaching of our sages, of blessed memory,<sup>1065</sup> “What is written in the Tefillin of the Master of the world?<sup>1066</sup> [The verse],<sup>1067</sup> ‘Who is like Your people Israel one nation on earth etc.’” Now, it states in the writings of the Arizal<sup>1068</sup> that the Tefillin are called “brains-*Mochin* מוחין,” and that the meaning of “*Mochin* מוחין” (here) is “pleasure-*Taanug* תענוג.” For, the pleasure of the Jewish people, in that we adhere to *HaShem*-יהו"ה, blessed is He, until “all the peoples of the earth will see that the Name *HaShem*-יהו"ה is proclaimed over you,”<sup>1069</sup> is called our Tefillin. The pleasure that He, blessed is He, has from our adhering to Him, in that “Who is like Your people Israel, one nation on earth,” is called His Tefillin.

Now, this pleasure (*Taanug*) (both the pleasure of the Holy One, blessed is He, and the pleasure of the Jewish people)

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<sup>1064</sup> In his book *Ohr Torah* (Kehot) 98c (Section 393 in the 5740 and later editions).

<sup>1065</sup> Brachot 6a

<sup>1066</sup> [Here it is written “Master-*Maarei* מארי”] whereas in Brachot *ibid.* it is written as “Master-*Marei* מרי” and this is likewise how it is written in *Ohr HaTorah* *ibid.* However, in various places in Chassidus it is brought as “Master-*Maarei* מארי,” as it is here, and this is likewise the version of the text in Ein Yaakov to Brachot *ibid.*

<sup>1067</sup> Chronicles I 17:21; See the citations in the discourse entitled “*Et HaShem He'emarta etc.*,” 5730 (*Torat Menachem*, *Sefer HaMaamarim* Elul p. 257), note 4.

<sup>1068</sup> See the citation in the aforementioned discourse, Ch. 4.

<sup>1069</sup> Deuteronomy 28:10; In Brachot *ibid.* [it states]: These are the Tefillin of the head.



which comes by our adhering to Him, blessed is He, transcends reason, as also understood from the fact that this pleasure (*Taanug*) is called Tefillin, in that all the *mitzvot* are equated to Tefillin,<sup>1070</sup> in that *HaShem*'s יהו"ה desire (*Ratzon*) in the *mitzvot* is an essential desire (*Ratzon Atzmi*) that transcends reason.

[That is, in addition to the fact that the reasons of the *mitzvot* (as they are to their ultimate truth) are higher than human intellect and understanding, and as stated in Iggeret HaKodesh,<sup>1071</sup> the reasons of the *mitzvot* were not revealed and transcend intellect and understanding, and even in those places where there was a revelation and explanation of some reason that we seem to understand, it is not the ultimate reason, except that within it, the innerness and concealed aspects of Wisdom-*Chochmah*, that transcend intellect and understanding, is manifest.

Thus the desire (*Ratzon*) in the *mitzvot* is the essential desire (*Ratzon Atzmi*) that transcends reason, transcending even the reason in the inner recesses and concealed aspects of Wisdom-*Chochmah*. This is why in fulfilling the *mitzvot* one must have two intentions (*Kavanot*); the general intention and the particular intention.<sup>1072</sup>

That is, from the perspective of the reasons of the *mitzvot* there must be the particular intention relating to that

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<sup>1070</sup> Kiddushin 35a; See Likkutei Sichot Vol. 6 p. 277 in the note.

<sup>1071</sup> Epistle 19 (128a); Also see the discourse entitled “*Tanu Rabbanan Mitzvat Ner Chanukah* etc.,” 5738, Ch. 4 (Torat Menachem, Sefer HaMaamarim Kislev p. 165).

<sup>1072</sup> Tanya, beginning of Ch. 41 (56b); Shaar HaEmunah, Ch. 13; Ateret Rosh, Drush L’Aseret Yemei Teshuvah 58b and on; *Hemshech* 5666 p. 57.

particular *mitzvah*, whereas from the perspective of the desire (which transcends reason) there must be the general intention, which is to fulfill *HaShem* 's-יהו"ה desire, blessed is He.

This is especially so of the *mitzvah* of Tefillin, in that even after the desire (*Ratzon*) manifests in reason (*Taam*), up to and including a reason that is understood in human intellect, it is recognized [in the *mitzvah* of Tefillin] that its root transcends the reason. This is because the particular intention of the *mitzvah* of Tefillin is to subjugate one's heart and mind to *HaShem*-יהו"ה, blessed is He.<sup>1073</sup> However, this itself demonstrates that the Tefillin transcends the mind and heart, which is why it is able to subjugate the mind and heart.

Now, based on what was mentioned before from the discourse, that even the desire (the externality-*Chitzoniyut* of the desire-*Ratzon*) has a (hidden) reason in it, as well as the emotions (*Midot*) within it, it thus must be said that Tefillin are even higher than the "mind and heart" of the desire (*Ratzon*).

## 15.

Now, based on the above it is understood that when the Tefillin are called "brains-*Mochin*-מוחין," and "the meaning of '*Mochin*-מוחין' [here] is 'pleasure-*Taanug*,'" what is meant is not that the pleasure (of the Holy One, blessed is He, and the Jewish people), which is called Tefillin, is [a pleasure] that is a composite (*Murkav*) with reason, but rather, that this pleasure is an essential pleasure (*Taanug Atzmi*) which transcends reason

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<sup>1073</sup> Shulchan Aruch, Orach Chayim, Hilchot Tefillin 25:5; Shulchan Aruch of the Alter Rebbe there, Section 11; Tanya *ibid*.

(*Taam*), transcending even the hidden reason (*Taam Kamus*), and the matter of the “brains-*Mochin*-מוחין” within it, is that *HaShem*’s-יהו"ה Supernal intent is sensed in it, namely, that His pleasure is specifically in the Jewish people.

This may be understood in greater detail based on the explanation in the discourses of the Rebbe Rashab, whose soul is in Eden,<sup>1074</sup> that *HaShem*’s-יהו"ה desire for the *mitzvot* is an essential desire (*Ratzon Atzmi*) in which change does not apply, and that even though through repentance (*Teshuvah*) the blemishes that one caused in Torah and *mitzvot* come to be repaired, this is not in a way that He relents or changes, Heaven forbid to think so. Rather, through repentance (*Teshuvah*) we reach the essential pleasure (*Taanug Atzmi*) of the innerness (*Pnimitiyut*) and Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is His pleasure in the Jewish people, in and of themselves, (in addition to His pleasure stemming from their fulfilling His Torah and *mitzvot*), and when His essential pleasure (*Taanug Atzmi*) is drawn down, His desire (*Ratzon*) is also drawn down.

With the above in mind, we can better understand why the Tefillin are called “brains-*Mochin*-מוחין.” For, the fact that “Israel” is “one nation-*Goy Echad*-גוי אחד on the earth” (as written in the Tefillin of the Master of the world), in that even when they are on the earth, they adhere and are bound to “*HaShem* is One-*HaShem Echad*-יהו"ה אחד,”<sup>1075</sup> this is due to the fact that the root of the Jewish people is in the essential pleasure (*Taanug Atzmi*) of the innerness of the Essential Self

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<sup>1074</sup> *Hemshech* 5672 Vol. 1, Ch. 193 (p. 393 and on)

<sup>1075</sup> See *Iggeret HaKodesh*, Epistle 9 (114a)

of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (which is why it does not apply for earthly matters to change this) and by fulfilling the *mitzvah* of Tefillin this is drawn into revelation.

This is also why “a skull that has not donned Tefillin,” which has a unique Halachic category,<sup>1076</sup> is specifically when he never has donned Tefillin,<sup>1077</sup> and through putting on Tefillin, even once, he comes out of that category. For, through donning Tefillin (even once) the revelation of the essential pleasure (*Taanug Atzmi*) is drawn down in him. It can be said that through this, there also is a drawing down of the desire for Torah and *mitzvot*, similar to the explanation before about the matter of repentance (*Teshuvah*).

## 16.

This then, is the meaning of the verse, “Moreover, the Eternal One of Israel (*Netzach Yisroel*) does not lie and does not relent, for He is not a man that He should relent.” That is, the root of the Jewish people is in the aspect of “He is not a man-*Lo Adam*-לא אדם,” which even transcends the hidden reason (*Taam Kamus*) and no change applies to it, Heaven forbid to think so. [In addition, there also is the superiority of “man-*Adam*-אדם,” in the matter of the “flavor-*Ta'am*-טעם,” the essential pleasure (*Taanug Atzmi*).]

Now, through man serving *HaShem*-יהו"ה, blessed is He, in a way of Victory-*Netzach*, in that the words “*Netzach*-נצח,

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<sup>1076</sup> See Rosh HaShanah 17a

<sup>1077</sup> Rambam, Hilchot Teshuvah 3:5; Similarly see Rabbeinu Chananel and the Rif to Rosh HaShanah ibid. See Likkutei Sichot Vol. 6 p. 272.

*Selah*-סלה, and *Va'ed*-ועד indicate [that the matter] has no end,”<sup>1078</sup> such that how it should be, and what it should be, stand in full strength, such that even “on the earth” he be bound to “*HaShem* is One-*HaShem Echad*-אחד יהו"ה,” they then give him the treasuries of Above, for they too are drawn down from that which transcends the matter of change, “there is no left side in this Ancient One-*Atika*,”<sup>1079</sup> and automatically, the drawing down from there is in a way of “*Netzach*-נצח, *Selah*-סלה, and *Va'ed*-ועד” which has no end.

Moreover, this is given in a way of squandering without any calculations. Even though the granting of the treasuries is through the ministers and officers of the war, the leaders of the Jewish people in every generation, up to and including the leader of our generation, whose Hilulah we are celebrating, the primary intention in this is for the treasuries be drawn down and given to the soldiers, the Legions of *HaShem-Tzivot HaShem*-ה' יהו"ה, through whom the actual victory will be brought about, so that “the Kingdom will be *HaShem*'s-יהו"ה,”<sup>1080</sup> and,<sup>1081</sup> “*HaShem*-יהו"ה will be King over all the earth; on that day *HaShem*-יהו"ה will be One and His Name One,” with the true and complete redemption, in the near future and in the most literal sense, through our righteous Moshiach!

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<sup>1078</sup> Eruvin 54a

<sup>1079</sup> Zohar III 129a

<sup>1080</sup> Obadiah 1:21

<sup>1081</sup> Zachariah 14:9



## Discourse 17

“*v'Eileh HaMishpatim... -  
And these are the ordinances...*”

Delivered on Shabbat Parshat Mishpatim,  
Parshat Shekalim, Shabbat Mevarchim Adar, 5728  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1082</sup> “And these are the ordinances that you shall place before them.” About this it states in Midrash Rabbah on the Torah portion of Mishpatim,<sup>1083</sup> “About this the verse states,<sup>1084</sup> ‘He declares **His** word to Yaakov,’ these are the [Ten] Commandments, ‘**His** statutes and ordinances to Israel,’ these are the ordinances (*Mishpatim*). This is because the attributes of the Holy One, blessed is He, are unlike the attributes of flesh and blood. The attribute of flesh and blood is that he instructs others to do, but he does not do. The Holy One, blessed is He, is not so. What He does, He tells Israel to do and keep.”

The Rebbe Maharash brings this teaching of our sages, of blessed memory, in his discourse entitled “*Vayikchu Li Terumah*,” (the verse we read at Minchah of [this] Shabbat), said one hundred years ago,<sup>1085</sup> after he brings the words of

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<sup>1082</sup> Exodus 21:1

<sup>1083</sup> Midrash Shemot Rabba 30:9

<sup>1084</sup> Psalms 147:19

<sup>1085</sup> Sefer HaMaamarim 5628, p. 87 and on.

Midrash Rabbah which states,<sup>1086</sup> “Wherever the word ‘to Me-*Lee*-לי’ is stated, it is eternal and unmoving, not in this world and not in the next world,” and it then enumerates thirteen places where the word “to Me-*Lee*-לי” is stated. One is the verse,<sup>1087</sup> “Let them take to Me (*Lee*-לי) a portion (*Terumah*).” [It should also be pointed out that about the donations (*Terumot*) given [for the construction] of the Tabernacle (*Mishkan*), thirteen things are enumerated.]<sup>1088</sup>

He explains that the word “to Me-*Lee*-לי” hints at the limitless light of the Unlimited One, about whom the verse states,<sup>1089</sup> “I *HaShem*-יהוה have not changed,” referring to the Essential Self and Being of the Unlimited One, *HaShem*-יהוה, blessed is He, and therefore “I have not changed” altogether. This is because “You are He before the world was created and You are He after the world was created,”<sup>1090</sup> with no change whatsoever, being that He is the Essential Unlimited One.

He explains that this also is the meaning of the statement in Midrash Rabbah on the Torah portion of *Terumah*,<sup>1091</sup> in explanation of the verse, “Let them take to Me-*Lee*-לי a portion,” that, “It is Myself (*Otee*-אותי)<sup>1092</sup> you are taking, as it were.” Moreover, the meaning of “It is Myself-*Otee*-אותי” here also refers to the Essential Self of the limitless light of the

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<sup>1086</sup> Midrash Vayikra Rabba 2:2

<sup>1087</sup> Exodus 25:2

<sup>1088</sup> Rashi to Exodus 25:2 *ibid*.

<sup>1089</sup> Malachi 3:6

<sup>1090</sup> See the liturgy of the morning prayers; Tanya, Likkutei Amarim, Ch. 20; Torah Ohr, Vayakhel 87a; Likkutei Torah, Emor 31a, and elsewhere.

<sup>1091</sup> Midrash Shemot Rabba 33:6

<sup>1092</sup> In our edition of Midrash Rabba it states, “It is I-*Lee*-לי” whereas in Midrash Tanchuma Emor it states, “Let them take for Me-*Lee*-לי a portion – it is Me (*Otee*-אותי) that you are acquiring.”



Unlimited One, blessed is He, who cannot be grasped in any name or title,<sup>1093</sup> but is rather, “Myself-*Otee*-אותי,” His Essential Self and Being, blessed is He. This being so, the explanation of “It is Myself (*Otee*-אותי) that you are taking,” refers to the fact that He is the aspect of, “I *HaShem*-יהוה have not changed,” that it is this aspect that “you are taking” through the *mitzvah* of *Terumah*.

[We can connect this to the explanation in the *Hemshech* of the Hilulah<sup>1094</sup> on the general matter of the Tabernacle (*Mishkan*), [about which the verse states],<sup>1095</sup> “I shall dwell within them,” that through this service we bring about the matter of victory (*Nitzachon*), which is something that transcends changes,<sup>1096</sup> and is the aspect of “I *HaShem*-יהוה have not changed.”<sup>1097</sup> The general matter of the Tabernacle (*Mishkan*) was brought about through “Let them take to Me a portion (*Terumah*),” specifying “to Me-*Lee*-לי,” which “is eternal and unmoving.”]

Now, the discourse poses a difficulty. That is, at first glance, it is astonishing that through a particular *mitzvah*, [meaning that this greatness is not because of the overriding the general light in the *mitzvot* in general, but is also through each *mitzvah* in particular] we reach such a lofty aspect as this, in which “it literally is Myself that you are taking” etc.

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<sup>1093</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

<sup>1094</sup> *Hemshech* “*Bati Legani*” 5710

<sup>1095</sup> Exodus 25:8

<sup>1096</sup> *Hemshech* “*Bati LeGani*” 5710 *ibid.* Ch. 18

<sup>1097</sup> Also see *Hemshech* “*Bati LeGani*” 5710 *ibid.*, end of Ch. 9.

To explain this, he brings the above-mentioned teaching of our sages, of blessed memory, that the Holy One, blessed is He, does all the *mitzvot* that He commands the Jewish people to do.

2.

This is as he explains in the discourse on the teaching of our sages, of blessed memory, “What He does, He tells Israel to do.” That is, through the Jewish people doing and keeping the *mitzvot*, a drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is caused. By way of analogy, through fulfilling the *mitzvah* of donning the Tefillin, we draw down that the Holy One, blessed is He, dons Tefillin, and the same is so of all the particular *mitzvot*.

In the discourse he continues [and explains] that although the simple meaning [of this statement] seems to indicate that it is He, blessed is He, who initiates the *mitzvot*, however in truth, this cannot be said. This is because the verse states,<sup>1098</sup> “These are the appointed times of *HaShem*-יהו"ה that you shall declare them-*Otam*-אתם [as holy convocations],” about which our sages, of blessed memory, stated at the end of the second chapter of Tractate Rosh HaShanah,<sup>1099</sup> The verse is written, “You-*Atem*-אתם (missing the letter *Vav*-ו) – meaning even [if you] unwittingly [establish the New Moon on the wrong day]; You-*Atem*-אתם [established it] – even [if you do

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<sup>1098</sup> Leviticus 23:2; 23:4, 23:37

<sup>1099</sup> Talmud Bavli, Rosh HaShanah 25a

so] intentionally [etc.].” We thus find that the sanctity of the *mitzvot* specifically depends on the Jewish people.

[That is, at first glance, one might think it possible to say that the Torah establishes the months, whereas the rabbinical court only **reveals** it according to the Torah. Therefore, this final ruling is brought, that it is “you-*Atem*-אתם” [who establish it] whether inadvertently [on the wrong day] or even intentionally, meaning that the months are established by the rabbinical courts, even when their **ruling does not accord to the Torah**. Rather, the establishment of the months is specifically done by the Jewish people.]<sup>1100</sup>

For example, the *mitzvah* of eating Matzah on the first night of Pesach depends on how the Jewish people establish Rosh Chodesh Nissan. [To point out, this discourse was said on Rosh Chodesh Nissan,<sup>1101</sup> and apparently this is why he brings an example from the matter of establishing Rosh Chodesh Nissan and the *mitzvah* of eating the Matzah etc.] This being so, how does it apply to say that the Holy One, blessed is He, does the *mitzvah* before the Jewish people?

Rather, what Midrash Rabbah means is that He, blessed is He, also does so. However, the Jewish people do so first, and through this it is drawn down that He Himself, blessed is He, also fulfills the *mitzvot*. [For example, in the *mitzvah* of eating the Matzah, through the Jewish people eating Matzah, the matter of eating Matzah is thereby caused for the Holy One, blessed is He. It can be said that this is like the general matter

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<sup>1100</sup> Also see *Hemshech* 5672 Vol. 3 p. 1,403 and on.

<sup>1101</sup> “The third day of the Torah portion of Vayikra, Rosh Chodesh Nissan” as stated in the heading of the discourse.

of [the word],<sup>1102</sup> “My beloved-*Ra’ayati*-רעיתי” [in reference to the Jewish people, which also means “my shepherd-*Ra’ayati*-רעיתי” meaning] “my benefactor-*Parnasati*-פרנסתי,” in that “the Jewish people give sustenance (*Parnassah*) to their Father in Heaven.”<sup>1103</sup> In other words, the matter of sustenance (*Parnassah*) (eating) Above, is brought about by the Jewish people below, such as the matter of eating Matzah as it is Above, which comes about through the Jewish people eating Matzah below.]

Now, we should add that this matter (that first the Jewish people do the *mitzvot*, and through this it is drawn down that He Himself fulfills the *mitzvot*), is especially emphasized in the *mitzvah* of Tefillin. This is why the discourse brings the example from the *mitzvah* of Tefillin, and that through fulfilling the *mitzvah* of donning Tefillin, we draw down that the Holy One, blessed is He, dons Tefillin (as mentioned before).

Likewise, when at the beginning of the discourse he brings the teaching of Midrash Rabbah on the Torah portion of Mishpatim, that the Holy One, blessed is He, fulfills all the *mitzvot*, he brings the example from the matter of the Holy One, blessed is He, donning Tefillin.<sup>1104</sup>

The explanation is that our sages, of blessed memory, stated,<sup>1105</sup> “What is written in the Tefillin of the Master of the world? [The verse],<sup>1106</sup> ‘Who is like Your people Israel, one nation on the earth.’” Now, the explanation of the words, “One

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<sup>1102</sup> Song of Songs 1:9

<sup>1103</sup> Zohar III 7b

<sup>1104</sup> Talmud Bavli, Brachot 6a

<sup>1105</sup> Talmud Bavli, Brachot 6a *ibid.*

<sup>1106</sup> Chronicles I 17:21

nation on the earth-*Goy Echad BaAretz* בגוי אחד בארץ-” is well known, namely, that the Jewish people draw down the aspect of “*One-Echad*-אחד” even on the earth.<sup>1107</sup>

This matter is emphasized in the *mitzvah* of Tefillin, in which there are four Torah portions, the first being the portion of “Listen Israel... *HaShem* is *One-HaShem Echad*-יהוה אחד,”<sup>1108</sup> and this *mitzvah* is fulfilled when this is written upon physical parchment. We thus find that Tefillin is the matter of drawing down of “*One-Echad*-אחד” on the earth.

Therefore, the *mitzvah* of Tefillin is the example given for the drawing down of Godliness to below through the action *mitzvot*, and from this we can derive how it relates to all the *mitzvot*. This is as our sages, of blessed memory, stated,<sup>1109</sup> “The entire Torah is equated to Tefillin.”

We thus find that for the Holy One, blessed is He, to don Tefillin, in which it states, “Who is like your people, Israel, one nation in the earth,” there first must be the drawing down of the “*One-Echad*-אחד” to the earth through the Jewish people fulfilling the *mitzvah* of Tefillin.

### 3.

Now, even though the discourse explains the words of Midrash Rabbah, and that this matter cannot be understood according to the simple meaning, that the Holy One, blessed is

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<sup>1107</sup> See Tanya, Iggeret HaKodesh, Epistle 9; Also see the preceding discourse of this year, 5728, entitled “*Bati LeGani* – I have come to My garden,” Discourse 16, Ch. 15.

<sup>1108</sup> Deuteronomy 6:4 and on.

<sup>1109</sup> Talmud Bavli, Kiddushin 35a

He, does the *mitzvot* first, but what the Midrash Rabbah rather means is that He, blessed is He, also does *mitzvot*, but the Jewish people do them first, and through doing so, they draw down that He Himself, blessed is He, does the *mitzvot*.

Nonetheless, since the discourse also brings the statement in Midrash that, “What He does, He tells Israel to do,” (which is further emphasized by the fact that this statement in Midrash Rabbah is also cited in the summary of the discourse),<sup>1110</sup> which indicates that the Holy One, blessed is He, does the *mitzvot* first and then “He tells Israel to do,” we therefore must say that there also is a matter of the *mitzvot* as they first are done by the Holy One, blessed is He, and that because of this, the Holy One, blessed is He, also commands Israel to do so.

This is also understood from what our sages, of blessed memory, stated,<sup>1111</sup> “The 248-רמ"ה commandments are the 248-רמ"ה limbs of the King,” and certainly, even before the Jewish people fulfill the 248 *mitzvot*, there are the 248-רמ"ה limbs of the King, which is the matter of the *mitzvot* as they are Above. That is, these are the 613-תרי"ג pathways in the skull (*Galgalta*) of *Zeir Anpin*, and their root is from the one pathway of *Arich Anpin*.<sup>1112</sup>

This is also understood from what the Tzemach Tzedek wrote in the discourse, about the three views (*Drush Shalosh Shitot*)<sup>1113</sup> on the general matter of the *Sefirot*, and that

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<sup>1110</sup> Sefer HaMaamarim ibid. p. 93

<sup>1111</sup> See Tikkunei Zohar, Tikkun 30 (74a)

<sup>1112</sup> See Zohar III (Idra Rabba) 129a and the explanation of the Arizal there; Likkutei Torah, Re'eh 21d.

<sup>1113</sup> Printed in Ohr HaTorah, Inyanim p. 248 and on.

one should not say that the existence of the *Sefirot* only stems from His deeds below, Heaven forbid. Rather, the existence of the *Sefirot* certainly stems from His Essential Self, blessed is He, except that the *Sefirot* are His names, blessed is He, similar to the name of a person, which is not at all comparable to his essential self, as the Alter Rebbe explains in the additions to Torah Ohr, on the Torah portion of Vayechi.<sup>1114</sup> From this we can also understand the matter of the *mitzvot* as they are Above, [these being] the 248-ה"ה limbs of the King, in that they exist even before the work of the Jewish people in fulfilling the *mitzvot*.

4.

Now, we can resolve this by prefacing with what is stated in Torah Ohr,<sup>1115</sup> in the additional explanation to the discourse on the verse,<sup>1116</sup> “For with You is the source of life.” That is, just as in man’s fulfillment of the *mitzvot* there are two matters, the first being the *mitzvah* as it is, in and of itself, before being done by man, such as the Tefillin as they are, in and of themselves, and the second being when a person does the *mitzvah* and fulfills it, meaning, when he actually dons the Tefillin, this being the primary matter. The same is understood as it is Above, that there are the Tefillin themselves, these being the matter of the four [aspects] of the mind (*Mochin*), whereas the primary aspect is when the Holy One, blessed is He, dons the Tefillin. In contrast, the four [aspects of] the mind

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<sup>1114</sup> Torah Ohr, Hosafot to Vayechi, 103b and on

<sup>1115</sup> Torah Ohr, Mikeitz 35b and on

<sup>1116</sup> Chronicles I 29:14

(*Mochin*), as they are, in and of themselves, are of no comparison to the donning of the Tefillin by the Holy One, blessed is He.

However, at first glance, this is not understood. For, it makes sense in the analogy, in that the Tefillin have an existence outside of the person, even before he dons them. However, about how it is Above, the verse states,<sup>1117</sup> “All is from You.” This being so, how can there be a form of Tefillin Above before the donning?

However, this may be understood according to the teaching in “*Patach Eliyahu*,”<sup>1118</sup> “If You would withdraw from them, all the names would remain as a body without the soul.” This too poses a difficulty, similar the above difficulty.<sup>1119</sup> That is, how do they have existence even, “as a body etc.,” when “all is from You”? This being so, “If You would withdraw from them,” how would they have any existence **altogether** (for is it not so that<sup>1120</sup> “there is nothing besides Him”)?

However, the answer is that the meaning of the word “withdraw” here, is not complete withdrawal, Heaven forbid to think so. Rather, it only is withdrawal from mature intellect (Big brains-*Mochin d’Gadlut*), and all that remains is immature intellect (Small brains-*Mochin d’Katnut*), like someone who is sleeping (at which time only the impression of life (*Kista d’Chayuta*) remains in him).<sup>1121</sup> Moreover, it also is because

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<sup>1117</sup> Chronicles I 29:14

<sup>1118</sup> Introduction to Tikkunei Zohar 17b

<sup>1119</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30.

<sup>1120</sup> Deuteronomy 4:35

<sup>1121</sup> See Zohar I 83a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 *ibid*.



the vessels (organs-*Keilim*), which are called “the body,” have their own independent root in the limitless light of the Unlimited One etc., except that the light that is rooted higher than them, then manifests in them. Therefore, even when the mature intellect (Big brains-*Mochin d’Gadlut*) withdraws, the vessels (organs-*Keilim*) remain as a body, being that they have their own root, in and of themselves. It only is because there is no comparison between this diminished state, and when the light and mature intellect (Big brains-*Mochin d’Gadlut*) illuminated in them, that they are called “a body without a soul.”

The same is understood about the matter of the Holy One, blessed is He donning Tefillin, that it is the matter of additional light (*Tosefet Ohr*) etc. In contrast, in and of themselves, the Tefillin also exist, like a body without a soul.

The same can be said about the *mitzvot* themselves which the Holy One, blessed is He, does. That is, their primary existence comes about by the Jewish people doing the *mitzvot*.<sup>1122</sup> The explanation<sup>1123</sup> is that as known<sup>1124</sup> through the Jewish people serving *HaShem*-יהו"ה, blessed is He, in fulfilling His *mitzvot*, a drawing down of additional illumination comes about etc. This is also the meaning<sup>1125</sup> of what the verse states about Adam, the first man,<sup>1126</sup> “*HaShem* God-*HaShem Elohi*” מ-אלהי"ם took the man and placed him in the

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<sup>1122</sup> Also see Torat Menachem, Sefer HaMaamarim Kislev p. 145 and the citations there.

<sup>1123</sup> Also see Shaarei Orah of the Mittler Rebbe, discourse entitled “*Ki Eemcha Mekor Chayim*” Ch. 15-16.

<sup>1124</sup> Also see Sefer HaMaamarim ibid. p. 99 and the citations there.

<sup>1125</sup> Also see Sefer HaMaamarim ibid. 92.

<sup>1126</sup> Genesis 2:15

Garden of Eden, to work it and to guard it,” that “to work it” (*L’Avdah*-לעבדה) refers to the 248-ה positive action *mitzvot*, and “to guard it” (*L’Shamrah*-לשמרה) refers to the 365-ה negative prohibitive *mitzvot*.<sup>1127</sup>

In other words, even though, in and of itself, there is a greatness to the Garden of Eden (*Gan Eden*) as it stems from the creation, nonetheless, through man’s toil in fulfilling the 248-ה positive action *mitzvot* and the 365-ה negative prohibitive *mitzvot*, additional light is drawn down into the Garden of Eden (*Gan Eden*), and this additional light is so great that the entire matter of creation and the coming into being of the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) was worthwhile for this matter of “to work it and to guard it.” For through this there is a drawing down of additional abundance of lights into the world of Emanation (*Atzilut*),<sup>1128</sup> and certainly into the Garden of Eden (*Gan Eden*).

With the above in mind, it is understood that although there certainly is the matter of the Holy One, blessed is He, fulfilling the *mitzvot* before the toil of the Jewish people, this being the general matter of the *mitzvot* as they are in the aspect of *Zeir Anpin* and in the aspect of the Long Patient One-*Arich*, and even higher; nevertheless, through the Jewish people fulfilling the *mitzvot* there is a drawing down of additional light, such that the addition is more than the principal. Thus, the primary matter of the Holy One, blessed is He, fulfilling the *mitzvot* is brought about through the Jewish people fulfilling the

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<sup>1127</sup> See Targum Yonatan ben Uziel to Genesis 2:15; Zohar I 27a; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a); Tikkun 55 (88b); Yalkut Reuveni to Genesis 2:15.

<sup>1128</sup> See Torah Ohr, Mikeitz 35c

*mitzvot*. This is to such an extent that the *mitzvot* that the Holy One, blessed is He, does, in and of himself, are only secondary, “like a body without a soul,” compared to the *mitzvot* that the Holy One, blessed is He, does through the Jewish people doing *mitzvot*.

5.

However, even though the *mitzvot* that the Holy One, blessed is He, does through the Jewish people fulfilling the *mitzvot* are greater beyond all comparison to the *mitzvot* that the Holy One, blessed is He, does in and of Himself, nevertheless, the order is, that there first there must be the fulfillment of the *mitzvot* by the Holy One, blessed is He, in and of Himself, which is what grants empowerment for the work of the Jewish people in fulfilling the *mitzvot*,<sup>1129</sup> by which they affect that the fulfillment of the *mitzvot* by the Holy One, blessed is He, will be in a way that is higher beyond all comparison. This is the matter of the arousal from Above that precedes the arousal from below.

This is as explained in discourses of Chassidus,<sup>1130</sup> that for there to be the empowerment for the arousal from below to awaken and bring about the arousal from Above, there must be the granting of empowerment for this from Above in a way of an arousal from Above. Now, what is meant here is not just what was generally determined at the onset of creation - that

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<sup>1129</sup> Also see Torat Menachem, Sefer HaMaamarim Kislev p. 145 and the citations there.

<sup>1130</sup> See Likkutei Torah, Va'etchanan 2d; Shemini Atzeret 83b and on.

the arousal from below would bring about arousal from Above - but as explained in the above-mentioned discourses, this matter is present even on a daily basis. This refers to the matter of engaging in the study of Torah, the primary matter of which is that it is a gift from Above,<sup>1131</sup> (like the words of our sages, of blessed memory,<sup>1132</sup> “I have a good gift in My treasure house”). It is through the study of Torah that power and strength is given for the arousal from below in fulfilling the *mitzvot* to be able to bring an arousal from Above.

Based on this, it can be said that the same is so of fulfilling the *mitzvot* themselves. That is, in order that the work of the Jewish people in fulfilling the *mitzvot* should bring about that the Holy One, blessed is He, fulfills these *mitzvot*, there must be the granting of empowerment from Above, in a way of an arousal from Above. It is in this regard that the Holy One, blessed is He, first fulfills the *mitzvot*, through which empowerment is granted to the Jewish people to fulfill the *mitzvot*, thus bringing about that the fulfillment of the *mitzvot* of the Holy One, blessed is He, will be in a much higher way, beyond all comparison.

## 6.

With this in mind, we can understand the great elevation of the *mitzvot*, in that even about a particular *mitzvah* the verse states, “Let them take to Me a portion,” meaning, “It is Myself that you are taking,” meaning, that which is not grasped in any

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<sup>1131</sup> See Likkutei Torah, Ha’azinu 72b

<sup>1132</sup> Talmud Bavli, Shabbat 10b

name or title (and is not hinted in any letter or thorn [of a letter]),<sup>1133</sup> but rather, “it is Myself-*Otee*-אורי,” meaning, His Essential Self, blessed is He, this being the aspect of “I *HaShem*-יהו” have not changed” (as explained before).

To explain, even though the verse states, “I *HaShem*-יהו etc.,” using the Name *HaShem*-יהו, what is meant here is not the regular name *HaShem*-יהו, the meaning of which is “He who brings into being-*Mehaveh*-מהוה,”<sup>1134</sup> but what is meant is the highest level of the Name *HaShem*-יהו.<sup>1135</sup> (For, as known,<sup>1136</sup> in general there are two names *HaShem*-יהו - the lower name *HaShem*-יהו and the Upper Name *HaShem*-יהו.)

It is in this regard that the verse states, “**I-Ani**-אני *HaShem*-יהו,” meaning, the Name *HaShem*-יהו that is in “I-*Ani*-אני,” meaning, as it is included in His Essential Self, blessed is He.<sup>1137</sup> This matter is drawn down primarily by fulfilling the *mitzvot* in action, about which it applies to use the terminology,

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<sup>1133</sup> See Likkutei Torah, Pinchas 80b

<sup>1134</sup> Pardes Rimonim, Shaar 1 (Eser v’Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, Ch. 4; Zohar III 257b (Ra’aya Mehemna).

<sup>1135</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); See *Hemshech* 5666 p. 186; Ohr HaTorah Yitro p. 836-839; Sefer HaMaamarim 5656 p. 381 and on; *Hemshech* 5666 p. 431; Sefer HaMaamarim 5677 p. 72 and on; Sefer HaMaamarim 5696 p. 73 and on; Also see the discourse entitled “*Shiviti HaShem* – I have set *HaShem* before me always,” 5720, translated in The Teachings of The Rebbe 5720, Discourse 21 (Sefer HaMaamarim 5720 p. 160 and on); Also see the continuum of the discourses of the 12<sup>th</sup> of Tammuz 5717, entitled “*HaShem Lee b’Ozrai*,” “*Se’u Yedeichem Kodesh*” and “*Baruch HaGomel*,” translated in The Teachings of The Rebbe 5717, Vol. 2, Discourse 28, 29 and 30, and elsewhere.

<sup>1136</sup> See Zohar III 138a (Idra Rabba); Torah Ohr, Beshalach 61d, and elsewhere.

<sup>1137</sup> Sefer HaMaamarim *ibid.* p. 99.

“Let them **take** to Me a portion,” and through them, “It is Myself that you are taking.”

7.

Based on the above, we can also explain why the verse states, “And these are the ordinances that you shall place before them,” [meaning],<sup>1138</sup> “Like a table fully laden before a person with everything ready to eat.” That is, the meaning of “you shall place before them” is that it is the granting of empowerment for man to be able to fulfill the *mitzvot*.

The intention in this, is that through man’s toil in fulfilling the *mitzvot* there will be added elevation in the fulfillment of the *mitzvot* by the Holy One, blessed is He, in a way that is beyond all comparison.

This also includes that through our general deeds and labor throughout the duration of the time of the exile, we bring about Above that instead of a conduct of judgment, the conduct will be a in a way of Kindness-*Chessed*, this being especially so after already having undergone all the undesirable matters of the birth pangs of Moshiach. It thus is certain that from now on, all matters must be with kindness and mercy, with clearly apparent and openly revealed goodness, with the true and complete redemption through our righteous Moshiach!

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<sup>1138</sup> Rashi to Exodus 21:1

## Discourse 18

*“BaLaylah HaHoo Nadedah Shenat HaMelech... -  
That night, the king’s sleep was disturbed...”*

Delivered on Purim, 5728

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

### 1.

The verse states,<sup>1139</sup> “That night, the king’s sleep was disturbed.” Now, in the customs of Maharil<sup>1140</sup> (cited by the Acharonim)<sup>1141</sup> it states that upon arriving at the words, “That night,” the [Megillah] reader must raise his voice, since this is the beginning of the strength of the miracle.<sup>1142</sup>

Now, the question about this is well known.<sup>1143</sup> That is, at first glance, the strength of the miracle began with Esther’s request etc., after which the decree was nullified. This being so, how is the verse, “That night, the king’s sleep was disturbed,” related to the miracle in general, such that it is “the strength of the miracle”?

The answer is according the explanation in Midrash<sup>1144</sup> about the verse “the king’s sleep was disturbed,” that “this

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<sup>1139</sup> Esther 6:1

<sup>1140</sup> Hilchot Purim (p. 429 – Jerusalem 5749 edition)

<sup>1141</sup> Darkei Moshe to Shulchan Aruch, Orach Chayim 690, and in Magen Avraham there, section 17.

<sup>1142</sup> Talmud Bavli, Megillah 19a

<sup>1143</sup> See the beginning of the discourse entitled “*Balaylah HaHoo*” 5700 (Sefer HaMaamarim 5700 p. 5).

<sup>1144</sup> Yalkut Shimoni, Esther, Remez 1,057 (toward the end)

refers to the King of the world etc.,” in that at that time a revelation of,<sup>1145</sup> “The Guardian of Israel neither slumbers nor sleeps,” was caused.

The explanation is that “the king’s sleep was disturbed,” as understood according to the simple meaning of the verse, is that a change and novelty took place, and it thus is understood that the same was so in the innerness (*Pnimityut*) of the matter, that it refers to the King, King of kings, the Holy One, blessed is He, and that the disruption of “the sleep of the King of the world” was a very great change and novelty. However, at first glance, it is not understood what the novelty in this is, since “the Guardian of Israel neither slumbers nor sleep.”

The explanation may be understood according to the Alter Rebbe’s<sup>1146</sup> teaching on the Mishnah,<sup>1147</sup> “Know what is above you-*Da Mah LeMa’alah Mimcha*-מה למעלה ממך.” That is, that a Jew needs to know that all matters Above (“What is above-*Mah LeMa’alah*-מה למעלה”) are “from you-*Mimcha*-ממך,” that is, that they depend on man’s toil below. This is to such an extent that even in that which comes by way of arousal from Above, to which arousal from below does not reach, this matter too “does not rest except upon a place that is perfect.”<sup>1148</sup>

Beyond this, even though it does not apply to discuss making a receptacle for this (since it is an arousal from Above that utterly transcends arousal from below), nonetheless, there needs to be a preparation and similarity to this below (similar

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<sup>1145</sup> Psalms 121:4

<sup>1146</sup> Sefer HaMaamarim 5704 p. 85; Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 303 (copied in HaYom Yom for the 13<sup>th</sup> of Iyyar).

<sup>1147</sup> Mishnah Avot 2:1

<sup>1148</sup> See Zohar III 90b



to the drawing down of the matter of “with all Your more-*Me’od*-מאד” of the One Above, through one’s service of *HaShem*-יהוה below, in a way of “with all your more-*Bechol Me’odecha*-בכל מאדך”).<sup>1149</sup>

From this it is understood that when it is necessary to bring about the matter of “the Guardian of Israel neither sleeps nor slumbers,” the state and standing in the service of *HaShem*-יהוה of the Jewish people below, must be in a way that is akin to this. Thus, when the service of Him of the Jewish people below is not in such a way, but even so, the conduct Above is in a way that “the King of the world’s sleep was disturbed,” this is a novelty.

Beyond this, even when there is some arousal for this in the Jewish people, except that the arousal is of no comparison or even similar to this (such as “with all your more-*Bechol Me’odecha*-בכל מאדך,” which is **your** more, which awakens the aspect of “more-*Me’od*-מאד” of the One Above), the conduct from Above is then in a way that “the King’s sleep was disturbed” so that the revelation of “the Guardian of Israel neither sleeps nor slumbers” is a matter of a miracle, to the point that it is the strength of the miracle.

## 2.

Now, about the general state and standing of the Jewish people below, as it is in the opposite way, Heaven forbid, the

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<sup>1149</sup> Deuteronomy 6:5; See Torah Ohr, Mikeitz 39c and on.

verse states,<sup>1150</sup> “I am asleep,” which Zohar explains,<sup>1151</sup> “I am asleep – in exile.”

The explanation is that the general matter of the exile is that it is a state about which the verse states, “We have not seen our signs... and there is none amongst us who knows until what.” In other words, unlike when a person is awake, at which time he sees what takes place around him and knows and understands what it is. Rather, when “we have not seen,” and even when we do see but, “there is none amongst us who knows until what,” this is a state called “sleep.”

Now,<sup>1152</sup> sleep is recognized first in the eyes, in that the change is openly recognized and revealed with the closing of the eyes. It is in this regard that we find about the aspect of “the Guardian of Israel neither slumbers nor sleeps” that [it states],<sup>1153</sup> “He has no eyebrows over the eye.”

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, is that the verse states,<sup>1154</sup> “Raise your eyes on high and see who created these,” [and],<sup>1155</sup> “When I see Your heavens, the work of Your fingers, the moon and the stars that You have set in place.” That is, this is the astonishment of the prophet about a Jew, that he should be in such a state that by merely raising his eyes (and simply looking) he will come to

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<sup>1150</sup> Song of Songs 5:2

<sup>1151</sup> Zohar III 95a

<sup>1152</sup> In regard to the coming section, see the discourse entitled “*Dodee Shalach Yado Meen HaChor*” 5628 (Sefer HaMaamarim 5628 p. 79 and on); Also see the discourse entitled “*BaLaylah HaHoo* – That night, the king’s sleep was disturbed” 5720, translated in *The Teachings of The Rebbe 5720*, Discourse 13 (Sefer HaMaamarim 5720, p. 108 and on).

<sup>1153</sup> Zohar III 129b; 289a

<sup>1154</sup> Isaiah 40:26

<sup>1155</sup> Psalms 8:4

the immediate recognition and declaration, “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elo*”*heinu HaShem Echad*-שמע ישראל יהוה יהוה אחד.”<sup>1156</sup>

This is as stated in holy books<sup>1157</sup> that the word “Listen-*Shema*-שמע” is an acronym for the words, “Raise your eyes on high-*Se’oo Marom Eineichem*-שאור מרום עיניכם.” In other words, when one raises his eyes above, he should come to the immediate recognition of “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elo*”*heinu HaShem Echad*-שמע ישראל יהוה יהוה אחד.”

The general explanation is that when one contemplates with the eye of his intellect, he then sees and recognizes the greatness of God and the lowliness of man,<sup>1158</sup> through which he is caused to be in a proper state and standing in regard to fulfilling the will of the Holy One, blessed is He.

However, when the Godly soul is in exile in the animalistic soul, at which time “room” is caused for the possibility of sins, through which exile in the literal sense is caused, being that “because of our sins we were exiled from our land,”<sup>1159</sup> this is a state and standing in which the eyes are closed and he does not see, as the verse states,<sup>1160</sup> “[This people...] has sealed its eyes.” The same is so of the other

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<sup>1156</sup> Deuteronomy 6:4

<sup>1157</sup> Tikkunei Zohar, Tikkun 49

<sup>1158</sup> See Rama and Shulchan Aruch of the Alter Rebbe to Orach Chayim 98:1

<sup>1159</sup> See the Musaf liturgy of the holidays.

<sup>1160</sup> Isaiah 6:10

limbs, [as the verse states],<sup>1161</sup> “This people has fattened its heart and has hardened its ears.”

To explain, “as long as the bride’s eyes are beautiful, her body need not be examined.”<sup>1162</sup> However, if there is a deficiency in the eyes, such as during sleep when the eyes are closed, there then is a lacking in serving *HaShem*-יהוה in a way of sight, in which case, room is given for there to also be a weaking in serving Him in a way of hearing (about which the verse states,<sup>1163</sup> “Now, O’ Israel, listen etc.”)

This is to such an extent that during sleep a state of delusion is possible, such that during sleep there can even be a union of two opposites. In other words, even though “you are children to *HaShem*-יהוה your God,”<sup>1164</sup> such that “My firstborn son is Israel,”<sup>1165</sup> they can simultaneously be engaged in matters of physicality and even matters of coarseness, and they do so “with or without intention.”<sup>1166</sup>

This then, is the general matter of “I am asleep – in exile,” referring to the exile of the Godly soul in the body and animalistic soul, to the point of literal exile.

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<sup>1161</sup> Isaiah 6:10 *ibid.*

<sup>1162</sup> Talmud Bavli, Taanit 24a; Midrash Shir HaShirim Rabba 4:1 (3)

<sup>1163</sup> Deuteronomy 4:1

<sup>1164</sup> Deuteronomy 14:1

<sup>1165</sup> Exodus 4:22

<sup>1166</sup> Chronicles I 12:34, as per Midrash Vayikra Rabba 25:2 – cited in Rashi there; Also see Likkutei Torah, Shlach 42d

3.

However, about this the verse continues,<sup>1167</sup> “but my heart is awake.” To preface, before it was explained (in chapter one), about the matter of “know what is Above [is from] you,” that this is because all matters of the Jewish people chain down from Above.

This is like a father and son, in that all matters of the father are drawn to the son. For, as explained at length in Tanya,<sup>1168</sup> just as the son is drawn from the brain of his father, so likewise, the soul of a Jew is drawn from *HaShem*’s יהו"ה-s thought and wisdom, blessed is He, as it were. Because of this, in the Jew below, all the particular matters of the eyes and ears, and all 248 רמ"ה-ה limbs and 365 שס"ה-ה sinews are present, as well as the matter of the heart. About this the verse states, “I am asleep, but my heart is awake.” That is, even though “I am asleep – in exile,” nonetheless, “my heart is awake” to the Holy One, blessed is He, His Torah, and His *mitzvot*, (as in the explanation of the Midrash).<sup>1169</sup>

Now, since “my heart is awake,” there therefore is the matter of, “The voice of my Beloved knocks! Open to Me, My sister, My beloved, My dove, My pure one!” (as in the continuation of the verse).<sup>1170</sup> This refers to the voice from Above that knocks and cries out saying, “Open to Me.” That is, since “my heart is awake,” this should cause a drawing down from the heart to the entire body in general, until there is a

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<sup>1167</sup> Song of Songs 5:2

<sup>1168</sup> Tanya, Likkutei Amarim, Ch. 2

<sup>1169</sup> See Midrash Shir HaShirim Rabba to Song of Songs 5:2

<sup>1170</sup> Song of Songs 5:2 *ibid.*

drawing down into all the particulars of the body, at which time one will awaken from his sleep, [as it states],<sup>1171</sup> “Wake up you sleepy ones from your sleep, and you who slumber, arise!”

The explanation is that “the voice of my Beloved” refers to the general awakening coming from Above, like the words,<sup>1172</sup> “Not for our sake, but for Your sake etc.” However, since He is “my Beloved,” therefore the voice comes and says, “Open to Me.” That is, since we are in a state of “I am asleep – in exile,” it therefore is demanded from Above that there [at least] should be the toil that accords to one’s ability, this being the matter of “open-*Pitchee*-פתחי.”

This is as stated in Midrash,<sup>1173</sup> “Open to me [an opening] the size of the tip of a needle,” this being the matter of self-sacrifice (*Mesirat Nefesh*), in that it takes up no space, but is only in a way of complete nullification (*Bittul*), like a point (*Nekudah*). Through this, it is caused to be “to Me-*Lee*-לי,” meaning to the Holy One, blessed is He, and to His Torah and *mitzvot*. This is as stated in Midrash,<sup>1174</sup> “Wherever the word ‘to Me-*Lee*-לי’ is stated, it is eternal and unmoving.” That is, it is in a way of being affixed and eternal, without cessation.<sup>1175</sup>

Now, in our service of *HaShem*-יהוה, blessed is He, this is drawn down through the levels indicated by [the words], “My sister, My beloved, My dove, My pure one,” these being a path

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<sup>1171</sup> Mishneh Torah, Hilchot Teshuvah 3:4

<sup>1172</sup> In the liturgy of the weekday morning prayers.

<sup>1173</sup> See Midrash Shir HaShirim Rabba 5:2 (2) and elsewhere.

<sup>1174</sup> Midrash Vayikra Rabba 2:2

<sup>1175</sup> Also see the preceding discourse entitled “*v'Eileh HaMishpatim* – And these are the ordinances,” Discourse 17 (Sefer HaMaamarim 5728 p. 125).

[in our service of Him [of ascending] from the easiest level to the most difficult level.<sup>1176</sup>

That is, the beginning of one's service of *HaShem*-יהו"ה, blessed is He, is in a way of "My sister-*Achotee*-אחותי," followed by, "My beloved-*Ra'ayatee*-רעייתי," followed by "My dove-*Yonatee*-יונתי," followed by, "My pure one-*Tamatee*-תמתי." As stated in holy books,<sup>1177</sup> these levels form the acronym of the word "fear-*Yirat*-ת"ירא," as in the verse,<sup>1178</sup> "A woman who fears *HaShem*-*Yirat HaShem*-יהו"ה יראת, she shall be praised."

Now, this woman refers to the Ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*) in that she is the wife of this Man, referring to the Holy One, blessed is He. For her to "be praised-*Tithallal*-תתהלל," which is of the same root as in the verse,<sup>1179</sup> "When His flame shone-*b'Heelo*-בהלו," which is the matter of revelation - this comes about through the four levels of [the acronym] "fear-*Yirat*-ת"ירא," (these being, "My dove-*Yonatee*-יונתי," "My beloved-*Ra'ayatee*-רעייתי," "My sister-*Achotee*-אחותי," and "My pure one-*Tamatee*-תמתי"). Their order from the easiest to the most difficult is, "My sister-*Achotee*-אחותי," "My beloved-*Ra'ayatee*-רעייתי," "My dove-*Yonatee*-יונתי," and "My pure one-*Tamatee*-תמתי, as explained in Likkutei Torah, Shir HaShirim, about the matter of these levels.<sup>1180</sup>

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<sup>1176</sup> Also see Likkutei Biurim of Rabbi Hillel Paritcher to Kuntres HaHitpaalut of the Mittler Rebbe.

<sup>1177</sup> Also see Likkutei Sichot Vol. 24, p. 64, note 59.

<sup>1178</sup> Proverbs 31:30

<sup>1179</sup> Job 29:3; See the discourse entitled "*Tanu Rabannan Keitzad Merakdin*" in Likkutei Torah, Shir HaShirim 48c

<sup>1180</sup> In the discourse entitled "*Ani Yesheinah*" and its explanation (33c and on).

He concludes there in the note<sup>1181</sup> [stating] that it could be said that these four aspects of “My sister-*Achotee*-אחותי,” “My beloved-*Ra’ayatee*-רעיתי,” “My dove-*Yonatee*-יונתי,” and “My pure one-*Tamatee*-תמתי,” correspond to the aspect of the Name *HaShem*-יהו"ה present in the Godly soul.

This is as explained in the discourse of the Rebbe Maharash from the year 5628,<sup>1182</sup> that the aspect of “My sister-*Achotee*-אחותי” refers to the ascent of Kingship-*Malchut* to face Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, and the aspect of “My beloved-*Ra’ayatee*-רעיתי” refers to the ascent of Kingship-*Malchut* to face Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, and the aspect of “My dove-*Yonatee*-יונתי” refers to the ascent of Kingship-*Malchut* to face Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*, after which Kingship-*Malchut* comes to the aspect of “My pure one-*Tamatee*-תמתי,” in which they become equal in stature and share a single Crown-*Keter*.<sup>1183</sup>

#### 4.

The explanation, as it is in our service of *HaShem*-יהו"ה, blessed is He, both in our service of Him with our soul in the matter of loving of Him, in that “there is no labor like the labor of love,”<sup>1184</sup> as well as in our serving Him in actuality, through

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<sup>1181</sup> Likkutei Torah, Shir HaShirim *ibid.*, 35d

<sup>1182</sup> In the discourse entitled “*Dodee Shalach Yado Meen HaChor*” 5628 (Sefer HaMaamarim 5628 p. 79 and on).

<sup>1183</sup> Also see Likkutei Biurim of Rabbi Hillel Paritcher to Kuntres HaHitpaalut *ibid.*

<sup>1184</sup> See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c



studying His Torah and fulfilling His *mitzvot*, is that in both, there are four levels; “My sister-*Achotee*-אהותי,” “My beloved-*Ra’ayatee*-רעייתי,” “My dove-*Yonatee*-יונתי,” and “My pure one-*Tamatee*-תמתי.”

The explanation as it relates to serving Him with love (*Ahavah*), is that the love called “My sister-*Achotee*-אהותי” is like the love between a brother and sister, which is a natural love. This is the hidden love (*Ahavah Mesuteret*) we have inherited from our forefathers.<sup>1185</sup> However, since this is by inheritance, even when there is the matter of “Open to Me” in this,<sup>1186</sup> it is not yet a true matter of toil (*Avodah*-עבודה), which is a word that means “working-*Eebod*-עיבוד.”<sup>1187</sup>

After this comes the love of “My beloved-*Ra’ayatee*-רעייתי,” which is like the love of a woman, this being a new love brought about through contemplation (*Hitbonenut*). That is, this love comes through contemplating the Greatness of God, in all its details. This is the matter of “My beloved-*Ra’ayati*-רעייתי” [which also means “my shepherd-*Ra’ayati*-רעייתי” meaning] “my benefactor-*Parnasati*-פרנסתי.”<sup>1188</sup> This is as the verse states,<sup>1189</sup> “I have eaten my sugarcane (*Ya’ari*-יערי) with my honey (*Divshi*-דבשי),” which refers to the blessings of the *Shema* and the recital of *Shema* (in which it states, “And you

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<sup>1185</sup> Tanya, Likkutei Amarim, Ch. 18

<sup>1186</sup> See Likkutei Torah, Shir HaShirim 34a, “To open it up and bring it out from its containment... to awaken the love etc.”

<sup>1187</sup> See Torah Ohr, Bereishit 5b; Mishpatim 76a

<sup>1188</sup> Song of Songs 1:9; Midrash Shir HaShirim Rabba 1:9 (6)

<sup>1189</sup> Song of Songs 5:1

shall love *HaShem*-ה"ה etc.”),<sup>1190</sup> as explained in Likkutei Torah.<sup>1191</sup>

Higher than this is the love called “My dove-*Yonatee*-יונת.” This is like a pair of doves who constantly gaze at one another etc., this love stemming from immense pleasure, such that one is completely consumed in it. That is, in the love indicated by “My beloved-*Ra’ayatee*-רעיתי,” though it comes through contemplation (*Hitbonenut*), it primarily stems from the emotions of the heart, which are the Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the soul.

(In contrast, the love indicated by “My sister-*Achotee*-אחות” is from the Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* of the soul). However, the love indicated by “My dove-*Yonatee*-יונת” stems from the Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at* of the soul, primarily from Understanding-*Binah*, which is why there is immense pleasure (*Taanug*) in this etc.

This is so until one comes to the love indicated by “My pure one-*Tamatee*-תמתי.” As explained at length in Likkutei Torah, “My pure one-*Tamatee*-תמתי” is the highest level of them all. This is because all the [other levels] are in the soul for the purpose of repairing the deficiencies in one’s own soul. In contrast, the level of “My pure one-*Tamatee*-תמתי” is to perfect the deficiencies of his fellow as well, all those who are of a single root or branch. This is why this level is called “My pure one-*Tamatee*-תמתי,” in that it perfects all blemishes and

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<sup>1190</sup> Deuteronomy 6:5

<sup>1191</sup> Likkutei Torah, Shir HaShirim ibid. 34b

deficiencies etc., by drawing down new light from Above to below etc.

These four levels are likewise in our general toil of serving *HaShem*-יהו"ה, blessed is He. To explain, the word "My sister-*Achotee*-אחותי" is of the same root as "an Alexandrian mending-*Eechuy*-איחוי,"<sup>1192</sup> which is the matter of bonding two matters that seemingly are separate from each other. In general, this refers to doing the *mitzvot* in action. This is because the *mitzvot* are with physical and even coarse things of this lowly world. However, even so, by doing a *mitzvah* with them, they are made into a matter of holiness and a *mitzvah*, this being the bonding of two opposites. This is as explained in the discourse,<sup>1193</sup> that through this, a bond is caused between the Upper Knowledge (*Da'at Elyon*) and the lower Knowledge (*Da'at Tachton*).

To explain, the lower Knowledge (*Da'at Tachton*) is that the creation below is "something" (*Yesh*), whereas the Upper Knowledge (*Da'at Elyon*) is that "something" (*Yesh*) refers to the True Something (*Yesh HaAmeete*) Above. However, through the *mitzvot*, a bond is caused between them. That is, the will of the True Something (*Yesh HaAmeete*) can be fulfilled when there is a created something [to fulfill it], so to speak, and this created something becomes a true existence by sensing in himself that he is brought into being by the true reality of His Being, blessed is He, (in that "all beings that exist... only exist from the True Reality of His Existence").<sup>1194</sup>

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<sup>1192</sup> Talmud Bavli, Moed Katan 26b; Also see Likkutei Torah, Behar 39c and on.

<sup>1193</sup> Sefer HaMaamarim 5628 *ibid.* (p. 82).

<sup>1194</sup> Mishneh Torah, beginning of Hilchot Yesodei HaTorah.

This matter is the aspect of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, (as stated in the discourse that, “[My sister-*Achotee*-אחותי” refers to] the ascent of Kingship-*Malchut* to face the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*”). This is because the primary and general matter of the *mitzvot* is as expressed in the blessing over the *mitzvot*, “Who has sanctified us with His commandments and commanded us,” [this being the general coinage for all blessings over all *mitzvot*] in addition to the fact that each *mitzvah* has a uniquely special effect and particular intention.

(About this our sages, of blessed memory, stated,<sup>1195</sup> the *mitzvot* do not require devotional intent (*Kavanah*).] In other words, the *mitzvot* are the will of *HaShem*-יהוה, blessed is He, and we are like a servant who fulfills the will of his Master out of accepting his yoke (*Kabbalat Ol*). Therefore, the fulfillment of the *mitzvot* even applies to the sinners of Israel. This is as our sages, of blessed memory, stated,<sup>1196</sup> “Even the sinners of Israel are full of *mitzvot* as a pomegranate [is full of seeds].” This is because the fulfillment of the *mitzvot* must stem from accepting His yoke (*Kabbalat Ol*), blessed is He.

We then come to the aspect of “My beloved-*Ra’ayatee*-רעייתי,” meaning, “my shepherd-*Ra’ayati*-רעייתי” and “my benefactor-*Parnasati*-פרנסתי.” This refers to the general matter of Torah, about which the verse states,<sup>1197</sup> “Come and partake of My bread.” That is, the Torah is the bread of the Holy One, blessed is He, through which “the Jewish people provide

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<sup>1195</sup> Talmud Bavli, Eruvin 95b; See Likkutei Torah, Shlach 40a; *Hemshech* 5666 p. 56.

<sup>1196</sup> Talmud Bavli, Chagigah 27a

<sup>1197</sup> Proverbs 9:5

sustenance (*Parnassah*) to their Father in Heaven,”<sup>1198</sup> so that “the Torah and the Holy One, blessed is He, are entirely one.”<sup>1199</sup>

This likewise is so in our service of *HaShem*-יהוה, blessed is He, below, that the superiority of Torah study over the *mitzvot* is that the Torah is called the bread and sustenance of the soul, which becomes the blood and flesh of his own flesh, as explained in Tanya.<sup>1200</sup> (This is as mentioned before in explanation of [the Mishnah], “Know what is above [is from] you,” that in all matters that are Above, there is a likeness to them in man below, as it were.)

This matter is the aspect of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* in the heart. This is because one’s study of Torah must be brought into speech, as our sages, of blessed memory, stated,<sup>1201</sup> “To those who express them with their mouth,” and the voice of speech is a simple voice, drawn from the breath of the heart and composed of fire, water, and air,<sup>1202</sup> this being the matter of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* in the heart.<sup>1203</sup>

Higher than this is the aspect of “My dove-*Yonatee*-יונתה,” which relates to the aspect of *Ya”H*-יהי, [about which the

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<sup>1198</sup> Zohar III 7b

<sup>1199</sup> Tanya, Ch. 4 and Ch. 23, citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, beginning of Tikkun 6; Likkutei Torah, Nitzavim 46a, and elsewhere.

<sup>1200</sup> Tanya, Likkutei Amarim, Ch. 5

<sup>1201</sup> Talmud Bavli, Eruvin 54a

<sup>1202</sup> See Zohar II 184b; Torah Ohr, Vayeitzei 22b; Siddur Im Da”Ch 244c, and elsewhere.

<sup>1203</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37.

verse states],<sup>1204</sup> “The concealed are for *HaShem* our God-*HaShem Elo*”*heinu*-נו-אלהי”יהו”ה.” This refers to contemplation (*Hitbonenut*), which is the matter of the first *Hey*-ה of the four letters of the Name *HaShem*-ה”ה in the soul of man. Through this, one comes to the yearning and expiry of the soul, with a longing desire to adhere to Him, blessed is He, to the point of delight in the mind of Wisdom-*Chochmah* and intellect that delights in the conceptualization of *HaShem*-ה”ה and the knowledge of Him. (As explained in Tanya),<sup>1205</sup> this service is with great and wondrous pleasure (*Taanug*).

One then comes to the level of “My pure one-*Tamatee*-תמת” which is a term of perfection, in that she perfects Him, blessed is He, so to speak.

## 5.

However, since “I am asleep” (and only “my heart is awake”), it is not understood how the “voice of my Beloved knocks” could possibly have its effect. However, the explanation is that about this the verse continues and states, “My head is drenched with dew.”

As explained in the discourses,<sup>1206</sup> “Dew (*Tal*-טל-39) is not withheld,”<sup>1207</sup> since it does not depend on the deeds of the lower beings. As it is Above, this is the essential love of the Holy One, blessed is He, for the Jewish people. It is because of

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<sup>1204</sup> Deuteronomy 29:28; Ra’aya Mehemna to Zohar III 123b; Tikkunei Zohar, Tikkun 10 (25b); Tikkun 70 (129a), and elsewhere.

<sup>1205</sup> Tanya, Likkutei Amarim, Ch. 9

<sup>1206</sup> Likkutei Torah, Shir HaShirim ibid. and Sefer HaMaamarim 5628 ibid.

<sup>1207</sup> Talmud Bavli, Taanit 3a

the matter of the “dew-*Tal*-טל-39” that Above the matter of “the voice of my Beloved knocks” is caused, and this “knocking” brings about the matter of “Open-*Pitchee*-פתחי,” and in a way that is “to Me-*Lee*-לי,” such that it then is drawn down into the particulars of serving Him on all four levels; “My sister-*Achotee*-אחותי,” “My beloved-*Ra’ayatee*-רעייתי,” “My dove-*Yonatee*-יונתי,” and “My pure one-*Tamatee*-תמתי.”

## 6.

This then, is the meaning of [the verse], “That night, the king’s sleep was disturbed.” That is, even though the state of the Jewish people was such that, “I am asleep – in exile,” to the point that “the enemies of the Jewish people of the generation were liable of etc.,” to the point that there was room for the decree of Haman, [and] “the wicked thought that he devised against the Jews,”<sup>1208</sup> this thought being able to have an effect upon the Jewish people, may the Merciful One save us from such things, to the point that the decree was already sealed,<sup>1209</sup> nevertheless, there was “the strength of the miracle” which is that “the sleep of the King of the world was disturbed,” and the revelation of “the Guardian of Israel neither slumbers nor sleeps” was caused, which was then drawn down in the miracles that manifested in the natural order. It is in this way that the entire miracle of Purim happened. That is, it came about because, “we have a sister in the King’s house.”<sup>1210</sup>

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<sup>1208</sup> Esther 9:25

<sup>1209</sup> See Esther 3:12; Esther Rabba 7:18

<sup>1210</sup> Talmud Bavli, Megillah 15b

This is why throughout the entire Megillah we find no openly revealed holy names, but only in the first letters of words (*Roshei Teivot*) or in the final letters of words (*Sofei Teivot*), as explained in Pri Etz Chayim<sup>1211</sup> and in various books of Kabbalah.<sup>1212</sup>

More specifically, this miracle (that “the sleep of the King of the world was disturbed”) brought about the matter of “Open to Me,” [as in], “Open to me [an opening] the size of the tip of a needle,” this being the point (*Nekudah*) of self-sacrifice (*Mesirat Nefesh*). This is as explained in Torah Ohr,<sup>1213</sup> that for an entire year they gave themselves up unto death.

That is, even though throughout the year, there were all the changes in the times [and seasons] of cold and heat, summer and winter etc.,<sup>1214</sup> nevertheless, all those changes had no effect on their essential point of self-sacrifice (*Mesirat Nefesh*), even though it was only like the tip of a needle, and through this the decree was nullified.

This is also the meaning of the statement in Midrash,<sup>1215</sup> that the decree was nullified through the voice of a goat. As explained by the Alter Rebbe in Torah Ohr,<sup>1216</sup> at that time, their cry was without knowledge and contemplation, but was like the cry of a goat and an animal, which is utterly higher than intellect, and through this the decree was nullified, such that it was completely overturned.

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<sup>1211</sup> Pri Etz Chayim, Shaar HaPurim, Ch. 6

<sup>1212</sup> Mishnat Chassidim, Mesechet Adar, Ch. 7

<sup>1213</sup> Torah Ohr, Megillat Esther 97a

<sup>1214</sup> Genesis 8:22

<sup>1215</sup> Midrash Esther Rabba 8:3

<sup>1216</sup> Torah Ohr *ibid.* 94d and on



That is, instead of the power of Haman, there came to be the power of Mordechai,<sup>1217</sup> (and the power of Esther) and the house of Haman was given to him,<sup>1218</sup> and “the Jews had light, and joy, and gladness, and honor.”<sup>1219</sup> This matter became a preparation – in a way of juxtaposing redemption to redemption,<sup>1220</sup> from the redemption of Purim to the redemption of Pesach,<sup>1221</sup> about which the verse states,<sup>1222</sup> “As in the days when you went out of the land of Egypt, I will show them wonders,” with the coming of our righteous Moshiach, may he come and redeem us speedily and in the most literal sense!

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<sup>1217</sup> Talmud Bavli, Megillah 19a

<sup>1218</sup> See Esther 8:2

<sup>1219</sup> Esther 8:16

<sup>1220</sup> Talmud Bavli, Megillah 6b

<sup>1221</sup> Rashi to Megillah 6b *ibid.*

<sup>1222</sup> Micah 7:15



## Discourse 19

“*Ki Tisa*... -  
*When you take a census...*”

Delivered on Shabbat Parshat Ki Tisa,  
16<sup>th</sup> of Adar, 5728<sup>1223</sup>  
By the grace of *HaShem*, blessed is He,

*Ki Tisa* etc. This Torah portion<sup>1224</sup> explains the service of *HaShem*-יהוה, blessed is He in the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*), which [also] is called the “Tabernacle-*Mishkan*-משכן,”<sup>1225</sup> and the matter of the work of the incense (*Ketoret*), which was one of the primary services performed in the Tabernacle (*Mishkan*). Although the preceding Torah portion, the portion of Tetzaveh,<sup>1226</sup> also discusses the matter of the incense (*Ketoret*), as well as in the coming Torah portion of Vayakhel,<sup>1227</sup> there it only is discussed generally, whereas in this Torah portion it is explained in detail, such as the preparations for it, what the incense is made of, as well as its greatness, the prohibitions connected with it and their severity to the point of the opposite of life for those who transgress them.

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<sup>1223</sup> The original discourse was edited by the Rebbe.

<sup>1224</sup> [Exodus] 30:34 and on

<sup>1225</sup> Eruvin 2a

<sup>1226</sup> [Exodus] 30:7 and on

<sup>1227</sup> [Exodus] 37:29

Even this matter of the opposite of life is explained specifically in this Torah portion, since it is here that the severity of the matter is explained. Although the sacrifices (*Korbanot*) also have a number of prohibitions associated with them, such as non-sacrificial animals [slaughtered] in the Temple courtyard, or sanctified animals slaughtered outside [the Temple courtyard] etc., it does not reach the severity of the incense (*Ketoret*) to the extent that it causes the opposite of life to one who prepares its recipe [incorrectly].

Now, the sacrifices (*Korbanot*) and the work of the incense (*Ketoret*) are the [forms of] service of *HaShem*-יהו"ה, blessed is He, in the Tabernacle (*Mishkan*). This is as explained in the discourse of the day of the Hilulah, that the primary mode of service in the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*) is the matter of the service of the sacrificial offerings (*Korbanot*) (which also includes the work of the incense (*Ketoret*)). Therefore, the Tabernacle (*Mishkan*) was [built] specifically of acacia-wood (*Atzei Shittim*-עצי שטים) (as explained there), and through this the [matter of] “I shall dwell within them” is caused

To explain, the general matter of the sacrificial offerings (*Korbanot*-קרבנות) is the matter of bringing all the powers [of the soul] close (*Kiruv*-קירוב),<sup>1228</sup> to the point of [affecting] the closeness of “the mystery of the sacrifices ascends to the mystery of the Unlimited One (*Ein Sof*).”<sup>1229</sup> However, there is a difference between regular sacrifices (*Korbanot*) and the work of the incense (*Ketoret*).

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<sup>1228</sup> Sefer HaBahir, Section 46

<sup>1229</sup> Zohar II 239a; Zohar III 26b

This is because the sacrifices (*Korbanot*) are called “eating,” as the verse states,<sup>1230</sup> “My offering, My food for My fires etc.” This is why the Jewish people are called],<sup>1231</sup> “My beloved-*Ra’ayati*-רעיתי,” which also means “my shepherd-*Ra’ayati*-רעיתי,” meaning, “my benefactor-*Parnasati*-פרנסתי in [offering] the two daily offerings (*Temidin*) etc.” This is as stated in Midrash,<sup>1232</sup> “The Jewish people provide sustenance (*Parnassah*) to their Father in Heaven.” In contrast, the work of the incense (*Ketoret*) is the matter of scent (*Rei’ach*).

Now, even though due to the matter of inter-inclusion in holiness, the sacrifices (*Korbanot*) also have the matter of scent, as the verse states,<sup>1233</sup> “A pleasing aroma to *HaShem*-יהוה-ה,” nonetheless the primary matter of the sacrifices (*Korbanot*) is the matter of “eating.” It is for this reason that the place where we differentiate between the right and left nostrils of the nose is specifically in regard to the incense (*Ketoret*). This is because it specifically is in the incense (*Ketoret*) that its primary matter is scent (*Rei’ach*).

This is why it specifically is in the power of the incense (*Ketoret*) to transform the side opposite holiness. This is because the sacrifices (*Korbanot*) must specifically be from “that which is permitted in your mouth.” In contrast, in the incense there is also the matter of the “myrrh-*Mor*-מור,” which is the matter of the side opposite holiness. This is as the Alter

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<sup>1230</sup> [Numbers] Pinchas 28:2

<sup>1231</sup> Song of Songs 1:9

<sup>1232</sup> Midrash Shir HaShirim Rabba to Song of Songs ibid.; Zohar III 7b

<sup>1233</sup> Ateret Rosh 36b; Discourse entitled “*Vayarach HaShem et Rei’ach HaNicho’ach*” 5674 and on (*Hemshech* 5672 Vol. 1 p. 436 and on); Zohar III 130b; 289a

Rebbe explains<sup>1234</sup> about [the verse], “six months with oil of myrrh-*Mor*-מור,” and that the name “Mordechai-מרדכי” means “flowing myrrh-*Mira Dachya*-מירא דכיא.” It is not just that the “myrrh-*Mor*-מור” is from the side opposite holiness, but each of the ingredients of the incense (*Ketoret*) is connected to the matter of the side opposite holiness.

This is because in the incense there specifically were eleven ingredients (and if one was missing etc.) In other words, each of the ingredients of the incense (*Ketoret*) is one of the eleven, and eleven is a matter of the side opposite holiness, which is not (like the side of holiness, in which it is) “ten and not eleven.”

Moreover, these eleven ingredients correspond to the chieftains of Esav. This being so, each one of the eleven ingredients is connected to the matter of the side opposite holiness. That is, the matter of the incense (*Ketoret*) is to transform the side opposite holiness into holiness, and the empowerment for this is because the incense (*Ketoret*) is the matter of scent (*Rei'ach*) which reaches even higher than the sacrifices (*Korbanot*).

Now, the superiority of scent (*Rei'ach*) is that it reaches the essential self of the soul. This is why it is by the power of scent, and specifically a potent scent, that an arousal from sleep is caused. This is specifically through the power of scent, rather than through the power of eating. Actually, the opposite is true, that eating induces sleep. This is why it states in Tractate Yoma<sup>1235</sup> that the High Priest had to minimize his eating on the

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<sup>1234</sup> In Torah Ohr, Drushei Purim (92a; 99a)

<sup>1235</sup> 18a

eve before Yom HaKippurim, being that eating induces sleep. In contrast, because it reaches the essential self of the soul, scent awakens one from sleep. This is why the service of the High Priest on Yom HaKippurim, the singular day of the year, was specifically with the incense (*Ketoret*), which is the matter of scent.

This is similar to how it is in man below, that scent has the power to awaken the essential self of the soul. The same was so in the Holy Temple, that the service with scent took place in the Holy of Holies. Even though the high priest (*Kohen Gadol*) would also enter there with the blood of the sacrifices, nonetheless, the primary service in the Holy of Holies was with the incense (*Ketoret*).

The novelty of the work of the incense of Yom HaKippurim is that it takes place in the Holy of Holies, and because of the greatness of the incense (*Ketoret*), therefore “no person shall be in the tent of meeting etc.,” and this is so even throughout the whole year. (In Chassidus, this matter is explained about Yom HaKippurim<sup>1236</sup> - but it likewise is so throughout the whole year<sup>1237</sup> because of the greatness of the incense (*Ketoret*.) This is because the matter of scent reaches the essential self of the soul.

Now, just as physically, it specifically is in the power of scent to rouse one from sleep, the same is so spiritually, that in order to be roused from sleep, this is specifically brought about through scent (*Rei'ach*).

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<sup>1236</sup> Ohr HaTorah, Yom HaKippurim, discourse entitled “*v’Khol Adam*” (p. 1,555 and on).

<sup>1237</sup> Yoma 44a

Now, the matter of sleep was explained in the Purim discourse<sup>1238</sup> on the verse,<sup>1239</sup> “I am asleep, but my heart is awake; the voice of my Beloved knocks etc.” In other words, even when the Ingathering of the souls of Israel (*Knesset Yisroel*) is asleep in exile, nevertheless, since “my heart is awake,” meaning that the singular-*Yechidah* essence of the soul is in a state of wholeness and is awake for each and every Jew, therefore, “the voice of my Beloved knocks; Open to Me.”

That is, in order for there to be [the aspects of] “My sister-*Achotee*-אחותי,” “My beloved-*Ra’ayatee*-רעייתי,” “My dove-*Yonatee*-יונתי,” and “My pure one-*Tamatee*-תמתי,” (and in the above-mentioned discourse it explained this verse, “I am asleep etc.,” and the explanation of the continuing verse, “I have taken off my robe etc.,” follows after [the verse], “The voice of my Beloved knocks”) that through this the Ingathering of the souls of Israel (*Knesset Yisroel*) responds, “I have taken off my robe, how can I don it?”

In their writings on Song of Songs, the Rebbe Maharash and the Tzemach Tzedek bring (on the verse,<sup>1240</sup> “My Beloved sent His hand etc.”) that it states in Midrash Shir HaShirim Rabbah on the verse, “I have taken off my robe etc.,” that “this refers to the Priestly garments and Royal garments that were removed from them during exile.” However, at first glance, the connection to the Priestly garments etc., is not understood in relation to [what is being explained] here.

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<sup>1238</sup> In the [prior] discourse [of this year, 5728] entitled “*Balayla HaHoo*” [Discourse 18] Ch. 2 and on (Sefer HaMaamarim 5728 p. 132 and on).

<sup>1239</sup> Song of Songs 5:2

<sup>1240</sup> [Song of Songs *ibid.* 5:]4



They explain that since “I am asleep – in exile” and “the voice of my Beloved knocks” to awaken from sleep, this being so, the response to this is “I have taken off my robe,” meaning that she lacks the Priestly garments etc. Therefore, it is not possible for there to be the service of the sacrificial offerings (*Korbanot*) which is called “a pleasing aroma to *HaShem*-יהוה.”

This is especially so in regard to the work of the incense (*Ketoret*) which is the matter of scent (*Rei'ach*), and it is scent that awakens from sleep. However, since “I have taken off my Priestly garments,” and there is no scent of the sacrifices or of the incense, this being so, “how can I don it” to awaken the aspects of “My sister-*Achotee*-אהותי” and “My beloved-*Ra'ayati*-רעייתי” etc.

About this the Holy Spirit (*Ru'ach HaKodesh*) responds in the name of the Holy One, blessed is He, “I have washed My feet, how can I soil them?” To explain, the Holy Temple is called<sup>1241</sup> “the footstool” of the Holy One, blessed is He, and the Holy Temple is the place where His Indwelling Presence (*Shechinah*) rests, and [yet] it states,<sup>1242</sup> “Behold, the heavens and the highest heavens cannot contain You; surely not this house,” this being a sustained question. Thus, after having “washed My feet,” in that “I have washed Myself of manifesting in the Holy Temple,” therefore, “how can I etc.”<sup>1243</sup>

Now, even though during the time of the exile there also is the matter of the sacrifices (*Korbanot*) in the prayers that

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<sup>1241</sup> Chronicles I 28:2

<sup>1242</sup> Kings I 8:27

<sup>1243</sup> [See the discourse entitled “*BaLaylah HaHoo* – That night, the king’s sleep was disturbed” 5720, Discourse 13, Ch. 8.]

were established corresponding to the sacrifices,<sup>1244</sup> and similarly, there also is presently the matter of the incense (*Ketoret*), this being the matter of the afternoon Minchah prayer, which is called “the Minchah-offering of the incense (*Ketoret*),” and as explained in the discourses that elaborate on the superiority of the Minchah prayer over the other prayers, and even Eliyahu was only answered in the Minchah prayer<sup>1245</sup> as stated in the Haftorah of this week’s Torah portion,<sup>1246</sup> nonetheless, the drawing down brought about through prayer is only in the innerness (*Pnimiyut*) of the worlds, and as known, the drawing down must also be in the externality (*Chitzoniyut*) of the worlds, as explained about the matter of Torah study, that they must specifically be “expressed in the mouth,”<sup>1247</sup> as explained at length by the Alter Rebbe in Tanya.<sup>1248</sup>

The same is so of the *mitzvot*, that there specifically must be the actual deed of the *mitzvot*. This is to such an extent that the general matter of Torah and *mitzvot* is specifically below in this world, in which “you descended to Egypt.”<sup>1249</sup> In contrast, when it comes to the sacrifices (*Korbanot*) the revelation is drawn down even in the externality (*Chitzoniyut*) of the worlds, whereas through the prayers that were established in place of the sacrifices, the drawing down is only in the innerness (*Pnimiyut*) of the worlds, and since it is through the *mitzvot* that the drawing down is in the externality (*Chitzoniyut*)

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<sup>1244</sup> Brachot 26b

<sup>1245</sup> Brachot 6b

<sup>1246</sup> Kings I 18:36

<sup>1247</sup> Eruvin 54a

<sup>1248</sup> Ch. 37

<sup>1249</sup> Shabbat 88b

of the worlds, it is about this that the Ingathering of the souls of Israel (*Knesset Yisroel*) states, “I have taken off my robe etc.”

About this the verse continues, “My Beloved sent His hand through the hole.” In other words, even though the Holy Spirit (*Ru'ach HaKodesh*) responds in the name of the Holy One, blessed is He, “I have washed My feet, how can I etc.,” nevertheless, because of the matter of “My Beloved sent His hand through the hole,” in which the word “My Beloved-*Dodi*-דודי” refers to the essential love of the Holy One, blessed is He, for the souls of the Jewish people (as the Alter Rebbe explains in the discourse on the verse, “I arose to let My Beloved in,” and as explained in the Sichah talk of the Rebbe Rashab, whose soul is in Eden).<sup>1250</sup>

It is due to the essential love that “My Beloved sent His hand through the hole.” The word “hole-*Chor*-חור” is of the same root as “white-*Chur*-חור, fine cotton,” and is also of the same root as “engraved-*Charut*-חרות.” Through this there is caused to be the [matter of] “Open to Me,” and after the “Open to Me,” the four levels of “My sister-*Achotee*-אחותי,” “My beloved-*Ra'ayatee*-רעייתי,” “My dove-*Yonatee*-יונתי,” and “My pure one-*Tamatee*-תמתי,” which are both the four levels in serving *HaShem*-יהו"ה, blessed is He, with love, in that “there is no labor like the labor of love,”<sup>1251</sup> as well as in the service of Him through the fulfillment of the *mitzvot*.

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<sup>1250</sup> Sefer HaSichot, Torat Shalom of Simchat Torah 5666 – transcribed by his honorable holiness, my father-in-law the Rebbe (p. 59 and on).

<sup>1251</sup> See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c

This is because these four levels correspond to the four letters of the Name *HaShem*-יהו"ה,<sup>1252</sup> through which "the Jews had light, and joy, and gladness, and honor."<sup>1253</sup> It can be suggested that the four matters of "light, and joy etc.," correspond to the four letters of the Name *HaShem*-יהו"ה.

That is, "'light-*Orah*-אורה' refers to Torah,<sup>1254</sup> as the verse states,<sup>1255</sup> "A *mitzvah* is a flame and Torah is light," this being the matter of the *Sefirah* of Wisdom-*Chochmah*.

"'Joy-*Simchah*-שמחה' refers to the festivals of joy (*Mo'adim L'Simchah*),"<sup>1256</sup> which is the matter of the *Sefirah* of Understanding-*Binah*.

"'Gladness-*Sasson*-ששון' refers to the circumcision (*Milah*),"<sup>1257</sup> which is the matter of the *Sefirah* of Foundation-*Yesod*, and is the primary aspect of *Zeir Anpin*.

"'Honor-*Yikar*-יקר' refers to Tefillin,"<sup>1258</sup> which are the aspect of Kingship-*Malchut*, as explained at the end of Shaarei *Orah*,<sup>1259</sup> and as she is in her root in the Essential Self of the Unlimited One, blessed is He. This is also the meaning of the statement in *Zohar Chadash*,<sup>1260</sup> that the Tefillin are the likeness of the signet of the Supernal King, the "likeness" and "signet" being the matter of the *Sefirah* of Kingship-*Malchut*.

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<sup>1252</sup> As explained in *Likkutei Torah*, *Shir HaShirim* (34a and on) and in the discourse of the Rebbe Maharash of the year 5628 (p. 82 and on).

<sup>1253</sup> Esther 8:16

<sup>1254</sup> Megillah 16b

<sup>1255</sup> Proverbs 6:23

<sup>1256</sup> Megillah 16b *ibid*.

<sup>1257</sup> Megillah 16b *ibid*.

<sup>1258</sup> Megillah 16b *ibid*.

<sup>1259</sup> 48b and on.

<sup>1260</sup> *Shir HaShirim* 79b

In other words, it is through the [aspect of] “Open to Me” that there is a drawing down of the four letters of the Name *HaShem*-יהו"ה in the service of Him as well as the matter of “light, and joy etc.”

This is also why the verse states, “the **Jews-Yehudim-יהודים** had light etc.” This is as stated in Talmud,<sup>1261</sup> “Whosoever repudiates idolatry is called a ‘Jew-Yehudi-יהודי.’” In other words, there first is the matter of self-sacrifice (*Mesirat Nefesh*), with which they stood steadfastly in the days of Purim, and this is the matter of “Open to Me,” “like the opening of the tip of a needle,” this being the matter of self-sacrifice (*Mesirat Nefesh*). Then afterwards there are the four levels of “light and joy and gladness and honor.”

This is also the meaning of the verse,<sup>1262</sup> “There was a Jewish (*Yehudi*-יהודי) man in Shushan the capital, whose name was Mordechai.” [About Mordechai it states],<sup>1263</sup> “Where is Mordechai-מרדכי hinted in the Torah? As it is written,<sup>1264</sup> ‘flowing myrrh-*Mor Dror*-מר דרור,’ which Targum translates as ‘*Mira Dachya*-מירא דכיא.’”

As explained in Torah Ohr,<sup>1265</sup> the designation “Jew-Yehudi-יהודי” refers to the matter of self-sacrifice (*Mesirat Nefesh*), as explained before. This is because the word “Jew-Yehudi-יהודי” is of the same root as “submission-*Hoda'ah*-הודאה,” which transcends reason and intellect, and this is what caused the matter of self-sacrifice (*Mesirat Nefesh*) in them all,

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<sup>1261</sup> Megillah 13a

<sup>1262</sup> Esther 2:5

<sup>1263</sup> Chullin 139b

<sup>1264</sup> Exodus 30:23

<sup>1265</sup> Megillat Esther 90d

in that they all are specifically called “Jews-*Yehudim*-יהודים,” and as in the teaching of our sages, of blessed memory, this is the opposite of their previous state and standing when they prostrated to the statue, as related in Talmud.<sup>1266</sup> From this self-sacrifice (*Mesirat Nefesh*) there subsequently is a drawing down in the four letters of the Name *HaShem*-יהוה, [and] “light, and joy, and gladness etc.,” until there is “light, and joy, and gladness, and honor” below ten handsbreadths, as in the simple literal meaning of the verse.

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<sup>1266</sup> Megillah 12a; Tosefot [entitled] “*Shelo*-שלא” in Avodah Zarah 3a

## Discourse 20

“*BaYom HaSheini... -  
On the second day...*”

Delivered on Shabbat Parshat Vayakhel-Pekudei,  
Parshat Parah, Shabbat Mevarchim Nissan, 5728  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1267</sup> “On the second day, Netanel ben Tzu’ar, the prince of Yissachar offered. He brought his offering etc.” Now, it states in Midrash,<sup>1268</sup> “Why [about him is] the word, ‘He brought-*Heekreev*-הֵקָרַב’ added, and why is it missing the *Yod*-י? Rather, it corresponded to the Red Heifer (*Parah Adumah*) that they prepared on that day. This is why [the word] ‘He brought-*Keekreev*-הֵקָרַב’ is added missing the letter *Yod*-י, thus establishing the word with four letters, corresponding to the four matters that the [Red] Heifer required: It had to be red, complete, unblemished, and without ever having borne a yoke, as the verse states,<sup>1269</sup> ‘They shall take to you a completely red cow etc.’”

It also states in Midrash,<sup>1270</sup> “‘red’ refers to Bablyonia; ‘complete’ refers to Media; ‘unblemished’ refers to Greece; ‘upon which a yoke has not come’ refers to the fourth

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<sup>1267</sup> Numbers 7:18-19

<sup>1268</sup> Midrash Bamidbar Rabba 13:15-16

<sup>1269</sup> Numbers 19:2

<sup>1270</sup> Pesikta Rabbati, Ch. 14; Yalkut Shimoni, Chukat, Remez 759

kingdom.” In other words, the four things that were necessary in the [Red] Heifer correspond to the four kingdoms that are the four exiles in which the Jewish people were exiled.

We must thus understand<sup>1271</sup> what the relationship is between the Red Heifer (*Parah Adumah*) and the four exiles. We also must understand the relationship between the Red Heifer (*Parah Adumah*) and Netanel ben Tzu’ar, the prince of Yissachar.

## 2.

This may be understood by prefacing with the general matter of the Red Heifer (*Parah Adumah*), that although the Merciful One called it a sin offering,<sup>1272</sup> it nevertheless was unlike the sin offering offered in the interior [of the Holy Temple] upon the altar, but was done outside [the camp].<sup>1273</sup> Yet, even so, it is written [about it],<sup>1274</sup> “He shall sprinkle some of its blood toward the front of the Tent of Meeting etc.”

In other words, at the time [that it was being prepared] (this being one of the primary services) the priest (*Kohen*) would direct his attention and see the opening of the Sanctuary.<sup>1275</sup> Now, at first glance, these two matters, (that it was prepared outside [the camp], but that nevertheless, the

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<sup>1271</sup> Also see the discourse entitled “*BaYom HaSheini*” 5627 (Sefer HaMaamarim 5627 p. 205).

<sup>1272</sup> Talmud Bavli, Avodah Zarah 23b

<sup>1273</sup> Numbers 19:3

<sup>1274</sup> Numbers 19:4

<sup>1275</sup> Sifri and Rashi to Numbers 19:4



priest (*Kohen*) would “sprinkle some of its blood toward the front of the Tent of Meeting”), are two opposites.

The explanation is that the Red Heifer (*Parah Adumah*) relates to the side opposite holiness, both because of its redness, as well as because of the Heifer itself. To explain, redness indicates the side opposite holiness. This is as stated about Esav,<sup>1276</sup> “pour for me please from this red red stuff.” This is also as stated in Talmud,<sup>1277</sup> Rav Adda bar Ahava saw a non-Jewish woman wearing a *karbalta* (a red cloak) in the marketplace, and because he thought she was Jewish, he stood up and ripped it of her etc.” This is because the Jewish people do not have relation to redness, which indicates the side opposite holiness.

Likewise, the general matter of the Heifer relates to the left line. This is as stated in Zohar,<sup>1278</sup> “The Heifer receives from the left. And who is the left? This is as stated,<sup>1279</sup> ‘The face of the ox to the left.’” That is, even though the face of the ox is one of the four faces of the Supernal Chariot (*Merkavah*), nevertheless, since it is in the left line, indicating weakness (like the left hand, which is the weak hand,<sup>1280</sup> in that its strength is weaker than the right hand) it is thus in a state of diminishment and constriction, such that there could be a derivation from there of vitality by the external forces. For, as known,<sup>1281</sup> the external forces specifically derive vitality from the left line.

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<sup>1276</sup> Genesis 25:30

<sup>1277</sup> Talmud Bavli, Brachot 20a

<sup>1278</sup> Zohar III 180b; See Likkutei Torah, Chukat 56c

<sup>1279</sup> Ezekiel 1:10

<sup>1280</sup> See Talmud Bavli, Menachot 37a

<sup>1281</sup> See Likkutei Torah *ibid.*, and elsewhere.

Now, all the above is in regard to the Face of the Ox, and it thus is certainly so of the Heifer, being that she only receives from the Face of the Ox,<sup>1282</sup> it thus is certainly related to the left line. From this it is understood that the general matter of the Red Heifer (*Parah Adumah*) is the refinement of the side opposite holiness.

This is also why when it comes to the fitness of the Heifer (which must be “complete,” meaning complete in redness) the matter of the hairs (*Sa’arot*) is also relevant,<sup>1283</sup> since the external forces derive vitality from the aspect of the hairs (*Sa’arot*), as in the teaching,<sup>1284</sup> “They cling to the hairs and nails.”

This is because the drawing down of the vitality in the hairs (*Sa’arot*) is through the separation of the bone of the skull (*Galgalta*), which is a very great constriction (*Tzimtzum*), similar to the first constriction (*Tzimtzum*). Now, since the matter of offering the Red Heifer (*Parah Adumah*) is to nullify the derivation of vitality by the external forces, the fitness of the Heifer must specifically be recognizable in its hairs (*Sa’arot*).

This is also why the Red Heifer was prepared outside [the camp], being that it relates to the side opposite holiness which is outside the border of holiness. Nevertheless, the sprinkling of the blood must specifically be towards the opening of the Tent of Meeting, being that the matter of the Red Heifer (*Parah Adumah*) is to refine the outside (the side opposite holiness) and transform it to holiness.

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<sup>1282</sup> Also see Ohr HaTorah, Chukat p. 780.

<sup>1283</sup> See Mishnah Parah 2:5; Ohr HaTorah ibid. p. 795

<sup>1284</sup> See Zohar III 60b; Zohar II 208b

### 3.

The explanation of the matter of the Red Heifer as it is in our service of *HaShem*-יהו"ה, blessed is He, is the matter of repentance (*Teshuvah*). To explain,<sup>1285</sup> the Red Heifer purifies the impurity contracted from contact with the dead, and in spirituality, death is the matter of departure from the ways of Torah and *mitzvot*. About this our sages, of blessed memory, stated,<sup>1286</sup> “The wicked are called ‘dead’ even during their lifetimes.”

This does not just refer to actual sin and transgression, Heaven forbid, but also refers to pursuing physical lusts, even permissible lusts, through which one is caused to fall from his level, and “one who falls from his level is considered dead.”<sup>1287</sup>

This is similar to how it is physically, that a person who loses his wealth is considered dead.<sup>1288</sup> In other words, in and of themselves, the Jewish people are in a state of wealth, in that every Jew is a prince.<sup>1289</sup> For, since they have the wealth of Torah and *mitzvot*, as a result they also are caused to have physical wealth according to its simple meaning (he has the whole world). However, when he is drawn after lusts and pursues them etc., he falls from his level, falls from his wealth and is considered as dead.

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<sup>1285</sup> See Ohr HaTorah *ibid.* p. 781; Sefer HaMaamarim 5627 *ibid.* (p. 213).

<sup>1286</sup> Talmud Bavli, Brachot 18b

<sup>1287</sup> See Zohar III 135b; Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 2; Likkutei Torah, Chukat 56d and on.

<sup>1288</sup> Talmud Bavli, Nedarim 64b, cited in Rashi to Exodus 4:19

<sup>1289</sup> Talmud Bavli, Shabbat 67a

However, because of this there the matter of the Red Heifer, which purifies the impurity contracted from the dead, this being the matter of repentance (*Teshuvah*). This is as also explained in Iggeret HaKodesh,<sup>1290</sup> that through the Red Heifer (*Parah Adumah*) the refinement of even that which fell far far lower than the shiny husk (*Nogah*) is caused, this being the matter of deliberate sins, which are from the three completely impure husks (*Shalosh Kelipot HaTmei'ot*) that are lower than the shiny husk (*Nogah*). In contrast, this is not so of the sacrifices (*Korbanot*), in that they only affect atonement for inadvertent sins brought about by the dominance of the animalistic soul, which is [derived] from the shiny husk (*Nogah*).

Now, our sages, of blessed memory, stated,<sup>1291</sup> repentance must be “in the same time and the same place.” That is, even though the primary matter of repentance (*Teshuvah*) is remorse over the past etc., and making the heartfelt and wholehearted decision not to return to the foolishness etc., (as explained at length in Iggeret HaTeshuvah),<sup>1292</sup> meaning that this is a matter that is in the heart, nonetheless, one’s repentance is actually complete when the same matter comes up [again] in the same time and same place, and yet he resists and withstands the test etc.

From this it is understood that the same is so of the matter of repentance (*Teshuvah*) brought about through the Red Heifer (*Parah Adumah*), that it must be “in the same place etc.”

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<sup>1290</sup> Tanya, Iggeret HaKodesh, Epistle 28

<sup>1291</sup> Talmud Bavli, Yoma 86b

<sup>1292</sup> Tanya, Iggeret HaTeshuvah, Ch. 1

To preface, as known, the general matter of sacrifices (including the Red Heifer, which the Holy One, blessed is He called a sin offering) is also present in our service of *HaShem*-יהו"ה, blessed is He. This is as stated by Ramban,<sup>1293</sup> that at the time of offering the sacrifice, the one offering it must think [to himself] that he sinned against his God with his body and soul, and that it would fitting that his own blood be spilled and his body burned, but for the kindness of the Creator, blessed is He, who takes an exchange etc., the blood [of the sacrifice] instead of his blood, the soul [of the sacrifice] instead of his soul etc.

Similarly, the Alter Rebbe explains in Likkutei Torah<sup>1294</sup> on the verse,<sup>1295</sup> “When a man brings an offering from you to *HaShem*-יהו"ה” that, at first glance, the verse should have said the word “from you-*Mikem*-מכם” before the word “brings an offering-*Ki Yakriv*-כי יקריב,” meaning, “When a man from you brings an offering.” However, the explanation is that the sacrifice must be “from you-*Mikem*-מכם,” (meaning from the person himself), literally. This is as the verse continues, “from the animal, from the cattle or from the flock you shall bring your offering.”

The words, “From the animal” refer to the animalistic soul, and “from the cattle or from the flock” refers to two levels in the animalistic soul. This is because the sacrifice is specifically to atone for the sin done by the animalistic soul, which is not so of the Godly soul, in that it remains in a state of

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<sup>1293</sup> [Ramban] to Leviticus 1:9

<sup>1294</sup> Likkutei Torah, Vayikra 2b and on

<sup>1295</sup> Leviticus 1:2

faithfulness to Him, blessed is He, even at the time of sinning.<sup>1296</sup>

From this it is understood that all the particulars of the Red Heifer (*Parah Adumah*) are present in our service of *HaShem*-יהו"ה, blessed is He. Thus, since the matter of the Red Heifer (*Parah Adumah*) is the service of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), which “must be at the same time and the same place,” therefore this is hinted in the Red Heifer itself (which receives from the left line) in the redness of it, in the matter of the hairs (*Sa'arot*), and in its being prepared outside [the camp]. This is because all these matters are connected with the side opposite holiness (as mentioned above), this being the [matter of] “the same time and the same place” that must be present in the service of *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) in order to transform it to holiness.<sup>1297</sup>

#### 4.

Based on this, we can also understand the relationship between the Red Heifer (*Parah Adumah*) and the exile. (For, as mentioned above, the four requirements for the Heifer correspond to the four kingdoms, which are the four exiles in which the Jewish people were exiled.) To explain, our sages, of blessed memory, stated,<sup>1298</sup> “The Holy One, blessed is He, said to Avraham, ‘Through which of these do you want your

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<sup>1296</sup> Tanya, Likkutei Amarim, end of Ch. 24

<sup>1297</sup> Also see Ohr HaTorah ibid. p. 783.

<sup>1298</sup> Midrash Bereishit Rabba 44:21

descendants to be punished, through purgatory (*Gehinom*) or through the kingdoms? Avraham chose the kingdoms.” From this it is understood that just as the matter of purgatory (*Gehinom*) atones for sin, so does the matter of servitude to the nations atone for sin.

Now, since through the Red Heifer (*Parah Adumah*), the matter of atonement is brought about (as explained before), therefore, the four things that were necessary to the Heifer, (that it must be red, complete, unblemished, and without having borne a yoke), correspond to the four kingdoms that are the four exiles, the cause of which is the matter of sin. This is because the matter of repentance (*Teshuvah*) must be “at the same time and the same place” (as explained before about why it is done outside the camp).

Now, since the Red Heifer atones, it thereby causes the departure from the exile, both the exile of the Godly soul because of the “alien god within you”<sup>1299</sup> (this being the cause of the sin), as well exile in its simple literal sense, (which is caused by sin).

## 5.

This then, is why the Torah portion of the Heifer (*Parshat Parah*) is read before the Torah portion of “This month [shall be for you]” (*Parshat HaChodesh*).<sup>1300</sup> That is, at first glance, since the Tabernacle (*Mishkan*) was erected on the

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<sup>1299</sup> See Talmud Bavli, Shabbat 105b

<sup>1300</sup> Also see Likkutei Torah, Chukat 61b; Ohr HaTorah ibid. p. 777 and on.

1<sup>st</sup> of Nissan, and on the 2<sup>nd</sup> of Nissan the Heifer was burned,<sup>1301</sup> we should read the Torah portion of the Heifer (*Parshat Parah*) after the Torah portion of “This month [shall be for you]” (*Parshat HaChodesh*).

Although it is explained in Talmud Yerushalmi<sup>1302</sup> that the Torah portion of the Heifer (*Parshat Parah*) is read first, being that it discusses the purification of the Jewish people, meaning that it is necessary to warn the Jewish people to purify themselves, so that they will offer the Passover (*Pesach*) offering in purity,<sup>1303</sup> nonetheless, this likewise is so before all the pilgrimage festivals, in that a person is obligated to purify himself due to the sacrifices that he will be obliged to bring on the holidays.<sup>1304</sup>

However, the explanation is that the purification of the Heifer is the matter of purity from sin, which comes about through repentance (*Teshuvah*). This is as stated (in the Haftorah of the Torah portion of the Heifer (*Parshat Parah*)),<sup>1305</sup> “Then I will sprinkle pure water upon you, that you may become cleansed; I will cleanse you from all your contamination and all your idols.”

This matter is preparatory to the redemption, this being the matter of the Torah portion of “This month [shall be for you]” (*Parshat HaChodesh*) in which the exodus from Egypt is discussed, which was a complete redemption, in which they

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<sup>1301</sup> Talmud Yerushalmi, Megillah 3:5; Rashi to Numbers 7:1; Rashi to Talmud Bavli, Megillah 29a, section beginning “*BaRevi'it*-ברביעית-”

<sup>1302</sup> Megillah *ibid*.

<sup>1303</sup> Rashi to Megillah *ibid.*, section beginning “*Parah Adumah*-פרה אדומה-”

<sup>1304</sup> See Talmud Bavli, Rosh HaShanah 16b

<sup>1305</sup> Ezekiel 36:25



went out “with great wealth,”<sup>1306</sup> and “with an upraised arm,”<sup>1307</sup> and in a way that caused “him to drive them from his land.”<sup>1308</sup> It is in a manner such as this that the coming redemption will take place, as the verse states,<sup>1309</sup> “As in the days when you went out of the land of Egypt, I will show them wonders.”

The explanation is that there is a way of redemption such as took place in the days of Purim, in which [even after the redemption] “we still were servants of Achashverosh.”<sup>1310</sup> In other words, even though the redemption of Purim was also miraculous, which is why we recite, “[We give thanks] for the miracles – *Al HaNissim*” on Purim, nevertheless, it was not a revealed miracle.

This is to such an extent that it was possible to think that the salvation came about naturally, by [the fact that] “we have a sister in the King’s house etc.”<sup>1311</sup> This is as also stated in Talmud,<sup>1312</sup> “Where in Torah is Esther alluded to? [In the verse], ‘Hide, I shall hide-*Aster Asteer*-אסתר אסתיר My face from them on that day.’” That is, the aspect of “My face-*Panai*-פני” was in a state of concealment. This is why throughout the entire Megillah the Name *HaShem*-יהו"ה is not revealed except by way of hint, through the first letters of words (*Roshei Teivot*)

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<sup>1306</sup> Genesis 15:14

<sup>1307</sup> Exodus 14:8

<sup>1308</sup> Exodus 6:1

<sup>1309</sup> Micah 7:15

<sup>1310</sup> Talmud Bavli, Megillah 14a

<sup>1311</sup> Talmud Bavli, Megillah 15b

<sup>1312</sup> Talmud Bavli, Chullin 139b

or the final letters of words (*Sofei Teivot*), as stated in books of Kabbalah.<sup>1313</sup>

In other words, the redemption of Purim was in a way of concealment, only that within the concealment itself there was a drawing down of the aspect of “My face-*Panai*-פניי,” through which there was the salvation etc. However, even after all this, “we still were servants of Achashverosh.” In this there is instruction to each and every Jew, that even when we are in a state of exile and concealment, we can reach the aspect of “My face-*Panai*-פניי” etc.

However, the redemption brought about through the purification of the Red Heifer (*Parah Adumah*), is a complete redemption. In other words, since the purification of the Red Heifer (*Parah Adumah*) is the matter of complete and perfect repentance (*Teshuvah*), similar to immersion in the ritual bath (*Mikvah*),<sup>1314</sup> in that one must immerse the entirety of his body in the ritual bath (*Mikvah*) in a complete way, including his hair,<sup>1315</sup> and if there was a single hair that remained outside the water, it is considered as though he did not immersed at all, therefore, through this there also is caused to be complete redemption. In other words, the redemption is for all Jews.

This is as in the words of his honorable holiness, my father-in-law, the Rebbe,<sup>1316</sup> that the coming redemption will be such that not even a single Jew will remain in exile. The same applies to each and every Jew as an individual, that the

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<sup>1313</sup> Pri Etz Chayim, Shaar HaPurim, Ch. 6; Mishnat Chassidim, Mesechet Adar, Ch. 7.

<sup>1314</sup> Also see Mishneh Torah, end of Hilchot Mikva'ot

<sup>1315</sup> Mishneh Torah ibid. 1:2, 1:7

<sup>1316</sup> See Likkutei Sichot, Vol. 11 p. 1 and on.

redemption is in all his particulars, even including the aspect of the hairs (*Sa'arot*). This is why we read the Torah portion of the Heifer (*Parshat Parah*) before to the Torah portion of “This month [shall be for you]” (*Parshat HaChodesh*) since it is through complete repentance (*Teshuvah*) that we come to the complete redemption (*Geulah*).

## 6.

Now, since the Red Heifer (*Parah Adumah*) is the matter of repentance (*Teshuvah*) for the general whole of Torah and *mitzvot*, therefore, also hinted in it is the general whole of the matter of serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*.

The explanation is that the verse states,<sup>1317</sup> “They shall take for the contaminated person some of the ashes of the burning of the purification [animal] and put upon it spring water in a vessel.” Now, at first glance, these two matters of fire (the burning of the Heifer) and water, are opposites of each other.

However, the explanation is that there is a hint in this to the two motions of fire and water that are present in the totality of Torah and *mitzvot*. That is, fire indicates the matter of fear (*Yirah*), which is the root of all 365-ה"ש negative prohibitive *mitzvot*.<sup>1318</sup> This is because it out of fear that a person flees from evil, just as he flees from fire. In contrast, water indicates

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<sup>1317</sup> Numbers 19:17

<sup>1318</sup> Tanya, Likkutei Amarim, Ch. 4

the matter of love (*Ahavah*), as it states,<sup>1319</sup> “Remember the forefather who was drawn after You like water,” this being the root for all 248-ה"מ positive action *mitzvot*.<sup>1320</sup>

The same is likewise so of serving *HaShem*-יהו"ה, blessed is He, in prayer, which is preparatory to fulfilling Torah and *mitzvot*, that there are two motions in it, “running” (*Ratzo*) (fire) and “returning” (*Shov*) (water). For, as known,<sup>1321</sup> the *Shema* recital is the matter of “running” (*Ratzo*), and the *Amidah* prayer is the matter of “returning” (*Shov*).

There likewise are these two motions in Torah as well. This is as our sages, of blessed memory, stated,<sup>1322</sup> “These sages prohibit, and these sages permit etc.,” stemming from leaning to the line of Kindness-*Chessed* or leaning to the line of Might-*Gevurah*. From this there is likewise a drawing down of these two motions into the world at large, that there are matters in the world to which a person must have a motion of Kindness-*Chessed* and closeness, in that they are matters by which we fulfill the *mitzvot* and there likewise are matters that are done for the sake of upholding the *mitzvot*, in a way of “know Him in all your ways.”<sup>1323</sup> Then there are matters in the world of which a person’s relation to them must be with a motion of Might-*Gevurah*, to distance himself from them, these being all matters that are not for the sake of Heaven etc.

Thus, in the work of the Heifer (*Parah*) there likewise are the two matters of fire (the burning of the Heifer) and water,

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<sup>1319</sup> In the prayer for rain (*Tefilat Geshem*)

<sup>1320</sup> Tanya, Likkutei Amarim, Ch. 4 *ibid*.

<sup>1321</sup> See Torah Ohr, Bereishit 8a

<sup>1322</sup> Talmud Bavli, Eruvin 13b

<sup>1323</sup> Proverbs 3:6

these being the matters of “running” (*Ratzo*) and “returning” (*Shov*). About this the verse states, “and put upon it spring water in a vessel.” That is, after burning the Heifer to ash, this being the matter of the “running” (*Ratzo*), there must be the matter of “returning” (*Shov*), this being the matter of drawing down the “spring waters” which affect purification with even the smallest measure, and there is no difference as to whether it is flowing or in a body.<sup>1324</sup> Additionally, this is in way that the spring waters are placed in a vessel, referring to the drawing down into vessels (*Keilim*) in a settled way (*Hityashvut*).

With the above in mind, we can understand the relationship between the Red Heifer (*Parah Adumah*) and the verse, “On the second day, Netanel ben Tzu’ar the prince of Yissachar offered. He brought his offering etc.,” corresponding to the Red Heifer (*Parah Adumah*) that was done on that day, which is why the word “He brought-*Hekreev*-הִקְרִיב” is added missing the letter *Yod*-י, thus establishing the word with four letters, corresponding to the four matters necessary to the Heifer.

This is because<sup>1325</sup> about the sons of Yissachar the verse states<sup>1326</sup> that they “were men of understanding for the times,” “the likes of whom did not exist even in the days of Moshe,”<sup>1327</sup> and they drew the aspect of Understanding-*Binah* into the times, these being the twenty-eight times, fourteen for good and fourteen for the opposite thereof,<sup>1328</sup> which are the two lines of

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<sup>1324</sup> See Shulchan Aruch, Yoreh De’ah 201:2

<sup>1325</sup> Also see Sefer HaMaamarim 5627 *ibid.* (p. 213).

<sup>1326</sup> Chronicles I 12:33

<sup>1327</sup> Talmud Bavli, Nedarim 20b; Eruvin 100b

<sup>1328</sup> See Ecclesiastes 3:2 and on; Also see Sefer HaMaamarim *ibid.*

Kindness-*Chessed* and Might-*Gevurah*, and are the two motions of “running” (*Ratzo*) and “returning” (*Shov*), fire and water, similar to the two matters of fire and water in the work of the Heifer (*Parah*).<sup>1329</sup>

Now, it is through the general service of *HaShem*-יהוה, blessed is He, in the work of the Heifer (*Parah*) (this being the matter of repentance (*Teshuvah*) and the general service of Him in Torah and *mitzvot*) that we merit the true and complete redemption. For, as explained above, the Torah portion of the Heifer (*Parshat Parah*) is the preparation for the Torah portion of “This month shall be for you” (*Parshat HaChodesh*) in which the redemption from Egypt is discussed, and in the month of Nissan they were redeemed, and in the month of Nissan they are destined to be redeemed,<sup>1330</sup> and,<sup>1331</sup> “As in the days when you went out of the land of Egypt, I will show them wonders,” through our righteous Moshiach, may he come and redeem us speedily and in the most literal sense!

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<sup>1329</sup> There is a small portion of the discourse missing here.

<sup>1330</sup> Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:11

<sup>1331</sup> Micah 7:15

## Discourse 21

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

Delivered on Shabbat Parshat Vayikra,  
Parshat HaChodesh, Rosh Chodesh Nissan, 5728  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1332</sup> “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.” In the discourses of the Tzemach Tzedek<sup>1333</sup> and the Rebbe Maharash,<sup>1334</sup> they bring the statement in Midrash Rabbah<sup>1335</sup> on the verse, “When the Holy One, blessed is He, chose His world, he set in it the beginnings of months and years. When He chose Yaakov and his descendants, He set the beginnings of the months of redemption.”

The explanation<sup>1336</sup> is that the two matters in the verse, “months-*Chadashim* - חֳדָשִׁים,” and “the months of the year-*Chodshei HaShanah* - חֳדָשֵׁי הַשָּׁנָה,” correspond to the two matters

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<sup>1332</sup> Exodus 12:2 – beginning of Parshat HaChodesh

<sup>1333</sup> Ohr HaTorah, Bo p. 264; Vol. 8 p. 2,920

<sup>1334</sup> Sefer HaMaamarim 5634 p. 160 and on

<sup>1335</sup> Midrash Shemot Rabba 15:11

<sup>1336</sup> See the beginning of the discourse by this title of the year 5700 (Sefer HaMaamarim 5700 p. 19).

of “When the Holy One, blessed is He, chose His world,” and “When He chose Yaakov and his descendants.”

In other words, the matter of “the months of **the year-Chodshei HaShanah**-הַשָּׁנָה הַחֲדָשִׁי,” is connected to the Holy One, blessed is He, “choosing His world,” which refers to everything the world, even the luminaries in the heavens, “the great luminary” (the sun) and “the small luminary” (the moon),<sup>1337</sup> since it is by the path of their travel, that the establishment of the new months and years depends. This is as stated,<sup>1338</sup> “Let there be luminaries... and they shall serve as signs, and for festivals, and for days and years.” On the other hand, the matter of “**months-Chodashim**-חֲדָשִׁים” is connected to Him “choosing Yaakov and his descendants,” in that the existence of the Jewish people transcends the world.

This then, is the general difference between the month of Tishrei and the month of Nissan.<sup>1339</sup> That is, Tishrei is the beginning of the natural conduct, whereas Nissan is the beginning of the miraculous conduct that transcends the natural order.

[About this], it is known what it states in Akeidah,<sup>1340</sup> that there are two ways by which to know the greatness of the Creator; from the continuous conduct by way of the natural order, and from miraculous conduct such as the exodus from Egypt and the splitting of the sea, which is the matter of

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<sup>1337</sup> Genesis 1:16

<sup>1338</sup> Genesis 1:14

<sup>1339</sup> Also see Ohr HaTorah, Bereishit 18b and on; Beginning of the discourse entitled “*HaChodesh*” 5654; 5666; 5678 (of Parshat HaChodesh), and elsewhere.

<sup>1340</sup> Parshat Bo to Exodus 12:2 (Shaar 38), cited and explained in the discourses cited in the preceding note.



overriding and nullifying the systems of the natural order, by which the greatness of the Creator is recognized to an even greater degree than through the natural order.

This likewise is the difference between Tishrei and Nissan. This is because the Tishrei is the matter of the conduct of the world according to the natural order, this being the way that the Holy One, blessed is He, conducts His world. The matter of Nissan, on the other hand, is the miraculous conduct that transcends the natural order, this being the way that the Holy One, blessed is He, conducts the Jewish people (“Yaakov and his descendants”). About this the verse states, “This month shall be for you,” specifying “for you-*Lachem*-לכם,” similar to the verse,<sup>1341</sup> “They will be yours alone, strangers not sharing them with you.”<sup>1342</sup>

This is also the meaning of the statement in Talmud,<sup>1343</sup> in explanation of the words of Mishnah,<sup>1344</sup> “The 1<sup>st</sup> of Nissan is the new year (*Rosh HaShanah*) for kings,” that “this was only taught in reference to the kings of Israel, whereas the kings of the nations of the world are counted from Tishrei.” Thus, since “all Israel are princes,”<sup>1345</sup> and beyond this, “all Israel are kings,” (as stated in Tikkunei Zohar),<sup>1346</sup> we thus find that the 1<sup>st</sup> of Nissan is the beginning of the year (*Rosh HaShanah*) for all Jews (unlike the nations of the world who are connected to

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<sup>1341</sup> Proverbs 5:17

<sup>1342</sup> Midrash Shemot Rabba ibid. 15:23

<sup>1343</sup> Talmud Bavli, Rosh HaShanah 3a

<sup>1344</sup> Mishnah, Rosh HaShanah 1:1

<sup>1345</sup> Talmud Bavli, Shabbat 67a

<sup>1346</sup> Introduction to Tikkunei Zohar 1b

Tishrei). It therefore specifically states, “This month shall be for you-*Lachem*-לכם.”

## 2.

Now, about the month of Nissan, it states in Midrash there, that “the Jewish people were redeemed from Egypt [in the month of Nissan] and they are destined to be redeemed [in the month of Nissan], as the verse states,<sup>1347</sup> ‘As in the days when you went out of the land of Egypt, I will show them wonders.’” That is, the month of Nissan itself has two matters, the redemption from Egypt, and the coming redemption.

Now, this must be better understood. For, as known, the coming redemption will be higher, beyond all comparison, to the redemption from Egypt. This is as emphasized by the words, “As in the days-*K’Yemei*-כימי when you went out of the land of Egypt, I will show them wonders,” with the [prefix letter] *Khaf*-כ which [only] indicates similarity (*Khaf HaDimyon*).

This is because in the coming future there will be wonders that are akin to “the days that you went out of the land of Egypt,”<sup>1348</sup> but this will be to such an extent that in the coming future the matter of recalling the exodus from Egypt will only be secondary to it.<sup>1349</sup> [This being so], why does the verse include both of them in the matter of the month of redemption, (“This month shall be for you,” which was

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<sup>1347</sup> Micah 7:15

<sup>1348</sup> See Ohr HaTorah, Na”Ch to Micah 7:15 *ibid*.

<sup>1349</sup> Talmud Bavli, Brachot 12b

established “when He chose Yaakov and his descendants”) at which time the Jewish people were redeemed from Egypt, and at which time they are destined to be redeemed, in that this emphasizes that even when they are destined to be redeemed, there [still] will be an element of superiority to their redemption from Egypt.

The essential point of the explanation is that the novelty of the coming redemption relative to the redemption from Egypt, is that the revelation of the exodus from Egypt was through a drawing down from Above, by way of arousal from Above (being that the service of those below did not yet exist).

In contrast, in the coming redemption there will be revelations brought about through the work of the Jewish people, by their own strength and volition. This is what was introduced upon the exodus from Egypt, when “He chose Yaakov and his descendants,” in comparison to the state [of the world stemming] from when “the Holy One, blessed is He, chose His world.”<sup>1350</sup> That is, all matters come about through the work of the Jewish people by their own strength and volition, in that they are the ones who make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”<sup>1351</sup>

However, for the service of those below to be possible, there must be assistance and the granting of empowerment from Above, this being the matter of the revelation of the exodus from Egypt. Therefore, even in the coming future, upon the conclusion of the work, there still will be the element of

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<sup>1350</sup> Also see Torat Menachem, Sefer HaMaamarim Nissan p. 396

<sup>1351</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

superiority of the exodus from Egypt, being that in that time, the general matter of the work of the lower one, by his own strength and volition, began, by which we bring about the revelations of the coming future.

3.

Now, to understand this, we first must preface with an explanation of the three above-mentioned matters, [these being], the natural conduct (“when He chose His world”), the miraculous conduct of the exodus from Egypt (“when He chose Yaakov and his descendants”), and the miraculous conduct of the coming redemption (upon the conclusion of the work of the Jewish people).

The explanation is that in the Act of Creation (*Ma’aseh Bereishit*) *HaShem*’s יהו"ה title “God-*Elohi*”מ-אלהי” is mentioned thirty-two times.<sup>1352</sup> This is because the creation of the world is due only to His title “God-*Elohi*”מ-אלהי,” about which the verse states,<sup>1353</sup> “For *HaShem*-יהו"ה God-*Elohi*”מ-אלהי” is a sun and a shield.” That is, just like a shield and sheath covers over and conceals the sun, so likewise, His title “God-*Elohi*”מ-אלהי” covers over and conceals His Name *HaShem*-יהו"ה.

As known, His title “God-*Elohi*”מ-אלהי”-86” shares the same numerical value as “the natural order-*HaTeva*-הטבע-

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<sup>1352</sup> Zohar Chadash 94d; 96b; 112c; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of His Title (Shaar HaKinuy)*.

<sup>1353</sup> Psalms 84:12; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 4.

86,”<sup>1354</sup> and the word, “nature-*Teva*-טבע” is of the same root as in the verse, “sunken-*Tooboo*-טובעו in the sea of reeds,”<sup>1355</sup> like something that is covered by water. That is, the world covers over the Godly light, and this is to such an extent that from the perspective of the world itself, there is room to posit that “there is no Master to this city,”<sup>1356</sup> Heaven forbid to think so.

However, through the exodus from Egypt, which came about through miracles that transcend the natural order, such as the splitting of the sea etc., there was a revelation of the Name *HaShem*-יהו"ה, which transcends the world. This is the meaning of [the verse],<sup>1357</sup> “I appeared... but with My Name *HaShem*-יהו"ה I did not make Myself known through them... Therefore, say to the children of Israel, ‘I am *HaShem*-יהו"ה etc.’” That is, before the exodus from Egypt, the Name *HaShem*-יהו"ה was not openly revealed, and this was the novelty introduced upon the exodus from Egypt etc.

It is this matter that begins from Rosh Chodesh Nissan, “the first of the months.” For, as known,<sup>1358</sup> the twelve new moons (Roshei Chadashim) [of the year] correspond to the

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<sup>1354</sup> Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Reishit Chochmah, Shaar HaAhavah, Ch. 6 (section beginning “v'*Hamargeel*”); Shaalot uTeshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re’eh 22b and on.

<sup>1355</sup> Exodus 15:4; See Ohr HaTorah, Shir HaShirim Vol. 1 p. 315; Sefer HaMaamarim 5689 p. 51.

<sup>1356</sup> See Midrash Bereishit Rabba 39:1

<sup>1357</sup> Exodus 6:3-6

<sup>1358</sup> Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*); Pardes Rimonim, Shaar 13, Ch. 3; Siddur HaArizal, Kavanot Rosh Chodesh, Mishnat Chassidim, Seder Mo’ed, Mesechet Nissan and on (Kavanot Kol HaChodesh), and elsewhere.

twelve permutations of the Name *HaShem*-יהו"ה (which transcend the twelve months as they stem from the creation of the world that correspond to the twelve permutations of His title "Lord-*Adona*" אדני"-יג") and on Rosh Chodesh Nissan the first permutation radiates, this being the Name *HaShem*-יהו"ה (according to its straightforward order) within which all the other permutations of the Name *HaShem*-יהו"ה in all the months are included,<sup>1359</sup> and therefore Nissan is "the first of the months."<sup>1360</sup>

This also is the meaning of what our sages, of blessed memory, stated,<sup>1361</sup> "What is the reason for Rabbi Shimon ben Gamliel's ruling (that two weeks before Pesach one studies and teaches the laws of Pesach)? Because Moshe stood on Rosh Chodesh Nissan and cautioned about [properly performing] the Pesach offering, as the verse states,<sup>1362</sup> 'This month shall be for you the first of the months,' and [in the next verse] it is written,<sup>1363</sup> 'Speak to the entire congregation of Israel, saying... they shall take for them, every man, a lamb according to their fathers' household etc.'" This is because beginning from Rosh Chodesh Nissan there is a radiance of the Name *HaShem*-יהו"ה.

Now, although in the exodus from Egypt there was a radiance of the Name *HaShem*-יהו"ה, which is why there then was miraculous conduct that transcends the natural conduct stemming from His title "God-*Elohi*" אלהי"-מ," nevertheless,

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<sup>1359</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light, Gate Five (Tiferet)*.

<sup>1360</sup> Also see *Sefer HaMaamarim* 5665 p. 118; *Sefer HaMaamarim* 5671 p. 65.

<sup>1361</sup> Talmud Bavli, *Pesachim* 6b

<sup>1362</sup> Exodus 12:2

<sup>1363</sup> Exodus 12:3

in the coming redemption there will be an even greater revelation beyond all comparison.

About this the verse states about the coming future,<sup>1364</sup> “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.,” (as stated at the end of Tractate Taanit),<sup>1365</sup> in that they will say “This-*Zeh*-זה” twice, unlike the exodus from Egypt in which they only said “This-*Zeh*-זה” once, as they said at the splitting of the sea,<sup>1366</sup> “This (*Zeh*-זה) is my God.” This is because the revelation of the coming future will be much higher than the revelation of the exodus from Egypt.

The explanation is that the Name *HaShem*-יהו"ה that was revealed at the exodus from Egypt was the lower Name *HaShem*-יהו"ה, and although it transcends the world, it nevertheless has relation to the world (such that it is drawn down to also manifest in His title “God-*Elohi*”מ-אלהי”). However, in the coming future the Upper Name *HaShem*-יהו"ה, which is the essence of the Name *HaShem*-יהו"ה and completely transcends relation to the world, will be revealed.

#### 4.

Now, based on this, we can say that the two matters of the month of Nissan; that the Jewish people were redeemed [in the month of Nissan], and that they are destined to be redeemed

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<sup>1364</sup> Isaiah 25:9; See Midrash Shemot Rabba 23:15

<sup>1365</sup> Talmud Bavli, Taanit 31a

<sup>1366</sup> Exodus 15:2; Midrash Shemot Rabba 23:15 *ibid*.

[in the month of Nissan], are hinted in the two matters in the verse, “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year,” these being “the months of the year-*Chodshei HaShanah*-חֲדָשֵׁי הַשָּׁנָה,” and “months-*Chodashim*-חֲדָשִׁים.”

The explanation is that when it states, “it shall be for you the first of the months of the year,” this hints at the redemption from Egypt, when “This-*Zeh*-זֶה” was said once, [the word “This-*Zeh*-זֶה-12”] having the numerical value of 12-כ"ב, which is the number of months in the year.

This is because there then was only a radiance of the lower Name *HaShem*-יְהוָה, and since it relates to the world, it therefore is similar to the matter of “when the Holy One, blessed is He, chose His world” (hinted at in the months of the year, as mentioned above).

However, when it states, “This month shall be for you the beginning of the months,” this specifically refers to what was introduced “when He chose Yaakov and his descendants,” which primarily hints at the coming redemption, at which time the Upper Name *HaShem*-יְהוִה that completely transcends relation to the world will be revealed.<sup>1367</sup>

However, based on this, we must better understand what is added by the words “it shall be for you the first of the months of the year,” compared to, “this month shall be for you the beginning of the months.” For, at first glance, since in the coming future there will be the revelation of the Upper Name *HaShem*-יְהוִה, this being the true matter of “this month shall be

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<sup>1367</sup> Also see the discourse entitled “*HaChodesh*” of Erev Rosh Chodesh Nissan 5737 (Sefer HaMaamarim 5737 p. 181 and on).



for you the beginning of the months,” what need is there to also be the revelation of the lower Name *HaShem*-יהוה in that time, since this is still the aspect of “the months of the year,” which only is similar to “when He chose His world?”

5.

This may be understood by prefacing with the teaching of the Rav, the Maggid of Mezhritch,<sup>1368</sup> in explanation of the words,<sup>1369</sup> “If our eyes shone like the sun and the moon,”<sup>1370</sup> which, at first glance, is not understood. That is, why is it that after mentioning the high level of the sun, we continue by mentioning the moon, being that the light of the moon is of no comparison to [the light of] the sun, like [the teaching],<sup>1371</sup> “Of what use is a candle flame in broad daylight?”

The Rav, the Maggid of Mezhritch, explains that the sun does not receive light, whereas the moon receives its light from the sun, but has greater pleasure from this. That is, the sun has no pleasure, being that “constant pleasure is not pleasurable.” In contrast, the sun has pleasure when its light reaches the moon, and the pleasure is then on a higher level etc.

The general explanation is that the light of the sun, which undergoes no change, is indicative of the drawing down from Above. In contrast, the light of the moon undergoes

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<sup>1368</sup> Ohr Torah 84d, cited and explained in Ohr HaTorah, Va’etchanan p. 109-110; Rosh HaShanah, p. 1,400 and on; Sefer HaMaamarim 5627 p. 437 and on; Also see Ohr HaTorah, Bamidbar p. 47.

<sup>1369</sup> In the liturgy of “*Nishmat*” in the morning prayers of Shabbat, the holidays, the Haggadah etc.

<sup>1370</sup> Also see Ohr HaTorah, Bo p. 263

<sup>1371</sup> Talmud Bavli, Chullin 60b

change (in that at month's end the moon is concealed, and there then is caused to be the birth (*Molad*) of the new moon etc.) specifically indicating the work of the recipient by his own strength. (This is because the light of the moon is not just the reflected light of the sun, but through it there also is a radiance of the essential light of the moon).<sup>1372</sup>

Based on this, we can also explain the matter of the permutation of the Name *HaShem*-יהו"ה that radiates in the month of Nissan, this being the Name *HaShem*-יהו"ה according to its straightforward order (as mentioned in chapter three), which is hinted in the verse,<sup>1373</sup> “The heavens will be rejoice and the earth will be jubilant-*Yismechu HaShamayim V'Tageil HaAretz*-ישמחו השמים ותגל הארץ,” (this being an acronym of the Name *HaShem*-יהו"ה in its straightforward order) as explained in Mishnat Chassidim.<sup>1374</sup> At first glance, what is added by the words “the earth will be jubilant” after already mentioning that “the heavens will rejoice,” which is a higher matter?

However, the explanation is that the difference between the heavens and the earth is similar to the difference between the sun and the moon. This is because the earth receives from the heavens, just as the moon receives from the sun. Thus, because of the superiority of the work of the recipient by his own efforts (the moon and the earth) there is an added advantage to the matter of “the earth will be jubilant” even after there already is the matter of “the heavens will rejoice.”

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<sup>1372</sup> See Sefer HaArachim Chabad, section on “*Ohr HaLevanah*” (Vol. 3 p. 295 and on).

<sup>1373</sup> Psalms 96:11

<sup>1374</sup> Mishnat Chassidim, beginning of Mesechet Nissan.

The explanation, as it is in our service of *HaShem*-יהו"ה, blessed is He, is the difference between the two ways of serving Him, these being self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), which are the two modes of service, that of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) and that of the Righteous (*Tzaddikim*).

To explain, the work of the Righteous (*Tzaddikim*) is in a way of self-transformation (*It'hapcha*), which is why they have no need to engage with evil etc. Rather, all their work is in a way of “going from strength to strength,”<sup>1375</sup> this being the matter of advancing in elevation after elevation within holiness itself.

In contrast, the work of the repentant (*Baalei Teshuvah*) is in a way of self-restraint (*Itkafiya*), in that they must constantly battle against the evil and subjugate it. [This is unlike the Righteous (*Tzaddik*) who is called “the **servant** of *HaShem*-*Eved HaShem*-יהו"ה,” in that he already has finished the work of waging battle against the evil. Rather, [the repentant (*Baal Teshuvah*)] is called “one who **serves** God-*Oved Elohi*”*m*-עובד אלהי”מ in the present tense, since for him, the battle against the evil is constant.]<sup>1376</sup>

This is especially so considering that, as known,<sup>1377</sup> the repentant (*Baalei Teshuvah*) require additional caution, with stringencies and protective fences, being that he is inclined toward evil etc.<sup>1378</sup> Thus, even though there is greatness to the work of self-transformation (*It'hapcha*), over and above the

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<sup>1375</sup> See Psalms 84:8; Also see the end of Tractates Brachot and Moed Katan.

<sup>1376</sup> Tanya, Likkutei Amarim, Ch. 15

<sup>1377</sup> Likkutei Torah, Va'etchanan 9d

<sup>1378</sup> Talmud Bavli, Bava Metziya 59b

work of self-restraint (*Itkafiya*), nonetheless, the pleasure is primarily and specifically in the work of self-restraint (*Itkafiya*). For, since it is in a way of battle etc., there is greater emphasis of the toil that comes from one's own strength in it.

This likewise is the element of superiority of the exodus from Egypt, at which time the toil was in a way of self-restraint (*Itkafiya*). This is as explained in Tanya,<sup>1379</sup> on the verse,<sup>1380</sup> “The people fled,” that the evil in the souls of the Jewish people was still in its full strength etc., and it therefore was necessary for their service of *HaShem*-יהוה, blessed is He, to be in the mode of the repentant (*Baal Teshuvah*).

Because of the greatness of their service in the exodus from Egypt, even in the coming future the exodus from Egypt will be recalled.<sup>1381</sup> Beyond this, even in the coming future the matter of repentance (*Teshuvah*) will be necessary, as in the teaching,<sup>1382</sup> “Moshiach is destined to bring the righteous *Tzaddikim* to repentance (*Teshuvah*).”

## 6.

Based on this, we can explain the verse, “This month shall be for you the beginning of the months (which then adds) it shall be for you the first of the months of the year.” That is, even in the coming future, when there will be the revelation of

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<sup>1379</sup> Tanya, Likkutei Amarim, Ch. 31

<sup>1380</sup> Exodus 14:5

<sup>1381</sup> See the end of the discourse entitled “*K'Yemei Tzeitcha MeiEretz Mitzrayim*” 5708 (Sefer HaMaamarim 5708 p. 107 and on).

<sup>1382</sup> See Zohar III 153b; Likkutei Torah, Drushei Shmini Atzeret 92b; Shir HaShirim 50b, and elsewhere.

the true matter of, “This month shall be for you the beginning of the months,” this being the revelation of the Upper Name *HaShem*-יהו"ה which utterly transcends the world, there then will also be the matter of “the months of the year,” this being the revelation of the lower Name *HaShem*-יהו"ה, which relates to the world and was revealed in the exodus from Egypt.

This is because the novelty of the exodus from Egypt, “when He chose Yaakov and his descendants,” is the work of the Jewish people in the world by their own power, and it specifically is through this that the revelations of the coming future come about.

This then, is why the verse adds, “it shall be for you the first of the months of the year,” after already stating, “This month shall be for you the beginning of the months,” (similar to the additional [mention of] the moon after the sun, and the additional mention of the “the earth will be jubilant” after [mentioning that] “the heavens will rejoice”).

This is because in the coming future, the superiority of the work of the Jewish people by their own strengths, through which we make “a dwelling place for the Holy One, blessed is He, in the lower worlds,” will be felt,<sup>1383</sup> as the verse states,<sup>1384</sup> “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see, (meaning, the eyes of flesh, and even the physical flesh itself),<sup>1385</sup> that the mouth of *HaShem*-יהו"ה has spoken,” with the coming of our righteous Moshiach, in the near future, literally!

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<sup>1383</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

<sup>1384</sup> Isaiah 40:5

<sup>1385</sup> See Likkutei Sichot, Vol. 15 p. 44, and the citations there.



## Discourse 22

*“KiYemei Tzeitcha MeiEretz Mitzrayim... -  
As in the days when you left the land of Egypt...”*

Delivered on Shabbat Parshat Tzav,  
Shabbat HaGadol, 8<sup>th</sup> of Nissan, 5728  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1386</sup> “As in the days when you left the land of Egypt, I will show them wonders.” In his discourse by this title, said one hundred years ago, (and printed in his book of discourses),<sup>1387</sup> the Rebbe Maharash explains that we must understand why the coming redemption depends on the exodus from Egypt. He explains that from the words of the verse it appears that the order of the coming redemption will be according to the order of the redemption from Egypt. In other words, all matters that took place in the exodus from Egypt will take place in the coming redemption, except that in the coming future they will be in a way of seeing, [as the verse states], “I will **show** you-*Arenu*-**אָרְאֶנּוּ** wonders.”

This is the addition there will be in the coming future in comparison to the exodus from Egypt, for although during the exodus from Egypt there also were miracles, signs, and

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<sup>1386</sup> Micah 7:15

<sup>1387</sup> Sefer HaMaamarim 5628 p. 118 and on.

wonders, to the point of [what is expressed in the verse],<sup>1388</sup> “He is exalted above the arrogant,” nonetheless, at that time there was no matter of seeing (*Re'iyah*) and only in the coming redemption will there be “I will **show** them wonders.”

## 2.

To explain this, he prefaces with the statement in the writings of the Arizal,<sup>1389</sup> that the root of the exodus from Egypt is that the aspect of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) went out of “the narrowness of the throat” (*Meitzar HaGaron*) and illuminated in *Zeir Anpin*, which caused *Zeir Anpin* to be in a state of maturity and expansiveness (*Gadlut*) etc.<sup>1390</sup> He explains that when the brains of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) illuminate through “the narrowness of the throat” (*Meitzar HaGaron*) it is like the matter of “the voice rouses the intention.”<sup>1391</sup>

To explain, the voice (*Kol*-קול)<sup>1392</sup> is the matter of the breath that comes from the heart and brings the simple voice

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<sup>1388</sup> Exodus 15:1; See Torah Ohr, Beshalach 62b and on.

<sup>1389</sup> See Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 7; Siddur HaArizal, on the section “*Avadim Hayinu*.”

<sup>1390</sup> In regard to the coming section, see Maamarei Admor HaZaken 5563 Vol. 1, p. 287 and on; Torat Chayim, Bo 191a and on; 200a and on (Vol. 1, p. 101b and on; 106d and on, in the new edition); Sefer HaMaamarim 5628 p. 127 and on.

<sup>1391</sup> See Reishit Chochmah, Shaar HaKedushah, end of Ch. 15; Shnei Luchot HaBrit, Shaar HaOtiyot, Ot Kof-ק (82b); Shulchan Aruch of the Alter Rebbe 61:5; 101:3.

<sup>1392</sup> Also see Tanya, Iggeret HaKodesh, Epistle 5 (107b)



into being (which is a composite of fire, water, and air)<sup>1393</sup> that goes out of the throat. It then is divided into twenty-two articulations in the five sources [of the letters] in the mouth. This being so, the voice is physical. That is, even the simple voice that comes from the heart is physical, which is especially so after it divides into articulations through the five sources [of the letters] in the mouth, when it certainly is physical. However, even so, “the voice rouses the intention,” referring to the innerness (*Pnimityut*) of the intention, meaning, the refined and inner bestowal of Wisdom-*Chochmah*, (since the externality (*Chitzoniyut*) of the intention is even revealed without being roused by the voice).

In the discourse he explains that the matter of the voice rousing the intention is not because of the pleasantness of the voice, such as the pleasantness of the song of the Levites, in that through the pleasantness of their song they sweetened the judgments etc. Similarly, this is unlike the matter of [the teaching],<sup>1394</sup> “All masters of song go out with song and are drawn with song,” which also is due to the overpowering sweetness of the song. However, this brings about an ascent to leave the vessel of the body completely (the opposite of the delight that is drawn through the pleasantness of the song of the Levites, mentioned above). Likewise, there also is the matter of “they are drawn with song,” this being the matter of the

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<sup>1393</sup> See Zohar II 43b (Ra'aya Mehemna); 184b; Me'orei Ohr, Kof-ק, Section 19; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37.

<sup>1394</sup> Talmud Bavli, Shabbat 51b (in the Mishnah) [the term “*Sheir*-שיר” means “chain” but is interpreted according to the inner teachings of Torah to also mean “song-*Sheer*-שיר”]; Also see Sefer HaMaamarim 5628 p. 6 and on.

drawing down to below etc., all this being because of the pleasantness of the voice.

Rather, the matter of “the voice rouses the intention” stems from the essential matter of the voice, even if it is not beautiful or sweet at all. This power that the voice has to rouse the intention, is because there is a lowering of the intention into the aspect of the voice, such that when he says a matter of Halachah with his voice, it then awakens the intention, so that the intention of his heart and mind are directed to understand it with good reasoning, better than if he would only study the law with simple speech etc.

Nevertheless, we can understand the great constraint and constriction of the intention that manifests in the voice, being that the voice is a coarse garment in comparison to the refined light of the intention. The same is so when the brains (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) illuminate through “the narrowness of the throat-*Meitzar HaGaron*-הגרון מיצר,” due to which there is caused to be the exile in Egypt-*Mitrayim*-מצרים,<sup>1395</sup> this being the matter of sleep, to the point of concealment and hiddenness etc., this being the meaning of the verse,<sup>1396</sup> “We have not seen our signs... and there is none among us who knows until what.”

However, the matter of the going out of Egypt means that the intellect (*Mochin*) comes out of “the narrowness of the throat” (*Meitzar HaGaron*) to illuminate in *Zeir Anpin* without the constraint and “narrowness of the throat,” meaning that the

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<sup>1395</sup> Also see Torah Ohr, Shemot 57c and on.

<sup>1396</sup> Psalms 74:9

arousal of the mind is openly revealed in the heart, and it thus is unnecessary to awaken the intention through the voice, since the intention is already revealed in the heart.

There then is also the matter of eating the Matzah, which is the matter of the intellect (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*), as well as [drinking] the four cups, which are the matter of the intellect (*Mochin*) of the Mother-*Imma*,<sup>1397</sup> in that the intellect (*Mochin*) is drawn down and revealed in the emotions (*Midot*) without “the narrowness of the throat” (*Meitzar HaGaron*).

### 3.

However, even though in the exodus from Egypt (*Mitzrayim*) there was the revelation of the intellectual aspects (*Mochin*) as they are, without “the narrowness of the throat” (*Meitzar HaGaron*), nonetheless, this was not in a way of seeing (*Re'iyah*), the matter of which is the grasp of the actual being of the thing (*Hasagat HaMahut*).

The explanation is that even though through eating the Matzah, we are eating the aspect of the essential being (*Mahut*) of the Father-*Abba* (Wisdom-*Chochmah*) that manifests in the Matzah, this is only in a way that there is a drawing down of the essential being of the Father-*Abba* (Wisdom-*Chochmah*) through eating the Matzah, to the point of being in a way of “eating” indicating being drawn down in an inner manifest way (*b'Pnimityut*), in that it becomes the blood and flesh of his own

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<sup>1397</sup> Pri Etz Chayim ibid.

flesh. However, even so, one does not grasp the essential being (*Mahut*) of the thing at all.

This is similar to the explanation<sup>1398</sup> about the matter of,<sup>1399</sup> “A child does not know how to call ‘father-*Abba*-אבא’ until he has tasted the taste of grain.” That is, even though through tasting grain he knows how to call “Father-*Abba*,” and his calling “Father-*Abba*” is in a way that he indeed is specifically drawn to his father and does not turn to another except him, nevertheless, he does not understand nor grasp what his father is at all etc. (Moreover, even the child’s knowledge of the grain is only that it exists, but he has no knowledge its essential being.)

The same is so in regard to the matter of the exodus from Egypt (*Mitzrayim*), when there is the revelation of the intellect (*Mochin*) without “the narrowness of the throat” (*Meitzar HaGaron*). That is, even when he delves with his knowledge, intellect, and understanding into the matter of contemplating the greatness of the Unlimited One, *HaShem*-יהוה, blessed is He, all that he can possibly grasp is the knowledge of His existence, but he does not grasp His Essential Being altogether. And although it is true that “from my flesh I behold [God] etc.,”<sup>1400</sup> nonetheless, even about his own soul that manifests in his body, he has no knowledge of its essential being altogether, but only that it exists.

That is, he clearly understands that the soul which enlivens his body exists, but only in a way of knowledge of its

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<sup>1398</sup> See Likkutei Torah, Tzav 12b, 13d; Shaar HaEmunah of the Mittler Rebbe, Ch. 5 and on; Sefer HaMitzvot of the Tzemach Tzedek 23a and on.

<sup>1399</sup> Talmud Bavli, Brachot 40a

<sup>1400</sup> Job 19:26

existence (*Yediyat HaMetziyut*), rather than grasping its essential being (*Hasagat HaMahut*). This being so of his own soul, that since it is spiritual he is incapable of grasping its essential being, how much more is this so of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that to grasp His Essential Being (*Hasagat HaMahut*) is not possible.

This matter, that it is impossible to grasp the essential being (*Hasagat HaMahut*), is an awesomely great constriction (*Tzimtzum*), and on a refined level, is like the constriction (*Tzimtzum*) brought about by “the narrowness of the throat” (*Meitzar HaGaron*).

About this the verse states, “As in the days when you left the land of Egypt, I will show them wonders.” That is, in the coming future there also will be the revelation of the intellects (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) without the constriction of “the narrowness of the throat” (*Meitzar HaGaron*), as happened in the exodus from Egypt (*Mitzrayim*). However, in the coming future “I will show them wonders,” in that there will be the grasp and sight of the Essential Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as the verse states,<sup>1401</sup> “The glory of *HaShem*-יהו"ה will be revealed, and all flesh shall see,” (in that there will be the revelation of the Godly power [of the Actor] in the acted upon).<sup>1402</sup> It is similarly written,<sup>1403</sup> “Eye to eye they will see,” this being the matter of

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<sup>1401</sup> Isaiah 40:5

<sup>1402</sup> See *Torat Chayim*, Tetzaveh 481b and on (Vol. 2, p. 328d and on in the new edition), and elsewhere.

<sup>1403</sup> Isaiah 52:8

literally grasping His Essential Being, like the matter of seeing (*Re'iyah*) which grasps the essential being of the thing.

This is the matter of “the reward of the *mitzvah* is the *mitzvah*.”<sup>1404</sup> That is, the reward of the *mitzvah* is that, in the coming future, there will be the revelation of the essential being of the *mitzvah*. For example, in the *mitzvah* of eating Matzah, through the fact that we currently eat the aspect of the essential being of the Father-*Abba* (Wisdom-*Chochmah*), in the coming future the aspect of the essential being of the Father-*Abba* (Wisdom-*Chochmah*) will be revealed like actual sight (*Re'iyah*), literally. The same is so of all revelations drawn down through Torah and *mitzvot*, that in the coming future they will be in a way of the revelation of the essential being, like the matter of seeing (*Re'iyah*).

4.

In the discourse he continues [and explains]:<sup>1405</sup> We now also understand that just as in the exodus from Egypt, after leaving Egypt there was the splitting of the sea, this likewise is written about the coming future that,<sup>1406</sup> “He will wave His hand over the River with the power of His breath; He will break it into seven streams.” However, in this discourse he does not conclude the explanation of the matter. Nevertheless, this may be understood based on the explanation in other discourses<sup>1407</sup>

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<sup>1404</sup> Mishnah Avot 2:2

<sup>1405</sup> Sefer HaMaamarim ibid. p. 121

<sup>1406</sup> Isaiah 11:15

<sup>1407</sup> See Likkutei Torah, Tzav 16d and on; Shaar HaEmunah of the Mittler Rebbe, Ch. 52 and on.

about the difference between the splitting of the sea in the exodus from Egypt, and the splitting of the river in the coming future. That is, “the sea-*Yam*-ים” is the aspect of Kingship-*Malchut*, whereas “the river-*Nahar*-נהר” is the aspect of Understanding-*Binah*.

This is like the general difference between the exodus from Egypt and the coming redemption. That is, about the exodus from Egypt the verse states,<sup>1408</sup> “**And HaShem**-יהוה” went before them.” About this, our sages, of blessed memory, said,<sup>1409</sup> “In the past (in the exodus from Egypt), I and My court would go before them (as our sages, of blessed memory, taught,<sup>1410</sup> “Wherever it states, ‘**and HaShem-VaHashem**-יהוה” it refers to Him and His court”) but in the future it will be I alone, as the verse states,<sup>1411</sup> ‘For *HaShem*-יהוה goes before you etc.’” In other words,<sup>1412</sup> the coming redemption will be higher than the exodus from Egypt, which was through His court, referring to the *Sefirah* of Kingship-*Malchut*, since it will be from the aspect of Understanding-*Binah*.

With the above in mind, we can understand that in addition to the fact that in the coming future, there will be a revelation within *Zeir Anpin* of the intellects (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) not by way of “the narrowness of the throat” (*Meitzar HaGaron*) (as it was in the exodus from Egypt, but) in a way of seeing His Essential Being (“I will show them

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<sup>1408</sup> Exodus 13:21

<sup>1409</sup> Midrash Shemot Rabba 19:6

<sup>1410</sup> Midrash Shemot Rabba 12:4

<sup>1411</sup> Isaiah 52:12

<sup>1412</sup> See Ohr HaTorah, Bo p. 291 and on; Na”Ch Vol. 1 p. 487.

wonders”) there also will then be a revelation of a higher level than what was revealed in the exodus from Egypt.

In other words,<sup>1413</sup> in the exodus from Egypt the departure was only from “the narrowness of the throat” (*Meitzar HaGaron*), through which there was caused to be the drawing down of the light of the intellect (*Mochin*) to the emotions (*Midot*). However, in the coming future there will be an exodus from the constraints of comprehension, the aspect of Understanding-*Binah* (“the river”), through which there will be a drawing down of that which transcends intellect (*Mochin*) into the intellect (*Mochin*). Moreover, even this lofty aspect will be revealed below in a way of seeing the essential being.

Now, all this comes about through our deeds and service of *HaShem*-יהוה, blessed is He, throughout the time of the exile,<sup>1414</sup> especially in the matter of the exodus from Egypt (*Mitzrayim*). About this, our sages, of blessed memory, stated,<sup>1415</sup> “In each and every generation (and the Alter Rebbe adds:<sup>1416</sup> “and in each and every day”) a person is obligated to see himself as though he went out (“this very day”) from Egypt. For, through this we merit the fulfillment of the prophecy, “As in the days when you left the land of Egypt, I will show them wonders.”

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<sup>1413</sup> Also see Sefer HaMaamarim ibid. p. 143 (which appears to be a summary and condensation of the discourse entitled “*KiYemei Tzeitcha*”).

<sup>1414</sup> See Tanya, Likkutei Amarim, Ch. 37.

<sup>1415</sup> Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b

<sup>1416</sup> Tanya, Likkutei Amarim, beginning of Ch. 47



## Discourse 23

### “*Lehavin Inyan Pesach u’Matzah - To understand the matter of Pesach and Matzah*”

Delivered on the 2<sup>nd</sup> night of Pesach, 5728  
By the grace of *HaShem*, blessed is He,

#### 1.

To understand the matter of Pesach and Matzah,<sup>1417</sup> as known, it states in the writings of the Arizal<sup>1418</sup> that on the night of Pesach there is a drawing down of the immature brains (*Mochin d’Katnut*) - the first maturation (*Gadlut Rishon*) and the second maturation (*Gadlut Sheni*) - and the drawing down is primarily in the aspect of *Zeir Anpin*, called “the pleasant son.”<sup>1419</sup> This is why the Haggadah states that “the son asks etc.,” meaning that this is primarily relevant to him, since the brains (*Mochin*) are drawn down in him.

However, this drawing down is not according to the order of the levels. For, if that was so, there first would have to

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<sup>1417</sup> See the Sichah talk that preceded the discourse, that this discourse is founded upon the discourse by this title in the booklet of Chassidus\* that was released from imprisonment – an exodus from Egypt – prior to the holiday of Pesach. [\* It appears as though the intention is to booklet number 623 in the library of Agudat Chassidei Chabad, subsequently printed in Maamarei Admor HaZaken, Vol. 1 p. 284 and on; Also see the discourse entitled “*Lahvinn HaHefresh Bein Pesach L’Sefirat HaOmer*” 5628 (Sefer HaMaamarim 5628 p. 123 and on); Discourse entitled “Pesach u’Matzah” in Sefer HaMitzvot of the Tzemach Tzedek, p. 172a and on.

<sup>1418</sup> Shaar HaKavanot, Inyan HaPesach, Drush 6; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 2; Siddur HaArizal, Kavanot Seder Pesach

<sup>1419</sup> See Siddur HaArizal *ibid*.

be the drawing down of the immature brains (*Mochin d’Katnut*) followed by the mature brains (*Mochin d’Gadlut*). However, the drawing down is not according to the levels, in that the mature brains (*Mochin d’Gadlut*) come before the immature brains (*Mochin d’Katnut*).

## 2.

The explanation is that, as known, the exile in Egypt-*Mitzrayim*-מצרים is the matter of “the narrowness of the throat-*Meitzar HaGaron*-מיצר הגרון.”<sup>1420</sup> The neck is what separates between the brain and the heart, so that the comprehension of the brain will not be drawn into the emotions of the heart. That is, the normal order of things is that when the comprehension of the brain is as it should be, this also has an effect on the emotions of the heart, and “the heart distributes to all the limbs,”<sup>1421</sup> so that there is also a drawing down and effect on one’s thought, speech, and action, that they should be as they should be.

However, there is the matter of “Egypt-*Mitzrayim*-מצרים,” which is “the narrowness of the throat-*Meitzar HaGaron*-מיצר הגרון,” which contains the trachea (*Kaneh*), the esophagus (*Veshet*) and the carotid arteries (*Vreedeen*), called the three ministers of Pharaoh.<sup>1422</sup> These are the matter of lusts

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<sup>1420</sup> See Pri Etz Chayim *ibid.*, Ch. 7; Siddur HaArizal, section on “*Avadim Hayinu*.”

<sup>1421</sup> See Zohar II 153a; Zohar III 161b; 221b (Ra’aya Mehemna); 232a (Ra’aya Mehemna); Tanya, Iggeret HaKodesh, Epistle 31

<sup>1422</sup> Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr, Va’era 58b; Hosafot to Vayeichi 102c and on; Also see the discourse entitled “*Kara Shachav*

in general, but particularly lusts related to eating and drinking (as explained in the additions to Torah Ohr),<sup>1423</sup> due to which an obstacle and impediment is caused, so that the grasp of the brain is not drawn down into the emotions of the heart, and it follows automatically that one's thought, speech, and action will not be as they should be.

The matter of the exodus from Egypt is when the drawing down from the brains (*Mochin*) to the emotions (*Midot*) is not by way of "the narrowness of the throat" (*Meitzar HaGaron*). Beyond this, as explained in various places, especially in the discourses of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,<sup>1424</sup> at times the brains themselves (*Mochin*) are drawn down into the emotions (*Midot*), in which case the emotions (*Midot*) are comparable to the brains (*Mochin*), this being the matter of mature emotions (*Gadlut HaMidot*).

Thus, since the brains (*Mochin*) are themselves drawn into the emotions (*Midot*), on this level the matter of "the narrowness of the throat" (*Meitzar HaGaron*) does not apply. In other words, Pharaoh and his three ministers are incapable of causing any change there, and even more so, they are incapable of causing concealment and hiddenness. This also is the meaning of the verse,<sup>1425</sup> "You shall know this day and set it upon your heart." That is, the brains (*Mochin*) themselves are

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*K'Ari* – He crouched and lay down like a lion," 5716, translated in The Teachings of The Rebbe 5716, Discourse 24, Ch. 4 and elsewhere.

<sup>1423</sup> Torah Ohr, Hosafot 104a and on.

<sup>1424</sup> Sefer HaMaamarim 5665 p. 247

<sup>1425</sup> Deuteronomy 4:39

drawn into the heart in a way of inner manifestation (*Hitlabshut Pnimit*).<sup>1426</sup>

3.

Now, in the drawing down of the brains (*Mochin*) themselves, there are the brains of the Father-*Mochin d'Abba* and the brains of the Mother-*Mochin d'Imma*. This is why on Pesach there is the matter of the Matzah and the matter of the four cups. The Matzah is the matter of the brains of the Father-*Mochin d'Abba*, whereas the four cups are the matter of the brains of the Mother-*Mochin d'Imma*.<sup>1427</sup> That is, the drawing down of the brains (*Mochin*) in the exodus from Egypt is such that not only is there a drawing down of the brains of the Mother-*Mochin d'Imma*, but there also is the drawing down of the brains of the Father-*Mochin d'Abba*.

The explanation of the difference between the brains of the Mother-*Mochin d'Imma* and the brains of the Father-*Mochin d'Abba* is that, as known, there are two ways of grasping. There is the grasp that something exists (*Hasagat HaMetziyut*), and there is the grasp of its essential whatness (*Hasagat HaMahut*). That is, there is a manner of grasp in which even though the thing grasped is understood and comprehended, nonetheless, only its existence is grasped, but not what it essentially is. Higher than this, is grasp in which even its essential whatness is grasped.

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<sup>1426</sup> See Likkutei Sichot, Vol. 18 p. 155 and elsewhere.

<sup>1427</sup> Pri Etz Chayim ibid.

The general difference between the grasp that the thing exists (*Hasagat HaMetziyut*) and the grasp of what it is in essence (*Hasagat HaMahut*) is like the difference between hearing (*Shmiyah*) and seeing (*Re'iyah*). That is, the grasp that the thing exists (*Hasagat HaMetziyut*) is only like hearing (*Shmiyah*) about it.

For, although it is so that through hearing about it, which also includes the matter of understanding and comprehending it, one can come to grasp it very well, to the point of having complete grasp of it, nonetheless, because he only heard about it, but does not grasp what it is in essence, it is possible to refute his grasp of it.

However, the grasp of its essential whatness (*Hasagat HaMahut*) is like the matter of seeing (*Re'iyah*) which transcends hearing (*Shmiyah*), as in the teaching,<sup>1428</sup> “Hearing cannot compare to seeing.” For, even though this was stated about physical sight with the physical eye, the same is also true of seeing with the eye of the intellect in the way of grasping what it essentially is (*Hasagat HaMahut*).

This<sup>1429</sup> is also the difference between the grasp of the prophets, which the Torah calls actual “sight,” as it states,<sup>1430</sup> “*HaShem*-יהוה appeared to him,” this being the matter of the grasp of the essential whatness (*Hasagat HaMahut*), and the grasp of the sages of the Wisdom of Truth (*Chochmat HaEmet*),<sup>1431</sup> such as the Rashbi and the Arizal, which only is the grasp of its existence (*Hasagat HaMetziyut*).

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<sup>1428</sup> See Mechilta to Exodus 19:9

<sup>1429</sup> See Tanya, Iggeret HaKodesh, Epistle 19

<sup>1430</sup> Genesis 18:1 and elsewhere

<sup>1431</sup> Kabbalah

It is with this in mind that we can understand how it is that Rashbi and his fellowship, as well as the Arizal and his fellowship, spoke of and grasped lofty levels in the world of Emanation (*Atzilut*) and even levels that transcend the world of Emanation (*Atzilut*) etc., even though the matter of prophecy is only from the aspects of Victory-*Netzach* and Majesty-*Hod* of the world of Emanation (*Atzilut*), and even this is only as it is manifest in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

This is as known regarding the difference between the prophet Yishayahu (who was like a city dweller who saw the king) and the prophet Yechezkel (who was like a villager who saw the king).<sup>1432</sup> That is, the prophecy of Yishayahu was from the aspects of Victory-*Netzach* and Majesty-*Hod* of the world of Emanation (*Atzilut*) as it manifests in the world of Creation (*Briyah*), whereas the prophecy of Yechezkel was as they manifest in the world of Formation (*Yetzirah*). The prophecy of Zechariah was lower than this, as they manifest in the world of Action (*Asiyah*). However, after the destruction of the Holy Temple, prophecy was nullified,<sup>1433</sup> and there only is the matter of the echo (*Bat Kol*) of the Heavenly proclamation etc.

However, the explanation is that since the grasp of the prophets was a grasp of the essential whatness (*Hasagat HaMahut*), therefore they were only capable of grasping up to the aspects of Victory-*Netzach* and Majesty-*Hod* of the world of Emanation (*Atzilut*). In contrast, this was not so of Rashbi

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<sup>1432</sup> Talmud Bavli, Chagigah 13b; See Likkutei Torah, Zot HaBrachah 97a-b; Ohr HaTorah, Megillat Esther (Kehot 5750) p. 275 and on; Sefer HaMaamarim 5629 p. 83 and on, and elsewhere.

<sup>1433</sup> See Talmud Bavli, Sotah 48b

and the Arizal and their fellowships, who grasped and discussed much loftier levels, since this was only in a way of grasping their existence (*Hasagat HaMetziyut*), and even though this too is a matter of grasp, nevertheless, the essential whatness (*Mahut*) of the thing is not known.

The explanation<sup>1434</sup> is that when it comes to grasping Godliness through the matter [expressed in the verse],<sup>1435</sup> “From my flesh I behold God,” then even when one understands and senses the soul that manifests in his body and enlivens him, nonetheless, he has no grasp whatsoever of what the soul essential is. That is, not only does he have no grasp of the essential whatness of the Godly soul, but even in regard to the animalistic soul and the natural soul which enliven his body, and even in regard to the powers of the soul that manifest in the limbs of his body, as in the teaching,<sup>1436</sup> “Just as the soul fills the body etc.,” he has no grasp whatsoever in knowing their essential whatness (*Mahut*), but only knows of their existence (*Metziyut*).

More specifically, even in regard to the existence of Godliness, it is possible for there to be a matter of faith (*Emunah*) alone, and it is possible for there to also be a matter of knowledge (*Yediyah*-ידיעה). This itself is the general totality of the matter of toil (*Avodah*), as the verse states,<sup>1437</sup> “You shall know (*v’Yadaata*-וידעת) this day etc.”

However, at first glance, this is not understood. For, in regard to grasping the essential whatness (*Hasagat HaMahut*),

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<sup>1434</sup> Also see Sefer HaMaamarim 5628 ibid. (p. 120).

<sup>1435</sup> Job 19:26

<sup>1436</sup> Midrash Vayikra Rabba 4:8; See Talmud Bavli, Brachot 10a

<sup>1437</sup> Deuteronomy 4:39

this cannot be attained in our times, whereas in regard to the matter of faith (*Emunah*), this requires no toil (*Avodah*) altogether, being that “all Israel are faithful and are the children of the faithful.”<sup>1438</sup> This being so, what is the matter of toil (*Avodah*) in this?

However, the explanation is that the toil (*Avodah*) is that the existence (*Metziyut*) of Godliness should not just be by way of faith (*Emunah*), but by way of knowledge (*Yediyah*), this being the matter of having a sense and feel etc.<sup>1439</sup> Nevertheless, this only is knowledge of its existence (*Hasagat HaMetziyut*) rather than what it is in essence (*Mahut*).

Now, similar to the difference between the grasp of the existence (*Hasagat HaMetziyut*) and the grasp of the essential whatness (*Hasagat HaMahut*) is the difference between the brains of the Mother-*Mochin d’Imma* and the brains of the Father-*Mochin d’Abba*. That is, the brains of the Mother-*Mochin d’Imma* are only the matter of grasping the existence (*Hasagat HaMetziyut*), whereas the brains of the Father-*Mochin d’Abba* are the matter of grasping the essential whatness (*Hasagat HaMahut*).

This then, is the superiority of the holiday of Pesach, on which there is the consumption of the Matzah, as well as the drinking of the four cups, this being the matter of [both] the brains of the Father-*Mochin d’Abba*, as well as the brains of the Mother-*Mochin d’Imma*. In other words, the drawing down of the brains (*Mochin*) is not only in a way of grasping the existence (*Hasagat HaMetziyut* – the four cups, the brains of

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<sup>1438</sup> See Talmud Bavli, Shabbat 97a

<sup>1439</sup> See Likkutei Torah, Va’etchanan 4a and elsewhere.



the Mother-*Mochin d'Imma*) – but is also in a way of grasping the essential whatness (*Hasagat HaMahut* – the Matzah, the brains of the Father-*Mochin d'Abba*).

4.

However, the drawing down of the brains (*Mochin*) into *Zeir Anpin* on the night of Pesach is not according to order and gradation. This is because there first is a drawing down of the first maturation (*Gadlut Rishon*) and second maturation (*Gadlut Sheni*) before the immature aspect (*Katnut*). For, since there is the matter of “the narrowness of the throat” (*Meitzar HaGaron*), it thus is of no benefit that there first be the drawing down of the immature aspect (*Katnut*). It thus is necessary for there to first be the drawing down of the first maturation (*Gadlut Rishon*) and second maturation (*Gadlut Sheni*), drawn from the essential whatness of the Supernal Wisdom-*Chochmah Ila'ah* etc., in that on that level the matter of “the narrowness of the throat” (*Meitzar HaGaron*) does not apply, (as explained above).

All this is so of the night of Pesach, at which time the matter of birth (*Leida*) is caused in *Zeir Anpin*. However, when there then begins to be the matter of suckling (*Yenikah*) and maturation (*Gidul*) etc., it then must be specifically according to order and gradation, this being the matter of counting the Omer, which begins with *Kindess-Chessed* of *Kindness-Chessed*, and then *Might-Gevurah* of *Kindness-Chessed* etc., this being the matter of the maturation of the emotions (*Midot*) through drawing down the aspect of the brains (*Mochin*), until

there is the fulfillment of the verse, “you shall count fifty days,”<sup>1440</sup> up to the fiftieth gate.<sup>1441</sup>

Then, on the holiday of Shavuot, the drawing down of the brains (*Mochin*) is caused in a way of wholeness and perfection, this being the matter of the giving of the Torah, about which the verse states,<sup>1442</sup> “I was with him as his nursling etc.,” and in this itself, are all five levels enumerated in the continuation of the verse, as explained in Likkutei Torah.<sup>1443</sup>

Now, just as this is so of the general redemption, that it comes after the matter of birth (*Leidah*), suckling (*Yenikah*) and maturation (*Gidul*) specifically according to order and gradation, the same is so of the individual service of *HaShem*-יהוה, blessed is He, of each and every Jew, that it specifically must be in a way of order and gradation.

This refers to the order of serving *HaShem*-יהוה, blessed is He, every single day. This toil begins with reciting “I thankfully submit – *Modeh Ani*,” which is the matter of faith (*Emunah*). However, there then must be the matter of toiling in service of Him during prayer, and [then] “from the house of prayer to the house of study,”<sup>1444</sup> and subsequently,<sup>1445</sup> “assume the way of the world in regard to them,” to engage in refining the world to the point that we make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”<sup>1446</sup>

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<sup>1440</sup> Leviticus 23:16

<sup>1441</sup> See Likkutei Torah, Bamidbar 12a

<sup>1442</sup> Proverbs 8:3; Also see Sefer HaMaamarim 5665 p. 73 and on.

<sup>1443</sup> In the discourse entitled “*VaEheyeh Etzlo Amon*” (Bamidbar 17d and on).

<sup>1444</sup> See the end of Talmud Bavli, tractate Brachot; Shulchan Aruch of the Alter Rebbe, Orach Chayim 155a.

<sup>1445</sup> Talmud Bavli, Brachot 35b

<sup>1446</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

## Discourse 24

*“KiYemei Tzeitcha MeiEretz Mitzrayim... -  
As in the days when you left the land of Egypt...”*

Delivered on Acharon Shel Pesach, 5728  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1447</sup> “As in the days when you left the land of Egypt, I will show them wonders.” As known, there are two explanations in this. The first explanation is that in the coming redemption there will be the same wonders that took place in the exodus from Egypt. This is as stated in Zohar,<sup>1448</sup> “All the signs, miracles, and displays of might that the Holy One, blessed is He, performed in Egypt will be performed for Israel, as the verse states, ‘As in the days when you left the land of Egypt, I will show them wonders.’”

The second explanation is that the wonders of the coming redemption will be wondrous even in comparison to the wonders that took place in the exodus from Egypt. That is, the meaning of the verse, “As in the days when you left the land of Egypt, I will show them wonders,” is that just as during the exodus from Egypt there were wonders in comparison to the time before the exodus from Egypt, so likewise, in the coming redemption there will be wonders in comparison to all times

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<sup>1447</sup> Micah 7:15

<sup>1448</sup> Zohar II 9a

that preceded it, even the wonders that took place during the exodus from Egypt.<sup>1449</sup>

In any event, according to both explanations we derive matters that are destined to be, based on what is explained about “the days when you left the land of Egypt.” From this it is understood that the coming redemption and the redemption from Egypt are related to each other and are of the same class.

## 2.

Now, one of the primary matters that took place in the exodus from Egypt was the great wealth, as the verse states,<sup>1450</sup> “Afterwards they will leave with great wealth.” Therefore, before leaving Egypt they were commanded,<sup>1451</sup> “Let them request... silver vessels and gold vessels,” “so that this righteous *Tzaddik*, Avraham, will not say... [that the prophecy that he received] ‘afterwards they will leave with great wealth’ was not fulfilled in them.”<sup>1452</sup>

That is, even though the Jewish people were willing to forego the great wealth out of their great yearning to leave Egypt immediately, as it states in Talmud,<sup>1453</sup> “They said to him (the Jewish people to Moshe), ‘If only we could just go out ourselves [without the wealth].’ This is analogous a person who was incarcerated in prison, and the jailors told him, ‘Tomorrow we will release you and give you much money.’ He answers

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<sup>1449</sup> Ohr HaTorah, Na”Ch Vol. 1 p. 487

<sup>1450</sup> Genesis 15:14

<sup>1451</sup> Exodus 11:2

<sup>1452</sup> Rashi to Exodus 11:2, citing Talmud Bavli, Brachot 9a and on.

<sup>1453</sup> Talmud Bavli, Brachot 9b *ibid*.

them, ‘I beg of you, please release me today and I ask for nothing.’” Nevertheless, they were commanded, “Let them request etc.,” so that their departure would be with great wealth. From this it is understood that the great wealth was a primary matter in their exodus from Egypt.

We find this to an even greater extent at the splitting of the sea, (which was the conclusion of the redemption from Egypt, in that until the Egyptians were drowned in the sea, the children of Israel were still fearful of Pharaoh and his army).<sup>1454</sup> This is as our sages, of blessed memory, stated,<sup>1455</sup> “Greater was the booty they obtained at the sea, than the booty they brought out of Egypt, as the verse states,<sup>1456</sup> ‘We will make bands of gold for you, with studs of silver.’” That is, the booty of Egypt is called “studs of silver-*Nekudot HaKessef*-נקודות הכסף,” (meaning, only “points-*Nekudot*-נקודות,” and only silver) in comparison to the booty of the sea, which is called “bands of gold-*Torei Zahav*-תורי זהב,” (an adornment of jewelry, and specifically of gold). All this was included in the wondrousness of the redemption from Egypt.

The same will be so of the coming redemption, as we find in the prophecy of Yishayahu, that there similarly will be great wealth in the coming redemption.<sup>1457</sup> This is also understood from Rambam’s statement,<sup>1458</sup> that in the coming future “goodness will be bestowed in abundance etc.”

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<sup>1454</sup> Exodus 15:4

<sup>1455</sup> Rashi to Exodus 15:22 (from Mechilta)

<sup>1456</sup> Song of Songs 1:11

<sup>1457</sup> For example, see Isaiah 60:6 and on.

<sup>1458</sup> Mishneh Torah, Hilchot Melachim 12:5

Now, based on the explanation above, that the matters of the coming redemption will be in a way that is wondrous even in comparison to the wonders of the exodus from Egypt, it is understood that the great wealth of the coming future will be greater than the great wealth in the exodus from Egypt. This is also understood by what Rambam states,<sup>1459</sup> that “all delights will be freely available as dust.”

This is also understood from what our sages, of blessed memory, stated,<sup>1460</sup> “Yosef hid three treasures in Egypt. One of them was revealed to... One of them was revealed to... and one is hidden for the righteous in the coming future.” That is, in the coming future there also will be the revelation of the third treasure, which is greater beyond all comparison to the two previous treasures. For, since the two [previous] treasures were revealed at that time, whereas the third treasure is hidden for the coming future, it is understood that these treasures are not equal thirds. Rather, the third treasure is much greater beyond all comparison to the two previous treasures. This is why until now it has not been revealed, since the world is not yet fit to make use of it.

Now, since a matter does not depart from its simple meaning, it is understood that what is meant by the treasure that is hidden for the righteous in the coming future, is also a treasure of physical silver and gold in the literal sense. This is also understood from the ruling of Rambam mentioned above. From this we can understand the great wondrousness of the great wealth there will be in the coming future.

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<sup>1459</sup> Mishneh Torah, Hilchot Melachim 12:5 *ibid*.

<sup>1460</sup> Talmud Bavli, Pesachim 119a; Sanhedrin 110a

### 3.

However, at first glance, this is not understood. This is because in the coming future the yearning will be for wisdom etc. This is as explained by Rambam,<sup>1461</sup> “The occupation of the entire world will be solely to know *HaShem*-יהו"ה,” and there will be understanding and grasp of Godliness, as it states,<sup>1462</sup> “The earth will be filled with the knowledge of *HaShem*-יהו"ה etc.” There then will be the loftiest revelations, as the verse states,<sup>1463</sup> “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see,” and<sup>1464</sup> “I will pour out My spirit upon all flesh, and your sons and daughters will prophesy.”

This is especially so according to what is explained in Kabbalah and elucidated in Chabad Chassidus about the greatness of the revelations of the coming future. This being so, it is not understood what significance there is to the great wealth of the exodus from Egypt. For, even when they were in the state and standing that preceded the giving of the Torah, in addition to the fact that since they [just now] went out of slavery to freedom, the great wealth had no significance for them, and as mentioned above, they said that they were willing forego the great wealth etc., but in addition to this, since even before the giving of the Torah they [already] were engaged in Torah [study], as in the teaching of our sages, of blessed memory,<sup>1465</sup>

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<sup>1461</sup> Mishneh Torah, Hilchot Melachim 12:5 ibid.

<sup>1462</sup> Isaiah 11:9; Mishneh Torah, Hilchot Melachim 12:5 ibid.

<sup>1463</sup> Isaiah 40:5

<sup>1464</sup> Joel 3:1

<sup>1465</sup> Talmud Bavli, Yoma 28b

“From the days of our forefathers, Yeshivah never left them. When they were in Egypt, a Yeshivah was with them etc.,” as the verse states,<sup>1466</sup> “He sent Yehudah ahead of him etc.,” and this was especially so of the tribe of Levi who were never enslaved,<sup>1467</sup> that they were engaged in Torah [study] to a greater extent, and about whom the verse states,<sup>1468</sup> “They shall teach Your ordinances to Yaakov and Your Torah to Israel.”

Thus, on account of this, the great wealth should have been of no significance to them. This is especially so considering that this was after the loftiest revelations that happened in the exodus from Egypt, as in the words,<sup>1469</sup> “With great awe<sup>1470</sup> – This refers to the revelation of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*,” to the point that “the King, King of kings, the Holy One, blessed is He, was revealed upon them, in His Glory and Himself,”<sup>1471</sup> and as in the explanation of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,<sup>1472</sup> that this refers to the revelation of the aspect of Kingship-*Malchut* and Splendor-*Tiferet* of the Unlimited One (*Ein Sof*).

Additionally, this revelation was in a way that it caused great awe, even in the physical body. This being so, what comparison is there for there to be any significance to the great wealth? How much more is this so in regard to the coming

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<sup>1466</sup> Genesis 46:28 and Rashi there.

<sup>1467</sup> Rashi to Exodus 5:4

<sup>1468</sup> Deuteronomy 33:10; Mishneh Torah, Hilchot Shemittah v'Yovel 13:12

<sup>1469</sup> Pesach Haggadah, section beginning “*b'Yad Chazakah*”

<sup>1470</sup> Deuteronomy 26:8

<sup>1471</sup> Pesach Haggadah, section beginning “*Matzah Zu*” and “*Vayotzi'einu*”

<sup>1472</sup> See *Hemshech* 5672 Vol. 2, p. 924; *Sefer HaMaamarim* 5671 p. 75; 5672-5676 p. 67.



redemption, at which time the revelations will be much loftier (as mentioned above).

This is also understood from the statement in Zohar<sup>1473</sup> on the verse,<sup>1474</sup> “In the six hundredth year of the life of Noach... all the wellsprings of the great deep burst forth, and the windows of the heavens were opened,” that, “When we approach the days of Moshiach, even the children of the world will find the treasures of wisdom etc.”

That is, even before the redemption there will be preparation akin to the reward of the time of the redemption. Thus, since about the time of the redemption the verse states,<sup>1475</sup> “They will no longer teach... for all of them will know Me, from their smallest to their greatest,” there therefore will also be the preparation for this in a way that even the small shall increase in wisdom etc. Yet, with all this, about the wondrousness of the redemption, the matter of the great wealth is also emphasized, even though it is of no comparison whatsoever to the Supernal revelations [that will take place].

Even according to the explanation that the “great wealth” refers to the refinement of the sparks of physical things,<sup>1476</sup> from this perspective all that is relevant is the spark in the physical thing, but not the physical thing itself. This being so, we still must understand what the matter and intention is in the great wealth itself.

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<sup>1473</sup> Zohar I 117a; 118a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1; Likkutei Sichot Vol. 15 p. 42 and on.

<sup>1474</sup> Genesis 7:11

<sup>1475</sup> Jeremiah 31:33

<sup>1476</sup> See Likkutei Sichot Vol. 3 p. 824 and on.

4.

Similarly, we must understand the matter of the ultimate perfection of the reward in the coming world (*Olam HaBa*). The view of Rambam is well-known,<sup>1477</sup> that “in the coming world there is no body or physical form, only the souls of the righteous alone, without a body... and this is the reward of which there is no higher reward, and the good beyond which there can be no greater good etc.” In other words [according to Rambam] the ultimate and primary reward of the coming world (*Olam HaBa*) is in the Garden of Eden (*Gan Eden*), specifically to souls without bodies, whereas the world of the resurrection [of the dead] (*Olam HaTechiyah*), which is with souls in bodies, is only temporary and is not the true reward.

However, Ramban<sup>1478</sup> argues with him and is of the view that the primary and ultimate reward of the coming world (*Olam HaBa*) will be in the world of the resurrection [of the dead] (*Olam HaTechiyah*), specifically to souls in bodies. There then will be the feast of the Leviathan and the Behemoth (*Shor HaBar*),<sup>1479</sup> in a way of physical eating.

In the teachings of Chassidus,<sup>1480</sup> the final ruling of the Alter Rebbe accords to the view of the Ramban, that the primary reward will specifically be in the world of the resurrection [of the dead] (*Techiyat HaMeitim*). Therefore, even our forefathers

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<sup>1477</sup> Mishneh Torah, Hilchot Teshuvah 8:2-3; Pirush HaMishnayot of the Rambam, beginning of Sanhedrin Ch. 10 (Perek Chelek).

<sup>1478</sup> See the end of Shaar HaGemul, p. 309 (Chavelle edition)

<sup>1479</sup> See Talmud Bavli, Bava Batra 74b and on; Midrash Vayikra Rabba 13:3

<sup>1480</sup> Likkutei Torah, Tzav 15c; Drushim L'Shabbat Shuvah 65d; Sefer HaMitzvot of the Tzemach Tzedek 14b; Ohr HaTorah, Chukat p. 809

and our teacher Moshe, who have been in the Garden of Eden (*Gan Eden*) for over three-thousand years, will rise in the resurrection of the dead (*Techiyat HaMeitim*), and it is [specifically] then that they will have the ultimate perfection of the reward.

However, at first glance, this is not understood. This is because the descent of the soul into the body is a great descent, “from a high peak to a deep pit,”<sup>1481</sup> and therefore what element of superiority is there to the physical body that the ultimate perfection of the reward of the soul will specifically be as it manifests in the physical body?

## 5.

This may all be understood with a preface explaining the matter of lights (*Orot*) and vessels (*Keilim*), the likeness to which is the matter of the soul (*Neshamah*) and body (*Guf*). To explain, as known,<sup>1482</sup> the light (*Ohr*) is nullification (*Bittul*) and nothingness (*Ayin*). More specifically, there are three matters in this. The first is that the light (*Ohr*) is the matter of revelation (*Gilyu*) (as the verse states,<sup>1483</sup> “God called the light ‘day-*Yom*-יום.’”) Its revelation comes about from the fact that it is in a state of recognizable adhesion (*Dveikut Nikeret*) to its source, which is why it bears similarity to the Luminary

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<sup>1481</sup> See Talmud Bavli, Chagigah 5b

<sup>1482</sup> In regard to the coming section please see *Hemshech* 5672 Vol. 1, Ch. 279 and on; Also see the discourse entitled “*Keitz Sam LaChoshech* – He set an end to the darkness” 5724, translated in *The Teachings of The Rebbe 5724*, Discourse 44 (Torat Menachem, Sefer HaMaamarim Menachem-Av p. 153 and on).

<sup>1483</sup> Genesis 1:5; See Torah Ohr, Yitro 67c; Sefer HaMaamarim 5708 p. 239, and note 1 there.

(*Ma'or*). Now, since the Luminary (*Ma'or*) transcends being defined as either existence or non-existence,<sup>1484</sup> therefore its light is also “nothing-*Ayin-יין*,” being that it bears similarity to the Essential Self.

The second matter is that since the light (*Ohr*) is in a state of recognizable adhesion (*Dveikut Nikkeret*) to its Source, it therefore senses the Luminary, and because of its sense of its Source, it becomes nullified until it becomes the aspect of “nothing-*Ayin-יין*.”

The third matter is that the sense of everything is drawn to its root and source, it therefore is the desire of the light (*Ohr*) (because of sensing its Source) to be subsumed in its root and source. That is, even though when it is subsumed in its Source it become nullified of its first existence, nonetheless, its yearning is to be subsumed etc., (as explained in Tanya).<sup>1485</sup> Because of this yearning it becomes completely nullified of its existence, meaning, even of the existence of the light (*Ohr*) as its existence is “nothing-*Ayin-יין*,” as explained above.

The explanation is according to the well-known teaching of the Baal Shem Tov,<sup>1486</sup> that “in the place that a person’s desire is, that is where he is completely found.” Based on this, he explains the verse,<sup>1487</sup> “Fiery-*Seraphim* [angels] were standing above Him.” For, at first glance, how does it

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<sup>1484</sup> See the beginning of *Hemshech* 5666, discourse entitled “*Yom Tov Shel Rosh HaShanah*,” Discourse 1, translated as Revealing The Infinite.

<sup>1485</sup> Tanya, Likkutei Amarim, Ch. 19

<sup>1486</sup> Brought in *Hemshech* 5672 *ibid.* beginning of Ch. 280; Also see Keter Shem Tov, Hosafot, Section 48.

<sup>1487</sup> Isaiah 6:2

apply for them to be standing above the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*?

However, the explanation is that since the desire and yearning of the Fiery-*Seraphim* [angels] is to be subsumed in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the aspect of His Indwelling Presence, the *Shechinah*, they therefore are positioned "above Him," since "in the place that a person's desire is, that is where he is completely found."

The same is understood even in its simple sense, being that the desire (*Ratzon*) rules and has dominion over all the powers [of the soul]. Therefore, when a person desires something, the desire (*Ratzon*) takes all the powers [of the soul] with it to that which he desires, to the point that "that is where he is completely found," in that his entire being becomes subsumed in that which he desires.

That is, he becomes nullified of his whole existence, including the existence of desire (*Ratzon*), and all that remains is (the sense) of that which he desires. With this in mind, we can understand the superiority of the light (*Ohr*) that stems from the desire and yearning to be subsumed in its source, by which it even becomes nullified of the existence of "light-*Ohr*-אור," the substance of which is that it is "nothing-*Ayin*-אין."

## 6.

More specifically, the three above-mentioned matters about the nullification (*Bittul*) of the light (*Ohr*) are on three different levels. The explanation is that as known, in the lights

(*Orot*) there generally are three levels. There are lights (*Orot*) that manifest in the vessels (*Keilim*). There are lights (*Orot*) that transcend manifestation in the vessels (*Keilim*) but are in the category of manifesting in vessels (*Keilim*), and there are lights (*Orot*) that [altogether] transcend the category of manifesting in vessels (*Keilim*).

Now, the first matter in the nullification (*Bittul*) of the light (*Ohr*) in which the nullification (*Bittul*) is because of the revelation (*Gilyu*) within it (for since the revelation is through it being in a state of recognizable adhesion (*Dveikut Nikkeret*) to its Source, and having a similarity to its Source, it therefore is “nothing-*Ayin*-י”א,” as explained above). This is in the aspect of the lights (*Orot*) that are manifest in the vessels (*Keilim*). This is because the matter of the revelation (*Gilyu*) in the light (*Ohr*) is primarily through its manifestation in vessels (*Keilim*). This is as known that the primary aspect of the light (*Ohr*) and the revelation of the light (*Ohr*), is that it illuminates and reveals, and this is by way of the vessels (*Keilim*).

The second matter in the nullification (*Bittul*) of the light, in that the nullification (*Bittul*) stems from its sense of its Source. This is the aspect of the lights (*Orot*) that transcend manifestation in vessels (*Keilim*). For, the additional nullification (*Bittul*) stemming from the sense of its Source, over and above the nullification (*Bittul*) stemming from the revelation within it, is that because of the sense of its Source, there also is a nullification of the matter of the light (*Ohr*) and revelation (*Bittul*), for since it senses its Source, it is not possible for it to illuminate.

This is known from the Halachic ruling,<sup>1488</sup> that it is impossible for there to be two thoughts at once. Therefore, when the light (*Ohr*) (thinks and) senses its Source, it cannot sense the matter of the light (*Ohr*) and revelation (*Gilyuy*) in it. In other words, even though, in and of itself, the light (*Ohr*) is in the category of manifesting in vessels (*Keilim*), nevertheless, because of its sense of its Source, this causes it to be in a state that transcends the matter of manifesting etc.

The third matter in the nullification (*Bittul*) of the light (*Ohr*) is that the nullification (*Bittul*) comes from its desire to become subsumed in its Source. This is the essence and inner aspect of the light (*Ohr*) that transcends manifestation, for because of its desire to become subsumed in its Source, it becomes completely and utterly nullified of its existence, and as explained before, its entire substance is solely that which it desires.

Now, as these three above-mentioned levels are in the matter of the *Sefirot*, they are Understanding-*Binah*, Wisdom-*Chochmah*, and the Crown-*Keter*. For, as known, the beginning of the vessels (*Keilim*) is in Understanding-*Binah*, which is not so of Wisdom-*Chochmah*, which is the aspect of “His life force,”<sup>1489</sup> this being the matter of the light (*Ohr*) that transcends the vessels (*Keilim*). However, even so, the light of Wisdom-*Chochmah* is also in the category of manifestation (*Hitlabshut*), as known about why Wisdom-*Chochmah* is called

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<sup>1488</sup> See Shulchan Aruch of the Alter Rebbe, Orach Chayim 73:2 and Kuntres Acharon 73:3.

<sup>1489</sup> See the discourse entitled “*Kiyemei Tzeitcha*” 5691 and 5708 Ch. 9 (Sefer HaMaamarim 5691 p. 273 and 5708 p. 161).

“the beginning-*Reishit*-ראשית,”<sup>1490</sup> since it relates to the *Sefirot* below it, in that it is their beginning.<sup>1491</sup> However, the nullification (*Bittul*) stemming from the desire to become subsumed in its Source, this being the aspect of the light (*Ohr*) that is not in the category of manifesting (*Hitlabshut*), is the aspect of the Crown-*Keter*, (which is called desire-*Ratzon*).<sup>1492</sup>

7.

However, the vessels (*Keilim*) are the aspect of [tangible] existence, measure and limitation, this being the opposite of the matter of the nullification (*Bittul*) and “nothingness-*Ayin*-אין” of the lights (*Orot*). This is because the vessels (*Keilim*) are in a state of unrecognizable adhesion (*Dveikut Bilti Nikeret*) [to their source] and they do not sense their Source, and how much more so that do they not have the desire to ascend and become subsumed in their Source. On the contrary, the nature of the vessels (*Keilim*) is to descent to below etc. From all this we can understand how greatly opposed to one another the lights and vessels are, in that they are two completely diametric opposites.

Nevertheless, there is a matter of manifestation of lights (*Orot*) in vessels (*Keilim*),<sup>1493</sup> this being such that the perfection

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<sup>1490</sup> See Zohar I 31b; Tikkunei Zohar, Tikkun 30 (73a); Pardes Rimonim, Shaar 3 (Shaar Eem HaEin Sof Hoo HaKeter), Ch. 3; Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1.

<sup>1491</sup> See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 8; Likkutei Torah, Pekudei 7c; Tazriya 22c and elsewhere.

<sup>1492</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 and elsewhere.

<sup>1493</sup> See *Hemshech* 5672 Vol. 2, Ch. 411



of the lights (*Orot*) is specifically through their manifestation in vessels (*Keilim*). This is as explained above, that it specifically is through the vessels (*Keilim*) that light that illuminates (*Ohr HaMe'ir*) is caused. That is, this is when the manifestation of the lights (*Orot*) in the vessels (*Keilim*) is in a way of inner manifestation (*Hitlabshut Pneemet*), such that the light (*Ohr*) illuminates in the vessel (*Kli*) in a revealed way and the vessel (*Kli*) bears and accepts the light (*Ohr*) and becomes unified with it.

An example of this is the manifestation (*Hitlabshut*) of the soul (*Neshamah*) in the body (*Guf*). That is, the manifestation is such that the soul and the body become one thing, and that is when they are called by the name “man-*Adam*-אדם,”<sup>1494</sup> as the verse states,<sup>1495</sup> “He called their name ‘man-*Adam*-אדם.’”

We observe this in the manifestation of the particular [soul] powers in the limbs of the body, that the powers come forth according to the composition of substance of the limbs of the body and manifests within them. An example of this is the power of sight, which depends on the composition of the substance of the eye.<sup>1496</sup> This is to such an extent that even the matter of “a good eye”<sup>1497</sup> (which stems from Kindness-*Chessed*) and its opposite (which stems from Might-*Gevurah*), depend on the composition of the physical eye, whether it has

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<sup>1494</sup> See Sefer HaMaamarim 5653 p. 235

<sup>1495</sup> Genesis 5:2; See Zohar III 145b

<sup>1496</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27-28.

<sup>1497</sup> Proverbs 22:9; See Siddur Im Da”Ch 13d; *Hemshech* 5672 p. 5 and elsewhere.

much blood (which is called “reddish-*Admoni*-אדמוני,”<sup>1498</sup> and is the aspect of *Might-Gevurah*),<sup>1499</sup> or only a little blood etc.

The same is so of sight with the eye of the intellect, that it depends on the composition and makeup of the substance of the brain. For, as known, in regard to the three brains of *Wisdom-Chochmah*, *Understanding-Binah* and *Knowledge-Da’at*, which reside in the three compartments of the skull, the brain of *Wisdom-Chochmah* is cold and moist, whereas the brain of *Understanding-Binah* is hot and dry etc.<sup>1500</sup> The leaning of one’s intellect to *Kindness-Chessed* or *Might-Gevurah* depends on the composition and makeup of the substance of the vessel of the brain etc. (This is like the difference between “a good eye” and its opposite, which depend on the composition of the substance of the eye.)

Now, although the leaning of the intellect to either *Kindness-Chessed* or *Might-Gevurah* depends on the root of the souls, as explained in *Zohar*<sup>1501</sup> about the difference between *Beit Shammai* and *Beit Hillel*, that this was because the root of the souls of *Beit Shammai* were from the aspect of the powers of *Might-Gevurot*, whereas the root of the souls of *Beit Hillel* were from the aspect of the powers of *Kindness-Chassadim*, and according to the construct of the [spiritual] form (*Tzurah*), (whether the root of his soul is from the aspect of *Kindness-Chessed* or *Might-Gevurah*) the construct of the [material]

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<sup>1498</sup> Samuel I 17:42 (cited in *Hemshechs* 5672 *ibid.*)

<sup>1499</sup> See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*), Gates Three & Four (*Netzach & Hod*), Gate Six (*Gevurah*).

<sup>1500</sup> See *Torat Chayim*, *Lech Lecha* 91b-c; *Shaarei Orah* of the *Mittler Rebbe*, *Shaar HaChanukah* 10b, and elsewhere.

<sup>1501</sup> *Zohar* III 245a; See *Tanya*, *Iggeret HaKodesh*, Epistle 13

substance (*Chomer*) will be in like fashion, nevertheless, this only is in regard to the general construct of the substance (*Chomer*) and form (*Tzurah*) etc.

However, when it comes to the particular ways of the revelation of the form (*Tzurah*), they accord to the nature and composition of the vessel (*Kli*) of the brain. For example, the vessels of the brain of an adult are expansive,<sup>1502</sup> and in addition, because of the many conceptualizations that he conceived [many] creases are caused in the substance of his brain.<sup>1503</sup> In contrast, when it comes to a minor, the vessels of the brain of a child are not as expansive etc.

From all the above it is understood that the manifestation of the [soul] powers in the limbs is not only in a way that there is a relationship between them, but rather, the limb receives the power to the point that it causes changes in the power, such that it specifically is revealed and acts according to the composition of the limb.

This matter is to an even greater degree than how the light of the sun illuminates through glass, such that the light takes on the color and appearance of the color of the glass. That is, the revelation only stems from the light, and the effect of the glass is only that the light appears to have its color.<sup>1504</sup> However, the manifestation of the [soul] powers in the limbs is in a way that the drawing down and revelation of the powers is through the limbs. That is, the limbs are not just receptacles for the powers, but they also draw them down and reveal them, and

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<sup>1502</sup> Also see Sefer HaMaamarim 5692 p. 34

<sup>1503</sup> Also see Sefer HaMaamarim 5697 p. 254

<sup>1504</sup> See Pardes Rimonim, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 4.

if there is a lacking in the limbs, there also is caused to be a lacking in the [soul] power, in that it cannot be revealed. Therefore, the revelation of the [soul] powers is according to the way that the limbs are composed.

From all the above, we can also understand this matter as it relates to lights (*Orot*) and vessels (*Keilim*), in that they unify with each other with the ultimate union, to the point that they become one thing. It is for this reason that the vessel (*Kli*) bears and receives the light (*Ohr*), and the way that the light (*Ohr*) is revealed is according to the manner of the vessel (*Kli*).

## 8.

However, we still must understand this better. This is because, as explained above, lights (*Orot*) and vessels (*Keilim*) are two completely diametric opposites, and this being so, how can they be unified? To explain, it makes sense that the vessel (*Kli*) bears and receives the light. For, it could be explained that this is because the vessel (*Kli*) sees the superiority of the light (*Ohr*) in a revealed way. Therefore, even though its nature is to descend below, it yearns to receive the light (*Ohr*) etc.

However, in regard to the light (*Ohr*), how could it possibly descend to manifest in vessels (*Keilim*)? This is especially so considering that, as known, all true bestowal is specifically with a willing desire. This being so, how can it be said that the desire of the light (*Ohr*) is to descent below, being that this is the opposite of its nature, in that the nature of the light (*Ohr*) is to ascend above etc.

Likewise, we also still lack an explanation about how the vessel (*Kli*) bears and receives the light (*Ohr*). For, even though it was explained before that this is because of the vessel (*Kli*) sensing in a revealed way that there is a matter that transcends it, nonetheless, it is not understood how this actually brings about that which is the opposite of its substance.

However, the explanation is that this bond is brought about through the intermediary between them, which includes the two opposites, through which they can bond. That is, the light (*Ohr*) and vessel (*Kli*) exchange their natures, and each one specifically actualizes the effect of its opposite. That is, the light (*Ohr*) senses the superiority of the vessel (*Kli*). For, as known, the root of the vessels (*Keilim*) is higher than the root of the light (*Ohr*).<sup>1505</sup> This brings about the desire in the light (*Ohr*) to descend below. The same is so of the vessel (*Kli*), in that it senses the matter of the light (*Ohr*) and is thereby caused to desire to ascend etc.

All this comes about through the intermediary between them, who bonds them in a way that they come to be (not only like something set inside of a vessel, but) literally one thing, like the soul and the body. With the above in mind, it is understood that the more revelation of the light (*Ohr*) there is, the more the matter of manifestation in vessels (*Keilim*) becomes applicable. For, since the light (*Ohr*) senses the superiority of the vessel (*Kli*), this causes a motion of manifesting in the vessel (*Kli*), even though it is the opposite of

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<sup>1505</sup> See Sefer HaMaamarim 5649 p. 243 and on; 5659 p. 7 and on; Also see the discourse entitled “*Vayomer Lo Yehonatan*” of Shabbat Parshat Shemini of this year, 5728, Discourse 25 (Sefer HaMaamarim 5728 p. 183; Torat Menachem, Sefer HaMaamarim Iyyar p. 235).

its nature. The same is so of the matter of the vessels (*Keilim*) etc.<sup>1506</sup>

9.

With the above in mind, we also can understand the matter of the descent of the soul into the body, that this is because the root of the body is higher than the root of the soul, (except that the revelation of the root of the body specifically comes about through the soul).<sup>1507</sup> This is why Torah and *mitzvot* were given specifically to the soul as it manifests in the body, and it is through the general toil below with the body, in a way of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), that this brings about the matter of “It is Me that you are acquiring.”<sup>1508</sup> Therefore, the ultimate perfection of the reward is also in this way, specifically with a soul in a body. That is, this is so for the body, the root of which transcends the root of the soul, and for the soul, in that reveals the superiority of the root of the body.

Now, just as there is the matter of the toil of the soul with the body, so likewise there is the toil with one's portion in the world at large. This is why “the Torah is considerate of the money of the Jewish people,”<sup>1509</sup> since it is [the property] of a

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<sup>1506</sup> There is a small portion of the discourse missing here.

<sup>1507</sup> See Sefer HaMaamarim 5649 *ibid.* p. 243 and on; 5659 p. 7 *ibid.* Also see the discourse entitled “*Vayomer Lo Yehonatan*” of Shabbat Parshat Shemini of this year, 5728, Discourse 25 (Sefer HaMaamarim 5728 p. 180 and on; Torat Menachem, Sefer HaMaamarim Iyyar p. 233 and on).

<sup>1508</sup> See Midrash Shemot Rabba 33:1; 33:6; Midrash Tanchuma, Terumah 3; Tanya, Likkutei Amarim, Ch. 47.

<sup>1509</sup> Talmud Bavli, Rosh HaShanah 27a; See Keter Shem Tov, Section 218

Jew, meaning that it relates to his service of *HaShem* יהו"ה, blessed is He etc.

Therefore, in the true and complete redemption, the matter of great wealth will be necessary, just as it was in the exodus from Egypt, as the verse states,<sup>1510</sup> “you shall empty out Egypt,” and as in the teaching of our sages, of blessed memory,<sup>1511</sup> “They made it like the abyss [of the sea] without fish,” referring to the concealed world (*Alma d'Itkasiya*), “and like a silo in which there is no grain,” referring to the revealed world (*Alma d'Itgaliya*),<sup>1512</sup> and in a way that “there remained not one of them,”<sup>1513</sup> to the point that there is the prohibition “you shall not see them ever again,”<sup>1514</sup> being that they already removed all the sparks of holiness from there.<sup>1515</sup>

The same will be so in the coming future, that there will be ascent from strength to strength in all the sparks of holiness of the body and vessel, including the needs of the body, to the point that “all delights will be freely available as dust,”<sup>1516</sup> for if this would not be so, there would a lacking in the redemption itself. This is as explained above, that “as in the days that you went out of the land of Egypt, I will show them wonders” in the coming redemption, with an abundance of bestowal with expansiveness, speedily and literally, through our righteous Moshiach!

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<sup>1510</sup> Exodus 3:22

<sup>1511</sup> Talmud Bavli, Brachot 9b

<sup>1512</sup> Likkutei Levi Yitzchak, Igrot Kodesh p. 270

<sup>1513</sup> Exodus 14:28

<sup>1514</sup> Exodus 14:13; Mishneh Torah, Hilchot Melachim 5:7

<sup>1515</sup> See Sefer HaLikkutim of the Arizal, Parshat Teitzei and elsewhere.

<sup>1516</sup> Mishneh Torah, Hilchot Melachim 12:5 *ibid*.





## Discourse 25

“*Vayomer Lo Yehonatan... -  
Yehonatan said to him...*”

Delivered on Shabbat Parshat Shemini,  
Shabbat Mevarchim & Erev Rosh Chodesh Iyyar, 5728<sup>1517</sup>  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1518</sup> “Yehonatan said to him, ‘Tomorrow is the New Moon, and you will be missed because your seat will be empty.’” In his discourse by this title,<sup>1519</sup> the Rebbe Maharash [whose birthday we are celebrating on the 2<sup>nd</sup> of Iyyar] brings what Rashi explained on this verse, that “[the word] ‘you will be missed-*v’Nifkadeta*-ונפקדת’ is an expression of ‘remembering,’” and that “[the word] ‘will be empty-*Yipaked*-יפקד’ is an expression of ‘lacking.’” Thus, the meaning of the verse, “you will be missed because your seat will be

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<sup>1517</sup> The original discourse was edited by the Rebbe and published as a pamphlet for the 2<sup>nd</sup> of Iyyar 5751.

<sup>1518</sup> Samuel I 20:18 – The Haftorah of “*Machar Chodesh*.”

<sup>1519</sup> In the discourse of “Parshat Bamidbar, Machar Chodesh” that is in *Hemshech* “*v’Hechereem*” 5631 (p. 63 and on [Sefer HaMaamarim 5631 p. 336 and on]). Seemingly, the beginning of the discourse there is [the verse] “Yehonatan said to him, ‘Tomorrow is the New Moon etc.’” only that at the beginning it adds, “In order to understand etc., we must understand the verse that states (“Yehonatan said etc.”) in order to connect it with the discourses that preceded it. Also see the discourse by this title of Shabbat Parshat Bamidbar 5658 (in Sefer HaMaamarim 5658 p. 179 and on) which seems to be founded upon this discourse in *Hemshech* “*v’Hechereem*.”

empty,” is that by David’s seat lacking his presence, Shaul will remember him.

In the discourse he continues<sup>1520</sup> [and explains] that the reason the verse uses the word “you will be missed-*v’Nifkadeta*” (rather than [the more common word] “you will be remembered-*v’Nizkarta*” or the like), is because the word “*v’Nifkadeta*” (also) indicates union (*Yichud*),<sup>1521</sup> [as in the words of our sages, of blessed memory,<sup>1522</sup> “A man is obligated to have marital relations (*Lifkod*-לפקוד) with his wife etc.”] This is because Shaul is Understanding-*Binah* (as the verse states,<sup>1523</sup> “Shaul from Rechovot HaNahar”),<sup>1524</sup> [which is] the root of the emotions (*Midot*) of *Zeir Anpin*, [as the verse states,<sup>1525</sup> “Who-*Mi*-מי created these-*Eileh*-אלה,” in that it is “Who-*Mi*-מי-50,” which is Understanding-*Binah*, who created “These-*Eileh*-אלה-36,” which are the emotional qualities (*Midot*)],<sup>1526</sup> whereas Dovid is Kingship-*Malchut*. This is why the word “*v’Nifkadeta*” is used, in that Shaul will become **unified** (*Yifkod*-יפקוד) with Dovid. That is, there will

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<sup>1520</sup> See the beginning of p. 64 and p. 69.

<sup>1521</sup> Also see the discourse by this title of the year 5567 (Sefer HaMaamarim 5567, p. 55, and with the glosses – Ohr HaTorah, Bereishit 11b).

<sup>1522</sup> Talmud Bavli, Yevamot 62b

<sup>1523</sup> Genesis 36:37; Also see Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), end of Ch. 4.

<sup>1524</sup> [“Rechovot HaNahar” literally means, “the expansiveness of the river,” which refers to Understanding-*Binah*. Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), section on “The Expansiveness of the River-*Rechovot HaNahar*” רחובות הנהר.]

<sup>1525</sup> Isaiah 40:26

<sup>1526</sup> *Hemshech* “*v’Hechereem*” *ibid.* p. 69 [end of p. 342]; *Likkutei Torah*, *Pekudei* 4c, and elsewhere. [Also see Shaarei Orah of Rabbi Yosef Gikatilla *ibid.*, translated as Gates of Light, Gate Eight (*Binah*); *Shaar HaYichud* of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.]

be the union (*Yichud*) of *Zeir Anpin* [which is rooted in Understanding-*Binah*, Shaul], and Kingship-*Malchut* [Dovid].

This then, is the connection between “you will be missed (ו'נפקדת-*Nifkadeta*) because your seat will be empty” and “Tomorrow is the New Moon.” This is because on the eve before the New Moon, the moon is in a state of concealment and hiddenness, such that before the birth (*Molad*) [of the new moon], even a point [of it] does not remain. It is through this<sup>1527</sup> that (“Tomorrow”) is caused to be the New Moon (*Chodesh*-*שודח*) - the birth of the moon anew (*Chadash*-*שחדש*) - the union (*Yichud*) of the sun and the moon. The same is so of Kingship-*Malchut* (the root of the moon). That is, it is through “your seat will be empty” (the seat of Dovid, Kingship-*Malchut*), that specifically through this “you will be in union-ו'נפקדת-*Nifkadeta*,” [referring to] the union (*Yichud*) of Kingship-*Malchut* and *Zeir Anpin*.

Now, it should be added that the reason that on Rosh Chodesh a union (*Yichud*) is caused between the sun (*Zeir Anpin*) and the moon (Kingship-*Malchut*) is because<sup>1528</sup> there is a drawing down in “the sun” (*Zeir Anpin*) from that which is “higher than the sun,”<sup>1529</sup> this being the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*). This is as the verse states,<sup>1530</sup> “The crown that His mother crowned Him with on His wedding day.” That is, for there to

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<sup>1527</sup> See at length in Sefer HaMaamarim 5567 *ibid.* (p. 53 and on); Ohr HaTorah *ibid.* (p. 9b and on).

<sup>1528</sup> Ohr HaTorah *ibid.* 10b

<sup>1529</sup> As per the language of Zohar I 223b; Zohar II 59a; See Zohar I 91b; Zohar II 115b

<sup>1530</sup> Song of Songs 3:11; See Likkutei Torah, Shir HaShirim 26c; 47c-d; *Hemshech* “ו'Hechereem” *ibid.* p. 67 [p. 341].

be the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut* (“His wedding day”) this comes about through a drawing down of a crown to him, this being the Crown-*Keter*. The drawing down of the Crown-*Keter* to *Zeir Anpin* (“on His wedding day”) is through Understanding-*Binah*, [as the verse states], “The crown that **His mother-*Eemo*-אמו** crowned Him with.”<sup>1531</sup>

Based on this, we can better understand the connection between “Tomorrow is the New Moon” and “you will be missed (*v’Nifkadeta*-ונפקדת) because your seat will be empty.” For, the matter of “Tomorrow is the New Moon,” [in that it is through the concealment and hiddenness of the moon (on the eve before Rosh Chodesh) that there is caused to be the union of the sun and moon (on Rosh Chodesh)] is that it is because of the nullification (*Bittul*) of the moon (in that it becomes concealed and hidden until nothing remains of it, not even a point) that it comes to the aspect of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshlut*), from which power is drawn (through Understanding-*Binah*) for the union (*Yichud*) of the sun and moon.

The same is so of the matter of “you will be missed (*v’Nifkadeta*-ונפקדת) because your seat will be empty (*Yipaked*-יפקד).” That is, it is through Dovid’s (Kingship-*Malchut*) seat lacking his presence (*Yipaked*-יפקד), that there thereby is caused to be the matter of the “union-*v’Nifkadeta*-ונפקדת” of Dovid and Shaul, [referring to] the drawing down of Understanding-*Binah* (“Shaul from Rechovot HaNahar”) and through this there is the drawing down of the Crown-*Keter* (“The crown that His mother crowned Him with”).

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<sup>1531</sup> Likkutei Torah ibid. 26d; *Hemshech* “*v’Hechereem*” ibid.

Now, this must be better understood, for the word “*v’Nifkadeta*-ונפקדת” which is an expression of “remembering,” and “marital relations” (union), and the word “*Yipaked*-יפקד” which is an expression of “lacking,” seem to be two opposites. This being so, how is it possible that through “lacking-*Yipaked*-יפקד” there could be “your union-*v’Nifkadeta*-ונפקדת”?

Even though “your seat will be empty-*Yipaked*-יפקד” (that his place was empty of his presence) is connected with the matter of nullification (*Bittul*), and nullification (*Bittul*) reaches the Crown-*Keter* (as explained before) from which there is the drawing down of the power for the union (*Yichud*), nevertheless, from the fact that the meaning of the words “*Yipaked Moshavecha*-יפקד מושבך” is that “your seat will be **lacking**,” this seems to indicate that “your seat will be lacking” is the reason for “you will be remembered-*v’Nifkadeta*-ונפקדת,” (as it states, “you will be missed **because-Ki**-כי your seat will be empty.”)

That is, it is (not just because “your seat will be empty” is connected to the matter of nullification (*Bittul*), but also) that “your seat will be empty” (“your seat will be **lacking**”) is [itself] the reason for “your union-*v’Nifkadeta*-ונפקדת.” We therefore must understand how it applies for “*Yipaked*-יפקד” which is a term of “lacking” to bring about “your union-*v’Nifkadeta*-ונפקדת.”

What is also not understood is that from the fact that it states “your seat will be empty-*Yipaked*-יפקד” (specifically using the word “*Yipaked*-יפקד”) rather than saying “your seat will be lacking-*Yechaser*-יהסר” [with a more common term], using a word [of the same root as] “marital union-*Pekidah*-

פקידה,” this seems to indicate that the relationship between “lacking-*Yipaked*-יפקד” and “your union-*v’Nifkadeta*-ונפקדת” is (not just that “you will be lacking-*Yipaked*-יפקד” brings to “your union-*v’Nifkadeta*-ונפקדת,” but rather) that in the “lacking-*Yipaked*-יפקד” itself, the matter of “your union-*v’Nifkadeta*-ונפקדת” is present (in a concealed way).

## 2.

In the discourse he continues<sup>1532</sup> [and explains] that [the name] “Yehonatan-יהונתן” [is a composite of] *Yeh”o* gave-*Yeh”o Natan*-יהיו נתן,” and it states in Me’orei Ohr<sup>1533</sup> that the word “gave-*Natan*-נתן” here, which has the numerical value of 500-ת"ק, is the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, being that the value of the final letter *Hey*-ה-5 is 500-ת"ק by the methodology of “striking” (*Haka’ah*).<sup>1534</sup>

Now, in the discourse he points out that according to the explanation given in most places, that “Yehonatan-יהונתן” is *Yeh”o*-יהיו, [and the word “gave-*Natan*-נתן” (of “Yehonatan-יהונתן”) is that the [aspect of] *Yeh”o*-יהיו is being given (*Netinah*-נתינה) and drawn down],<sup>1535</sup> it is understood why it states “Yehonatan said **to him**,” meaning that the drawing down

<sup>1532</sup> In *Hemshech* “*v’Hechereem*” *ibid.* p. 69 [beginning of p. 343].

<sup>1533</sup> In the section on “Yehonatan-יהונתן” (Ot Yod, Section 54) – also cited in Ohr HaTorah *ibid.* (11a).

<sup>1534</sup> [Also see Ohr HaTorah, Bereishit 11a; *Hemshech* “*v’Hechereem*” 5631 p. 69. (That is, ה-5 times י-10 times י-10 equals ת"ק-500. Also see Shaar HaPesukim of the Arizal, Parshat Bereishit, Drush 3; Discourse entitled “*Machar Chodesh*” of Shabbat Parshat Shemini, Shabbat Mevarchim and Erev Rosh Chodesh Iyyar 5731; and Shabbat Parshat Bamidbar, Shabbat Mevarchim and Erev Rosh Chodesh Sivan 5736; Sichah of Shabbat Parshat Tetzaveh 5741).]

<sup>1535</sup> See Sefer HaMaamarim 5567 *ibid.* (p. 55); Ohr HaTorah *ibid.* (16b).

is from Yehonatan-יהונתן to Dovid, in that the aspect of *Yeh*”o-  
יה”o of Yehonatan-יהונתן is drawn to Kingship-*Malchut*, which  
is Dovid.

However, according to the explanation of the Me’orei  
Ohr, that the word “gave-*Natan*-נתן” of “Yehonatan-יהונתן” is  
itself the final letter *Hey*-ה, which is Kingship-*Malchut*, why  
then does the verse state “Yehonatan said **to him**” (this being  
the drawing down from Yehonatan to Dovid). For, in this case  
the word “gave-*Natan*-נתן” of Yehonatan-יהונתן and Dovid are  
one and the same thing.

He thus explains that in Kingship-*Malchut* there are two  
levels. That is, as it is the end of the world of Emanation  
(*Atzilut*) (“the tail of lions”),<sup>1536</sup> and as it is the source for the  
worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*,  
*Asiyah*) (“the head of foxes”).<sup>1537</sup>

This is the difference between the word “gave-*Natan*-  
נתן” (of “Yehonatan-יהונתן”) and Dovid. That is, the word  
“*Natan*-נתן-500,” which is the final [letter] *Hey*-ה-5 of the Name  
*HaShem*-יהוה (as mentioned above) is Kingship-*Malchut* as it  
is the end of the world of Emanation (*Atzilut*), whereas Dovid  
is Kingship-*Malchut* as it is the source for the worlds of  
Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

The matter of “Yehonatan said to him” is that it refers  
to the drawing down of Kingship-*Malchut* as it is in the world  
of Emanation (*Atzilut*) (the aspect of “*Natan*-נתן-500,” the final  
[letter] *Hey*-ה, through which there also is the drawing down of

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<sup>1536</sup> As per the language of the Mishnah (Avot 4:15); See Shaar Maamarei  
Rabboteinu Zichronam L’Brachah (of Rabbi Chayim Vital) to Avot ibid.; *Hemshech*  
“v’*Hechereem*” ibid. end of p. 43 and on [p. 310 and on], and elsewhere.

<sup>1537</sup> [See the citations in the preceding note.]

Yeh"o-יה"ו-21) into Kingship-*Malchut* as she is the source for the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

In the discourse he adds that the two aspects of Kingship-*Malchut* are called the “sea-*Yam*-ים” and the “land-*Aretz*-ארץ.”<sup>1538</sup> The “sea-*Yam*-ים” is Kingship-*Malchut* as it is in the world of Emanation (*Atzilut*), within which there is the drawing down of the *Sefirot* of *Zeir Anpin*, which transcend Kingship-*Malchut* – [as in the verse],<sup>1539</sup> “All the rivers flow to the sea-*HaYam*-הים.”

It is through Kingship-*Malchut* receiving and gathering the *Sefirot* that are above it into itself – that it covers over them, like the sea (*Yam*-ים) which covers over that which is in it. Through this [concealment]<sup>1540</sup> Kingship-*Malchut* is drawn down to be the source of bringing the creations into being – the aspect of the “land-*Aretz*-ארץ,” [as in the verse],<sup>1541</sup> “Let the earth (*Aretz*-ארץ) sprout... Let the earth (*Aretz*-ארץ) bring forth etc.”

He explains that the matter of “Yehonatan said to him” is similar to [the verse],<sup>1542</sup> “He transformed the sea to dry

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<sup>1538</sup> See Sha’arei Orah of Rabbi Yosef Gikatilla, part one, translated under the title Gates of Light.

<sup>1539</sup> Ecclesiastes 1:7

<sup>1540</sup> See *Hemshech* [“*v’Hechereem*”] *ibid.* p. 41 [p. 308], that the concealment of the “sea-*Yam*-ים” of Kingship-*Malchut* is that through Kingship-*Malchut* receiving the lights within her, they **undergo change**, [similar to the moon, in that through her receiving the light of the sun, the light undergoes change and becomes moonlight, and not sunlight], and therefore, it is through the concealment affected by the aspect of the “sea-*Yam*-ים” that it is possible for there to be the aspect of the “land-*Aretz*-ארץ.”

<sup>1541</sup> Genesis 1:11; [1]:24; See Zohar III 39b (cited in Likkutei Torah *ibid.*) and elsewhere.

<sup>1542</sup> Psalms 66:6



land,” which took place at the splitting of the sea. That is, in addition to the drawing down of Kingship-*Malchut* as she is in the world of Emanation (*Atzilut*) (“*Natan*-נתן” as it refers to the final [letter] *Hey*-ה of the Name *HaShem*-יהו"ה) which is drawn down into the aspect of Kingship-*Malchut* as she is the source for the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) (the aspect of Dovid), there also was the matter of the transformation of the “sea” to “dry land,” meaning, the breaking of the concealment (“the sea-*Yam*-ים”) and the lights of the *Sefirot* of the world of Emanation (*Atzilut*) (that are in Kingship-*Malchut*) were thus revealed as they essentially are.

In the discourse he continues<sup>1543</sup> [and explains] that after Dovid received the speech and words of Yehonatan, (meaning that there was a drawing down to him of the essence of the lights of the world of Emanation (*Atzilut*)), he then<sup>1544</sup> said to him,<sup>1545</sup> “And you shall triple (*v'Sheelashta*-ושלשת) [the days] you go very down.”

The word “and you shall triple-*v'Sheelashta*-ושלשת” means<sup>1546</sup> that you should become the aspect of the vowel *Segol*-סגול [below the letters] (which has three points) hinting at the toil of affecting refinements (*Avodat HaBirurim*).<sup>1547</sup> (That

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<sup>1543</sup> In *Hemshech* “*v'Hechereem*” *ibid.* p. 69 [p. 343 *ibid.*]

<sup>1544</sup> As per the words of *Hemshech* “*v'Hechereem*” *ibid.* p. 69 [p. 343]. See the later note [30 in the original discourse – regarding the precision of this particular word “then-*Az*-אז”].

<sup>1545</sup> Samuel I 20:19

<sup>1546</sup> In regard to the coming section also see *Sefer HaMaamarim* 5567 *ibid.* (p. 56; p. 62 and on); *Ohr HaTorah* *ibid.* (12a and on; 21b and on).

<sup>1547</sup> As is explained in *Sefer HaMaamarim* 5567 and *Ohr HaTorah* *ibid.*

is, this refers to the descent of Kingship-*Malchut* below, to affect refinements (*Birurim*.)

Through this you then will become the aspect of the cantillation *Segolta*-סגולתָא [above the letters] (and the *Segolta*-סגולתָא also has three points) which is the aspect of a “beloved treasure-*Segulah*-סגולה,” as in the verse,<sup>1548</sup> “You shall be to Me a most beloved treasure-*Segulah*-סגולה from all nations.” That is, through the refinement (*Birur*) affected “from all the nations,” through this “You shall be to Me a most beloved treasure-*Segulah*-סגולה.”

Now, at first glance, the fact that Yehonatan said to Dovid, “And you shall triple (*v’Sheelashta*-ושלשת) [the days] you go very down,” [in that through the descent to the aspect of the *Segol*-סְגוֹל to affect refinements (*Birurim*)<sup>1549</sup> you will ascend to the aspect of the *Segolta*-סגולתָא, the aspect of the “most beloved treasure-*Segulah*-סגולה”] appears to be one and the same as the general matter that he said to him at first, “you will be missed (*v’Nifkadeta*-ונפקדת) because your seat will be empty (*Yipaked*-יפקד)” [only that at first he told him the matter in general and then added its particulars, both about the descent – “and you shall triple [the days] **you go very down** (*Teired Me’od*-תֵרֵד מְאֹד)... and you shall sit at **the marker stone** (*Even HaAzul*-אבן האזל),” referring to the descent to the world of

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<sup>1548</sup> Exodus 19:5

<sup>1549</sup> This is as stated in Sefer HaMaamarim 5567 and Ohr HaTorah ibid. In *Hemshech* “*v’Hechereem*” ibid., [it states that] the explanation of “For three days (*v’Sheelashta*-ושלשת) you are to remain far down (*Teired Me’od*-תֵרֵד מְאֹד)” is that **the revelation** that is drawn forth through the refinements (*Birurim*), (the aspect of the *Segolta*-סגולתָא) should descend and be drawn down to below, as will be explained later in chapter four.

Action (*Asiyah*),<sup>1550</sup> as well as to the ascent brought about through the descent – “**and you shall triple-v’Sheelashta-ושלשת**,” in that there will be the ascent to the aspect of the *Segolta*-סגולתא, the aspect of the “most beloved treasure-*Segulah*-סגולה.”]

### 3.

Now, we must understand why the Haftorah of “*Machar Chodesh* – Tomorrow is the New Moon” begins with [the words], “Yehonatan said to him.” For, at first glance, the content of the Haftorah of “*Machar Chodesh* – Tomorrow is the New Moon” is that for there to be the birth of the moon (Kingship-*Malchut*), there first must be (on the eve preceding the New Moon – *Rosh Chodesh*) the descent and concealment, (“your seat will be empty... you go very down... and sit at the marker stone”).

[In contrast], the matter of “Yehonatan said to him” at the beginning of the Haftorah, is (the very opposite), namely, that the ultimate perfection of Kingship-*Malchut* (the source of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*)) is that within it there is an illumination of the revelation of the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), and even of the emotions (*Midot*) of *Zeir Anpin*, (as explained in chapter two).

The essential point of the explanation is that for there to be the matter of “your seat will be empty (*Yipaked*-יפקד)” [in a

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<sup>1550</sup> See at length in *Sefer HaMaamarim* 5567 *ibid.* (p. 63); *Ohr HaTorah* *ibid.* (p. 24b).

way that it brings about “you will be remembered-*v’Nifkadeta* ונפקדת] this is brought about through a drawing down from Above. This is why the beginning of the Haftorah, [before we even say the words “*Machar Chodesh* – Tomorrow is the New Moon”] starts with “*Yehonatan*-יהונתן said to him.”

That is, there is first a drawing down of the lights of the world of Emanation (*Atzilut*) into Kingship-*Malchut* [of the world of Emanation] (the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) - this being the descent and concealment of the moon, and through this,<sup>1551</sup> it then is possible for there to be the matter of “*Machar Chodesh* – Tomorrow is the New Moon.”<sup>1552</sup> That is, there first is “your seat will be empty (*Yipaked*-יפקד) (which is the matter of **the eve** of the New Moon (*Erev Rosh Chodesh*), “**tomorrow** is the New Moon), and after this (on Rosh Chodesh) “you will be remembered (*v’Nifkadeta*-ונפקדת).”

Now, based on what is known about the great precision of our Rebbes and leaders, even in regard to the relationship between the content of matters discussed in the discourses and the **time** when they were said, it can be suggested that the above-mentioned matter of the drawing down caused by

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<sup>1551</sup> As per the language of *Hemshech* “*v’Hechereem*” *ibid.* (cited before in Ch. 2), “He **then**-**אז** said to him, ‘and you shall triple [the days] you go very down.’”

<sup>1552</sup> Perhaps it can be said that the reason (in the inner aspect of matters) that the Haftorah of “*Machar Chodesh* – Tomorrow is the New Moon” is recited specifically when the eve of Rosh Chodesh falls out on Shabbat – is because the **primary** matter of “*Machar Chodesh* – Tomorrow is the New Moon” is the drawing forth and revelation of the aspect of Shabbat. This is like what it states in regard to the counting of the Omer (*Sefirat HaOmer*) (see later in chapter four) [Leviticus 23:15], “You shall count for yourselves on the morrow of the Shabbat.” Also see the Sichah talk of Acharon Shel Pesach of this year, (5751 (*Hitva’aduyot* 5751 Vol. 3, p. 89 and on)) that when the count begins on the morrow of the Shabbat in the literal sense (as it does this year), then the count (*Sefirah*) is in a loftier manner.

“Yehonatan-יהונתן said to him” (on the eve of Rosh Chodesh) which is akin to the matter of “He transformed the sea to dry land,” is emphasized to a greater extent on the eve of Rosh Chodesh Sivan<sup>1553</sup> – the time when the discourse was said.

This may be understood based on the explanation elsewhere<sup>1554</sup> about the first three months [of the year] (Nissan, Iyyar, Sivan), that the reason that the Torah mentions the exodus from Egypt in these three months, [“the month of springtime, for in it you left Egypt,”<sup>1555</sup> “on the first of the second month, in the second year after their exodus from the land of Egypt,”<sup>1556</sup> “In the third month from the exodus of the children of Israel from Egypt”],<sup>1557</sup> is because the ultimate purpose of the exodus from Egypt, [which is the matter of the month of Nissan], is the giving of the Torah,<sup>1558</sup> [which is the matter of the month of Sivan].<sup>1559</sup> The counting of the Omer, [which is the matter of the month of Iyyar],<sup>1560</sup> is the intermediary by which we come from the exodus from Egypt to the giving of the Torah.<sup>1561</sup>

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<sup>1553</sup> As well as the eve of Rosh Chodesh Iyyar, as per later in the discourse.

<sup>1554</sup> Likkutei Sichot Vol. 1 p. 266

<sup>1555</sup> Exodus 23:15, and also Exodus 34:18, “For in the month of spring you went forth from Egypt.”

<sup>1556</sup> Numbers 1:1. Even though “their exodus from the land of Egypt” is simply referring to “in the second year” – see Likkutei Torah, Bamidbar 3a from Zohar III 117a that “the second month of the second year is all one.”

<sup>1557</sup> Exodus 19:1

<sup>1558</sup> As it states (Exodus 3:12), “When you take the people out of Egypt, you will serve God on this mountain.”

<sup>1559</sup> As it states (in Exodus 19:1 *ibid.*) “In the third month... they arrived at the Wilderness of Sinai.” See Shabbat 88a, “[He gave] the threefold Torah... in the third month.”

<sup>1560</sup> Of the month of Iyyar (specifically), in which **all** the days of the month are days of the counting of the Omer.

<sup>1561</sup> Likkutei Torah, Emor 35b and elsewhere. Also see at length in Likkutei Sichot *ibid.* and on.

Based on this, we can say that the reason that the discourse explains that the matter of “Yehonatan-יהונתן said to him, (‘tomorrow is the New Moon’)” is like the matter of “He transformed the sea to dry land,” is because this discourse<sup>1562</sup> was said on Shabbat Erev Rosh Chodesh Sivan. Thus, since Erev Rosh Chodesh Sivan, and also Erev Rosh Chodesh Iyyar, come in continuation of the exodus from Egypt, therefore, on Erev Rosh Chodesh of these three months the emphasis is that the matter of “Yehonatan-יהונתן said to him, (‘tomorrow is the New Moon’)” is similar to the matter of the splitting of the sea – the conclusion of the exodus from Egypt.<sup>1563</sup>

#### 4.

Now, we can say that the three matters in the three above-mentioned months – [these being] the exodus from Egypt, the counting of the Omer, and the giving of the Torah – are like the three matters of “Yehonatan said to him... you will be remembered because your seat will be empty.”

The exodus from Egypt, which comes through the drawing down from Above, is similar to the matter of “Yehonatan said to him.” This is as explained above, that the drawing down of “Yehonatan said to him,” is similar to the matter of the splitting of the sea, the conclusion of the exodus from Egypt.

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<sup>1562</sup> As well as the discourse by the same title of the year 5758 which explains in a manner similar to *Hemshech “v’Hechereem,”* and was [also] said on Shabbat, Erev Rosh Chodesh Sivan.

<sup>1563</sup> See *Torat Menachem, Sefer HaMaamarim Nissan* p. 163, note 16.

The counting of the Omer, which is the descent of the Godly soul and its manifestation in the animalistic soul, in order to affect the refinement of the emotions of the animalistic soul, is similar to the matter of the “your seat will be empty... and you shall triple [the days] you go very down etc.,” in order to affect refinements.

The revelation of the giving of the Torah, which comes after the toil of affecting refinements during the counting of the Omer, which even is higher than the revelation of the exodus from Egypt and the splitting of the sea (which precedes the toil) is like the matter of “you will be remembered” which follows after “your seat will be empty,” and is even higher than the revelation of “Yehonatan said to him” that precedes this.

Based on this, we can say that on Erev Rosh Chodesh Sivan, the emphasis of “Yehonatan said to him,” is primarily regarding the fact that it is through the drawing down of “Yehonatan said to him” that there is a drawing down of empowerment for the matter of “you will be remembered,” this being the matter of the *Segolta*-אֶסְגֹּלְתָא (the “most beloved treasure-*Segulah*-סְגוּלָה”) in the word “and you shall triple-*v’Sheelashta*-וְשִׁלַּשְׁתָּ.”

This is as explained in the discourse regarding the relationship between “And you shall triple [the days] you go very down” and the splitting of the sea (“Yehonatan said to him”) that the meaning of, “and you shall triple... and sit at the marking stone,” is that the matter of the *Segolta*-אֶסְגֹּלְתָא (the “most beloved treasure-*Segulah*-סְגוּלָה”) [drawn down through the refinements (*Birurim*)] should be drawn down below (“very down”) all the way to the world of Action (“the marker stone”)

through the revelation of the splitting of the sea, that also is drawn from the lowest levels of the world of Action (*Asiyah*), [in that even] “a **maidservant** saw etc.”<sup>1564</sup>

On Erev Rosh Chodesh Iyyar the emphasis of “Yehonatan said to him” is primarily that through this there is a drawing down of empowerment for the matter of “your seat will be empty,” this being the matter of the *Segol*-יגול of the word “and you shall triple-וּשְׁלֹשָׁתָּה *Sheelashta*,” which refers to the toil of affecting refinements (*Birurim*).

## 5.

Now, this may be connected to the statement in the Tzemach Tzedek’s writings on Psalms,<sup>1565</sup> in the Psalm,<sup>1566</sup> “For the conductor of music, a hymn, a song,” (recited after counting the Omer).<sup>1567</sup> That is, Alshich wrote that this Psalm speaks about the days of Moshiach, at which time two things will happen; blessings of goodness will be bestowed to the Jewish people – “God will favor us and bless us etc.”<sup>1568</sup> and additionally, His Name will be sanctified in the world – “You will judge **the nations** uprightly etc.”<sup>1569</sup> This is why the Psalm

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<sup>1564</sup> Rashi to Exodus 15:2 (and Mechilta to the verse).

<sup>1565</sup> Ohr HaTorah to Psalms (Yahal Ohr) p. 226.

<sup>1566</sup> Psalm 67\* [\* It should be noted that on the 11<sup>th</sup> of Nissan of this year (5728 – the year this discourse was said), we began to recite this Psalm. [See Sefer HaMaamarim 11 of Nissan, p. 1 and on.]

<sup>1567</sup> Shulchan Aruch of the Alter Rebbe, Orach Chayim, Hilchot Pesach 489:11

<sup>1568</sup> Psalm 67:2

<sup>1569</sup> Psalms 67:5 – The reason that he does not bring the **prior** verse (3) which states, “The nations will acknowledge You etc.” [and also, when citing verse 5 he does not bring the beginning of the verse, “Regimes will be glad and sing for joy”] – is possibly because “The nations will acknowledge You” of the 3<sup>rd</sup> verse [and also



begins by stating, “A hymn, a song,” in which “hymn” indicates the first matter and “song” indicates the second matter.

Then, after the Tzemach Tzeddek copies the words of Alshich, he brings the statement in Likkutei Torah, at the end of the discourse entitled “*Mizmor Shir Chanukat HaBayit*,”<sup>1570</sup> that “A hymn” (*Mizmor*-מזמור) refers to the song of the angels and “a song” (*Shir*-שיר) refers to the song of the souls.

At first glance, the intention is that when Alshich wrote that the word “hymn” (*Mizmor*-מזמור) refers to the first matter (the bestowal of blessings to the Jewish people) whereas “song” (*Shir*-שיר) refers to the second matter (“You will judge **the nations** uprightly”) this is according to the ways of homiletic exegesis (*Drush*). (For, as known,<sup>1571</sup> the Arizal said about him that his soul is from the world of Drush-homiletics.)

However, according to the explanation in Likkutei Torah (based on Kabbalah, Sod [the secrets of the Torah]), that “hymn” (*Mizmor*-מזמור) refers to the song of the angels, whereas “song” (*Shir*-שיר) refers to the song of the souls, we must say that “hymn” (*Mizmor*-מזמור) relates to “You will judge **the nations** uprightly,” being that the bestowal to the nations of the world is from the angels (through the seventy ministers), whereas “song” (*Shir*-שיר) relates to what should be bestowed to the Jewish people.

In his writing, the Tzemach Tzeddek continues [and explains] that the reason that this Psalm is recited after counting

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“Regimes will be glad and sing for joy” of the 5<sup>th</sup> verse] is in regard to the fact that “Your trait is to benefit Your people” (Rashi to verse 2 there).

<sup>1570</sup> Likkutei Torah, Zot HaBrachah 98c; This is also as stated in Siddur (Im Da”Ch), Shaar HaChanukah p. 277d and elsewhere.

<sup>1571</sup> See Shem HaGedolim of the Chida, section on Rabbi Moshe Alshich.

the Omer is because counting the Omer is the matter of refining the seven emotional qualities of the animalistic soul, and the root of the animalistic soul is from the animal angels of the Supernal Chariot (*Merkavah*) – this being the matter of the “hymn” (*Mizmor*-מזמור) and that through the refinement and elevation of the animalistic soul, the elevation of the Godly soul, the “song” (*Shir*-שיר, is also caused.

It can be said that the reason we recite this Psalm, which (According to its literal meaning) is discussing the refinement of the nations, after first the counting of the Omer, which is the matter of refining the emotions of the animalistic soul (of the Jewish people), is because through refining the emotions (*Midot*) of the animalistic soul there also is caused to be a drawing down of refinement to the nations, “You will judge the nations uprightly.”

With the above in mind, we can better understand that on Erev Rosh Chodesh Iyyar (the month of the counting of the Omer), there is emphasis on the matter of the *Segol*-סגולה of the word “and you shall triple-v’*Sheelashta*-ושלשת,” by which we become refined “of all the nations” which brings about that “You shall be to Me a most beloved treasure-*Segulah*-סגולה.”

## 6.

Now, just as in the counting of the Omer, through the ascent of the animalistic soul (“hymn-*Mizmor*-מזמור”) the Godly soul (“Song-*Shir*-שיר”) is caused to ascend, the same is so of the days of Moshiach, [in that this Psalm primarily speaks about the days of Moshiach] that through His Name being

sanctified **in the world**, (“You will judge **the nations** uprightly”) additional beneficence is bestowed to the Jewish people.

Even though presently there is the matter of affecting refinements (*Birurim*) (by which the revelation [presently] is drawn down) whereas the days of Moshiach is the matter of drawing down of the revelation **that follows** the toil of affecting refinements (*Birurim*), nonetheless, through [the matter of], “You will judge **the nations** uprightly” and the sanctification of His Name, blessed is He, in the world, there will be an even greater bestowal in the drawing down and revelation to the Jewish people, compared to the drawing down and revelation presently brought about through the toil of affecting refinements (*Birurim*).

This is why it states, “A hymn, a song-*Mizmor Shir* שיר, מזמור,” with the word “Hymn-*Mizmor*-מזמור” preceding the word “Song-*Shir*-שיר,” [even though it primarily is discussing the days of Moshiach, and the matter of the “Hymn-*Mizmor*-מזמור” is that “You will judge the nations uprightly” which will happen **then**]. For, even then there first will be the “Hymn-*Mizmor*-מזמור,” and through this there will be (the addition in) the “Song-*Shir*-שיר.”

In regard to what it states, “God will favor us and bless us etc.,” **before** [stating], “You will judge the nations uprightly etc.,” it can be said that since the purpose of creation is for the Jewish people,<sup>1572</sup> it is understood that the primary matter of the days of Moshiach is that there then will be a bestowal of great abundance (both spiritually and physically) to the Jewish

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<sup>1572</sup> Rashi to the beginning of Genesis [1:1].

people, except that the perfection and completion of the bestowal to the Jewish people will be through His Name being sanctified in the world. This is why it states, “God will favor us and bless us, He will shine His face upon us always,” before stating “You will judge the nations uprightly etc.”

This is like what is known about the soul and the body, that in addition to the fact that the revelation of Godliness drawn to the soul through its toil in studying Torah and fulfilling *mitzvot* while it manifests in the body, is much greater than the revelation it had before its descent, in addition to this, even the **revelation** brought about through toiling in Torah and *mitzvot* in the physical body, will primarily take place upon the resurrection of the dead (*Techiyat HaMeitim*), when the soul will manifest in a physical body.

For, though it also is so that the revelation in the Garden of Eden (*Gan Eden*) after the soul leaves the body is much higher than the revelation the soul had in the Garden of Eden (*Gan Eden*) before its descent, since the revelation in the Garden of Eden (*Gan Eden*) that follows the descent into the body and its departure from the body, is brought about through toiling in Torah and *mitzvot* while in a physical body, nonetheless, the primary revelation brought about through toiling in Torah and *mitzvot* will be upon the resurrection of the dead (*Techiyat HaMeitim*), as the soul will manifest in the body.<sup>1573</sup>

This is also understood from the matter of the resurrection of the dead (*Techiyat HaMeitim*) itself. That is, all

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<sup>1573</sup> Likkutei Torah, Tzav 15c and elsewhere; Also see Torat Menachem, Sefer HaMaamarim Iyyar p. 217 and the citations there in note 7.

Israel will rise in the resurrection, including souls who have been in the Garden of Eden (*Gan Eden*) for several thousand years and have [continued to] ascend higher and higher three times daily. However, even so, in the coming future they will manifest in bodies. This is because the revelation of the world of the resurrection (*Olam HaTechiyah*) is much higher than the revelation of the Garden of Eden (*Gan Eden*), even the highest level of the Garden of Eden (*Gan Eden*).<sup>1574</sup>

7.

The explanation is that the advantage of serving *HaShem*-יהו"ה, blessed is He, by the soul as it manifests in the body, compared to its service of Him while it is above before its descent to below [can be understood through] two general explanations.

That is, through<sup>1575</sup> the soul serving *HaShem*-יהו"ה, blessed is He, even while it is manifest in a physical body, the strength of its bond to the Holy One, blessed is He, is revealed, in that even the concealment and hiddenness of the body and animalistic soul can neither nullify nor even cause a diminishment of this bond. How much more is this so when the service of Him by the soul below is with great love (*Ahavah Rabbah*) that transcends reason and intellect, like the love of a son to his father, in that through this there is the revelation of

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<sup>1574</sup> [See] the discourse entitled "*Ki Yishalcha*" 5654 (Sefer HaMaamarim 5654 p. 220); *Hemshech* 5672 Vol. 2, Ch. 379 (beginning of p. 780).

<sup>1575</sup> In regard to the coming section (until the end of this chapter), see Torat Menachem Sefer HaMaamarim Sivan, p. 370; Torat Menachem, Sefer HaMaamarim Av p. 149.

the strength of its bond with the Holy One, blessed is He, in that it stems from the essential self of the soul, as it is rooted in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, like the son as he [still] is in the brain of the father himself.

This is because relative to the level of the soul as it is in the world of Emanation (*Atzilut*), which is comparable to (and like) the son **as he is drawn down** from the brain of the father, the descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (and this is certainly so of the descent to this physical world below) covers and conceals over this. [For, as known,<sup>1576</sup> only the souls of the world of Emanation (*Atzilut*) are called “sons.”]

Thus, the fact that even upon its descent to below it openly revealed that it is in the aspect of a “son” in that its love is an essential love which transcends reason and intellect, like the love of a son towards his father, this is brought about through the revelation of the essential self of the soul as it is in the brain of the father (before being drawn down). Relative to this level (of the essential self of the soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He) the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are equal.

To add, the primary revelation of this level (of the essential self of the soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He) is brought about through the toil of refining

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<sup>1576</sup> *Hemshech* 5666 p. 157 and elsewhere.

and purifying the body, the animalistic soul, and one's portion of the world at large. For, the fact that the body and animalistic soul are incapable of covering over the love of the soul that transcends reason and intellect, is because the Essential Self of the limitless light of the Unlimited One (in which the soul is rooted) is present everywhere (and it therefore does not apply for anything to conceal Him).

The empowerment for the soul to be capable of refining and purifying the body and animalistic soul themselves, to make them receptacles for Godliness, is because the Essential Self of the limitless light of the Unlimited One (in whom the soul is rooted) is not defined by any parameters whatsoever.<sup>1577</sup>

Therefore, even the body and animalistic soul, as they are in and of their own matters (stemming from their parameters and definitions) in which they are not receptacles for Godliness, nevertheless, through the revelation of the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, they become receptacles for Godliness.

## 8.

Another explanation of the advantage of the toil of the soul in serving *HaShem*-יהו"ה, blessed is He, while it is manifest in the body, is that the root of the body is higher than the root of the soul. For, about the souls it is written,<sup>1578</sup> "You are

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<sup>1577</sup> That is, not only is He not **limited** and found everywhere, but He also is not **defined**. See at length in Likkutei Sichot, Vol. 7 p. 44 and on.

<sup>1578</sup> Deuteronomy 14:1, and in Tanya Ch. 2 it states that this refers to the soul.

children to *HaShem*-יהו"ה your God.” Thus, the love and bond of the Holy One, blessed is He, with the Jewish people as it stems from their souls, is like the love of a father to his son. That is, this love is rooted in a level that has some relation of significance to the One grasped and is not actually from His Essential Self.

In contrast, the love and bond of the Holy One, blessed is He, with the Jewish people, as it stems from their bodies, is (neither because of the elevation of the body, nor because of the elevation of the “son,” which is elevated in essence, but is) because the Holy One, blessed is He, **freely chose** the body of the Jewish people,<sup>1579</sup> and this choice is literally from His Essential Self. Through the service of *HaShem*-יהו"ה, blessed is He, of the soul in the body, there also is a drawing down in the soul of the **choice** of the Essential Self.

In other words, according to the first explanation, the ascent brought about in the soul through its toil in the body, is the revelation of its root in the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is comparable to the son as he is in the brain of the father (before being drawn down). However, according to the second explanation, through the toil of the soul in the body a **new** matter is caused in it, this being the drawing down of His Essential Self (which even transcends the root of the soul as it is in the brain of the father himself).

It can be said that the fact that through the toil of the soul in the body this novel matter is caused in it (which is even higher than its root) is because the choice of the Holy One,

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<sup>1579</sup> Tanya, Ch. 49 (69a and on); Also see Sefer HaSichot, Torat Shalom p. 120.



blessed is He, in the Jewish people is not just in the body of the Jew, but also in his soul. [For, the very fact that the souls are children to the Holy One, blessed is He, is because thus He chose by His free choice], only that the soul has the elevated level of a “son,” whereas the matter of the choice is concealed.<sup>1580</sup> However, through the toil of the soul with the body, in which the choice of His Essential Self is revealed, there is a drawing down of this revelation even in the soul.

Now, amongst the differences between the two explanations, is that according to the first explanation, the body is only like an intermediary medium through which the root of the soul is revealed. There thus is room to say that after it comes about that through the toil with the body the root of the soul is revealed, the soul no longer requires the body.

However, according to the second explanation, that even the revelation drawn to the soul through its toil with the body is the drawing down of the **choice** of His Essential Self, which (primarily) relates to the body, therefore, the revelation brought about through Torah and *mitzvot* will primarily be upon the resurrection of the dead (*Techiyat HaMeitim*), when the soul will manifest in the body.

This can be connected to the well-known matter<sup>1581</sup> that in the coming future the soul will be sustained by the body. This is because the revelation that the soul will have in the coming

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<sup>1580</sup> To elucidate, the same is similarly so of the essential love of the father to his son, that when the son possesses elevated qualities and it is appropriate to love him even according to the intellect, then it is not so recognizable that the love with which the father loves him is an essential love.

<sup>1581</sup> *Hemshech* “v’Kachah” 5637 Ch. 91-92; Also see Sefer HaSichot, Torat Shalom, p. 127 and on; Sefer HaMaamarim 5698 p. 219, and elsewhere.

future is the drawing down of the revelation of the **choice** of His Essential Self, which (primarily) relates to the body.

9.

Based on this, we can understand what was previously explained [in the discourse entitled “*KiYemei Tzeitcha*” of the last day of Pesach],<sup>1582</sup> that the fact that Torah compares the coming redemption to the redemption of the exodus from Egypt, [as the verse states],<sup>1583</sup> “As in the days that you went out of the land of Egypt, I will show them wonders,” is in relation to **all matters** that took place in the exodus from Egypt, even including the matter of the great wealth there was upon the exodus from Egypt.

Additionally, just as all matters of the coming redemption will be higher than they were in the exodus from Egypt, [as in the known<sup>1584</sup> explanation of [the words], “I will show them wonders,” that the wonders that will take place in the coming redemption will be wondrous even in comparison to the wonders that took place in the exodus from Egypt] - the same is so of the great wealth that will take place in the coming redemption, that even compared to the great wealth of the exodus from Egypt it will be great wealth.

This is also understood from what our sages, of blessed memory, stated,<sup>1585</sup> “Yosef hid three treasures in Egypt... and

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<sup>1582</sup> [Discourse 24 of this year, 5728]

<sup>1583</sup> Micah 7:15

<sup>1584</sup> Ohr HaTorah, Na”Ch to the verse, section 3 (p. 486) and section 7 (p. 487); Ohr HaTorah to Psalms (Yahal Ohr) p. 154.

<sup>1585</sup> Talmud Bavli, Pesachim 119a; Sanhedrin 110a

one is hidden for the righteous in the coming future.” That is, this matter does not depart from its literal meaning, that the wealth hidden for the righteous in the coming future is (also) a physical treasure of silver and gold.

Beyond this, in the days of Moshiach, “all delights will be freely available as dust,” as in the ruling of Rambam.<sup>1586</sup> However, this requires explanation. This is because the matter of the days of Moshiach is that in that time,<sup>1587</sup> “The earth will be filled with the knowledge of *HaShem*-יהוה” as the waters cover the ocean floor,” and [thus] matters of physicality will be of no significance, [such that “the occupation of the entire world will be solely to know *HaShem*”].<sup>1588</sup> This being so, of what relevance will the great wealth be?

It can be said that the explanation is that the fact that by nature, the body delights in physical things [“delights,” and likewise “great wealth”] is because these matters **relate** to the body due to its inner matter. [That is, its relation to these things is not just because of the materiality within it, but also (and primarily) due to its inner matter.] Therefore, through the “great wealth” and the “delights,” there will be addition to the “the earth will be filled with the knowledge of *HaShem*-יהוה,” – **similar** to the soul being sustained by the body.

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<sup>1586</sup> [Mishneh Torah], end of Hilchot Melachim [12:5].

<sup>1587</sup> Isaiah 11:9; Rambam *ibid*.

<sup>1588</sup> Rambam *ibid*.

10.

Now, it is explained in various places<sup>1589</sup> that the reason the root of the body is higher than the root of the soul, is because the relationship between the soul and the body is similar to [the relationship between the] lights (*Orot*) and the vessels (*Keilim*), and the root of the vessels (*Keilim*) is higher than the root of the lights (*Orot*).

Now, just as through the drawing down and manifestation of the lights (*Orot*) into the vessels (*Keilim*) addition and increase is caused in the lights (*Orot*), the same is so of the relationship between the soul and the body. That is, through the descent of the soul and its manifestation in the body, the soul is elevated even higher than it was before its descent.

Now, based on the well-known matter,<sup>1590</sup> that when it states that the creation is for the sake of the Jewish people,<sup>1591</sup> what is meant is that this is not only in regard to the creation of the world, but also in regard to all the revelations, and it thus can be said that the inner reason that the root of the vessels (*Keilim*) is higher than the root of the lights (*Orot*), [and that through the vessels (*Keilim*) increase is brought in the lights (*Orot*)], is because the intention in the lights (*Orot*) and the vessels (*Keilim*) is for the sake of the Jewish people, so that through them the matter of soul and body will be drawn forth, and since the root of the body is higher than the root of the soul, and the choice of His Essential Self is in the body, therefore, the

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<sup>1589</sup> See Sefer HaMaamarim 5649 p. 243-344; 5659 p. 7 and on, and elsewhere.

<sup>1590</sup> See Torat Menachem, Sefer HaMaamarim Av, p. 199 and on.

<sup>1591</sup> Rashi to the beginning of Genesis [1:1].

lights (*Orot*) and vessels (*Keilim*) were brought into being in such a way that the root of the vessels (*Keilim*) is higher than the root of the lights (*Orot*).

[However, when it comes to the soul and the body, the fact that the root of the body is higher than the root of the soul is because the **choice** (*Bechirah*) of His Essential Self is in the body (this being **free choice** (*Bechirah Chafsheet*) which is not related to the matter and superiority of the body).

In contrast, when it comes to lights (*Orot*) and vessels (*Keilim*), the fact that the root of the vessels (*Keilim*) is higher than the root of the lights (*Orot*) is due to the substance of the vessels (*Keilim*). Through this, this likewise brings about in the soul and body that chained down from them, that the fact that the root of the body is higher than the root of the soul, also relates to the matter and element of the superiority of the body.]

Based on this we can explain why the addition brought about through the refinement of the nations, [who receive from the angels, who are rooted in the vessels (*Keilim*)], will also take place in the times of Moshiach (as mentioned in chapter six).

This is because the reason that through the vessels (*Keilim*) additional abundance is caused in the lights (*Orot*), is because the (true) root of the lights (*Orot*) and vessels (*Keilim*) is the matter of the soul and the body. Therefore, just as the ascent of the soul brought about through the body is not just that through the **toil** of the soul in the body it then is caused to ascend to a higher level, but rather, even the ascent of the coming future itself, is that the soul will be sustained by the body.

The same is so regarding the addition brought about through the vessels (*Keilim*), and likewise, the addition brought about through the angels, who are rooted in the vessels (*Keilim*), that this addition will also be in the coming future. That is, through [the matter of] “You will judge **the nations** uprightly,” there will be addition in the bestowal drawn to the Jewish people.

11.

Now, as known,<sup>1592</sup> the reason that the soul desires to descend and enliven the body is because the soul senses the elevation of the body because of its root. That is, [it senses that] the root of the body is higher than the root of the soul, and it therefore desires to enliven the body.

In regard to what our sages, of blessed memory, stated,<sup>1593</sup> “**Against your will** you live,” this is because, since the desire of the soul to enliven the body does not stem from itself, but only because it senses the root of the body, therefore, this is called “coercion,” [as in], “**Against your will** you live.”

It can be said that the reason that the soul senses the root of the body, [even though, at first glance, this sense is unrelated to the substance of the soul, as understood from the fact that its desire to enliven the body, coming from this sense called “**coercion**”] is because for it have the desire to enliven the body, there is a drawing forth of this revelation in it, even though, in and of itself (even as it is from the perspective of its root) it has no relation to this revelation.

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<sup>1592</sup> Sefer HaMaamarim 5659 *ibid.*, and elsewhere.

<sup>1593</sup> Avot 4:22

However, through the revelation of the root of the body which illuminates in the soul (at least by way of force) before its descent to below, it thereby becomes like a receptacle for the revelation of the root of the body to illuminate within it afterwards, through its toil with the body.

The same is so of the matter of the lights (*Orot*) and vessels (*Keilim*). That is, the fact that through the manifestation of the lights (*Orot*) within the vessels (*Keilim*) there is a drawing down into them of the aspect of the root of the vessels (*Keilim*), this is brought about because the root of the vessels (*Keilim*) is sensed in them even before their descent into the vessels (*Keilim*).

It can be said that the same is so of the counting the Omer and the giving of the Torah. That is, the fact that through the descent of the Godly soul to refine the emotions (*Midot*) of the animalistic soul (“your seat will be empty”) there is a drawing down in it of the revelation of the giving of the Torah as it stems from the elevation [brought about by] the refinements (as explained in chapter four), is because the descent to refine the emotions (*Midot*) of the animalistic soul comes after and through the revelation of the exodus from Egypt, and through the revelation of the exodus from Egypt that is sensed in it (even before its descent), the superiority of the refinements (*Birurim*) is sensed, since the departure from Egypt was with great wealth.

This then, is the meaning of the verse, “Yehonatan said to him, ‘Tomorrow is the New Moon, and you will be missed because your seat will be empty.’” That is, by the fact that through “your seat will be empty” (*Yipaked*-יפקד) “you will be remembered” (*v’Nifkadeta*-ונפקדת), brought about through the drawing down of “Yehonatan-יהונתן said to him,” (as explained in chapter three), this being similar to the matter of the exodus from Egypt and the splitting of the sea, through which there comes to be the sense (even before the descent) of the superiority of the refinements (*Birurim*).

This then, is the meaning of, “You will be missed (*v’Nifkadeta*-ונפקדת) because your seat **will be empty** (*Yipaked*-יפקד).” That is, this language indicates that the relationship between “will be empty-*Yipaked*-יפקד” and “you will be remembered-*v’Nifkadeta*-ונפקדת” is not just because of the nullification (*Bittul*) of “your seat will be empty” (*Yipaked*-יפקד), but because of the matter of “your seat will be empty” (*Yipaked*-יפקד) itself (as explained in chapter one).

This is because the ascent of the soul brought about through its descent into the body is not just because through this there comes to be the revelation of the matter of the soul (nullification etc.) but is rather because of the body itself (as mentioned in chapter five).

The same is so in regard to the matter of “you will be remembered-*v’Nifkadeta*-ונפקדת,” that this is brought about through the matter of “your seat will be empty-*Yipaked* *Moshavecha*-ושבך” itself, (as mentioned in chapter one).



For, through the fact that the descent of “your seat will be empty” comes about through the drawing down of “Yehonatan-יהונתן said to him,” the superiority of the refinements (*Birurim*) is sensed in the descent itself, and that the primary revelation will be after the descent of “your seat will be empty.” That is, “**Tomorrow** is the New Moon.”

The same is so of the novelty in the Ingathering of [the souls of] Israel (*Kneset Yisroel*-the *Shechinah*) in the coming redemption, that they are destined to be renewed like her,<sup>1594</sup> that even on the eve of Rosh Chodesh, in the final moments before to the redemption, there is an illumination that bears a similarity to the elevation of the redemption, both in regard to spiritual matters – with the revelation of the inner aspects of the Torah and in a way that “your wellsprings will spread to the outside,” as well as in regard to the matter of the great wealth that there will be in the coming future – in that for all the Jewish people there will be expansiveness in their livelihoods to the point of wealth, and in this way we will immediately come to the redemption, at which time both matters will be in their ultimate state of perfection – that goodness will be bestowed in abundance and “all delights will be freely available as dust,”<sup>1595</sup> and how much more so regarding matters of spirituality – in that “the earth will be filled with the knowledge of *HaShem*-יהוה as the waters cover the ocean floor.”<sup>1596</sup>

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<sup>1594</sup> See the liturgy of the Kiddush Levanah, from Sanhedrin 42a

<sup>1595</sup> Mishneh Torah, Hilchot Melachim 12:5 *ibid*.

<sup>1596</sup> Isaiah 11:9; Mishneh Torah *ibid*.



## Discourse 26

*“Vechi Tavo ’u el HaAretz... -  
When you shall come to the land...”*

Delivered on Shabbat Parshat Acharei-Kedoshim,

13<sup>th</sup> of Iyyar, 5728

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

### 1.

The verse states,<sup>1597</sup> “When you shall come to the land and you shall plant any food tree, you shall treat its fruit as forbidden; for three years they shall be forbidden to you, they shall not be eaten. In the fourth year, all its fruit shall be sanctified in praise of *HaShem*-יהו"ה. And in the fifth year you may eat its fruit – so that it will increase its produce for you – I am *HaShem*-יהו"ה your God.”

Now, the indication of the Torah is that the entrance into the land (“When you shall come to the land”) is so that there should specifically be the matter of planting fruit trees (“and you **shall** plant”). According to this, the continuation of the verse is not understood, “for three years they shall be forbidden for you,” in that during the first three years it is forbidden to eat of its fruits.

Additionally, even in the fourth year it is forbidden to eat them in their place, but “all its fruit shall be sanctified in

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<sup>1597</sup> Leviticus 19:23-25

praise of *HaShem*-יהו"ה," meaning that they must be brought up to Yerushalayim, and only in the fifth year is it permissible to eat of its fruit.

We must also understand why the verse states, "And in the fifth year etc." For, at first glance, since permission is not just granted to eat its fruits in the fifth year, but even afterwards, the verse should have said, "From the fifth year and onward you may eat its fruit," similar to the verse,<sup>1598</sup> "From the eighth day and onward etc.," and other such verses.

We also must understand the meaning of the words, "so that it will increase its produce for you," in that what is meant by this is an increase that is beyond commensurate measure. That is, it is unlike the reward of all other *mitzvot* which is commensurate to the *mitzvah*. [For, as known, according to the words of the Rishonim,<sup>1599</sup> there are two views regarding the matter of the reward of a *mitzvah*, whether it is in a way of cause and effect, or whether it is invoked by fulfilling the *mitzvah* in an automatic way (called a *Segulah*). Nevertheless, according to both views, the reward [for the *mitzvah* is commensurate to the *mitzvah*.]

However, here it is a matter of an increase beyond commensurate measure [to the *mitzvah*]. We therefore must understand the difference there is in the *mitzvah* of *Orlah*, such that its reward is beyond commensurate measure, which is why the verse had to expressly state, "so that it will **increase** its produce for you." That is, in regard to all other *mitzvot*, it is

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<sup>1598</sup> Leviticus 22:27

<sup>1599</sup> Brought in *Shnei Luchot HaBrit*, Bayit Acharon (12a-b; 15a-b); Also see *Igrot Kodesh of the Rebbe Rashab*, Vol. 1 p. 395 and elsewhere.

self-understood that reward is received for the fulfillment of the *mitzvah*, but here it had to be expressly stated, being that it is a reward that is beyond commensurate measure [to the *mitzvah*].

We also must understand why the verse concludes stating, “I am *HaShem*-יהו"ה your God,” which we do not find with all the *mitzvot*.

## 2.

This may be understood according to the explanation of the Tzemach Tzedek in the discourse on this verse.<sup>1600</sup> He brings the words of Rabbeinu Bachaye, who provides several explanations of this passage, and [he] then brings<sup>1601</sup> [an additional explanation in the] words of Rabbeinu Bachaye [who states], “According to Kabbalah, the *mitzvah* of *Orlah* is that Torah distances us from plantings that are in their first three years, corresponding to the three upper [*Sefirot*] in which we have no grasp, and to which the [three aspects of] ‘chaos (*Tohu*), void (*Vohu*), and darkness (*Choshech*)’<sup>1602</sup> also correspond.”

The Tzemach Tzedek then explains, “It seems from his words that this refers to the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah*.” He then brings<sup>1603</sup> the continuation of the words of Rabbeinu Bachaye, “The fourth [year] also corresponds to it, to [the words], ‘The spirit of God hovered

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<sup>1600</sup> Ohr HaTorah, Kedoshim p. 144 and on.

<sup>1601</sup> Ohr HaTorah, Kedoshim ibid. p. 146.

<sup>1602</sup> Genesis 1:2

<sup>1603</sup> Ohr HaTorah, Kedoshim ibid. p. 147

over the face of the water,'<sup>1604</sup> this being neither complete concealment nor complete grasp. Therefore, the fourth year is also not completely permissible, but is permissible through being redeemed,<sup>1605</sup> and forbidden if it has not been redeemed."

The Tzemach Tzedek explains, "At first glance, it must be said that this refers to Knowledge-*Da'at*, since the 'spirit-*Ru'ach*' is the middle line, and it 'hovers over the face of the waters,' which refers to Kindness-*Chessed* etc."

The explanation is that since the [first] three years correspond to the three upper *Sefirot* of the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah*, in which we have no grasp, the fruits are therefore prohibited from being eaten. However, the fourth year is the aspect of Knowledge-*Da'at*, which already has a relation to the emotions (*Midot*), being that it is "the key that includes six."<sup>1606</sup>

That is, even though the aspect of Knowledge-*Da'at* is the intermediary between the Crown-*Keter*, and Wisdom-*Chochmah* and Understanding-*Binah*,<sup>1607</sup> (between that which transcends the world of Emanation (*Atzilut*) and the world of Emanation (*Atzilut*)), nevertheless, since it is in the middle line (*Kav HaEmtza'ee*), which is the aspect of Truth (*Emet*-תמא) in which there are no changes, such that it is the same below as it is above,<sup>1608</sup> it therefore is understood that even as it is above

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<sup>1604</sup> Genesis 1:3

<sup>1605</sup> Torat Kohanim and Rashi to Leviticus 19:23-25 *ibid.*; Mishneh Torah, Hilchot Ma'aser Sheni 9:2

<sup>1606</sup> See Zohar II 177b; Likkutei Torah, Va'etchanan 6d and elsewhere.

<sup>1607</sup> See Torah Ohr, Toldot 19a; Sefer HaMaamarim 5660 p. 51; Discourse entitled "*u'Moshe Hayah Ro'eh*" 5694.

<sup>1608</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 and elsewhere.

between the Crown-*Keter* and Wisdom-*Chochmah* and Understanding-*Binah*, it also relates to below, which is why it becomes the intermediary between the intellect (*Sechel*) and the emotions (*Midot*). Therefore, “In the fourth year, all its fruit shall be sanctified in praise of *HaShem*-יהו”ה,” and it requires redemption, but [once it is redeemed it] is permissible to eat.

### 3.

The Tzemach Tzeddek continues [and states],<sup>1609</sup> “However, the relationship between these aspects and the three years of *Orlah* etc.” That is, at first glance, it is not understood what the relationship is between the three upper *Sefirot* of the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah* and the three years of *Orlah*, which correspond to the three completely impure husks (*Shalosh Kelipot HaTmei’ot*), as explained in Likkutei Torah,<sup>1610</sup> citing Zohar.<sup>1611</sup>

The Tzemach Tzeddek [then] explains, “It can be said that this is similar to the explanation in the name of Ohr HaChayim<sup>1612</sup> about the matter of the lion and the ox [of the Supernal Chariot (*Merkavah*)]. That is, the lion is higher in its root than the ox, being that “the face of the lion is to the right etc.”<sup>1613</sup> This being so, why are they reversed below, in that the ox is a pure animal, whereas the lion is an impure animal?

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<sup>1609</sup> Ohr HaTorah Kedoshim *ibid.*, bottom of p. 146 and on.

<sup>1610</sup> Likkutei Torah, Kedoshim 29c

<sup>1611</sup> Zohar II 244b; Pardes Rimonim, end of Shaar 24, cited in Likkutei Torah *ibid.*; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

<sup>1612</sup> Ohr HaChayim to Leviticus 17:14

<sup>1613</sup> Ezekiel 1:10

Rather, this itself is the reason, that because it is higher, therefore, upon the shattering of the vessels (*Shevirat HaKeilim*) when it fell below, it was lowered down further etc. [This is like the known matter,<sup>1614</sup> that whatever is higher above falls lower below. Therefore,<sup>1615</sup> since the lion is higher in its root, therefore in its fall it became an impure animal below.

In contrast, this is not so of the ox. For although it too is rooted in the face of the ox of the Supernal Chariot (*Merkavah*), nevertheless, since it is lower the face of the lion, therefore, even after the shattering it did not become separated from holiness, but remained a pure animal.]

Thus, the little that fell below from the three upper *Sefirot* of the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah*, fell further below, meaning, into the three completely impure husks (*Shalosh Kelipot HaTmei'ot*). This then, is the matter of the forbidden fruits (*Orlah*) that are from the three completely impure husks (*Shalosh Kelipot HaTmei'ot*). [It should be pointed out, that the example brought in Tanya<sup>1616</sup> of forbidden foods from the three completely impure husks (*Shalosh Kelipot HaTmei'ot*) is specifically the example of the *Orlah*.]

He concludes [stating], “This then, is the matter of the three years of *Orlah* etc., which are [the three aspects of] ‘chaos (*Tohu*), void (*Vohu*), and darkness (*Choshech*).’<sup>1617</sup> That is, they are rooted in that which fell upon the shattering of the

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<sup>1614</sup> See Likkutei Torah, Emor 34c; Shaarei Orach, Shaar HaPurim 58a and on; 65a and on.

<sup>1615</sup> See Torah Ohr, Megillat Esther 93c; Likkutei Torah, Shir HaShirim 9d

<sup>1616</sup> Tanya, Likkutei Amarim, Ch. 6 and Ch. 37 (in the note).

<sup>1617</sup> Genesis 1:2 *ibid*.



vessels (*Shevirat HaKeilim*) from the Supernal [aspects of] chaos (*Tohu*), void (*Vohu*), and darkness (*Choshech*)' etc.

4.

However, we still must understand this better. For, “He also placed the world in their hearts,”<sup>1618</sup> in that all worldly matters are for the purpose of man’s service of *HaShem*-יהוה, blessed is He, for him to refine them etc. However, at first glance, how is it possible to bring about the refinement (*Birur*) during the three years of *Orlah*, given that they are of the three completely impure husks (*Shalosh Kelipot HaTmei’ot*) which have no ascent?

The explanation is that the refinement (*Birur*) of the three completely impure husks (*Shalosh Kelipot HaTmei’ot*) is by way of repelling them. This is the general difference between the refinement (*Birur*) brought about through [fulfilling] the 248-ה"מ positive action *mitzvot* and the refinement brought about through [desisting from transgressing] the 365-ה"ש negative prohibitive *mitzvot*.

That is, the refinement brought about through the 248-ה"מ positive action *mitzvot* is by way of closeness, whereas the refinement brought about through [desisting from transgressing] the 365-ה"ש negative prohibitive *mitzvot* is by repelling them, especially when one is pained by this etc. (This

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<sup>1618</sup> Ecclesiastes 3:11; See Likkutei Torah, Bamidbar 5b

is as explained in *Hemshech* 5666,<sup>1619</sup> that through pain we reach much higher than through pleasure).

This is as explained in the discourses that explain the difference between the toil of affecting refinements (*Avodat HaBirurim*) and the toil of withstanding tests (*Avodat HaNisyonot*).<sup>1620</sup> (This is likewise so of the passing of the righteous *Tzaddikim*, that this causes the refinement of the three completely impure husks (*Shalosh Kelipot HaTmei'ot*)).<sup>1621</sup>

## 5.

Now, it is through this that “in the fifth year... it will increase its produce for you etc.” In other words, after the refinement of the three years of *Orlah* by way of repulsion etc., we then reach their root in holiness, in the aspect of the three upper [*Sefirot*], the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah*. This is the meaning of, “And in the fifth year... it will increase [its produce] for you etc.” This refers to the matter of the additional light drawn from the thorn of the letter *Yod-ו* of the Name *HaShem-יהוה*, which is the aspect of the Crown-*Keter*. That is, it is specifically from there that there is the drawing down of the additional light to “increase for you etc.”<sup>1622</sup>

With the above in mind, it is understood that the reward here is much higher than the reward for all other *mitzvot*. For,

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<sup>1619</sup> *Hemshech* 5666 p. 106 and on.

<sup>1620</sup> See *Sefer HaMitzvot* of the Tzemach Tzedek 186a and on, and elsewhere.

<sup>1621</sup> See *Sefer HaMitzvot* *ibid.* p. 191b in the glosses.

<sup>1622</sup> *Likkutei Torah*, *Kedoshim* 30d; *Ohr HaTorah*, *Kedoshim* p. 143

as known, Zohar states<sup>1623</sup> that the *mitzvot* depend on the Name *HaShem*-יהו"ה "like grapes hanging in a cluster." That is, there are *mitzvot* that depend on the letter *Yod*-י of the Name *HaShem*-יהו"ה, there are *mitzvot* that depend on the first letter *Hey*-ה, *mitzvot* that depend on the letter *Vav*-ו and *mitzvot* that depend on the final letter *Hey*-ה.

Thus, through fulfilling the *mitzvot* we draw down a revelation of light from the aspect of the four letters of the Name *HaShem*-יהו"ה. This is why the reward of the *mitzvot*, (whether it is in a way of cause and effect, or whether it is automatically invoked through fulfilling the *mitzvah* (called a *Segulah*)) is commensurate [to the *mitzvah*].

This is because the drawing down is only from the four letters of the Name *HaShem*-יהו"ה, which correspond to the ten *Sefirot*.<sup>1624</sup> That is, the *Yod*-י corresponds to Wisdom-*Chochmah*, the first *Hey*-ה corresponds to Understanding-*Binah*, the *Vav*-ו corresponds to the emotions (*Midot*), and the final *Hey*-ה corresponds to Kingship-*Malchut*, and they also correspond to the four worlds.<sup>1625</sup>

However, through fulfilling the *mitzvah* of *Orlah*, there is a drawing down of the fifth aspect, this being the thorn of the letter *Yod*-י, which transcends the four letters of the Name *HaShem*-יהו"ה (as explained in *Iggeret HaTeshuvah*).<sup>1626</sup> This

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<sup>1623</sup> See Introduction to *Tikkunei Zohar* (2a); *Tikkun* 41 (81b); Also see *Likkutei Torah*, *Pekudei* 3b and on.

<sup>1624</sup> See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*); *Etz Chayim*, Shaar 3 (*Shaar Seder Atzilut* of Rabbi Chayim Vital); Shaar 42 (*Shaar Drushei ABY" A*), Ch. 1-2; *Shaarei Kedushah* of Rabbi Chayim Vital, translated as *Gates of Holiness*, Part Three, Gate One.

<sup>1625</sup> *Etz Chayim*, Shaar 42 *ibid.*; Shaar 47 (*Shaar Seder ABY" A*) Ch. 2; *Shaarei Kedushah*, translated as *Gates of Holiness*, Part Three, Gate One *ibid.*

<sup>1626</sup> *Tanya*, *Iggeret HaTeshuvah*, Ch. 4

is the matter of the increase that is beyond commensurate measure from the aspect of the three upper *Sefirot* that transcend the chaining down of the worlds (*Hishtalshelut*). This is why the verse concludes stating, “I am *HaShem*-יהוה your God.” For, since this is a matter that transcends the chaining down of the worlds (*Hishtalshelut*), it therefore requires a special guarantee that it will be drawn down into the chaining down of the worlds (*Hishtalshelut*).

Now, all this comes about through refinement (*Birur*) by way of repulsion, in that specifically through this there is a drawing down of the lights that transcend the chaining down of the worlds (*Hishtalshelut*). However, for there be the drawing down to below, it specifically must be prefaced with the toil of the world of Repair-*Tikkun*.

In other words, the thorn of the letter *Yod*-י, which is the aspect of the Crown-*Keter*, is the *Sefirot* of the world of Chaos-*Tohu*, and is drawn down and revealed through the toil of the world of Repair-*Tikkun*, this being the matter of the four letters of the Name *HaShem*-יהוה, up to and including the final letter *Hey*-ה, which is the aspect of a plane, which is in a way of the greatest possible spreading forth, this being the matter of the fourth year. Through this we reach the fifth year, this being the aspect of the thorn of the letter *Yod*-י.

This likewise is the general matter of the descent of the soul into the body, in which there are four levels, as we recite,<sup>1627</sup> “The soul that You have given into me, she is pure. You created her, You formed her, You blew her into me.” That

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<sup>1627</sup> In the “*Elo’hai Neshamah*” passage of the morning blessings.

is, this descent is for the sake of ascent,<sup>1628</sup> to even higher than the aspect of “she is pure,” to the aspect of the fifth level that transcends the four levels. This ascent specifically comes about through the descent into the body, because of the superiority of the root of the body, similar to the superiority of the root of the vessels (*Keilim*), as explained before at length in the preceding discourses.<sup>1629</sup>

## 6.

This then, is the meaning of the verse, “When you shall come to the land etc.” That is, the beginning of this as it is in the service of *HaShem*-יהו"ה of every single Jew, is with the descent of the soul into one's body, and into the Jewish people as a whole, is upon the entry into the land in the literal sense (after the preparation throughout the time that they were in the desert), at which time they began their work of being engaged in worldly matters, plowing, sowing etc.,<sup>1630</sup> until “you shall plant any food tree,” such that it is drawn down inwardly, until it becomes the blood and flesh of his own flesh, through which the refinement of the world is caused, and is thus made into a dwelling place for the Holy One, blessed is He.<sup>1631</sup>

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<sup>1628</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The twelve letters ה"ו ז"ח correspond to the twelve tribes of Israel.”

<sup>1629</sup> See the discourse of Acharon Shel Pesach of this year, 5728, entitled “*KiYemei Tzeitcha* – As in the days when you left the land of Egypt,” Discourse 24, Ch. 9, and the discourse entitled “*Vayomer Lo Yehonatan* – Yehonatan said to him,” Discourse 25, Ch. 8 and on (Sefer HaMaamarim 5728 p. 171 and on; p. 181 and on).

<sup>1630</sup> See Talmud Bavli, Shabbat 73a

<sup>1631</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

Now, although this is a matter of a descent, and as known, this was the argument of the spies who did not want to enter the land, being that they did not want to descend from their [spiritual] level to engage in refining matters of the world,<sup>1632</sup> nonetheless, in truth, this descent is for the sake of ascent, and as the verse states,<sup>1633</sup> “The land is very, very good,” stating “very-*Me’od*-מְאֹד” twice.<sup>1634</sup> This is because, the ultimate toil is specifically upon entering the land to engage in refining matters of the world, and through this the true ascent of the soul is caused, in that it reaches the fifth level, as mentioned above.

7.

This is also the general toil of counting of the Omer, the matter of which is to refine the animalistic soul. This is why the Omer [offering] was specifically of barley, which is animal fodder.<sup>1635</sup> About this the verse states,<sup>1636</sup> “Draw me, after you we will run.” That is, it first states, “Draw me,” in the singular, referring to the drawing down of the Godly soul from Above. Through this the Godly soul affects the refinement of the animalistic soul, which is the meaning of “after you we will run,” in the plural, in that even the animalistic soul is

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<sup>1632</sup> See Likkutei Torah, beginning of the Torah portion of Shlach (36c and on, 37b and on), and elsewhere.

<sup>1633</sup> Numbers 14:7

<sup>1634</sup> See Likkutei Torah, Shlach *ibid.* (37a-b)

<sup>1635</sup> Talmud Bavli, Sotah 14a in the Mishnah; Talmud Bavli, Pesachim 3b; Also see Likkutei Torah, Emor 35d, 36d and on, and the discourses in the next note.

<sup>1636</sup> Song of Songs 1:4; Discourse entitled “*Mashchein*” in Maamarei Admor HaZaken, Ketuvim Vol. 2 p. 29; Ohr HaTorah, Shir HaShirim Vol. 1, p. 75 and on; Sefer HaMaamarim 5655 p. 172 and on.

transformed to Godliness. This causes an even greater increase of elevation in the Godly soul.

This is why on holiday of Shavuot we offer the two breads made of wheat,<sup>1637</sup> which is human food, [as it states],<sup>1638</sup> “You are called ‘man-*Adam*-אָדָם.’” Through this [as the verse continues], “The King has brought me to His chambers,” in that he is found with the King alone, referring to the giving of the Torah, and since there will not be another giving of the Torah,<sup>1639</sup> this also includes the revelation of the Torah teachings of Moshiach that will be [revealed] in the coming future.

All this comes about specifically through refining the animalistic soul. That is, it is by way of “when you shall come to the land,” that thereby “the King brought me to His chambers,” that there is caused to be the revelation of the giving of the Torah, including the revelation of the secrets of the secrets, and in a way that the Torah is caused to be received with joy and in an inner way.<sup>1640</sup>

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<sup>1637</sup> Leviticus 23:17; Talmud Bavli, Menachot 52b in the Mishnah; Also see Torah Ohr, Vayakhel 116b; Likkutei Torah, Bamidbar 10d; 16d; Sefer HaMitzvot of the Tzemach Tzedek 27b; Also see Igrot Kodesh, Vol. 13, p. 5.

<sup>1638</sup> Talmud Bavli, Yevamot 61a

<sup>1639</sup> See Sefer HaMaamarim 5647 p. 87; 5679 p. 291; 5709 p. 57 (b) and elsewhere.

<sup>1640</sup> As in the language of the blessing that our Rebbes and leaders gave in connection with the holiday of Shavuot – explained in Likkutei Sichot Vol. 4, p. 1307; Vol. 8 p. 272; Vol. 13 p. 158 and elsewhere.





## Discourse 27

*“B’Asarah Maamarot Nivra HaOlam... -  
The world was created with ten utterances...”*

Delivered on Shabbat Parshat Behar-Bechukotai,

Shabbat Mevarchim Sivan, 5728

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

1.

It states in Mishnah,<sup>1641</sup> “The world was created with ten utterances... but is it not so that it can be created with one utterance? Rather, [this is] to punish the wicked who destroy the world that was created with ten utterances, and to give good reward to the righteous who sustain the world that was created with ten utterances.”

The question asked about this in the discourses of our Rebbes and leaders is well known.<sup>1642</sup> That is, why does punishment come to the wicked who destroy the world that was created with ten utterances, when at the same time it could have been created with one utterance?

This is as stated in Midrash Shmuel, that this is analogous to a person who bought a vessel worth one gold coin for ten gold coins, and then someone came and broke the vessel. Does it apply to say that he is liable to pay ten gold coins [for

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<sup>1641</sup> Mishnah Avot 5:1

<sup>1642</sup> See the discourse entitled “*Ki Tavo’u el HaAretz*” 5627 (Sefer HaMaamarim 5627 p. 257); Discourse by the same title and the discourses after it of the year 5641; Sefer HaMaamarim 5652 p. 36.

the damage] just because the other fellow spent ten gold coins for a vessel valued at one gold coin? The same is so in the analogue about the punishment of the wicked who destroy the world. Why should retribution be exacted from them according to the numeration of the world that was created with ten utterances, when it only has the “value” of the one utterance by which the world could have been created?

We also must understand the depth of the matter that, “the world was created with ten utterances in order to punish the wicked.” For, at first glance, it is not understood, being that the Holy One, blessed is He, is the essence of goodness, and “it is the nature of the good to do good (and how much more so of the essence of goodness).”<sup>1643</sup> This being so, it makes sense when it states, “The world was created with ten utterances in order to give good reward to the righteous etc.” However, how can it be said that the intention of creating with ten utterances is for the sake of the opposite of goodness, to punish the wicked etc.?<sup>1644</sup>

This is especially so considering that, as known, the world was brought into being through the Torah, as in the teaching,<sup>1645</sup> “He gazed into the Torah and created the world.” This is why the world was created with ten utterances, because they correspond to the Ten Commandments of the Torah, as in the teaching of our sages, of blessed memory,<sup>1646</sup> on the

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<sup>1643</sup> See note of the Rebbe to Maamarei Admor HaEmtza’ee, Kuntreisim p. 5.

<sup>1644</sup> Also see the discourse entitled “*b’Asarah Maamarot*” in Ohr HaTorah, Al Maamarei Rabboteinu Zichronam L’Brachah p. 52.

<sup>1645</sup> Zohar II 161a and on

<sup>1646</sup> Zohar III 11b and on

verse,<sup>1647</sup> “Each ladle was ten ten (*Asarah Asarah*-עשרה עשרה) of the sacred *shekel*.” However, the Torah is [called] “the Torah of kindness-*Chessed*,”<sup>1648</sup> and this being so, how does it apply to say that “He gazed into the Torah,” – “the Torah of kindness-*Chessed*” – and “created the world with ten utterances in order to punish the wicked,” which is the opposite of kindness-*Chessed*?

Moreover, the order of the words of this Mishnah poses an even greater question (for, as known,<sup>1649</sup> even the order in Torah is Torah.) That is, the Mishnah gives the reason of punishing the wicked, before giving the reason of rewarding the righteous, seeming to indicate that the reason for creating the world with ten utterances is primarily to punish the wicked. We [therefore] must understand why this is.

## 2.

This may be understood by prefacing with an explanation of the matter of, “*B’Ma’amar echad yochol l’hibarot*-יכול להבראות אחד במאמר - it can be created with one utterance” [in the present tense]. That is, what is meant here, is not just something that could have happened, but did not happen, but that this matter is present even in actuality.<sup>1650</sup> That is, there indeed **is** the creation of existence brought about with

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<sup>1647</sup> Numbers 7:86

<sup>1648</sup> Proverbs 31:26; Yalkut Shimoni to Psalms 118:1 (Remez 875); See Ohr HaTorah, Bamidbar (Shavuot) p. 176, p. 189 and on, and elsewhere.

<sup>1649</sup> See Talmud Bavli, Pesachim 6b; See Likkutei Sichot Vol. 24 p. 629

<sup>1650</sup> See Likkutei Torah, Behar 41d; Discourse entitled “*Daber... Ki Tavo’u*” in Maamarei Admor HaZaken 5562 (Vol. 1 p. 185; Vol. 2 p. 432); Sefer HaMaamarim 5659 p. 143 and on; 5704 p. 67 and on, and elsewhere.

a single utterance, this being the utterance of “In the beginning-*Bereishit*-בראשית etc.”

This is as our sages, of blessed memory, stated,<sup>1651</sup> “In the beginning-*Bereishit*-בראשית<sup>1652</sup> is also an utterance [of creation].” That is, it is the general utterance that includes all the particular utterances by which all the creations were created.

This is as hinted in the continuation of this utterance, “In the beginning, God created the heavens (*Et HaShamayim*- את השמים) and the earth (*v’Et HaAretz*-וְאֶת הָאָרֶץ).” About this, our sages, of blessed memory, explained,<sup>1653</sup> “[The word ‘*et*-את’ of] ‘the heavens-*Et HaShamayim*-הַשָּׁמַיִם’ comes to include all the hosts [of the heavens], and [the word ‘*v’et*-וְאֶת’ of] ‘the earth-*Et HaAretz*-הָאָרֶץ’ comes to include all the hosts [of the earth].”

That is, all particular creations are included in the general utterance of “In the beginning etc.” That is, at first all the creations were brought into being in general, through the [general] utterance “In the beginning-*Bereishit*-בראשית etc.” which includes all the particular utterances, and then the particulars were subdivided through the particular utterances.<sup>1654</sup>

Now, to understand the difference between the creation as it is [brought into being] in a general state (“one utterance”) and as the creation is brought into the division of particulars

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<sup>1651</sup> Talmud Bavli, Rosh HaShanah 132a; Megillah 21b

<sup>1652</sup> Genesis 1:1

<sup>1653</sup> Rashi to Genesis 1:14; Midrash Bereishit Rabba 12:4

<sup>1654</sup> In regard to all of this, see the discourse entitled “*Vayedaber Elohi*”m – God spoke” of the 2<sup>nd</sup> day of Shavuot of this year, 5728, Discourse 30 (Sefer HaMaamarim 5728 p. 216 and on; Torat Menachem, Sefer HaMaamarim Sivan p. 326 and on).

(“ten utterances”) we first must preface by explaining the difference between a general (*Klall*) and a particular (*Prat*).

To explain, the general (*Klall*) and the particular (*Prat*) are related to each other, in that they each point to the other. That is, the general (*Klall*) points to the particulars (*Pratim*), since it is the general whole (*Klall*) of those particulars. Moreover, the particulars (*Pratim*) point that there is a general whole (*Klall*) that binds them together, since they only are particulars (*Pratim*) of the general whole (*Klall*).

However, the difference between them<sup>1655</sup> is that in the general whole (*Klall*), the general totality is recognized, meaning its essential and primary aspect. In contrast, in the particular (*Prat*), the essential and primary aspect is not recognized (such that it becomes difficult to discern what is primary and what is secondary) being that the particular (*Prat*) is sensed unto itself.

From this we can also understand the creation by one utterance that includes all the utterances, that it is creation in the way of a general whole (*Klall*), so that the essential and primary aspect, meaning the Godliness in them, is recognized and sensed in the creations.

That is, the Godliness in them is recognized and felt in a revealed way. This is why the creation in the state of the general whole (*Klall*) is in a way of “[the word ‘*et*-את’ of] ‘the heavens-*Et HaShamayim*-את השמים’ to include all the hosts [of the heavens] and [the word ‘*v’et*-ואת’ of] ‘the earth-*Et HaAretz*-ואת הארץ’ to include all the hosts [of the earth].” In other words,

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<sup>1655</sup> See the discourse entitled “*Vayedaber... v’Shavta*” 5673 (Sefer HaMaamarim 5672-5676 p. 250 and on).

all the particulars of the creations (the hosts of the heavens and the hosts of the earth) are included in the heavens (*Shamayim*-שמים) and the earth (*Aretz*-ארץ), and are nullified and secondary to them, as hinted by the word “*et*-את” (“*et HaShamayim v’et HaAretz*-את השמים ואת הארץ-*et*”), as in the teaching of our sages, of blessed memory,<sup>1656</sup> “[The word] ‘*et*-את’ means that which is secondary” (*Et HaTaphel*-את הטפל).

The explanation is that the general whole of the heavens and the earth are such that Godliness is recognized in them in a revealed way. For, about the heavens the verse states],<sup>1657</sup> “When I see Your heavens, the work of Your fingers etc.,” and<sup>1658</sup> “Raise your eyes on high and see [Who created these]” etc.

Additionally, as known<sup>1659</sup> the word “heavens-*Shamayim*-שמים” is of the same root as “astonishment-*Shemamah*-שממה,” in that they inspire awe and bring one to accept the yoke of the Kingdom of Heaven, being that Godliness is recognized in them in a revealed way. Likewise, about the earth our sages, of blessed memory, stated,<sup>1660</sup> “Why is her name called ‘earth-*Eretz*-ארץ’? Because she ran with desire-*Ratzeta*-רצתה to fulfill the will-*Ratzon*-רצון of her Owner.”

Thus, about this it states, “[The word ‘*et*-את’ of] ‘the heavens-*Et HaShamayim*-את השמים’ comes to include all the hosts [of the heavens], and [the word ‘*v’et*-ואת’ of] ‘the earth-

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<sup>1656</sup> Talmud Bavli, Eruvin 4b; Pesachim 22b

<sup>1657</sup> Psalms 8:4

<sup>1658</sup> Isaiah 40:26

<sup>1659</sup> See Matnot Kehunah to Midrash Bereishit Rabba 4:7

<sup>1660</sup> Midrash Bereishit Rabba 5:8; See Etz Yosef and Matnot Kehunah there.

*Et HaAretz*-הארץ ואת' comes to include all the hosts [of the earth]." That is, when the particulars of creation are found in the state of the general whole (*Klall*), "with one utterance," they are included, nullified, and secondary to "the heavens and the earth," in which Godliness is recognized in an openly revealed way.

That is, even the particular creations of the hosts of the heavens, such as the sun, the moon, and the stars, inspire awe and bring one to accept the yoke of the Kingdom of Heaven, and likewise, the particular creations of the hosts of the earth, the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*) and speaker (*Medaber*), are in a state and standing of desiring to fulfill the will of their Owner.

Now, according to the teachings of Kabbalah and Chassidus,<sup>1661</sup> the "one utterance" of "In the beginning-*Bereishit*-בראשית" is the aspect of Wisdom-*Chochmah*,<sup>1662</sup> as Targum Yerushalmi translated,<sup>1663</sup> "בראשית-*Bereishit* – with wisdom-*b'Chochmeta*-בהוכמתא." It can be said that it is called "*Reishit*-ראשית" in that it is of the root "head-*Rosh*-ראש," just as the head includes the vitality of the entire body.

Another explanation is that the "one utterance" of "In the beginning-*Bereishit*-בראשית" refers to the aspect of the desire-*Ratzon* (the Crown-*Keter*) which transcends Wisdom-*Chochmah*. This is as stated in Targum Yonatan, that "בראשית-*Bereishit* – means at the beginning-*Min Avla*-מן

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<sup>1661</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8 and elsewhere.

<sup>1662</sup> Also see Likkutei Torah, Bamidbar 12d and on.

<sup>1663</sup> Targum Yerushalmi to Genesis 1:1 – "ב'Chochmah-ב'כמתא."

אורלא”<sup>1664</sup> meaning, at the beginning of the thought (the Primordial Thought-*Machshavah HaKedooma*)<sup>1665</sup> which is the source of the aspect of Wisdom-*Chochmah*.

When the creation is from this aspect – and this goes without saying [that this is so] of the aspect of the Crown-*Keter* which transcends the chaining down of the worlds (*Hishtalshelut*) - but even is so of the aspect of Wisdom-*Chochmah* which is the beginning of the revelation – it is in a state of inclusion and ultimate nullification in its source.

In other words, as all the creations stem from the aspect of Wisdom-*Chochmah*, the substance of which is that “He is alone and there is nothing besides Him” (as the Alter Rebbe writes in Tanya,<sup>1666</sup> in the note, “This accords with what I heard from my teacher (the Maggid of Mezhritch), peace be upon him, on the meaning and reason behind the statement of Etz Chayim, that the limitless light of the Unlimited One, blessed is He, does not unify itself even with the world of Emanation (*Atzilut*) except through first manifesting within the *Sefirah* of Wisdom-*Chochmah*, this being because the Unlimited One, blessed is He, is the True One, meaning that He is alone and there is nothing besides Him, and this is the level of Wisdom-*Chochmah*). [That is], nothing exists outside of the One Above.

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<sup>1664</sup> See Pirush Yonatan to Genesis 1:1

<sup>1665</sup> See Shaar HaYichud of the Mittler Rebbe *ibid.*, translated as The Gate of Unity, Ch. 8 and Ch. 44, and elsewhere.

<sup>1666</sup> Tanya, Likkutei Amarim, Ch. 35



### 3.

Now, the explanation of the matter of “the [world] can be created with one utterance,” is that the creation with “one utterance,” whether with the aspect of Wisdom-*Chochmah* or with the aspect of the Desire-*Ratzon* and the Primordial Thought (*Machshavah HaKedoomah*), is in a way that it “**can be** (*Yachol*-יכול) created” [in the present tense].

That is, this refers to creation as it stems from His ability (*Yecholet*-יכולת).<sup>1667</sup> That is, even though there already is the descent to the aspects of Desire-*Ratzon*, Wisdom-*Chochmah*, Understanding-*Binah*, Knowledge-*Da’at*, and the emotions (*Midot*), up to manifesting in thought (*Machshavah*), nonetheless, in relation to [the actual] bestowal to another, it still is in His ability (*Yecholet*), that is, He can bestow, and He can not bestow etc.<sup>1668</sup>

This may be understood by prefacing with the difference between ability (*Yecholet*) and thought (*Machshavah*) as they are in Godliness Above, and ability (*Yecholet*) and thought (*Machshavah*) as they are below.

To explain, just from the ability (*Yecholet*) and thought (*Machshavah*) of man below, nothing will come into being. Even if he thinks all day long, nothing will come into being, except specifically by way of action, or at the very least, by way of speech. For example, the verse states, “the word of the king

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<sup>1667</sup> See the beginning of the discourse entitled “*Vayedaber... v’Shavtah*” 5673 *ibid*.

<sup>1668</sup> Also see the discourse entitled “*b’Asarah Maamarot*” in *Ohr HaTorah*, *Al Maamarei Rabboteinu Zichronam L’Brachah* p. 52 *ibid*.

rules,”<sup>1669</sup> such that when a king issues a command to his servants to do something, it is done. In other words, through a person’s speech something could come about, but not by thinking.

In contrast, this is how thought (*Machshavah*) is Above, about which the verse states,<sup>1670</sup> “For My thoughts are not your thoughts.” That is, when it arose in His thought that the world should exist, the world was created [instantaneously].<sup>1671</sup> However, this is creation on the level of thought (*Machshavah*) and ability (*Yecholet*).

The explanation<sup>1672</sup> is that the difference between thought (*Machshavah*) and speech (*Dibur*) is that speech (*Dibur*) becomes separate from the speaker, whereas his thought (*Machshavah*) is unified with him.

The likeness to this as it relates to the difference between the existence brought about through speech (*Dibur*) and the existence brought about through thought (*Machshavah*), is that through speech (*Dibur*) beings that are in a state of “somethingness” (*Yesh*), as something separate, are brought into being.

In contrast, through thought (*Machshavah*) beings that are nullified to their Source are brought into being. This is the general difference between the concealed worlds that are not revealed - (brought into being from the aspect of thought (*Machshavah*)), up to existence that is brought into being from

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<sup>1669</sup> See Ecclesiastes 8:4

<sup>1670</sup> Isaiah 55:8

<sup>1671</sup> See Likkutei Torah, Acharei 26b

<sup>1672</sup> See the discourse entitled “*Ki Tavo’u*” 5627 and 5641 *ibid.*; Sefer HaMaamarim 5652 p. 48 and on; 5659 p. 145 and on; 5704 p. 70 and on.

the aspects of Wisdom-*Chochmah* and the Crown-*Keter*, from which the Endless Worlds (*Olamot HaEin Sof*) that transcend the world of Emanation (*Atzilut*) are brought into being) - and the revealed worlds (that are brought into being from the aspect of speech (*Dibur*)).<sup>1673</sup>

They are likened to the sea (*Yam-ים*) and the dry land (*Yabashah-יבשה*) (as explained at length in the discourses that explain the matter of the splitting of the sea).<sup>1674</sup> That is, the creatures of the concealed world are comparable to the fish of the sea, who immediately die when separated from the sea,<sup>1675</sup> and sense that their vitality is the waters of the sea. [In contrast], the creatures of the revealed world are comparable to the creatures of the dry land, which are separate from the dry land.

This is also the difference between creation with one utterance and creation with ten utterances. That is, there first is the creation with the one utterance, in the aspect of His thought (*Machshavah*) and ability (*Yecholet*). This creation is such that all the creations are nullified in their Source. This is creation in the aspect of the general whole (*Klall*), in that the essence and primary aspect is recognized in them, namely, that their existence is Godliness.

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<sup>1673</sup> See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 11 (88b); Torah Ohr, Yitro 69d, 71a; Likkutei Torah, Balak 67c and on, and elsewhere.

<sup>1674</sup> See Torah Ohr, Beshalach 64b; Likkutei Torah, Tzav 14b and on; Shaar HaEmunah of the Mittler Rebbe, Ch. 53 and on; Also see the continuum of the discourse of the holiday of Pesach 5727, (Sefer HaMaamarim 5727 p. 199 and on, translated in The Teachings of The Rebbe, 5727 Vol. 2).

<sup>1675</sup> Talmud Bavli, Avodah Zarah 3b

After this there is creation with the ten utterances, these being the particulars that are separate from the aspect of the thought (*Machshavah*) (the one utterance) into the aspect of the speech (*Dibur*). Through this, the division into particulars (*Pratim*) is caused, in which their essence and primary aspect is not recognized, and [it thus is not recognized] that their innerness is Godliness. This is the matter of the concealment and hiddenness of the Creator from the created, such that the creations sense themselves as existing as “something” (*Yesh*) and as independent beings.

About this our sages, of blessed memory, stated<sup>1676</sup> that all the products of the heavens and the earth were created on the first day, but that then they each appeared in their appointed times (each one being established on the day in which it was decreed).

In other words, the creation on the first day (with the one utterance of “In the beginning-*Bereishit*-בראשית” which includes all the utterances) was in a way that the creations were still in a state of concealment, within the aspect of thought (*Machshavah*) and in a state of nullification to their Source. It is only later, over the course of the six days of creation, that the speech of the ten utterances came out, by which they came forth from concealment into revelation, to be a “something” and an independent being.

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<sup>1676</sup> Midrash Bereishit Rabba 12:4; Rashi to Genesis *ibid*. Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, (The Letters of Creation, Part I).

#### 4.

With the above in mind, we can explain why it was not enough for the world to be created with one utterance, but it was necessary for the creation of the world to also be with ten utterances. For, had the creation been brought forth with a single utterance, all creatures would be in the ultimate state of nullification, and there would be no room for the matter of free choice, reward and punishment etc.

This is only brought about by the creation through ten utterances, such that the world was made to be the existence of a “something” and an independent existence, until it is possible to choose good or its opposite etc.

Now, even though above in Godliness, we find that the supernal angels also have a matter of choice and punishment,<sup>1677</sup> as the verse states,<sup>1678</sup> “He finds fault with his angels,” and as our sages, of blessed memory, taught,<sup>1679</sup> “Metatron was taken and smitten with sixty lashes of fire,” though this only is in the most refined of the most refined way etc.,<sup>1680</sup> nevertheless, the true and primary matter of free choice, and reward and punishment, only applies to the creatures below, specifically in the world that was created with ten utterances.

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<sup>1677</sup> Also see Likkutei Torah, Behar 43d; Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 186; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 397; Siddur Im Da’Ch 73d; Sefer HaMaamarim 5697 p. 234.

<sup>1678</sup> Job 4:18

<sup>1679</sup> Talmud Bavli, Chagigah 15a

<sup>1680</sup> Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part II), The Gate explaining the true meaning of the name ‘sphere-*Galgal*-גלגל’ and what it is.

This then, is the meaning of [the Mishnah], “The world was created with ten utterances... in order to punish the wicked... and to give good reward to the righteous etc.” In other words, the creation of the world with ten utterances (and not one utterance) is for there to be the matter of free choice (*Bechirah*), since only then does the entire matter of reward and punishment apply (“to punish... and to give good reward”).<sup>1681</sup>

As explained above, it only is through the creation with ten utterances that the world is caused to exist as a “something” and an independent existence, until it is possible to choose good or its opposite, Heaven forbid, as the verse states,<sup>1682</sup> “See – I have placed before you today the life and the good, and the death and the evil,” and it is necessary for there to be the command and granting of empowerment of,<sup>1683</sup> “you shall choose life.”

This is to such an extent that there must be the matter of pleading and imploring [from Above about this], as it states in this week’s Torah portion,<sup>1684</sup> “If (*Eem-אס*) you will follow My decrees,” [about which our sages, of blessed memory, said],<sup>1685</sup> “‘If-*Eem-אס*’ means nothing else but pleading.” That is, “the Holy One, blessed is He, pleads with the Jewish people to keep His Torah.”<sup>1686</sup>

In contrast, from the perspective of the world created with one utterance, all creations are included and nullified to

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<sup>1681</sup> See Mishneh Torah, Hilchot Teshuvah 5:4

<sup>1682</sup> Deuteronomy 30:15

<sup>1683</sup> Deuteronomy 30:19

<sup>1684</sup> Leviticus 26:3

<sup>1685</sup> Talmud Bavli, Avodah Zarah 5a

<sup>1686</sup> Rashi to Avodah Zarah 5a *ibid.*; Also see HaYom Yom for the 24<sup>th</sup> of Iyyar.

their Source, and there thus is no room for free choice (*Bechirah*) and reward and punishment.

Now, [this Mishnah gives precedence to [the words] “to punish etc.,” before “to give good reward etc.” This is because “to give good reward etc.,” also applies to creation with a single utterance. Thus, the primary matter newly introduced through creation with ten utterances, this being the possibility to choose the opposite of the good, specifically relates to the matter of “to punish the wicked.”

The Mishnah then adds, “and to give good reward to the righteous.” In other words, because of the matter of free choice brought about through the creation in ten utterances, it not only is so that there was the novel introduction of the matter of “to punish etc.,” but there also was the additional matter of the reward, “to give good reward,” specifying, “**good** reward.”

The explanation is that from the perspective of the matter of reward, as it is by itself [without the word good] - that is, regular “reward” - the possibility to be able to choose undesirable matters etc., was unnecessary. This is to such an extent that our sages, of blessed memory, stated,<sup>1687</sup> “There are three things that the Holy One, blessed is He, regrets having created... the evil inclination, as the verse states,<sup>1688</sup> ‘and whoever I have harmed.’” It thus follows automatically that the creation could have been with one utterance.

However, had there not been the possibility for free choice (*Bechirah*), the reward would have been in a way of “the

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<sup>1687</sup> Talmud Yerushalmi, Taanit 3:4, explained in Likkutei Sichot, Vol. 24 p. 168 and on.

<sup>1688</sup> Micah 4:6

bread of shame.”<sup>1689</sup> It thus would not be the true matter of reward, which only applies when it specifically is brought about through toil.

Thus, since the Holy One, blessed is He, is the essence goodness etc., and He desires that the reward will not be in a way of a gift [which would be the bread of shame] but specifically through toil, he therefore specifically created the world with ten utterances, so that there will be a “something” that is an independent existence (because of the concealment and hiddenness of the Creator from the created, and the Godly power of the Actor from the acted upon) and He even created the evil inclination, which comes into man immediately upon coming into the air of the world [at birth], as the verse states,<sup>1690</sup> “Sin crouches at the opening,” and,<sup>1691</sup> “His argument comes first etc.”

This is why a person must labor with great toil, and moreover, in addition to his toil, there also must be assistance of the Holy One, blessed is He, (but for which, he would be incapable of overcoming him).<sup>1692</sup> It then is possible to give good reward to the righteous. For, since through their toil they nullified and broke through all the concealments and hiddenness etc., they therefore are deserving of the ultimate reward, the “**good reward**” (which comes specifically through toil and labor).

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<sup>1689</sup> See Talmud Yerushalmi Orlah 1:3; Maggid Meisharim, Bereishit (Ohr L’Yom Shabbat 14<sup>th</sup> of Tevet); Likkutei Torah, Tzav 7d, and elsewhere.

<sup>1690</sup> Genesis 4:7

<sup>1691</sup> Zohar I 179a-b

<sup>1692</sup> Talmud Bavli, Sukkah 52b



5.

However, based on the explanation above, that for there to be the matter of free choice (*Bechirah*) etc., the creation had to specifically be with ten utterances, we must understand the matter from the opposite perspective. That is, if this is so, why then was it necessary for the creation to first be creation with one utterance in the aspect of thought (*Machshavah*), and then be creation in ten utterances, as they then were differentiated into particulars from the aspect of the thought (*Machshavah*), rather than the world being created with ten utterances in the first place? [After all], “who can restrain His hand?”<sup>1693</sup>

This may be understood by prefacing with the statement at the beginning of this week’s Torah portion,<sup>1694</sup> “When you come to the land... the land shall observe a Shabbat rest for *HaShem*-יהוה. For six years you may sow your field etc.” The indication of the verse is that immediately “when you come to the land, the land shall observe a Shabbat,” before beginning the six years of sowing.

However, in truth this is not so, but it rather is as stated in the continuation, “For six years you may sow your field etc., but the seventh year shall be a complete rest.”<sup>1695</sup> However, the explanation<sup>1696</sup> is that for the toil during the “six years you may sow etc.” to be as it should be, there first must be the axiom and

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<sup>1693</sup> See Talmud Bavli, Bava Batra 16a; Menachot 29b

<sup>1694</sup> Leviticus 25:2 and on

<sup>1695</sup> See Likkutei Torah, Behar 39c; Also see the beginning of the discourse entitled “*Ki Tavo’u*” 5627 and 5641; Beginning of the discourse entitled “*Vayedaber... v’Shavta*” 5673 *ibid.*, and elsewhere.

<sup>1696</sup> See Likkutei Torah *ibid.* 40d; end of the discourse entitled “*Vayedaber... v’Shavtah*” 5673 *ibid.*, and elsewhere.

recognition that the ultimate, primary, and inner aspect of the six years, is for “the land shall observe a Shabbat rest for *HaShem*-יהו"ה” [in the seventh year]. This is what grants the empowerment that the toil during the six years will be as it should be, meaning that it will be in alignment with the ultimate, primary, and inner intent of the “Shabbat rest for *HaShem*-יהו"ה.”

The same is so of the precedence of the creation of the world with one utterance before its creation with ten utterances. For, though it is true, that there cannot be the matter of free choice (*Bechirah*) in a world that is created with one utterance, in which all the creations are in the ultimate state of nullification, and for them to be the existence of a separate “something” (at which time the matter of free choice (*Bechirah*) applies) the creation of the world must specifically be with ten utterances, nevertheless, the [ultimate] intention in the creation of the world as a separate “something” is to bring the matter of nullification (*Bittul*) to *HaShem*-יהו"ה into it.

In order to bring about the matter of nullification (*Bittul*) in the world that is a separate “something,” this must be prefaced with the matter of the nullification (*Bittul*) in the world through its creation with one utterance, in which all creations are in the ultimate state of nullification (*Bittul*) to Him. This is what grants empowerment to be capable of affecting the matter of nullification (*Bittul*) to Him in the world, even once it becomes a separate “something,”<sup>1697</sup> through which one is thereby able to toil in his work in the world, overcoming the concealments and hiddenness, and withstanding the tests etc.

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<sup>1697</sup> See the discourse entitled “*Ki Tavo 'u*” 5627 and 5641, Ch. 4.

In other words, the effect of creating with one utterance, since it is in a way of a general whole (*Klall*) in which there is the open recognition and revelation of the essence and primary aspect etc., (as explained in chapter three) is that even the particulars (in which the essence and primary aspect is not recognized as they are in and of themselves etc.), it is recognized that the essence and primary aspect is Godliness. This is similar to the precedence of the axiom and recognition that the “Shabbat for *HaShem*-יהו"ה” also has an effect on the six years, that it should be recognized in them that the ultimate purpose and primary intent is the “Shabbat for *HaShem*-יהו"ה.”

## 6.

Now, even after the granting of empowerment for the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in the world that was created with ten utterances, through being preceded by the creation of the world with one utterance, the effect of the nullification (*Bittul*) in the world that was created with ten utterances in order to refine and clarify it etc., is brought about through the Torah.

This is why the Ten Commandments correspond to the ten utterances (as explained in chapter one). In other words, to refine and clarify the world that was created with ten utterances and became a separate something, and to effect nullification (*Bittul*) to Godliness in it, there must be the toil in fulfilling Torah and *mitzvot*, the Ten Commandments of the Torah, which include all the commandments.<sup>1698</sup>

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<sup>1698</sup> See Rashi to Exodus 24:12

This likewise is the general matter of the giving of the Torah. That is, its intention is to affect the refinement and clarification of the world. This is why the Torah was specifically given below, in a state and standing in which [as Moshe responded to the angels],<sup>1699</sup> “Did you descend to Egypt...? Is there an evil inclination amongst you?” That is, its purpose is to affect refinement and clarification below.

This matter already began in preparation to the giving of the Torah through the exile in Egypt,<sup>1700</sup> which was the “iron crucible”<sup>1701</sup> which brought about the purification of the Jewish people to separate the evil from the good etc. Through this there also was the refinement of the physicality and materiality of the world.

Then, after the preparation of refinement through the exile in Egypt, the giving of the Torah was possible, so that through fulfilling Torah and *mitzvot* there will be the true completion of the refinement and purification of the world, and the sustainment of the world in a way that “the earth was afraid and was silent,”<sup>1702</sup> such that “at first it was afraid, and in the end, it was silent,”<sup>1703</sup> since “the Holy One, blessed is He, established a condition with the act of creation, and said to them, if Israel accepts the Torah you will be sustained etc.,” and as stated in this week’s Torah portion,<sup>1704</sup> “If you will follow My decrees (*Bechukotai*-בחוקותי),” about which our sages, of

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<sup>1699</sup> Talmud Bavli Shabbat 88b and on

<sup>1700</sup> See Torah Ohr, Yitro 74a and on

<sup>1701</sup> Deuteronomy 4:20

<sup>1702</sup> Psalms 76:9

<sup>1703</sup> Talmud Bavli, Shabbat 88a

<sup>1704</sup> Leviticus 26:3

blessed memory, explained,<sup>1705</sup> “The decrees (*Chukim*-חוקים) by which I engraved (*Chakakti*-חקקתי) the heavens and the earth”, as the verse states,<sup>1706</sup> “If not for My Covenant by night and by day, I would not have set up the laws of heaven and earth.”

So shall it also be for us in our deeds and service in preparing for the time of the giving of our Torah this year, as in the wording of the blessing,<sup>1707</sup> “May the Torah be received with joy and inwardly,” and specifically with joy, in that “joy breaks boundaries,”<sup>1708</sup> nullifying and breaking through all boundaries, concealments, and hiddenness brought about by the creation of the world with ten utterances, beginning with breaking the boundaries of the intellectual soul (*Nefesh HaSichlit*) and certainly breaking the boundaries of the animalistic soul (*Nefesh HaBehamit*), to refine and clarify them through toiling in the study of Torah.

This is as stated,<sup>1709</sup> “If you will follow My decrees,” meaning,<sup>1710</sup> “to labor in the study of Torah,” and in a way that the Torah penetrates inwardly, in that the Torah is received (with joy and) inwardly, until he becomes one being with the Torah, this being the matter of “in My decrees-*Bechukotai*-י בחוקותי” which is of the same root as “engraving-*Chakikah*-חקיקה.”<sup>1711</sup>

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<sup>1705</sup> Midrash Vayikra Rabba 35:4

<sup>1706</sup> Jeremiah 33:25

<sup>1707</sup> This being the wording of the blessing that our Rebbes, our leaders, would bless in regard to the holiday of Shavuot – explained in Likkutei Sichot Vol. 4, p. 1307; Vol. 8 p. 272; Vol. 13 p. 158, and elsewhere.

<sup>1708</sup> Explained in Sefer HaMaamarim 5657 p. 223 and on

<sup>1709</sup> Leviticus 26:3

<sup>1710</sup> Rashi and Torat Kohanim to Leviticus 26:3

<sup>1711</sup> See Likkutei Torah, beginning of Bechukotai 45a.

We thereby merit all the blessings stated in the Torah portion,<sup>1712</sup> “I will provide your rains in their time etc.,” up to and including their conclusion and signet,<sup>1713</sup> “I will lead you with upright statures,” with the coming of our righteous Moshiach, speedily and in the most literal sense!

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<sup>1712</sup> Leviticus 26:4

<sup>1713</sup> Leviticus 26:13

## Discourse 28

*“V’Eirasteech Lee L’Olam... -  
I will betroth you to Me forever...”*

Delivered on Shabbat Parshat Bamidbar,  
Erev Chag HaShavuot, 5728  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>1714</sup> “I will betroth you to Me forever; and I will betroth you to Me with righteousness, with justice, with kindness and with mercy; and I will betroth you to Me with faith, and you will know *HaShem*-יהוה.” Now, “I will betroth you to Me” are the words of the Holy One, blessed is He, who is called the groom in relation to the souls of the Jewish people who are called the bride. This is as explained in Likkutei Torah,<sup>1715</sup> that the Ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*), the source of all the souls of Israel, is called “the bride-*Kalah*-כלה.”

It should be pointed out that what it states in the note of the Tzemach Tzedek, “See [Midrash] Rabbah, Bo etc.,” seems to indicate that even the soul as it is in the body is called “the bride-*Kalah*-כלה.” This matter (“I will **betroth you-**

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<sup>1714</sup> Hosea 2:21-22 – The conclusion of the Haftorah of Shabbat Parshat Bamidbar (see later in chapter five).

<sup>1715</sup> In the discourse entitled “*V’Eirasteech Li L’Olam*,” Bamidbar 8a, (also see Sha’arei Orah, Gate One, of the rishon, Rabbi Yosef Gikatilla, translated into English under the title Gates of Light.

v'Eirasteech-וַאֲרִישְׁתִּיךָ **to Me** etc.”) is said to every single Jew as an individual, which is why it says “you” in the singular, like the verse,<sup>1716</sup> “I am *HaShem*-יהו"ה **your** God-*Elo*”hecha-ךָ אלהי”ך,” in the singular, as in the teaching of our sages, of blessed memory,<sup>1717</sup> “Every Jew as an individual said, ‘It is me that His word is speaking to.’”

## 2.

This is explained in Likkutei Torah, that [the word] “bride-*Kalah*-כלה” (is of the same root as “expiry-*Kilayon*-כליון”) is in the verse,<sup>1718</sup> “My soul yearns, indeed it expires-*Kaltah*-כלתה for the courtyards of *HaShem*-יהו"ה; my heart and flesh sing in prayer to the Living God.”

Now, we must understand the reason for the different wording used in this verse. That is, about “my soul” it says, “the courtyards of *HaShem*-יהו"ה,” but about “my heart and flesh” it says, “the Living God-*E*”l *Chai*-א"ל חי.”

To explain, the aspect of “the Living God-*E*”l *Chai*-א"ל חי” is much higher than the aspect of “the courtyards of *HaShem*-יהו"ה.” This is like how it is below, that the courtyard is below the house (which is why a person’s permanent dwelling is not in the courtyard, but specifically in the house). How much more is it certainly so that the courtyard is lower than the person dwelling in the house.

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<sup>1716</sup> Exodus 20:2; Deuteronomy 5:6

<sup>1717</sup> Yalkut Shimoni, Yitro, Remez 286

<sup>1718</sup> Psalms 84:3 [and Rashi there]



However, “my soul” is higher than “my heart and flesh.” This is because “my flesh” refers to the flesh of the body, and from the fact that the verse states, “my heart and flesh” (in that the verse connects “my heart” to “my flesh”) it is understood that “my heart” also refers to the physical heart. This being so, how can it be said that “My soul yearns, indeed it expires” only “for the courtyards of *HaShem*-יהו"ה,” whereas “my heart and flesh” (which are lower than “my soul”) sing in prayer to the Living God (which is higher than “the courtyards of *HaShem*-יהו"ה”)?

However, the explanation is that this itself is the reason. That is, in relation to “my soul,” it is enough to expire in yearning for “the courtyards of *HaShem*-יהו"ה.” However, in relation to “my heart and flesh,” “the courtyards of *HaShem*-יהו"ה” are not enough, since this will have no effect upon one’s heart and flesh. This is why the verse states, “my heart and flesh sing in prayer to the Living God-*E”l Chai*-א"ל חי,” that he yearns specifically for the Essential Self of *HaShem*-יהו"ה Himself.

The explanation<sup>1719</sup> is that there are two aspects of “bride-*Kalah*-כלה.” There is “the fair and attractive bride” and there is “the bride as she is.” This is as stated in Talmud,<sup>1720</sup> “How does one dance before the bride? The house of Shammai say, ‘[Praise her] as she is,’ and the house of Hillel say, ‘[One says,] A fair and attractive bride.’” The law is in accordance to the house of Hillel,<sup>1721</sup> (such that [it states],<sup>1722</sup> “[When] the

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<sup>1719</sup> Also see Likkutei Torah, Bamidbar ibid.

<sup>1720</sup> Talmud Bavli, Ketubot 17a

<sup>1721</sup> Shulchan Aruch, Even HaEzer 65:1

<sup>1722</sup> Talmud Bavli, Brachot 36b; Eruvin 6b

house of Shammai [express an opinion] that the house of Hillel [disagree with, their opinion is considered as if it is] not a Mishnah”), [whereas the House of Hillel] hold that even if she is lame or blind, one says to her that she is “a fair and attractive bride.”

As explained in Likkutei Torah,<sup>1723</sup> [the name] “Hillel-הלל” is of the same root [as in the verse],<sup>1724</sup> “When His flame shone-*b’Heelo*-בהלו above my head,” which is a matter of revelation (*Gilyu*). Therefore, even with a bride who is lame or blind, they reveal the matter of “a fair and attractive bride” in her.

Now, it is about the aspect of “the fair and attractive bride (*Kalah*-כלה)” that the verse states, “My soul yearns, indeed it expires (*Kaltah*-כלתה) for the courtyards of *HaShem*-יהוה.” The word “courtyards-*Chatzrot*-הצרות” is in the plural, referring to the outer courtyard and the inner courtyard.

The inner courtyard is greater in elevation than the outer courtyard, since it is between the outer courtyard and the house, (as we also find in the laws of Eruvin).<sup>1725</sup> This is as stated,<sup>1726</sup> “In the inner courtyard of the king’s palace, facing the entrance of the palace.” About this the verse states,<sup>1727</sup> “All... who approach... the inner court, who is not summoned etc.” In other words, it is entirely different there. This is why it is written,<sup>1728</sup> “The gate of the inner courtyard... shall be closed during the

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<sup>1723</sup> Likkutei Torah, Shir HaShirim ibid. 48c

<sup>1724</sup> Job 29:3

<sup>1725</sup> See Mishneh Torah, Hilchot Eruvin 4:19 and on.

<sup>1726</sup> Esther 5:1

<sup>1727</sup> Esther 4:11

<sup>1728</sup> Ezekiel 46:1; See Pirush HaMilot of the Mittler Rebbe 22d and on.

six days of labor, but on the Shabbat day it shall be opened, and on the day of the New Moon it shall be opened.”

Their matter as they are in our service of *HaShem*-יהו"ה, blessed is He,<sup>1729</sup> is that the outer courtyard, which is the outer service, is the matter of the verses of Song (*Pesukei d'Zimrah*) [section of the morning prayer service]. For, in the verses of Song (*Pesukei d'Zimrah*), the greatness of *HaShem*-יהו"ה, blessed is He, is mentioned insofar as He enlivens the worlds etc.

In contrast, the inner courtyard, which is the inner service, is the matter of the *Shema* recital, in which we say,<sup>1730</sup> “You shall love *HaShem*-יהו"ה your God... with all your more (*Bechol Me'odecha*),” this being the matter of self-sacrifice (*Mesirat Nefesh*). The matter of the yearning and expiry for the courtyards of *HaShem*-יהו"ה, is in the aspect of “my soul,” this being the aspect of the fair and attractive bride.

However, the aspect of the second bride, who is lame and blind, in whom we must bring about and reveal the “fair and attractive bride,” is similar to the matter of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), about whom our sages, of blessed memory, stated,<sup>1731</sup> “In the place that the repentant (*Baalei Teshuvah*) stand, the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.” About this the verse states, “My heart and flesh sing in prayer to the Living God,” specifically to the Essential Self of the Singular Preexistent

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<sup>1729</sup> See Likkutei Torah, Bamidbar 9a and on

<sup>1730</sup> Deuteronomy 6:5

<sup>1731</sup> Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

Intrinsic and Unlimited One, *HaShem* יהוה Himself, blessed is he.

3.

Now, the aspect of the bride is that she is betrothed. About this the verse states, “I will betroth you to Me.” More specifically, there are three matters in betrothal. This is why it states, “I will betroth you to Me” three times. [That is, it states], “I will betroth you to Me forever,” and “I will betroth you to Me with righteousness, with justice, with kindness and with mercy” and “I will betroth you to Me with faith.” This is as stated in books on the reasons of the customs,<sup>1732</sup> that the three windings of the Tefillin straps on the finger, correspond to the three times that “I will betroth you” is mentioned.

However, at first glance, it is not understood why it specifically states “I will betroth you” three times. On the contrary, it should either have [simply] stated, “I will betroth you to Me with righteousness, with justice, with kindness, with mercy, and with faith,” or it should have stated “I will betroth you” with each of the four matters [individually] - righteousness, justice, kindness and mercy. From this it is understood that the three mentions of “I will betroth you” are three levels in the matter of betrothal.

The explanation is that when it states, “I will betroth you to Me (*Lee-ל*) forever,”<sup>1733</sup> this is like the teaching of our sages,

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<sup>1732</sup> See Siddur Otzar HaTefilot, “*Seder Hanachat Tefilin*”

<sup>1733</sup> See Likkutei Torah Bamidbar ibid. 9c and on.

of blessed memory,<sup>1734</sup> “Wherever the word ‘to Me-*Lee*-י’ is stated, it is forever unmoving.” This is because it is from the aspect of the Ancient One-*Atik*, and “there is no left side in this Ancient One-*Atik*.”<sup>1735</sup>

Now, as known, the revelation of the Ancient One-*Atik* is in Understanding-*Binah*.<sup>1736</sup> This is as stated in Zohar, “*He-Hoo* הוּא (which refers to Understanding-*Binah*)<sup>1737</sup> – that is the Ancient One-*Atik*.” This is as we see in man below, that the revelation of the pleasure (*Taanug*) is specifically in the Understanding-*Binah*, in which the intellect comes forth with an abundance of particulars etc. In contrast, in Wisdom-*Chochmah*, which is only the aspect of a point (*Nekudah*), the pleasure (*Taanug*) is not yet revealed.

As this matter is in our service of *HaShem*-יהו"ה, blessed is He, is that “I will betroth you to Me forever (*LeOlam*-לעולם)” refers to the aspect of “Eternal Love” (*Ahavat Olam*-אהבת עולם) which is higher than Abundant love (*Ahavah Rabbah*),<sup>1738</sup> which is the aspect of *Zeir Anpin*.<sup>1739</sup>

However, about a person who, as of yet, has no relation to serving *HaShem*-יהו"ה, blessed is He, by way of contemplative meditation (*Hitbonenut*), which is the aspect of Understanding-*Binah*, the verse states, “I will betroth you to Me with righteousness, with justice, with kindness and with

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<sup>1734</sup> Midrash Vayikra Rabba 2:2; Midrash Shmuel 19

<sup>1735</sup> Zohar III 129a (Idra Rabba) and similarly see 289a

<sup>1736</sup> Zohar III 178b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40, and elsewhere.

<sup>1737</sup> See Etz Chayim, Shaar 34 (Shaar Tikkun Nukva), end of Ch. 2, cited in Likkutei Torah *ibid*.

<sup>1738</sup> See Tanna D’Bei Eliyahu Rabba, beginning of Ch. 6

<sup>1739</sup> Me’orei Ohr, Aleph 37; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “love-*Ahavah*-אהבה.”

mercy.” [The word] “righteousness-*Tzeddek*-צדק” refers to the matter of charity (*Tzedakah*-צדקה), since “charity is great, in that it advances the redemption,”<sup>1740</sup> like Rabbi Elazar who would first give a *peruta* to a poor person and only afterwards pray.<sup>1741</sup> This is because it is through charity (*Tzedakah*) that he redeems his soul from the exile etc., since<sup>1742</sup> “Israel will only be redeemed through charity, as the verse states,<sup>1743</sup> ‘Those who return to her through charity.’”<sup>1744</sup>

[The word] “justice-*Mishpat*-משפט” is as the verse,<sup>1745</sup> “The wicked surround the righteous,” about which the verse states,<sup>1746</sup> “You shall destroy the evil from your midst,” for which justice (*Mishpat*-משפט) is necessary.

About the words “kindness (*Chessed*-חסד) and mercy (*Rachamim*-רחמים),” Kindness-*Chessed* is the quality of Avraham, and mercy (*Splendor-Tiferet*) is the quality of Yaakov. About this the verse states,<sup>1747</sup> “Yaakov, who redeemed Avraham,” that is, through rousing abundant mercies upon his soul, as explained in Tanya<sup>1748</sup> in explanation of the verse,<sup>1749</sup> “And Yaakov kissed Rachel... and wept.” This is as explained in Likkutei Torah,<sup>1750</sup> that when a person sees that

<sup>1740</sup> Talmud Bavli, Bava Batra 10a; See Tanya, Likkutei Amarim Ch. 37

<sup>1741</sup> Talmud Bavli, Bava Batra 10 ibid.

<sup>1742</sup> Mishneh Torah, Hilchot Matnot Evyonim 10:1; Tur, Yoreh De’ah 247:1

<sup>1743</sup> Isaiah 1:27

<sup>1744</sup> See Tanya, Iggeret HaKodesh, Epistle 4

<sup>1745</sup> Habakkuk 1:4

<sup>1746</sup> Deuteronomy 13:6 and elsewhere

<sup>1747</sup> Isaiah 29:22 (see the note of the Rebbe in Ha’arot v’Tikkunim L’Tanya, Ch. 32).

<sup>1748</sup> Tanya, Likkutei Amarim, Ch. 45

<sup>1749</sup> Genesis 29:11

<sup>1750</sup> Likkutei Torah, Emor 35c

nothing is having an effect on him, the remedy is to awaken abundant mercies upon his soul etc.

The verse continues, “I will betroth you to Me with faith (*Emunah*-אמונה).” That is, even someone who has no relation to contemplative meditation (*Hitbonenut*), and even a pauper who cannot give charity, [such that this matter can even be similar to the teaching of our sages, of blessed memory,<sup>1751</sup> on the verse,<sup>1752</sup> “The strong-hearted who are far from charity,” that, “The entire world is sustained by charity, but they [the righteous] are sustained by the strength [of their own merits],” meaning that they are far from the charity of the Holy One, blessed is He, and because of this, it is arranged from Above that he is unable to give charity, since for him it is unnecessary.

However, this matter can also be in a way the he is in the lowest state, which is why from Above he is not given the ability to give charity.] However, even for him the matter of “I will betroth you,” is possible - to be the aspect of the bride (*Kalah*-כלה) through faith (*Emunah*-אמונה).

This is because the matter of faith (*Emunah*-אמונה) is present in each and every Jew, and as explained in Tanya,<sup>1753</sup> every Jew has faith in *HaShem*-יהו"ה, ([and they all are called] “the faithful, the children of the faithful”),<sup>1754</sup> and even the lowliest Jews and the sinners of Israel give up their lives with self-sacrifice for the sanctification of His Name.

Now, the three levels of the matter of “I will betroth you,” correspond to the three worlds of Creation, Formation,

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<sup>1751</sup> Talmud Bavli, Brachot 17b

<sup>1752</sup> Isaiah 46:12

<sup>1753</sup> Tanya, Likkutei Amarim, Ch. 18

<sup>1754</sup> See Talmud Bavli, Shabbat 97a

and Action (*Briyah, Yetzirah, Asiyah*). “I will betroth you to Me forever,” which is the aspect of Understanding-*Binah*, corresponds to the world of Creation (*Briyah*) (the concealed worlds that are not revealed) in that “the Supernal Mother-*Imma Ila’ah* dwells in the Throne.”<sup>1755</sup>

“I will betroth you to Me with righteousness, with justice, with kindness and with mercy,” which are the aspect of the emotions (*Midot*), corresponding to the world of Formation (*Yetzirah*), in that “the six *Sefirot* dwell in the world of Formation (*Yezirah*).”<sup>1756</sup>

“I will betroth you to Me with faith” corresponds to the world of Action (*Asiyah*), being that because of the lowly level of the world of Action (*Asiyah*), matters of the intellect (*Sechel*) and emotions (*Midot*) do not apply there, but only the matter of faith (*Emunah*). On the contrary, it is specifically in the world of Action (*Emunah*) that faith is strongest.

Now, the order of the levels in the verse, is in alignment with the order of the drawing down in the worlds, that from the world of Creation (*Briyah*), there is a drawing down to Formation (*Yetzirah*) and Action (*Asiyah*). This is like the explanation<sup>1757</sup> about [the verse],<sup>1758</sup> “With *Ya”H-ה”י* did *HaShem-ה”ה* form worlds.” That is, the coming world was created with the *Yod-י* and this world was created with the *Hey-ה*,<sup>1759</sup> this being the matter of the drawing down from the *Yod-י*

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<sup>1755</sup> Tikkunei Zohar, Tikkun 6 (23a)

<sup>1756</sup> Tikkunei Zohar, Tikkun 6 (23a) *ibid.*

<sup>1757</sup> See Torah Ohr, Vayechi 46b; Torat Chayim, Beshalach 260b (183c in the new edition).

<sup>1758</sup> Isaiah 26:4

<sup>1759</sup> Talmud Bavli, Menachot 29b



to the *Hey-ה* - from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*).

That is, initially there is a drawing down in the first *Hey-ה*, the aspect of Understanding-*Binah* - the world of Creation (*Briyah*), and from there it is drawn into the letter *Vav-ו*, until the letter *Hey-ה*, these being the worlds of Formation and Action (*Yetzirah* and *Asiyah*).

Now, it should be added that the general drawing down in these three levels corresponding to the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), is by way of the ladder (*Sulam-סלם*), in which there are two matters. This is as our sages, of blessed memory, stated,<sup>1760</sup> “The ladder (*Sulam-סלם*) refers to the altar,” and<sup>1761</sup> “The ladder (*Sulam-סלם*) refers to Sinai.” These are the two matters of Torah study and prayer, through which there is the drawing down from Above to below, and the ascent from below to Above.

#### 4.

Now, all this is about the bride (*Kalah-כלה*) and the betrothed, about which it states, “I will betroth you etc.” However, there then must be the matter of marriage. About this the verse concludes, “and you will **know** *HaShem-יהוה*,” [in which the word “you will know-*v'Yada'ata-וידעת*”] is of the same root as [in the verse],<sup>1762</sup> “And Adam knew-*Yada-ידע*”

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<sup>1760</sup> Midrash Bereishit Rabba 68:12; See Sefer HaMaamarim 5630 p. 238 and elsewhere.

<sup>1761</sup> Bereishit Rabba 68:12 *ibid.*; See Sefer HaMaamarim 5630 *ibid.*

<sup>1762</sup> Genesis 4:1; See Tanya, end of Ch. 3, Ch. 42 (59b)

Chava,” this being the matter of true bonding, and as the verse states about the coming future,<sup>1763</sup> “For the earth will be filled with the **knowledge-De’ah**-דעה of *HaShem*-יהו"ה.”

This level corresponds to the world of Emanation (*Atzilut*), in which “He and His life force are one; He and His organs are one,” and is called “Emanation-*Atzilut*-אצילות” meaning “near Him-*Etzlo*-אצלו,” indicating close proximity.<sup>1764</sup> This is because it is in the ultimate state of nullification (*Bittul*) to Him. This is also the reason why the verse states, “[You will know] *HaShem - et HaShem*-את יהו"ה-ה,” the [word] “*et*-את” signifying that which is secondary [and nullified] to *HaShem*-יהו"ה.<sup>1765</sup>

The preparation for this is through serving *HaShem*-יהו"ה, blessed is He, in the three levels of, “I will betroth you to Me etc.,” which correspond to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), by which we come from the aspect of betrothal, which is in an encompassing state (*Makif*), to marriage, which is in a way of inner bonding.

## 5.

This then, is also why we recite the Haftorah with this verse on the Shabbat preceding the giving of the Torah. For, the matter of the giving of the Torah, [at which time there was also caused to be novelty in the *mitzvot* that preceded the giving

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<sup>1763</sup> Isaiah 11:9

<sup>1764</sup> See Pardes Rimonim, Shaar 16 (Shaar ABY”A) Ch. 1

<sup>1765</sup> See Likkutei Torah, Bamidbar 13b and elsewhere.

of the Torah, as the Rambam wrote],<sup>1766</sup> is that “you will **know** *HaShem*-יהו"ה.”

The preparation for this is “I will betroth you to Me with faith.” This is because the preparation for the giving of the Torah was through saying “we will do and we will listen,”<sup>1767</sup> in a way that “we will do” (*Na'aseh*) was given precedence over “we will listen” (*Nishma*),<sup>1768</sup> which is like the matter of faith (*Emunah*).

The same is so of the matter of “you will know *HaShem*-יהו"ה” of the coming future, that the preparation for this is through the service of *HaShem*-יהו"ה, blessed is He, of the generation of “the footsteps of Moshiach” specifically out of faith and self-sacrifice.

This is as explained<sup>1769</sup> about [the verse],<sup>1770</sup> “Now the man Moshe was exceedingly humble, more than any person on the face of the earth,” that Moshe’s humility came primarily from his contemplation of the generation of “the footsteps of Moshiach,” who though they have no relation to intellect (“I will betroth you to Me forever”) nor to emotions (“I will betroth you to Me with righteousness, with justice, with kindness and with mercy”), even so, they stand with self-sacrifice out of faith (*Emunah*) etc., this being the matter of “I will betroth you to Me with faith.”

Through this we merit that “you will **know** *HaShem*-יהו"ה,” with the true and complete redemption, at which time

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<sup>1766</sup> In Pirush HaMishnayot, end of Tractate Chullin.

<sup>1767</sup> Exodus 24:7

<sup>1768</sup> Talmud Bavli, Shabbat 88a

<sup>1769</sup> See Sefer HaMaamarim 5679 p. 464; 5689 p. 299

<sup>1770</sup> Numbers 12:3

there will be the fulfillment of the prophecy,<sup>1771</sup> “The number of the children of Israel will be like the sand of the sea, which can neither be measured nor counted,” in that there will be a drawing down of that which is beyond numeration within numeration,<sup>1772</sup> with the coming of our righteous Moshiach, speedily and in the most literal sense!

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<sup>1771</sup> Hosea 2:1 – The beginning of the Haftorah

<sup>1772</sup> See Likkutei Torah, Bamidbar 6a and on; 9c; Sefer HaMaamarim 5638 p. 2 and on.

## Discourse 29

*“B’Sha’ah SheAlah Moshe LaMarom... -  
When Moshe ascended on High...”*

Delivered on the 1<sup>st</sup> night of Shavuot, 5728  
By the grace of *HaShem*, blessed is He,

1.

It states in Talmud,<sup>1773</sup> “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 precious treasure that was concealed by You for 974 generations before the creation of the world, and You seek to give it to flesh and blood...? ‘Set Your majesty over the heavens.’”<sup>1774</sup> The Holy One, blessed is He, said to Moshe, ‘Provide them with an answer’ etc. He said them, ‘Did you descend to Egypt...? Is there an evil inclination amongst you etc.?’”

Now, we must understand the meaning of Moshe’s response, “Did you descend to Egypt...? Is there an evil inclination amongst you.” For, certainly the intention of the angels in arguing, “Set Your majesty over the heavens,” was not for the Torah as it is below, but rather, as the Torah is spiritually. For, as known, each and every law is present as it

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<sup>1773</sup> Talmud Bavli, Shabbat 88b

<sup>1774</sup> Psalms 8:2

is in the Heavenly Academy and in the Academy of the Holy One, blessed is He,<sup>1775</sup> up to and including [how it is] in the world of Emanation (*Atzilut*), and even higher in elevation after elevation, up to and including that which utterly transcends the chaining down of the worlds (*Hishtalshelut*), about which the verse states,<sup>1776</sup> “It is hidden from the eyes of all living.” Thus, since the argument of the angels was that the Torah should be given to them as it is spiritually, this being so, what is the meaning of his response, “Did you descend to Egypt etc.?”

We also must understand what specifically is the superiority of the Torah being given below. This is because the giving of the Torah to the Jewish people is not because of the superiority of souls over angels, in that souls are from the aspect of *HaShem's* יהו"ה Supernal thought (*Machshavah*),<sup>1777</sup> as in the teaching,<sup>1778</sup> “Israel arose in thought,” whereas angels are from the aspect of His Supernal speech (*Dibur*),<sup>1779</sup> as the verse states,<sup>1780</sup> “With the speech of *HaShem*-יהו"ה the heavens were made,” for if this was the reason, the giving of the Torah would have to be to the soul as it is above, in that the primary root of the soul is above,<sup>1781</sup> this being the aspect of “she is pure.”<sup>1782</sup> In contrast, below there only are the aspects of, “You created

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<sup>1775</sup> See Talmud Bavli, Bava Metziya 86a; Sefer HaMitzvot of the Tzemach Tzedek 15b and elsewhere.

<sup>1776</sup> Job 28:21

<sup>1777</sup> Torah Ohr, Yitro 71a

<sup>1778</sup> Midrash Bereishit Rabba 1:4

<sup>1779</sup> Torah Ohr, Yitro 71a *ibid.*

<sup>1780</sup> Psalms 33:6

<sup>1781</sup> See Likkutei Torah, Shir HaShirim 16d, and elsewhere.

<sup>1782</sup> See the liturgy of the “*Elo'hai Neshamah*” in the morning blessings.

her, You formed her, You blew her,”<sup>1783</sup> which is the aspect of the “foot” of the soul.<sup>1784</sup>

However, in actuality, the Torah was specifically given to souls as they are below within bodies. Moreover, about this itself, it was not in a way that they were uplifted to Above in order to receive the Torah, but rather, the Torah was given to them as they were below, as the verse states,<sup>1785</sup> “*HaShem*-יהוה descended upon Mount Sinai.” This being so, it must be said that there is a special superiority in giving the Torah specifically to souls as they are below.

This is also understood from the words of the Mishnah in Avot,<sup>1786</sup> “Beloved are Israel, since a delightful instrument was given to them.” (This is in continuation to the love mentioned before in this Mishnah, “Beloved is man, since he is created in the image [of God] etc.,” and “Beloved are Israel, since they are called children of the Ever Present One etc.”) In other words, even before the giving of the Torah the Jewish people were uniquely and especially beloved as they were below, and it is on account of this love that “a delightful instrument was given to them.”

## 2.

Now, to understand all this, we first must preface with an explanation of the three loves mentioned in the above-mentioned Mishnah, “Beloved is man, since he is created in the

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<sup>1783</sup> See “*Elo”hai Neshamah*” *ibid.*

<sup>1784</sup> See Torah Ohr, Mishpatim 77a

<sup>1785</sup> Exodus 19:20

<sup>1786</sup> Mishnah, Avot 3:14

image [of God]; More beloved, in that it was made known to him that he is created in the image [of God] etc. Beloved are Israel, since they are called children of the Ever Present One; More beloved, in that it was revealed to them that they are called children of the Ever Present One etc. Beloved are Israel, since a delightful instrument was given to them; More beloved, in that it was revealed to them that a delightful instrument was given to them etc.”

The explanation is that since the two final loves say, “Beloved is Israel,” whereas the first love says, “Beloved is man,” at first glance there is room to state that “Beloved is man” refers to all mankind, about whom the verse states,<sup>1787</sup> “For in the image of God He made man.” However, it is written,<sup>1788</sup> “You are man,” about which our sages, of blessed memory, stated,<sup>1789</sup> “You are called ‘man-*Adam*-אדם,’ but the nations of the world are not called ‘man-*Adam*-אדם.’”

From this it is understood that even when it states, “Beloved is man (*Adam*-אדם) etc.,” it primarily is referring to the Jewish people. In other words, within the Jewish people themselves there is the elevated level of “man-*Adam*-אדם,” in that “he is created in the image [of God],” but besides this, there also is the elevated level by which they are called “children of the Ever Present One,” and there also is the elevated level that “they were given a delightful instrument,” (the intention in this not being to the elevated level of the Torah, but rather, to the elevated level of the Jewish people, that because of their

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<sup>1787</sup> Genesis 9:6

<sup>1788</sup> Ezekiel 34:31

<sup>1789</sup> Talmud Bavli, Yevamot 61a



elevated level they are fitting to be given the delightful instrument).

Now, Midrash Shmuel explained that [the words], “Beloved is man, since he is created in the image [of God],” refer to the intellectual soul (*Nefesh HaSeechleet*) in man, this being the superiority of the class of the speaker (*Medaber*) over and above animals. However, according to the principle that “you are called ‘man-Adam-אדם’” (mentioned above), it is understood that the intention is primarily to the intellectual soul (*Nefesh HaSeechleet*) of the Jewish people.

This is as explained by his honorable holiness, my father-in-law, the Rebbe, in the discourse entitled “*Chaveev Adam*” (of the year 5702),<sup>1790</sup> that the intellectual soul (*Nefesh HaSeechleet*) of the Jewish people is different than the intellectual soul (*Nefesh HaSeechleet*) of the general class of mankind, in that it has a sense of spiritual wonderment and [a sense] of the refined.

The Mishnah continues [and states], “Beloved are Israel, since they are called children of the Ever Present One,” which refers to the Godly soul. For, as stated by the Alter Rebbe in Tanya,<sup>1791</sup> it “literally is a part of God from on

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<sup>1790</sup> Sefer HaMaamarim 5702 p. 105

<sup>1791</sup> Tanya, Likkutei Amarim, Ch. 2

High.”<sup>1792</sup> About this the verse states,<sup>1793</sup> “You are children to *HaShem*-יהוה your God,” like the analogy of a son who is drawn from the brain of his father.

The explanation<sup>1794</sup> is that the intellectual soul (*Nefesh HaSeechleet*) (about which it states, “Beloved is man who is created in the image [of God]”), is the intermediary between the Godly soul (about which it states, “Beloved are Israel who are called children of the Ever Present One”) and the animalistic soul. In other words, it is through the medium of the intellectual soul (*Nefesh HaSeechleet*) that the Godly soul (*Nefesh HaEloh”eet*) can manifest in the animalistic soul (*Nefesh HaBehameet*), to refine and clarify it etc.<sup>1795</sup>

However, as known<sup>1796</sup> an intermediary medium must be higher than the two matters that it bonds. This being so, what matter is there in the intellectual soul (*Nefesh HaSeechleet*) that is higher than the Godly soul (*Nefesh HaEloh”eet*)?

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<sup>1792</sup> [Also see Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne’erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa’at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v’Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben Me’ah Shanah to Shefa Tal; Chessed L’Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhritch; Da’at Tevunot of the Ramchal, Section 158; GR”A to Heichalot, Heichala Tinyana, Heichal 1; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.]

<sup>1793</sup> Deuteronomy 14:1

<sup>1794</sup> In regard to the coming section, see the discourse entitled “*Chavivin Yisroel*” 5676 (Sefer HaMaamarim 5672-5676 p. 108 and on); Discourse by the same title in Ohr HaTorah, Bamidbar (Drushim L’Shavuot) p. 171 and on; Also see Sefer HaMaamarim 5626 p. 94 and on; Discourse by the same title of the year 5646 (Sefer HaMaamarim 5646 p. 411 and on); Sefer HaMaamarim 5679 p. 421 and on; Discourse entitled “*Eem Bechukotai*” and “*Chaviv Adam*” and the discourses that follow it of the year 5702 (Sefer HaMaamarim 5702 *ibid.* and on).

<sup>1795</sup> See Likkutei Torah, Bechukotai 47c

<sup>1796</sup> See Sefer HaMaamarim 5659 p. 190 and on

The explanation is that it is regarding this that it states about the intellectual soul (*Nefesh HaSeechleet*), “Beloved is man since he is created in the image [of God].” In the language of Kabbalah,<sup>1797</sup> the<sup>1798</sup> “image-*Tzelem*-צלם” is the garment (*Levush*) of the soul that is rooted in the aspect of the *Chashmal* which is above in the world of Emanation-*Atzilut*.<sup>1799</sup> It is the aspect of the garment (*Levush*) that comes from the external aspects of *NeHi”Y*<sup>1800</sup> of the Mother-*Imma* (Understanding-*Binah*) and garbs *Zeir Anpin* and *Nukva*, (as explained in Torah Ohr).<sup>1801</sup> It is from the aspect of the 288-ה"ה sparks of the world of Chaos-*Tohu* that shattered in the world of Emanation (*Atzilut*) and became the aspect of a garment (*Levush*). It is from this that the garment of Adam, the first man, was also drawn.

Then, through the sin of the tree of the knowledge of good and evil, the garments of the soul of Adam, the first man, fell into [the shiny husk (*Kelipah*) of] *Nogah*, which is the aspect that is “the likeness of the *Chashmal*.”<sup>1802</sup>

This is the aspect of the good within [the shiny husk (*Kelipah*) of] *Nogah* and is called “the glitter<sup>1803</sup> of the

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<sup>1797</sup> See Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1-2; Shaar 49 (Shaar Kelipat Nogah) Ch. 4

<sup>1798</sup> Also see the discourses entitled “*BeAsor LaChodesh*” and “*B’Yom Ashtei Asar Yom*” 5732 (Sefer HaMaamarim 11 Nissan, Vol. 1 p. 197 and on; p. 208 and on).

<sup>1799</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44-46.

<sup>1800</sup> An acronym for the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

<sup>1801</sup> Torah Ohr, Lech Lecha 12c

<sup>1802</sup> Me’orei Ohr, Chet 12

<sup>1803</sup> See Sefer HaSherashim of Radak, Shoresah Lahat-לה"ט.

overturning sword-להט ההרב המתהפכת<sup>1804</sup> That is, when it becomes bound to the three completely impure husks (*Shalosh Kelipot HaTmei'ot*) it becomes evil, and when it becomes bound to holiness (*Kedushah*) it becomes good.

This is the matter of the “cloak of leather”<sup>1805</sup> that was made for Adam, the first man, after the sin, meaning the aspect of the above-mentioned garment (*Levush*) that is “the likeness of the *Chashmal*” which is from [the shiny husk (*Kelipah*) of] *Nogah*. It is the intermediary medium that bonds the form (*Tzurah*) to the substance (*Chomer*), meaning, the Godly soul to the body and animalistic soul.

Now, man’s general toil is to refine the garment of this “image-*Tzelem*-צלם,” by which the body and animalistic soul also become refined. This then, is the superiority of the intellectual soul (*Nefesh HaSeechleet*) over and above the Godly soul (*Nefesh HaElo'heet*). That is, it is from the aspect of the “image-*Tzelem*-צלם” rooted in the aspect of the *Chashmal*, which is from the aspect of the 288-ה"ה sparks of the world of Chaos-*Tohu*, whereas the Godly soul is rooted in the world of Repair-*Tikkun*.

### 3.

The explanation of the matter as it relates to service of *HaShem*-יהו"ה, blessed is He, is that the Godly soul is “literally part of God from on High.” It therefore naturally desires and

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<sup>1804</sup> Genesis 3:24; Etz Chayim, Shaar 49 (Shaar Kelipat Nogah) Ch. 3

<sup>1805</sup> Genesis 3:21; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity *ibid*.

yearns to ascend above and be subsumed in the Source from which it was hewn, as the verse states,<sup>1806</sup> “The spirit of man ascends above.”

This is because even its drawing forth and descent to below to manifest in the body is not in a way of separation from its Source. This is as the verse states,<sup>1807</sup> “He blew the soul of life into his nostrils,” [about which it states],<sup>1808</sup> “He who blows, blows from within himself, meaning to say, from his inwardness and innermost self.”

Likewise, as explained in Iggeret HaTeshuvah,<sup>1809</sup> the matter of blowing is in a way that there is no barrier separating between the blower and where he blows to. The same is so of the Godly soul (*Nefesh HaEloh'eet*), that it comes below in a way of “blowing” without any barrier whatsoever, meaning, without any intermediary that separates, such as a translator or the like.

This is the meaning of the verse,<sup>1810</sup> “God has made man directly-*ישר-את האדם*.” That is, God made the soul of man without any intermediaries etc., but made him directly from His Essential Self and Being, blessed is He. Therefore, the entire desire and yearning of the Godly soul is solely for matters of Godliness, and all matters of the Godly soul, such as its desire and pleasure, intellect and emotions, and even its

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<sup>1806</sup> See Ecclesiastes 3:21

<sup>1807</sup> Genesis 2:7

<sup>1808</sup> Tanya, Likkutei Amarim, beginning of Ch. 2, citing Zohar; See Marci Mekomot, Hagahot, v'Ha'arot Ktzarot to Tanya ibid.

<sup>1809</sup> Tanya, Iggeret HaTeshuvah, Ch. 5

<sup>1810</sup> Ecclesiastes 7:29

aspects of *NeHi"Y*,<sup>1811</sup> only relate to Godliness and to Torah and *mitzvot*, and it is understood that the Godly soul has no desire or relation to worldly matters.

However, the soul descended “from a high peak to a deep pit,”<sup>1812</sup> to manifest in the body and animalistic soul (*Nefesh HaBehamit*) which is the very opposite of this, it being “the spirit of the animal that descends below.”<sup>1813</sup> That is, its whole desire is only for worldly matters etc.

Thus, for there to be a bond and relation between the Godly soul, which is drawn to spirituality and Godliness, and the animalistic soul, which is drawn to worldly matters, in a way that the Godly soul manifests in the animalistic soul to refine and clarify it, to be unified with it in a complete union such that they become one thing, this is through the intermediary medium of the intellectual soul.

To explain, the matter of the intellectual soul (*Nefesh HaSeechleet*) is (not the matter of the emotions, and certainly not evil emotions, but is rather) the matter of the intellect (*Sechel*), meaning the natural physical intellect, called human intellect, the entire substance of which is to conceptualize matters of the natural order.

However, because it is rooted in the aspect of the “image [of God]” (*Tzelem*-צֶלֶם), it also has the ability to use human intellect to conceptualize matters of Godliness. This comes about through the Godly soul manifesting in the intellectual soul and affecting it to understand a Godly matter, such as the

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<sup>1811</sup> An acronym for the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

<sup>1812</sup> See Talmud Bavli, Chagigah 5b

<sup>1813</sup> See Ecclesiastes 3:21

matter of how *HaShem*-יהו"ה fills all worlds (*Memaleh Kol Almin*) and even the matter of how He transcends all worlds (*Sovev Kol Almin*) and even the aspect that transcends both His immanence (*Memaleh*) and transcendence (*Sovev*).

That is, within the parameters of intellect and understanding, through having a grasp of all its particulars, even the intellectual soul will understand that Godly matter, and [will thus come to] desire Godliness etc. It thus is the intermediary medium through which the Godly soul will also manifest in the animalistic soul.

In other words, the intellectual soul is the aspect of the “the glitter of the overturning sword” (as mentioned in chapter two). This is why it is in its power to ascend and understand Godly intellect, and also to [come down and] explain it to the animalistic soul, thus affecting a refinement and clarification in it, so that it too will be drawn to Godliness etc.

This then, is how it is that through the intellectual soul, all the matters of the Godly soul come to manifest in the animalistic soul and the body, such as the Godly desire and pleasure in Shabbat, as the verse states,<sup>1814</sup> “You shall call Shabbat a delight,” which comes with physical pleasure, for it is a *mitzvah* to delight [on Shabbat] through eating and drinking.<sup>1815</sup> This is similarly so of the *mitzvah* of joy on the holidays, that the fulfillment of the *mitzvah* is through eating meat and drinking wine etc., which becomes blood and flesh like the [blood and] flesh of one’s own body.

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<sup>1814</sup> Isaiah 58:13

<sup>1815</sup> Mishneh Torah, Hilchot Shabbat 30:7; Tanya, Ch. 7

The same is so of the manifestation of the intellect of the Godly soul in the human intellect, so that it too grasps Godliness, that through this, wrinkles and folds are caused in the physical vessel of the brain.<sup>1816</sup> The same is so of the manifestation of the emotions (*Midot*) of the Godly soul, that the emotions of love and fear cause the expansion and constriction of the physical heart of flesh,<sup>1817</sup> as the verse states,<sup>1818</sup> “Your heart will be startled and expanded.” This certainly is so of the manifestation of the Godly soul in thought, speech, and action etc. That is, all this is brought about through the intermediary medium of the intellectual soul (*Nefesh HaSeechleet*).

This then, is the meaning of, “Beloved is man, since he is created in the image [of God],” referring to the intellectual soul (*Nefesh HaSeechleet*) in the human species in general. [The continuing words], “More beloved, in that it was made known to him that he is created in the image [of God],” referring to the intellectual soul (*Nefesh HaSeechleet*) of the Jewish people, which has a relation to the Godly and can comprehend and grasp Godliness. It is through this that the Godly soul, about which it states, “Beloved are Israel... More beloved, in that it was revealed to them that they are called children of the Ever Present One,” which manifests in the animalistic soul to refine and clarify it etc.

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<sup>1816</sup> See Sefer HaMaamarim 5697 p. 254

<sup>1817</sup> See Sefer HaMaamarim 5692 p. 387

<sup>1818</sup> Isaiah 60:5



#### 4.

However, we still must understand what advantage comes about in the Godly soul by its descent to refine the intellectual soul and the animalistic soul. For, as known,<sup>1819</sup> the Godly soul itself does not require repair at all, and its descent to this world to manifest in the body and animalistic soul is solely to repair them. This being so, what advantage is added to the Godly soul through this?

The explanation<sup>1820</sup> is that as explained before the Godly soul is rooted in the world of Repair-*Tikkun*, whereas the animalistic soul is rooted in the world of Chaos-*Tohu*. Now, the difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun* is well known.<sup>1821</sup> Namely, in the world of Chaos-*Tohu* the lights (*Orot*) were abundant whereas the vessels (*Keilim*) were few, (which is why there was a shattering (*Shevirah*)). In the world of Repair-*Tikkun*, the lights (*Orot*) are few but the vessels (*Keilim*) are large and abundant.

There is an explanation<sup>1822</sup> that because of the abundant lights (*Orot*) of the world of Chaos-*Tohu* the vessels (*Keilim*)

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<sup>1819</sup> Tanya, Likkutei Amarim, Ch. 37 (48b), citing Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 81.

<sup>1820</sup> See the end of the discourse entitled “*Chaviv Adam*” 5700 (Sefer HaMaamarim 5700 p. 98).

<sup>1821</sup> See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 5; Torat Chayim, Bereishit 9a; 12c and on, and elsewhere.

<sup>1822</sup> See the discourse entitled “*Chavivin Yisroel*” 5676 (Sefer HaMaamarim 5672-5676 p. 108 and on); Discourse by the same title in Ohr HaTorah, Bamidbar (Drushim L’Shavuot) p. 171 and on; Also see Sefer HaMaamarim 5626 p. 94 and on; Discourse by the same title of the year 5646 (Sefer HaMaamarim 5646 p. 411 and on); Sefer HaMaamarim 5679 p. 421 and on; Discourse entitled “*Eem Bechukotai*” and “*Chaviv Adam*” and the discourses that follow it of the year 5702 (Sefer HaMaamarim 5702 *ibid.* and on).

were few. We thus find that the world of Chaos-*Tohu* is called “lights” (*Orot*), whereas the world of Repair-*Tikkun* is called “vessels” (*Keilim*).

It is in this regard that the world of Chaos-*Tohu* preceded the world of Repair-*Tikkun*, this being precedence not only in time, in the chaining down of the worlds (*Hishtalshelut*), but also precedence in level. This is because the lights (*Orot*) of the world of Chaos-*Tohu* were much higher lights that are beyond all comparison to the lights (*Orot*) of the world of Repair-*Tikkun*.

We find a likeness to this even in the world of Repair-*Tikkun* itself. This is as our sages, of blessed memory, stated,<sup>1823</sup> “Through the light that was created on the first day, Adam, the first man, could gaze from one end of the world to the other end... He subsequently concealed it for the righteous in the coming future.” That is, this light is beyond comparison to the light that remained afterwards. This is especially so according to the explanation<sup>1824</sup> that “from one end of the world to the other end” means from the concealed worlds that were not revealed to the revealed worlds. The same is likewise so of the lights (*Orot*) of the world of Chaos-*Tohu*, that they are beyond comparison relative to the lights (*Orot*) of the world of Repair-*Tikkun*.

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<sup>1823</sup> Talmud Bavli, Chagigah 12a

<sup>1824</sup> See the discourse entitled “*Chavivin Yisroel*” 5676 (Sefer HaMaamarim 5672-5676 p. 108 and on); Discourse by the same title in Ohr HaTorah, Bamidbar (Drushim L’Shavuot) p. 171 and on; Also see Sefer HaMaamarim 5626 p. 94 and on; Discourse by the same title of the year 5646 (Sefer HaMaamarim 5646 p. 411 and on); Sefer HaMaamarim 5679 p. 421 and on; Discourse entitled “*Eem Bechukotai*” and “*Chaviv Adam*” and the discourses that follow it of the year 5702 (Sefer HaMaamarim 5702 *ibid.* and on).

Now, since the root of the animalistic soul is from the world of Chaos-*Tohu*, it is through the manifestation of the Godly soul in the animalistic soul that we affect the revelation within the animalistic soul of its root, which is from the world of Chaos-*Tohu*. In other words, we elevate the sparks that fell from the world of Chaos-*Tohu* to their root and source, and there thereby is also caused to be an elevation of the Godly soul, which thus ascends to *HaShem*'s יהו"ה Name of *Sa"G*-ג"ס-63 [י"ד ה"י ו"א ה"י] which is loftier than His Names of *Ma"H*-ה"מ-45 [י"ד ה"א ו"א ה"א] and *Ba"N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה] (as explained in books of Kabbalah).<sup>1825</sup>

## 5.

The Mishnah continues, “Beloved are Israel, since a delightful instrument was given to them.” Now, we first must explain why the Torah is called “a delightful instrument” (*Kli Chemdah*-המדה כלי). In regard to the Torah being called an “instrument” (*Kli*-כלי), this is understood based on what it states in Midrash,<sup>1826</sup> “The Torah says, ‘I was the craftsman’s instrument (*Kli Umanuto*) of the Holy One, blessed is He.’ The way of the world is that when a king of flesh and blood builds a palace... he has blueprints and plans etc., so likewise the Holy One, blessed is He, gazed into the Torah and created the world.”

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<sup>1825</sup> See Etz Chayim, Shaar 5 (Shaar TaNT”A), end of Ch. 1; Shaar 10 (Shaar HaTikkun) Ch. 3; Likkutei Torah, Bechukotai ibid.; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27 & Ch. 46.

<sup>1826</sup> Midrash Bereishit Rabba 1:1

As stated in Zohar,<sup>1827</sup> “He gazed into the Torah and created the world.”

About why the Torah is called “a **precious** (instrument)” (*Chemdah*-הַמְדָה), there are two explanations. The first is that it accords with what the angels said, “It is a hidden precious treasure (*Chemdah*-הַמְדָה).” The second is because it is “His delights... before Him,”<sup>1828</sup> and about the Holy One, blessed is He, the verse states<sup>1829</sup> “His mouth is sweetness, and all of Him is delightful (*Machamadim*-מַחְמָדִים).”

However, we still must understand this better. For, what is this matter of praising the Torah in that it is “the craftsman’s instrument of the Holy One, blessed is He, in creating the world?” For, even according to the explanation of the word “*Chemdah*-הַמְדָה” as it means “a hidden precious treasure,” still and all, of what significance is it that through it the world was created?

This is similar to what we find about Dovid, who said,<sup>1830</sup> “Your statutes were as songs for me,” in that he praised the level of the Torah, in that all the worlds are nullified even relative to a single precise [wording] in it, and it is in this regard that the Holy One, blessed is He, said to Dovid,<sup>1831</sup> “You call them songs?” and he was punished for this. This is because one cannot praise it at all, [even] with the vitality of all the worlds,

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<sup>1827</sup> Zohar II 161a and on

<sup>1828</sup> Proverbs 8:30

<sup>1829</sup> Song of Songs 5:16

<sup>1830</sup> Psalms 119:54

<sup>1831</sup> Talmud Bavli, Sotah 35a

since they literally are considered insignificant [next to it] etc.<sup>1832</sup>

## 6.

However, the explanation is that the fact that the Torah is called an “instrument” (*Kli*-כלי), in that it is “the craftsman’s instrument of the Holy One, blessed is He,” the meaning is that the Torah is the intermediary between the Holy One, blessed is He, and the worlds, through which the worlds are brought into being from the Unlimited One, and through which the souls of the Jewish people are capable of elevating the worlds to the Unlimited One.

This may be understood by prefacing with the matter of the intermediary medium of the world of Emanation (*Atzilut*).<sup>1833</sup> [For, in general the matter of the intermediary between the Unlimited One and the worlds, is the matter of the Torah, but more particularly, it is the matter of the world of Emanation (*Atzilut*).] For, as known, the world of Emanation (*Atzilut*) is the intermediary between the Unlimited One and the worlds. That is, for there to be the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) from the Unlimited One, this is through the intermediary medium of the world of Emanation (*Atzilut*).

Now, as known, every intermediary medium must be inclusive of both levels that it bonds. This is why in the world

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<sup>1832</sup> Tanya, Kuntres Acharon 160b and on; Sefer HaMitzvot of the Tzemach Tzedek 41a and on.

<sup>1833</sup> In regard to the coming section – see the beginning of the discourse entitled “*Chavivin Yisroel*” *ibid.* (Sefer HaMaamarim *ibid.* p. 107).

of Emanation (*Atzilut*) there are lights (*Orot*) and vessels (*Keilim*), in which the lights (*Orot*) are similar to the Upper, and the vessels (*Keilim*) are similar to the lower.

To explain the lights (*Orot*) of the world of Emanation (*Atzilut*), since they transcend [novel] existence, it is understood that they also transcend limitation. Even though the world of Emanation (*Atzilut*) is the matter of ten *Sefirot*, Wisdom-*Chochmah* and Kindness-*Chessed* etc., and this being so, how is it higher than limitation, nevertheless, as known, there is a difference between limitation as it is in the lights (*Orot*) and limitation as it is in the vessels (*Gvul*).

That is, the limitation of the vessels (*Keilim*) is in a state of actual limitation, in that they are the aspect of essential limitation, in that they come from the power of limitation (*Ko'ach HaGvul*) of the Unlimited One. For, just as He has the power of limitlessness (*Ko'ach HaBli Gvul*), He likewise has the power of limitation (*Ko'ach HaGvul*).<sup>1834</sup>

In contrast, this is not so of the limitation of the light (*Ohr*). For, since the root of the lights (*Orot*) of the world of Emanation (*Atzilut*) are from the Line-*Kav*, which although it is a short Line-*Kav*, is drawn down from the light that is limitless (*Ohr HaBli Gvul*) which He removed to the side - this being the matter of the Great Circle-*Iggul HaGadol*. This being so, the limitation of the light (*Ohr*)

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<sup>1834</sup> See Avodat HaKodesh, Part 1, Ch. 8.

is solely that which the limitless light of the Unlimited One estimated within Himself to illuminate in a way of measure and limitation.<sup>1835</sup> Thus, even when the lights (*Orot*) manifest in the vessels (*Keilim*), the vessel of Wisdom-*Chochmah*, the vessel of Kindness-*Chessed*, and all the ten *Sefirot*, it [still] is in a state of limitlessness (*Ein Sof*).

This is like the analogy in Pardes,<sup>1836</sup> of light that illuminates through glass, and [the analogy] of water that is in a vessel. That is, even though they take on the appearance of the color of the vessel, nevertheless, they remain in their state of simplicity, and do not truly acquire the color. The same is so of the lights of the world of Emanation (*Atzilut*), that even after they manifest in the vessels, they are in a state of limitlessness (*Ein Sof*).

However, even though the lights (*Orot*) of the world of Emanation (*Atzilut*) are in a state of limitlessness (*Ein Sof*), nonetheless, since they manifest within vessels (*Keilim*), the world of Emanation (*Atzilut*) is thereby made to be the intermediary medium between the limitless light of the Unlimited One and the worlds.

In other words, from the aspect of the lights (*Orot*) it would not be possible for there to be the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and it only is through the vessels

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<sup>1835</sup> [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.]

<sup>1836</sup> Pardes Rimoni, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 4

(*Keilim*) that the world of Emanation (*Atzilut*) is made to be the intermediary medium through which there could be the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and the entire matter of the world of Emanation (*Atzilut*) is specifically for the sake of the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

We now can also understand the matter of the intermediary medium of the Torah,<sup>1837</sup> as a result of which it is called an “instrument” (*Kli*-כלי) and why it specifically is called a “delightful instrument.” The explanation is that just as in the intermediary medium of the world of Emanation (*Atzilut*) there are lights (*Orot*) and vessels (*Keilim*), so likewise there are lights (*Orot*) and vessels (*Keilim*) in Torah.

This is the meaning of the verse,<sup>1838</sup> “He don’s light as a garment.” The light (*Ohr*) is the aspect of the limitless light of the Unlimited One that is in the Torah, which is in a state of limitlessness (*Bli Gvul*), as the verse states,<sup>1839</sup> “Its measure is longer than the earth etc.,” and it states,<sup>1840</sup> “To every goal I have seen an end, but Your *mitzvah* is exceedingly broad.” The “garment” (*Salmah*-שלמה) refers to the aspect of the “garment” of the Torah, the aspect of

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<sup>1837</sup> See Sefer HaMaamarim 5679 p. 210; 5700 p. 67 and on.

<sup>1838</sup> Psalms 104:2

<sup>1839</sup> Job 11:9

<sup>1840</sup> Psalms 119:96



the vessels (*Keilim*), which are in a state of limitation, this being the fact that all matters of Torah are within limitation.

There also is the matter of the garbing of the lights (*Orot*) within the vessels (*Keilim*), this being the matter of the manifestation of the light (*Ohr*) of the Torah in the letters (*Otiyot*) of the Torah. This is also the meaning of the Torah's statement, "I was the craftsman's instrument of the Holy One, blessed is He," like the manifestation of the intellect of the craftsman in the blueprints and plans.

It is specifically through the manifestation of the light (*Ohr*) of the Torah in the vessels (*Keilim*) of the Torah, that the Torah becomes the intermediary between the Unlimited One and the worlds, that there is the coming into being of the worlds from the Unlimited One, and additionally, that the Jewish people are capable of elevating the worlds to the Unlimited One.

It is in this regard that it is called "a delightful instrument," since through it (in addition to the worlds being brought into being) the worlds are also elevated to Godliness, so that there is the aspect of,<sup>1841</sup> "The heavens and earth were finished-*Vayechulu*-ויכלו," which is a term of "expiry-*Kilayon*-כליין,"<sup>1842</sup> the meaning of which is delight and pleasure ("*Chemdah*-חמדה").<sup>1843</sup>

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<sup>1841</sup> Genesis 2:1

<sup>1842</sup> See Ohr HaTorah Bereishit to Genesis 2:1 (42b and on).

<sup>1843</sup> See Ohr HaTorah *ibid*.

Now, the empowerment for the Torah to be the “precious-*Chemdah*-חמדה (instrument)” that elevates the world to Godliness, is through the upper aspect in the Torah, that it is “His delight... before Him,” and about the Holy One, blessed is He, the verse states,<sup>1844</sup> “His mouth is sweetness, and all of Him is delightful-*Machamadim*-מהמדים” (this being the connection between the two meanings of the word “*Chemdah*-חמדה” and how they are related to each other).

With this in mind, it is understood why we praise the Torah, stating that it is the “instrument” (*Kli*-כלי) by which the world was created etc. For, even though there is a matter and level in Torah as it transcends the worlds, nevertheless, we praise it, in that it is made to be the instrument (*Kli*-כלי) for the coming into being of the lower world, and that through it the world is elevated to Godliness.

This is because this is *HaShem*’s-יהו"ה ultimate Supernal intent, namely that there be the existence of the lower worlds and that they be elevated to Godliness. This then, is the meaning of [the words], “Beloved are Israel, since a delightful instrument was given to them.” That is, besides the explanation given above, that this refers to the love for the Jewish people even before the Torah was given, as a result of which the “delightful instrument” was given to them, there is another explanation to this, that the love is because the “delightful instrument” was given to them, through which it is in their power to elevate the worlds to Godliness.

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<sup>1844</sup> Song of Songs 5:16

This then, is also the meaning of the conclusion [of the Mishnah], “As it states,<sup>1845</sup> ‘For I have given you a good teaching, do not forsake My Torah.’” The Baal Shem Tov, of righteous memory, explained<sup>1846</sup> that “a good teaching” refers to the revealed parts of Torah, and “I have given you” means that the giving is to each and every Jew in every generation, to the point that it is possible for the Torah to be “yours,” meaning that one becomes a “something” and an independent existence etc., and forgets that it is the Torah of *HaShem*-יהוה.

This is why it also is necessary to study the inner aspects (*Pnimityut*) of the Torah, “**My** Torah,” which refers to the inner aspects (*Pnimityut*) of the Torah, in which Godliness is openly revealed, and through it, even the revealed parts of Torah come to be such that “you do not forsake” them.

However, even so, our sages, of blessed memory, stated,<sup>1847</sup> “Happy is he who arrives here with his Talmud in his hand,” in that the primary aspect is the study of the revealed parts of Torah. Even in the [above-mentioned] verse, it first states, “I have given you a good teaching,” which refers to the revealed parts of Torah, and only then says, “Do not forsake My Torah,” referring to the inner aspects (*Pnimityut*) of Torah. The same is so of the order of the study, that one must first learn the revealed parts of Torah, and only then learn the inner aspects of the Torah.

However, at first glance, it is not understood what need there is for the revealed parts of Torah. This is like the question

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<sup>1845</sup> Proverbs 4:2

<sup>1846</sup> See the end of the discourse entitled “*Chaviv Adam*” 5702 (Sefer HaMaamarim 5702 p. 109).

<sup>1847</sup> Talmud Bavli, Pesachim 50a

to what end did the soul descend below to manifest in the body and animalistic soul, and is like the argument of the angels, “Set Your glory over the heavens.” However, the explanation is as we said before, that *HaShem* 's-יהו"ה ultimate Supernal intent is for there be the existence of this lower physical world, and that the Torah should manifest in physical matters of this world, affecting their refinement and clarification, elevating the world to Godliness, and through this, the Torah is called “a delightful instrument.”

7.

This then, is the meaning of [the teaching], “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 precious treasure that was concealed by You for 974 generations before the creation of the world, and You seek to give it to flesh and blood...? ‘Set Your majesty over the heavens.’”

That is, they desired that the Torah be given to them as it is spiritually. However, about this Moshe responded, “Did you descend to Egypt...? Is there an evil inclination amongst you?” This is because the entire matter of Torah is for it be given to one born of woman, specifically of flesh and blood, in order to refine and elevate worldly matters to Godliness, since through this, the ultimate fulfillment of *HaShem* 's-יהו"ה

Supernal intent is caused, that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”<sup>1848</sup>

This matter is brought about through, “Beloved is man, since he is created in the image [of God],” which refers to the intellectual soul (*Nefesh HaSeechleet*) in mankind in general, and “More beloved, in that it was made known to him that he is created in the image [of God],” which refers to the intellectual soul (*Nefesh HaSeechleet*) within the souls of the Jewish people, which relates to the Godly soul and is capable of understand matters of Godliness. Therefore, through it the Godly soul has the power to refine the animalistic soul, by which there is caused to be [the fulfillment of the verse], “Draw me, after You we will run,”<sup>1849</sup> in the plural.<sup>1850</sup>

[The Mishnah continues], “Beloved are Israel, since they are called children of the Ever Present One.” This refers to the bodies of the Jewish people. [The continuing words], “More beloved, in that it was revealed to them that they are called children of the Ever Present One,” referring to the Godly soul and its superior level.

[The Mishnah continues], “Beloved are Israel, since a delightful instrument was given to them.” This refers to the revealed parts of Torah. [The continuing words], “More beloved, in that it was revealed to them that a delightful instrument was given to them,” referring to the inner aspects (*Pnimityut*) of the Torah, like the verse, “I have given you a good

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<sup>1848</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

<sup>1849</sup> Song of Songs 1:4

<sup>1850</sup> Ohr HaTorah, Shir HaShirim to Song of Songs 1:4 (Vol. 1 p. 64), and elsewhere.

teaching,” which refers to the revealed parts of Torah, and [its continuation], “Do not forsake My Torah,” which refers to the inner aspects (*Pnimitiyut*) of the Torah.

That is, because of the love for the Jewish people even before the Torah was given, the “delightful instrument” was therefore given to them. This refers to the fact that it is specifically in the power of the souls of the Jewish people to refine the world through the Torah, since at their root, the souls of the Jewish people are on the level of the Torah, and even higher than it.

This is as in the teaching of our sages, of blessed memory,<sup>1851</sup> “Six things preceded the world... Torah... Israel etc.,” and it concludes, “But the thought of Israel preceded everything,” since in their root within His Essential Self, the souls of the Jewish people precede the Torah. It therefore is in the power of the souls of the Jewish people to affect the refinement of the world through the Torah, and this is why they are beloved, as a result of which the “delightful instrument” was given to them.

All this is brought about through the giving of the Torah on the holiday of Shavuot, and through “receiving the Torah with joy and inwardly”<sup>1852</sup> we thereby draw this forth throughout the entirety of the year in the study of the Torah and the fulfillment of its *mitzvot* with joy and a good heart.

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<sup>1851</sup> Midrash Bereishit Rabba 1:4

<sup>1852</sup> This being the liturgy of the blessing with which our Rebbes, our leaders, would bless in regard to the holiday of Shavuot – explained in Likkutei Sichot Vol. 4, p. 1307; Vol. 8 p. 272; Vol. 13 p. 158, and elsewhere.

## Discourse 30

*“Vayedaber Elokim... -  
God spoke...”*

Delivered on the 2<sup>nd</sup> day of Shavuot, 5728<sup>1853</sup>  
By the grace of *HaShem*, blessed is He,

1.

[The verse states],<sup>1854</sup> “God spoke all these things saying: I am etc.” The Alter Rebbe asks<sup>1855</sup> what is the meaning of “all these things?” For, at first glance, the verse could have simply stated, “God spoke, ‘I am etc.’” He explains that “all these things” refers<sup>1856</sup> to Torah in its entirety, including that which is destined to be introduced by a seasoned Torah scholar etc.<sup>1857</sup> This then, is the meaning of “God spoke all these things,” that is, that the ten commandments (“I am etc.”) are inclusive of all of Torah (“all these things”).

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<sup>1853</sup> The original discourse was edited by the Rebbe and printed as a pamphlet for the holiday of Shavuot 5749.

<sup>1854</sup> Exodus 20:1 and on

<sup>1855</sup> In Likkutei Torah, Bamidbar, at the beginning of the discourse by this title (15c); See the beginning of the discourse by this title of the year 5568 (Sefer HaMaamarim 5568 Vol. 1 p. 224).

<sup>1856</sup> See Talmud Bavli, Chagigah 3b (and Midrash Bamidbar Rabba 14:4); Shemot Rabba, beginning of Ch. 47, and elsewhere – cited in Likkutei Torah *ibid.*

<sup>1857</sup> See Talmud Bavli, Megillah 19b; Yerushalmi Pe’ah 2:4; Shemot Rabbah *ibid.*; Vayikra Rabbah, beginning of Ch. 22; Kohelet Rabbah 1:9 (2); 5:8 (2), and elsewhere.

Now, this can be connected to the commentary of Rashi on this verse,<sup>1858</sup> that when it states “all these things” it is to teach that all ten commandments were (first) said in one utterance, and He then expressed each utterance individually. The substance of both these explanations is that the Torah was given in the way of general (*Klall*) and particular (*Prat*), except that according to Rashi, the verse is speaking about the ten commandments themselves, that they first were stated as a general principle (*Klall* – one utterance) and then each particular was expressed as an utterance unto itself.

However, according to the explanation of the Alter Rebbe, the verse refers to all the particulars (*Pratim*) of the Torah [as a whole], that they too were first given in the way of a general principle (*Klall*) in the ten commandments, and were then expressed in particular and drawn into revelation.

Now, it should be added that in this itself (the division into particulars and revelation of the ten commandments) was also in a way of general (*Klall*) and particular (*Prat*). That is, the initial drawing and division into particulars of the ten commandments is in the Written Torah, and it then was divided into more particulars in the Oral Torah.

This is because the entire Oral Torah is an interpretation<sup>1859</sup> and explanation of the Written Torah,<sup>1860</sup> ([as in the common Talmudic expression], “From where do we know this? As the verse states etc.”). In the same way, the Oral

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<sup>1858</sup> Citing Mechilta on the verse; Also see Midrash Bamidbar Rabbah 11:7 (cited in Likkutei Torah *ibid.*)

<sup>1859</sup> See the introduction of the Rambam to Mishneh Torah

<sup>1860</sup> See Likkutei Torah, Zot HaBrachah 94a and on; Also see Iggeret HaKodesh, Epistle 29 (150b and on), and elsewhere.



Torah itself is in a way of general (*Klall*) and particular (*Prat*), [such that there] is the Mishnah, the Baraita,<sup>1861</sup> the Gemara etc., until even including that which a seasoned Torah scholar is destined to newly introduce.

Now, this must be better understood. For, since all the particulars of the Torah, including that which a seasoned Torah scholar is destined to newly introduce, were all given to Moshe at Sinai,<sup>1862</sup> why then was it not given in a revealed way from the start, but instead given in a way of a general principle (*Klall*)?

## 2.

This may be understood<sup>1863</sup> by what we also find about the creation of the world (“He gazed into the Torah and created the world”),<sup>1864</sup> that it was in a way of general (*Klall*) and particular (*Prat*). As our sages, of blessed memory, stated,<sup>1865</sup> “The world was created with ten utterances... but it can be created with one utterance?” As known,<sup>1866</sup> the “one utterance”

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<sup>1861</sup> See Talmud Bavli, Taanit 21a:\* “Is there anything in a Baraita that I cannot resolve from a Mishnah?” See Likkutei Torah, Shir HaShirim 41b [\* This is as quoted in Likkutei Torah Shir HaShirim ibid.]

<sup>1862</sup> See Talmud Bavli, Megillah 19b; Yerushalmi Pe’ah 2:4; Shemot Rabbah ibid.; Vayikra Rabbah, beginning of Ch. 22; Kohelet Rabbah 1:9 (2); 5:8 (2), and elsewhere.

<sup>1863</sup> About the coming sections (chapters 2-4) – see (in a slightly different style) the discourse entitled “v’*Shavtah*” 5627 (Sefer HaMaamarim 5627 p. 257 and on); 5673 ibid.

<sup>1864</sup> Zohar I 161a-b

<sup>1865</sup> Avot 5:1

<sup>1866</sup> Pardes Rimmonim, Shaar 2 (Shaar Taam HaAtzilut) Ch. 6; Likkutei Torah, Behar 41d; Discourse entitled “*Daber... Ki Tavo’u... v’Shavtah*” 5562 (Sefer HaMaamarim 5562 Vol. 1, p. 188; p. 432; Sefer HaMitzvot of the Tzemach Tzedek 167a); Maamarei Admor HaEmta’ee, Devarim Vol. 1 p. 284-285; Vol. 2, p. 477;

refers to the utterance, “In the beginning-*Bereishit*-בראשית” (as it states,<sup>1867</sup> “In the beginning-*Bereishit*-בראשית’ is also an utterance) in that it is a general utterance that includes the nine utterances that follow it.

About this the verse states,<sup>1868</sup> “In the beginning, God created the heavens (*Et HaShamayim*-את השמים) and the earth (*v’Et HaAretz*-ואת הארץ).” About this, our sages, of blessed memory, explained,<sup>1869</sup> “[The word ‘*et*-את’ of] ‘the heavens-*Et HaShamayim*-את השמים’ comes to include all the hosts [of the heavens], and [the word ‘*v’et*-ואת’ of] ‘the earth-*Et HaAretz*-ואת הארץ’ comes to include all the hosts [of the earth].”

That is, all creations were brought into being from the utterance “In the beginning-*Bereishit*-בראשית” (in that it is the general utterance that includes all the utterances) except that they were in a general state (*Klall*),<sup>1870</sup> and then the utterance “In the beginning-*Bereishit*-בראשית” was divided into the particulars of the nine utterances that followed it,<sup>1871</sup> by which the creations were divided into particulars (*Pratim*).

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Ohr HaTorah, Eikev p. 480; p. 493, and elsewhere. Also see at length in Sefer HaMaamarim 5659 p. 143 and on; 5704 p. 67 and on.

<sup>1867</sup> Rosh HaShanah 32a; Megillah 21b

<sup>1868</sup> Genesis 1:1

<sup>1869</sup> Rashi to Genesis 1:14

<sup>1870</sup> See Chiddushei Aggadot to Rosh HaShanah *ibid.* that with the utterance “In the beginning-*Bereishit*-בראשית” there was the creation of “the primal matter-*Chomer HaRishon*-הראשון-הומר from which all forms are made.” Also see Likkutei Torah Behar *ibid.* that “the same is so of the physical coming into being of this world... that it was brought into being with the utterance ‘In the beginning-*Bereishit*-בראשית’ etc., except that it was then expressed in the particulars of the nine utterances.” He cites the Torah commentary of Ramban at the beginning of the Torah portion of *Bereishit*, which proves that what he means is “the primal matter” (*Chomer Rishon*).

<sup>1871</sup> See Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith] Ch. 1, that the vitality drawn from the ten utterances themselves “is too great relative to the individual creatures,” and the drawing down of vitality from the ten

Now, just as this is so of the ten utterances as they were drawn into actualization and revelation (in the *Sefirah* of Kingship-*Malchut*),<sup>1872</sup> in that the utterance of “In the beginning-*Bereishit*-בראשית” is the general utterance that includes all the other utterances, the same is likewise so in their root, in the ten *Sefirot*, that the utterance of “In the beginning-*Bereishit*-בראשית” is the aspect of the general whole (*Klall*).

Now, there are various levels in this.<sup>1873</sup> For, in Targum Yerushalmi it states,<sup>1874</sup> “‘*Bereishit*-בראשית’ – with wisdom-

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utterances to the individual creatures is through permutations (*Tzirufim*) and letter exchanges (*Chilufim*) etc. According to this, we find that in regard to the ten utterances, (even though they are the aspect of a particular (*Prat*) relative to the general principle (*Klall*) of the “one utterance”), [nevertheless], they are the aspect of general principles (*Klall*) that then are divided into particulars through the letter permutations (*Tzirufim*) etc. This is like the fact that the ten commandments themselves are the aspect of general principles (*Klall*) that then were divided into particulars in the Written Torah and the Oral Torah.

<sup>1872</sup> That is, even the utterance of “In the beginning-*Bereishit*-בראשית” is in Kingship-*Malchut*, as evident from the statement in the previous note [17 in the original discourse], that from the utterance “In the beginning-*Bereishit*-בראשית” the “primal matter” (*Chomer Rishon*) was brought into being. Also see Sefer HaMaamarim 5677 p. 14 that it is the innerness (*Pnimityut*) of the externality (*Chitzoniyut*) of Kingship-*Malchut* that is the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*.)” In regard to the explanation in various places, that the utterance “In the beginning-*Bereishit*-בראשית” is either in the *Sefirah* of Wisdom-*Chochmah* or the *Sefirah* of the Crown-*Keter* (as will be discussed later in this discourse) this is because there it is discussing the matter of the ten utterances as they are in their root, in the *Sefirot*.

<sup>1873</sup> To point out, that same is similarly so of the general principle (*Klall*) of the ten commandments – that there are various levels in this. That is, the first two utterances are “the whole of the entire Torah” (Tanya, beginning of Ch. 20; See Torah Sheleimah, Yitro, Vol. 16, Miluim, Ot Aleph). Higher than this is the utterance [beginning] “I am-*Anochi*-אני” which also includes the utterance, “You shall have no other [gods] etc.” (see Porat Yosef (23d) in the name of the Baal Shem Tov). Then, in the word “I am-*Anochi*-אני” itself – the Aleph-א which is the “head” of the word, includes all the letters within it. (See Panim Yafot (by the author of the Hafla’ah) on this verse in Exodus [20:1]).

<sup>1874</sup> Targum Yerushalmi to Genesis 1:1 – “בְּחִכְמָא-*Chochmah*”.

*b'Chochmeta*—בהוכמתא,” in that Wisdom-*Chochmah*<sup>1875</sup> is the general whole (*Klall*) that includes all the *Sefirot*. In Targum Onkelos it states, “‘*Bereishit*—בראשית’ – ‘*b’Kadmon*—בְּקַדְמוֹן” which refers to the desire (*Ratzon*) of the Crown-*Keter*, which transcends Wisdom-*Chochmah*,<sup>1876</sup> up to and including the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*) which is the general desire (*Ratzon Klalli*) for the entirety of the chaining down of the worlds (*Hishtalshelut*), and even higher, the desire to create the worlds as it is before the restraint of the *Tzimtzum*, which is the general aspect (*Klall*) even relative to the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*).

Before the restraint of the *Tzimtzum* itself there also is the aspect of the general (*Klall*) and the particular (*Prat*). For, after it arose in His desire, He estimated within Himself in potential all that is destined to be in actuality, and the desire and estimation are the aspects of the general (*Klall*) and the particular (*Prat*).<sup>1877</sup>

We thus find that just as the drawing forth of the Torah is in a way of general (*Klall*) and particular (*Prat*) on many levels, the same is so of the drawing forth of the worlds, that it is in a way of general (*Klall*) and particular (*Prat*) on many levels.

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<sup>1875</sup> Also see Likkutei Torah, Bamidbar 13a

<sup>1876</sup> See Likkutei Torah, Bamidbar 13a ibid.

<sup>1877</sup> See Shaar HaYichud (of the Mittler Rebbe) [translated as The Gate of Unity], Ch. 10 and Ch. 11; Also see the discourse entitled “*Tze’ enah u’Re’ enah*” 5654 (Sefer HaMaamarim 5654 p. 302 and on).

Now, this too must be better understood. This is because *HaShem's* יהו"ה intention in creating the worlds is for there to be particular creations that are different from each other. This intention [for particular creations] is what caused the arousal of the desire before the restraint of the *Tzimtzum*, so that there then would be a drawing down from Him (through many chainings down) of the ten particular utterances, through which the particular creations are brought into being.

This being so, at first glance, the first arousal of His desire should have been into the particulars (*Prat*), such that the existence of particular creations would then be possible according to His Supernal intention. This being so, why was the desire first aroused in a general way (*Klall*)?

### 3.

This may be understood through the analogy of the bestowal of intellect from a teacher to his student. As our sages, of blessed memory, stated,<sup>1878</sup> “One should always teach his student in a concise way.” As well known<sup>1879</sup> about the precise wording “in a concise way,” (and not “a short intellect”) one must bestow all the depth and particulars of the intellect to the student, except that it all must be taught in a concise way, with

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<sup>1878</sup> Talmud Bavli, Pesachim 3b

<sup>1879</sup> See Likkutei Torah, Beshalach 1a; Biurei HaZohar of the Mittler Rebbe, Parshat Acharei (76d), and of the Tzemach Tzedek there (Vol. 1 p. 63-64); Discourse entitled “*V'Yadaata*” 5657 (Sefer HaMaamarim 5657 p. 49); Also see Likkutei Torah in the previous note [8 in the original discourse - Zot HaBrachah 94a and on].

a few words, through which the student will then be able to understand all the particulars.

An example is the Mishnah, which Rabbeinu HaKadosh taught us.<sup>1880</sup> The language of the Mishnah [is very terse], but all the particulars are there (in a concealed way), including the length, width and depth, which the Gemara then explains, only that in the Mishnah, everything is very brief and terse.<sup>1881</sup>

The reason (that the bestowal must specifically be in a concise way) is because if the teacher were to (first) reveal all the particulars to the student, he would confuse his sensibilities. Moreover, it could be that because of the over-abundance of details the student will [understand incorrectly] and go on a crooked path. It thus is specifically necessary to teach him in a short concise way, by which the intellect comes in a limited form (such that he knows the matter generally).

Through doing so, when he later delves into the particulars with many explanations [in the Gemara and all its commentaries], the spreading forth [of all the details] will be according to the form of the concise words [that he learned in the Mishnah], and he will not deviate on a crooked path.

Now, just as this is so of the bestowal to an actual student, that the bestowal must specifically first be in a concise way, the same is so of conceiving the intellect that relates to the student as it is in the teacher himself. That is, the beginning of the drawing down (and discovery) of the intellect, is as the intellect is in the aspect of a point.

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<sup>1880</sup> [Rabbi Yehudah HaNassi]

<sup>1881</sup> See the introduction of the Rambam to his commentary on Mishnah, section beginning “*Achar Kein Re’eh*” that the language of the Mishnah is in “a concise thing that is inclusive of many matters.”

To explain, as known,<sup>1882</sup> the intellect of the teacher also includes the externality (*Chitzoniyut*) of the intellect, which relates to the student, only that as it is in the intellect of the teacher - besides the fact that there, it is unrecognizable unto itself (being that it is included and mingled in the innerness (*Pnimiyyut*)). In addition, even the externality (*Chitzoniyut*) of the intellect (that relates to the student) is with much light there. This is why the teacher must constrict his intellect. That is, he must conceal his essential intellect, so that it does not at all illuminate. Through doing so, he separates the externality (*Chitzoniyut*) from the innerness (*Pnimiyyut*) so that it is recognizable unto itself.

Now, even the externality (*Chitzoniyut*) as it is for himself, is also only in the aspect of a point, and it only is afterwards (before bestowing in actuality) that he estimates within himself all the particulars that he must bestow to the recipient. The reason the intellect first comes in the aspect of a point (*Nekudah*) is because, if the intellect that relates to the student would first be in a way of great spreading forth, with an abundance of details, all the details would be as they flow from the intellect of the teacher, with a great abundance of light, and would be unaligned and inappropriate to the senses of the student.

Therefore, the discovery of the intellect is first in the aspect of a point (*Nekudah*) (meaning, a matter of concealment), by which the intellect is caused to be limited. For, even though within the point there is the inclusion of all

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<sup>1882</sup> See *Hemshech* 5666 p. 65; *Sefer HaMaamarim* 5668 p. 164; 5684 p. 307-308; 5687 p. 42; 5709 p. 133-134, and elsewhere.

the particulars that he then will bestow to the student, [and beyond this, within the point there even is the presence of the innerness (*Pnimityut*) of the intellect, in a concealed way],<sup>1883</sup> nonetheless, since all this is concealed, there thereby is caused to be the limitation and (general) form of the intellect, so that it will be in a way that relates to being bestowed to a student. Then, after having undergone this limitation, even afterwards when there is the drawing forth with width and expansiveness, (when the teacher explains the particulars), the width will be according to the limitation and form of the point (*Nekudah*).

#### 4.

Now, as understood, the analogue to all this is how it is Above. That is, for the light that brings the worlds into being to be according to the capacities of the creatures, in a way that it can illuminate within them inwardly (*b'Pnimityut*), the drawing down must first be in a way of general (*Klall*) and particular (*Prat*).

For, being that the worlds have no relative comparison to the limitless light of the Unlimited One, therefore, if the drawing down from the limitless light of the Unlimited One were to begin with an outpouring of particulars, the particulars would be limitless (as they are from the perspective of the limitless light of the Unlimited One).

It therefore is necessary that the drawing down first be in a general way, because through this, a general form (*Tziyur*

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<sup>1883</sup> See the discourse entitled "*Panim b'Panim*" 5659 (Sefer HaMaamarim 5659 p. 191 and on).



*Klalli*) is brought about in the light, so that it will be according to the capacities of the worlds. Through this, the particulars that are then drawn down also accord to this form.

Now, just as in the bestowal of intellect from teacher to student, the general (*Klall*) precedes the particulars (*Pratim*) both in the actual bestowal, that the bestowal is in a concise way, with short words that include all the particulars that the student will then understand, as well as in the drawing down of the intellect (that relates to the student) within the teacher himself, that the beginning of its drawing down is in the aspect of a point (*Nekudah*) that includes all the particulars, that then are drawn down (in the teacher, before the actual bestowal) - the same is so Above, that the general (*Klall*) precedes the particulars (*Pratim*) both in the drawing down of the light that is for the sake of bringing the worlds into being, that there was first the drawing down of the general (*Klall*), and the particulars (*Pratim*) were specifically drawn down afterwards, [and this matter of the general (*Klall*) preceding the particulars (*Pratim*) was on every single level, as explained at length (in chapter two)], as well as in the actual coming into being, that first the world was created with one utterance, the utterance of “In the beginning-*Bereishit*-בראשית,” and only after this was the coming into being with all of the particular utterances.

## 5.

However, we still must better understand this. For, at first glance, the analogy of the teacher and student is unlike the analogue. For, in the analogy, the fact that there is the intellect

of the teacher that transcends bestowal to the student, stems from the teacher himself and is not for the sake of bestowing to the student. In contrast, in the analogue, **all revelations**, even the highest revelations, including the light that reveals His Essential Self, which even transcend the first general (*Klall*) [light] that relates to worlds (the arousal of the desire), is so that<sup>1884</sup> there subsequently will be a drawing down from it (through many constrictions) of the ten utterances by which the world was created.

With this in mind, we must understand why there was not a drawing forth of the ten utterances in the first place. This is because the above-mentioned explanation about the need for the general (*Klall*) to precede the particulars (*Pratim*) is after it already was first established that there should be a light that transcends relation to the worlds, and that specifically from it, there should be the drawing down of the light that accords to the capacities of the worlds.

[For, being that the light that accords to the capacities of the worlds is drawn from the light that transcends relation to worlds, it therefore was first necessary that the drawing down should be in the aspect of a general [light] (*Klall*), through which the limitation of the light is caused, as mentioned before.]

However, this is not understood. For, since the intention in the existence of the light that transcends relation to the worlds is so that there subsequently would be a light that accords to the

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<sup>1884</sup> For, since Above the revelation is not by any imperative, Heaven forbid that one should think so – it is thus understood that even the light that is the aspect of the revelation of His Essential Self, is for the sake of the intention of the dwelling place in the lower worlds (Sefer HaMaamarim 5679 p. 31; 5699 p. 48, and elsewhere).

capacities of the worlds drawn down from it, up to and including the ten utterances by which the world was created, therefore, at first glance, it seems that the drawing forth (the discovery) of the ten utterances should have happened in the first place.<sup>1885</sup>

6.

However, the explanation is that for the intention in the creation to be fulfilled, that the creations will be nullified to Godliness through their own toil, the creation was<sup>1886</sup> in such a way as this, such that even before their toil, the creatures have a similarity in preparation to the nullification that they will achieve through their toil.

This is why the creation was such that there first was the existence of the light that transcends relation to worlds, and specifically from it the light is drawn according to the capacities of the worlds. For, through this, the preparation of the world to be a dwelling place for Him, blessed is He, is caused.

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<sup>1885</sup> See along these lines in Sefer HaMaamarim 5678 p. 283 and in Sefer HaMaamarim 5681 p. 298 where he points out, “Why was the revelation first in a way of limitlessness (*Ein Sof*) so that there then would be the constriction (*Tzimtzum*) and the drawing down of the Line-Kav? For, it is in the power and ability of the Unlimited One that there first should be the drawing down of the Line-Kav in a state of measure and limitation.” (Also see *Hemshech* 5666 p. 465 and elsewhere).

<sup>1886</sup> For, the intention in the “dwelling place” is that the lower worlds be a dwelling for Him, blessed is He, **according to their substance matter** (Likkutei Sichot Vol. 12 p. 73 and elsewhere). It is for this reason that the **creation** was in this manner, in order that the nullification of the world (which subsequently be brought about through labor) be (and also) stem from the matter of the parameters of the world.

This may be understood by what our sages, of blessed memory, stated,<sup>1887</sup> that the reason the world was created with ten utterances (even though it can be created with one utterance) is “to punish the wicked... and to give good reward to the righteous etc.”

The explanation of this is known,<sup>1888</sup> namely, that had the world been brought into being with one utterance, the world would be in a state of ultimate nullification. [This is because even the world of Creation (*Briyah*), which is brought into being by the utterance “In the beginning-*Bereishit*-בראשית” of the *Sefirah* of Kingship-*Malchut*, is not actually [a tangible and independent] “something” (*Yesh*).

How much more would this be so had the coming into being of the one utterance been from Wisdom-*Chochmah* or the Crown-*Keter*, and certainly from the desire (*Ratzon*) that precedes the restraint of the *Tzimtzum*, in which case the worlds would have been in the ultimate state of nullification.] Therefore the matter of free choice (*Bechirah*) would be utterly inapplicable.

This is why the creation was with ten particular utterances, so that through this, the creatures come to be in the aspect of a [tangible independent] “something” (*Yesh*), and thus the matter of free choice (*Bechirah*) applies to them, (and [thereby also] the matter of reward and punishment, “to punish the wicked and give good reward to the righteous”).

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<sup>1887</sup> Avot 5:1

<sup>1888</sup> See the discourse entitled “*V’Shavtah*” 5627 cited before [in note 10 in the original discourse]; Sefer HaMaamarim 5652 p. 51; 5659 p. 144; 5704 p. 70. [Also see the discourse of the 1<sup>st</sup> night of Shavuot of this year, 5728, entitled “*b’Sha’ah SheAlah Moshe LaMarom*” Discourse 29.]

However, being that the coming into being that stems from the ten utterances is in a state of “somethingness” (*Yesh*), such that it is possible to choose the opposite, therefore, for the intention in the creation to be fulfilled, that Godliness should be revealed in the world, and that the creatures should be nullified to Godliness, therefore the creation was in a way that there first was the drawing down of the one utterance, and then from it, there was the division of the ten particular utterances.

For, through the fact that concealed in the ten utterances is the general [light] (*Klall*) of the one utterance, and through man’s toil he reveals the general [light] (*Klall*) of the one utterance<sup>1889</sup> (which is present on all levels, up to and including the desire that precedes the restraint of the *Tzimtzum*) as it is in the ten utterances and the world<sup>1890</sup> that was brought into being through them, so that [through this] there will be revelation of Godliness in the world, and that it will be nullified to Godliness.<sup>1891</sup>

## 7.

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<sup>1889</sup> To further elucidate from what it states in Likkutei Torah, Naso 26b (in regard to the matter of [the verse (Genesis 2:20)], “And the man assigned names”) that “it is through man that we come to the general inclusive utterance.”

<sup>1890</sup> It is with the above in mind that there is a sweetening of the fact that the world was (initially) created with one utterance, so that the relationship between the world and the one utterance be (not only through the ten utterances that are the particulars of the one utterance, but rather) also from the perspective of the world.

<sup>1891</sup> Also see Sefer HaMaamarim 5652 p. 52, “that there be a drawing forth of the aspect of the one utterance within the ten utterances, and through this, there is caused to be the aspect of the nullification of the ‘something’ (*Yesh*) to the [Godly] ‘nothing’ (*Ayin*).”

With the above in mind, it also is understood that there first was an illumination of the light that reveals His Essential Self and transcends relation to worlds, and it is specifically from it that there was a drawing down of the light that accords to the capacities of the worlds.

To explain, as known<sup>1892</sup> the nullification of the world as it stems from the revelation of the light that is commensurate to the capacities of the worlds, is only the nullification of the somethingness (*Bittul HaYesh*), in that they have some measure of comparison to this light. However, the true matter of nullification, [this being] the nullification of existence (*Bittul b'Metziyut*), stems specifically from the light that transcends relation to worlds.

Now, since the intention of the creation is for the creatures to be nullified to Godliness in the ultimate state of nullification, this being nullification of existence (*Bittul b'Metziyut*) and that specifically through this they become a dwelling place for Him, blessed is He, there therefore was first the light that transcends relation to worlds, and specifically from it there was a drawing down of the light that is of comparable measure of relating to worlds.

For, by it also having [something] of the light that transcends relation to worlds in it, and as known,<sup>1893</sup> that in the point (*Nekudah*) of the Impression-*Reshimu*, in a concealed way there is the presence (not only of all the particulars that will subsequently be drawn down in the Line-*Kav*, but also) the

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<sup>1892</sup> See Kuntres Etz HaChayim, Ch. 6; *Hemshech* 5666 p. 436 and elsewhere.

<sup>1893</sup> See the discourse entitled "*Panim b'Panim*" 5659 (Sefer HaMaamarim 5659 p. 191 and on).

innerness (*Pnimityut*) of the light that transcends relation to the worlds, like the analogy of the teacher and student, that in the point of the teacher's intellect (that remains in him at the time of the constriction (*Tzimtzum*)), all the particulars that he then will bestow to the student (which are drawn from the externality of the intellect of the teacher) and also the innerness (*Pnimityut*) of the intellect of the teacher, are concealed.

Thus, since the particulars that then are drawn forth, up to and including the ten utterances from which the world was actually created, are (not a matter unto themselves, but are) particulars (*Pratim*) of the general whole (*Klall*) of the one utterance (up to its first source), which has within it, in a concealed way, of the light that transcends relation to worlds, therefore, through our toil we reveal in the ten utterances (and in the world that was created through them), not only the generality (*Klall*) of the one utterance, but also the light that transcends relation to worlds.

[This is like the analogy of the teacher and student. That is, through the student delving into the particulars (*Pratim*), he ultimately comes “to grasp the depth of his teacher's intent,”<sup>1894</sup> in that he reaches the essential intellect of the teacher. Through the revelation of this light there is a drawing down into the world that it will be nullified to Godliness in the ultimate state of nullification, the nullification of its existence (*Bittul b'Metziyut*).

## 5.

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<sup>1894</sup> See Talmud Bavli, Avodah Zarah 5b

On a deeper level, it can be said that through the toil in the particulars we reach the aspect of the essence of the light (*Etzem HaOhr*), which even transcends the light that transcends worlds that is present in concealment in the general [light] (*Klall*) of the worlds.

This is because that which is included in a concealed way in the general [light] (*Klall*) of the worlds, is the aspect of the expressed light (*Hitpashtut HaOhr*). For, “at first, the limitless light of the Unlimited One filled the space of the void,”<sup>1895</sup> this being the light that is in a state of spreading forth and revelation.

Then (within this light),<sup>1896</sup> it arose in His desire to emanate and to create. We thus see that the relation between the desire for the worlds (this being the general [light] (*Klall*) of the worlds, as it is in its first source) and the limitless light of the Unlimited One (*Ohr HaBli Gvul*) that transcends worlds, is only in the light that is in a state of spreading down and revelation, and it is through our toil in the particulars (*Pratim*) that we reach the essence of the light (*Etzem HaOhr*).

The explanation is that the root of the particular (*Prat*) is higher than the general (*Klall*).<sup>1897</sup> For example, in regard to Wisdom-*Chochmah* and Understanding-*Binah*, even though Wisdom-*Chochmah* is the general principle (*Klall*) from which

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<sup>1895</sup> Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

<sup>1896</sup> *Hemshech* 5666 p. 185 and elsewhere

<sup>1897</sup> See at length in *Hemshech* “*Matzah Zu*” 5640, Ch. 17 and on [Sefer HaMaamarim 5640 Vol. 1 p. 150 and on]; Also see Sefer HaMaamarim 5659 p. 3 and on (in regard to the matter of the additional portion of Understanding-*Binah* that was given to the woman more than the man). Also see there regarding the examples that will be mentioned soon. Also see the discourse entitled “v'*Shavtah*” *ibid.* [in footnote 9 of the original discourse; 5627] (p. 254 and on).



all the particulars (*Pratim*) of Understanding-*Binah* are drawn, nonetheless, because of this itself [it is understood] that the root of Understanding-*Binah* is higher than the root of Wisdom-*Chochmah*. This is why through delving (*Iyun*) into the particulars (*Pratim*) of the Understanding-*Binah* there (sometimes) is caused to be the addition of new matters that were not present in the point of the Wisdom-*Chochmah*.

The same is so of speech, that when the intellect is drawn down into speech (*Dibur*), this causes an abundance of particulars (*Pratim*) to an even greater degree than the particulars (*Pratim*) of the Understanding-*Binah* (even once the Understanding-*Binah* is garbed in thought).

This is because that which one thinks with a single thought takes much time to speak.) This is because the root of speech (*Dibur*) is even higher than the root of Understanding-*Binah*. This is why when one learns the intellect in speech (*Dibur*), new matters are introduced in him that at first were not present in the thought, even in the grasp of Understanding-*Binah*.

The same is so of the bestowal of intellect from teacher to student. That is, through the intellect being divided into particulars, with many particulars (*Pratim*), [and especially in the bestowal to a student who is younger or lesser, that to the degree that the bestowal is to a student who is younger or lesser, to that degree it is necessary to divide the intellect into many more particulars],<sup>1898</sup> through this, a new depth that he did not previously have before the bestowal is added to the teacher, as

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<sup>1898</sup> Also see Sefer HaMitzvot of the Tzemach Tzedek 59b

in the teaching,<sup>1899</sup> “From my students [I have learned] more than from all of them.” This is especially so when the student asks questions on the intellect, so that to answer and remove the question, a new depth is aroused in him.

The analogue to all this is understood as it is Above in the matter of the ten utterances. That is, although the ten utterances are particulars of the one utterance, nonetheless, it is due to this itself – that since the root of the particular (*Prat*) is higher than the general (*Klall*) – therefore, it is through toil in the world that was created with ten utterances, [and especially since because the world was created with ten utterances there is the possibility to also choose the opposite (as mentioned in chapter six) like questions that contradict the intellect] we reach even higher than the aspect of the general [light] (*Klall*) of the world [as it was created] with one utterance, and beyond this, we even reach the essence of the light (*Etzem HaOhr*), which even transcends the light (that is, the expression of the light) in which there was the arousal of the desire for worlds.

## 9.

The same is so of the drawing down of the Torah. That is, through first being drawn down as the aspect of a general principle (*Klall*) and then being divided into particulars (*Pratim*), even the particulars are (not something unto themselves, but are) particulars (*Pratim*) that flow from the general principle (*Klall*).

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<sup>1899</sup> Talmud Bavli, Taanit 7a

Through this, there also is empowerment in the particulars (*Pratim*) of the Oral Torah, up to and including that which is destined to be newly introduced by a seasoned Torah scholar, that there be the revelation of the light of the general principle (*Klall*) of the Written Torah, up to and including the general principle (*Klall*) of the ten commandments, (such that the study of every particular in Torah will be with awe, fear, quaking and trembling, as occurred when the ten utterances were [originally] said),<sup>1900</sup> up to and including the general principle (*Klall*) of the one commandment that includes all ten commandments.

Beyond this, through delving (*Iyun*) and toiling in the particulars of the Oral Torah we reach even higher than the aspect of the general [light] (*Klall*). About this they said, “everything that a seasoned Torah scholar is destined to newly introduce” (specifying<sup>1901</sup> “to newly introduce-*LeChadesh*-*לחדש*”).<sup>1902</sup> For, it is through toiling in Torah that we draw from the aspect of the Torah as it is rooted in the essential concealment of the Unlimited One, which transcends the aspect of the Torah as it comes into a state of being drawn down and revealed.<sup>1903</sup>

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<sup>1900</sup> Talmud Bavli, Brachot 22a; See Torah Ohr, Yitro 67b

<sup>1901</sup> See Likkutei Sichot, Vol. 19 p. 252, note 21.

<sup>1902</sup> See *Hemshech* 5666 (p. 383; p. 393, and elsewhere), that “even though it is seemingly the case that all matters that are present in the Oral Torah (which were newly introduced by the sages) is all from the Written Torah,” however, the truth of the matter is that “all matters of the Oral Torah are the aspect of novelty that comes from their own strength and toil, specifically,” and it is through their toil that they drew “not only from the aspect of the Holy Torah alone, but from the aspect of the essential concealment of the Unlimited One.”

<sup>1903</sup> With respect to the fact that they stated, “Everything that a seasoned Torah scholar is destined to introduce was given to Moshe at Mount Sinai,” – this is because at the giving of the Torah, the Torah “was given” as it is rooted “in the essential

This then, is the meaning of “I have toiled and have found.” That is, the matter of “finding” (“I have found-*Matzati*-מצאתי”) is that one finds something new that originally was not possible to estimate, like finding [an object] which comes out of the lack of awareness.<sup>1904</sup>

This then, is [the meaning of], “I have toiled and I have found,” that it is through toiling in Torah that we discover and reveal new matters. This is to such an extent that through us toiling in Torah right now [especially in the inner aspects (*Pnimitiyut*) of the Torah, which are a foretaste of the Torah of Moshiach], we merit the revelation of the Torah of Moshiach, which comes out of the lack of awareness,<sup>1905</sup> [as the verse states],<sup>1906</sup> “I have found Dovid, My servant,” (specifying, “I have **found**-*Matzati*-מצאתי”).

For, there will then be the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, without the [concealing] garment,<sup>1907</sup> (such that even the revelation that took place at the giving of the Torah was only a foretaste of the revelation of the coming future),<sup>1908</sup> with the coming of our righteous Moshiach, speedily, and in the most literal sense!

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concealment of the Unlimited One” (which transcends the aspect of the Torah as it comes into the state of being drawn forth and revelation).

<sup>1904</sup> Talmud Bavli, Sanhedrin 97a

<sup>1905</sup> Sanhedrin 97a *ibid.*

<sup>1906</sup> Psalms 89:21; See Likkutei Sichot Vol. 4 p. 1,165.

<sup>1907</sup> Tanya, Likkutei Amarim, Ch. 36 (46a)

<sup>1908</sup> See Tanya, Ch. 36 *ibid.*

## Discourse 31

*“Zot Chanukat HaMizbe’ach... -  
This was the dedication of the Altar...”*

Delivered on Shabbat Parshat Naso,  
12<sup>th</sup> of Sivan, 5728  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1909</sup> “This was the dedication of the Altar, on the day it was anointed etc.” It is [also] written,<sup>1910</sup> “This was the dedication of the Altar after it was anointed.” Now, we must understand this,<sup>1911</sup> because that which is stated at the beginning of the matter, “This was the dedication of the Altar, on the day it was anointed,” seems to indicate that the dedication by the tribal leaders and the anointing of the Altar took place together. However, the conclusion of the matter, which states, “This was the dedication of the Altar **after** it was anointed,” seems to indicate that the anointing of the Altar was a matter unto itself and took place before the dedication by the tribal leaders. That is, even the sacrificial offerings of the tribal leader who offered his sacrifices on the first day, were specifically after the anointing of the Altar.

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<sup>1909</sup> Numbers 7:84

<sup>1910</sup> Numbers 7:88

<sup>1911</sup> See Likkutei Torah, Naso 28b

About this it is explained in Likkutei Torah<sup>1912</sup> that the dedication of the Altar through the sacrifices offered by the tribal leaders, was a granting of empowerment for the general matter of offering the sacrifices. This is because “all beginnings are difficult.”<sup>1913</sup> This is why the sacrifices of the tribal leaders were with many additions etc., such as with offering the incense on the outer altar.<sup>1914</sup> This is so that it subsequently will be possible for the sacrificial service to be by way of constant [daily] offerings according to their order.

Now, in this there is a difference between the incense (*Ketoret*) and the other sacrifices (*Korbanot*). That is, the incense (*Ketoret*), which is the encompassing aspect (*Makif*), was “**on the day** it was anointed.” This is because the anointing of the altar with the anointing oil is also connected to the encompassing aspect (*Makif*).

(As explained there, the anointing oil is the intermediary between the inner aspect (*Pnimi*) and the encompassing aspect (*Makif*). This is because oil is a liquid, but the anointing oil was mixed with spices, this being the matter of fragrance, and is thus a mix between the inner aspect (*Pnimi*) and the encompassing aspect (*Makif*.) In contrast, the sacrificial offerings came “**after** it was anointed.”

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<sup>1912</sup> See Likkutei Torah ibid. 29a and on.

<sup>1913</sup> Mechilta and Rashi to Exodus 19:5

<sup>1914</sup> Talmud Bavli, Menachot 50a; Rashi to Numbers 7:14

## 2.

Now, all this may be understood based on the explanation before<sup>1915</sup> about the matter of the general (*Klall*) and the particular (*Prat*) and that the chaining down of the worlds (*Hishtalshelut*) is drawn in a way of general (*Klall*) and particular (*Prat*).

The analogy for this, as it is in man below, is that when it arises in a person's desire to build a house, the details of this desire are not yet revealed. It is only when he actually builds the house that all the details are then revealed. Nonetheless, even so, it must be said that the particulars are also present in the desire. (This is why only when the house is constructed in all its details is his desire fulfilled, and he then can delight in the house) except that [in the desire] they are not yet recognized in a revealed way, or are present, but in a loftier way.

The same is so of the chaining down of the worlds (*Hishtalshelut*) in general, as well as in the order of things from below to Above. This is because all the creations in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are included in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), this being the one general utterance of “In the beginning-*Bereishit*-*בראשית*.”

Then, all the particular creations indicated by the verses,<sup>1916</sup> “How abundant are Your works *HaShem*-*יהו"ה*,” and,<sup>1917</sup> “How great are Your works *HaShem*-*יהו"ה*,” were

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<sup>1915</sup> In the discourse entitled “*Vayedaber Elokim – God spoke*” of the 2<sup>nd</sup> day of Shavuot of this year, 5728, Discourse 30, Ch. 2 and on (p. 217 and on).

<sup>1916</sup> Psalms 104:24

<sup>1917</sup> Psalms 92:6

divided into particulars through the ten utterances, and through the exchanges and permutations of their letters, and the exchanges of their exchanges and permutations of their permutations etc.,<sup>1918</sup> through which all the creations were brought into being at the beginning of creation, and the same is so throughout the entire duration of their existence.

This is as the Baal Shem Tov, of righteous memory,<sup>1919</sup> explained the verse,<sup>1920</sup> “Forever *HaShem*-יהוה Your speech stands in the heavens.” That is, the letters of the ten utterances, and their exchanges and permutations, are established forever in all the creations, to enliven and sustain them.

The same is so in the root of matters, in the ten *Sefirot*. (This is as in the explanation of the Zohar,<sup>1921</sup> that the verse, “In the beginning God created the heavens and the earth” refers to the ten *Sefirot*.) That is, initially<sup>1922</sup> all the creations were included in the aspect of Wisdom-*Chochmah*, which is in a way of a point (*Nekudah*), in which the particulars are not yet revealed. It only is in the aspect of Understanding-*Binah* that the particulars are revealed, in that the Understanding-*Binah* is what draws the forms.<sup>1923</sup>

Higher than this, it is in the aspect of the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man

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<sup>1918</sup> See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and Ch. 12

<sup>1919</sup> Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith *ibid.*, Ch. 1

<sup>1920</sup> Psalms 119:89

<sup>1921</sup> Zohar I 256b; See Ohr HaTorah, Bereishit 587b and on; Discourse entitled “*Bereishit Bara*” 5651 (Sefer HaMaamarim 5651 p. 81 and on).

<sup>1922</sup> In regard to the coming section see the discourse entitled “*Vayedaber... v’Shavtah*” 5673 (Sefer HaMaamarim 5672-5676 p. 250 and on).

<sup>1923</sup> See Sefer HaMaamarim 5692 p. 20



(*Adam Kadmon*), in which the entire order of the chaining down of the worlds and all the creations are included, for as known, the “feet” of Primordial Man (*Adam Kadmon*) conclude in the world of Action (*Asiyah*).<sup>1924</sup> However, it is in the way of a general whole (*Klall*), as “they all are seen with a single glance.”<sup>1925</sup>

Then, in Primordial Man (*Adam Kadmon*) itself, there is the aspect of the Crown-*Keter* of Primordial Man (*Adam Kadmon*) (this being the likeness of the Ancient One-*Atik* which transcends the “skull” (*Galgalta*) of Primordial Man (*Adam Kadmon*)),<sup>1926</sup> which is the aspect of the general (*Klall*), whereas the thought (*Machshavah*) of Primordial Man (*Adam Kadmon*) is the aspect of the particular (*Prat*).

Even higher than this, the limitless light of the Unlimited One (*Ohr Ein Sof*) is the aspect of the general (*Klall*), whereas that which follows the restraint of the *Tzimtzum* is the aspect of the particular (*Prat*).

More specifically, [even] in the limitless light of the Unlimited One (*Ohr Ein Sof*) itself, before the *Tzimtzum*, there is the aspect of the general (*Klall*) and the particular (*Prat*). This is because before the restraint of the *Tzimtzum* there was

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<sup>1924</sup> See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 4; Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital) Ch. 2; Tanya, Iggeret HaKodesh, Epistle 20 (131b); Likkutei Torah, Tzariya 21c; Masei 95b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53.

<sup>1925</sup> See Talmud Bavli, Rosh HaShanah 18a (and see Chiddushei Aggadot of the Maharsha there); Ateret Rosh, Shaar Rosh HaShanah, Ch. 4 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16.

<sup>1926</sup> See Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6; Zohar HaRakiya to Zohar I 15a; Likkutei Torah, Masei ibid.

the arousal of the thought, “I will be King,”<sup>1927</sup> and since “there is no king without a nation,”<sup>1928</sup> it thus arose in His desire to emanate and create. He then estimated within Himself in potential, all that is destined to be in actuality.<sup>1929</sup> The matter of the estimation that He estimated within Himself in potential is the aspect of the particular (*Prat*), whereas the thought “I will be King” is the aspect of the general (*Klall*).

The same is so of the manner of the drawing down of the light (*Ohr*), that it [too] is in a way of general (*Klall*) and particular (*Prat*). That is, at first there was a drawing down of the light in the Impression-*Reshimu*, which includes all the light that subsequently is drawn down in the Line-*Kav*. It thus is the aspect of a general (*Klall*) which then is divided into particulars (*Pratim*) etc.

Now, the reason for this, (that the drawing down must be in a way of general (*Klall*) and particular (*Prat*)), is because the worlds are of no comparison in relation to the limitless light of the Unlimited One (*Ohr Ein Sof*). That is, even the light (*Ohr*) that relates to worlds, and even that which is measured according to the capacities of the worlds, is beyond comparison to the worlds altogether. It therefore was necessary for there to first be a drawing down in a way of a general whole (*Klall*) by

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<sup>1927</sup> Zohar, cited in Maamarei Admor HaZaken 5568 Vol. 1 p. 7; Idra Rabba – cited in Sefer HaMitzvot of the Tzemach Tzedek p. 170b; Also see Maggid Devarav L’Yaakov of the Rav, the Maggid of Mezhritch, Section 83; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

<sup>1928</sup> Rabbeinu Bachaye to Vayeishev 38:30, and beginning of the Torah portion of Balak; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (81b).

<sup>1929</sup> See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher); Mikdash Melech to Zohar I 15a *ibid.*; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

which the light (*Ohr*) became concealed and limited. Through this the particulars (*Pratim*) also came to be of relative measure to be able to manifest within vessels (*Keilim*).

The analogy for this is from the bestowal of intellect from a bestower to a recipient, in that he first must constrict the light of the intellect. Now, there are two ways in this constriction (*Tzimtzum*). The first way is that he only bestows a tiny bit, this being complete constriction and concealment, in which the primary intellect is completely concealed. This manner [of bestowal applies] when bestowing to a recipient who is of no comparison to the bestower whatsoever. This is why the bestower must constrict himself by way of complete constriction (*Tzimtzum*).

The second way is when the recipient has some measure of comparison to the bestower, except that he is incapable of receiving the intellect as it is in the bestower because of the abundance of light that illuminates within him. He therefore must bestow the matter to him in concise words, within which the entire light of the intellect is present, except that it comes in a limited way etc. This was explained before at length<sup>1930</sup> about how this matter is in the analogy, from which we also can understand as [this matter] is Above in the analogue.

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<sup>1930</sup> In the previous discourse entitled “*Vayedaber Elokim – God spoke*” of the 2<sup>nd</sup> day of Shavuot of this year, 5728, Discourse 30, Ch. 3-4 (Sefer HaMaamarim 5728, p. 218 and on).

3.

Now, even though in the general (*Klall*) there is an illumination of much greater abundance of light than in the particular (*Prat*), nonetheless, the root of the particular (*Prat*) is higher than the general (*Klall*).<sup>1931</sup>

This may be understood from how this is in Wisdom-*Chochmah* and Understanding-*Binah*. That is, Wisdom-*Chochmah* is the point (*Nekudah*) of the intellect, this being the general (*Klall*) from which all the particulars (*Pratim*) of Understanding-*Binah* are drawn.

Now, even though Understanding-*Binah* receives from Wisdom-*Chochmah*, since Wisdom-*Chochmah* is called “the beginning-*Reishit*-ראשית,”<sup>1932</sup> this being the matter of “the head-*Rosh*-ראש,” (but is called “the head-*Reishit*-ראשית” in the feminine) in that it is like the head in man, which includes all the vitality of the body, like the “head of the year-*Rosh HaShanah*-ראש השנה,” which includes the vitality of the entire year,<sup>1933</sup> in the same way Wisdom-*Chochmah* is called “the head-*Reishit*-ראשית,” since it includes all the *Sefirot* within itself and they all receive from it, and this being so, Understanding-*Binah* also receives from Wisdom-*Chochmah*.

Nevertheless, it is specifically through the abundance of particulars (*Pratim*) in the Understanding-*Binah* that greater abundance in the light of the intellect is caused, such that

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<sup>1931</sup> Also see the discourse entitled “*Vayedaber Elokim*” *ibid.*, Discourse 30, Ch. 8 (Sefer HaMaamarim 5728 p. 223 and on).

<sup>1932</sup> See Psalms 111:10

<sup>1933</sup> Likkutei Torah, Drushim L’Rosh HaShanah 58a; beginning of Ateret Rosh.

through this we reach the depth of the intellect (*Omek HaSechel*) that was not included in the point (*Nekudah*) of the Wisdom-*Chochmah*. This is because Understanding-*Binah* has an independently unique root within the Power of Conceptualization (*Ko'ach HaMaskeel*), higher than the power of Wisdom-*Chochmah*.

This is comparable to how it is with a spring and a river. That is, even though the waters of the river come from the spring, nonetheless, it is specifically in the river that the waters come with greater abundance and breadth than how they are in the spring. This is as in the teaching of our sages, of blessed memory,<sup>1934</sup> “The river is blessed from its bed,” in that the abundance and breadth of the river is from the aquifer.

This likewise is the matter of a “greater portion of Understanding-*Binah* that was granted to woman more than to man.”<sup>1935</sup> An example of this is from a father and mother below, that even though the entire existence of the fetus is [first] included within the seminal drop of the father, nonetheless, for there to be the existence of the fetus as a complete construct, in the form of 248 limbs and organs and 365 veins and sinews, this specifically comes through the nine months that it develops in the womb of the mother.<sup>1936</sup>

We likewise find this in the matter of voice (*Kol*) and speech (*Dibur*), as it states in Zohar<sup>1937</sup> that they are matters of

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<sup>1934</sup> Talmud Bavli, Shabbat 65b; Nedarim 40a and the commentary of the Rosh there.

<sup>1935</sup> Talmud Bavli, Niddah 45b

<sup>1936</sup> Also see Sefer HaMaamarim 5659 p. 3 and on.

<sup>1937</sup> See Zohar I 246b; Zohar II 3a; Biurei HaZohar of the Mittler Rebbe 36b and on; Ohr HaTorah, Vayechi Vol. 6 p. 1,143b and on.

general (*Klall*) and particular (*Prat*). This is because the voice and speech are aspects of substance (*Chomer*) and form (*Tzurah*), in that the voice is the substance (*Chomer*) of the letters, being that it has not yet undergone division into particulars (*Pratim*) and the particular letters of speech [the form-*Tzurah*] are drawn down and revealed through it.<sup>1938</sup>

However, even so, there is a superiority to the particulars (*Pratim*) of speech, over and above the general (*Klall*) voice. For, with the general (*Klall*) voice, one cannot reveal his desire and will to his fellow, except specifically by way of the particulars (*Pratim*) of speech.

Similarly, there also is an advantage to the particulars (*Prat*) of speech.<sup>1939</sup> That is, through expansive speech novelty is caused to be added to the intellect, such that by doing so, one reaches the depth of the intellect. This is why Torah study must specifically be in speech, whereas learning in thought alone does not suffice.

This is as stated,<sup>1940</sup> “They are life to those who find them-*L’Motzeihem*-למוצאיהם,” about which our sages, of blessed memory, expounded,<sup>1941</sup> “Do not only read it as ‘to those who find them-*L’Motzeihem*-למוצאיהם,’ but read it as, ‘to those who express them-*L’Motzi’eihem*-למוציאיהם,’ specifically meaning those who express them with their mouth.”

The same is so of prayer, that even though the primary aspect [of prayer] is the intention (*Kavanah*) of the heart,

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<sup>1938</sup> See Siddur Im Da”Ch 236c and on.

<sup>1939</sup> See Maamarei Admor HaZaken 5564 p. 50; Ohr HaTorah, Shir HaShirim Vol. 2, p. 435 and on; Sefer HaMaamarim 5640 Vol. 2, p. 151; 5659 ibid.

<sup>1940</sup> Proverbs 4:22

<sup>1941</sup> Talmud Bavli, Eruvin 54a

nevertheless, speech (*Dibur*) adds vitality to it etc. As we clearly see that sometimes a person can contemplate the meaning of the words etc., but even so is not aroused by this, and it specifically is through speaking the letters of the prayer with one's voice that inner vitality is added to him. For, as known, "the voice awakens the intention,"<sup>1942</sup> not only referring to the voice of song, but also to the simple voice. That is, it too awakens the inner intention (*Kavanah*).

The same is so of the bestowal from teacher to student. Even though the bestowal is only from the externality (*Chitzoniyut*) of the teacher's intellect, this being the light of the intellect that relates to the recipient, whereas the inner essence of the teacher's intellect is in a state of complete constriction and withdrawal (as explained in chapter two), nevertheless, not only is it that through much toil the student can reach the inner essence of the teacher's intellect, which transcends the intellect that relates to the student, even as it is included in the teacher's intellect, but beyond this, through the bestowal to the student, which comes in the form of breaking the intellect down into many particulars, a new depth, drawn down from the Power of Conceptualization (*Koach HaMaskeel*), is added in the teacher himself, which was not present in him before the bestowal [of the teaching]. This is as in the teaching,<sup>1943</sup> "I have learned much from my teachers, and even more from my friends, but [I

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<sup>1942</sup> Reishit Chochmah, Shaar HaKedushah, Ch. 15; Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:5; 101:3; Also see the prior discourse of Shabbat Parshat Tzav of this year, 5728, entitled "*KiYemei Tzeitcha* – As in the days when you left the land of Egypt," Discourse 22, Ch. 2 (Sefer HaMaamarim 5728 p. 156 and on).

<sup>1943</sup> Talmud Bavli, Taanit 7a

learned] more from my students than all of them.” This is especially so when the student asks questions that are to the point.<sup>1944</sup> This is as Rambam wrote,<sup>1945</sup> that “a student [sharpens his teacher’s intellect] until through his questions, he brings out brilliant wisdom.”

The likeness to this, is thus also understood Above, in regard to how the drawing down of the light is, that it is in a way of general (*Klall*) and particular (*Prat*). This is, as explained before, the Impression-*Reshimu* is the aspect of the general (*Klall*) in relation to the Line-*Kav*. That is, not only is it that in the Line-*Kav* there is a revelation, in short form, of everything that is included in the point of the Impression-*Reshimu*, (and as known,<sup>1946</sup> the Line-*Kav* is the intermediary medium by which there is the drawing down for there to be the aspect of a Plane-*Shetach*), this being the matter of the revelation of the root and source of the Line-*Kav* as it is found in the point of the Impression-*Reshimu*, but beyond this, there even is a revelation in the Line-*Kav* of the aspect of the light of the Impression-*Reshimu* that transcends the root and source of the Line-*Kav*.

For, since the matter of the Impression-*Reshimu* is that it is an impression of the light (*Ohr*) that preceded it,<sup>1947</sup> it thus includes all the light that preceded the restraint of the *Tzimtzum*, even the Great Circle-*Iggul HaGadol*, which is the aspect of the

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<sup>1944</sup> Mishnah Avot 5:7

<sup>1945</sup> Mishneh Torah, Hilchot Talmud Torah 5:13

<sup>1946</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

<sup>1947</sup> See Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 11-13.



surrounding light (*Sovev*) in relation to the Line-*Kav*, and is the light (*Ohr*) that was withdrawn through the restraint of the *Tzimtzum*.

However, through the Impression-*Reshimu*, there is a drawing down and revelation of even this light within the Line-*Kav*. (This is the meaning of the explanation,<sup>1948</sup> that the Line-*Kav* is drawn from the Circle-*Iggul* etc.) Beyond this, there even is a revelation in the Line-*Kav* of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*) as they are before to the restraint of the *Tzimtzum*.

#### 4.

Now, we can connect this with the words of his honorable holiness, my father-in-law, the Rebbe, in the Sichah talk of Shabbat Parshat Naso 5704,<sup>1949</sup> (which also fell out on the 12<sup>th</sup> of Sivan, like this year) in explanation of the words of the Mishnah in Tractate Avot,<sup>1950</sup> about the teaching, “Whoever occupies himself in Torah for its sake, merits many things... the secrets of the Torah are revealed to him, and he becomes like an ever flowing spring and like a river that does not cease.” (Now, at first glance, this is not understood. This is because a river receives from the spring, and this being so, after saying “he becomes like an ever-flowing spring,” what is added by saying “and like a river that does not cease?”)

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<sup>1948</sup> Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7 & Ch. 16.

<sup>1949</sup> Sefer HaSichot 5704 p. 146

<sup>1950</sup> Mishnah Avot 6:1

He explains that there is the aspect of the [essential] point of the intellect (*Nekudat HaSechel*) and there is the point of its final essential conclusion (*Nekudat HaTamtzit*).<sup>1951</sup> Now, since it is so that when the [essential] point of the intellect (*Nekudat HaSechel*) is drawn from the Power of Conceptualization (*Ko'ach HaMaskeel*) it begins to have the matter of form, [meaning that even though the [essential] point of the intellect (*Nekudat HaSechel*) drawn from the brain of Wisdom-*Chochmah*, which is cold and moist, is like a spring from which drops flow (as explained in the discourses<sup>1952</sup> on the verse,<sup>1953</sup> “[You are] a garden spring, a wellspring of living waters”), nevertheless, this [already] is in the aspect of the form (*Tziyur*) of a point (*Nekudah*),<sup>1954</sup> and it therefore is possible for there to be a matter of separation from the Power of Conceptualization (*Ko'ach HaMaskeel*) in it. This is why it specifically must be “like an ever flowing spring,” which is always connected to the source.

[However], the matter of a “river that does not cease” is like the difference between the [essential] point of the intellect (*Nekudat HaSechel*) and the point of its final essential conclusion (*Nekudat HaTamtzit*). The [essential] point of the intellect (*Nekudat HaSechel*) is a point that is in the aspect of a general principle (*Klall*) before being divided into particulars. In contrast, the point of its final essential conclusion (*Nekudat*

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<sup>1951</sup> See Sefer HaMaamarim 5659 p. 75

<sup>1952</sup> See the discourse “*Maayan Ganim Be'er Mayim Chayim*” 5691 (Sefer HaMaamarim Kuntreisim Vol. 1, p. 200a and on; Sefer HaMaamarim 5691 p. 338 and on).

<sup>1953</sup> Song of Songs 4:15

<sup>1954</sup> Also see Sefer HaMaamarim 5659 p. 73

*HaTamtzit*) is the general point as it is after comprehending the many particulars of the Understanding-*Binah*. It therefore has both elements of superiority, both the superiority of the general (*Klall*) as well as the superiority of the particular (*Prat*). Through this, we also come to the aspect of the general (*Klall*) that transcends relation to the particulars (*Pratim*) to be a source for them.

Now, even though it was explained before<sup>1955</sup> that the [existence of the] general (*Klall*) indicates that there are particulars (*Pratim*) of which it is their general (*Klall*) and similarly, the [existence of the] particular (*Prat*) indicates that there is a general (*Klall*) of which it is a particular, meaning that the general (*Klall*) relates the particulars (*Pratim*), nonetheless, there also is the general (*Klall*) that transcends relation to particulars (*Pratim*) to be a source for them, and it only is called “general” (*Klall*) as a borrowed term.

In this matter there is a superiority to the particulars (*Pratim*) of Understanding-*Binah*, over and above the general principle (*Klall*) of Wisdom-*Chochmah*. For, through the particulars (*Pratim*) of the Understanding-*Binah* we also come to the general principle (*Klall*) that transcends relation to the particulars (*Pratim*).

This is also the meaning of the verse<sup>1956</sup> “When you come to the land... the land shall observe a Shabbat rest for *HaShem*-יהוה. For six years you may sow your field... But the

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<sup>1955</sup> In the discourse of Shabbat Parshat Behar-Bechukotai, Shabbat Mevarchim Sivan of earlier this year, 5728, entitled “*b’Asarah Maamarot* – The world was created with ten utterances,” Discourse 27, Ch. 2 (Sefer HaMaamarim 5728 p. 192 and on).

<sup>1956</sup> Leviticus 25:2 and on

seventh year shall be a complete rest for the land, a Shabbat for *HaShem*-יהו"ה" - these being the three above-mentioned levels.

That is, "the land shall observe a Shabbat rest for *HaShem*-יהו"ה" is the matter of the general (*Klall*) that precedes the particulars (*Pratim*). We then come to the particulars (*Pratim*) that are drawn and revealed from the general (*Klall*), this being the matter of, "For six years you may sow your field etc." Through this, we thereby come to the general (*Klall*) that transcends relation to the particulars (*Pratim*), this being the matter of, "But the seventh year shall be a complete rest (*Shabbat Shabbaton*) for the land."

## 5.

With the above in mind, we also can understand the matter of the dedication of the Altar, about which one verse states, "This was the dedication of the Altar on the day it was anointed," and the other verse states, "This was the dedication of the Altar after it was anointed." That is, the verse that states, "This was the dedication of the Altar on the day it was anointed," is the general (*Klall*) that precedes the particulars (*Pratim*), from which the particulars (*Pratim*) are drawn, this being the matter of the granting of empowerment of the particular sacrifices offered by each of the twelve tribal leaders.

The substance of this as it is in the *Sefirot*, is how the *Sefirot* are in a general state (*Klall*). This is the meaning of what our sages, of blessed memory, said,<sup>1957</sup> "That day took ten

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<sup>1957</sup> Talmud Bavli, Shabbat 87b; Midrash Bereishit Rabbah 3:9; Bamidbar Rabbah 13:6

crowns,” about which it is explained that this refers to the matter of the ten *Sefirot* as they are included in *Wisdom-Chochmah*, or as they are included in the *Crown-Keter*, this being the reason for the precise wording “(ten) crowns-*Atarot*-עטרות,” specifically. Then, when it states, “This was the dedication of the Altar **after** it was anointed,” this is the general (*Klall*) that follows the particulars (*Pratim*). That is, through the particulars (*Pratim*) we reach the general (*Klall*) that transcends relation to the particulars (*Pratim*).

## 6.

Now, in Torah we also find the superiority of the particulars (*Pratim*) over and above the general (*Klall*), which [also] is in a way of general (*Klall*) and particular (*Prat*). This begins with the general (*Klall*) of the ten commandments as they were said in a single utterance, which is impossible for a person of flesh and blood to say.<sup>1958</sup> The same is so of the two first commandments, “I am *HaShem*-יהוה your God,” and “You shall have no other [gods],” which include the entirety of Torah,<sup>1959</sup> [which is drawn forth]<sup>1960</sup> until the general (*Klall*) of the Written Torah from which the particulars (*Pratim*) of the Oral Torah are drawn.<sup>1961</sup>

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<sup>1958</sup> Mechilta to Exodus 20:1

<sup>1959</sup> Tanya, Likkutei Amarim, Ch. 20 and elsewhere.

<sup>1960</sup> [As explained in the preceding discourses, this is then drawn forth into all of the ten commandments which are inclusive of the entirety of Torah.]

<sup>1961</sup> Also see the discourse entitled “*Vayedaber Elokim*” *ibid.* Discourse 30, Ch. 9 (Sefer HaMaamarim 5728 p. 224).

This is to the point that our sages, of blessed memory, stated,<sup>1962</sup> “There is greater stringency in the words of the scribes than in the words of the Torah,” and beyond this,<sup>1963</sup> “The words of the scribes are more beloved than the words of the Torah.” This is because it is through the in-depth study (*Iyun*) and toil in the Oral Torah that we reach even higher than the general (*Klall*) of the Written Torah.

[To point out, in the discourses<sup>1964</sup> that explain the superiority of Understanding-*Binah* over Wisdom-*Chochmah*, three analogies are brought, that of a woman, that of speech, and that of the Oral Torah.]

Now, since this matter comes about through the toil of the Jewish people, therefore the love for the Jewish people is even greater. This is as explained before<sup>1965</sup> about the teaching,<sup>1966</sup> “Beloved are Israel, since a delightful instrument was given to them; More beloved, in that it was revealed to them that a delightful instrument was given to them.” That is, the greatest love of all is the love for the Jewish people. Therefore, even the Torah, which is precious to Him, blessed is He, was given specifically to the Jewish people, who learn the Torah in a way of understanding and comprehension, through which it becomes “his Torah,” meaning that it is called by his

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<sup>1962</sup> Mishnah Sanhedrin 11:3; Talmud Bavli, Sanhedrin 88b; Tanya, Likkutei Amarim, beginning of Ch. 8; Iggeret HaTeshuvah, Ch. 9; See Talmud Bavli, Eruvin 21b

<sup>1963</sup> Talmud Yerushalmi, Brachot 1:4; Sanhedrin 11:4; Avodah Zarah 2:7

<sup>1964</sup> See Maamarei Admor HaZaken, Ohr HaTorah, Shir HaShirim Vol. 2, p. 435 and on; Sefer HaMaamarim 5640 Vol. 2, p. 151.

<sup>1965</sup> In the discourse entitled “*b’Sha’ah SheAlah Moshe LaMarom* – When Moshe ascended on high” of the 1<sup>st</sup> night of Shavuot, Discourse 29, Ch. 2 and on (Sefer HaMaamarim 5728 p. 207 and on).

<sup>1966</sup> Mishnah, Avot 3:14

name,<sup>1967</sup> to the point that it is possible, and not only [possible] but even necessary, to bring forth novel insights in Torah.<sup>1968</sup>

About this the verse states,<sup>1969</sup> “For I have given you a good teaching, do not forsake My Torah.” The Baal Shem Tov explained<sup>1970</sup> that “a good teaching” refers to the revealed parts of Torah, (about which they stated, “Beloved are Israel, since a delightful instrument was given to them”). This is because one studies it with understanding and comprehension until it becomes “his own,” such that he brings forth novel insights in it etc.

[The Baal Shem Tov continues and explains that the words] “do not forsake My Torah” refer the inner aspects (*Pnimityut*) of the Torah, (about which they said, “More beloved, in that it was revealed to them that a delightful instrument is given to them”), in which it is sensed that the Torah is the will and wisdom of *HaShem*-יהוה, blessed is He, “**My** Torah,” specifically.

Therefore, it is through the study of the innerness (*Pnimityut*) of Torah that we affect that the study of the revealed parts of Torah will also be as it should be, so that the study is not for self-aggrandizement etc.,<sup>1971</sup> and not only will he study Torah, but the Torah will also teach him.<sup>1972</sup>

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<sup>1967</sup> Talmud Bavli, Avodah Zarah 19a

<sup>1968</sup> See Hilchot Talmud Torah of the Alter Rebbe 2:2; Tanya, Iggeret HaKodesh, Epistle 26 (145a)

<sup>1969</sup> Proverbs 4:2

<sup>1970</sup> See the end of the discourse entitled “*Chaviv Adam*” 5702 (Sefer HaMaamarim 5702 p. 109), cited in the discourse entitled “*B'Sha'ah SheAlah Moshe LaMarom* – When Moshe ascended on high” *ibid*.

<sup>1971</sup> See Kuntres Etz HaChayim, Ch. 12 and on.

<sup>1972</sup> See Sefer HaMaamarim 5701 p. 54; Also see Sefer HaMaamarim 5702 *ibid*.

Moreover, one who engages in the study of “My Torah” knows that “He will not forsake,” meaning, that the Jewish people are not forsaken, Heaven forbid, but they rather are under the supervision of *HaShem*-יהוה, blessed is He, in every place and at all times, with the most particular of particular supervision (*Hashgachah b’Pratei Pratiyus*),<sup>1973</sup> and in a way that there is a drawing down to them of openly apparent and revealed goodness, as it states,<sup>1974</sup> “And open your treasury that is good for us,” specifying, “that is good for us,”<sup>1975</sup> up to the essential goodness, which will be drawn down with the true and complete redemption, at which time there will be the fulfillment of the prophecy,<sup>1976</sup> “Let Him kiss me with the kisses of His mouth,” referring to the revelation of the Torah teachings of Moshiach, who will teach Torah to the entire nation,<sup>1977</sup> including our forefathers and our teacher Moshe, who already learned and know the entire revealed Torah. This is because Moshiach will teach the inner teachings of the Torah (as explained in *Shaar HaEmunah*).<sup>1978</sup>

All this is brought about through toiling in the particulars (*Pratim*) of the Oral Torah, especially the teachings of Chassidus, which are a foretaste of the revelation of the

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<sup>1973</sup> See the end of the discourse entitled “*Chaviv Adam*” *ibid*.

<sup>1974</sup> In the liturgy of “*Shaarei Shamayim Petach, v’Otzarcha HaTov Lanu Tiftach*” that we recite at the end of the Ne’ilah prayer and on Hosha’ah Rabbah, [which can be read as “Your treasury which is good, for us open,” or as rendered above, “Your treasury which is good for us, open”]

<sup>1975</sup> See *Sefer HaMaamarim* 5687 p. 21; 5696 p. 40

<sup>1976</sup> Song of Songs 1:2; See *Otiyot d’Rabbi Akiva, Ot Zayin, Yalkut Shimoni, Isaiah*, beginning of Remez 429.

<sup>1977</sup> *Mishneh Torah, Hilchot Teshuvah* 9:2; *Likkutei Torah, Tzav* 17a-b

<sup>1978</sup> *Shaar HaEmunah of the Mittler Rebbe (Ner Mitzvah v’Torah Ohr)*, Ch. 56 and on; *Likkutei Torah ibid*.



Torah of Moshiach, this being the preparation for the revelation of the coming future, which will be in a way that, “They all will know Me,”<sup>1979</sup> with the coming of our righteous Moshiach, may he come and redeem us speedily and in the most literal sense!

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<sup>1979</sup> Jeremiah 31:33



## Discourse 32

*“Beha’alotcha et HaNeirot... -  
When you kindle the lamps...”*

Delivered on Shabbat Parshat Beha’alotcha,  
19<sup>th</sup> of Sivan, 5728  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1980</sup> “When you kindle the flames, toward the face of the Candelabrum shall the seven flames cast light.” It is explained in Likkutei Torah<sup>1981</sup> that the Candelabrum (*Menorah*) about which the verse states,<sup>1982</sup> “I see and behold – there is a candelabrum (*Menorah*) made entirely of gold,” refers to the Ingathering of Israel (*Knesset Yisroel*), which is the source of the souls of the Jewish people.

This is because the soul is called a “flame-*Ner*-נר,” as the verse states, “The soul of man is the flame (*Ner*-נר) of *HaShem*-יהו"ה,” and the general totality of the souls of Israel is called the “candelabrum-*Menorah*-מנורה” consisting of seven flames (*Neirot*-נרות).

These correspond to the seven levels in the service of *HaShem*-יהו"ה, blessed is He. [That is, the seven emotions (*Midot*) of the soul, that chain down from the seven Supernal

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<sup>1980</sup> Numbers 8:2

<sup>1981</sup> Likkutei Torah, BeHa’alotcha 29c; Also see 33b

<sup>1982</sup> Zachariah 4:2 – the Haftorah of the Torah portion of BeHa’alotcha

*Sefirot*.] That is, there is one who serves with love (*Ahavah*) that is drawn like water [the quality of Kindness-*Chessed*]. There is one who serves with love like flames of fire [the quality of Might-*Gevurah*]. There is one who serves through Torah [study] which is the middle line [the quality of Splendor-*Tiferet*]. There is [one whose service of Him is] through the quality of victory, to be victorious-*Netzach* in his service of *HaShem*-יהו"ה, blessed is He, in turning away from evil and doing good. There is [service of Him] through Submission-*Hodayah*, [meaning that even when he does not understand intellectually, he nevertheless serves *HaShem*-יהו"ה, blessed is He, in a way of submission, in that he acknowledges the truth etc.]<sup>1983</sup> There likewise a way of serving Him through elevation, as our sages, of blessed memory, stated in Mishnah, at the end of the fourteenth chapter of [Tractate] *Shabbat*, “all Jews are princes,” and as the verse states,<sup>1984</sup> “His heart was elevated in the ways of *HaShem*-יהו"ה.” And there likewise is service of Him through lowliness etc.

He continues to explain (in chapter two) that it is Aharon who kindles these flames, since he is one of the seven shepherds who draw vitality and Godliness to all the souls of Israel, and it is he who draws forth in order to affect an elevation of powerful love of *HaShem*-יהו"ה, to enlarge the bonfire of love like flames of fire etc.

He then continues to explain the difference and advantage of the level of Aharon, over and above the level of

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<sup>1983</sup> See *Siddur Im Da'Ch* 303c and elsewhere

<sup>1984</sup> *Chronicles II* 17:6

our forefather Avraham, peace be upon him, who is called,<sup>1985</sup> “Avraham who loves me” (who is the matter of love that is like water, as it states,<sup>1986</sup> “Remember the forefather who was drawn after You like water”). That is, the love of *HaShem*-יהו"ה, blessed is He, of our forefather Avraham, is called “worldly love-*Ahavat Olam*-אהבת עולם,” whereas the love of Aharon is called “great love-*Ahavah Rabbah*-אהבה רבה” etc., as explained there at length.

## 2.

Now, about the matter of the seven flames, which are the seven levels of service of *HaShem*-יהו"ה, blessed is He, corresponding to the seven emotions (*Midot*), he enumerates the ways of service stemming from the emotions of Kindness-*Chessed*, Might-*Gevurah*, Splendor-*Tiferet*, Victory-*Netzach*, and Majesty-*Hod*. He then concludes, “There likewise a way of serving Him through elevation... and there also is service of Him through lowliness etc.” However, he does not explain the way of service stemming from the quality of Foundation-*Yesod*.<sup>1987</sup>

[Now, it cannot be said that elevation (*Hitnasoot*) and lowliness (*Shifloot*) refer to Foundation-*Yesod* and Kingship-*Malchut*, since we do not find Foundation-*Yesod* being

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<sup>1985</sup> Isaiah 41:8

<sup>1986</sup> In the liturgy of the prayer for rain (*Tefilat Geshem*)

<sup>1987</sup> This is the appropriate place to point out that when studying Likkutei Torah, who should be attentive to matters such as these, and not study it in a way in which one only learns the general matter without paying attention to the particular details of the matter, or that due to being engaged in the study of the depth of the matter one does not pay attention to the simple things.

associated with the matter of elevation (*Hitnasoot*), but on the contrary, elevation (*Hitnasoot*) is a matter of Kingship-*Malchut*. (This is also understood from the fact that he brings the teaching of our sages, of blessed memory, that “all Jews are princes.”)

In the same way, the reverse can also not be said, that Foundation-*Yesod* is a matter of lowliness (*Shifloot*). For, in addition to the fact that this does not accord to the order of the *Sefirot*, the matter of lowliness (*Shifloot*) is associated with the *Sefirah* of Kingship-*Malchut*, as known about the matter of “the land was nullified,”<sup>1988</sup> and it thus is not [associated with] the *Sefirah* of Foundation-*Yesod*.]<sup>1989</sup> However, this matter is indeed explained in Ohr HaTorah of the Tzemach Tzeddek, as will soon be explained.

To preface, the above-mentioned discourse is also found in the book of discourses of the Alter Rebbe from the year 5562,<sup>1990</sup> as well as in Ohr HaTorah of the Tzemach Tzeddek,<sup>1991</sup> (in addition to the copy of the discourse in Likkutei Torah which includes additional glosses and explanations),<sup>1992</sup> with additions and variations etc. These variations are not just linguistic variations, but are also variations in order, to the point that there even are variations in the substance of the matters. This is so, even though all the above-mentioned discourses are from the Alter Rebbe, this being true of [the discourse] in Likkutei Torah, which appears

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<sup>1988</sup> Zohar II 176b (Sifra d’Tzniyuta)

<sup>1989</sup> Also see the discourse entitled “*BeHa’alotcha*” 5748

<sup>1990</sup> Maamarei Admor HaZaken 5562 Vol. 1, p. 215 and on

<sup>1991</sup> Ohr HaTorah, *BeHa’alotcha* p. 327 and on

<sup>1992</sup> Ohr HaTorah *ibid.* p. 336 and on

to be the actual words of the Alter Rebbe (except for the glosses of the Tzemach Tzedek which are in the smaller letters), as well as [the discourse] as it is in the manuscript of [the discourses] of the year 5562, which is in the handwriting of the Mittler Rebbe.

There are two ways that an explanation can be suggested.<sup>1993</sup> The first is that this discourse was said by the Alter Rebbe on several different occasions, and on each occasion he added new explanations and insights etc., since “there cannot be a study hall without novelty.”<sup>1994</sup>

The second is that various explanations were said on this discourse, in various ways (similar to what we find in the revealed parts of Torah). From this it is understood that if there is a difficulty in one discourse, the matter can be clarified through in-depth study (*Iyyun*) of a second discourse.

Now, in the discourse in Ohr HaTorah,<sup>1995</sup> he explains that the seven flames (*Neirot*) are the seven emotional qualities (*Midot*) [enumerated] in the verse,<sup>1996</sup> “Yours, *HaShem*-יהוה, is the greatness (*Gedulah*) etc.” He explains that the words, “for all (*Ki Kol*-כי כל)<sup>1997</sup> in the heavens and the earth [are Yours],” which is the aspect of Foundation-*Yesod*, is the matter of connectedness (*Hitkashroot*)<sup>1998</sup> etc. That is, it is not a quality

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<sup>1993</sup> Also see the “Petach Davar” (Introduction) to Maamarei Admor HaZaken 5562 Vol. 2, note 4 (from a responsa of the Rebbe).

<sup>1994</sup> Talmud Bavli, Chagigah 3a

<sup>1995</sup> Ohr HaTorah *ibid.* p. 330; Also see p. 334 and on; p. 341; Sefer HaMaamarim 5679 p. 477 and on.

<sup>1996</sup> Chronicles I 29:11

<sup>1997</sup> [In addition to the other explanations of how this part of the verse refers to the quality of Foundation-*Yesod*, it can be pointed out that the numerical value of “for all-*Ki Kol*-כי כל-80” is the same as “Foundation-*Yesod*-יסוד-80.”]

<sup>1998</sup> Also see Maamarei Admor HaZaken 5562 Vol. 1, p. 216.

unto itself, but is rather the totality of all five emotional qualities mentioned before it, in that all the emotional qualities (*Midot*) must specifically be in a state of connectedness. For example, in love [of *HaShem*-יהו"ה] one should be in a state of absolute and true connection to the quality of love. Likewise, one should be in a constant state connection to fear [of *HaShem*-יהו"ה].

With the above in mind it is possible to explain why the Alter Rebbe does not mention the quality of Foundation-*Yesod* in Likkutei Torah here. This is because it is not a quality unto itself but is rather a general matter that must be present in all the emotional qualities (*Midot*).

However, if the matter is analyzed precisely, this cannot be said. For, if this was so, there only should be six flames to the Candelabrum (*Menorah*). However, being that there are seven flames, it must be said that in addition to the relation between the quality of Foundation-*Yesod* (this being the matter of connectedness – *Hitkashroot*) and all the emotional qualities (*Midot*), there also must be the matter of Foundation-*Yesod* as it is unto itself,<sup>1999</sup> as a flame unto itself. This is especially so according to the opinion<sup>2000</sup> that the western flame (which would not only remain kindled from evening until morning, but for the entire day, and from it he would kindle [the other flames] etc.),<sup>2001</sup> is the sixth lamp (from west to east) and corresponds to the quality of Foundation-*Yesod*.<sup>2002</sup>

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<sup>1999</sup> Also see Reshimat HaMenorah (Kehot 5758) p. 127-128.

<sup>2000</sup> Pirush HaMishnayot of the Rambam, Tamid, end of Ch. 3; beginning of Ch. 6; Also see at length in Reshimat HaMenorah p. 10 and on.

<sup>2001</sup> See Talmud Bavli, Shabbat 22b; Menachot 86b

<sup>2002</sup> Also see Maamarei Admor HaEmtza'ee, Chanukah p. 326; Ohr HaTorah ibid. p. 347.



Therefore, it can almost certainly be said that the copy of the manuscript of the discourse in Likkutei Torah is missing a line due to a copyist error, and was subsequently copied in this way by the copyists who followed afterwards. [This is like what we find in Iggeret HaKodesh in Tanya, that there are matters that were redacted by the censor,<sup>2003</sup> and thereby were caused to also be omitted in subsequent editions.] However, through toiling and searching in the manuscripts, they will find this omission, just as they have already found numerous other matters that were omitted in Torah Ohr and Likkutei Torah.

### 3.

However, we still must understand the general matter of the seven flames of the Candelabrum (*Menorah*), which indicate the division of the totality of the souls of Israel into seven categories, these being seven levels in the service of *HaShem*-יהו"ה, blessed is He.

To explain, the Torah portion about the Candelabrum (*Menorah*) is juxtaposed to the Torah portion of the tribal leaders,<sup>2004</sup> where it relates at length about the sacrifices offered by the twelve princes of Israel, which each tribal leader offered on behalf of his tribe. However, at first glance, it is not understood<sup>2005</sup> why the Torah [repeatedly] gives all the particulars of the sacrifices offered by each of the princes, being

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<sup>2003</sup> See the introduction (“*Mevot*”) to the book *Torat Chabad – Bibliographia* Al Sefer HaTanya, p. 25 and on.

<sup>2004</sup> Rashi to Numbers 8:2

<sup>2005</sup> Also see Likkutei Torah, Zot HaBrachah 98c; Ohr HaTorah, Naso p. 254 and elsewhere.

that they all offered the exact same sacrifices. This being so, the Torah could simply have detailed the particulars of the sacrifices offered by the first prince, and could have then said, “So did he do... So did he do etc.,” [about the remaining princes]. Why was it necessary to repeat all the particulars of their sacrifices twelve times, when they all were exactly the same?

However, the explanation is that we find in the Midrashic teachings of our sages, of blessed memory,<sup>2006</sup> that they stated a particular matter and intention unto itself about the sacrifice of each prince. In other words, the effect of the sacrifice, that is, the drawing forth and ascent [brought about by it] etc., was unique to each prince according to the manner of service of his tribe. This is why all the particulars of the sacrifices of each of the twelve princes is elucidated [unto itself] and it does not say, “So did he do etc.” This is due to the division in the modes of serving *HaShem*-יהו"ה, blessed is He, of each tribe.

With the above in mind, we must understand the difference between the sacrifices of the princes and the kindling of the flames. For, in regard to the sacrifices of the princes, the division is into twelve modes of service, whereas in regard to the kindling of the flames, the division is into seven modes of service.

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<sup>2006</sup> Midrash Bamidbar Rabba 13:14 and on; 14:1-11

#### 4.

The explanation is as elucidated in Likkutei Torah,<sup>2007</sup> that we find this to be similarly so of the splitting of the sea, in that the sea was split into twelve channels, each tribe having a path unto itself,<sup>2008</sup> whereas about the coming future the verse states,<sup>2009</sup> “He will wave His hand over the river... He will break it into seven streams.”

To preface, even though about the coming redemption the verse states,<sup>2010</sup> “As in the days when you went out of the land of Egypt, I will show them wonders,” meaning that the empowerment for the coming redemption comes from the exodus from Egypt, nevertheless, it is explained in Zohar<sup>2011</sup> that the revelations of the coming future will be in a way of wonders, even compared to the exodus from Egypt.

The same is so according to the revealed parts of Torah. This is evident from the teaching of our sages, of blessed memory,<sup>2012</sup> that even in the coming future we will recall the exodus from Egypt. That is, the exodus from Egypt will be in a way that is only secondary to the coming redemption. One of the matters in which the coming redemption will be higher than the exodus from Egypt, is in the difference between the splitting of the sea into twelve channels, and the splitting of the river into seven streams in the coming future.

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<sup>2007</sup> Likkutei Torah, BeHa'alotcha 31b

<sup>2008</sup> Rashi to Psalms 136:13

<sup>2009</sup> Isaiah 11:15

<sup>2010</sup> Micah 7:15

<sup>2011</sup> Zohar I 261b; See Ohr HaTorah, Na"Ch Vol. 1 p. 487

<sup>2012</sup> Mishnah Brachot 1:5; Talmud Bavli, Brachot 12b

In Likkutei Torah he continues and states that it is explained elsewhere (in the discourses of the seventh day of Pesach<sup>2013</sup> (which is connected to the coming redemption)) that the splitting of the sea (*Yam-Suf*) is in the aspect of Kingship-*Malchut*,<sup>2014</sup> this being so that there can be the ascent and bond of the twelve tribes, who are in the world of Creation (*Briyah*), to their root in the world of Emanation (*Atzilut*), in the twelve diagonal lines (*Yod-Beit Gvulei Alachson*)<sup>2015</sup> of *Zeir Anpin*. This is why it was divided into twelve channels.

In contrast, “He will wave His hand over the river,” refers to the aspect of Understanding-*Binah*. (This is as known<sup>2016</sup> about the matter of [the verse],<sup>2017</sup> “A river went out of Eden to water the Garden,” that Eden is the aspect of Wisdom-*Chochmah*, and the river (*Nahar*) is the aspect of Understanding-*Binah*.)<sup>2018</sup> Now, Understanding-*Binah* covers over the light of Wisdom-*Chochmah*, and it is necessary for there to be the revelation of the light of Wisdom-*Chochmah*, since the limitless light of the Unlimited One is manifest within Wisdom-*Chochmah*.<sup>2019</sup> Now, since this revelation within Wisdom-*Chochmah* is drawn from the aspect of the seven lower

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<sup>2013</sup> See Likkutei Torah, Tzav 17a and on.

<sup>2014</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

<sup>2015</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.

<sup>2016</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Nine (*Chochmah*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

<sup>2017</sup> Genesis 2:10

<sup>2018</sup> Likkutei Torah, Shir HaShirim 39b

<sup>2019</sup> See the note in Tanya, Likkutei Amarim, Ch. 35

*Sefirot* of the Ancient One-*Atik*, it therefore states, “He will break it into seven streams.”

The explanation is that in general the worlds are divided into three general worlds. That is, there are the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), there is the world of Emanation (*Atzilut*), and there are the worlds of the Unlimited One which transcend the world of Emanation (*Atzilut*).

More specifically, since the world of Emanation (*Atzilut*) is the intermediary medium between the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and the worlds of the Unlimited One, which transcend the world of Emanation (*Atzilut*), therefore the world of Emanation (*Atzilut*) itself has both these levels, these being the two levels of Kingship-*Malchut* and Understanding-*Binah*. This is because Kingship-*Malchut* is the “end of all levels,”<sup>2020</sup> whereas Understanding-*Binah* is “the world of freedom.”<sup>2021</sup> (About this it states in *Zohar*,<sup>2022</sup> “To bind the seventh to the seventh,” meaning, from Kingship-*Malchut* until Understanding-*Binah*.)

This then, is the difference between the splitting of the Sea (*Yam-ים*) and the splitting of the river (*Nahar-נהר*) in the coming future. That is, in the splitting of the Sea (*Yam-ים*), the splitting was in the aspect of Kingship-*Malchut* so that there will be ascent from the worlds of Creation, Formation, and

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<sup>2020</sup> *Zohar* II 56a; 226a

<sup>2021</sup> See *Zohar* II 183a; Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light, Gate Eight (Binah)*; *Likkutei Torah, Drushim L'Rosh HaShanah* 57c; 60b

<sup>2022</sup> *Zohar* II 260b; See *Likkutei Torah, Beha'alotcha* 31b; *Drushim L'Yom HaKippurim* 71b; *Hemshech* 5672 Vol. 2 p. 1,089 and on.

Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*). This ascent is connected to the number twelve, this being the ascent of the twelve tribes, who are in the world of Creation (*Briyah*) to their root in the world of Emanation (*Atzilut*), as the verse states,<sup>2023</sup> “There the tribes ascended etc.”

In contrast, the splitting of the river (*Nahar-נהר*) in the coming future is in the aspect of Understanding-*Binah*, meaning, to draw forth the aspect of Wisdom-*Chochmah* so that there will be the ascent from the world of Emanation (*Atzilut*) to the worlds of the Unlimited One, which is higher than the world of Emanation (*Atzilut*). This ascent is connected to the number seven, the seven lower *Sefirot* of the Ancient One-*Atik*, through which the revelation within Wisdom-*Chochmah* is drawn forth.

In Likkutei Torah he concludes that this is likewise so of the distinction between the sacrifices of the princes, which is the aspect of “there the tribes ascended” from the world of Creation (*Briyah*) to the world of Emanation (*Atzilut*), which is why each tribe had an ascent unto itself, as it receives from its root in the world of Emanation (*Atzilut*).

In contrast, the ascent of the flames of the Candelabrum (*Menorah*), in which the primary ascent is through the light of Wisdom-*Chochmah*, which is where the aspect of the oil (*Shemen*) comes from, it therefore is specifically drawn forth in the aspect of seven flames, in that it is similar to the aspect of “He will break it into seven streams,” specifically.

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<sup>2023</sup> Psalms 122:4

5.

Now, the explanation of this matter as it is in our service of *HaShem*-יהו"ה, blessed is He, is that the Sea (*Yam*-ים) and the river (*Nahar*-נהר) are the aspects of speech (*Dibur*) and thought (*Machshavah*). The Sea (*Yam*) is the matter of speech (*Dibur*), whereas the river (*Nahar*) is the matter of thought (*Machshavah*).<sup>2024</sup>

The difference between them is that speech (*Dibur*) is the matter of revelation as it is separate from its source. This is why speech (*Dibur*) is called a “minor action” (*Ma’aseh Zuta*)<sup>2025</sup> since from speech (*Dibur*) there then is a drawing forth into actual deed (*Ma’aseh*). In contrast, thought (*Machshavah*) itself is the matter of concealment.

This then, is the difference between the splitting of the sea and the splitting of the river as they are in man’s toil. That is, through nullifying evil and affecting refinements etc., in matters that are revealed (speech-*Dibur*), there thereby is caused to be the matter of the splitting of the sea (*Yam*). In contrast, the matter of splitting the river (*Nahar*) in the coming future is brought about through toil in matters that are concealed (thought-*Machshavah*).

The same is so of the difference between the sacrifices (and the incense) offered by the princes (in that in this matter, the toil of the Jewish people is divided into twelve modes of service, similar to the sea splitting into twelve channels) and the kindling of the flames (in that in this matter the toil of the

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<sup>2024</sup> Likkutei Torah, Tzav *ibid.*, and elsewhere.

<sup>2025</sup> Talmud Bavli, Sanhedrin 65a

Jewish people is divided into seven modes of service, similar to the splitting of the river into seven streams).

To further explain, the matter of the sacrifices offered upon the altar refers to the general toil of affecting refinement (*Avodat HaBirurim*) in physical things. This is because the sacrifices are more physical than the flames of the Candelabrum (*Menorah*) the substance of which is light (*Ohr*).

The difference between them is like the difference between the vessel (*Kli*) and the light (*Ohr*), this being the general difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun*.<sup>2026</sup> For, in the world of Chaos-*Tohu* the lights (*Orot*) were abundant whereas the vessels (*Keilim*) were few, and they were in a way that the vessels (*Keilim*) were nullified to the lights (*Orot*). (This is why it is called Chaos-*Tohu*, because of the [dominance of the] light (*Ohr*).)<sup>2027</sup> In contrast, in the world of Repair-*Tikkun* the vessels (*Keilim*) are abundant whereas the lights (*Orot*) are few, and it is like the general difference between light (*Ohr*) and vessel (*Kli*) within holiness itself.

We thus find that the sacrifices (*Korbanot*) are the matter of the vessel (*Kli*), whereas the flames (*Neirot*) of the Candelabrum (*Menorah*) are the matter of the light (*Ohr*). This is especially so according to the explanation in Likkutei Torah, that the flames of the Candelabrum (*Menorah*) are the matter of the light (*Ohr*) of Wisdom-*Chochmah*, up to and including the aspect of the Concealed Wisdom-*Chochmah Stima'ah*.<sup>2028</sup>

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<sup>2026</sup> See Sefer HaMaamarim 5672-5676 p. 114

<sup>2027</sup> See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 5; Torat Chayim, Bereishit 9a; 12c and on, and elsewhere.

<sup>2028</sup> *Hemshech* 5672 Vol. 2, p. 891



[This likewise is the matter of the oil (*Shemen*), as the verse states,<sup>2029</sup> “Like precious oil (*Shemen*) upon the head, running down upon the beard... running down over his emotions (*Midotav*-מדותיו).” That is, oil (*Shemen*-שמן) is the matter of Wisdom-*Chochmah* and it only “runs down over his emotions (*Midotav*-מדותיו),” whereas the oil (*Shemen*) itself remains above them, in the aspect of Wisdom-*Chochmah*.] Moreover, as known<sup>2030</sup> the *Sefirah* of Wisdom-*Chochmah* is light (*Ohr*) without a vessel (*Kli*).

This likewise is the meaning of what Ramban wrote<sup>2031</sup> in explanation of the words of the Midrash<sup>2032</sup> about the superiority of kindling the flames (*Neirot*) over and above the sacrifices of the princes. That is, the sacrifices (*Korbanot*) were only in effect as long as the Holy Temple was standing, whereas the flames are always kindled “toward the face of the Candelabrum (*Menorah*),”<sup>2033</sup> in that they are never nullified - referring to the flames of “dedication (*Chanukah*) of the Hasmoneans,” which remains in effect even after the destruction [of the Temple] when we are in exile.

This is because the flames (*Neirot*) are the matter of light (*Ohr*), and the superiority of light (*Ohr*) is that there are no changes in it. This is as in the known analogy in Pardes Rimmonim,<sup>2034</sup> of waters that are placed in a [colored] vessel and of light that passes through a [stained] window, that even

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<sup>2029</sup> Psalms 133:2

<sup>2030</sup> See Sefer HaMaamarim 5678 p. 366

<sup>2031</sup> Ramban to Numbers 8:2

<sup>2032</sup> Midrash Tanchuma Beha'alotcha 8; Bamidbar Rabba 15:6

<sup>2033</sup> Numbers 8:2

<sup>2034</sup> Pardes Rimmonim, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 4

though the light takes on the appearance of the color of the glass, nevertheless, the light does not actually acquire the color.

6.

Now, even though the level of greatness of the kindling of the flames (*Neirot*) is superior to the sacrifices (*Korbanot*), nevertheless, based on the well-known matter<sup>2035</sup> that all the revelations of the coming future depend on our deeds and our work throughout the entire time of the exile, it is understood that to bring about the matter of the splitting of the river (*Nahar*) into seven streams, it is necessary for there to be the matter of toiling during the time of exile of kindling the flames (*Neirot*). Nevertheless, for the matter of kindling the Candelabrum (*Menorah*) to be possible, there first must be the matter of the sacrifices (*Korbanot*), just as the princes first brought the sacrifices, and [only] afterwards was the Candelabrum (*Menorah*) kindled by Aharon.

The substance of this as it relates to our service of *HaShem*-יהוה, blessed is He, is that there first must be the toil of prayer, which is the matter of sacrifices (*Korbanot*),<sup>2036</sup> and the toil in studying Torah, which is the matter of kindling of the Candelabrum (*Menorah*), [as it states],<sup>2037</sup> “Torah is light (*Ohr*),” only comes afterwards.<sup>2038</sup> Through this, there is caused to be the general matter of the revelation of the

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<sup>2035</sup> Tanya, beginning of Ch. 37

<sup>2036</sup> See Talmud Bavli, Brachot 26a-b

<sup>2037</sup> See Talmud Bavli, Brachot ibid. 64a; Shulchan Aruch of the Alter Rebbe, Orach Chayim 155

<sup>2038</sup> Proverbs 6:23

Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, as the verse states, "I will dwell within them (*v'Shachanti b'Tocham*-בתוכם)," meaning,<sup>2039</sup> within each and every Jew.

This is the meaning of [the teaching about] the Menorah,<sup>2040</sup> that it is a testimony to all the people of the world that the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, dwells within the Jewish people, such that the revelation of the *Shechinah* is caused in the whole world, as the verse states,<sup>2041</sup> "The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see etc.," with the coming redemption, through our righteous Moshiach, speedily and in the most literal sense!

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<sup>2039</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (Malchut); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled "*v'Shnei Pesukim*"); Alshich to Exodus 25:8 ("Shamati Lomdim"); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa"H), Terumah 325b, 326b; Likkutei Torah, Naso 20b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah's citation there), and elsewhere.

<sup>2040</sup> Pirush HaMishnayot of the Rambam, Tamid, end of Ch. 3; beginning of Ch. 6; Also see at length in Reshimat HaMenorah p. 10 and on.

<sup>2041</sup> Isaiah 40:5



## Discourse 33

*“Reisheet Areesoteichem... -  
The first of your dough...”*

Delivered on Shabbat Parshat Shlach,  
Shabbat Mevarchim Tammuz, 5728  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>2042</sup> “The first of your dough you shall set aside as a portion.” In Yechezkel it is written,<sup>2043</sup> “You shall give the first portion of your dough to the Priest, to bring blessing to rest upon your home.” Now, we must understand<sup>2044</sup> what the relationship is between the *mitzvah* of Challah and the matter of “to bring blessing to rest upon your home,” in that this matter is specifically brought about through the *mitzvah* of Challah. We also must understand why the *mitzvah* of Challah is one of the first *mitzvot* that the Jewish people were commanded to do upon entering the Land, as the verse states,<sup>2045</sup> “When you come to the land... you shall set aside a portion for *HaShem*-יהוה etc.”

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<sup>2042</sup> Numbers 15:20

<sup>2043</sup> Ezekiel 44:30

<sup>2044</sup> Also see the discourse by the same title as this of the year 5627 (Sefer HaMaamarim 5727, p. 332 and on); 5629 (Sefer HaMaamarim 5629 p. 242); 5650 (Sefer HaMaamarim 5650 p. 368); 5729 (Sefer HaMaamarim 5729 p. 246).

<sup>2045</sup> Numbers 15:18-19

This may be understood by prefacing with the general matter of entering the Land of Yisroel, which is called “Land-*Eretz-ארץ*” because “she ran with desire (*Ratzeta-רצתה*) to do the will of her Owner,”<sup>2046</sup> and “Yisroel-אל-ישראל” “because you have striven (*Sarita-שריית*) with God (*Elohi”m-אלהי”m*) and with man and have overcome,”<sup>2047</sup> this being the matter of making “a dwelling place for *HaShem-ה* יהו”ה, blessed is He, in the lower worlds.”<sup>2048</sup>

Through doing so we return the world to its state and standing it was at the beginning of creation, in that “the world was created in a state of wholeness.”<sup>2049</sup> At that time, Adam, the first man, was in the Garden of Eden, as it states,<sup>2050</sup> “*HaShem God-Adona”y Elohi”m-אלהי”m* יהו”ה took the man and placed him in the Garden of Eden (*Gan Eden-גן עדן*) to work it and to guard it.”

However, through the sin of the tree of the knowledge of good and evil and the sins that followed afterwards, there was a descent in the world etc. Subsequently, at the giving of the Torah “their contamination departed.”<sup>2051</sup> Following this, it returned<sup>2052</sup> through the sin of the [golden] calf and the sin of the spies, at which time it was decreed that they remain in the desert for forty years and not enter into the Land.<sup>2053</sup>

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<sup>2046</sup> Midrash Bereishit Rabba 5:8 and the commentaries there.

<sup>2047</sup> Genesis 32:29

<sup>2048</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

<sup>2049</sup> See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To’ar there).

<sup>2050</sup> Genesis 2:15

<sup>2051</sup> Talmud Bavli, Shabbat 146a; Zohar I 52b

<sup>2052</sup> Zohar ibid.

<sup>2053</sup> Numbers 14:29 and on

From this it is understood that the entrance into the Land is to return the world to its state and standing at the beginning of creation, before the sin. This is why immediately upon entering the Land they were commanded about the *mitzvah* of Challah.

To explain, our sages, of blessed memory, stated (in Talmud Yerushalmi, Tractate Shabbat,<sup>2054</sup> and in Midrash Tanchuma),<sup>2055</sup> “Adam, the first man, was the Challah (the first dough) of the world. Just as a woman agitates her dough with water and then lifts her Challah, so likewise did the Holy One, blessed is He, do with Adam, the first man. This is as written,<sup>2056</sup> “A mist ascended from the earth and watered the whole surface of the earth,” and then it [immediately] states,<sup>2057</sup> “And *HaShem* God-*Adona*” *y Elohi*” *m-אלהי*” *m-יהוה* formed the man of dust from the ground etc.”

However, upon the sin of the tree of the knowledge of good and evil, the Challah of the world became impure, and the rectification for this is through the *mitzvah* of Challah. This is why the *mitzvah* of Challah was given upon entering the Land, the matter of which is to return the world to its state and standing before the sin.

This also explains the matter of Challah according to [the method called] *Remez* (hint) (as all Torah matters can also be explained by way of *Remez* (hint)). That is, Tikkunei Zohar<sup>2058</sup> states that [the word] Challah-חלה [divides into]

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<sup>2054</sup> Talmud Yerushlami, Shabbat 2:6

<sup>2055</sup> Midrash Tanchuma, Noach 1

<sup>2056</sup> Genesis 2:6

<sup>2057</sup> Genesis 2:7

<sup>2058</sup> Tikkunei Zohar, Tikkun 16 (31a)

“*Chal Hey*-ה' חל.” It thus<sup>2059</sup> is like the difference between the [letters] *Chet*-ח and *Hey*-ה, [as in the words] “leaven-*Chametz*-חמץ” (with the [letter] *Chet*-ח) and “unleavened-*Matzah*-מצה” (with the [letter] *Hey*-ה).<sup>2060</sup>

“Leaven-*Chametz*-חמץ” indicates the evil inclination, as the verse states,<sup>2061</sup> “The schemer and the violent-*Chometz*-חומץ.”<sup>2062</sup> The matter of the “unleavened-*Matzah*-מצה” is related to the words “strife and quarrel-*Matzah u' Merivah*-מצה ומריבה.”<sup>2063</sup> This is the matter of what our sages, of blessed memory, said,<sup>2064</sup> “One should always incite his good inclination against his evil inclination etc.”

This is as stated in Talmud<sup>2065</sup> on the letter *Hey*-ה, “Why is its leg suspended (in that the inner leg of the *Hey*-ה hangs in the air and is not attached to the roof of the letter)? Because if one repents, he is brought in (through the opening above the leg).” That is, repentance (*Teshuvah*) is the matter of the repair of sin, through which the world is brought to the state it was in at the beginning of creation.

This is also the matter of “*Chal Hey*-ה' חל,” in which the word “*Chal*-חל” is of the same root as “the mundane-*Chullin*-

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<sup>2059</sup> See the discourse by the same title as this of the year 5627 (Sefer HaMaamarim 5727, p. 332 and on); 5629 (Sefer HaMaamarim 5629 p. 242); 5650 (Sefer HaMaamarim 5650 p. 368); 5729 (Sefer HaMaamarim 5729 p. 246).

<sup>2060</sup> See Zohar III 252a (Ra'aya Mehemna)

<sup>2061</sup> Psalms 71:4 – See Rashi there that the letter *Tzaddik*-צ of this word is interchangeable with the letter *Samech*-ס and is thus of the root “violence-*Chamas*-סחמס,” which relates to evil and the evil inclination.

<sup>2062</sup> See the Tzafnat Pa'aneach commentary of Rabbi Yosef Gikatilla to the Pesach Haggadah, section on “*Hei Lachma Anya*.”

<sup>2063</sup> See Zohar II 251b; Likkutei Torah, Tzav 13d; Also see Mishneh Torah, Hilchot Issurei Bi'ah 19:17

<sup>2064</sup> Talmud Bavli, Brachot 5a

<sup>2065</sup> Talmud Bavli, Menachot 29b (and Rashi there)



הוּלִין,” referring to the matter of the shiny husk (*Kelipat Nogah*) and through the *mitzvah* of *Challah*-חלה we draw the *Hey*-ה into “*Chol*-חל,” meaning that we draw the holy into the mundane (*Chullin*-חולין), this being the general matter of the drawing down of Godliness into the world, as it was at the beginning of creation.

## 2.

Now, based on the well-known matter, that all matters in the world are also present in the Jewish people, the same is so regarding the *mitzvah* of *Challah*. This may be further understood by the explanation in Mussar books on the verse, “the first portion of your dough-*Arisoteichem*-עריסותיכם” is of the same root as the word “cradle-*Arisah*-עריסה,”<sup>2066</sup> and refers to the time that one wakes up in the morning,<sup>2067</sup> at which time his soul is only “in his nostrils,”<sup>2068</sup> like a newborn baby. This is the reason for the specific word “*Arisah*-עריסה,” which means a baby’s cradle.

Thus, the meaning of the verse, “The first of your dough (*Arisoteichem*-עריסותיכם) you shall set aside as a portion,” is that it refers to the matter of reciting, “I thankfully submit before You etc.” (*Modeh Ani*) immediately upon waking up from sleep,<sup>2069</sup> and then subsequently, through the matter of serving

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<sup>2066</sup> See Bava Batra 36a; Megaleh Amukot, Shlach (section beginning “*Al Derech HaEmet*”); Sefer HaMaamarim 5691 p. 17; p. 205

<sup>2067</sup> See Sefer HaMaamarim 5738, p. 448, and elsewhere.

<sup>2068</sup> See Isaiah 2:22; Also see Talmud Bavli, Brachot 14a; Likkutei Torah, Pinchas 79d; Sefer HaMaamarim 5689 p. 126 and on.

<sup>2069</sup> See Shulchan Aruch of the Alter Rebbe, Orach Chayim, M”K 1:5; M”B 1:4; Siddur of the Alter Rebbe, section preceding “*Modeh Ani*.”

*HaShem*-יהו"ה, blessed is He, in prayer, through which one's soul spreads forth and illuminates in a revealed way. However, before this, it is forbidden to engage in any worldly matters.<sup>2070</sup>

The explanation is that the obligation of *Challah* applies to dough, which is made by mixing water with flour. About the matter of flour, our sages, of blessed memory, said,<sup>2071</sup> "If there is no flour, there is no Torah." The simple meaning is as our sages, of blessed memory, stated,<sup>2072</sup> "Excellent is the study of Torah when combined with worldly occupation... and study of Torah that is not combined with work, will come to be neglected in the end." In other words, besides Torah there also must be the matter of "flour," this being the matter of work (*Melachah*-מלאכה). Now, there are two meanings to this - "work-*Melachah*-מלאכה" in the literal and physical sense, and spiritual "work-*Melachah*-מלאכה," which is prayer, the matter of which is pleading for one's needs.<sup>2073</sup>

This is also why prayer is called "temporal life,"<sup>2074</sup> since it is for the needs of one's temporal life, for healing, peace, and sustenance.<sup>2075</sup> In contrast, Torah is called "eternal life,"<sup>2076</sup> as it states,<sup>2077</sup> "He has implanted eternal life within us." Therefore, one whose Torah study is his occupation is exempt from prayer,<sup>2078</sup> since Torah is eternal life, whereas prayer is only temporal life.

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<sup>2070</sup> See Talmud Bavli, Brachot ibid.

<sup>2071</sup> Mishnah Avot 3:17 – the chapter that is learned on this Shabbat.

<sup>2072</sup> Mishnah Avot 2:2

<sup>2073</sup> See Rambam, Mishneh Torah, Hilchot Tefilah 1:2

<sup>2074</sup> Talmud Bavli, Shabbat 10a

<sup>2075</sup> Rashi to Talmud Bavli, Shabbat 10a ibid.

<sup>2076</sup> Shabbat 10a ibid.

<sup>2077</sup> In the blessing after ascending to the Torah

<sup>2078</sup> Talmud Bavli, Shabbat 11a

In other words, the matter of (life) being temporary is the matter of time, which is in the *Sefirah* of Kingship-*Malchut*, which is the root of the matter of time,<sup>2079</sup> (and the root of the matter of space, for as known,<sup>2080</sup> time and space are intertwined with each other). However, Torah is the aspect of *Zeir Anpin*, from which the *Sefirah* of Kingship-*Malchut* receives. Therefore, Torah exempts prayer, being that “one-hundred is included in two-hundred.”<sup>2081</sup>

### 3.

However, we still must better understand why only one whose Torah study is his occupation is exempt from prayer. For, at first glance, since Torah is eternal life, therefore it has the power to exempt prayer (which is included in it, just as “one-hundred is included in two-hundred”) even for one for whom Torah is not his occupation.

That is, he too should be exempted from prayer through the study of the Torah. In other words, even though throughout the day there are times that he is engaged in worldly matters, nonetheless, at the very least, since right now he is engaged in Torah study, he should be exempted from prayer, being that it is included in the Torah.

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<sup>2079</sup> See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 7 (82a).

<sup>2080</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The gate explaining the true meaning of the word “sphere-*Galgal*-גלגל” and what it is; Also see Tanya *ibid.*; Likkutei Torah, Zot HaBrachah 98a

<sup>2081</sup> Talmud Bavli, Bava Kamma 74a; Bava Batra 41b

However, the explanation is that even though the level of Torah is greater than prayer, nonetheless, there also is an element of superiority to prayer over Torah, in that it has the matter of constancy and the lack of change. This is because prayer is unlike Torah, in which there must be the matter of novelty, “to make progress in it [daily].”<sup>2082</sup> Rather, the opposite is true, that the words of the prayers are the same every day, (both the words of the daily prayers, and the words of the prayers of Shabbat and holidays etc.) In other words, the change and novelty is only in the sparks that are refined etc., whereas the prayer itself remains the same.

This is like the words,<sup>2083</sup> “In His goodness, He renews the act of creation every day, constantly,” in that this aspect is constantly drawn forth. As known, all drawings forth that are constant are drawn from the aspect of “I *HaShem*-יהו"ה have not changed.”<sup>2084</sup> Thus, because of the constancy of prayer which is drawn from the aspect of “I *HaShem*-יהו"ה have not changed,” therefore, even though Torah is higher than prayer, we nevertheless are also obligated to pray.

However, in regard to a person whose Torah study is his occupation, meaning that he does not stop studying Torah but studies constantly, he therefore also has the superiority of constancy (this being the superiority of prayer, as mentioned above) in the study of Torah (which is higher than prayer). He therefore is exempt from prayer. (All the above is as explained in the discourses of the Tzemach Tzedek<sup>2085</sup> and the Rebbe

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<sup>2082</sup> Zohar I 12b; See Torah Ohr, Mikeitz 39d

<sup>2083</sup> In the “*Yotzer*” blessing.

<sup>2084</sup> Malachi 3:6

<sup>2085</sup> Ohr HaTorah, Va'etchanan p. 395 and on.

Maharash,<sup>2086</sup> founded on the discourse of the Alter Rebbe in the Siddur, in Shaar HaKriyat Shema.)<sup>2087</sup>

#### 4.

However, we still must understand the specific wording, “His Torah study is his profession” (*Torato Umanuto*-תורתו (אומנותו), because to emphasize the constancy, it would have been more appropriate to use a term for “fixed practice-*Keviyut*-קביעות,” as in the teaching of the Mishnah,<sup>2088</sup> “Make your Torah study a fixed practice-*Keva*-קבע (and your work secondary).”<sup>2089</sup> Why then does it specifically use the word “profession-*Umanut*-אומנות”?

This may be understood based on the explanation elsewhere<sup>2090</sup> on the teaching of our sages, of blessed memory,<sup>2091</sup> “The Torah says, ‘I was the craftsman’s instrument (*Kli Umanuto*-כלי אומנותו) of the Holy One, blessed is He.’ [The way of the world is that when a king of flesh and blood builds a palace... he has blueprints and plans etc.], so likewise the Holy One, blessed is He, gazes into the Torah and creates the world.”

That is, this is the level of the Torah as it relates to the world, and not the level of the Torah as it is, in and of itself, in

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<sup>2086</sup> See the discourse by the same title as this of the year 5627 (Sefer HaMaamarim 5727, p. 332 and on); 5629 (Sefer HaMaamarim 5629 p. 242)

<sup>2087</sup> In the discourse entitled “*LeHavin HaHefresh Bein Kriyat Shema L’Tefilah, u’Bein Tefilah L’Torah*” (73c and on).

<sup>2088</sup> Avot 1:15

<sup>2089</sup> Mishneh Torah, Hilchot Talmud Torah 3:7

<sup>2090</sup> See Sefer HaMaamarim 5627 p. 295 and on

<sup>2091</sup> Midrash Bereishit Rabba 1:1

which it has no relation to the world altogether. This is as understood from the explanation in Iggeret HaKodesh,<sup>2092</sup> in the discourse entitled,<sup>2093</sup> “Dovid, you call them songs?” Namely, that the level of the Torah to which all the worlds are nullified to even a single precise matter within it, is the aspect of the externality (*Chitzoniyut*) of the depth (*Omek*) of the thought etc.

However, the inner aspect (*Pnimiyyut*) of the depth (*Omek*), which is the inner aspect (*Pnimiyyut*) of the Torah, is utterly unified to the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He etc., and relative to the Unlimited One, blessed is He, all the worlds are literally as absolute naught, sheer nothingness, and non-existent.

Therefore, Torah is not to be praised as being the vitalizing force of all the worlds, for they are considered as nothing. In its inner aspect (*Pnimiyyut*), Torah is only the heartfelt joy and delight of the King, the Holy One, blessed is He, who delights in it, as the verse states,<sup>2094</sup> “I was with Him... as His delights etc.” However, this “is hidden from the eyes of all living beings.”<sup>2095</sup>

From this it is understood that even the matter of “His Torah study is his profession (*Umanuto*-אומנותו)” is the level of the Torah that has relation to the world, (“the craftsman’s instrument (*Kli Umanuto*-כלי אומנותו) of the Holy One, blessed is He” in creating the world). It is in regard to this aspect that it applies to say that one whose Torah study is his profession is

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<sup>2092</sup> Tanya, Kuntres Acharon, 160b

<sup>2093</sup> Talmud Bavli, Sotah 35a

<sup>2094</sup> Proverbs 8:30

<sup>2095</sup> Job 28:21

exempt from prayer, being that “one-hundred is included in two-hundred.”

That is, the matter of prayer, with which we plead for our worldly needs, is like one-hundred that is included in two-hundred, since even the Torah is on a level that relates to the world. In contrast, in regard to the level of the Torah that has no relation to the world altogether, it does not apply to say that it also includes the matter of prayer just as “one-hundred includes two-hundred,” since “one-hundred” and “two-hundred” are both in the same category, whereas prayer, the matter of which is pleading for worldly needs, and Torah study as it is on a level that has no relation to the world altogether, are two different matters unto themselves.

## 5.

Now, it should be added that based on what we stated, that “his Torah study is his profession” refers to a level of Torah that relates to the world, this answers the question raised about how one whose Torah study is his profession is exempt from prayer. For, at first glance, there is cause to wonder here, since it is a positive Torah *mitzvah* that a person should plead for his needs,<sup>2096</sup> and this being so, how can it be that a person whose Torah study is his profession is exempted from this?

However, the explanation is that in addition to the fact that one whose Torah study is his profession is exempt from prayer, nonetheless, from time to time, he too must pray, as

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<sup>2096</sup> Mishneh Torah, Hilchot Tefillah *ibid*.

Rabbeinu Yonah stated,<sup>2097</sup> that Rabbi Shimon bar Yochai would pray on a yearly basis, and we also find in Talmud<sup>2098</sup> about Rabbi Shimon bar Yochai and his son Rabbi Elazar, that “at the time of prayer... they would pray.” (Even though Tosefot<sup>2099</sup> explains that “they would pray-*Matzli*-מצלי” here refers to reciting the *Shema*, nevertheless, the simple meaning of “they would pray-*Matzli*-מצלי” is “prayer-*Tefillah*-תפילה”),<sup>2100</sup> and in addition, even the engagement in Torah study itself is in a way that it also is connected with the world (as mentioned before).

In other words, through the study of Torah there also is a drawing down of man’s needs in worldly matters, just as it is through pleading for his needs in prayer. The difference is only that the drawing brought about through prayer is from below to Above, whereas the drawing brought about through Torah is from Above to below.<sup>2101</sup>

This is why we also find with Rabbi Shimon bar Yochai, whose Torah study was his profession,<sup>2102</sup> that he brought the rainfall through speaking Torah. This is as stated in Zohar,<sup>2103</sup> “One time the world was in need of rain, so they came before Rabbi Shimon bar Yochai... He began and said,<sup>2104</sup> ‘How good and how pleasant is the dwelling of brothers, also in unity,’” and through him expounding in Torah, the rains descended.

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<sup>2097</sup> Rabbinu Yona to Rif on Talmud Bavli, Brachot 8a

<sup>2098</sup> Talmud Bavli, Shabbat 33b

<sup>2099</sup> Tosefot entitled “*Kegon Rashbi*” to Shabbat 11a

<sup>2100</sup> Also see Likkutei Sichot, Vol. 17 p. 357 in the glosses to note 17.

<sup>2101</sup> See Likkutei Torah, Va’etchanan 4a and on; Ohr HaTorah, Vayikra p. 254 and on; Sefer HaMaamarim 5627 p. 292 and on.

<sup>2102</sup> Talmud Bavli, Shabbat 11a *ibid*.

<sup>2103</sup> Zohar III 59b

<sup>2104</sup> Psalms 133:1



About this, it is explained<sup>2105</sup> that the reason that the act of bringing the rain was specifically through reciting Torah on this verse, was because this verse relates to the descent of the rains. This is because “the dwelling of brothers, also in unity” refers to the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*, this being the root of the descent of the rains, from which the rains are drawn to actually descend.

We thus find that even for one whose Torah study is his profession, there must be study of Torah in a way that also is connected to worldly matters, for through this the needs of the world will be satisfied (in regard to rain and similar matters) just as it is through prayer.

The general explanation is that even a person whose primary occupation is the study of Torah, “his Torah study is his profession,” it must be in a way that he thereby also affects refinement in worldly matters etc. With this in mind, we can also understand why we find that “Rav Yehudah was completely occupied in the order of *Nezikin* (damages).”<sup>2106</sup> At first glance, given that Rabbi Yehudah’s Torah study was his profession,<sup>2107</sup> what difference does it make what section of Torah he was occupied in studying?

Rather, the explanation is that this emphasizes that even for a person whose Torah study is his profession, his study of the Torah must be in a way that it relates to the world. This is because Torah is the matter of “separating between the holy and

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<sup>2105</sup> See *Ohr HaTorah*, *Vayikra* *ibid.*; *Sefer HaMaamarim* 5627 *ibid.* (p. 298); Also see the discourse entitled “*Hinei Mah Tov uMah Na'im*” 5722, translated in *The Teachings of The Rebbe* 5722, Vol. 2, Discourse 29.

<sup>2106</sup> *Talmud Bavli*, *Brachot* 20a

<sup>2107</sup> See *Rosh* to *Ketubot* 17a

the mundane, and between the impure and the pure,”<sup>2108</sup> as primarily emphasized in the study of the order of Nezikin (damages).<sup>2109</sup> This then, is why “Rav Yehudah was completely occupied in the order of Nezikin (damages).”

6.

This then, is the matter of “flour,” as our sages, of blessed memory, taught, “If there is no flour, there is no Torah,” and, “Study of Torah that is not combined with work will be neglected in the end.” In other words, Torah study must be in a way that it also is drawn forth in the world, both through work in the literal sense, as well as through spiritual work, which is the matter of laboring in prayer.

To also explain based on the words of his honorable holiness, my father-in-law, the Rebbe,<sup>2110</sup> on the teaching of the Rav, the Tzaddik, Rabbi Levi Yitzchak of Berditchev, in explanation of the teaching, “Study of Torah that is not combined with work will come to be neglected in the end.” [He explained] that “work-*Melachah*-מלאכה” here refers to being engaged in loving one’s fellow Jew (*Ahavat Yisroel*) [because this is the inner content of the very first *mitzvah* of Torah, [the *mitzvah*] to “be fruitful and multiply,”<sup>2111</sup> as it is spiritually, that is, that we must make another Jew.]<sup>2112</sup>

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<sup>2108</sup> Leviticus 10:10; See Sefer HaMaamarim 5629 p. 247

<sup>2109</sup> See Ohr HaTorah, Vayikra p. 255 and on; *Hemshech* 5672 Vol. 2, p. 1,064

<sup>2110</sup> Sefer HaSichot, Kayitz 5700 p. 115

<sup>2111</sup> Genesis 1:28

<sup>2112</sup> See Sefer HaSichot 5691 p. 262

The occupation of loving one's fellow Jew is also connected to the toil of serving *HaShem*-יהו"ה, blessed is He, in prayer. This is as understood from the saying of the Alter Rebbe,<sup>2113</sup> that the love of one's fellow Jew, [the *mitzvah* of],<sup>2114</sup> "You shall love your fellow as yourself," is the receptacle for love of *HaShem*-יהו"ה, blessed is He, [the *mitzvah* of],<sup>2115</sup> "You shall love *HaShem*-יהו"ה your God," (according to both explanations - ["You shall love-*v'Ahavta*-וְאָהַבְתָּ"] as a term in the form of a command, and "You shall love," as a term in the form of a promise).<sup>2116</sup> This is the substance of service of *HaShem*-יהו"ה, blessed is He, through the labor of prayer, as in the teaching,<sup>2117</sup> "There is no labor like a labor of love."

This then, is the matter of the *mitzvah* of Challah that the children of Israel were commanded upon entering the Land. For, through it we repair the ruination brought about by the sin of the tree of the knowledge of good and evil to "the Challah of the world," and we return the world to its state and standing before the sin. This is the preparation for entering the land – and as in the words of Rashi on the verse,<sup>2118</sup> "When you will come to the land of your dwelling places etc.," that, "He brought them the good tidings that they would enter the land," – through our righteous Moshiach, who will come and redeem us and take us upright to our land, speedily and in the most literal sense!

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<sup>2113</sup> See Sefer HaSichot 5689 p. 56; Igrot Kodesh of the Rebbe Rayatz, Vol. 2, p. 134 and on; Vol. 3 p. 426; Discourse entitled "*Bereishit*" 5691 (Sefer HaMaamarim 5691 p. 93 and on).

<sup>2114</sup> Leviticus 19:18

<sup>2115</sup> Deuteronomy 6:4

<sup>2116</sup> Torah Ohr, Tisa 86c-d

<sup>2117</sup> See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c

<sup>2118</sup> Numbers 15:2



## Discourse 34

“*Yehiy HaShem Elokeinu Imanu... -  
May HaShem, our God, be with us...*”

Delivered on Shabbat Parshat Korach,  
3<sup>rd</sup> of Tammuz, 5728  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>2119</sup> “May *HaShem*-יהו"ה our God be with us as He was with our forefathers etc.” Now, as known, his honorable holiness, my father-in-law, the Rebbe, explained<sup>2120</sup> that “our forefathers-*Avoteinu*-אבותינו” refers to [the aspects of] Wisdom-*Chochmah* and Understanding-*Binah*<sup>2121</sup> of the soul. In other words, “our forefathers” refers to the general matter of the intellectual faculties (*Mochin*), and more specifically, to Wisdom-*Chochmah* and Understanding-*Binah*, the substance of which is seeing (*Re'iyah*-ראייה) and hearing (*Shemiyah*-שמיעה).<sup>2122</sup> This is as the verse states,<sup>2123</sup> “Raise your eyes on high **and see** (*u'Re'oo*-וראו) Who created

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<sup>2119</sup> Kings I 8:57 – See the Sichah talk of the 3<sup>rd</sup> of Tammuz 5687 (printed in Sefer HaSichot 5687 p. 169).

<sup>2120</sup> At the end of the discourse by the same title as this of the year 5692 (Sefer HaMaamarim 5692 p. 63; 5710 p. 57).

<sup>2121</sup> See Tanya, Likkutei Amarim, beginning of Ch. 3; Likkutei Torah, Drushim L'Shabbat Shuvah, (the 2<sup>nd</sup>) discourse entitled “*Shuvah*,” end of Ch. 3 [67a] and elsewhere. (This is a note of the Rebbe that was copied into the original Hebrew redaction of this discourse from the discourse cited above.)

<sup>2122</sup> Torah Ohr, Mishpatim 75a and elsewhere.

<sup>2123</sup> Isaiah 40:26

these,” and as written,<sup>2124</sup> “**Listen (שמע-Shma)** Israel, *HaShem*-יהוה our God, *HaShem* is One-*HaShem Echad*-יהוה אחד.”

Now, the substance of the supplication “May *HaShem*-יהוה... be with us as He was with our forefathers,” is for the light that illuminates in the intellectual faculties (*Mochin*) to be drawn and also be revealed and illuminate in the emotional qualities (*Midot*) of the heart. This is the meaning of the word “with us-*Eemanu*-עמנו,” since man’s primary aspect is the aspect of *Zeir Anpin* (the emotions).<sup>2125</sup> This is why man’s primary work is to refine the seven emotions (*Midot*).<sup>2126</sup>

To further explain, the intellect (*Mochin*) and emotions (*Midot*)<sup>2127</sup> are separate and even opposites of each other. This is because by nature the intellect (*Mochin*) is cold and settled, whereas by nature the emotions (*Midot*) are hot and excited. (This is why one’s intellect (*Mochin*) is to himself, whereas his emotions (*Midot*) are to his fellow.)<sup>2128</sup> The difference between them is so great that the revelation of the emotions (*Midot*) comes about specifically after the intellect (*Mochin*) is concealed in the narrowness of the neck (*Meitzar HaGaron*) which separates between the intellect (*Mochin*) [of the brain] and the emotions (*Midot*) [of the heart].<sup>2129</sup>

It thus is in this regard that there is the supplication, “May *HaShem*-יהוה... be with us as He was with our forefathers.” That is, notwithstanding the difference between

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<sup>2124</sup> Deuteronomy 6:4

<sup>2125</sup> See Ohr HaTorah, Va’etchanan p. 328

<sup>2126</sup> See Maamarei Admor HaEmtza’ee, Devarim Vol. 1, p. 4 and on.

<sup>2127</sup> Also see the discourse “*Yehiy HaShem Elokeinu*” *ibid.* (Sefer HaMaamarim 5692 p. 56 and on; 5710 p. 52).

<sup>2128</sup> See Sefer HaMaamarim 5697 p. 218 and on.

<sup>2129</sup> See Torah Ohr, Va’era 57c and on, and elsewhere.

the intellect (*Mochin*) and the emotions (*Midot*), there should be an illumination of the light [of the intellect] in the emotions (*Midot*) literally as it illuminates in the intellect (*Mochin*).

In other words, the drawing down into the emotions (*Midot*) should not be only from the externality (*Chitzoniyut*) of the intellect (*Mochin*), but also from the innerness (*Pnimiyyut*) of the intellect (*Mochin*). There then will also be an illumination of the light [of the intellect] in the emotions (*Midot*) just as it illuminates in the intellect (*Mochin*), this being the matter of the innerness (*Pnimiyyut*) of the emotions (*Midot*).<sup>2130</sup>

Now, when the light of the intellect (*Mochin*) illuminates in the emotions (*Midot*), then “the heart distributes to all the extremities,”<sup>2131</sup> so that it is drawn to all 248-ה"ה limbs and 365-ה"ה ש"ט veins, these being the matter of the 248-ה"ה ר"מ positive action *mitzvot* and 365-ה"ה ש"ט negative prohibitive *mitzvot*,<sup>2132</sup> up to the matter of the garments (*Levushim*) [of the soul], these being thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*), and especially “action (*Ma'aseh*), which is primary.”<sup>2133</sup>

In other words, even though the light that illuminates in the emotions (*Midot*) is much higher, beyond all comparison to the level of action (*Ma'aseh*), nevertheless, there even is a drawing down from the emotions (*Midot*) to the action

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<sup>2130</sup> See the discourse entitled “*Yihiy HaShem Elokeinu*” *ibid.*; Also see *Sefer HaMaamarim* 5692 p. 29 and on.

<sup>2131</sup> See *Zohar* II 153a; *Zohar* III 161b; 221b (Ra’aya Mehemna); 232a (Ra’aya Mehemna); Tanya, *Iggeret HaKodesh*, Epistle 31.

<sup>2132</sup> See *Zohar* I 170b

<sup>2133</sup> See *Mishnah Avot* 1:17

(*Ma'aseh*). It is to this end that the supplication continues, “may He not forsake us nor cast us off.”<sup>2134</sup>

2.

Now, this may be connected to the verse, “Korach took-*Vayikach Korach*-וִיקַח קֹרַח” which Onkelos translates as “[Korach] divided-*vaEtpaleg*-וַאֲתַפְּלֵג,” [unlike other places in Torah in which he translates “*Vayikach*-וִיקַח” as “took-*v’Naseiv*-וְנָסִיב”]. Likewise, Rashi explains that “he took himself to one side, in order to separate himself from the congregation etc.” In Zohar<sup>2135</sup> it states that “Korach wanted to exchange the right with the left,” or alternately,<sup>2136</sup> “to exchange the fixtures of the upper and lower.”

To explain, the order of the fixtures on the side of holiness is that the powers of Might-*Gevurot* are secondary to the powers of Kindness-*Chassadim*, and are included in them, (“the left is forever subsumed in the right”). However, Korach wanted to separate the powers of Might-*Gevurot* from the powers of Kindness-*Chassadim*, so that they will be a level unto themselves, or even beyond this, that the powers of Might-*Gevurot* will be primary and the powers of Kindness-*Chassadim* will be secondary and receive from them. This is why he was punished etc.<sup>2137</sup>

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<sup>2134</sup> There is a small portion of the discourse missing at this juncture.

<sup>2135</sup> Zohar III (Korach) 176a, cited and explained in Maamarei Admor HaEmtza’ee, Korach p. 1,358 and on; Ohr HaTorah, Korach p. 685; p. 718; p. 723; Sefer HaMaamarim 5669 p. 192 and on.

<sup>2136</sup> As per the view of Rabbi Yehudah in the Zohar there.

<sup>2137</sup> For a more complete explanation of this matter, also see the Sichah talk that followed the discourse, Ch. 11 (Torat Menachem, Vol. 53 p. 171 and on).



However, we must understand this. This is because “Korach was intelligent, and this being so, why did he commit this folly?”<sup>2138</sup> The explanation is that Korach saw the powers of Might-*Gevurot* as they are in their root, in which they are higher than the powers of Kindness-*Chassadim*.

To explain, the order of drawing all the levels is that first there must be concealment and revelation comes afterwards. For example, at the beginning of the revelation of the Line-*Kav* to illuminate in the worlds, the constriction of *Tzimtzum* was first necessary. This is because the light (*Ohr*) of *HaShem*-יהו"ה that precedes the restraint of the *Tzimtzum*, transcends the worlds and does not give room for the existence of worlds. This is as stated in *Etz Chayim*,<sup>2139</sup> that [at first] there was *HaShem's*-יהו"ה simple Supernal light that filled all of existence, and there was no room in which the existence of the worlds could be sustained. It therefore was necessary for there to first be the constriction of the *Tzimtzum*, by which the light was completely removed, and only afterwards was it possible for there to be the revelation of the Line-*Kav*. The same is so on all levels, until it finally is drawn in this lower world. This is as our sages, of blessed memory, stated,<sup>2140</sup> “Like the creation of the world, at first it was darkness and then light returned,” as the verse states,<sup>2141</sup> “It was evening and (then) it was morning.”

From this it is understood that the root of the powers of Might-*Gevurot* precede the root of the powers of Kindness-*Chassadim*. This is because the restraint of *Tzimtzum* is the

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<sup>2138</sup> Rashi to Numbers 16:7

<sup>2139</sup> *Etz Chayim*, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

<sup>2140</sup> Talmud Bavli, Shabbat 77b

<sup>2141</sup> Genesis 1:5

aspect of the powers of *Might-Gevurot*, whereas the revelation of the *Line-Kav* is the aspect of the powers of *Kindness-Chassadim*, and on the side of holiness, precedence indicates precedence in level and importance. This is why Korach wanted the left line and mode to be dominant over the right line and mode, because of the elevation of the powers of *Might-Gevurot* over the powers of *Kindness-Chassadim*.

However, in truth, Korach made a very grave error, because in truth, revelation (*Gilyu*) precedes concealment (*He'elem*). This is because the constriction of the *Tzimtzum* preceding the revelation, is only in relation to the revelation in the worlds, in that there cannot be revelation in the worlds without it being preceded by the restraint of the *Tzimtzum*. However, as revelation is, in and of itself, it was present even before the restraint of the *Tzimtzum*, in that the limitless light of the Unlimited One filled all space of existence etc.

Now, this is as known<sup>2142</sup> in regard to the meaning of the verse,<sup>2143</sup> “Benevolent God *HaShem-E”l Elohi”m HaShem-* יהוה”ה אל”הים ירה”ה spoke and called to the earth.” That is, this verse mentions the three names by which the world was created. The order is first the name “Benevolent-*E”l-ל”ה*,” which is the aspect of *Kindness-Chessed*,<sup>2144</sup> indicating the revelation of the light, in that the limitless light of the Unlimited One filled the space of the void. This is followed by the name “*God-Elohi”m-*

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<sup>2142</sup> Ohr HaTorah ibid. p. 721; Sefer HaMaamarim 5669 ibid. p. 197

<sup>2143</sup> Psalms 50:1

<sup>2144</sup> See Psalms 52:3; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light, Gate Seven (Chessed)*.

אלהיים,” which is the aspect of *Might-Gevurah*,<sup>2145</sup> indicating the restraint of the *Tzimtzum*. This is then followed by the Name *HaShem*-יהוה, indicating the revelation of the *Line-Kav* that illuminates after the *Tzimtzum*, and is the matter of mercy-*Rachamim*.<sup>2146</sup>

(About this our sages, of blessed memory, stated,<sup>2147</sup> “He included the quality of mercy-*Rachamim* with it [with the quality of *Might-Gevurah*].”) *Mercy-Rachamim* comes after *Kindness-Chessed* and *Might-Gevurah* and includes both, being that it transcends them etc., in that the *Line-Kav* is rooted higher than the light that was concealed, and higher than the *Tzimtzum*.

We thus find that at the first root, revelation (*Giluy*) precedes concealment (*He'elem*). Moreover, even in the revelation in the worlds, in which the revelation must be preceded by the *Tzimtzum*, the revelation precedes the *Tzimtzum*. This is because the purpose of the constriction of the *Tzimtzum* is for the sake of revelation, in that the intention of the constriction is not for the constriction to remain, Heaven forbid to think so. Rather, it is so that there then will be the revelation of light (*Ohr*) etc. Thus, since the entire intention for the constriction of the *Tzimtzum* is for revelation, therefore, in truth, revelation (*Giluy*) precedes, since it is the [purpose and] intention for the constriction (*Tzimtzum*).

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<sup>2145</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Six (*Gevurah*).

<sup>2146</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*).

<sup>2147</sup> Rashi to Genesis 1:1; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 5.

We thus find that Korach's mistake was not just in regard to that which transcends the chaining down of the worlds (*Hishtalshelut*), meaning, in the fact that the limitless light of the Unlimited One filled the entire space of the void before the *Tzimtzum*, but even in regard to the matter of the chaining down of the worlds (*Hishtalshelut*), in which the *Tzimtzum* actually does precede, because nonetheless, in regard to the [purpose and] **intention** of the *Tzimtzum*, the revelation is what precedes.

The same is so in the world below, that even though the actual order is "at first it was darkness and then light returned," as the verse states, "It was evening and it was morning," nonetheless, the intention in the concealment of "it was evening" is for the revelation of "it was morning," up to and including the revelation of "one day-*Yom Echad*-יום אחד"<sup>2148</sup> which transcends both evening and morning.<sup>2149</sup>

### 3.

The explanation as it is in our service of *HaShem*-יהוה, blessed is He, is as explained above, that on all levels there first must be concealment and revelation comes afterwards. The same is so in the soul of man. For example, in the drawing forth of intellect (*Mochin*), for the light of the intellect to be drawn forth and revealed from that which transcends the intellect, there first must be a matter of concealment etc. Similarly, for the light of the intellect (*Mochin*) to be drawn into the emotions

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<sup>2148</sup> Genesis 1:5 *ibid*.

<sup>2149</sup> See *Hemshech* 5672 Vol. 2 p. 997 and on; *Sefer HaMaamarim* 5704 p. 221 and on.

(*Midot*), there first must be the concealment through the narrowness of the neck (*Meitzar HaGaron*) (as mentioned in chapter one).<sup>2150</sup> However, the intention of the concealment is for the sake of the revelation. For example, in the concealment of the narrowness of the neck, the intention is that thereby there should be a drawing, revelation, and illumination of the light of the intellect (*Mochin*) in the emotions (*Midot*) as well, just as the intention in the constriction of the *Tzimtzum* is that through it, revelation is possible in the worlds.

It should be added about the [purpose and] intention of the *Tzimtzum*, which is for the sake of revelation, that as known, the *Tzimtzum* is not merely to reveal the Line-*Kav* in the worlds, but that through this there also can be the revelation of the limitless light of the Unlimited One, which precedes the restraint of the *Tzimtzum*, from the perspective of which there was no room for worlds.

For, as explained in Etz Chayim<sup>2151</sup> the reason the *Tzimtzum* had to be in a way of the **complete** withdrawal (*Siluk*) of the light, followed by the return and illumination of the short Line-*Kav*, and it was **not** in a way of the light withdrawing while leaving the short Line-*Kav* remaining, is because if there would not have been the complete withdrawal of the light, the existence of the worlds would have been impossible. However, once the worlds were brought into being, they then are able to receive the drawing down of the revelation of the Line-*Kav*, and moreover, through refinement etc., they can also receive the

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<sup>2150</sup> See Sefer HaMaamarim 5655 p. 71 and on; 5665 p. 247 and on.

<sup>2151</sup> Etz Chayim, Shaar 1, end of Anaf 3.

light that transcends the *Line-Kav*, up to and including the light that precedes the *Tzimtzum*.

The same is so of drawing the light of the intellect (*Mochin*) into the emotions (*Midot*) through the concealment of the narrowness of the neck (*Meitzar HaGaron*), the intention of which is for the sake of revelation. That is, through this there can be a drawing down into the emotions (*Midot*) not just of the light of the intellect (*Mochin*) as it is constricted through the narrowness of the neck (*Meitzar HaGaron*), but even the light of the intellect (*Mochin*) as it illuminates in the intellect [itself] (*Mochin*), literally. This is the matter of the revelation of the innerness (*Pnimityut*) of the intellect (*Mochin*) as it illuminates in the innerness (*Pnimityut*) of the emotions (*Midot*), (as explained in chapter one).

#### 4.

This then, is the meaning of [the verse], “May *HaShem*-יהוה our God be with us as He was with our forefathers.” For, as explained before, “our forefathers-*Avoteinu*-אבותינו” refers to the intellect (*Mochin*), and “with us-*Eemano*-עמנו” refers to the emotions (*Midot*), and the request is that just as the light illuminates in the aspects of the intellect (*Mochin*), it should be drawn, revealed, and illuminate within the emotions (*Midot*) as well.

In other words, even though the intellect (*Mochin*) and the emotions (*Midot*) are of no comparison to each other, which is why there must be a separation between them through the concealment caused by the narrowness of the neck (*Meitzar*

*HaGaron*), about this there is the supplication and prayer that the light of the intellect (*Ohr HaMochin*) should illuminate within the emotions (*Midot*), literally.

Now, the matter of prayer (*Tefillah*) is not for something that is miraculous,<sup>2152</sup> but for that which is in the parameters of the natural order. This is because the intention of the concealment is for the sake of revelation. Therefore, even the concealment of the narrowness of the neck (*Meitzar HaGaron*) is for the sake of the revelation of the light of the intellect (*Mochin*) within the emotions (*Midot*), until there is an illumination of the light within them as it is in the intellect (*Mochin*) [itself], literally.

This then, is also why the verse states, “May *HaShem*-יהו"ה **our** God, be with us etc.” This is because *HaShem*-יהו"ה is His Essential Name (*Shem HaEtzem*),<sup>2153</sup> this being the light that transcends the worlds and that the worlds cannot withstand. Nevertheless, through the constriction of His title God-*Elohi*”מ-אלהי, even *HaShem*-יהו"ה becomes “**our** God-*Elohei*”נו-אלהי” meaning, “our strength and vitality,”<sup>2154</sup> and as explained before, since the intention of the *Tzimtzum* is for the sake of revelation, therefore, through the *Tzimtzum*, even an illumination in the worlds of a revelation of the light that the worlds are incapable of withstanding in and of themselves, is possible.

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<sup>2152</sup> See Talmud Bavli, Brachot 54a

<sup>2153</sup> Moreh Nevuchim 1:61 and on; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Kesef Mishneh to Hilchot Avodah Zarah 2:7; Pardes Rimoni, Shaar 19 (*Shaar Shem Ben Dalet*), and elsewhere.

<sup>2154</sup> See Likkutei Torah, Balak 73c; Pinchas 80a and elsewhere.

5.

So shall it be for us, that this prayer and supplication should be fulfilled for us in regard to the toil in one's soul, that there should be the drawing down of the light of the intellect (*Mochin*) into the emotions (*Midot*), as well as into the garments [of the soul,] thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*), until it is fulfilled in the most literal sense. "May *HaShem*-יהוה our God be with us as He was with our forefathers, may He not forsake us nor cast us off," and "for all the children of Israel there shall be light in their dwellings."<sup>2155</sup>

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<sup>2155</sup> See Exodus 10:23; Also see the conclusion of the above-mentioned Sichah talk of the 3<sup>rd</sup> of Tammuz.



## Discourse 35

*“Ki MeRosh Tzurim Erenu U’MiGav’ot Ashurenu -  
From the head of rocks I see them, and from the hills  
do I gaze upon them”*

Delivered on the 12<sup>th</sup> of Tammuz, 5728

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

### 1.

The verse states,<sup>2156</sup> “From the head of rocks I see them, and from the hills do I gaze upon them.” The simple explanation is that when Bilaam wanted to say the opposite of a blessing about the Jewish people, the answer was that such a thing does not apply, because “from the head (*Rosh*-ראש) of rocks I see them, and from the hills (*Gva’ot*-גבעות) do I gaze upon them.”

This is as Rashi explained,<sup>2157</sup> “I look at their beginning (*Reishitam*-ראשיתם), at their inception and root, and I see that they are as strongly founded as those rocks and mountains of their forefathers (who are called “rocks-*Tzurim*-צורים”) and their foremothers (who are called “hills-*Gva’ot*-גבעות”).

That is, not only is this so when I gaze at their beginning, at their inception and root, but even when I see them as they are

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<sup>2156</sup> Numbers 23:9

<sup>2157</sup> Rashi to Numbers 23:9

now, their root and source is observable in them. Therefore, the opposite of a blessing does not apply to them, Heaven forbid.

The same is so of the toil in service of *HaShem*-יהו"ה, blessed is He, (from which there also is a drawing down as matters literally are). This is because in man's toil in serving *HaShem*-יהו"ה, blessed is He, as it is, in and of himself, it is possible for there to be ascents and descents.

However, when his service stems from his root and source ("from the head of rocks etc.") both in regard to his soul, this being the head and essence of the soul, which is [called] "the source of the flow-*Mazal*-מזל," as well as (and even more so) in regard to the forefathers (and foremothers), who bequeathed the hidden love (*Ahavah Mesuteret*) of *HaShem*-יהו"ה, which also includes fear (*Yirah*) of Him,<sup>2158</sup> to their descendants, meaning that the toil in serving Him is in a way that a person awakens his root and source through remembrance, such that it is drawn down into revelation.

Then, being that love is the root of all 248-רמ"ח positive action *mitzvot*, from which they are drawn, and without which they have no true sustainment (as in the language of Tanya, Ch. 4, and as known about the precise wording "true sustainment," that this refers to the matter of vitality etc.) and being that fear is the root of the 365-שס"ה negative prohibitive *mitzvot*, the service of Him is then as indicated by the verse,<sup>2159</sup> "You shall be wholehearted with *HaShem*-יהו"ה your God." Thus, since one's conduct is such that "you follow My decrees and observe My commandments," there certainly is the fulfillment of, "I will

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<sup>2158</sup> See Tanya, Likkutei Amarim, Ch. 18

<sup>2159</sup> Deuteronomy 18:13

provide your rains in their time,”<sup>2160</sup> along with all the other blessings enumerated in that Torah portion.

The same is so of the existence of the world. [In other words, from the matter of “the head of rocks etc.,” as it relates to the Jewish people as a whole, and to each Jew as an individual in his service of *HaShem*-יהו"ה, blessed is He, there also is a drawing down in relation to the existence of the world, which exists for the sake of the Jewish people who are called “the beginning-*Reishit*-ראשית.”]<sup>2161</sup>

About this our sages, of blessed memory, expounded (in *Shemot Rabbah*, in the Torah portion of Bo),<sup>2162</sup> “‘From the head of rocks I see them’ – This refers to the forefathers... The Ever Present One initially sought to establish His world but was unsuccessful until the forefathers arose. This is analogous to a king who wanted to build a city. He issued a decree, and they searched for a place to build the city. He came to lay the foundation, and water was rising from the depths and did not allow him to lay the foundation. He sought to lay the foundation again in a different place, and the water overturned it. [He kept looking] until he came to a certain place and found an enormous rock there. He said: I will establish the city here, upon these rocks. So likewise, God sought to establish worlds, but the wicked did not allow it... When the forefathers came and were meritorious, the Holy One, blessed is He said: I will establish the world upon these, as the verse states,<sup>2163</sup> ‘For the pillars of the earth are *HaShem*’s-יהו"ה and He set the world

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<sup>2160</sup> Leviticus 26:3-4

<sup>2161</sup> Rashi and Ramban to Genesis 1:1

<sup>2162</sup> Midrash *Shemot Rabba* 15:7

<sup>2163</sup> Song of Songs 2:8

upon them.’ The verse therefore states, ‘From the head of rocks I see them.’”

Now, we must understand the specific wording of the above-mentioned Midrash, in stating that the forefathers are specifically called “rocks-*Tzurim*-צורים.” That is, here they are not even called “mountains-*Harim*-הרים” as they are in the Midrash that precedes this, which states,<sup>2164</sup> “In the merit of their forefathers I am redeeming them. It therefore is written, ‘Leaping upon the mountains,’ and ‘mountains-*Harim*-הרים’ only refers to the forefathers.” In contrast, here they specifically are called “rocks-*Tzurim*-צורים.”

We also must understand<sup>2165</sup> the specific wording, “The Ever Present One sought **to establish-*L’Khhonen***-לכוֹנֵן His world.” At first glance, it should have said that He “sought to **create-*Livro***-לברוא His world,” this terminology being more appropriate to the analogy of a king who sought to **build-*Livnot***-לבנות a city.

We also must understand the meaning of their words that, “the wicked did not allow it... until the forefathers came etc.,” because the creation of the world and its sustainment happened before the forefathers came. We also must understand the precise wording that “the forefathers came **and were meritorious-*v’Zachu***-וְזָכוּ.” That is, at the beginning of the matter it states, “until the forefathers arose-*Amdoo*-עמדוּ,” but here it adds the words “and were meritorious-*v’Zachu*-וְזָכוּ.”

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<sup>2164</sup> Midrash Shemot Rabba 15:4

<sup>2165</sup> Also see the discourse entitled “*Ki MeRosh Tzurim*” 5673 (*Hemshech* 5672 Vol. 1, p. 290).

## 2.

The explanation is that what was explained before about how it is in the Jewish people, in their toil in serving *HaShem-יהו"ה*, blessed is He, and in the existence in the world below, this is because these matters chained down<sup>2166</sup> from the souls of the Jewish people as they are above, which is the aspect of *Zeir Anpin* (of the world of Emanation-*Atzilut*) and is called the Upper Yisroel (as stated in Biurei HaZohar and Ohr HaTorah of the Tzemach Tzeddek on this verse).<sup>2167</sup>

Now, in the letters of the Name *HaShem-יהו"ה*, this is the matter of the letter *Vav-ו*.<sup>2168</sup> This is why the full number of the Jewish people is six-hundred thousand. [This is as in the teaching of our sages, of blessed memory,<sup>2169</sup> “One who sees the multitudes of Israel (meaning, a large gathering of six-hundred thousand) says, ‘Blessed is He who knows all secrets.’”] That is, the general totality of the Jewish people are six-hundred thousand individual souls, which are root [souls] etc.<sup>2170</sup> This is because the Jewish people below are drawn from the aspect of *Zeir Anpin*, which is the letter *Vav-ו*-6, and is the six upper emotions (*Midot*) as each includes ten, and the ten include ten etc. five times, for a total of six-hundred thousand,

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<sup>2166</sup> See Tanya, Likkutei Amarim, Ch. 12

<sup>2167</sup> Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, p. 993 and on – also printed in Ohr HaTorah, Balak p. 904 and on; Also see Biurei HaZohar of the Mittler Rebbe 103a and on.

<sup>2168</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*)

<sup>2169</sup> Talmud Bavli, Brachot 58a (and Rashi there)

<sup>2170</sup> See Tanya, Likkutei Amarim, Ch. 37 (48a)

(as explained at length in various places in books of Kabbalah and Chassidus).<sup>2171</sup>

Now, the creation of the world is through the aspect of *Zeir Anpin* - the six emotions (*Midot*). This is as Zohar points out<sup>2172</sup> about the verse,<sup>2173</sup> “Six days-*Sheishet Yamim*-ששת ימים did *HaShem*-יהו"ה make the heavens and the earth,” and it does not say “**In** six days-*b’Sheishet Yamim*-בששת ימים.” This is because these six days are the six Supernal emotions (*Midot*). However, from the aspect of the emotions (*Midot*) as they are unto themselves, the matter of the shattering of the vessels (*Shevirat HaKeilim*) was caused (similar to the statement in the above-mentioned Midrash that, “the wicked did not allow it etc.”)

The rectification for this is through the refinement, purification, and ascent etc., brought about through the aspect of the intellect (*Mochin*) (this being the level of the forefathers). This is because the shattering (*Shevirah*) was only in the six emotions (*Midot*) (and not in Kingship-*Malchut*, in which there only was the matter of nullification, as it states,<sup>2174</sup> “the land was nullified”). In contrast, in the intellect (*Mochin*) there was no shattering (*Shevirah*), as the verse states,<sup>2175</sup> “They die, but not in wisdom-*Chochmah*” (as explained at length in books of Kabbalah).<sup>2176</sup>

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<sup>2171</sup> See Maamarei Admor HaZaken 5566 p. 190 and on; Sefer HaMaamarim 5678 p. 312 and on, and elsewhere.

<sup>2172</sup> Zohar I 247a; Zohar III 298b, and elsewhere

<sup>2173</sup> Exodus 20:11; 31:17

<sup>2174</sup> Zohar II 176b (Sifra d’Tzniyuta)

<sup>2175</sup> Job 4:21; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 35.

<sup>2176</sup> See Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 2; Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6; Shaar 11 (Shaar HaMelachim) Ch. 1-2; Also see Torah

About this too it states, “From the head of rocks I see them,” in praise of the level of *Zeir Anpin* (as in the words of the Tzemach Tzeddek),<sup>2177</sup> as to how the root [of *Zeir Anpin*] is extremely lofty, “from the heads of rocks etc.,” meaning, from the light (*Ohr*) of the Father-*Abba* (Wisdom-*Chochmah*) of the world of Emanation (*Atzilut*), which is the beginning of the coming into being of the emotions (*Midot*).

### 3.

This may be understood according to the explanation of how it is in the soul powers of man below. To explain, the emotions of the heart are not in a way that this is where they exist, and this is where they are present. Rather, there also is a root and source for the emotions. This is because the emotions (*Midot*) are drawn from the intellect (*Mochin*), from the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, which are called the “mothers” and source of the emotions (*Midot*),<sup>2178</sup> being that it is through the union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah* that the emotions (*Midot*) are born.

This then, is the matter of the “heads of rocks” and “hills.” That is, it refers to the “fathers” and “mothers,” meaning to the aspect of Wisdom-*Chochmah*, which is called

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Ohr, Hosafot to Tetzaveh 110d; 118c-d; Maamarei Admor HaZaken 5568, beginning of Vol. 1; Inyanim p. 417 and on, and elsewhere.

<sup>2177</sup> Ohr HaTorah ibid. p. 905

<sup>2178</sup> Tanya, Likkutei Amarim, Ch. 3

“Father-*Av-אב*,”<sup>2179</sup> and the aspect of Understanding-*Binah* which is called “Mother-*Eim-אם*,”<sup>2180</sup> as the verse states,<sup>2181</sup> “The mother of the children rejoices.”

About them the verse states, “From the head of rocks I see them, and from the hills do I gaze upon them.” That is, this is in praise of *Zeir Anpin*, the aspect of the emotions (*Midot*), as included in its root and source in the intellect (*Mochin*), and even after the emotions (*Midot*) are revealed there is a drawing and manifestation within them of their root and source in the intellect (*Mochin*), so that they are recognizable in them, as explained in Biurei HaZohar of this week’s Torah portion<sup>2182</sup> about these two matters - the inclusion (*Hitkallelut*) of the emotions (*Midot*) in the intellect (*Mochin*), and the manifestation (*Hitlabshut*) of the intellect (*Mochin*) in the emotions (*Midot*).

The explanation is that the order of the birth of the emotions (*Midot*) from the intellect (*Mochin*) is that first there is the point (*Nekudah*) of the concept. After this, through restraining oneself and dwelling on the concept in contemplation of it (*Hitbonenut*) etc., the point of the concept is constructed into an entire intellectual construct with length and breadth etc. An analogy for this, is the development of an

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<sup>2179</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26, and elsewhere.

<sup>2180</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26 *ibid.*, and elsewhere.

<sup>2181</sup> 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, and elsewhere.

<sup>2182</sup> Biurei HaZohar of the Mittler Rebbe 104b



actual fetus. That is, there first is the seminal drop of the father, which is only a point, within which the entire existence of the fetus is included, with all its 248-ה"ה limbs and 365-ה"ה ש"ש veins, except that their existence is hidden and only is spiritual. Afterwards, through the fetus dwelling in the womb of the mother for nine months (as in the language of Tanya),<sup>2183</sup> the existence of the fetus comes to be such that its 248-ה"ה limbs and 365-ה"ה ש"ש veins become fully developed, even including its hair and nails.

This is like the intellect. That is, when it only is an intellectual point, it is a general point within which all the particulars of this intellect are inherent. (This is why after fully contemplating the point as he should, he then comes to all the particulars of the point.) However, there [in the point] they are completely concealed (like the inclusion of all the limbs and organs in the seminal drop). However, after he restrains himself to contemplate the intellectual point in a way of understanding and comprehension, then all the length and breadth of the construct of the concept with all of its particulars comes to be.

Now, included in the full understanding and comprehension [of the concept] is also the leaning either toward Kindness-*Chessed* or Might-*Gevurah*. For example, in regard to something that relates to action, this is [the leaning as to] whether he should bestow goodness to his fellow or the opposite thereof. The same is so of spiritual bestowal, such as the bestowal of intellect, this is [a leaning as to] whether he should bestow to his student abundantly or the opposite thereof. The same is even so of an intellectual matter as it is unto itself,

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<sup>2183</sup> Tanya, Likkutei Amarim, Ch. 2

that there sometimes is the leaning to expand the intellectual matter, so that it spreads forth and includes various different sections, including various matters and various details, or the opposite, that the leaning is in a line and mode of *Might-Gevurah*, this being the matter of a novel insight (*Chiddush*), and “we do not derive a general rule from a novel insight,”<sup>2184</sup> and the like.

An example of this is the general difference between the House of Shammai and the House of Hillel. That is, the House of Shammai lean toward stringency, to forbid, whereas the House of Hillel lean toward leniency, to permit.<sup>2185</sup> This is because of the leanings of their intellect, either toward *Kindness-Chessed* or towards *Might-Gevurah*.<sup>2186</sup>

In other words, this proclivity is already present in one’s general intellect, even before he comes to apply it to rule about a certain case. It is according to the leaning, whether to *Kindness-Chessed* or its opposite, that the give and take of the intellect comes about, in expanding on the reasonings and explanations, until the culmination of the ruling, as to whether there will be a drawing of the revelation of *Kindness-Chessed* or its opposite.

At this level, the intellect itself is already concealed. For, that which is revealed (whether in speech, or at the very least, in thought) is only the **conclusion** of the intellect and its final ruling, this being the matter of the emotions (*Midot*).

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<sup>2184</sup> See Talmud Bavli, Chullin 34a and Rashi entitled “*d’Chiddush Hoo.*”

<sup>2185</sup> Talmud Bavli, Eruvin 6b

<sup>2186</sup> See the introduction to Tanya (4a); Iggeret HaKodesh, Epistle 13 (119a), and elsewhere.

Nevertheless, this is as the emotions (*Midot*) are still in the intellect (*Mochin*).

Proof for this is the fact that the ruling toward either Kindness-*Chessed* or Might-*Gevurah*, to bestow or not etc., is not in a way of emotional excitement and arousal. This is to such an extent that it is possible for him to render judgment regarding life or the opposite of life, and even so, if he is a whole person, when doing so, he will not be in a state of emotional arousal and excitement. This is because this still is the aspect of emotions (*Midot*) as they still are included in the intellect (*Mochin*), and as known, intellect (*Mochin*) is not in a way of [emotional] excitement and arousal.

Afterwards there is a drawing down of the emotions (*Midot*) as they are in the heart, whether the emotion of Kindness-*Chessed* and love, which is a motion of expansiveness, or whether the opposite emotional quality, which is a motion of constriction. It then is in a way that the matter touches him, and he becomes excited and aroused etc., this being the matter of the heart, which is in a way of excitement and [emotional] arousal.

We thus find that there are three ways in the emotions (*Midot*). The first is as the emotions (*Midot*) are in the aspect of Wisdom-*Chochmah*, this being as they are included in the intellectual point, just as all the particulars of the concept are included in the intellectual point. (This is like the inclusion of the limbs and veins in the seminal drop.)

The second is as the emotions (*Midot*) are in the Understanding-*Binah*, meaning, when all the particulars of the concept are in a state of expansiveness, with explanations and

give and take, until there even is a conclusive ruling in regard to leaning toward Kindness-*Chessed* or Might-*Gevurah*, except that this still is the existence of intellect. For this, the existence of another is not necessary, and moreover, it is not in a way that affects [emotional] arousal and excitement. The third is as the emotions (*Midot*) are revealed in their place in the heart, through which there is caused to be the actual bestowal to the other.

However, when the emotions are in their place in the heart, to bring about the [actual] bestowal to the other, since on this level, the other is of consideration and consequence, it is possible that the other can dislodge him from the straightforward path etc. (The same is so of one's toil in serving *HaShem*-יהו"ה, blessed is He, and the same applies to the Upper Yisroel.)

However, about this the verse states, "From the head of rocks I see them etc." That is, the praise of *Zeir Anpin* (the aspect of the emotions – *Midot*) is that even when they are in their place, there is a drawing down and recognition in them of their root and source, as it is in the aspect of Wisdom-*Chochmah*. Due to this, there is the negation of the possibility of that which is the opposite of blessing, Heaven forbid, as well as the negation of derivation of vitality by the side opposite holiness (*Yenikat HaChitzonim*), (as in the language of Kabbalah and Chassidus).

## 4.

On a deeper level, the praise of *Zeir Anpin* in this verse is not only because of its relationship to the aspect of Wisdom-*Chochmah*, which is the aspect of the forefathers as they are called “mountains-*Harim*-הרים,” but also as they are called “rocks-*Tzurim*-צורים,” up to the aspect of “the **head** of rocks-*Rosh Tzurim*-ראש צורים.”

This may be understood by prefacing with the explanation in various places<sup>2187</sup> about the word “flintstone-*Tzur*-צור,” from which sparks of fire come out when struck. This is not in a way that the flint (*Tzur*) has the existence of fire in it in a concealed way, and that through striking the flint (*Tzur*) the spark of fire comes out from concealment to revelation. It rather is in a way that the existence of the fire is a “concealment that has no existence” (*He’elem SheEino b’Metziyut*) in the flint. This is why even when the flintstone is immersed in water, no change comes about in it, and this does not at all prevent its ability to bring out sparks of fire when struck.

Based on this, we also can understand the level of the forefathers as they are called “flintstones-*Tzurim*-צורים,” that this refers to the aspect of Wisdom-*Chochmah* (the Father-*Av*-אב) as it is on the highest of levels. For as known about the matter of the intellect itself, there are several levels. That is, there is intellect (*Sechel*) that relates to emotions (*Midot*), and in this itself, there is the revealed intellect (*Sechel Galuy*) and

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<sup>2187</sup> Likkutei Torah, Acharei 26c; Ohr HaTorah, Drushim L’Yom HaKippurim Vol. 5 p. 2,136; Sefer HaMaamarim 5630 p. 318 and on, and elsewhere.

the concealed intellect (*Sechel Satoom*) etc., in elevation after elevation.

From this it is understood that “the **head** of rocks-*Rosh Tzurim* צוריים-ראש” refers to the highest level of the matter of intellect (*Sechel*), this being the innerness (*Pnimityut*) of Wisdom-*Chochmah*, the innerness (*Pnimityut*) of the Father-*Abba*, which is the innerness of the Ancient One-*Atik*.<sup>2188</sup>

Another explanation<sup>2189</sup> is that the “rocks-*Tzurim* צוריים-” refers to the aspect of the Crown-*Keter*, and in this itself there are various levels. This is as stated in books of Kabbalah<sup>2190</sup> that the “rock-*Tzur* צור-” refers to the *Sefirot* as they are in the aspect of the Crown-*Keter*, each one in its place.

That is, there is the Crown-*Keter* of the Female-*Nukva*, the Crown-*Keter* of *Zeir Anpin*, and the Crown-*Keter* of *ChaBa*”D.<sup>2191</sup> Likewise, even in the general *Sefirah* of the Crown-*Keter* (of the whole world of Emanation (*Atzilut*)) there are two levels - the Long Patient One-*Arich* and the Ancient One-*Atik*. From this it is understood that “rocks-*Tzurim* צוריים-” refers to the highest level in the aspect of the Crown-*Keter*, this being the Ancient One-*Atik*.

Now, the two above-mentioned explanations, (the first explanation being that it refers to the innerness (*Pnimityut*) of Wisdom-*Chochmah*, and the second explanation being that it

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<sup>2188</sup> See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Ramaz to Zohar III 260b; 276b; Likkutei Torah, Nitzavim 49d; See the note of the Rebbe to Kuntres Limud HaChassidus, Ch. 3 [printed in Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 335 and on].

<sup>2189</sup> See Ohr HaTorah *ibid.* p. 913

<sup>2190</sup> See the citations in Ohr HaTorah, Drushim L’Yom HaKippurim *ibid.* p. 2,131.

<sup>2191</sup> An acronym for the *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

refers to the Ancient One-*Atik*), are aligned with each other. This is because the innerness (*Pnimityut*) of the Father-*Abba* (Wisdom-*Chochmah*) is the innerness (*Pnimityut*) of the Ancient One-*Atik*.

This then, is the meaning of “From the head of rocks I see them etc.” That is, the praise of *Zeir Anpin* is not only in regard to its root and source as it is included in the aspect of Wisdom-*Chochmah*, in which, at the very least, the emotions (*Midot*) are present in a concealed and spiritual way, but rather as the emotions (*Midot*) are included in the aspect of the Crown-*Keter*, up to and including the aspect of the Ancient One-*Atik*. For, as known,<sup>2192</sup> “*Zeir Anpin* is unified with and dependent on the Ancient One-*Atik*.” In other words, the true existence of the aspect of *Zeir Anpin* is the aspect of the Ancient One-*Atik*. This is why there can be the drawing down of the aspect of the Ancient One-*Atik* into *Zeir Anpin*.

The same is so of the aspect of the Upper Yisroel (from which the Jewish people below are drawn). This is because “Israel ascended in thought,”<sup>2193</sup> and thought (*Machshavah*) refers to Wisdom-*Chochmah*,<sup>2194</sup> as in the language of the Zohar [which calls Wisdom-*Chochmah* and Understanding-*Binah*]<sup>2195</sup> “Thought-*Machshavah* and the Jubilee-*Yovla* etc.”

That they “ascended in thought” refers to the loftiest aspect in thought<sup>2196</sup> (Wisdom-*Chochmah*), up to the innerness

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<sup>2192</sup> Zohar III 292a (Idra Zuta); See Torah Ohr, Yitro 72b and on; 73a; and elsewhere.

<sup>2193</sup> Midrash Bereishit Rabba 1:4

<sup>2194</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*); Also see Kuntres Limud HaChassidut ibid.

<sup>2195</sup> Zohar I 123a

<sup>2196</sup> See Likkutei Torah, Shir HaShirim 19b

(*Pnimityut*) of Wisdom-*Chochmah*, and as mentioned above, the innerness (*Pnimityut*) of Wisdom-*Chochmah* is the innerness (*Pnimityut*) of the Ancient One-*Atik*, and that is where the aspect of *Zeir Anpin* (the Upper Yisroel) is rooted. This is as mentioned before, that “*Zeir Anpin* is unified with and dependent on the Ancient One-*Atik*.”

5.

The explanation of the matter as it is in our service of *HaShem*-יהו"ה, blessed is He, meaning, as it is in the Lower Yisroel, is that as explained elsewhere at length, man's primary work is to affect that in the matter of “six days did *HaShem*-יהו"ה make the heavens and the earth,” that there should be the matter of “the heavens and the earth and all their hosts were finished-*Vayechulu*-ויכלו.”<sup>2197</sup>

(This is as our sages, of blessed memory, stated,<sup>2198</sup> “Whosoever prays on Shabbat evening and recites the passage, ‘They were finished-*Vayechulu*-ויכלו,’ the Torah ascribes him credit as though he became a partner with the Holy One, blessed is He, in the act of creation.”) That is, one must affect that the six mundane days of the week are a preparation for Shabbat, the substance of which is “They were finished-*Vayechulu*-ויכלו,” which is a term indicating “expiry-*Kilayon*-כליין,” and a term indicating pleasure (*Taanug*).<sup>2199</sup> That is, one must draw forth and reveal *HaShem*'s-יהו"ה Supernal pleasure in them, in that

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<sup>2197</sup> Genesis 2:1; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, end of The Gate of His Title (*Shaar HaKinuy*).

<sup>2198</sup> Talmud Bavli, Shabbat 119b

<sup>2199</sup> See Ohr HaTorah, Bereishit 42b and on.



“the Holy One, blessed is He, lusted for a dwelling place in the lower worlds.”<sup>2200</sup>

Now, when this service only stems from the revealed love and fear in the heart, as in the verse,<sup>2201</sup> “A fool does not desire understanding (*Tevunah*), but only to reveal his heart,” then from holy love it is possible to fall into love of the permissible, up to and including love for [matters of] the side opposite holiness, and the same is so of the emotion of fear.

The remedy for this is that the emotions (*Midot*) should be subsumed in the aspects of the intellect (*Mochin*). This is also known from the teaching of our sages, of blessed memory,<sup>2202</sup> “A person does not commit a transgression unless a spirit of foolishness enters him.” In other words, the spirit of foolishness causes that even though the intellect of the animalistic soul is present, nonetheless, he still can transgress and sin. However, when the intellect (*Mochin*) is in a state of wholeness and perfection, it then does not apply for a person to transgress and sin.

More specifically, when the emotions (*Midot*) are subsumed (*Hitkalellut*) in the aspect of the intellect (*Mochin*), there is a way that the emotions (*Midot*) are included in the aspect of Understanding-*Binah*, [this being the matter of] “from the hills do I gaze upon them,” and even higher, as they are included in the aspect of Wisdom-*Chochmah*, [this being the matter of] “from the head of rocks I see them.”

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<sup>2200</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

<sup>2201</sup> Proverbs 18:2

<sup>2202</sup> Talmud Bavli, Sotah 3a

As explained in Tanya,<sup>2203</sup> from the perspective of the Wisdom-*Chochmah* of the soul, even the most worthless Jews and the sinners of Israel give up their lives for the sanctification of the Name *HaShem*-יהו"ה, without any knowledge and contemplation. This is because it is a matter that transcends reason and intellect, this being the general matter of serving *HaShem*-יהו"ה, blessed is He, in a way of “with all your more” (*Bechol Me'odecha*-בכל מאדך).<sup>2204</sup>

(That is, even though it only is “with all **your** more-*Me'od Shelcha* שלך-מאד,”<sup>2205</sup> nonetheless, for him it is with all his more-*Me'od*-מאד). That is, it is in a way that transcends measure and limitation. This is the matter of serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), the meaning of which is giving up of one’s desire (*Mesirat HaRatzon*),<sup>2206</sup> the likeness to which Above is the *Sefirah* of the Crown-*Keter*.

From this aspect there is a drawing down of service of *HaShem*-יהו"ה, blessed is He, in actual deed. That is, it comes about by being preceded with the acceptance of His yoke and giving up of one’s soul (*Mesirat Nefesh*) (as explained in Tanya).<sup>2207</sup> This then penetrates into all the powers of the soul, “with all your heart, and with all your soul, and with all your more,”<sup>2208</sup> (which also includes “with all your money”),<sup>2209</sup>

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<sup>2203</sup> Tanya, Likkutei Amarim, Ch. 18

<sup>2204</sup> Deuteronomy 6:5

<sup>2205</sup> See Torah Ohr, Mikeitz 39c-d

<sup>2206</sup> See Torah Ohr *ibid.* p. 36a and elsewhere.

<sup>2207</sup> Tanya, Likkutei Amarim, Ch. 25, beginning of Ch. 41.

<sup>2208</sup> Deuteronomy 6:5 *ibid.*

<sup>2209</sup> Rashi to Deuteronomy 6:5 *ibid.*

beginning with the power of desire (*Ratzon*) and the power of pleasure (*Taanug*).

6.

Now, just as this is so in the microcosm of the world, which is man,<sup>2210</sup> this likewise is so in the macrocosm of the world. This is the meaning of the teaching in Midrash, that “the Ever Present One initially sought to establish His world etc.,” specifying “to establish-*Lekhonen*-לכוֹנֵן.”<sup>2211</sup>

To explain, being that the creation of the world was in a way of constructing in order to demolish, this being the matter of the world of Chaos-*Tohu*, and demolishing in order to construct, this being the matter of the world of Repair-*Tikkun*,<sup>2212</sup> nonetheless, this still is the existence of the world-*Olam*-עוֹלָם, which is of the root “concealment-*He’elem*-הִעֲלֵם”), this being due to the concealment of the Creator from the created.

It is quite simple to understand that this is not *HaShem’s*-ה' ultimate Supernal intent, but His Supernal intent is rather to reveal Godliness in the world, until the world will be a dwelling place for Him, blessed is He. This is why it states that “the Ever Present One sought to **establish** (*Lekhonen*-לכוֹנֵן) the world.” That is, after the world was already brought into being, *HaShem’s*-ה' Supernal intent is

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<sup>2210</sup> Midrash Tanchuma 3; Tikkunei Zohar, Tikkun 69 (100b; 101a)

<sup>2211</sup> Also see the end of the discourse entitled “*Ki MeRosh Tzurim*” *ibid.* (*Hemshech* 5672 Vol. 1 p. 300).

<sup>2212</sup> See Maamarei Admor HaZaken 5563 Vol. 2, p. 728; Maamarei Admor HaEmtza’ee, Devarim Vol. 2, p. 582 and on, and elsewhere.

that the conduct of the world should be in accordance with the intention in creation, namely, to make a dwelling place for Him in the lower worlds.

However, “the wicked did not allow it etc.” This is because, as the creation stems from “six days did *HaShem*-יהו"ה make etc.,” that is, the six emotions (*Midot*), it is possible for the forces of externality (*Yenikat HaChitzonim*) to derive vitality etc. (This is like how it is in man’s service of *HaShem*-יהו"ה when it only stems from the revealed emotions of his heart, as explained above.)

The Midrash continues with the analogy of the king who “came to a certain place and found an enormous rock there. He said: I will establish the city here upon these rocks,” which in the analogue, refers to “the forefathers [who] came and were meritorious,” specifying that they “were meritorious-*Zachu*-זכו,” indicating the toil of the lower one, in that he becomes a partner with the Holy One, blessed is He, in the act of creation through reciting “They were finished-*Vayechulu*-ויכלו” on the evening of Shabbat, which brings about that, “the heavens and the earth and all their hosts were finished-*Vayechulu*-ויכלו,” which is the matter of “expiry-*Kilayon*-כליון” and pleasure (*Taanug*) (as discussed in chapter five).

It is then that “the Holy One, blessed is He said: I will establish the world upon these, as the verse states,<sup>2213</sup> ‘For the pillars of the earth are *HaShem*’s-יהו"ה and He set the world upon them.’” The Midrash then concludes, “It therefore states, ‘From the head of rocks I see them.’” In other words, even in the world that was brought into being from the aspect of the

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<sup>2213</sup> Song of Songs 2:8

emotions (*Midot*), we draw down the aspect of the intellect (*Mochin*), up to and even including the highest aspect of Wisdom-*Chochmah*, this being the innerness (*Pnimityut*) of Wisdom-*Chochmah* (which is the innerness (*Pnimityut*) of the Ancient One-*Atik*), or alternately, according to the second explanation, which essentially is the same thing,<sup>2214</sup> this refers to the highest level of the Supernal Crown-*Keter*, the aspect of the Ancient One-*Atik* of the Crown-*Keter*.

This then, is also the meaning of [the verse], “From the head of rocks I see them, and from the hills do I gaze upon them,” as it is according to the simple meaning of the verse regarding the words of Bilaam (as mentioned in chapter one).

To explain, Bilaam is the side opposite Moshe. This is as our sages, of blessed memory, expounded<sup>2215</sup> on the verse,<sup>2216</sup> “Never again has there arisen in Israel a prophet like Moshe,” – “However, amongst the nations of the world there has risen, and who is that? Bilaam.”

Therefore, to negate the thoughts of Bilaam, it was necessary to draw from a level that even transcends the level of Moshe, whose matter is the aspect of Wisdom-*Chochmah*.<sup>2217</sup> This then, is the meaning of [the verse], “From the heads of rocks I see them etc.,” this being the drawing down from the aspect of “the **head** of rocks-*Rosh Tzurim*-ראש צורים,” which is the highest aspect in Wisdom-*Chochmah* and the Crown-*Keter*, the innerness (*Pnimityut*) of the Father-*Abba* (Wisdom-

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<sup>2214</sup> See Ch. 4 *ibid*.

<sup>2215</sup> Sifri to Deuteronomy 34:10

<sup>2216</sup> Deuteronomy 34:10

<sup>2217</sup> See Torah Ohr, Shemot 49c; Hosafot to Tetzaveh 111b, and elsewhere.

*Chochmah*) which is the innerness (*Pnimiyut*) of the Ancient One-Atik.

Then, after the drawing down from the aspect of “the head of rocks-*Rosh Tzurim*-ראש צורים,” even in the levels that are below this, where there is room for the existence of Bilaam, there nevertheless is a drawing down of only blessings. This is as [Bilaam] stated,<sup>2218</sup> “Behold! I am instructed to bless – He has blessed, and I cannot annul it.” This is similar to the novelty of the giving of the Torah (which began when “the forefathers came and were meritorious”) that [the ten commandments] begin with the letter *Aleph-א*, so that even its drawing into the world is in a way of blessing, even though, in and of itself, the [creation of the] world could not begin with the letter *Aleph-א*, since it could have been the opposite of blessing, as explained elsewhere at length.<sup>2219</sup>

## 7.

Now, this can be connected to the [new] Psalm of the Rebbe, whose joyous day and redemption we are celebrating, this being Psalm 89, which begins with the words, “A Maskil by Etan the Ezrachite-*Maskeel l’Eitan HaEzrachee*-משכיל לאיתן-האזרחי.”<sup>2220</sup>

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<sup>2218</sup> Numbers 23:20

<sup>2219</sup> Likkutei Torah, Re’eh 19b; Ohr HaTorh, Emor p. 860; Also see introduction to Zohar.

<sup>2220</sup> Which began to be recited on the 12<sup>th</sup> of Tammuz of this year, 5728, the beginning of the 89<sup>th</sup> year from the birth of the Rebbe Rayatz, whose soul is in Eden, the Rebbe whose joyous day and redemption is being celebrated. (See Sefer HaMaamarim 11 Nissan Vol. 1, p. 1 and on.)

The explanation is as in the known teaching of the Alter Rebbe, (printed in Kuntres Limud HaChassidus<sup>2221</sup> of the Rebbe whose day of redemption we are celebrating, and as explained at length in some of his discourses),<sup>2222</sup> that “*Maskeel*-משכיל” [referring to the power of conceptualization-*Ko’ach HaMaskeel*] is higher than the intellect (*Sechel*) and refers to the source that brings the intellect (*Sechel*) forth and reveals it. This refers to the aspect of the Concealed Wisdom (*Chochmah Stima’ah*),<sup>2223</sup> which is the innerness (*Pnimityut*) of Wisdom-*Chochmah*, or the *Sefirah* of the Crown-*keter*. This aspect will be revealed in the coming future.

This is also the meaning of “The Ezrachite-*HaEzrachi*-האזרחי,” which means, “will shine-*Ezrach*-האזרח” in the future tense, in that it is destined to shine for each and every Jew. This is also the meaning of the word “*Eitan*-איתן,” since the letters *Aleph*-א, *Yod*-י, *Tav*-ת, and *Nun*-ן (known as the letters of *Eitan*-איתן) are the letters that modify words into the future tense.<sup>2224</sup>

Thus, the explanation of “*Maskil L’Eitan*-משכיל לאיתן,” is that the aspect of the “power of conceptualization-*Maskeel*-משכיל” is present for “*Eitan*-איתן.” The word “*Eitan*-איתן” has three meanings. “*Eitan*-איתן” is a term meaning “antiquity-*Yashan*-ישן.”<sup>2225</sup> “*Eitan*-איתן” is a term meaning “strength-

<sup>2221</sup> Ch. 3 [subsequently printed in *Igrot Kodesh* of the Rebbe Rayatz, Vol. 3 p. 335].

<sup>2222</sup> *Sefer HaMaamarim* 5685 p. 60 and on; 5688 p. 121 and on; 5703 p. 72 and on; 5708 p. 61 and on.

<sup>2223</sup> See *Ohr HaTorah*, *Tehillim* (Yahal Ohr) p. 311, and elsewhere.

<sup>2224</sup> *Likkutei Torah*, *Re’eh*; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how the twenty-two letters are divided in the Holy Language-*Lashon HaKodesh*.

<sup>2225</sup> See *Targum Yonatan* and *Rashi* to *Kings* I 8:2

*Chazak*-חזק.<sup>2226</sup> “*Eitan*-איתן” is a term meaning “hard-*Kasheh*-קשה.<sup>2227</sup> That is, it undergoes no change etc.

This refers to the strength of the essential self the soul, which is the aspect of the letter *Yod*-י and the thorn of the letter *Yod*-י of the soul, (as explained in Likkutei Torah, Re’eh, and in various places, about the Name *HaShem*-יהו"ה that is present in each and every Jew).

This likewise is the aspect of “the head of rocks-*Rosh Tzurim*-ראש צורים,” as Radak wrote<sup>2228</sup> in explanation of the word “rock-*Tzur*,” that it is similar to “your dwelling is firm-*Eitan Moshavecha*-איתן מושבך.”<sup>2229</sup> This aspect is drawn (in a way of expansiveness) in all the powers of the soul, up to and including thought, speech and action. This is as in the conclusion of the teaching of the Alter Rebbe, that when the power of conceptualization (*Ko’ach HaMaskeel*-כח המשכיל) is shining-*Ezrachi*-אזרחי, it then shines in all the powers and senses.

This then, is the perfection in the service of *HaShem*-יהו"ה, blessed is He, through which the blessings of *HaShem*-יהו"ה are drawn down in all one needs in order to serve *HaShem*-יהו"ה, blessed is He, out of expansiveness, and to be blessed in children, health, and abundant sustenance, to the point of openly revealed miracles that transcend the natural order, which are drawn down below ten hands-breadths, as took place in these days of redemption for the leader of the Jewish people,

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<sup>2226</sup> See Exodus 14:27 and Rashi there.

<sup>2227</sup> See Numbers 24:21; Micah 6:2

<sup>2228</sup> In Sefer Michlol, section on “*Tzur*,” cited in Ohr HaTorah, Balak p.

913.

<sup>2229</sup> Numbers 24:21



“and the body follows after the head,”<sup>2230</sup> and this is drawn forth to all those who follow in his ways, up to and including “all who are called Yisroel,”<sup>2231</sup> (as in the know precision regarding this wording explained in various places),<sup>2232</sup> and in a way that this redemption also brings to the general redemption of all the Jewish people, speedily and in the most literal sense, through our righteous Moshiach!

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<sup>2230</sup> Talmud Bavli, Eruvin 41a

<sup>2231</sup> See the text of the Rebbe whose redemption we are celebrating in his letter written in celebration of the first 12<sup>th</sup> of Tammuz – Igrot Kodesh of the Rebbe Rayatz, Vol. 2, p. 80.

<sup>2232</sup> See Likkutei Sichot Vol. 8 p. 329 and on.



## Discourse 36

*“Ki MeRosh Tzurim Erenu U’MiGav’ot Ashurenu -  
From the head of rocks I see them, and from the hills  
do I gaze upon them”*

Delivered on the (pushed off fast of) 17<sup>th</sup> of Tammuz, 5728

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

### 1.

The<sup>2233</sup> verse states,<sup>2234</sup> “From the head of rocks I see them, and from the hills do I gaze upon them.” It was explained before<sup>2235</sup> on this verse (as it relates to the totality of man’s service of *HaShem*-יהו"ה, blessed is He, as well as how it relates to the world at large) that based on the Zohar,<sup>2236</sup> that [this verse] refers to the emotions (*Midot*), the aspect of *Zeir Anpin*, as they are included in the intellect (*Mochin*), the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, the Father-*Abba* and Mother-*Imma*, this being the meaning of “the head of rocks-*Rosh Tzurim*-ראש צורים” and “hills-*Gva’ot*-גבעות.”

To explain, the matter of the “rock-*Tzur*-צור” (or “rocks-*Tzurim*-צורים”) is that it is like a “flintstone-*Tzur HaChalamish*-

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<sup>2233</sup> This discourse is a continuation of the preceding discourse by the same title as this of the 12<sup>th</sup> of Tammuz of this year, Discourse 35 (Sefer HaMaamarim 5728 p. 251 and on).

<sup>2234</sup> Numbers 23:9

<sup>2235</sup> In the preceding discourse by the same title as this of the 12<sup>th</sup> of Tammuz of this year, Discourse 35, Ch. 3 and on (Sefer HaMaamarim 5728 p. 253 and on).

<sup>2236</sup> Zohar III 203b

צור החלמיש<sup>2237</sup> from which fire is brought forth by striking. This is because there is no actual existence of fire in the flint, but only the power of fire in a way “concealment that has no existence” (*He’elem SheEino b’Metziyut*).

The way the emotions (*Midot*) are subsumed in Wisdom-*Chochmah* is similar to this, in that they are in a state of “concealment that has no existence” (*He’elem SheEino b’Metziyut*), like fire as it is in a flintstone, up to and including the aspect of “the **head** of rocks-*Rosh Tzurim*-ראש צורים” (“From the head of rocks I see them”), referring to the aspect of Wisdom-*Chochmah* as it is on the highest level, this being the innerness (*Pnimiyyut*) of Wisdom-*Chochmah*, and the innerness (*Pnimiyyut*) of the Father-*Abba* is the innerness (*Pnimiyyut*) of the Ancient One-*Atik*.<sup>2238</sup> This is the first source of the emotions (*Midot*) as they are in a state of “concealment that has no existence” (*He’elem SheEino b’Metziyut*).

The “hills-*Gva’ot*-גבעות” refers to the aspect of Understanding-*Binah*, in which the emotions (*Midot*) are in a state of concealment, but is “concealment that is in existence” (*He’elem SheYeshno b’Metziyut*). This is comparable to a fetus concealed in the womb of its mother, where although it is concealed, since “a fetus is considered to be like the thigh of the mother,”<sup>2239</sup> and only “consumes what its mother consumes etc.”<sup>2240</sup> nevertheless, it already has the form of a fetus, in a

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<sup>2237</sup> See Likkutei Torah, Acharei 26c; Ohr HaTorah, Drushim L’Yom HaKippurim Vol. 5, p. 2,136; Sefer HaMaamarim 5630 p. 318 and on.

<sup>2238</sup> See the preceding discourse by the same title as this of the 12<sup>th</sup> of Tammuz of this year, Discourse 35, Ch. 4 and on (Sefer HaMaamarim 5728 p. 256 and on).

<sup>2239</sup> See Talmud Bavli, Yevamot 78a; Nazir 51a

<sup>2240</sup> Talmud Bavli, Niddah 30b

way of division into limbs etc., up to and including the hair and nails etc.

In contrast, this is not so of the seminal drop of the father, where although all the particular limbs are included there etc., it is in a way of ultimate concealment, such that they are not recognized or felt to exist at all. It is only in the womb of the mother that it develops to the form of a fetus with all its particular limbs, except that it still is concealed in the womb of its mother. However, this is “concealment that is in existence” (*He'elem SheYeshno b'Metziyut*).

This is an example of how the emotions (*Midot*) are included in the Understanding-*Binah*. That is, they have not yet come into revelation in the heart, but are included in the contemplation of the intellect, like a fetus in the womb of its mother. About this the verse states,<sup>2241</sup> “whose belly you fill with Your concealed treasure.” That is, the emotions (*Midot*) are concealed there, like something placed and enclosed in a chest etc.

However, in Wisdom-*Chochmah* (the Father-*Av*) it does not at all apply to say that they are in a state of gestation there. For, in the gestation of the fetus, that which it is, is already present except that it is enclosed and concealed in its source, this being the way the emotions (*Midot*) are included in the grasp of Understanding-*Binah*. In contrast, in Wisdom-*Chochmah*, the emotions (*Midot*) are not in a state of “existence” altogether. Now, in addition to the way the emotions (*Midot*) are included in the intellect (*Mochin*) before their revelation in the heart, even after the revelation of the

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<sup>2241</sup> Psalms 17:14

emotions (*Midot*), there is a drawing down in them of their root and source in the aspect of the intellect (*Mochin*).

How this matter relates to one's toil in service of *HaShem*-יהו"ה, blessed is He, is that there must be the inter-inclusion (*Hitkallelut*) of the emotions (*Midot*) within the intellect (*Mochin*). That is, it is not enough for one's service to only stem from the love and fear revealed in his heart, about which the verse states,<sup>2242</sup> "A fool does not desire understanding (*Tevunah*), but only to reveal his heart." For, it is possible for [the forces of externality] to derive vitality from this etc. This is why the emotions (*Midot*) must be subsumed within the intellect (*Mochin*).

## 2.

However, we still must understand this. For, the general content of this verse, which are the words of Bilaam, is that it relates the praise of the level of *Zeir Anpin* (the root of the souls of the Jewish people) and how its root is extremely lofty etc. Thus, since the inclusion of the emotions (*Midot*) in the aspect of Wisdom-*Chochmah* is a much loftier matter than the inclusion of the emotions (*Midot*) in the Understanding-*Binah*, this being so, what is added by stating, "and from the hills do I gaze upon them," (referring to the inclusion of the emotions (*Midot*) in the aspect of Understanding-*Binah*) once the verse already said, "From the head of rocks I see them," (which refers to the inclusion of the emotions (*Midot*) in the aspect of

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<sup>2242</sup> Proverbs 18:2

Wisdom-*Chochmah*, up to and including the innerness (*Pnimityut*) of Wisdom-*Chochmah* etc.)?)

However, the explanation of the matter is that there is also a superiority in the matter of “and from the hills do I gaze upon them.” For,<sup>2243</sup> in order for there to be a drawing down to below etc. - this being *HaShem* 's-יהו"ה ultimate Supernal intent, both in regard to man's work in serving Him, as well as in regard to the world at large - it is not enough for the aspect of the emotions (*Midot*) to be as they are subsumed within Wisdom-*Chochmah*, but there also must be their inclusion within Understanding-*Binah*, in which, at the very least, the emotions (*Midot*) are already in a state of “concealment that has existence” (*He'elem SheYeshno b'Metziyut*). It [only] is after this that the revelation of the emotions (*Midot*) etc., is possible (in a way that their root and source is drawn in them, as explained before).

### 3.

This then, is the precision [in the verse adding] “and from the hills do I gaze upon them.”<sup>2244</sup> The meaning of the word “gaze upon them-*Ashurenu*-אשורנו,” is that it is of the same root as “the protrusion of the feet,” as in the verse,<sup>2245</sup> “Firmly establishing my footsteps-*Ashurai*-אשורי.” This is as in

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<sup>2243</sup> Also see the discourse entitled “*Kol HaNikra b'Shmi* – All who are called by My Name” 5722, translated in *The Teachings of The Rebbe, 5722 Vol. 2, Discourse 37, Ch. 6 and on* (Sefer HaMaamarim 5722 p. 257 and on).

<sup>2244</sup> In regard to the coming section see *Biurei HaZohar of the Mittler Rebbe, Balak 103c and on*.

<sup>2245</sup> Psalms 40:3

the continuation of the teaching of the Zohar,<sup>2246</sup> “Since he was in the womb of the Mother-*Imma* etc., he takes a step in protrusion to the outside etc.” This is hinted in the fact that in the first letter *Hey-ḥ* (which is Understanding-*Binah*) there is a little foot in the form of the letter *Vav-ḥ-6*.<sup>2247</sup> In other words, the form of the *Hey-ḥ* itself, which has length and width, is the aspect of Understanding-*Binah* itself, whereas the short leg within it, indicates the inclusion of the emotions (*Midot*) within Understanding-*Binah*, in which their state of existence is like a fetus in the womb of its mother (not as they are in Wisdom-*Chochmah*, where they are a “concealment that has no existence”).

The bottom of the foot protrudes outward, this being the aspect of *NeHi”Y*,<sup>2248</sup> in that only they are revealed when the emotions (*Midot*) are included in the Understanding-*Binah*. That is, it is like a fetus in the womb of its mother, in that its head is positioned between its knees etc.<sup>2249</sup> In other words, there only is the revelation of the aspects of *NeHi”Y*, whereas the [aspects of] *ChaBa”D*<sup>2250</sup> and *ChaGa”T*<sup>2251</sup> are concealed and subsumed in the womb of the Mother-*Imma*.

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<sup>2246</sup> Zohar III 203b (Balak)

<sup>2247</sup> Also see at length in the introductory notes to Ch. 34 & 35 of Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, and the citations there.

<sup>2248</sup> An acronym for the three lower *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

<sup>2249</sup> Talmud Bavli, Niddah 30b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30.

<sup>2250</sup> An acronym for the three upper *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

<sup>2251</sup> An acronym for the three intermediate *Sefirot* of Kindness-*Chessed*, Might-*Gevurah* and Splendor-*Tiferet*.



More specifically, the words “he takes a step in protrusion to the outside” cannot be applied to the aspects of *NeHi”Y*. This is because the aspects of *NeHi”Y* are still considered part and parcel of the essential being of *Zeir Anpin*, and this specifically is **not** “a step in protrusion to the outside,” meaning, outside his essential self.

To further explain, we find that relative to the intellect (*Mochin*), the general matter of the emotions (*Midot*) is called “the outside-*Chutz-חיצונית*,”<sup>2252</sup> and how much more so of the aspects of *NeHi”Y*, that relative to the essence of the emotions (*Midot*), they are [considered as being] “outside” the body.<sup>2253</sup>

However, all this does not relate to the matter of the “step in protrusion to the outside,” which is the matter of the footsteps of the feet, which are also part of the general totality of man, to a place that is outside of him. Therefore, the primary matter of “he takes a step in protrusion to the outside” is in regard to the aspect of Kingship-*Malchut*,<sup>2254</sup> the aspect of speech (*Dibur*), which is a power that is separate from the essence of the emotions (*Midot*). This is because the matter of speech (*Dibur*) is entirely that of revealing to another.

In other words, in addition to the inclusion of the emotions (*Midot*) in the Understanding-*Binah*, hinted in the short leg of the letter *Hey-ה*, which is like a little *Vav-ו-6*, there also is the point (*Nekudah*) where the *Vav-ו* in the *Hey-ה* protrudes outside of its essential self, this being the root and source for the aspect of speech (*Dibur*) as it is included in the

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<sup>2252</sup> Ohr HaTorah, Yahal Ohr to Tehillim p. 455.

<sup>2253</sup> See the introduction to Tikkunei Zohar (17a); Etz Chayim, Shaar 16 (Shaar Holadat Abba v’Imma v’Zeir Anpin v’Nukva), beginning of Ch. 4, and elsewhere.

<sup>2254</sup> Also see Ohr HaTorah, Balak p. 907 and on.

Understanding-*Binah* in a way of greater concealment than how the emotions (*Midot*) are included in it.

4.

This then, is also the meaning of the statement in the continuation of the teaching of the Zohar,<sup>2255</sup> that in the Upper Academy (*Metivta Ila'ah*),<sup>2256</sup> the word “hills-*Gva'ot*-גבעות” is written missing the letter *Vav*-ו etc., and in the Academy of the Firmament (*Metivta d'Rakiya*)<sup>2257</sup> it is written as “hills-*Gva'ot*-גבעות,” with the letter *Vav*-ו etc.

To explain, the difference between “hills-*Givat*-גבעת” (missing the *Vav*-ו), [which can be read] in the singular, and “hills-*Gva'ot*-גבעות” (with the *Vav*-ו) in the plural, is that “hill-*Givat*-גבעת” in the singular, indicates Understanding-*Binah* herself, as she still is receiving the bestowal from the aspect of Wisdom-*Chochmah* into herself, before the drawing down of the fetus of *Zeir Anpin* into the womb of the Mother-*Imma* from their union.

In contrast, “hills-*Gva'ot*-גבעות” in the plural, indicates Understanding-*Binah* as she already includes the emotions, that are in her in a state of gestation (*Ibbur*) (as hinted in the form of the little *Vav*-ו-6 within the *Hey*-ה), and not just the emotions (*Midot*), but also the power of speech (*Dibur*), (which is hinted in the form of the little *Vav*-ו in the *Hey*-ה that “takes a step in

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<sup>2255</sup> Zohar III 203b (Balak) *ibid.*

<sup>2256</sup> [Of the world of Creation (*Briyah*)].

<sup>2257</sup> [Of the world of Formation (*Yetzirah*)].

protrusion to the outside”) which is included in her in an even greater state of concealment, as discussed before.

This is why in the Academy of the Firmament (*Metivta d'Rakiya*) they dispute the explanation of the Upper Academy (*Metivta Ila'ah*) that “hills-*Givat*-גבעות” is spelled missing the *Vav*-ו, and are of the view that it specifically must be “hills-*Gva'ot*-גבעות” with the *Vav*-ו, this being as Understanding-*Binah* is in a state of “pregnancy” (*Ibbur*), in which the emotions (*Midot*), as well as the power of speech (*Dibur*) are included in her, as mentioned before.

More specifically, the need for the matter of “hills-*Gva'ot*-גבעות” with the *Vav*-ו, is not just for the gestation of *Zeir Anpin* in the womb of the Upper Mother-*Imma Ila'ah* (Understanding-*Binah*), but is also for the gestation (*Ibbur*) in the womb of the Lower Mother-*Imma Tata'ah*, the aspect of Kingship-*Malchut*, this being the gestation of the soul of King Moshiach, Moshiach the son of Dovid, (since Dovid is the *Sefirah* of Kingship-*Malchut*,<sup>2258</sup> [as it states],<sup>2259</sup> “Dovid, King (*Melech*) of Israel,” and as it states,<sup>2260</sup> “My servant Dovid will be king over them”).

For, during the time of the exile, when Moshiach sits at the gates of Rome etc.,<sup>2261</sup> his soul is in a state of gestation (*Ibbur*) in the womb of the aspect of Kingship-*Malchut*, until the time of the redemption, at which time the matter of birth comes to be. This is brought about through a drawing down of

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<sup>2258</sup> See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim); Erchei HaKinuyim by the author of Seder HaDorot.

<sup>2259</sup> Talmud Bavli, Rosh HaShanah 25a

<sup>2260</sup> Ezekiel 37:24

<sup>2261</sup> See Talmud Bavli, Sanhedrin 98a

additional light from the aspect of Understanding-*Binah* to the aspect of Kingship-*Malchut*.

This is as in the conclusion of the above-mentioned teaching of the Zohar,<sup>2262</sup> “The lower son, who is included within her, will require that in the coming future, when it is the time for King Moshiach to come, the Upper Hill (*Givah Ila’ah*-גבעה) will take him etc., and stand him upon the Upper Life etc.” This refers to the “thirty-three (ל”ג) days that she will remain in her blood of purity.”<sup>2263</sup> For, the first day of Pesach is the same day as the ninth of Av (as known regarding the sign of *A”T Ba”Sh*-ב”ש-א”ת),<sup>2264</sup> on which Moshiach is born,<sup>2265</sup> and the thirty-third day of the Omer (*Lag BaOmer*-ל”ג בעומר) is the end of the thirty-three days of “her blood of purity,” this being the day of the Hilulah of Rabbi Shimon bar Yochoi,<sup>2266</sup> the spark of Moshe,<sup>2267</sup> who is the aspect of Moshiach, as known<sup>2268</sup> that the first redeemer, is the final redeemer.<sup>2269</sup>

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<sup>2262</sup> Zohar III 203b (Balak)

<sup>2263</sup> Leviticus 12:4

<sup>2264</sup> Tur and Shulchan Aruch 428:3 – [That is, the 1<sup>st</sup>-א day of Pesach will always be on the same day of the week as the ninth-*Tisha*-תשעה of Av; The 2<sup>nd</sup>-ב day will always be on the same day of the week as *Shavu’ot*-שבועות etc.]

<sup>2265</sup> Talmud Yerushalmi, Brachot 2:4; Midrash Bamidbar Rabba 13:5; Eichah Rabba 1:51

<sup>2266</sup> See Zohar III 296b; Pri Etz Chayim, Shaar Sefirat HaOmer, Ch. 7

<sup>2267</sup> See Zohar I 14b in the note; Siddur Im Da”Ch, Shaar Lag BaOmer 304b

<sup>2268</sup> Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal to Genesis (Vayechi) 49:10; Torah Ohr, beginning of Mishpatim (75b).

<sup>2269</sup> The conclusion of this discourse is missing.

## Discourse 37

“*v’Chazakta v’Hayita L’Ish -  
Be strong and be a man*”

Delivered on the 2<sup>nd</sup> day of the week of Parshat Pinchas,  
The 19<sup>th</sup> of Tammuz, 5728<sup>2270</sup>  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>2271</sup> “Be strong and be a man.” Now, as known,<sup>2272</sup> the discourse said by the Rebbe Rashab, whose soul is in Eden, on the seventh day<sup>2273</sup> of celebrating the Bar Mitzvah of his only son, his honorable holiness, my father-in-law, the Rebbe, on the 19<sup>th</sup> of Tammuz<sup>2274</sup> 5653, [this discourse being

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<sup>2270</sup> The original text of this discourse was edited by the Rebbe and published as a pamphlet for the 19<sup>th</sup> of Tammuz, 5749.

<sup>2271</sup> Kings I 2:2

<sup>2272</sup> The note of his honorable holiness, my father-in-law, the Rebbe, printed in “*Maftai’ach Maamarei uDrushei Admor MeHoRaShab*” p. 11 (p. 64 in the 5741 edition) is copied from the discourse “*Tefillin d’Marei Alma – 5653*” (Kehot 5728) p. 32; “*Maftai’ach*” (the index) of the discourses at the beginning of Sefer HaMaamarim 5652-5653 p. VII and on; Hosafot to Sefer HaMaamarim ibid. p. 325-326 [Kuntres Bar Mitzvah 5753 (Kehot 5760)].

<sup>2273</sup> It can be pointed out that a Bar Mitzvah is related to a wedding (Zohar Chadash 10c; 15d), and in a wedding there are seven days of celebration.

<sup>2274</sup> The 18<sup>th</sup> of Tammuz (the seventh day from the 12<sup>th</sup> of Tammuz) was the (pushed off) fast day. Therefore, the conclusion of the seven days was the 19<sup>th</sup> of Tammuz (see the note mentioned above [note 2 in the original discourse]). It can be pointed out that the 19<sup>th</sup> of Tammuz was the day of his circumcision (*Milah*), which is connected with the Bar Mitzvah – since “the conclusion and primary entry of the holy soul is at 13 years and one day... and the beginning of the entry of this holy soul is... upon the fulfillment of the *mitzvah* of the circumcision.” (Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Batra, end of Siman 4).

the conclusion and seal of the continuum of [the discourses] “*Tefillin d’Marei Alma*”<sup>2275</sup> which began being said on the 12<sup>th</sup> of Tammuz, the day of his Bar Mitzvah] starting with this verse.

On a simple level, the connection between this verse (“Be strong and be a man”) and the Bar Mitzvah, is based on the well known fact,<sup>2276</sup> that it (specifically) is a thirteen-year-old who is [now] obligated in *mitzvot* because it specifically is then that he is called a “man-*Ish*-אִישׁ.”

Now, this must be better understood. For, since (according to the natural order) at thirteen-years-old [a boy] becomes a man, what is the emphasis in saying (at a Bar Mitzvah celebration), “Be strong and be a man”?

Another matter that we must understand is that the superiority of a thirteen-year-old is that he then comes to “the age of knowledge-*Bar Da’at* דעת-בר,”<sup>2277</sup> in which Knowledge-*Da’at* is in the brains (*Mochin*). This is especially so according to the explanation in the discourse entitled “*Eeta b’Midrash Tehillim*” 5653, [which is one of the discourses that his honorable holiness, my father-in-law, the Rebbe, reviewed at his Bar Mitzvah celebration],<sup>2278</sup> that the superiority of the age of thirteen is that he then has the essence of the intellectual faculties (*Mochin*).<sup>2279</sup> [This being so], what is the reason for

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<sup>2275</sup> Printed in the pamphlet “*Tefillin d’Marei Alma*” *ibid.*, and from there in *Sefer HaMaamarim* *ibid.* p. 233 and on.

<sup>2276</sup> See *Likkutei Sichot*, Vol. 15 p. 289, and the citations in the notes there.

<sup>2277</sup> See *Encyclopedia Talmudit*, beginning of the section on “*Gadol*”; Also see *Kuntres HaTefilah*, Ch. 5 (p. 15 and on); *Sefer HaMaamarim* 5670 p. 115; *Hemshech* 5672 Vol. 3, p. 1,227.

<sup>2278</sup> Printed in *Sefer HaMaamarim* 5708 p. 271, and from there printed in the *Hosafot* to *Sefer HaMaamarim* 5652-5653 p. 279 and on, and see the glosses there.

<sup>2279</sup> See the end of the above-mentioned discourse of the year 5653 (*Sefer HaMaamarim* 5708 p. 274; 5653 p. 282). However, this requires some analysis based

the specific use of the description “man-*Ish*-שׂא” about a thirteen-year-old, when [this description] indicates the emotions (*Midot*).<sup>2280</sup>

## 2.

Now, in the part of the continuum that was then said,<sup>2281</sup> it explains the superiority of Yosef over Yaakov, in that the drawing down brought about through Yaakov is in the world of Emanation (*Atzilut*), whereas through Yosef there (also) is a drawing down of revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

[It can be said that the fact that this discourse, entitled “*v’Chazakta v’Hayitah l’Ish*,” discusses the praise of Yosef, this being the first name of the Bar Mitzvah boy, is also in to awaken him to the special work of Yosef in drawing down the revelation all the way below.]

Now, to explain the great elevation of Yosef, he first explains the level of Yaakov, through which we thereby can

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on what is stated in Pirush HaMilot (of the Mittler Rebbe), Ch. 2, but this is not the place to expound on this.

<sup>2280</sup> That is, the term “man-*Adam*-אדם” is the name he is called as it relates to the intellect (*Sechel*), whereas “man-*Ish*-שׂא” is in regard to the emotions (*Midot*). (Sefer HaMaamarim 5700 p. 69; Also see Likkutei Torah, Shir HaShirim 25a; Sefer HaMaamarim 5629 p. 157 and elsewhere. In Likkutei Sichot Vol. 4, p. 1117 [it explains] that in the intellect (*Mochin*) there are also the two matters of “man-*Adam*-אדם” and “man-*Ish*-שׂא.” That is, there is the intellect that relates to the emotions (*Midot*) – “man-*Ish*-שׂא,” and there is the essence of the intellect – “man-*Adam*-אדם.” However, according to what is stated in the discourse above, which is from the discourse entitled “*Eeta b’Midrash Tehillim*,” that a thirteen-year-old has the essential intellect, then even according to this explanation it should have said “man-*Adam*-אדם” and not “man-*Ish*-שׂא.” This requires further analysis.

<sup>2281</sup> In Ch. 12 – p. 30 and on in the above-mentioned pamphlet; Sefer HaMaamarim 5653 *ibid.* p. 258 and on.

understand the great elevation of Yosef, who is even higher. He explains this with a preface on the verse,<sup>2282</sup> “You alone are *HaShem*-יהו"ה; You made the heavens etc., and you enliven them all,” in which there are three levels.<sup>2283</sup> “You alone are *HaShem*-יהו"ה” refers to the limitless light of the Unlimited One before the restraint of the *Tzimtzum*. [In this, he enumerates three matters, “You-*Atah*-אתה” “He-*Hoo*-הוא” and “*HaShem*-יהו"ה.”

“You-*Atah*-אתה” refers to the essence of the Luminary (*Ma'or*-מאור), and about this it states “You-*Atah*-אתה,” in the second person. This is because the Essential Self of *HaShem*-יהו"ה, blessed is He, is present in all places in an openly revealed way,<sup>2284</sup> in that “the Name of Heaven is frequent in all mouths.”

“He-*Hoo*-הוא” and “*HaShem*-יהו"ה” are two levels in the light (*Ohr*-אור). There is the essence of the light (*Etzem HaOhr*-התפשטות האור) (this being [the aspect of] “He-*Hoo*-הוא”) and there is the expression of the light (*Hitpashtut HaOhr*-התפשטות האור), (this being [the aspect of the Name] *HaShem*-יהו"ה), as explained in the discourse. About this it states “alone-*Levadecha*-לבדך,” in that there is nothing here but His Essential Self. For, in regard to the general light that precedes the restraint of the *Tzimtzum*, including the light (*Ohr*) that relates

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<sup>2282</sup> Nehemiah 9:6

<sup>2283</sup> In regard to the coming section, also see Sefer HaMaamarim 5660 p. 43 and on; Discourse entitled “*Ben Porat Yosef*” 5677 (Sefer HaMaamarim 5677 p. 117 and on); Sefer HaMaamarim, Kuntreisim Vol. 2, p. 296a and on; Sefer HaMaamarim 5701 p. 149, and elsewhere.

<sup>2284</sup> See Torah Ohr, Vayera 14b



to the worlds (*HaShem*-יהו"ה), it is included in His Essential Self and is not the aspect of a [separate] existence.]<sup>2285</sup>

[The verse then continues], “You made the heavens etc.,” referring to the light (*Ohr*-אור) as it is made to be the source for the existence of the worlds. This is why the verse states, “You made-*Atah Asita* עשית-את,” in which the word “You-*Atah* את” is spelled missing the letter *Hey*-ה. For, when it comes to the light (*Ohr*), even including the light that relates to the worlds (*HaShem*-יהו"ה) as it is before the restraint of the *Tzimtzum*, it is beyond all relativity of being a source for worlds, and for it be a source for worlds, this comes about through the restraint of the *Tzimtzum*, in that all the light was concealed, and there only a small and constricted *Line-Kav* was drawn down. This is why it is written, “You made-*Atah Asita* עשית-את,” with the word “You-*Atah* את” missing the letter *Hey*-ה. This is because the way that the light (*Ohr*) is made to be the source for worlds (“[You] made the heavens etc.”) is through a lacking and diminishment (“You-*Atah* את” spelled missing the letter *Hey*-ה).

[The verse then continues], “and You-*v'Atah* ואתה-ו” enliven them all,” referring to the *Line-Kav*, through which vitality is drawn to the worlds once they are brought into being. That is, there are two matters in the *Line-Kav*. [The first] is that it is a short, constricted *Line-Kav*, and due to this the worlds are brought into being by it (that is, **the existence** of the worlds). [The second] is that it is drawn from the light (*Ohr*) that

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<sup>2285</sup> See *Hemshech* 5666 beginning of p. 182, that the general totality of the light that precedes the restraint of the *Tzimtzum* is solely the aspect of [His] ability (*Yecholet*-יכולת).

precedes the restraint of the *Tzimtzum*, and due to this, it draws vitality into the worlds (the revelation of Godliness).<sup>2286</sup>

The reason that this word “You-*Atah*-אתה” (of the verse “and You-*Atah*-ואתה enliven them all”) is spelled complete, with the letter *Hey*-ה, like the first “You-*Atah*-אתה” (of “You-*Atah*-אתה alone are *HaShem*-יהו””) is because this matter of the *Line-Kav*, that it “enlivens them all,” stems from the fact that there is a drawing down in it of the revelation of the light that precedes the restraint of the *Tzimtzum*.

Now, it can be said that this is why (in continuation to explaining that “You enliven them all” refers to the drawing down of the *Line-Kav*) the discourse brings the language of *Tikkunei Zohar*,<sup>2287</sup> “That flow is like the soul to the body, in that it is the life of the body.” This is to emphasize that the intention in “and You enliven them all” in this verse, is not to the matter of bringing them into being (“Do not just read it as ‘enliven-*Mechayeh*-מחיה’ but [read it] as ‘bring into being-*Mehaveh*-מורה’”),<sup>2288</sup> but [rather refers] to the matter of the vitality, like the soul that enlivens the body.<sup>2289</sup>

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<sup>2286</sup> To explain based on what is stated in the *Siddur* (Im Da”Ch), *Shaar HaKeriyat Shema* (73c-d), that the body of all created beings is from the vessels (*Keilim*), whereas the soul within it is from the lights (*Orot*), it can be said that the same is so in regard to the two matters that are present in the light of the *Line-Kav*. That is, the fact that it is a short and constricted line is similar to the matter of the vessels (*Keilim*).

<sup>2287</sup> In the introduction to *Tikkunei Zohar* (“*Patach Eliyahu*”) 17a.

<sup>2288</sup> Mentioned in [Tanya], *Shaar HaYichud VeHaEmunah* [translated as *The Gate of Unity and Faith*], Ch. 2, and elsewhere. Also see *Sefer HaMaamarim* 5704 p. 20 and the note there.

<sup>2289</sup> However, the existence of the body and its subsequent growth is **not** from the soul (*Shaar HaYichud veHaEmunah* [translated as *The Gate of Unity and Faith*], Ch. 6 – 81a).

This refers to the matter of the *Line-Kav* being [called] the “center beam” (*Brei’ach HaTeechon*) in that it goes through and connects the aspect of “You-*Atah*-אתה alone are *HaShem*-יהוה” with the aspect of “You-*Atah*-את made the heavens etc.,” so that even in the worlds that are brought into being through the restraint of the *Tzimtzum* (“You-*Atah*-את” spelled missing the letter *Hey*-ה), there be a drawing down in them of the revelation of the limitless light of the Unlimited One which is utterly without limitations, in that it precedes the restraint of the *Tzimtzum* (“You-*Atah*-אתה alone are *HaShem*-יהוה”).

### 3.

Now, the fact that it is through the *Line-Kav* that there is a drawing down of the limitless light of the Unlimited One that precedes the restraint of the *Tzimtzum*, indicates that it even has an advantage relative to the light that precedes the *Tzimtzum*. This is because the light that precedes the *Tzimtzum* **became concealed** through the restraint of the *Tzimtzum*, and the concealment brought about through the *Tzimtzum* is also of the light that utterly is without limitation (and transcends the light that relates to worlds), only that the concealment of this light is that it became concealed and subsumed in its source and does not illuminate in a revealed way in worlds.<sup>2290</sup>

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<sup>2290</sup> See at length in *Hemshech* 5672 Vol. 2, p. 934 and on and elsewhere, that the effect of the *Tzimtzum* upon the light that is for the purpose of illuminating the worlds is that the light itself came to be in a state of descent and limitation, whereas the effect of the *Tzimtzum* upon the limitless light is only that it does not illuminate within the space of the void.

[For, though in various places<sup>2291</sup> it is explained that relative to the limitless light, the restraint of the *Tzimtzum* does not conceal, this is in regard to the light (*Ohr*). (That is, from His perspective, blessed is He, He also illuminates in an openly revealed way even in the space of the void.) However, from the perspective of the worlds (which are brought into being from the *Tzimtzum*), the effect of the *Tzimtzum* is that the (limitless) light is not sensed in the worlds.]<sup>2292</sup>

Thus, the fact that through the *Line-Kav* there is a drawing down of revelation in the worlds (so that even in the worlds the revelation is sensed) indicates that it has an advantage even over the light that precedes the *Tzimtzum*, even including the light that is without limitation (*Ohr HaBli Gvul*). This is as he explains in the discourse,<sup>2293</sup> that the fact that the *Line-Kav* breaks through the darkness of the *Tzimtzum*, in which all breaking through (*Bekiya*) is due to a dominance,<sup>2294</sup> is because the root of its drawing down is from even higher than the light that precedes the *Tzimtzum*.

It can be said that the explanation is that the fact that it is not possible for the light that precedes the *Tzimtzum* to come into revelation in the worlds that are brought into being through the *Tzimtzum*, is because the light (which is revelation) and the constriction of *Tzimtzum* (which is concealment) are opposites. However, the fact that through the *Line-Kav* there is a drawing down of the limitless light of the Unlimited One that precedes the *Tzimtzum*, is because the root of the *Line-Kav* is in the

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<sup>2291</sup> *Hemshech* 5672 *ibid.* p. 995; *Sefer HaMaamarim* 5704 p. 226.

<sup>2292</sup> See *Hemshech* 5666 p. 501 and elsewhere.

<sup>2293</sup> Also see *Sefer HaMaamarim* 5677 p. 121.

<sup>2294</sup> Also see *Siddur* (Im Da"Ch) p. 248a

Hidden Splendor-*Tiferet HaNe'elam*,<sup>2295</sup> which includes and unifies opposites, revelation (*Gilyu*) and constriction (*Tzimtzum*).

With the above in mind, we can explain the three matters in the verse, (“You-*Atah*-אתה alone are *HaShem*-יהו"ה,” and “You-*Atah*-אתה made the heavens,” “and You-*v'Atah*-ואתה enliven them all”), [each of] which begin with the word “You-*Atah*-אתה.”

That is, “You-*Atah*-אתה” indicates the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He (as mentioned in chapter two) and they are three ways of the revelation of His Essential Self. There is “You-*Atah*-אתה alone are *HaShem*-יהו"ה,” this being the revelation of the endlessness and limitlessness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in that He is present in all places and there is no existence outside of Him – “You-*Atah*-אתה are *HaShem*-יהו"ה **alone-*Levadecha*-לבדך**.”<sup>2296</sup>

[Then there is the aspect of] “You-*Atah*-אתה made the heavens etc.” which is the revelation of the power of limitation (*Ko'ach HaGvul*) within His Essential Self, (this being the

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<sup>2295</sup> Also see *Hemshech* 5672 Vol. 1, p. 273 that the matter of the dominance through which there is caused to be the “breaking through” (*Bekiya*) of the Line-*Kav* is the drawing down from the Hidden Splendor-*Tiferet HaNe'elam*.

<sup>2296</sup> In addition to the fact that it is not applicable for there to be actual existence (“there was no room for the worlds to stand”) – since it is the case that prior to the *Tzimtzum* it is sensed in a revealed way that the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is in every place, it is also not applicable for there to be the existence of the light (*Ohr*), (even though the light (*Ohr*) is the revelation of the Luminary (*Ma'or*) and is not actually an existence [unto itself]). This is as mentioned before in chapter two, that the light (*Ohr*) that precedes the restraint of the *Tzimtzum* is included in His Essential Self.

ability to not reveal).<sup>2297</sup> Higher still, it is the matter of His Intrinsic Being. For, as known, the existence of the “something” (*Yesh*) (“[You] made the heavens etc.”) is only within the power of His Essential Self whose existence is intrinsic to Him.<sup>2298</sup>

[Then], “and You-*v’Atah*-ואתה enliven them all” is the revelation of the simplicity of His Essential Self, blessed is He, which is not limited by the parameters of “revelation” and “concealment,” and He therefore unifies both as one.

This then, is why it states, “and You-*v’Atah*-ואתה enliven them all” with the addition of the letter *Vav*-ו, which indicates the revelation of the Essential Self of the limitless light of the Unlimited One in the middle column (*Kav HaEmtza’ee*) (*Splendor-Tiferet*), which bonds the two opposites of Kindness-*Chessed* and Might-*Gevurah*.

This is as known regarding the matter of “the Great-*HaGadol*-הגדול, the Mighty-*HaGibor*-הגבור and the Awesome-*V’HaNora*-והנורא,”<sup>2299</sup> that they are the three lines of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.<sup>2300</sup> That is, when it states “and the Awesome-*v’HaNora*-והנורא” with the addition of the letter *Vav*-ו, this is because Splendor-*Tiferet* has the revelation of the Essential Self of the limitless light of the

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<sup>2297</sup> See *Hemshech* 5666 p. 188 and on.

<sup>2298</sup> [Tanya], *Iggeret HaKodesh*, Epistle 20 (130a and on); To explain based on what is explained in various places, the fact that “You-*At*-את made etc.,” is juxtaposed to “You-*Atah*-אתה are *HaShem*-יהוה alone” is because the coming into being of the “something” (*Yesh*) is [solely] within the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He. (*Sefer HaMaamarim* 5686 p. 35; 5688 p. 173; 5699 p. 231, and elsewhere.)

<sup>2299</sup> Deuteronomy 10:17; Nehemiah 9:32; The beginning of the *Amidah* prayer.

<sup>2300</sup> [Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 15.]

Unlimited One within it, which transcends division into lines (“The Uppermost God-*E*”/ *Elyon*-עליון-*E*).<sup>2301</sup> Through this it unifies the two opposites of Kindness-*Chessed* and Might-*Gevurah*.

This is also one of the reasons that Yaakov-יעקב (who is the quality of Splendor-*Tiferet*) shares the same letters as “will break through-*Yibaka*-יבקע,”<sup>2302</sup> [as in the verse],<sup>2303</sup> “Then your light will burst forth-*Yibaka*-יבקע like the dawn.” For, the fact that the light (the light of the Line-*Kav*) breaks through (*Bokeya*-בוקע) the darkness of the *Tzimtzum* (and is even drawn down in the worlds that are brought into being from the *Tzimtzum*) is because the root of its drawing down is from (the Concealed) Splendor-*Tiferet* (*HaNe’elam*), this being the quality of Yaakov.

#### 4.

Now, as known, the drawing down of the Line-*Kav* concludes in the world of Emanation (*Atzilut*).<sup>2304</sup> This is as

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<sup>2301</sup> Which in the Amidah prayer comes in immediate continuation to “and the Awesome-*v’HaNora*-והנורא-*v*.”

<sup>2302</sup> In Likkutei Torah, Tzav (8d) it cites to Etz Chayim, Shaar 31, end of Ch. 1, but in our editions it is in Shaar 32 (Shaar Ha’arat HaMochin). Also see Etz Chayim, Shaar HaKlallim Ch. 10 [which cites the coming verse]. Zohar HaRakiya (to Zohar III 104a), 177b.

<sup>2303</sup> Isaiah 58:8; Also see Zohar III 104a, “Yaakov-יעקב said, ‘Then your light will burst forth-*Yibaka*-יבקע like the dawn.’”

<sup>2304</sup> For, the fact that the illumination of the Line-*Kav* within the vessels (*Keilim*) of Kingship-*Malchut* of the world of Emanation (*Atzilut*) breaks through the partition (*Parsa*) with them and illuminates in them in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), like in the world of Emanation (*Atzilut*) (Iggeret HaKodesh ibid. – 131b) – this is to say that it illuminates “within them,” specifically, meaning in the vessels (*Keilim*) of Kingship-*Malchut* of the

explained in the discourse,<sup>2305</sup> that Yaakov-יעקב (which shares the same letters as “break through-*Yibaka*-יבקע,” and refers to the center column (*Breyach HaTichon*) that “runs through from one end to the other end,”<sup>2306</sup> meaning, from the “end” of the upper heaven to the “end” of the lower heaven, the “end” of the lower heaven being the end of the world of Emanation (*Atzilut*).

However, for there to also be the revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this is brought about through Yosef, as the verse states,<sup>2307</sup> “Yosef, he was the ruler over the land.” That is, it is through Yosef that the revelation is drawn down in “the land,” [meaning], in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is the meaning of the verse,<sup>2308</sup> “These are the offspring of Yaakov, Yosef.” That is, it is Yosef who draws down the revelations of Yaakov so that they illuminate in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This is like the difference between the forefathers and the giving of the Torah. (For, Yosef relates to the giving of the Torah, since the giving of the Torah was brought about through Moshe, in that “Moshe took the bones of Yosef with him.”)<sup>2309</sup> That is, the drawings down brought about through our forefathers fulfilling the *mitzvot* was in the world of Emanation

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world of Emanation (*Atzilut*), but not in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves (*Hemshech* 5666 p. 21).

<sup>2305</sup> And this is likewise stated in *Sefer HaMaamarim* 5677 p. 121 and on; Also see the citations in *Likkutei Sichot*, Vol. 15 p. 436, note 28.

<sup>2306</sup> *Zohar* II 175b; *Tanya*, Ch. 13 (19a)

<sup>2307</sup> *Genesis* 42:6

<sup>2308</sup> *Genesis* 37:2; See the citations in *Likkutei Sichot* *ibid*.

<sup>2309</sup> *Exodus* 13:19



(*Atzilut*), whereas upon the giving of the Torah a novelty was introduced, that the revelation will also be drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).<sup>2310</sup>

Now, from the fact that the discourse states that Yosef drew down the revelations of **Yaakov** so that they illuminate in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this seems to indicate that the fact that Yosef drew down the revelations in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is because Yosef is the progeny of Yaakov, meaning that through him there is the revelation of the inner aspect (*Pnimiyut*) of Yaakov-יעקב, who shares the same letters as “breaks through-*Yibaka*-יבקע.” For, from the perspective of the matter of “breaking through,” (the true matter of “breaking through” is that it has no measure or limitation), it is possible for there to also be drawings down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and it only is that this matter of Yaakov-יעקב (“breaking through-*Yibaka*-יבקע”) is revealed through Yosef.

This may be understood according to what is known,<sup>2311</sup> that the reason that the drawing down of the Line-*Kav* concludes in the world of Emanation (*Atzilut*) is because the intention of the drawing down of the Line-*Kav* is so that the light (*Ohr*) will come forth in a way of inner manifestation (*Hitlabshut*), and the inner manifestation (*Hitlabshut*) of the light (*Ohr*) can only occur in matters (vessels (*Keilim*) and worlds (*Olamot*)) that are Godly.

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<sup>2310</sup> Torah Ohr, Yitro 68a (cited in the discourse *ibid.*) and elsewhere.

<sup>2311</sup> *Hemshech* 5672 Vol. 1, Ch. 129; *Sefer HaMaamarim* 5703 p. 131 and on.

Thus, for there to be the drawing down and revelation of the *Line-Kav* in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this is brought about through a drawing down of *HaShem's* יהו"ה surrounding transcendent light (*Ohr HaSovev*), which in general, is the light (*Ohr*) that precedes the restraint of the *Tzimtzum*, and within the light (*Ohr*) that precedes the *Tzimtzum* itself – is the limitless light (*Ohr HaBli Gvul*) (which transcends the light (*Ohr*) that is for the sake of illuminating the worlds).

It can be said that the explanation is that when it comes to the limitless light (*Ohr HaBli Gvul*), since relative to it the *Tzimtzum* does not conceal, it therefore illuminates in a revealed way in every place (even after the *Tzimtzum*), including in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). It only is that this is solely of His knowledge, blessed is He, whereas in the worlds themselves, this is not sensed, (as mentioned in chapter three).

However, through the illumination of the *Line-Kav* being from the light (*Ohr*) that precedes the restraint of the *Tzimtzum*, the *Line-Kav* is therefore also made to be in this way, in that it is also drawn down and revealed in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

With the above in mind, we can explain the difference between the “breaking through” of Yaakov-יעקב, who shares the same letters as “break through-*Yibaka*-יבקע” (as he is unto himself), and the “breaking through” of Yaakov-יעקב, who shares the same letters as “break through-*Yibaka*-יבקע,” as it is revealed through Yosef. That is, the breaking through of

Yaakov (in and of himself) is a bursting through (*Peritzah*)<sup>2312</sup> and nullification of the parameters of the revelation (*Giluy*) and the constriction (*Tzimtzum*), [this being brought about through the revelation of the simplicity (the Hidden Splendor-*Tiferet HaNe'elam*) that is not contained by these parameters] and through this, the revelation is (also) drawn into the worlds that are brought into being from the *Tzimtzum*.

Nevertheless, the parameters still remain in the matter of the revelation itself, [such as] the difference between the revelation that is in the state of transcendence (*Sovev*) and the revelation that is in a state of inner manifestation (*Hitlabshut*). For, the revelation that is in a state of transcendence (*Sovev*) is in every place, whereas the revelation that is in a state of inner manifestation (*Hitlabshut*) has measure and limitation,<sup>2313</sup> in that it can only be in matters that are receptacles (*Keilim*) for the revelation (*Giluy*).

In contrast, the “breaking through” of Yaakov-יעקב, which shares the same letters as “break through-*Yibaka*-יבקע” as it is revealed through Yosef, is the bursting through and nullification of even the parameters of the matter of revelation (*Giluy*) itself, such that even the revelation that is in a state of inner manifestation (*Hitlabshut*) can be in every place.

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<sup>2312</sup> It should be pointed out that it is about Yaakov that it is written, “You shall burst forth-*uFaratzta*-וּפָרַצְתָּ” (Genesis 28:14; Talmud Bavli, Shabbat 118b).

<sup>2313</sup> As in the language of Sefer HaMaamarim in note 41 [of the original discourse - Sefer HaMaamarim 5703 p. 131 and on].

## 5.

With the above in mind, we can also explain the statement in the discourse<sup>2314</sup> about the reason that the revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is specifically through Yosef. That is, Yosef is the aspect of Foundation-*Yesod* (the conclusion of the bestowal) and the primary pleasure and joy is upon the conclusion of the bestowal, as explained there at length. Therefore, it specifically is through Yosef that there is a drawing down of the revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Now, we must understand what the relationship is between the matter of the revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and the pleasure and joy at the conclusion of the bestowal, and why the pleasure and joy at the beginning and middle of the bestowal are not enough (for this revelation).

It can be said that the explanation is that the superiority of the pleasure and joy upon the conclusion of the bestowal, [and the intention here in stating “the conclusion of the bestowal” is that the bestowal is well-received in the recipient],<sup>2315</sup> is that the pleasure (*Taanug*) reaches the essence

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<sup>2314</sup> As it states in Sefer HaMaamarim 5677 p. 121

<sup>2315</sup> See in the discourse that this is comparable to a person who prepares a feast for the joyous occasion of his son, to which he invites people to partake. The primary joy and pleasure of the one who held the feast is at the conclusion of the feast, “after the guests have already eaten etc., and have delighted in all that they ate and are sated,” and “this is what brings the one who held the feast the primary pleasure.”

that transcends the root of the bestowal. This is as known<sup>2316</sup> regarding the matter of “the end action arose first in thought,”<sup>2317</sup> that the “end action” refers to the receipt of the bestowal, and this reaches “first in thought,” meaning, the beginning that precedes (and is higher than) the first thought, the root of the bestowal.

Therefore, it is specifically through the pleasure and joy at the end of the bestowal that there is caused to be the breaking through and nullification of the parameters of the revelation (the bestowal), and through this, even the revelation that is in a state of inner manifestation (*Hitlabshut*) (this being the revelation of the Line-*Kav*) is also revealed in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

## 6.

The discourse continues [and explains] that this is also the meaning of the statement in *Shnei Luchot HaBrit*,<sup>2318</sup> that Yaakov is the Tefillin of the head, whereas Yosef is the Tefillin of the hand. For, through the Tefillin of the head there is caused to be the bond (the word “*Tefillin*-תפילין” meaning “to bind”) between the limitless light of the Unlimited One, the Emanator, with the emanated, so that there is a drawing down of additional light in the Father-*Abba*, Mother-*Imma*, and *Zeir Anpin* of the

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<sup>2316</sup> See at length in the discourse entitled “*HaSam Nafsheinu BaChayim* – He set our souls in life,” 5724 [translated in *The Teachings of The Rebbe 5724*, Discourse 41], (copied in short in *Likkutei Sichot* Vol. 6, p. 19, note 57); Also see *Torat Chayim*, discourse entitled “*Vayigash*” Ch. 2-3 (89a and on); *Hemshech 5672* Vol. 2, p. 1,120.

<sup>2317</sup> See the liturgical hymn “*Lecha Dodi*.”

<sup>2318</sup> [ShaLa”H], *Chelek Torah SheB’Khtav*, Parshat VaYeichi (305a)

world of Emanation (*Atzilut*). Through the Tefillin of the hand, which is Kingship-*Malchut*, [as it states,<sup>2319</sup> “Bind them as a sign upon your arm-*Yadechah*-ידכה,” [meaning], “your weak hand-*Yad Keiheh*-יד כהה,”<sup>2320</sup> and the “weak hand-*Yad Keiheh*-יד כהה” refers to Kingship-*Malchut*],<sup>2321</sup> there (also) is caused to be the bond between the limitless light of the Unlimited One and the creations.

[This is why the Tefillin of the head are called “splendor-*Pe'er*-פאר,”<sup>2322</sup> “like an ornament that one dons as an adornment,”<sup>2323</sup> and the hand Tefillin<sup>2324</sup> are only a garment. This is because the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are garments (*Levushim*), whereas the ten *Sefirot* of the world of Emanation (*Atzilut*) are called “fixtures” (*Tikkunim*),<sup>2325</sup> and “fixtures” (*Tikkunim*) are like “adornments” (*Tachsheeteem*).]<sup>2326</sup>

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<sup>2319</sup> Deuteronomy 6:8

<sup>2320</sup> Talmud Bavli, Menachot 37a; Zohar III 269a – In Deuteronomy there it states, “your hand-*Yadecha*-ידך.” This teaching of our sages, of blessed memory, appears to be on the verse (Exodus 13:16), “It shall be a sign upon your arm-*Yadechah*-ידכה.” However, this is as the matter is stated in Zohar III *ibid.*, and it is likewise stated thusly in the discourse entitled “*Tefillin d'Marei Alma*” *ibid.* Also see Nitzutzei Zohar there.

<sup>2321</sup> [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).]

<sup>2322</sup> This is as stated (Ezekiel 24:17), “Don your headgear-*Pe'ercha*-פאךך upon yourself” – Talmud Bavli, Brachot 11a; Zohar III 230b – cited in the discourse entitled “*Tefillin d'Marei Alma*” *ibid.* (p. 3 in the above-mentioned pamphlet; Sefer HaMaamarim *ibid.* p. 333).

<sup>2323</sup> See the discourse *ibid.*, and the citations there.

<sup>2324</sup> In that they are not called “splendor-*Pe'er*-פאר.”

<sup>2325</sup> Tikkunei Zohar *ibid.* [note 17 in the original discourse – introduction to Tikkunei Zohar 17a].

<sup>2326</sup> See at length in the above-mentioned discourse, Ch. 2 (p. 8 in the above-mentioned pamphlet; Sefer HaMaamarim *ibid.* p. 236 and on); Also see the glosses to the discourse entitled “*Patach Eliyahu*” 5658 p. 4, and elsewhere.

This then, is why Yaakov is the head Tefillin and Yosef is the hand Tefillin. For, Yaakov is “the center beam that goes through” and bonds the limitless light of the Unlimited One with the emanations, and Yosef [[about whom it is written],<sup>2327</sup> “A charming son is Yosef,” in which the word “charming-*Porat*-פורת” shares the same letters as “to sew-*Tofer*-תופר,”<sup>2328</sup> meaning, “to join” and “to fasten”] binds the limitless light of the Unlimited One with the creations.

Now, we must better understand this. For, since it is the case that for there to be the drawing down in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it is necessary for there to first be the drawing down in the world of Emanation (*Atzilut*), why then do we first don the hand Tefillin before the head Tefillin?

It can be said that the explanation is based on what is known,<sup>2329</sup> that the *mitzvot* of the Holy One, blessed is He, that are done by the Jewish people fulfilling the *mitzvot*, are loftier than the *mitzvot* of the Holy One, blessed is He, as they are in and of themselves. It can be added that when it comes to the *mitzvah* of Tefillin, this is to a greater degree. For, since about the Tefillin of the Master of the world [we are taught],<sup>2330</sup> “What is written in them etc.? [The verse],<sup>2331</sup> ‘Who is like Your people, Israel, one nation in the earth,’” in that “the Holy

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<sup>2327</sup> Genesis 49:22

<sup>2328</sup> Torah Ohr, Vayeishev 29a; Likkutei Torah, Korach 55a; Maamarei Admor HaZaken, Inyanim p. 430; Ohr HaTorah Vayechi 410b, and elsewhere.

<sup>2329</sup> Torah Ohr, Mikeitz 35c; Discourse entitled “*Padah b’Shalom*” 5738 Ch. 4 (Torat Menachem, Sefer HaMaamarim Kislev p. 145).

<sup>2330</sup> See the discourse entitled “*Et HaShem He’emarta* etc.” 5730 note 10 (Torat Menachem, Sefer HaMaamarim Elul p. 257).

<sup>2331</sup> Chronicles I 17:21; See note 4 [in the discourse] *ibid*.

One, blessed is He is glorified in the praise of Israel,”<sup>2332</sup> – therefore it is in this that the service of the Jewish people is of greater importance, that is, the donning of Tefillin by the Jewish people.

This is why we first don the hand Tefillin before the head Tefillin, since the superiority of the service is primarily in the service in the Lower Unity (*Yichuda Tata’ah*) (in the worlds of Creation, Formation, and Action – *Briyah, Yetzirah, Asiyah*).<sup>2333</sup> Therefore, the service of the Lower Unity (*Yichuda Tata’ah*) reaches higher than the service of the Upper Unity (*Yichuda Ila’ah*) (the world of Emanation – *Atzilut*). This addition is brought about in the Tefillin of the Master of the world, [the drawing down of the limitless light of the Unlimited One in the world of Emanation (*Atzilut*) (the head Tefillin) and in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (the hand Tefillin)], brought about through the Jewish people donning Tefillin, is primarily brought about through donning the hand Tefillin.<sup>2334</sup>

Now, the fact that through the Jewish people fulfilling the *mitzvot* additional elevation is caused to be in the *mitzvot* of

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<sup>2332</sup> Talmud Bavli, Brachot 6a; Yalkut Shimoni to Deuteronomy 6:7 (Remez 825).

<sup>2333</sup> For, the service of the Upper Unity (*Yichuda Ila’ah*) is through there being a revelation of light in his soul, whereas the service of the Lower Unity (*Yichuda Tata’ah*) stems from the person who serves. Therefore, the superiority of the service (that is of his own strength) is primarily in the service of the Lower Unity (*Yichuda Tata’ah*). (See what is stated similar to this in *Hemshech* 5666 p. 327 and on.)

<sup>2334</sup> To explain based on what it states in Ohr HaTorah, p. 1,399, that “there is an aspect in the bride which causes ‘the crown with which His mother crowned him etc., and in the same way, it is through the hand Tefillin that there is subsequently caused to be the drawing forth of the head Tefillin.”



the Holy One, blessed is He, is because<sup>2335</sup> “Israel arose in thought,”<sup>2336</sup> meaning, in the essential thought that transcends all revelations (even the revelation of “He desires kindness,”<sup>2337</sup> which is the root and cause of all the revelations). Therefore, it is through the service of *HaShem*-יהוה, blessed is He, (with the fulfillment of the *mitzvot*) that the Jewish people add in elevation to the *mitzvot* of the Holy One, blessed is He.

With the above in mind, we can give another reason that the addition in the Tefillin of the Master of the world is brought about primarily through donning the hand Tefillin. For, the drawing down in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (the hand Tefillin) reaches His Essential Self which transcends the root of the bestowal and revelation (as mentioned in chapter five) which, in general, is the aspect of the essential thought (*Machshavah Atzmit*) mentioned above.

## 7.

This then, is the meaning of [the verse], “Be strong and be a man.” That is, the fact that a thirteen-year-old boy becomes a man according to the natural order, is something that stems from Above, from the Holy One, blessed is He, who established

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<sup>2335</sup> See at length in the discourse entitled “*Zeh HaYom*” of the eve of Rosh HaShanah 5742, Ch. 5 (Torat Menachem, Sefer HaMaamarim Tishrei p. 44) and on; Discourse entitled “*Ishah Ki Tazriya* – When a woman conceives and gives birth to a male” 5725, [translated in The Teachings of The Rebbe 5725, Vol. 2, Discourse 37], Ch. 3 (Torat Menachem, Sefer HaMaamarim Nissan p. 123) and on.

<sup>2336</sup> Midrash Bereishit Rabba 1:4

<sup>2337</sup> Micah 7:17; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.]

the nature of the creation. However, since the primary elevation in every matter is when it comes through man's toil, (as mentioned before at length), therefore, one must "be strong and be a man," in that he also should "be a man" through his toil in serving *HaShem*-יהו"ה, blessed is He.

With the above in mind, we can also explain the specific wording, "Be strong and be a **man-Ish-איש**," in that the term "man-Ish-איש" indicates the emotions (*Midot*), even though the superiority of the age of thirteen is in the intellect (*Mochin*), that he now has the essence of the intellect (*Mochin*) which transcends the matter of the emotions (*Midot*).

That is, this is because the superiority in man's toil in serving *HaShem*-יהו"ה, blessed is He, which reaches the essential thought, is primarily in the toil of drawing down the essence of the intellect (which transcends the matter of the emotions) into the emotions (*Midot*). This is like the explanation before about the matter of Yosef, who draws down the revelation of the world of Emanation (*Atzilut*) (which transcends the root of the creations) into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

We can connect all this to the work of his honorable holiness, my father-in-law, the Rebbe, the Yosef of our generation.<sup>2338</sup> That is, the discourse entitled "Be strong and be a man" was said at the conclusion and seal of the celebration of his Bar Mitzvah, in that his primary work was in spreading the wellsprings [of the teachings of Chassidus] to the outside (*Hafatzat HaMaayanot Chutzah*), so that even in the outside, in

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<sup>2338</sup> See at length in Likkutei Sichot, Vol. 3, p. 835 and on, and elsewhere.

the lowest place of which there is no lower,<sup>2339</sup> there will be a drawing down (in addition to the water that is drawn from the springs, but even) of the springs themselves. This (spreading of the wellsprings to the outside – *Hafatzat HaMaayanot Chutzah*) is the preparation and receptacle for the Master who is coming soon, literally, that is, King Moshiach.<sup>2340</sup>

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<sup>2339</sup> Up to and including the “outside” of the lower half of the globe. It can be said that this is similar to the fact that Yosef was in Egypt-*Mitzrayim*-מצרים, the constraint-*Meitzar*-מיצר of the land.

<sup>2340</sup> See the famous letter of the Baal Shem Tov – also printed in the beginning of Keter Shem Tov and elsewhere [and translated at the beginning of The Way of The Baal Shem Tov, a translation of Tzavaat HaRivash].



## Discourse 38

*“Eeta b’Midrash Tehillim... -  
It states in Midrash Tehillim...”*

Delivered on Shabbat Parshat Pinchas,  
Shabbat Mevarchim Menachem-Av, 5728  
By the grace of *HaShem*, blessed is He,

### 1.

It states in Midrash Tehillim,<sup>2341</sup> “Rabbi Eliezer says, ‘Israel said before the Holy One, blessed is He, ‘Master of the world, we want to toil in Torah day and night, but we have no free time.’ The Holy One, blessed is He, said to them, ‘Fulfill the *mitzvah* of Tefillin and I will consider it as if you toiled in Torah day and night.’”

In the discourse by the title “*Eeta b’Midrash Tehillim*,”<sup>2342</sup> said by his honorable holiness, my father-in-law, the Rebbe (whose redemption we are celebrating) on the occasion of his Bar Mitzvah on the 12<sup>th</sup> of Tammuz 5653 (this being the discourse said by his father, his honorable holiness the Rebbe Rashab, at his Bar Mitzvah on the 20<sup>th</sup> of Cheshvan 5634),<sup>2343</sup> he points out that we must understand what the matter of the *mitzvah* of Tefillin is, such that through it they are

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<sup>2341</sup> Midrash Tehillim to Psalms 1:2

<sup>2342</sup> Sefer HaMaamarim 5708 p. 271 and on.

<sup>2343</sup> See the notes of the Rebbe Rayatz in Kuntres “Bar Mitzvah – 5653” (Kehot 5760) p. 15 and on; Hosafot L’Sefer HaSichot 5688-5691 (Kehot 5762) p. 271 and on.

absolved from the study of Torah, and the relationship between the two matters.

He explains this based on the Midrash<sup>2344</sup> on the verse,<sup>2345</sup> “He relates His words to Yaakov, His statutes and His judgments to Yisroel,” that when the Jewish people fulfill the *mitzvot*, they thereby cause the Holy One, blessed is He, to fulfill those *mitzvot*.

[It should be pointed out that in this teaching of our sages, of blessed memory, there are two explanations and manners.<sup>2346</sup> The first is that the *mitzvot* Above are what bring about that there are *mitzvot* below, and the second is that through fulfilling the *mitzvot* below the matter of *mitzvot* is caused Above. In this discourse he explains it according to the second explanation and manner.] We thus find that through the Jewish people donning Tefillin, they cause the Holy One, blessed is He, to don Tefillin.

He continues to explain what our sages, of blessed memory, stated,<sup>2347</sup> “What is written in the Tefillin of the Master of the world? [The verse],<sup>2348</sup> ‘Who is like Your people, Yisroel, one nation in the earth.’” [As also explained in the discourse entitled “*Tefillin d'Marei Alma*” of the year 5653,<sup>2349</sup> (which was said by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, on the day of his Bar Mitzvah, and was

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<sup>2344</sup> Midrash Shemot Rabba 30:9

<sup>2345</sup> Psalms 147:19

<sup>2346</sup> See Sefer HaMaamarim 5636 Vol. 2 p. 327; Also see the previous discourse of this year, 5728, entitled “*v'Eileh HaMishpatim* – And these are the ordinances,” Discourse 17 (Sefer HaMaamarim 5728 p. 125 and on).

<sup>2347</sup> Brachot 6a

<sup>2348</sup> Chronicles I 17:21

<sup>2349</sup> Which was published as an independent pamphlet – Kehot 5728, and then subsequently in Sefer HaMaamarim 5653 p. 233 and on.

continued in its recitation during the seven days of feasting),<sup>2350</sup> the Tefillin are called “Splendor-*Pe’er*-פאר,” as it states,<sup>2351</sup> “Don your Splendor-*Pe’ercha*-פאך upon yourself,” referring to Tefillin,<sup>2352</sup> and it is written,<sup>2353</sup> “Yisroel, in whom I am glorified-*Et’pa’er*-אתפאר.”

In other words, the Splendor-*Pe’er*-פאר of the Tefillin comes about specifically through the Jewish people. This is also why the Tefillin are called “ornaments-*Totafot*-טוטפות,” meaning, “jewelry-*Tachsheetsen*-תכשיטין,”<sup>2354</sup> the matter of which is to add beauty and splendor to the one who wears and is adorned in them.] Based on this, we find that when the Holy One, blessed is He, dons Tefillin, the Jewish people are made greater.

This is like the verse,<sup>2355</sup> “Gaze down from Your holy abode, and bless Your people Yisroel,” in that the Jewish people appear before Him as something of importance. This is the meaning of the verse, “Who is like Your people, Yisroel, one nation-*Goy Echad*-גוי אהד in the earth,” in that they draw down the aspect of One-*Echad*-אהד in the earth.

Now, after explaining the elevated level of Torah study, through which we draw down the aspects of the intellect (*Mochin*) (Torah preceded the world) into the emotions (the root and source of the worlds) he explains that this is also why

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<sup>2350</sup> See the above-mentioned notes of the Rebbe Rayatz (Kuntres Bar Mitzvah *ibid.* p. 20 and on; Sefer HaSichot *ibid.* p. 277 and on); “Maftai’ach Sifrei Maamarei v’Drushei MeHoRasha”b” (Kehot 5709, p. 11, 5741, p. 64).

<sup>2351</sup> Ezekiel 24:17

<sup>2352</sup> See Talmud Bavli, Brachot 11a; Zohar III 230b (Ra’aya Mehemna)

<sup>2353</sup> Isaiah 49:3

<sup>2354</sup> See Targum Yonatan ben Uziel to Samuel II 1:10; Sefer HaMaamarim 5653 *ibid.*

<sup>2355</sup> Deuteronomy 26:15

through fulfilling the *mitzvah* of Tefillin the matter of the Holy One, blessed is He, donning Tefillin, comes to be.

This is because the Holy One, blessed is He is *Zeir Anpin* and *Nukva* (the emotions – *Midot*) of the world of Emanation (*Atzilut*), and when the Holy One, blessed is He, dons Tefillin, this is the matter of drawing down the intellect (*Mochin*) into the emotions (*Midot*). Thus, this is one and the same as studying Torah day and night, which is the matter of drawing the intellect (*Mochin*) into the emotions (*Midot*).

(This also is the reason for the precise wording, “day and night,” referring to *Zeir Anpin* and Kingship-*Malchut*.<sup>2356</sup> This is because *Zeir Anpin* is the six Supernal emotions (*Midot*) about which the verse states,<sup>2357</sup> “six days did *HaShem*-יהוה make the heavens and the earth,” and the quality of Kingship-*Malchut* corresponds to the seventh day.)

About the fact that it states, “[I will consider it] **as if** *Ke’eeloo*-כאילו [you toiled in Torah day and night],” this is because through toiling in the study of Torah this would be drawn into the atmosphere of the world, whereas through Tefillin, the intellect (*Mochin*) is only drawn down in the root and source that brings the worlds into being, but nevertheless, “I will consider it as if etc.”

## 2.

However, we still must understand the general content of the words that the Jewish people said before the Holy One,

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<sup>2356</sup> See Ohr HaTorah (Yahal Ohr) to Tehillim p. 62 and on.

<sup>2357</sup> Exodus 34:21; See Zohar III 94b



blessed is He, “Master of the world, we want to toil in Torah day and night, but we have no free time.” For, at first glance, being that there is the commandment,<sup>2358</sup> “You shall toil in it day and night,” and “the Holy One, blessed is He, does not act tyrannically with His creations,”<sup>2359</sup> then certainly they are capable of fulfilling this commandment. This being so, what is their argument “we have no free time?”

That is, it depends on them to free themselves from all their other matters, so that they will be free to study Torah day and night. This being so, it must be said that this very matter, that “we have no free time,” is according to Torah. That is, the order of their service of *HaShem*-יהו"ה, blessed is He, in accordance to Torah, is not to engage in the study of Torah day and night, but to establish fixed times for the study of Torah and the fulfillment of the *mitzvot*.

However, based on this, it is not understood from another angle. That is, why are they not satisfied with the way of serving *HaShem*-יהו"ה, blessed is He, that has been established for them in accordance to Torah, but instead specifically say before the Holy One, blessed is He, “We want to toil in Torah day and night.” [That is, from the perspective of the desire (*Ratzon*) they indeed are on that level, as in the teaching of the Baal Shem Tov,<sup>2360</sup> “In the place that a person’s desire is, that is where he is.”]

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<sup>2358</sup> Joshua 1:8; See Talmud Bavli, Menachot 99b

<sup>2359</sup> Talmud Bavli, Avodah Zarah 3a

<sup>2360</sup> Keter Shem Tov, Hosafot, Section 48.

## 3.

Now, to understand this, we first must preface with the explanation in Likkutei Torah on the Torah portion of the week,<sup>2361</sup> (since it is “the Chassidic Torah portion”) on the verse,<sup>2362</sup> “Yisroel is holy to *HaShem*-ה'יהו, the first of His crop-*Tvu'atoh*-תבואתה,” in which “the first of His crop-*Tvu'atoh*-תבואתה” is written with the [suffix letter] *Hey*-ה, indicating that the Jewish people are “the first of the crop of the *Hey-Tvu'at Hey*-תבואת ה'.”

The explanation is that “the crop of the *Hey-Tvu'at Hey*-תבואת ה'” refers to the sprouting of the existence of the worlds, which are brought into being through the letter *Hey*-ה. This is in accordance with the teaching of our sages, of blessed memory,<sup>2363</sup> on the verse,<sup>2364</sup> “These are the products of the heavens and the earth when they were created-*b'Heebaram*-בהבראם,” that “He created them with the *Hey-b'Hey Baram*-בה' בראם.”

The Jewish people are “the first of His crop-*Reishit Tevu'atoh*-תבואתה-ראשית,” meaning that they are “the beginning-*Reishit*-ראשית” of the creation of the world.<sup>2365</sup> This is as our sages, of blessed memory, taught,<sup>2366</sup> “In the beginning-*Bereishit*-בראשית-’<sup>2367</sup> means ‘two beginnings-*Beit*

<sup>2361</sup> Likkutei Torah, Pinchas 79b and on.

<sup>2362</sup> Jeremiah 2:3 – the conclusion of the Haftorah of the Torah portion of Pinchas.

<sup>2363</sup> Talmud Bavli, Menachot 29b; Rashi to Genesis 2:4

<sup>2364</sup> Genesis 2:4

<sup>2365</sup> Also see Likkutei Torah, Pinchas 78b

<sup>2366</sup> Cited in Rashi and Ramban to Genesis 1:1

<sup>2367</sup> Genesis 1:1

*Reishit*-ראשית.' 'ב' ראשית-That is, for the sake of the Torah, which is called 'the beginning-*Reishit*,' as it states,<sup>2368</sup> '*HaShem*-יהו"ה acquired me as the beginning-*Reishit* of His way,' and for the sake of Yisroel who are called 'the beginning-*Reishit*,' as it states, 'Yisroel is holy to *HaShem*-יהו"ה, the first-*Reishit* of His crop.'" In other words, the beginning and ultimate intention in the creation of the world is for the sake of the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, through the Torah.

This is also the meaning of the verse,<sup>2369</sup> "*HaShem*-יהו"ה is close to all who call upon Him, to all who call upon Him in truth-*b'Emet*-באמת," and "there is no Truth-*Emet* except for Torah."<sup>2370</sup> That is, even though [every day] service of *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*) must come first, which brings the matter of self-nullification (*Bittul*) about, nonetheless, the primary service of Him is specifically in Torah study.

This is the matter of "In the beginning-*Bereishit*-בראשית," meaning "two beginnings-*Beit Reishit*," the Jewish people and the Torah, as they unify and become a single word. This is because the Jewish people, the Torah, and the Holy One, blessed is He, are entirely one.<sup>2371</sup> Through this the intention in the creation is fulfilled, which is the meaning of "In

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<sup>2368</sup> Proverbs 8:22

<sup>2369</sup> Psalms 145:18

<sup>2370</sup> Talmud Yerushalmi, Rosh HaShanah 3:8; Eichah Rabba, Petichta 2; Tikkunei Zohar, Tikkun 21 (50a); See Talmud Bavli, Brachot 5b; See Likkutei Torah, Pinchas ibid.

<sup>2371</sup> See Zohar III 73a

the beginning-*Bereishit*-בראשית,” meaning, for the sake of the “two beginnings-*Beit Reishit*-ב' ראשית-*Reishit*.”

With the above in mind, we can understand why the Jewish people specifically said, “we want to toil in Torah.” This is because the effect in the world in fulfilling *HaShem*’s-יהו"ה Supernal intention in the creation is brought about specifically through toiling in Torah, - the aspect of “the beginning-*Reishit*-ראשית-*Reishit*.”

This is as explained before<sup>2372</sup> in explanation of the words of the Midrash<sup>2373</sup> on the verse,<sup>2374</sup> “From the head of rocks I see them,” that, “The Ever Present One initially sought to establish His world etc.,” in which it specifies the word “to establish-*Lekhonen*-לכונן,” this being in addition to the essential coming into being of the world (as the world was created in a state of wholeness).<sup>2375</sup>

That is, *HaShem*’s-יהו"ה Supernal desire is to establish the world, such that the conduct of the world will be in accordance with the intention for the creation. This is brought about through [the matter expressed in the verse], “From the head-*Rosh* of rocks-*Rosh Tzurim*-ראש צורים I see them etc.,” which also refers to the matter of the Torah, which is called “the beginning-*Reishit*-ראשית-*Reishit*.”

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<sup>2372</sup> In the discourse entitled “*Ki MeRosh Tzurim* – From the heads of rocks do I see them” of the 12<sup>th</sup> of Tammuz, Discourse 35, Ch. 6 (Sefer HaMaamarim 5728 p. 257 and on).

<sup>2373</sup> Midrash Shemot Rabba 15:7

<sup>2374</sup> Numbers 23:9

<sup>2375</sup> See Midrash Bereishit Rabbah 14:7; 12:6; 13:3 (and Yefeh To’ar there).

#### 4.

The explanation of the intention of the creation being fulfilled specifically through the Torah, can be understood based on the explanation in the above-mentioned discourse entitled “*Eeta b’Midrash Tehillim*,” in explanation of the superiority of the Torah, in that it precedes the world. This is as in the teaching of our sages, of blessed memory,<sup>2376</sup> “The Torah preceded the world by two-thousand years.”

The meaning of “preceded” is not (only) in time, but a precedence in level (and because of this it also is caused to precede in time). This is because the root and source of the worlds is from the aspect of the emotions (*Midot*), whereas “the Torah preceded the world,” since “the Torah came out of Wisdom-*Chochmah*,”<sup>2377</sup> the aspect of the intellect (*Mochin*).

The explanation is that from the language of our sages, of blessed memory, in stating, “The Torah preceded the world by two thousand years,” at first glance, this seems to indicate that the precedence of the Torah to the world is limited (“two-thousand years”) and is not a precedence that is beyond all relative comparison.

However, at first glance, this is not understood. For, as known, the Torah is beyond all relative comparison to the world, as the verse states,<sup>2378</sup> “I was with Him... His delight...

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<sup>2376</sup> See Midrash Tehillim 90:4; Bereishit Rabbah 8:2; Tanchuma Vayeishev 4; Zohar II 49a

<sup>2377</sup> Zohar II 121a; Also see Zohar II 85a

<sup>2378</sup> Proverbs 8:30

before Him,” and<sup>2379</sup> “It is hidden from the eyes of all living things.” That is, all creations in the world, “all living things,” are utterly of no comparison to the Torah.

However, the explanation is that because the Torah is utterly beyond relative comparison to the world, (“Delights... before Him”) therefore, even when it descends and comes to be of relative comparison to the world, it is in way that it precedes the world by “two-thousand years.” This can also be understood from the precedence of the intellect (*Mochin*) to the emotions (*Midot*), which is the matter of “[the Torah] preceding the world by two-thousand years etc.” This is as explained in the above-mentioned discourse entitled “*Eeta b’Midrash Tehillim*,” that “two-thousand-*Alpayim*-אֶלְפַיִם” refers to the matter of “I will teach you Wisdom-*A’alephcha Chochmah*-חכמה אֶאֱלֶפֶךָ, and I will teach you Understanding-*A’alephcha Binah*-בִּינָה-אֶאֱלֶפֶךָ,”<sup>2380</sup> which are the aspects of the intellect (*Mochin*). They precede the world, which is the aspect of the emotions (*Midot*).<sup>2381</sup>

To explain, the intellect (*Mochin*) and the emotions (*Midot*) are the aspects of cause (*Ilah*) and effect (*Alul*), and in this regard the emotions (*Midot*) relate to the intellect (*Mochin*). For, in cause and effect, the cause necessitates the effect. In other words, when the cause is in a state of wholeness, the effect will surely come out of it. We thus find that the precedence of

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<sup>2379</sup> Job 28:21; Also see Tanya, Kuntres Acharon 161a; Sefer HaMitzvot of the Tzemach Tzedek 40b and on.

<sup>2380</sup> Job 33:33; Talmud Bavli, Shabbat 104a

<sup>2381</sup> See Likkutei Torah, Shir HaShirim 1d; *Hemshech “v’Hechereem”* 5631 (Sefer HaMaamarim 5631 Vol. 1 p. 289) and elsewhere.

the intellect (*Mochin*) to the emotions (*Midot*) in this aspect, is a precedence that is of relative comparison.

However, there also is an aspect of the intellectual faculties (*Mochin*) as they are unto themselves, in which they are of no relative comparison to the emotions (*Midot*). This is because the intellect (*Mochin*) and emotions (*Midot*) are two different matters, such that they are opposites of each other.<sup>2382</sup> This is because the state of the intellectual faculties (*Mochin*) is cold and settled, and are for themselves, whereas the state of the emotions (*Midot*) is that of feeling and excitement, and are for the other.

This is as explained in the discourse, that we find about Avraham (whose matter was the quality of Kindness-*Chessed*), that the verse states about him,<sup>2383</sup> “He was sitting at the entrance of the tent in the heat of the day.” The reason that he sat at the entrance was because he was looking for passersby to have someone to bestow kindness to. This is because without a recipient, the act of the bestower is entirely lost etc. This is because the general matter of emotions (*Midot*) is for the other, and when there is no other, emotions (*Midot*) do not apply, such that because of this, a lacking is also caused in himself etc.

In contrast, intellect (*Mochin*) is for oneself, and not for the other. That is, even when there is no one to whom to bestow a matter of intellect to, one can still sit and think about matters of intellect. Even though our sages, of blessed memory,

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<sup>2382</sup> See Sefer HaMaamarim 5697 p. 218 and on; Also see the previous discourse entitled “*Yehiy HaShem Elokeinnu Imanu – May HaShem, our God, be with us,*” of the 3<sup>rd</sup> of Tammuz of this year, 5728, Discourse 34, (Sefer HaMaamarim 5728, p. 246).

<sup>2383</sup> Genesis 18:1 and Rashi there.

stated,<sup>2384</sup> “I have learned much from my teachers, and even more from my friends, but [I learned] more from my students than all of them,” nevertheless,<sup>2385</sup> this matter is only in regard to the way to come to the matter of intellect (*Mochin*).

However, when it comes to the grasp of intellect (*Sechel*) itself, and especially in a way of delving and coming to be invested in (and preoccupied with) it, through which there is an arousal and drawing down of the revelation of the power of conceptualization (*Ko'ach HaMaskeel*) in a way of elevation upon elevation, this is specifically when one is by himself, and this is not brought about through the other. In other words, in this there is no room for the other, and on the contrary, the other distracts and disturbs etc.

We thus find that there are two levels in the intellect (*Mochin*), [these being] as they are in relation to the emotions (*Midot*), and as they are unto themselves, at which time they are of no relation to the emotions (*Midot*). Thus, since the intellectual faculties (*Mochin*) as they are unto themselves are of no relation to the emotions (*Midot*), therefore, even when the intellectual faculties (*Mochin*) come to have relation to the emotions (*Midot*), whether in the aspect of the emotions (*Midot*) of the intellect (*Sechel*), or whether in the effect of the intellectual faculties (*Mochin*) for there to be the birth of the emotions (*Midot*) as they are in their place, up to and including the aspect of the intellect (*Mochin*) within the emotions (*Midot*), even there and then, there is the precedence of the intellect (*Mochin*) to the emotions (*Midot*).

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<sup>2384</sup> Talmud Bavli, Taanit 7a

<sup>2385</sup> See Sefer HaMaamarim 5697 *ibid*.



With the above in mind, we can also understand the matter of the precedence of the Torah to the world, that due to its precedence, which is in a way that is beyond relativity, therefore even when it comes to have relation to the world, it “precedes the world by two-thousand (*Alpayim*-אלפיים) years.”

This is why the effect in the world, namely, that the intention of the creation should be fulfilled in it, is brought about specifically through the Torah. For, since the Torah preceded the world, which is a precedence that is beyond relativity, from which there is a drawing down of the precedence of “two-thousand years” even when it does come into a state of relativity to the world, it therefore is in its power to cause the world to be according to *HaShem*’s-יהו"ה Supernal intent in the creation.

It is due to this that having an effect on the world is a primary matter in the Torah. This is as stated in Zohar,<sup>2386</sup> “Why is it called Torah-תורה? Because it instructs-*Oree*-אורי,” in that the Torah-תורה is “instruction-*Hora’ah*-הוראה,”<sup>2387</sup> and the matter of instruction specifically relates to another, whether another in the literal sense, or the other within himself, meaning, everything outside of the intellect (*Mochin*).

Yet, even so, this does not contradict the fact that the Torah is “delight... before Him,” and “hidden from the eyes of all living things.” On the contrary, the two matters are inter-dependent. For, it is specifically as the Torah comes to have an effect on the world, specifically below, in a state and standing

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<sup>2386</sup> Zohar III 53b

<sup>2387</sup> See Radak to Psalms 19:8; Sefer HaShoroshim of the Radak, section on the root “*Yarah*-ירא.”

in which [Moshe responded to the argument of the angels],<sup>2388</sup> “Did you descend to Egypt...? Is there an evil inclination amongst you?” that we thereby take the innerness (*Pnimityut*) and essence (*Etzem*) of the Torah, as it is “hidden from the eyes of all living things.”

## 5.

However, even though “we want to toil in Torah day and night” (being that it is specifically through Torah that we cause the world to be in a state in which *HaShem* יהו"ה's Supernal intention in the creation is fulfilled, as mentioned before), nevertheless, “we have no free time.”

The explanation is that it is because of this reason itself, namely, that the matter of Torah is to have an effect on the world, that the existence of the world is of consequence. Therefore, even according to Torah, there is the order of serving *HaShem* יהו"ה, blessed is He, in a way of “assume the way of the world in regard to them,”<sup>2389</sup> and not in a way of being engaged in the study of Torah day and night.

This is to such an extent that even for a person whose “Torah study is his profession,”<sup>2390</sup> he must study Torah in a way that relates to the world. This also is the reason for the precise wording, “Torah study is his **profession-Umanuto-**אומנותו,” which is like the teaching of our sages, of blessed

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<sup>2388</sup> Talmud Bavli, Shabbat 88b and on

<sup>2389</sup> See Talmud Bavli, Brachot 35b – i.e., earning a livelihood.

<sup>2390</sup> Talmud Bavli, Shabbat 11a

memory,<sup>2391</sup> on the verse,<sup>2392</sup> “I was with him as his nursling-*Amon*-אמון,” that, “The Torah says, ‘I was the craftsman’s instrument (*Kli Umanuto*-כלי אומנותו) of the Holy One, blessed is He, in creating the world.” This likewise is the meaning of “Torah study is his profession-*Umanuto*-אומנותו,” in that his Torah study has an effect in the world.

With the above in mind, we can understand what we find,<sup>2393</sup> that even Rabbi Shimon bar Yochai, whose Torah study was his profession,<sup>2394</sup> would pray once a year. This is because even with a person whose Torah study is his profession, his study must be in a way that it has an effect in the world. Therefore, even Rabbi Shimon bar Yochai was obligated to pray once a year, at the very least.

It is in this regard that the Jewish people said, “we want to toil in Torah day and night, but we do not have the free time.” For, since from the perspective of the effect of the Torah in the world, the world is given room and is of consequence, therefore, due to the concealment and hiddenness in the world – the word “world-*Olam*-עולם” being of the same root as “concealment-*He’elem*-העלם”<sup>2395</sup> - it therefore is possible for there to be a state and standing in which “we do not have the free time” (to the point of no free time in the literal sense), “to toil in Torah day and night.”

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<sup>2391</sup> Midrash Bereishit Rabba 1:1

<sup>2392</sup> Proverbs 8:3

<sup>2393</sup> See Rabbeinu Yonah to Talmud Bavli, Brachot 8a (section entitled “*Ela Beimi*”).

<sup>2394</sup> Talmud Bavli, Shabbat 11a *ibid*.

<sup>2395</sup> See Likkutei Torah, Shlach 37d and elsewhere.

6.

Now, about this the Holy One, blessed is He, said to them, “Fulfill the *mitzvah* of Tefillin, and I will consider it as if you toiled in Torah day and night.” From this it is understood that the *mitzvah* of Tefillin relates to the study of Torah. (This is especially so considering that this is through the Holy One, blessed is He, **saying**, “I will consider it as if you etc.,” since the speech of the Holy One, blessed is He, is considered to be an action.)<sup>2396</sup> Nevertheless, this is not like actual Torah study and is only that “I consider it as if etc.”

It may be pointed out that we similarly find this in regard to the book of Tehillim (Psalms) [and based on this, it is made sweeter that we find this teaching specifically in Midrash Tehillim]. To explain, the book of Tehillim (Psalms) is the intermediary between Torah and prayer. This is because the book of Tehillim is one of the twenty-four holy scriptures of the Torah.<sup>2397</sup> Yet, at the very same time, the substance of the book of Tehillim is praises and tributes of *HaShem*-יהוה, blessed is He (as stated in Tractate Brachot),<sup>2398</sup> this being the general matter of prayer. However, even so, it also has the superiority of the understanding and comprehension of Torah, (the aspect of the Supernal Wisdom-*Chochmah*).

This is as in the supplication of King Dovid, peace be upon him,<sup>2399</sup> “May the expressions of My mouth be desirable etc.,” that “they should be recited and reward should be received

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<sup>2396</sup> See Midrash Bereishit Rabbah 44:22 and elsewhere.

<sup>2397</sup> Talmud Bavli, Bava Batra 14b

<sup>2398</sup> Talmud Bavli, Brachot 3b; 7b

<sup>2399</sup> Psalms 19:15

for them like [for the study] of [the laws of] Nega'im and Ohalot."<sup>2400</sup> (elsewhere<sup>2401</sup> it is explained why he specifically mentioned [the laws of] Nega'im and Ohalot).

Now, we should add and explain the reason for the difference between the matter of toiling in Torah day and night and the *mitzvah* of Tefillin. That is, when it comes to toiling in Torah day and night, because of the parameters of the world, the obstacle of having no free time is possible, whereas this is not so of the *mitzvah* of Tefillin.

The explanation is that when it comes to the study of Torah, its effect is that it causes change in the atmosphere of the world. In contrast, this is not so of the *mitzvah* of Tefillin. For, although it has an effect in the world, as the verse states,<sup>2402</sup> "Then all the peoples of the earth will see that the Name *HaShem*-יהוה is proclaimed upon you, and they will fear you," about which our sages, of blessed memory, stated,<sup>2403</sup> "This refers to the head Tefillin," nevertheless, this does not cause the world to be changed, only that "they will fear you."

In addition, when it comes to the *mitzvah* of Tefillin, the effect is in the microcosm of the world, which is man,<sup>2404</sup> in that for him, there is a drawing down of the intellect (*Mochin*) into the emotions (*Midot*). This is as explained in Chassidic

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<sup>2400</sup> Midrash Tehillim 1; Yalkut Shimoni *ibid.* Remez 613

<sup>2401</sup> See Reshimot, booklet 42 p. 7 and on.

<sup>2402</sup> Deuteronomy 28:10

<sup>2403</sup> Talmud Bavli, Brachot 6a

<sup>2404</sup> Midrash Tanchuma, Pekudei 3; Zohar III 257b; Tikkunei Zohar, Tikkun 69 (100b; 101a); Also see Avot d'Rabbi Nathan, Ch. 31.

discourses<sup>2405</sup> that explain the teaching of the Zohar on the Torah portion of Va'etchanan<sup>2406</sup> about the matter of Tefillin.

That is, the four chambers and four Torah portions correspond to the four intellectual faculties (*Mochin*), and the straps drawn from the chambers is the matter of drawing down the intellect (*Mochin*) into the emotions (*Midot*).<sup>2407</sup> This is also the reason for the ruling that the holiness of the straps is lesser than the holiness of the chambers,<sup>2408</sup> since the straps are the matter of drawing the intellect (*Mochin*) down.

Nevertheless, through the effect in man, the world is also affected, for since “You have placed the world in their hearts,”<sup>2409</sup> therefore, through man having an effect upon himself, in the four foundational elements within him, this thereby is also drawn into the world at large, which also is composed of the four foundational elements, (as explained by Rambam in Hilchot Yesodei HaTorah).<sup>2410</sup>

Now, since the existence of the world being of consequence because of the need to affect change in the world, is something that is specific to Torah, therefore, it specifically is in regard to studying Torah that it is possible for there to be an obstacle stemming from the parameters of the world, in that “we do not have the free time.”

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<sup>2405</sup> Siddur Im Da"Ch, Shaar HaTefillin 6c and on; Imrei Binah, Shaar HaTefillin 109a and on.

<sup>2406</sup> Zohar III 262a

<sup>2407</sup> See Sefer HaMaamarim 5687 p. 142; 5698 p. 57; 5699 p. 159, and elsewhere.

<sup>2408</sup> See Shulchan Aruch of the Alter Rebbe, Orach Chayim 28:7

<sup>2409</sup> Ecclesiastes 3:11; Also see Likkutei Torah, Numbers 5b

<sup>2410</sup> Mishneh Torah, Hilchot Yesodei HaTorah 4:1

We can also state another difference between the study of Torah and the *mitzvah* of Tefillin.<sup>2411</sup> Namely, that the drawing down of the intellect (*Mochin*) into the emotions (*Midot*) through Torah is in the aspects of *Zeir Anpin* and *Nukva* (“day and night”) of the world of Emanation (*Atzilut*).

The same is so of the matter of “the first of His crop-*Reishit Tevu’atoh*-תבואתה-ראשית” (mentioned in chapter three) about the matter of the “Two beginnings-*Beit Reishit*-ב, ראשית,” the Torah and the Jewish people, that this refers to the effect of the Jewish people brought about through the Torah), [which is] “the first of the crop of the *Hey-Tvu’at Hey*-ה, תבואתה,” referring to the final *Hey*-ה of the Name *HaShem*-יהויה, which is the *Sefirah* of Kingship-*Malchut*, but as it is in the world of Emanation (*Atzilut*).

For, as known,<sup>2412</sup> there are two levels in Kingship-*Malchut*, [the first being] as it is in the world of Emanation (*Atzilut*), in which it is called “I, the loyal faithful people of Israel,”<sup>2413</sup> and [the second being] as it descends to Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). However, the effect of the Torah is as Kingship-*Malchut* is in the world of Emanation (*Atzilut*).

In contrast, the drawing down of the intellect (*Mochin*) into the emotions (*Midot*) brought about through the *mitzvah* of Tefillin is in Kingship-*Malchut* even as it descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is why the obstacle that stems from the

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<sup>2411</sup> This section was not clearly recalled by the redactors.

<sup>2412</sup> Likkutei Torah, Shir HaShirim 8b and on, and elsewhere.

<sup>2413</sup> Samuel II 20:19

parameters of the world, in that “we do not have the time,” only applies to the study of Torah, but not to the *mitzvah* of Tefillin. This is because the Torah does not bring about the drawing down below in the world, but this is specifically brought about through the *mitzvah* of Tefillin.

## 7.

Now, the matter of drawing down the intellect (*Mochin*) into the emotions (*Midot*) brought about through donning Tefillin begins on the day of the Bar Mitzvah, when one becomes thirteen years old and one day, at which point he comes to the “age of knowledge-*Bar Da'at*—בר דעת.”<sup>2414</sup> It then becomes necessary to draw the intellect (*Mochin*) into the emotions (*Midot*).

This is also the meaning of the verse,<sup>2415</sup> “Be strong and be a man-*Ish-שאי*.” This is because the word “man-*Ish-שאי*” indicates the dominance of the emotions (*Midot*),<sup>2416</sup> as in the verse,<sup>2417</sup> “For as a man (*Ish-שאי*) is, so is his strength.” In other words, he then is granted the power to have in effect in matters that relate to the emotions (*Midot*) and to refine the evil inclination “whose arguments come first,”<sup>2418</sup> thereby also having an effect in refining the world.

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<sup>2414</sup> See Kuntres HaTefillah p. 15 and on; Likkutei Sichot Vol. 15 p. 289 and on; Sefer HaMaamarim 5670 p. 115; *Hemshech* 5672 Vol. 3, p. 1,227. Encyclopedia Talmudit, beginning of the section on “*Gadol*”

<sup>2415</sup> Kings I 2:2

<sup>2416</sup> See the discourse of the 19<sup>th</sup> of Tammuz of this year, 5728, entitled “*v'Chazkta v'Hayita L'Ish* – Be strong and be a man,” Discourse 37 (Sefer HaMaamarim 5728, p. 265); Likkutei Sichot, Vol. 15 *ibid*.

<sup>2417</sup> Judges 8:21

<sup>2418</sup> See Zohar I 179a and on



Now, based on the statement before, that the primary matter of refining the world is caused through Torah, the matter of Torah [study] is also emphasized at the time of the Bar Mitzvah. This is why the first *mitzvah* that one becomes obligated to do on the occasion of becoming an adult, is the *mitzvah* of reciting the *Shema*.

(As explained elsewhere,<sup>2419</sup> this is why the six orders of Mishnah begin [with the words],<sup>2420</sup> “From when does one recite *Shema* in the evening?”). For, in addition to the matter of self-sacrifice (*Mesirat Nefesh*) of the *Shema* recital, “with all your heart and with all your soul and with all your more,”<sup>2421</sup> there also is the matter of Torah in this.

This is as stated in Talmud Yerushalmi,<sup>2422</sup> in explanation of why Rabbi Shimon bar Yochai would not stop studying Torah in order to recite the *Shema*, being that this is study and that is study, and we do not nullify one study for the sake of another study.

More specifically, this matter is present in the Tefillin themselves, this being the difference between the hand Tefillin, which is opposite the heart, and the head Tefillin, which is opposite the brain, and is the matter of Torah.<sup>2423</sup> This is also why the primary refinement is brought about through the head Tefillin (Torah), which is why the order of donning them is that the hand Tefillin come before the head Tefillin.

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<sup>2419</sup> See Chiddushei HaRim, beginning of Tractate Brachot; Likkutei Sichot, Vol. 19 p. 590 in the note; Also see the Sichah talk of the 12<sup>th</sup> of Tammuz, Ch. 62 (Torat Menachem, Vol. 53 p. 253).

<sup>2420</sup> Mishnah Brachot 1:1

<sup>2421</sup> Deuteronomy 6:5

<sup>2422</sup> Talmud Yerushalmi Brachot 1:2

<sup>2423</sup> Also see Likkutei Sichot Vol. 19, p. 55

This is because the hand Tefillin is the Lower Unity (*Yichuda Tata'ah*) - the matter of self-restraint (*Itkafiya*) - whereas the head Tefillin is that matter of the Upper Unity (*Yichuda Ila'ah*)<sup>2424</sup> - the matter of self-transformation (*It'kafiya*), [even though it is explained elsewhere that the true matter of the Upper Unity (*Yichuda Ila'ah*) is in the world of Emanation (*Atzilut*), where even the matter of self-transformation (*It'hapcha*) does not apply, since about the world of Emanation (*Atzilut*) it states,<sup>2425</sup> “No evil dwells with You”] and the perfection of the refinement (*Birur*) is specifically in a way of self-transformation (*It'hapcha*).

8.

Now, we also should connect this to the Rebbe whose day of redemption of the 12<sup>th</sup> of Tammuz we are celebrating, as hinted in his name. For, the matter of [the name] Yosef is as the verse states, “These are the progeny of Yaakov, Yosef.” About this it is explained<sup>2426</sup> that this is the matter of the drawing down (of Yaakov) into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and in a way [indicated by the verse],<sup>2427</sup> “May *HaShem*-יהו"ה add (*Yosef*-יוסף) another son (*Ben Acher*-בן אחר) for me.” As the Tzemach

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<sup>2424</sup> See Ohr HaTorah, Va'etchanan p. 334 and on; p. 346; Shir HaShirim p. 730 and on, and elsewhere.

<sup>2425</sup> Psalms 5:5; See Likkutei Torah, Bamidbar 3c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

<sup>2426</sup> In the discourse entitled “*Tefillin d'Marei Alma*” 5653 (Sefer HaMaamarim 5653 p. 260); Also see Biurei HaZohar of the Mittler Rebbe, Vayechi p. 29d and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1 p. 168 and on; Ohr HaTorah Vayechi 385b and on, and elsewhere.

<sup>2427</sup> Genesis 30:24

Tzeddek explained, this means to make the “other-*Acher*-אָהר” into a “son-*Ben*-בן,” this being the aspect of repentance (*Teshuvah*), which is the matter of transformation (*It’hapcha*).

Now, this matter is drawn down and brought about even in the time “between the straits” (especially through donning Tefillin, through which we bring about that the Holy One, blessed is He, dons Tefillin, including the head Tefillin, which is the aspect of transformation (*It’hapcha*)), so that there is the fulfillment of the prophecy,<sup>2428</sup> “I shall transform their mourning into joy,” and, “those days will be transformed to rejoicing and celebration,”<sup>2429</sup> with the true and complete redemption, like the redemption of the 12<sup>th</sup> of Tammuz, which was in a way “that was wondrous in our eyes,”<sup>2430</sup> and in a way in which “all the ends of the earth have seen etc.,”<sup>2431</sup> such that they themselves admitted that this was miraculous (as explained before),<sup>2432</sup> and so shall it be for us, that there will be the fulfillment of the verse,<sup>2433</sup> “The glory of *HaShem*-יהוה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהוה has spoken,” with the true and complete redemption through our righteous Moshiach!

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<sup>2428</sup> Jeremiah 31:12, cited in Tur Orach Chayim 580

<sup>2429</sup> Mishneh Torah, Hilchot Taaniyot 5:19

<sup>2430</sup> Psalms 118:23

<sup>2431</sup> Psalms 98:3

<sup>2432</sup> In the Shichah talks of the 12<sup>th</sup> of Tammuz (Torat Menachem, Vol. 53 p. 213 and on; p. 240 and on).

<sup>2433</sup> Isaiah 40:5



## Discourse 39

“*Nachamu Nachamu Ami... -  
Be consoled, be consoled, My people...*”

Delivered on Shabbat Parshat Va'etchanan,  
Shabbat Nachamu, 16<sup>th</sup> of Menachem-Av, 5728  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>2434</sup> “Be consoled, be consoled, My people, says your God.” Now, we must understand the meaning of the repetitive language, “Be consoled, be consoled-*Nachamu Nachamu*-נחמו נחמו.” In his discourse entitled “*Nachamu*,”<sup>2435</sup> his honorable holiness, my father-in-law, the Rebbe, (whose day of joy and redemption we recently celebrated on the 12<sup>th</sup> of Tammuz) brings the statement in Midrash,<sup>2436</sup> “It is written, ‘Be consoled, be consoled-*Nachamu Nachamu*-נחמו נחמו.’ Why is it written twice? Rabbi says: Because all the afflictions by which they were afflicted were doubled. We thus find that Yirmiyahu said,<sup>2437</sup> ‘Disaster upon disaster (*Shever al shever*-שבר על שבר) has occurred,’ and<sup>2438</sup> ‘She weeps and weeps-*Bacho Tivkeh*-בכה תבכה,’ and,<sup>2439</sup> ‘My eye, o’ my eye-*Einee Einee*-עיני עיני

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<sup>2434</sup> Isaiah 40:1

<sup>2435</sup> 5703 – Sefer HaMaamarim Yiddish p. 126

<sup>2436</sup> Yalkut Shimoni, Eichah, Remez 1,018

<sup>2437</sup> Jeremiah 4:20

<sup>2438</sup> Lamentations 1:2

<sup>2439</sup> Lamentations 1:16

[continuously runs with water],’[and<sup>2440</sup> ‘Yerushalayim] has sinned and sinned-*Cheit Chatah*-הטא הטאה.’ Why to such an extent? Because she sinned in double measure, as the verse states,<sup>2441</sup> ‘For My people has committed two evils.’ Thus, since she sinned in double measure, she therefore was afflicted in double measure, as the verse states,<sup>2442</sup> ‘She has received double for all her sins.’ However, because her *mitzvot* are in double measure, therefore her consolation is in double measure, as the verse states, ‘Be consoled, be consoled, My people etc.’”

He explains that we must understand the matter of the double punishment (“they were doubly afflicted”) and the consolation (“her consolation is in double measure”). For, at first glance, since the sin was doubled (“she sinned in double measure”) we thus find that there only was a single punishment and a single consolation. That is, for each sin there only was a single punishment, and afterwards (through repentance, there came) one consolation. We also must understand the matter of “her *mitzvot* are in double measure.”

We should add and point out that the double measure in the matter of the *mitzvot* was the cause for the double measure in the matter of sin, and therefore automatically also in the matter of the punishment. For, the general matter of sin and punishment only applies once there is a commandment. This is similar to the verse,<sup>2443</sup> “You alone did I know (did I love,<sup>2444</sup>

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<sup>2440</sup> Lamentations 1:8

<sup>2441</sup> Jeremiah 2:13

<sup>2442</sup> Isaiah 40:2

<sup>2443</sup> Amos 3:2

<sup>2444</sup> See Metzudat David to Amos 3:2

as it states,<sup>2445</sup> ‘I loved you, says *HaShem*-יהו"ה’) from all the families of the earth; therefore I will hold you accountable for all your iniquities.” Thus, it is because her *mitzvot* are doubled that there also is a matter of doubling in the sin and punishment, and subsequently, also in the consolation. From this it is understood that through explaining the matter of the doubling in the *mitzvot*, this will thereby also explain the matter of the doubling in the sin, punishment, and consolation.

The essential point of the explanation of the above-mentioned discourse,<sup>2446</sup> is that the meaning of “doubled *mitzvot*” is that there are two matters in every *mitzvah*. This is because through the *mitzvah* the refinement and purification of **the person** is caused, and also the refinement and purification of **the world** is caused. Therefore, the lack of serving *HaShem*-יהו"ה, blessed is He, in fulfilling the *mitzvot*, is a matter of doubled sin, in that there is deficiency in two matters - in the refinement of man and in the refinement of the world.

It follows automatically that they were doubly afflicted, since the lacking in the two above-mentioned matters is itself the punishment. From this it is understood that when we rectify this through repentance (*Teshuvah*) a double consolation is thereby automatically caused

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<sup>2445</sup> Malachi 1:2

<sup>2446</sup> Sefer HaMaamarim Yiddish p. 127

2.

Now, we should add more specifically to the explanation of the “doubled *mitzvot*.” For, it states in Tanya,<sup>2447</sup> citing Etz Chayim,<sup>2448</sup> that the soul itself requires no repair etc., and did not need to descend into this world and manifest in the body and vital soul except to repair them etc., to elevate his vital soul and its general portion in the world, and to bind and unify them with the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This matter (of refining the body, the animalistic soul, and one’s portion in the world), is not a secondary matter, but is a primary matter in which there is ultimate purpose, in and of itself. For, through doing so, *HaShem*’s-יהו"ה Supernal intention is fulfilled, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”<sup>2449</sup>

However, as known<sup>2450</sup> through its descent below there also is caused to be ascent in the soul itself. This does not contradict the statement above that the soul itself is not in need repair at all, for what is not needed by the soul is the matter of **repair**. That is, since it “literally is a part of God from on high,”<sup>2451</sup> it does not apply for there to be any deficiency in it

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<sup>2447</sup> Tanya, Likkutei Amarim, Ch. 37 (48b)

<sup>2448</sup> Etz Chayim, Shaar 26, Ch. 1

<sup>2449</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

<sup>2450</sup> See Likkutei Torah, Re’eh 29a; Also see Likkutei Sichot, Vol. 15 p. 247 and on.

<sup>2451</sup> See Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne’erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa’at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v’Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben



whatsoever, Heaven forbid. It thus follows automatically that it does not require any repair at all. However, in regard to the matter of **ascent**, it specifically is through the soul descending below that a matter of ascent is caused in it, up to and including an ascent that is beyond all relativity.<sup>2452</sup>

The explanation is that as the soul is unto itself (before its descent to below) it relates to the aspect of the garments (*Levushin*), as in the teaching,<sup>2453</sup> “You have fixed garments (*Levushin*) for them, from which souls fly forth etc.” However, through its descent to below, the elevation of “becoming subsumed in **the body** (*Gufa*) of the King,”<sup>2454</sup> is caused, and it is understood that the body of the King is immeasurably loftier than the garments of the King.

In addition, it is written,<sup>2455</sup> “As *HaShem*-יהו"ה, God of Israel, lives – before Whom I stood,” referring to the soul before to its descent to below. Its perfection was then in the matter of “standing” (*Amidah*) (“before Whom I stood”) which is the matter of nullification (*Bittul*) to Him.<sup>2456</sup> Nevertheless, this only is a matter of “standing” (*Amidah*-עמידה), rather than “walking” (*Halichah*-הליכה). However, upon its descent to below, the soul comes to the aspect of “making strides”

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Me'ah Shanah to Shefa Tal; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhrich; Da'at Tevunot of the Ramchal, Section 158; GR”A to Heichalot, Heichala Tinyana, Heichal 1; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

<sup>2452</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The twelve letters ק"ט צ"ק ס"ע ל"ג ט"י ז"ח ז"ה ז"ו ז"ז correspond to the twelve tribes of Israel.

<sup>2453</sup> Introduction to Tikkunei Zohar 17a

<sup>2454</sup> Zohar I 217b; See Likkutei Torah *ibid*.

<sup>2455</sup> Kings I 17:1

<sup>2456</sup> See Torah Ohr, Vayeishev 29b

(*Mehalech*-מהלך),<sup>2457</sup> as the verse states,<sup>2458</sup> “I shall grant you to stride (*Mahalechim*-מהלכים) amongst these [angels] who stand here (*Omdeem*-עומדים).”

That is, it comes to the aspect of “those who walk” (*Mehalech*-מהלך) even relative to its state and standing when it was before Him (“before Whom I stood”), specifically “**before** Him-*Lefanav*-לפניו,” meaning higher than the aspect of “*HaShem*-יהוה, God of Israel,” up to the elevation that is beyond all relative comparison.

For, as known, the matter of “striding” (*Heelooch*-הילוך) is in a way of being completely uprooted from his previous level, this being a matter of “striding” (*Halichah*-הליכה) in a way that is beyond all relative comparison, or (in more familiar language), “striding” that is without limitation (*Bli Gvul*). That is, it reaches the aspect of “with all your soul,” and [beyond that] to the aspect of “with all your more” (*Bechol Me’odecha*).<sup>2459</sup>

With the above in mind, we can explain the matter of the doubling as it is in the *mitzvot*, that in addition to the doubling that there is in the refinement **of the person** and the refinement **of the world** (as mentioned before), there also is a doubling in the refinement of the person himself, in that there are two matters in this. There is the repair of the body and animalistic soul, and there is the ascent of the [Godly] soul.

The same is likewise so that there is a doubling in the refinement of the world itself, this being the matter of making

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<sup>2457</sup> See Torah Ohr ibid. 30a and on.

<sup>2458</sup> Zachariah 3:7

<sup>2459</sup> Deuteronomy 6:5; See Torah Ohr, Mikeitz 39c and on.

the dwelling place in the lower worlds. For, as known,<sup>2460</sup> to make the dwelling place for the Holy One, blessed is He, there first must be the purification of the dwelling place etc., this being the matter of “turn away from evil.”<sup>2461</sup> Only after this is it possible for there to be the work of “do good.”<sup>2462</sup>

It should be added that the matter of “doubling” in the *mitzvot* is also in regard to the deed of fulfilling the *mitzvot*, that it specifically must be done by the Godly soul and the animalistic soul together (as explained in Tanya).<sup>2463</sup> This is because, in and of itself, the Godly soul cannot act in the physical body, and in and of itself, the animalistic soul is incapable of fulfilling the *mitzvot*, being that “the spirit of the beast descends below.”<sup>2464</sup>

Therefore, the fulfillment of the *mitzvot* must be by both souls together. This then, is the matter of “doubling” as it is in fulfilling the *mitzvot*, this being the deed of the animalistic soul (similar to the refinement and purification of the world), and the deed of the Godly soul (similar to the ascent of the soul).<sup>2465</sup>

### 3.

This also explains the “doubled sin,” as it states, “My people have committed two evils,” and as in the continuation of

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<sup>2460</sup> Likkutei Torah, Balak 70c

<sup>2461</sup> Psalms 34:15

<sup>2462</sup> Psalms 34:15 *ibid.*

<sup>2463</sup> Tanya, Likkutei Amarim, Ch. 37 (47a)

<sup>2464</sup> Ecclesiastes 3:21

<sup>2465</sup> Also see the Sichah talk of Shabbat Parshat Va'etchanan, 13<sup>th</sup> of Menachem-Av 5750, Ch. 4 (Hitva'aduyot 5750 Vol. 4 p. 119).

the verse<sup>2466</sup> brought in the above-mentioned discourse, “They have forsaken Me, the Source of living waters, to dig cisterns for themselves, broken cisterns etc.”

The explanation is that the verse states,<sup>2467</sup> “See – I have placed before you today the life and the good and the death and the evil” (and there also are intermediaries between them). Therefore, through sin, in which one does not refine himself and the world and make it into a dwelling place for *HaShem*-יהו"ה, blessed is He, not only is he deficient in the matter of life, this being the refinement of man and the refinement of the world, (“they have forsaken Me etc.”), but in addition, the opposite is also caused (“to dig for themselves cisterns, broken cisterns etc.”).

The same is so of the soul, in that not only does it lack the elevation it could have had through serving *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* upon its descent to below, such that it remains in the state and standing it was in before its descent to below, but beyond this, the matter of descent is caused in it, in that it comes to relate to the “broken cisterns that cannot hold water.” The same is the meaning of the continuing words of the Midrash, that “since they doubly sinned, they were doubly afflicted,” in that the punishment is doubled in relation to each particular in the sin.

The explanation is that, as known, sin causes the matter of exile, this being the matter of the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the

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<sup>2466</sup> Jeremiah 2:13

<sup>2467</sup> Deuteronomy 30:15

*Shechinah*. This is as stated in Zohar,<sup>2468</sup> that “during the time of exile, the Holy One, blessed is He, withdraws high above.”

The Holy One, blessed is He (*Kudsha Breech Hoo*) refers to the aspect of *Zeir Anpin*, which is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).<sup>2469</sup> There also is another explanation<sup>2470</sup> of [the title] “the Holy One, blessed is He-*Kudsha Breech Hoo*-הוא בריך הווא.” The word “Holy-*Kadosh*-קדוש,” which means “separate,” refers to the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), and the word “Blessed-*Baruch*-ברוך,” which is a word that means “to draw down,” refers to the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

Thus, the meaning of “the Holy One, blessed is He withdraws high above,” is that there is a withdrawal of [both] the aspect of the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), as well as the withdrawal of the aspect of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). This then, is the meaning of “they were doubly afflicted.”

To explain in greater detail, about the time of the exile it is written,<sup>2471</sup> “We have not seen our signs etc.” The word “our signs-*Ototeinu*-אותותינו” means wonders (*Otot*-אותות) and miracles (*Mofteem*-מופתים). That is, this refers to the conduct that transcends the natural order stemming from the aspect of

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<sup>2468</sup> Zohar I 210a; Zohar III 20b; 75a

<sup>2469</sup> See Torah Ohr, Lech Lecha 12d, and elsewhere.

<sup>2470</sup> See Sefer HaMaamarim 5627 p. 224

<sup>2471</sup> Psalms 74:9

the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). About this the verse states, "We have not seen," in that during the time of exile we do not see the conduct that transcends the natural order.

In addition, there also is a deficiency in the conduct that accords to the natural order stemming from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). This is as explained in Kuntres U'Maayon,<sup>2472</sup> that during the time of exile, the souls of the Jewish people cannot receive from the place where the nations of the world receive, even though that is the conduct that accords to the natural order.

This then, is the meaning of the "doubled affliction," in that there is a lacking both in the aspect of the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), as well as in the aspect of His light that fills all worlds (*Memaleh Kol Almin*).

#### 4.

In the discourse he concludes that serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) brings about "Be consoled, be consoled." This is as in the conclusion of the words of the Midrash, that "her consolation is in double measure, as it states, 'Be consoled, be consoled, My people.'"

The explanation is that serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) is in a way of "double

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<sup>2472</sup> Kuntres U'Maayon, discourse 11, Ch. 2 and on.

sagacity.”<sup>2473</sup> For, as known,<sup>2474</sup> at the giving of the Torah it says “I-*Anochi*-אנכי” once, whereas about repentance (*Teshuvah*) it states “I-*Anochi*-אנכי” twice, as the verse states,<sup>2475</sup> “I-*Anochi*-אנכי, [only] I-*Anochi*-אנכי, am He who wipes away your willful sins.”

As this is understood simply, since he sinned, blemished, and left the path, he therefore requires special stringencies and safeguards etc. This is as known from the teaching of the Rav, the Maggid of Mezhrich,<sup>2476</sup> that about the words of our sages, of blessed memory,<sup>2477</sup> “I desire it, but what shall I do, in that my Father in heaven has imposed these decrees upon me,” this only applies to the conduct of the righteous (*Tzaddikim*). However, the repentant (*Baal Teshuvah*) must say, “I do not desire it etc.”

This is as stated by Rambam in Hilchot De’ot,<sup>2478</sup> (and the Alter Rebbe brings what he says in his pure Shulchan Aruch, in Siman 156),<sup>2479</sup> that the straightforward path is the intermediate path, which is equidistant from the two extremes, but nevertheless, if a person has leaned to one (undesirable) extreme, he should distance himself [from it] to the opposite extreme etc.

Another matter that is doubled in service of *HaShem*-יהו"ה with repentance (*Teshuvah*), is that through serving Him in repentance (*Teshuvah*), stemming from the aspects of the

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<sup>2473</sup> See Job 11:6; Midrash Shemot Rabba 46:1

<sup>2474</sup> Exodus 20:2; Deuteronomy 5:6

<sup>2475</sup> Isaiah 43:25

<sup>2476</sup> Cited in Likkutei Torah, Va’etchanan 9d

<sup>2477</sup> Torat Kohanim and Rashi to Leviticus 20:26

<sup>2478</sup> Mishneh Torah, Hilchot De’ot 1:4; 2:2

<sup>2479</sup> Shulchan Aruch of the Alter Rebbe, Orach Chayim 156:3

*Chayah* and *Yechidah* [levels of the soul],<sup>2480</sup> [which are the aspects of] “with all your more,” there also is caused to be an elevation in service of Him stemming from the aspects of the *Nefesh*, *Ru’ach*, and *Neshamah* [levels of the soul, which are the aspects of] “with all your heart and with all your soul.”

Now, since serving *HaShem*-יהו"ה with repentance (*Teshuvah*) is in a way of “double sagacity,” therefore, the drawing down brought about through serving Him with repentance (*Teshuvah*) is in a way that is doubled. It is for this reason those who return in repentance (*Baalei Teshuvah*) “are drawn to Him... with greater strength,”<sup>2481</sup> this being the matter of “doubling.”

This then, is why repentance (*Teshuvah*) brings about “Be consoled, be consoled-*Nachamu Nachamu*-נחמו נחמו,” a doubled consolation, the meaning of which is not only two times the thing, but rather in a way that is beyond comparison. Moreover, all this is in addition to the great elevation of the first “Be consoled-*Nachamu*-נחמו.” This is also understood from the explanation in the discourse.<sup>2482</sup> Namely, the first “Be consoled-*Nachamu*-נחמו” (which is regular consolation, and is unlike the second “Be consoled-*Nachamu*-נחמו” about which it states, “Be consoled My people-*Nachamu Ami*-נחמו עמי”), refers to the consolation of the Holy One, blessed is He.

This is as stated in the Midrashic teachings of our sages, of blessed memory,<sup>2483</sup> “To what is this analogous? To a person whose children were taken into captivity. Who does one

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<sup>2480</sup> See Likkutei Torah, Balak 74a

<sup>2481</sup> Zohar I 129b; See Torah Ohr, Mikeitz 39d

<sup>2482</sup> Ibid. p. 125

<sup>2483</sup> Yalkut Shimoni to Isaiah, Remez 443



console? Is it not **their father**?” The same is so of one whose house has burned down. Who does one console? The house, or **the owner of the house**? In the words of the Talmud,<sup>2484</sup> “[Woe to Me... that] I destroyed My house and burned My sanctuary... How great is the pain of the father who exiled His children etc.” Thus, since the consolation is the consolation of the Holy One, blessed is He, it is understood that the consolation is in a way that is beyond comparison.

## 5.

Now, as known, the root of all matters is in Torah, as it states,<sup>2485</sup> “He gazed into the Torah and created the world.” Therefore, there also a matter of doubling in the Torah, this being the doubling of the Tablets (*Luchot*), in that there were the first set of Tablets and the second set of Tablets.

The explanation is that the first Tablets (*Luchot*) were given before the sin of the golden calf, and the second Tablets (*Luchot*) were given after the sin of the golden calf. That is, the second Tablets came through serving *HaShem*-יהוה, blessed is He, with repentance (*Teshuvah*), after the great descent caused by the sin of the golden calf, which is the root and source of all the sins.<sup>2486</sup> Therefore, the greatness of the second Tablets over and above the first Tablets, is greatness that is beyond comparison, “double sagacity.”<sup>2487</sup>

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<sup>2484</sup> Talmud Bavli, Brachot 3a

<sup>2485</sup> Zohar II 161a and on

<sup>2486</sup> See Talmud Bavli, Sanhedrin 102a

<sup>2487</sup> Midrash Shemot Rabba 46:1

It should be added that the matter of the doubling of the Tablets (*Luchot*) is also expressed in the fact that through the second Tablets there was an even greater addition in elevation over the first Tablets (similar to the explanation before, that through serving *HaShem*-יהו"ה with repentance (*Teshuvah*), stemming from the *Chayah* and *Yechidah* [levels of the soul] there also is caused to be addition in service of Him stemming from the *Nefesh*, *Ru'ach*, and *Neshamah* [levels of the soul]).

This is also why the Torah portion of Va'etchanan, which was said after the sin of the golden calf, relates the general matter of the giving of the Torah, and the giving of the first Tablets as they were before the sin (as in the Torah portion of Yitro),<sup>2488</sup> hints at the greater elevation that was added to the first Tablets (*Luchot*) through the second Tablets (*Luchot*).

## 6.

The same is so of the first and the second Holy Temples. For, it states in Midrash<sup>2489</sup> (about the reason for the doubled language, "Be consoled, be consoled") that this is because the verse states that there are two weepings,<sup>2490</sup> "She weeps and weeps-*Bacho Tivkeh*-בכה תבכה," that is, for the first Holy Temple and for the second Holy Temple. The verse therefore states, "Be consoled, be consoled, My people."

However, in the discourse entitled "*Nachamu*" of the year 5670,<sup>2491</sup> a question is asked on this. That is, since it states

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<sup>2488</sup> Also see Likkutei Sichot Vol. 9, p. 69

<sup>2489</sup> Yalkut Shimoni to Isaiah, Remez 445

<sup>2490</sup> Lamentations 1:2

<sup>2491</sup> Sefer HaMaamarim 5670 p. 218; p. 221

“Be consoled-*Nachamu*-נחמו” about the first Holy Temple, and as known, at that time there was a much loftier revelation of light than in the second Holy Temple, therefore there was no need to state the additional “Be consoled-*Nachamu*-נחמו” about the second Holy Temple, being that “one-hundred is included in two-hundred.”

He explains that to understand this, we first must preface with the teaching of our sages, of blessed memory,<sup>2492</sup> “Never were there more joyous festivals in Israel than the fifteenth of Av and Yom HaKippurim.” The reason as stated in Pri Etz Chayim,<sup>2493</sup> is because the moon is then full. However, this must be understood. For, is it not so that the moon is full on the 15<sup>th</sup> of every month? Why then do we not find that holidays were established then? For, except for Pesach and Sukkot, which are on the 15<sup>th</sup> of the month, the other months of the year do not have a holiday on their 15<sup>th</sup> day. Why then, is it specifically a holiday on the 15<sup>th</sup> of Av? Moreover, from the fact that it states, “Never were there more joyous festivals for Israel than the fifteenth of Av,” this seems to indicate that it is an even greater holiday than the other holidays, meaning even more than Pesach and Sukkot. Therefore this must be understood.

He [continues and] explains,<sup>2494</sup> that even though the moon is full on the 15<sup>th</sup> of every month, nevertheless, at those times, the descent is not so low, and therefore the ascent is also not so great. In contrast, this is not so of the 15<sup>th</sup> of Av, in which

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<sup>2492</sup> Mishnah Taanit 4:8; Talmud Bavli, Taanit 30b

<sup>2493</sup> Pri Etz Chayim, end of Shaar Chag HaShavuot – Drush L'Tu b'Av

<sup>2494</sup> Sefer HaMaamarim 5670 *ibid.* p. 229s (copied in short in the HaYom Yom for the 15<sup>th</sup> of Menachem-Av).

the descent (of the 9<sup>th</sup> of Av) is to a greater degree, and therefore the ascent is also to a greater degree.

It therefore is specifically the 15<sup>th</sup> of Av that it is a holiday, and it also is greater than the other holidays, including even Pesach and Sukkot. [It can be said that the ascent of the 15<sup>th</sup> of Av is even higher than [the ascent of] Yom HaKippurim. For, as known, the Schach covering of the Sukkah is drawn from the cloud of incense (*Ketoret*) of Yom HaKippurim.<sup>2495</sup> Now, since the 15<sup>th</sup> of Av is even higher than Sukkot, it thus is also higher than Yom HaKippurim.]<sup>2496</sup>

With the above in mind, he also explains this relation to the first Holy Temple and the second Holy Temple. That is, the [first] “Be consoled-*Nachamu*-נחמו” for the first Holy Temple is not sufficient, for even though it was on a loftier level than the second Holy Temple and “two-hundred includes one-hundred,” nevertheless, (upon the destruction of the first Holy Temple) the descent was not so low etc. Therefore, the [first] “Be consoled-*Nachamu*-נחמו” for the first Holy Temple is not sufficient in and of itself. The verse therefore states, “Be consoled, be consoled-*Nachamu Nachamu*-נחמו נחמו” twice, once for the first Holy Temple and once for the second Holy Temple.

However, based on this, the matter is not understood from a different angle. That is, since it was specifically with the second Holy Temple that the descent was so great, which is

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<sup>2495</sup> See Ateret Rosh, beginning of Shaar Yom HaKippurim 29a and on; 36a and on; Ohr HaTorah, Sukkot p. 1,722 and on; *Hemshech* “v’Kachah” 5637, Ch. 84; Sefer HaMaamarim 5657 p. 162 and on.

<sup>2496</sup> For a more complete elucidation, also see the Sichah talk that followed the discourse (Torat Menachem, Vol. 53 p. 343 and on).

why the ascent is also greater, this being so, it should have been sufficient to say “Be consoled-*Nachamu*-נחמו” once about the second Holy Temple. This being so, what need is there to also say “Be consoled-*Nachamu*-נחמו” about the first Holy Temple? However, the explanation is that through the consolation over the second Holy Temple, elevation is also added to the first Holy Temple. This is as explained before (in chapter five), that through the second Tablets (*Luchot*) added elevation was also caused in the first Tablets (*Luchot*).

## 7.

This then, is the meaning of [the verse], “Be consoled, be consoled, My people.” In his discourse, his honorable holiness, my father-in-law, the Rebbe, brings the explanation of the Radak, that all these consolations are destined for the times of Moshiach, and as he concludes in the discourse,<sup>2497</sup> “The true consolation will be with the coming of Moshiach in the near future.”

Now, since all the revelations of the coming future depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, right now,<sup>2498</sup> the preparation for this is through serving Him with repentance (*Teshuvah*). This is the meaning of [the teaching],<sup>2499</sup> “Moshiach is destined to bring the righteous (*Tzaddikim*) to repentance.” The explanation is that upon the coming of Moshiach there will be the fulfillment of the

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<sup>2497</sup> On p. 127 *ibid*.

<sup>2498</sup> See Tanya, Likkutei Amarim, beginning of Ch. 37

<sup>2499</sup> See Likkutei Torah, Shemini Atzeret 92b; Shir HaShirim 50b; See Zohar III 153b

prophecy,<sup>2500</sup> “I shall transform their mourning into joy,” therefore the preparation for this is also specifically by way of transformation (*It'hapcha*), this being the element of superiority in the service of *HaShem*-יהו"ה of the repentant (*Baalei Teshuvah*) compared to the service of Him of the Righteous (*Tzaddikim*).

This is because the work of the Righteous (*Tzaddikim*) does not cause transformation (*It'hapcha*) in matters that are bound in the hands of the external forces, but rather, their mode of service in relation to them is solely and specifically by way of repulsion. In contrast, through repentance (*Teshuvah*) even “willful transgressions become like merits for him,”<sup>2501</sup> (to the point of being actual merits),<sup>2502</sup> as explained in Tanya.<sup>2503</sup> Therefore, through serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), which causes a transformation of willful sins into merits, there is caused to be the fulfillment of “I shall transform their mourning into joy.”

This likewise is the matter of the 15<sup>th</sup> of Av,<sup>2504</sup> in which there specifically is the emphasis of the descent to further below, through which the ascent above is even greater, as explained before from the discourse entitled “*Nachamu*” of the year 5670.

Now, it should be pointed out that this discourse has a novelty in comparison to other places that explain that every

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<sup>2500</sup> Jeremiah 31:12, cited in Tur Orach Chayim 580

<sup>2501</sup> Talmud Bavli, Yoma 86b

<sup>2502</sup> See Likkutei Sichot, Vol. 17, p. 184 and on; Vol. 27 p. 110 and on.

<sup>2503</sup> Tanya, Likkutei Amarim, Ch. 7

<sup>2504</sup> To point out, this year, 5728, the 15<sup>th</sup> of Av fell out on the eve before Shabbat, and it therefore also relates to Shabbat Nachamu, at which time there is the ascent and completion of the 15<sup>th</sup> of Av.

descent is for the purpose of ascent, and that the greater the descent, so likewise the greater ascent.

To explain, this matter that because of the greatness of the descent therefore the ascent must be even higher, can also be in a way of **order and gradation**. At first glance, this is what is indicated in Pesikta,<sup>2505</sup> that after the Holy One, blessed is He, told the prophets, “My prophets, console My people,” the prophets answered and said before the Holy One, blessed is He, “The congregation of Israel do not accept our consolations, as the verse states,<sup>2506</sup> ‘O’ afflicted, storm-tossed one, who has not been consoled.”

It is then that the Holy One, blessed is He, returned and said, “I, only I, am He who comforts you,” as explained about the reason for the order of Haftorahs during the seven weeks of consolation (that follow the three weeks of affliction), until we come to the Haftorah of “*Shuvah Yisroel* – Return, O’ Israel,” which relates to the repentance of Yom HaKippurim.

However, according to the explanation in this discourse, that the superiority of the 15<sup>th</sup> of Av is because the great descent of the 9<sup>th</sup> of Av, it is understood that the ascent is in a way that is beyond comparison, **without** order and gradation, so that after the descent of the 9<sup>th</sup> of Av we **immediately** come to the elevation of the 15<sup>th</sup> of Av, which is an even greater holiday than Pesach and Sukkot.

Now, all this comes about through serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*). This is as in

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<sup>2505</sup> Cited in Avudraham, Seder HaParshiyot v’HaHaftarot (p. 73).

<sup>2506</sup> Isaiah 54:11

the Halachic ruling of Rambam,<sup>2507</sup> “Israel will be redeemed only through repentance, and the Torah has already promised that, ultimately, toward the end of their exile Israel will repent, and immediately they will be redeemed,” specifying, “immediately,” meaning without any obstacles or obstructions due to the limitations of the chaining down of the worlds (*Seder Hishtalshehut*), just as the general matter of repentance (*Teshuvah*) transcends limitations. Thus, through thinking thoughts of repentance in one’s heart, he immediately becomes a righteous *Tzaddik*,<sup>2508</sup> up to and including a perfectly righteous *Tzaddik Gamur*,<sup>2509</sup> (as in the version of the Alter Rebbe in Tanya),<sup>2510</sup> this being the most elevated title.

As stated before, through repentance (*Teshuvah*) the prophecy, “I shall transform their mourning into joy,” and, “those days will be transformed to rejoicing and celebration,” is fulfilled.<sup>2511</sup> This is as stated in the Midrashic teachings of our sages, of blessed memory,<sup>2512</sup> that these days (about which it states “I shall transform their mourning into joy”) shall be transformed into the greatest holidays, and there then will be the true consolation, the inner and full consolation, with the coming of our righteous Moshiach, speedily and in the most literal sense!

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<sup>2507</sup> Mishneh Torah, Hilchot Teshuvah 7:5

<sup>2508</sup> Talmud Bavli, Kiddushin 49b

<sup>2509</sup> See Ohr Zaru’ah, Section 112

<sup>2510</sup> Tanya, Likkutei Amarim, Ch. 1; Also see Likkutei Torah, Devarim 1b

<sup>2511</sup> See Zachariah 8:19; Mishneh Torah, Hilchot Taaniyot 5:19

<sup>2512</sup> See Pesikta Rabbati, end of “*Al Naharot Bavel*”; Likkutei Sichot, Vol. 24,



## Discourse 40

*“VeHayah Eem Shamo’ah... -  
It shall be that if you listen...”*

Delivered on the 4<sup>th</sup> day of the week of Parshat Eikev,  
20<sup>th</sup> of Menachem-Av, 5728  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>2513</sup> “It shall be that if you listen-*Vehayah Eem Shamo’ah* etc.” This is the first verse of the second paragraph of the *Shema* recital (in the Torah portion of Eikev) which is called such because it comes after the first paragraph “Listen Israel-*Shema Yisroel* etc.” (in the Torah portion of Va’etchanan).<sup>2514</sup> This is as in the teaching of our sages, of blessed memory, in Mishnah,<sup>2515</sup> “Rabbi Yehoshua ben Karcha said: Why did the portion of *Shema* precede the portion of *Vahayah 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.”

It can be pointed out that since the Torah was stated both in general and particular,<sup>2516</sup> therefore, more particularly, the first paragraph also includes the yoke of the *mitzvot* in it, this

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<sup>2513</sup> Deuteronomy 11:13

<sup>2514</sup> Deuteronomy 6:4

<sup>2515</sup> Mishnah Brachot 2:2

<sup>2516</sup> Talmud Bavli, Chagigah 6b

being the meaning of,<sup>2517</sup> “You shall teach them” (referring to the study of Torah)<sup>2518</sup> “and you shall bind them etc.,”<sup>2519</sup> (referring to Tefillin and Mezuzah).

Likewise, the second paragraph also has the matter of accepting the yoke of the Kingdom of Heaven in it, this being the general matter of “you shall surely listen,” as well as the general matter of serving Him, [in that it states],<sup>2520</sup> “to serve Him with all your heart and with all your soul” (even though it does not say “with all your more”)<sup>2521</sup> the matter of which is the acceptance of the yoke of the Master - the acceptance of the yoke of the Kingdom of Heaven.

However, generally, the primary matter of the first paragraph is the acceptance of the yoke of the Kingdom of Heaven, and the primary matter of the second paragraph is the acceptance of the yoke of the *mitzvot*.

Now, the change between the first paragraph and the second paragraph is not just in their general matters, but in all their particulars, for in the first paragraph it mentions the matter Torah before the matter of *mitzvot*. That is, it first states, “You shall teach them... and you shall speak of them,” and then states, “and you shall bind them etc.,” this being the *mitzvah* of Tefillin, which relates to all the *mitzvot*, as in the teaching of our sages, of blessed memory,<sup>2522</sup> “The entire Torah (meaning, **the *mitzvot*** of the Torah) is equated to the Tefillin.” In contrast,

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<sup>2517</sup> Deuteronomy 6:7

<sup>2518</sup> See Talmud Bavli, Kiddushin 30a

<sup>2519</sup> Deuteronomy 6:8

<sup>2520</sup> Deuteronomy 11:13

<sup>2521</sup> See at length in the Sichah talk that followed the discourse (Torat Menachem, Vol. 53 p. 384 and on).

<sup>2522</sup> Talmud Bavli, Kiddushin 35a; See Likkutei Sichot Vol. 9 p. 79, note 3

the second paragraph mentions the matter of *mitzvot* before the matter of Torah, in that it first states,<sup>2523</sup> “You shall bind them etc.,” and then states,<sup>2524</sup> “You shall teach them... to discuss them.”

About this, it is explained in the teachings of Chassidus, (in the discourses of the Alter Rebbe,<sup>2525</sup> the Mittler Rebbe,<sup>2526</sup> and at great length in the discourses of the Tzemach Tzedek in Ohr HaTorah<sup>2527</sup> on these verses) that the difference between the two paragraphs of the *Shema* recital, is similar to the two views in Talmud<sup>2528</sup> as to whether study is greater (“Torah study is greater”)<sup>2529</sup> or whether performance is greater.

In other words, the order of the first paragraph, in which the matter of Torah study precedes the *mitzvot*, accords to the view that study is greater, whereas the order of the second paragraph, in which the matter of the *mitzvot* precedes the matter of Torah, accords to the view that performance is greater. Now, based on what is known, that they weighed this and concluded that study is greater, this is specifically as it is nowadays. However, in the coming future, performance will be greater.<sup>2530</sup>

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<sup>2523</sup> Deuteronomy 11:18

<sup>2524</sup> Deuteronomy 11:19

<sup>2525</sup> See the discourse entitled “v’*Sheenantam Levanecha*” in Maamarei Admor HaZaken 5567 p. 304 and on.

<sup>2526</sup> Imrei Binah, Shaar HaKriyat Shema, Ch. 90 and on.

<sup>2527</sup> Ohr HaTorah, Va’etchanan p. 238 and on; p. 249 and on; p. 252 and on; Vol. 5 p. 2,009 and on; p. 2,012 and on; Also see Derech Mitzvotecha, Shoresch Mitzvat HaTefillah, Ch. 47 and on.

<sup>2528</sup> Talmud Bavli, Kiddushin 40b

<sup>2529</sup> Talmud Bavli, Bava Kamma 17a

<sup>2530</sup> Maamarei Admor HaZaken 5567 *ibid.* (p. 309; p. 317); Ohr HaTorah, Va’etchanan *ibid.* (p. 247 and on; p. 276 and on; p. 280 and on; p. 302 and on); Ohr HaTorah, Bereishit p. 40b; Also see the beginning of *Vayigash* there.

We thus find that the order of the first paragraph (in which the matter of Torah precedes the matter of *mitzvot*, “study is greater”) refers to our current time period, whereas the order of the second paragraph (in which the matter of the *mitzvot* precedes the matter of Torah, “performance is greater”) refers to the time period of the coming future.

## 2.

Now, all this can be explained (based on what the explanation in the above-mentioned discourses) by prefacing with the explanation of the teaching of our sages, of blessed memory, “Study is greater,” the reason being because “study brings to performance.” That is, this is not just precedence in time, in that it is impossible to properly fulfill the *mitzvot* according to their laws etc., without having studied all the laws to know them etc.<sup>2531</sup> Rather, it also is a precedence in level.

This is proven by the precedence itself. That is, since the precedence is according to Torah, in that “God made (man upright),”<sup>2532</sup> it thus is understood that the precedence in time is connected to the precedence in level. In this itself, the precise wording is “Study is **greater-Gadol-גדול**,” meaning that it not only is equal to all the *mitzvot* (as in the language of the Alter Rebbe in Hilchot Talmud Torah,<sup>2533</sup> founded on the language of Rambam),<sup>2534</sup> but it specifically is “greater.”

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<sup>2531</sup> As per the language of the Alter Rebbe in Hilchot Talmud Torah 4:2

<sup>2532</sup> See Ecclesiastes 7:29

<sup>2533</sup> Hilchot Talmud Torah 4:2 *ibid*.

<sup>2534</sup> Mishneh Torah, Hilchot Talmud Torah 3:3

3.

The explanation is that the verse states,<sup>2535</sup> “Great is *HaShem*-יהו"ה and much praised in the city of our God.” About this our sages, of blessed memory stated,<sup>2536</sup> “When is He great? When He is in ‘the city of our God-*Eer Elo*”*heinu*- עיר אלהי"נו,’ being that a King without a Queen is not a king and is not called great etc.”<sup>2537</sup> As known, “the city of our God-*Eer Elo*”*heinu*-עיר אלהי"נו” refers to the aspect of Kingship-*Malchut* as she becomes the source for the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and specifically through this, there is the revelation of His greatness, blessed is He.

This matter is one of the reasons given for the creation. This is as stated at the beginning of *Etz Chayim*,<sup>2538</sup> that the purpose of the creation of the world was to reveal the perfection of His powers, His deeds, and His names etc. (That is, even though before [the creation] all the powers were present etc., they nevertheless were concealed, and through the creation they come forth into actualization and revelation, through which we behold the perfection of His powers etc.)<sup>2539</sup>

It is for this sake that “the Holy One, blessed is He, traveled a distance of five-hundred years to acquire a Name for Himself,”<sup>2540</sup> meaning, that there should be the revelation of the

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<sup>2535</sup> Psalms 48:2

<sup>2536</sup> See Zohar II 235a; Zohar III 5a; Zohar Chadash, Tisa 44a; Chukat 51a

<sup>2537</sup> Zohar III 5a *ibid.*

<sup>2538</sup> *Etz Chayim*, Shaar 1 (Drush Iggulim v'Yosher) Anaf 1

<sup>2539</sup> Also see *Hemshech* 5666 p. 5

<sup>2540</sup> Midrash Kohellet Rabba 7:1 (2)

Name (which is the matter of the *Sefirot*),<sup>2541</sup> beginning with the Name *HaShem*-יהו"ה, "the mystery of the Holy Name,"<sup>2542</sup> which is the matter of "Great is *HaShem*-יהו"ה."

In other words, the matter of "Great is *HaShem*-יהו"ה" is brought about through "the city of our God-*Eer Elo*"*heinu*-עיר אלהינו," which, in general, is the order of the chaining down of the worlds (*Seder Hishtalshehut*) and particularly this physical world, which is the ultimate intent of novel existence, being that "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds."<sup>2543</sup>

Now, as known, the matter of "a dwelling place in the lower worlds," meaning, the revelation of Godliness in the world ("Great is *HaShem*-יהו"ה") is brought about specifically through the performance of the *mitzvot*.

For example, in regard to the *mitzvah* of Tefillin, the Torah portions are written with physical ink upon physical parchment made from the hide of an animal, and they are placed in chambers made from the hide of an animal, and then a Jewish male dons them on his head and arm.

The same is so of the other *mitzvot*, [all] of which are equated to Tefillin. That is, through this we draw down the revelation of the limitless light of the Unlimited One from Above to below, to manifest in the physicality of this world, in something that initially was under the dominion of the shiny husk (*Kelipat Nogah*) etc., referring all the pure and permissible

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<sup>2541</sup> See Ohr HaTorah, Shemot p. 29 and on, and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light.

<sup>2542</sup> See Torah Ohr 49d; 67d; 79c; Ohr HaTorah, Shemot *ibid.*, and elsewhere.

<sup>2543</sup> See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, Likkutei Amarim, Ch. 36, and elsewhere.

things (that are not bound in the hands of the forces of externality etc.),<sup>2544</sup> with which a *mitzvah* is performed. This is as our sages, of blessed memory, taught,<sup>2545</sup> “That which is suitable for the service of Heaven is only that which is pure and permitted in your mouth,” as explained at length in Tanya.<sup>2546</sup>

This then, is the matter of “performance is greater,” since through the performance of the *mitzvot* there is caused to be the matter of “הו"ה-*HaShem* is great... in the city of our God-*Eer Elo*”הי"ו-*heinu*” meaning, a dwelling place in the lower worlds.

#### 4.

However, “they weighed it and concluded that study is greater, since study brings to performance.” The explanation is that just as specifically through study it is possible to come to fulfill the *mitzvot*, this likewise is so as matters are spiritually. That is, the effect of the *mitzvot* drawing down the revelation of Godliness into the physicality of the world can only come about after the [study of] Torah has had its effect. About this the verse states,<sup>2547</sup> “He don’s light as a garment,” referring to the Torah, which is the garment of the Holy One, blessed is He. That is, He is garbed in the garment of Torah, and through this, there is a drawing down of the revelation of Godliness in the world.

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<sup>2544</sup> See Tanya, Likkutei Amarim, Ch. 7

<sup>2545</sup> Talmud Bavli, Shabbat 28b

<sup>2546</sup> Tanya, Likkutei Amarim, Ch. 37

<sup>2547</sup> Psalms 104:2

In other words, the Torah is the intermediary medium between the limitless light of the Unlimited One and the worlds. Thus, it only is after there first is the matter of Torah, that there then can also be the matter of a *mitzvah* (מצוה), which is of the same root as “adhesion-*Tzavta*-צוותא” indicating a bond,<sup>2548</sup> through which the dwelling place for Him in the lower worlds is made.

More specifically, in Torah itself there also is the matter of having traveled and descended etc., from level to level etc., until it manifested etc., in the combinations of the physical letters of ink in the book etc.,<sup>2549</sup> just like the manifestation in the physical performance of the *mitzvot*.

In addition, even in the study of Torah there is a matter of action, being that “the movement of the lips is an action.”<sup>2550</sup> Moreover, even in regard to the understanding and comprehension of Torah within thought, it must be in a way that it is absorbed in the physical brain, to the point of affecting change in the physical substance of the brain, in that folds and creases are made in it etc.<sup>2551</sup> However, all this is from the aspect of the *mitzvot* of the Torah, in that Torah study is counted as one of the *mitzvot* of the Torah.

However, there also is Torah study that brings to the performance of the *mitzvot* (including studying the laws of

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<sup>2548</sup> Likkutei Torah, Bechukotai 45c; Sefer HaMaamarim 5698 p. 52

<sup>2549</sup> Tanya, Likkutei Amarim, Ch. 4

<sup>2550</sup> Talmud Bavli, Sanhedrin 65a

<sup>2551</sup> See Sefer HaMaamarim 5697 p. 254



the Torah in order to know how to fulfill the *mitzvah* of learning Torah).

The substance of this as it is spiritually, is that the Torah, which is the intermediary medium between the limitless light of the Unlimited One and the worlds, affects a refinement of the worlds, so that it is made fitting to be a receptacle for Godliness through the fulfillment of the *mitzvot*. This is because, in and of itself, the physicality of the world cannot be a receptacle for Godliness, and this only is possible after the change affected in it through drawing down the Torah.

Now, because of the precedence of study over performance, there is the matter of “study is greater.” This is because in the order of the **drawing down** of “Great is *HaShem*-יהו"ה” from Above to below, as it is in the Name *HaShem*-יהו"ה, the letter *Vav*-ו is first, and refers to the general totality of the Torah, which is the voice of *HaShem*-יהו"ה drawn down from Above to below, similar the shape of the letter *Vav*-ו.<sup>2552</sup> More specifically, the letter *Vav*-ו-6 hints at the six orders of Mishnah.<sup>2553</sup>

The final *Hey*-ה comes afterwards, which refers to the performance of the *mitzvot*,<sup>2554</sup> through which we have an effect in this world that was created with the letter *Hey*-ה, as the verse states,<sup>2555</sup> “When they were created-

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<sup>2552</sup> See Sefer HaMaamarim 5631 Vol. 1 p. 82 and on; 5678 p. 425.

<sup>2553</sup> See Sefer HaMaamarim 5631 and 5678 *ibid*.

<sup>2554</sup> Tanya, Iggeret HaTeshuvah, end of Ch. 4

<sup>2555</sup> Genesis 2:4

*b'Heebaram*-בהבראם," meaning,<sup>2556</sup> "With the *Hey* He created them-*b'Hey Baram*-בה' בראם," so that there is a revealed recognition in it that its existence, vitality, and sustainment is from the Name *HaShem*-יהו"ה, this being the matter of "Great is *HaShem*-יהו"ה in the city of our God-*b'Eer Elohei"nu*- בעיר אלהינו."

However, the greatness of Torah study is that it brings to the deed. From this it is understood that as matters are inwardly (*b'Pnimityut*), performance is greater, since it specifically is through doing [the *mitzvot*] that the Supernal desire of the Holy One, blessed is He, for a dwelling place in the lower worlds comes about. That is, the study [of Torah] is only the medium by which it is possible to come to fulfill His Supernal desire, but the fulfillment of His Supernal desire itself (through which pleasure (*Taanug*), which is higher than the desire-*Ratzon*, is caused)<sup>2557</sup> is specifically in the doing (*Ma'aseh*). Even so, there also must be the matter of study.

An example of how this is in man, is that even though desire (*Ratzon*) is higher than all the inner manifest powers [of the soul], nevertheless, when it comes to the actualization [of the desire], the desire must be drawn down to manifest in the inner powers, and on the contrary, it is through the inner manifest powers that the desire is properly drawn down, such that the good and true intention is fulfilled.

The same is so of the matter of study and performance - Torah and *mitzvot* - in that Torah is the wisdom (*Chochmah*) of

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<sup>2556</sup> Talmud Bavli, Menachot 29b

<sup>2557</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26; *Hemshech* 5666 p. 63 and on; p. 69 and on.

the Holy One, blessed is He, and the *mitzvot* are the matter of His desire (*Ratzon*), in that so it arose in His desire, blessed is He, “I issued a decree,<sup>2558</sup> and you have no right to question it.”<sup>2559</sup> In this, the order is that first there is a drawing down of the desire (*Ratzon*) that is under the intellect (and the intellect (*Sechel*) is greater than it, “study is greater”) and through this, the receptacle is caused for the revelation of the true Supernal desire, as it is fulfilled and revealed through doing the *mitzvot* - “performance is greater.”

## 5.

With the above in mind, we can understand why in our times the ruling is that study is greater, whereas in the coming future, performance will be greater. The explanation is that since the matter of “performance is greater” is because it specifically is through doing *mitzvot* that the matter of “Great is *HaShem*-יהוה” comes to be - that is, a dwelling place for Him, blessed is He, in the lower worlds - it thus is understood that it is not possible for there to be the matter of “performance is greater” as long as the world has yet to be refined to become a dwelling place for Him in a revealed way.<sup>2560</sup> This is because the matter of the revealed dwelling place is analogous to the palace of a king, that it is not enough to merely clean the filth from the place where the king sits, but the entire chamber of the

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<sup>2558</sup> Midrash Bamidbar Rabbah, beginning of Chukat; Tanchuma Chukat, and elsewhere.

<sup>2559</sup> Rashi to Numbers 19:2 citing Talmud Bavli, Yoma 67b

<sup>2560</sup> See Ohr HaTorah, Balak p. 997

king must be cleaned and the entire palace of the king, in that they [all] must be completely clean.

This also applies as it relates to the dwelling of the King, King of kings, the Holy One, blessed is He, meaning, not only the Holy of Holies, the Holy Sanctuary, or the courtyard [of the Temple], but the **entire** world etc., so that it is in a state that “evil shall not dwell with You,”<sup>2561</sup> as appropriate to the hall of the King.

This matter will take place in the days of Moshiach, at which time there will be the fulfillment of the verse,<sup>2562</sup> “I will remove the spirit of impurity from the earth,” and as the verse states,<sup>2563</sup> “Saviors will ascend Mount Zion to judge the Mount of Esav, and the kingdom will be *HaShem*’s-יהו"ה,” [and],<sup>2564</sup> “On that day *HaShem*-יהו"ה will be One and His Name One,” and it is written,<sup>2565</sup> “The glory of *HaShem*-יהו"ה will be revealed and all flesh will see etc.” It then will be seen in open revelation that the world has been made to be a dwelling place for Him, blessed is He, through the performance of the *mitzvot*, (as mentioned above) for which reason performance (*Ma'aseh*) will then be greater.

However, as long as there has not yet been the fulfillment of the Supernal desire for be a dwelling place for Him in the lower worlds, study is greater, since there still is the need for the effect of Torah on the world, this being the matter of drawing down from Above to below, through which it is

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<sup>2561</sup> Psalms 5:5

<sup>2562</sup> Zachariah 13:2

<sup>2563</sup> Obadiah 1:21

<sup>2564</sup> Zachariah 14:9

<sup>2565</sup> Isaiah 40:5

possible for the world to be a receptacle for Godliness, to the point of being a dwelling place for the King, King of kings, the Holy One, blessed is He.

6.

This is also the difference between the first paragraph and the second paragraph of the *Shema* recital. The explanation is that the *Shema* recital explains the order of conduct of the Jewish people, as began at the giving of the Torah, at which time all matters pertaining to Torah and *mitzvot* were given. Then came their entrance into the land of Israel, in which they also are engaged in worldly matters, “you shall gather your grain etc.,”<sup>2566</sup> which is why it is necessary to warn against undesirable matters etc., as explained in the continuation of the second paragraph of the *Shema* recital.

The likeness to this, as it relates to one’s service of *HaShem*-יהו"ה, blessed is He, every day, is that there first must be the matter of accepting the yoke of the Kingdom of Heaven, and afterwards, the matter of accepting the yoke of the *mitzvot*, and similarly, there is the study of Torah and then the performance of the *mitzvot* (including that one “assumes the way of the world in regard to them”<sup>2567</sup> [earning a livelihood]). This is like the order of the first paragraph, which begins with the matter of Torah first, and then the matter of the *mitzvot*, which is the order of serving *HaShem*-יהו"ה, blessed is He, as it is right now, in that “study is greater,” as mentioned above.

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<sup>2566</sup> Deuteronomy 11:14

<sup>2567</sup> Talmud Bavli, Brachot 35b

However, the second paragraph first states the matter of the *mitzvot* (“You shall bind etc.”) and then the matter of the Torah (“You shall teach etc.”). This is because these verses come after relating the order of things, similar to the coming future. In other words, there will be a state and standing in which “you turn astray and serve gods of others etc.,” beginning with a refined form of alien worship, meaning, “worship that is alien to Him,”<sup>2568</sup> from which room is given for that which is more severe etc.

Then afterwards, there also will be the punishment for this, “You will be banished etc.,” in that “because our sins we were exiled from our land,”<sup>2569</sup> through which the sin is repaired. That is, through serving Him with repentance (*Teshuvah*) the matter of “our sins” is caused to be nullified and there thereby is automatically also the nullification of “we were exiled from our land,” and the Jewish people will then ascend to the ultimate level of ascent. They then will have the order in which the matter of the *mitzvot* precedes the matter of the Torah, [first] “You shall bind etc.,” and then, “You shall teach etc.,” this being the order of the coming future in which performance is greater, as explained above.

There then will also be completeness in entering the land of Israel, “a land that... the eyes of *HaShem*-יהוה your God are always upon it, from the beginning of the year to the end of the year,”<sup>2570</sup> which was given to each and every Jew, the children of Avraham, Yitzchak, and Yaakov, this being His

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<sup>2568</sup> See Talmud Bavli, Bava Batra 110a

<sup>2569</sup> See the liturgy of the Musaf prayer of the holidays.

<sup>2570</sup> Deuteronomy 11:12

permanent place. It is for this reason that the obligation to affix the Mezuzah (as in the end of the paragraph, “You shall write them on the doorposts of your house and upon your gates”) is immediate.<sup>2571</sup> So shall it be for us with the coming of our righteous Moshiach, speedily and in the most literal sense!

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<sup>2571</sup> See Mishneh Torah, Hilchot Mezuzah 5:10; Tur and Shulchan Aruch, Yoreh De’ah 286:22





# Discourse 41

“*v’Atah Yisroel... -  
Now, O’ Israel...*”

Delivered on Shabbat Parshat Eikev,  
23<sup>rd</sup> of Menachem-Av, 5728<sup>2572</sup>  
By the grace of *HaShem*, blessed is He,

## 1.

The verse states,<sup>2573</sup> “Now, O’ Israel, what does *HaShem*-יהו"ה your God ask of you? Only that you fear etc.” It states in Talmud,<sup>2574</sup> “A person is obligated to recite one-hundred (*Me’ah*-מאה) blessings every day, as it states, “Now, O’ Israel what (*Mah*-מה) does *HaShem*-יהו"ה your God ask of you,” “do not read it as ‘what-*Mah*-מה,’ but rather as ‘one-hundred-*Me’ah*-מאה.”<sup>2575</sup>

Now, this must be better understood, since “what-*Mah*-מה” and “one-hundred-*Me’ah*-מאה” are two different matters, and moreover, they are opposites. This is because the word “what-*Mah*-מה” indicates that the matter (being discussed) is something small.<sup>2576</sup>

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<sup>2572</sup> The original discourse was edited by the Rebbe and published as a pamphlet for the 20<sup>th</sup> of Menachem-Av 5751.

<sup>2573</sup> Deuteronomy 10:12

<sup>2574</sup> Talmud Bavli, Menachot 43b

<sup>2575</sup> Tosefot [to Menachot] *ibid.* (citing Rashi; Also see Chiddushei Aggadot of the Maharsha there); This is likewise stated in Zohar III 179a; beginning of Tanya Rabbati; Aruch section on “*Me’ah*-מאה”; Shulchan Aruch of the Alter Rebbe, Orach Chayim, Hilchot Tefillah, beginning of Siman 46, and elsewhere.

<sup>2576</sup> As in the words of the Talmud (Brachot 33b; Megillah 25a) “a minor matter.”

In contrast, “one-hundred-*Me’ah*-מאה” is<sup>2577</sup> a large number such that it is the perfection of numeration.<sup>2578</sup> [This is especially so according to the explanation in Chassidus,<sup>2579</sup> that what is added to “one-hundred-*Me’ah*-מאה” over and above “what-*Mah*-מה” is the letter *Aleph*-א, which shares the same letters as the word “wondrous-*Pele*-פלא,” and refers to the surrounding light (*Ohr HaSovev*) of *HaShem*-יהוה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshlut*).]

We also must understand the statement in Tur,<sup>2580</sup> said in the name of Rav Natronai Ga’on, that the matter of making one-hundred blessings every day was established by King Dovid, as the verse states,<sup>2581</sup> “The words of the man who was established on high,” in which the word “on high-*Al*-על” has the numerical value of 100, whereas the teaching “do not read it as ‘what-*Mah*-מה,’ but rather as ‘one-hundred-*Me’ah*-מאה” is only an allusion (*Asmachta*).<sup>2582</sup>

The reason Dovid established that one-hundred blessings be recited is (as Tur writes there) because every day one-hundred

<sup>2577</sup> Also see Chiddushei Aggadot of the Maharsha to Menachot *ibid.*, that “what-*Mah*-מה” is indicative of something small, and through adding an *Aleph*-א to it “it becomes one-hundred-*Me’ah*-מאה according to the mystery of *Aleph-Yod-Kof*-ק”א-1,10,100.”

<sup>2578</sup> For, in the letters (*Otiyot*), the largest number is hundreds – See Likkutei Torah, beginning of Zot HaBrachah. Also see Chiddushei Aggadot of the Maharsha *ibid.*

<sup>2579</sup> Ohr HaTorah, Eikev p. 588; [Ohr HaTorah] *ibid.* (Vol. 5) p. 2,033, and elsewhere. To point out, according to one explanation – the *Aleph*-א of “one-hundred-*Me’ah*-מאה” hints at the Ancient One-*Atik*, as will be mentioned later in chapter five.

<sup>2580</sup> [Tur], Orach Chayim, Siman 46 – also cited in the Shulchan Aruch of the Alter Rebbe *ibid.* section 1; Also see Midrash Bamidbar Rabba 18:21; Tanchuma Korach 12.

<sup>2581</sup> Samuel II 23:1

<sup>2582</sup> As the Tur writes there, “They based it upon the allusion in the exegesis of the verses,” and in Shulchan Aruch of the Alter Rebbe, “There is an allusion to the matter from the Torah.”

Jews were dying and they did not know why, until Dovid investigated and understood through Divine Inspiration (*Ru'ach HaKodesh*) and established that one-hundred blessings be recited every day.

Now, this must be better understood. For, from the fact that the obligation to bless one-hundred blessings every day is derived (by way of allusion (*Asmachta*)) from the verse, “What does *HaShem*-יהו"ה your God ask of you? Only that you fear *HaShem*-יהו"ה your God... and love Him,” it is understood that to come to fear of *HaShem*-יהו"ה, blessed is He, and love of Him, this is through [reciting] the one-hundred blessings.<sup>2583</sup> Yet, even so, throughout many generations (when one-hundred people did not die) they did not establish that one-hundred blessings be recited daily.

## 2.

This may be understood based on the explanation in the discourses<sup>2584</sup> that explain the matter of the blessings, on the verse,<sup>2585</sup> “Blessed is [*HaShem*-יהו"ה, the God of Israel], from the world to the world,” that [the word] “Blessed-*Baruch*-ברוך” is the matter of drawing down from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*).

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<sup>2583</sup> See Shulchan Aruch of the Alter Rebbe there that “the one-hundred blessings which are to fear *HaShem*-יהו"ה and to love Him.” Also see Chiddushei Aggadot of the Maharsha there, that the fact that *HaShem*-יהו"ה, your God, asks one-hundred blessings of you “is solely for the intention that you fear etc.”

<sup>2584</sup> See at length in Ohr HaTorah, Bereishit Vol. 3, discourse entitled “*Lehavin Inyan HaBrachot*” (551a and on); *Hemshech* “*Chayav Adam Levarech*” 5638, Ch. 4 (Sefer HaMaamarim 5638 p. 94 and on).

<sup>2585</sup> Psalms 41:14

In the matter of the *Sefirot*, this is the drawing down from Understanding-*Binah* (the concealed world – *Alma d'Itkasiya*) to Kingship-*Malchut* (the revealed world – *Alma d'Itgaliya*). In the matter of the names, this is the drawing down from the Upper Name *HaShem*-יהו"ה to the lower Name *HaShem*-יהו"ה.

The relationship between Understanding-*Binah* and Kingship-*Malchut* and the two Names *HaShem*-יהו"ה is because the Upper Name *HaShem*-יהו"ה is the aspect of His surrounding transcendent light (*Sovev*) and the revelation of the Crown-*Keter* (His surrounding light – *Sovev*) is in Understanding-*Binah*.

The lower Name *HaShem*-יהו"ה is the aspect of His light that fills the worlds (*Memaleh*) this being *Zeir Anpin*, which illuminates within Kingship-*Malchut*. The matter of the blessing (*Brachah*) is the drawing down of the revelation of the Upper Name *HaShem*-יהו"ה into the lower Name *HaShem*-יהו"ה.

It is explained in the discourses, that the drawing down of the Upper Name *HaShem*-יהו"ה into the lower Name *HaShem*-יהו"ה brought about through the blessing (*Brachah*), is in a way that the two Name's *HaShem*-יהו"ה become bound together. That is, even though [the verse states] “*HaShem*-יהו"ה, *HaShem*-יהו"ה”<sup>2586</sup> with a pause in the cantillation between them,<sup>2587</sup> nonetheless, the pause in the cantillation is not a complete separation (as with the other partitions (*Parsa'ot*)). Beyond this, it states in *Pardes* [*Rimonim*]<sup>2588</sup> that the pause in the cantillation between the two Names *HaShem*-יהו"ה unifies and bonds them, [and] through the blessing (*Brachah*) the bond between the two names is a complete bond and unity.

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<sup>2586</sup> [Exodus 34:6]

<sup>2587</sup> *Zohar* III 138a (*Idra Rabba*)

<sup>2588</sup> [*Pardes Rimonim*], *Shaar HaTa'amim*, Ch. 3 – cited in *Ohr HaTorah* *ibid.* p. 554b, and in the aforementioned *Hemshech* Ch. 9 (p. 109).

### 3.

Now, according to what is known,<sup>2589</sup> that man's toil - (as an arousal from below) through which a drawing down is caused (the arousal from Above) - must be akin to the drawing down, it can be said that the toil by which the blessing and the drawing down from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*) is caused, is love [of *HaShem*-יהוה, blessed is He] "with all your soul."

The explanation is that "with all your soul" means with all the powers of the soul, these being the intellect (*Sechel*) and the emotions (*Midot*).<sup>2590</sup> It can be said that the intention in this is that the superiority of love of Him "with all your soul" over love of Him "with all your heart" is that in love of Him "with all your heart," the primary thing is the emotion. [This is why it states about it, "with all your heart," in that the heart is the place of the emotions (*Midot*)].

This is because the comprehension that gives rise to this love is in the externality (*Chitzoniyut*) of the intellect (*Sechel*), which relates to the emotions (*Midot*), and the grasp of this aspect<sup>2591</sup> is in the brains and does not illuminate in the heart, and therefore, the birth of the love from the intellect is not in an automatic way, but rather, the intellect must cause the love.

In contrast, when it comes to love of Him "with all your soul," the grasp from which the love comes forth is in the inner aspect (*Pnimityut*) of the intellect (*Sechel*), and the grasp of this

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<sup>2589</sup> See at length in *Torat Menachem Sefer HaMaamarim Shvat* p. 325

<sup>2590</sup> See *Likkutei Torah, Shir HaShirim* 49b and elsewhere.

<sup>2591</sup> See at length in *Sefer HaMaamarim* 5665 p. 43 and elsewhere.

aspect illuminates<sup>2592</sup> in the heart, and therefore the drawing forth of the love from the intellect (*Sechel*) is in an automatic way. It is for this reason that it states about it “with all your soul,” [meaning], with all the powers of the soul, since the intellect (*Sechel*) is also sensed in this love.

[We can connect this with the explanation elsewhere,<sup>2593</sup> that love of Him “with all your heart” is only in the heart, whereas love of Him “with all your soul” (is not only in the heart, but) also spreads forth in all the powers and limbs. It can be said that the intention in this is that love of Him “with all your heart” is that one’s fulfillment of the *mitzvot* due to his love of *HaShem*-יהוה is in a way the love **has an effect** on his deeds.

In contrast, in love of Him “with all your soul,” one’s fulfillment of the *mitzvot* is as though it is automatic. It can be said that the drawing down of the emotions (*Midot*) into the powers that are below them is comparable to the drawing down of the emotions (*Midot*) themselves, that the emotions (*Midot*) can be drawn forth from the intellect (*Sechel*) in a manner that is like an action, in that the intellect (*Sechel*) must activate the emotion, and their being drawn down into the powers below them is in a way of an action.

Then there are the emotions (*Midot*) that are drawn down from the intellect (*Sechel*) in an automatic way, being that the intellect (*Sechel*) also illuminates in the heart – and their drawing down into the powers below them is in a way that the emotions (*Midot*) themselves spread forth in all the powers and limbs, and

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<sup>2592</sup> [See Sefer HaMaamarim 5665 p. 43 *ibid.* and elsewhere.]

<sup>2593</sup> *Hemshech* 5666 p. 497; Sefer HaMaamarim 5689 p. 263 [p. 354 in the new edition]; Sefer HaMaamarim, Kuntreisim Vol. 2, p. 351a and elsewhere.

their effect upon the powers and limbs is in a way that is automatic.]

Now, since the intellect (*Mochin*) is concealed, whereas the emotions (*Midot*) are revealed,<sup>2594</sup> therefore, through love of Him “with all your soul,” when the intellect (*Mochin*) also illuminates in the heart, there is caused to be the blessing (*Brachah*) and the drawing down from the concealed world (*Alma d’Itkasiya*) to the revealed world (*Alma d’Itgaliya*).

#### 4.

Another explanation of the difference between love of Him “with all your heart” and love of Him “with all your soul,”<sup>2595</sup> is that love of Him “with all your heart” is in the aspect of His light that fills all worlds (*Memaleh Kol Almin*). For, since the vitality that is of the aspect of His light that fills all worlds (*Memaleh Kol Almin*) is manifest in the creations in a way that is internal to them (*b’Pnimityut*), therefore, through contemplation (*Hitbonenut*) this vitality is sensed even by the animalistic soul, and thus the love of Him is “with all your heart” [meaning], “with both your inclinations.”<sup>2596</sup>

In contrast, love of Him, “with all your soul,” is in the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*). Thus, since His surrounding light (*Ohr HaSovev*) transcends manifestation in the worlds, therefore through one sensing the wondrousness of the limitless light of the Unlimited

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<sup>2594</sup> Likkutei Torah, beginning of Parshat Pekudei, and elsewhere.

<sup>2595</sup> See Torat Menachem, Sefer HaMaamarim Tishrei p. 92; Also see the discourse entitled “*Vayedaber... Zot Chukat HaTorah*” 5729 Ch. 9 (Torat Menachem, Sefer HaMaamarim Tammuz, p. 29), and elsewhere.

<sup>2596</sup> Talmud Bavli, Brachot 54a – in the Mishnah; Sifrei (cited in Rashi) to the verse [Deuteronomy 6:5].

One (His surrounding light – *Sovev*) his love of *HaShem*-יהוה will be in a way of self-sacrifice (*Mesirat Nefesh*), “even if He takes your soul.”<sup>2597</sup>

Based on this, the relationship between love of Him “with all your soul” and the drawing down from the concealed world (*Alma d’Itkasiya*) (this being the matter of the blessing-*Brachah*) is not only in regard to the matter of the concealed world (*Alma d’Itkasiya*) as it is in the *Sefirot*, that is, Understanding-*Binah*, but it rather is also in regard to the matter of the concealed world (*Alma d’Itkasiya*) (that is, His surrounding light – *Sovev*) as it is in regard to all revelations (His light that fills all worlds – *Memaleh*).

It can be said that the fact that love that stems from the sense of the wondrousness of the limitless light of the Unlimited One, causes the drawing down from the concealed world (His surrounding light - *Sovev*) to the revealed world (His manifest light – *Memaleh*) is primarily when this love, which stems from the aspect of the *Chayah* [of the soul] (the encompassing aspect – *Makif*) is also sensed in his *Nefesh*, *Ru’ach* and *Neshamah*, (the inner manifest aspects – *Pnimi*). Through this a bond is caused between His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*).

## 5.

Now, as known,<sup>2598</sup> for there to be the bond between His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*), this is brought about through a drawing down of the limitless light

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<sup>2597</sup> Talmud Bavli, Brachot 54a – in the Mishnah; Sifrei (cited in Rashi) to the verse [Deuteronomy 6:5].

<sup>2598</sup> Torat Menachem, Sefer HaMaamarim Tishrei p. 94; Also see note 53 there.



of the Unlimited One that transcends [both] His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*).

This then, is the meaning of, “do not read it as ‘what-*Mah*-מה,’ but rather as ‘one-hundred-*Me’ah*-מאה.” “What-*Mah*-מה” is Kingship-*Malchut*, which is His inner manifest light (*Memaleh*), whereas “One-hundred-*Me’ah*-מאה” is the Long Patient One-*Arich*, which is His surrounding light (*Sovev*). “Do not read it as ‘what-*Mah*-מה,’ but rather as ‘one-hundred-*Me’ah*-מאה,” thus means that even within “What-*Mah*-מה” (His inner manifest light – *Memaleh*) there be the drawing down of “One-hundred-*Me’ah*-מאה” (His surrounding light – *Sovev*).

The difference between “one-hundred-*Me’ah*-מאה” and “what-*Mah*-מה” is that the letter *Aleph*-א"ל is added to it, the *Aleph*-א"ל being the aspect of the Ancient One-*Atik* (the aspect of “One, but not in enumeration”)<sup>2599</sup> which transcends His surrounding light (*Sovev*).

It can be said that the reason that through adding the *Aleph*-א"ל to the word “what-*Mah*-מה” it becomes “one-hundred-*Me’ah*-מאה,” is because the *Aleph*-א"ל is the aspect of the Ancient One-*Atik*, and there thereby is caused to be a bond between His surrounding light (“one-hundred-*Me’ah*-מאה”) and His inner manifest light (“what-*Mah*-מה”). Therefore, through (adding) the *Aleph*-א"ל, “what-*Mah*-מה” is made into “one-hundred-*Me’ah*-מאה.”

The same is so in man’s service of *HaShem*-יהוה, blessed is He. That is, for there to be the bond of the aspect of the *Chayah* (the encompassing light [of the soul] – *Makif*) with the aspects of the *Nefesh*, *Ru’ach*, and *Neshamah* (the inner manifest light [of the

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<sup>2599</sup> Introduction to Tikkunei Zohar – Patach Eliyahu. See Ohr HaTorah and Biurei Zohar *ibid.*, that this refers to the Ancient One-*Atik*.

soul] – *Pnimi*), so that the love of Him “with all your soul” will also be sensed in the inner manifest powers [of the soul], [and similarly, the bond between the intellect (*Mochin*) and the emotions (*Midot*)],<sup>2600</sup> this is brought about through serving Him with self-sacrifice (*Mesirat Nefesh*) stemming from the aspect of the *Yechidah* [essence of the soul].<sup>2601</sup>

It can be said that one of the explanations of this, is that through one giving himself up to Godliness, the substance of all the powers of his soul are to fulfill the desire of the Holy One, blessed is He. Thus, since the substance of [both] the encompassing light (*Makif*) and the inner manifest light (*Pnimi*) [of the soul] [and likewise, the intellect (*Mochin*) and the emotions (*Midot*)], are not an existence unto themselves, but exist only to fulfill the desire of the Holy One, blessed is He, they therefore do not oppose each other, but on the contrary, unify with each other.

## 6.

This then, is why reciting one-hundred blessings every day was specifically established when one-hundred people were dying every day. This is because the revelation of the power of self-sacrifice (*Mesirat Nefesh*) is brought about through concealment and hiddenness. [This is based on what is known,<sup>2602</sup> that during the time of the exile, and especially in the generation of “the footsteps of Moshiach,” the power of self-sacrifice (*Mesirat Nefesh*) is revealed to an even greater degree than during the time

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<sup>2600</sup> See before in chapter three.

<sup>2601</sup> See the citations in *Torat Menachem*, *Sefer HaMaamarim Kislev*, beginning of p. 26, note 97.

<sup>2602</sup> See *Sefer HaMaamarim* 5648 p. 187 and on; 5684 p. 290 and on; 5685 p. 258 and on; 5709 p. 119 and on; Discourse entitled “*Ein HaKadosh Baruch Hoo Ba B’Trunya*” at the beginning of *Sefer HaMaamarim Yiddish*, and elsewhere.

of the Holy Temple.] Therefore, the matter of reciting one-hundred blessings every day was specifically established when one-hundred people were dying each day.

This is because the reason one-hundred people were dying each day (one hundred souls being the wholeness and perfection of numeration), is because there then was a state and standing that was the opposite of being free of the angel of death,<sup>2603</sup> which is the evil inclination.<sup>2604</sup> This thereby aroused their power of self-sacrifice (*Mesirat Nefesh*) at that time. This is why they then established to bless one-hundred blessings, in that it through them a bond is caused between His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*).

For, through the revelation of (the power of self-sacrifice, which stems from) the *Yechidah* essence of the soul, there is caused to be the drawing down of the Ancient One-*Atik*, the *Aleph-ף* אל of “one-hundred-*Me’ah*-מאה,” the aspect of “One but not in enumeration,” and through this there was caused to be the bond of “what-*Mah*-מה” (His inner manifest light – *Memaleh*) with “one-hundred-*Me’ah*-מאה” (His surrounding light – *Sovev*) - “do not read it as ‘what-*Mah*-מה,’ but rather as ‘one-hundred-*Me’ah*-מאה.”

With the above in mind we can also explain the teaching of Midrash,<sup>2605</sup> “The word ‘Now-*Atah*-עתה’ refers only to repentance (*Teshuvah*), as the verse states, ‘Now-*v’Atah*-ועתה, O’ Israel, what does *HaShem*-יהוה your God ask of you.”

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<sup>2603</sup> See Midrash Shemot Rabba 41:7

<sup>2604</sup> Talmud Bavli, Bava Batra 16a

<sup>2605</sup> Midrash Bereishit Rabba 21:6

According to what is known,<sup>2606</sup> that all explanations of a particular verse are related to each other, it is understood that “*HaShem*-יהו"ה your God asking what-*Mah*-מה of you,” meaning, “one-hundred-*Me'ah*-מאה” blessings, is related to the matter of repentance (*Teshuvah*), “and Now-*v'Atah*-ועתה.” For, since those who return in repentance (*Baalei Teshuvah*) conquer their inclinations to a greater degree than the Righteous (*Tzaddikim*),<sup>2607</sup> and since for a person to stand in opposition to his inclination, this is through remembering the matter of self-sacrifice (*Mesirat Nefesh*),<sup>2608</sup> therefore, the primary revelation of the power of self-sacrifice (*Mesirat Nefesh*) is in those who return in repentance (*Baalei Teshuvah*).

This then, is the meaning of “Now-*v'Atah*-ועתה, O' Israel, what does *HaShem*-יהו"ה your God ask of you.” That is, through the revelation of self-sacrifice (*Mesirat Nefesh*) brought about through repentance (*Teshuvah*) - “and Now-*v'Atah*-ועתה” - it is possible for there to be the matter of “one-hundred-*Me'ah*-מאה” blessings, “what-*Mah*-מה does *HaShem*-יהו"ה your God, ask of you.”

## 7.

Now, we must better understand this. For, in the above-mentioned derivation, for “what-*Mah*-מה” (Kingship-*Malchut*, His manifest light – *Memaleh*) to be “one-hundred-*Me'ah*-מאה” (the Long Patient One-*Arich*, His surrounding light – *Sovev*), this is brought about through the *Aleph*-א"ף (the Ancient One-*Atik*)

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<sup>2606</sup> As in the known proof for this from Shaatnez (Talmud Bavli, Niddah 61b) – See Likkutei Sichot Vol. 3, p. 782 and elsewhere.

<sup>2607</sup> Mishneh Torah, Hilchot Teshuvah 7:4

<sup>2608</sup> Tanya, Likkutei Amarim, end of Ch. 25

being added to it. However, “what-*Mah*-מה” itself does not have the matter of “one-hundred-*Me’ah*-מאה” in it, not even in a concealed way. However, from the words of our sages, of blessed memory, “do not read it as ‘what-*Mah*-מה,’ but rather as ‘one-hundred-*Me’ah*-מאה,’” namely, that “one-hundred-*Me’ah*-מאה” is the way to read (*Kri*) the written word (*Ktiv*) “what-*Mah*-מה” (and the written word (*Ktiv*) and read word (*Kri*) are the concealed (*He’elem*) and the revealed (*Gilyuy*)),<sup>2609</sup> this seems to indicate that in “what-*Mah*-מה” itself there is the matter of “one-hundred-*Me’ah*-מאה,” only that it is concealed.

We also must understand why in the first paragraph [of the *Shema* recital] it states, “with all your heart and with all your soul and with all your more,”<sup>2610</sup> and in the second paragraph it only states “with all your hearts and with all your souls.”<sup>2611</sup> At first glance, being that the second paragraph discusses those who require the warning, “beware for yourselves, lest your heart be seduced etc.,” it would seem that the second paragraph relates to the matter of self-sacrifice (*Mesirat Nefesh*) to a greater extent. However, even so, the matter of “with all your more” (*Bechol Me’odecha*-בכל מאדך) (which seemingly relates to the matter of self-sacrifice (*Mesirat Nefesh*), is specifically stated in the first paragraph.

It can be said that the explanation is that the matter of “with all your more” as it is in the form of love (“you shall love...

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<sup>2609</sup> See *Iggeret HaKodesh*, Epistle 19 (128a); Also see the end of *Hemshech “Chayav Adam Levarech”* 5638 (p. 78 (Sefer HaMaamarim 5638 p. 212)) in regard to the matter of the written word (*Ktiv*) and the read word (*Kri*) of “what-*Mah*-מה” and “one-hundred-*Me’ah*-מאה” (only that over there it is explaining the matter as it is in the Father-*Abba* (i.e., Wisdom-*Chochmah*) and Mother-*Imma* (i.e., Understanding-*Binah*).

<sup>2610</sup> Deuteronomy 6:5

<sup>2611</sup> Deuteronomy 11:13

with all your more”) is that the matter of love (like all emotions) is **the feeling** that he loves, only that the love is limitless, this being the revelation of the essence of the soul as it relates to revelation (feeling).

This is because the love that stems from the revealed powers (including the love that stems from encompassing aspect of the *Chayah*) is limited, whereas the love of “with all your more” which is limitless, is from the essence of the soul (as it relates to revelation). However, the revelation of the essence of the soul, which transcends relation to revelation, is the matter of self-sacrifice (*Mesirat Nefesh*). That is, the fact that every single Jew, including the least of the least amongst them, will give his life up for the sanctification of the Name *HaShem* יהו"ה, is not because of the sense of love, being that he does not give up his life because he desires to do so,<sup>2612</sup> but rather because **he is incapable** of separating from *HaShem* 's יהו"ה Oneness, Heaven forbid.<sup>2613</sup>

The same is so of fulfilling all the 613 *mitzvot* as they come from recalling the matter of self-sacrifice (*Mesirat Nefesh*). For, when one contemplates (**and senses** in himself) that through every sin, he is caused to be separated from *HaShem* 's יהו"ה Oneness, blessed is He, like the sin of idolatry, the fact that he does not sin is because **he is incapable** of separating from His Oneness, Heaven forbid. This is why the second paragraph of the *Shema* recital does not mention “with all your more,” since the warning of “beware for yourselves, lest your heart be seduced etc.,” is (not just through the love of “with all your more,” but) through

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<sup>2612</sup> The word “love-*Ahavah*-אהבה” is of the root “*Avah*-אבה” which means “desire-*Ratzon*-רצון” (Likkutei Torah, Beha’alotcha 29d, and elsewhere).

<sup>2613</sup> See Tanya, Likkutei Amarim, end of Ch. 18 that “it is altogether impossible.” See at length in *Hemshech* 5666 p. 267 (copied in *Torat Menachem*, Sefer HaMaamarim Av, end of p. 210, note 30).

recalling the matter of self-sacrifice (*Mesirat Nefesh*) as a result of which **he is incapable** of transgressing the command of *HaShem*-יהו"ה.

8.

This then, is the meaning of [the verse], “Now, O’ Israel, what does *HaShem*-יהו"ה your God ask of you.” That is, “what-*Mah*-מה” is the matter of self-nullification (*Bittul*) as in the verse, “and what-*Mah*-מה are we.”<sup>2614</sup> This is the essential nullification (*Bittul*) stemming from the essence of the soul. Thus, the explanation of “What-*Mah*-מה does *HaShem*-יהו"ה your God ask of you,” is that *HaShem*-יהו"ה your God, asks of you [to have] the nullification (*Bittul*) of “What-*Mah*-מה.”

Although this nullification (*Bittul*) (stemming from the essence of the soul) is always in a state of fullness and perfection, nevertheless, the nullification of “What-*Mah*-מה” present in every Jew is in a state of concealment. This concealment is not just due to the animalistic soul that covers and conceals it, but is rather also because, in and of itself, it is concealed, being that it transcends the revelation,<sup>2615</sup> and *HaShem*-יהו"ה your God asks of you that you reveal the “What-*Ma*”*H*-מה.”

In this request (that *HaShem*-יהו"ה your God requests that you reveal the “What-*Ma*”*H*-מה”) there are two matters. There is the revelation of the “What-*Ma*”*H*-מה” brought about through recollecting the matter of self-sacrifice (*Mesirat Nefesh*). Then there is the revelation of [self-sacrifice] through the “one-hundred-

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<sup>2614</sup> Exodus 16:7

<sup>2615</sup> See Likkutei Torah, Shir HaShirim 5d in explanation of the verse (Song of Songs 1:6), “Do not look upon me that I am black-*Shcharchoret*-שחחררת,” which is a doubled “blackness-*Shachroot*-שחורות.” See there.

*Me'ah-מאה*” blessings,<sup>2616</sup> (as in the teaching of our sages, of blessed memory, “do not read it as ‘what-*Mah-מה*,’ but rather as ‘one-hundred-*Me'ah-מאה*”), this being the bond between the aspect of the *Chayah* of the soul and the aspects of the *Nefesh*, *Ru'ach*, and *Neshamah* of the soul, through which there is the revelation of the “What-*Ma*”*H-ה”מ*” of the aspect of the *Yechidah* essence of the soul. (This is because for there be the bond between the encompassing aspect (*Makif*) and the inner manifest aspect (*Pnimi*), this is specifically brought about by the essential self of the soul.)

With the above in mind, we can understand why “one-hundred-*Me'ah-מאה*” is the way to read (*Kri*) “What-*Mah-מה*.” This is because the nullification (*Bittul*) of “What-*Ma*”*H-ה”מ*” stemming from the essence of the soul is the aspect of concealment that transcends revelation (the written word - *Ktiv*), whereas “one-hundred-*Me'ah-מאה*,” which is the bond between the *Chayah* and the *Nefesh*, *Ru'ach*, and *Neshamah*, brought about through the revelation of the essence of the soul, is the revelation (the read word – *Kri*) of “What-*Mah-מה*.”

[We should add that even the *Aleph-א* of “What-*Mah-מה*” which is the aspect of the *Yechidah* of the soul, through which the bond is caused between the *Chayah* of the soul and the *Nefesh*, *Ru'ach* and *Neshamah* of the soul, is below the aspect of “What-*Mah-מה*.” This is because the aspect of the *Yechidah* (that is, the *Aleph-א* of the “one-hundred-*Me'ah-מאה*”) through which the bond between the *Chayah* and the *Nefesh*, *Ru'ach*, and *Neshamah* is caused, is the essence [of the soul] that relates to the revealed

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<sup>2616</sup> Also see the above-mentioned discourse (Torat Menachem, Sefer HaMaamarim ibid. p. 214 and on) that through revealing the “What-*Ma*”*H-ה”מ*” through the “one-hundred-*Me'ah-מאה*” blessings, elevation is added to it.



powers [of the soul], whereas the nullification (*Bittul*) of “What-*Ma”H-ה"מ*” stems from the essence of the soul that transcends relation to revelation.]

Now, through the Jewish people fulfilling the request of the Holy One, blessed is He, to reveal the “What-*Ma”H-ה"מ*” of the soul in the two above-mentioned ways – the revelation of the “What-*Ma”H-ה"מ*” itself as it transcends form, and its revelation as it is drawn down to have an effect on the particular levels of the soul (the *Nefesh*, *Ru'ach*, *Neshamah*, and *Chayah*) – there thereby is caused that the Holy One, blessed is He, fulfills the request of the Jewish people, both the general and essential request of, “**One** thing I ask,”<sup>2617</sup> as it is unto itself – “Would that I dwell in the House of *HaShem-ה'יהוה* all the days of my life,” and also as it is drawn into the many particulars (“to behold the sweetness of *HaShem-ה'יהוה* and to contemplate in His sanctuary etc.”) and the Holy One, blessed is He, grants each and every Jew to be inscribed and sealed for a good and sweet new year,<sup>2618</sup> both physically and spiritually, below ten handbreadths.

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<sup>2617</sup> Psalms 27:4; See Midrash Tehillim there, that the fact that he initially said “One thing I ask,” but then enumerated several things, is similar to the fact that it states, “What does *HaShem-ה'יהוה* your God ask of you, **only** that you fear,” but then adds several particulars. See Likkutei Torah, Masei 96b and on; Also see the above-mentioned discourse, Ch. 3 (Torat Menachem, Sefer HaMaamarim ibid. p. 209).

<sup>2618</sup> To point out what has been discussed numerous times (Likkutei Sichot Vol. 4 p. 1103 in the notes, and elsewhere), on the 20<sup>th</sup> of Av which is 40 days prior to Rosh HaShanah, the preparations for Rosh HaShanah begin (in regard to various matters).



## Discourse 42

*“HaShamayim Keesee... -  
The heaven is My throne...”*

Delivered on Shabbat Parshat Re'eh,  
1<sup>st</sup> day of Rosh Chodesh Elul, 5728  
By the grace of *HaShem*, blessed is He,

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

## Discourse 43

*“HaYom HaZeh... -  
This day...”*

Delivered on Shabbat Parshat Ki Tavo,  
21<sup>st</sup> of Elul, 5728  
By the grace of *HaShem*, blessed is He,

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

## Discourse 44

“*Ki HaMitzvah HaZot... -  
For this commandment...*”

Delivered on Shabbat Parshat Nitzavim,  
28<sup>th</sup> of Elul, 5728

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

### 1.

The verse states,<sup>2619</sup> “For this commandment that I command you today – it is not hidden from you and is not distant. It is not in heaven... nor is it across the sea... Rather, the matter is very near to you – in your mouth and in your heart – to do it.” Now, we must understand why the verse states, “It is not hidden from you and is not distant,” which seems to indicate that, in and of itself, it **is** hidden and removed, only that it is not hidden or distant “**from you-*Meemcha*-ממך**.” This being so, we must understand the greatness of the matter of “from you-*Meemcha*-ממך” that causes that this *mitzvah*, which in and of itself, is hidden and distant, to not hidden or distant.

We must also understand the conclusion of the verse, “Rather, the matter is very near to you etc., to do it.” According to the simple explanation, that the word “*Ki*-כי” here means “rather,” it makes sense, and the continuation is understood. However, according to the explanation that the word “*Ki*-כי” here [means “because”] and gives the reason for the matter, we must understand the meaning of the reason given, that “the matter is

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<sup>2619</sup> Deuteronomy 30:11-14

very near to you etc.,” and because of this “it is not hidden from you and is not distant.”

## 2.

This may be understood by prefacing with the explanation of the Alter Rebbe in Likkutei Torah,<sup>2620</sup> and in Ohr HaTorah<sup>2621</sup> of the Tzemach Tzedek (whose birthday is on Erev Rosh HaShanah). Namely, that wherever it says, “This day-*HaYom*-היום” it is referring to Rosh HaShanah,<sup>2622</sup> being that “this day (*HaYom*-היום) is the beginning of Your works.”<sup>2623</sup>

However, we must understand why Rosh HaShanah is called “the beginning of Your works.” This is because Rosh HaShanah is the day that Adam, the first man, was created, which was on the sixth day of creation, whereas the world was created on the 25<sup>th</sup> of Elul.<sup>2624</sup> Thus, why is the day that Adam, the first man, was created, called “the beginning of Your works”?

The explanation is that the sustainment of all the creations depends on the service of *HaShem*-יהוה, blessed is He, of man. That is, through man serving *HaShem*-יהוה, blessed is He, this has an effect on all the creations. An example of this is the coronation [that takes place] on Rosh HaShanah. This is as stated in Pirkei d’Rabbi Eliezer, that on the day of his creation, Adam, the first man, said to all the creations,<sup>2625</sup> “Come! Let us prostrate ourselves and bow, let us kneel before *HaShem*-יהוה our Maker.”

Through doing so, he caused all the creations to crown the Holy One, blessed is He, over them. Thus, since the sustainment of all the creations depends on man’s work in serving *HaShem*-

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<sup>2620</sup> Likkutei Torah, Tavo 41c; 42b

<sup>2621</sup> Ohr HaTorah, Na”Ch Vol. 1, p. 651

<sup>2622</sup> See Zohar II 32b and Ramaz there.

<sup>2623</sup> Musaf liturgy of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a)

<sup>2624</sup> Midrash Vayikra Rabba, beginning of Ch. 29

<sup>2625</sup> Psalms 95:6

יהו"ה, blessed is He, therefore the day of the creation of Adam, the first man, is called "the beginning of Your works."

However, this itself must be understood. For, how is it possible for man to have an effect on all the creations? For even though he is the choicest of the creations, this itself is not sufficient cause for him to be capable of affecting all the creations.

The explanation is that man includes all matters present in creation (as will be explained). It therefore is in his ability to affect all the creations, meaning, to draw down and give them matters that are present in himself.

### 3.

The explanation is that, as known<sup>2626</sup> the creation of man differed from the creation of all other creatures. For, about the creation of man the verse states, "Let Us make man,"<sup>2627</sup> in which the word "Let Us make-*Na'aseh*-נַעֲשֶׂה" is plural, and the verse does not say "Let there be man" as it does on the first day of creation,<sup>2628</sup> "Let there be light-*Yehiy Ohr*-יְהִי אֹרֶךְ," and as is so of other creations created during the six days of creation (including the sixth day, the day that Adam, the first man, was created).

It is explained in Tikkunei Zohar<sup>2629</sup> that about the creation of man, the verse states "Let Us make-*Na'aseh*-נַעֲשֶׂה" in the plural, because the creation of man was through all ten *Sefirot*. In contrast, this was not so of the other creations, each one being created from a single particular and level. For example, light (*Ohr*-אֹרֶךְ) was created from Kindness-*Chessed*, and similarly, the

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<sup>2626</sup> About the coming section, see Maamarei Admor HaZaken 5565 Vol. 2 p. 935 and on; Ohr HaTorah, Nitzavim p. 1,229 and on; Sefer HaMaamarim 5626 p. 242 and on; 5638 p. 301 and on; Also see Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Viduy u'Teshuvah (38a and on).

<sup>2627</sup> Genesis 1:26

<sup>2628</sup> Genesis 1:3

<sup>2629</sup> Tikkun 47 (83b); Tikkun 56 (90b); Tikkun 70 (120a)

first day of creation was from the aspect of Kindness-*Chessed*, and the same is so of the other creations, which were created on each of the six days of creation.

We should add that the same is so in the root of the creations, in the Supernal Chariot (*Merkavah*). That is, the face of the lion is to the right and the face of the ox is to the left,<sup>2630</sup> whereas the Man upon the throne is higher than the divisions of the levels of right and left etc. This likewise is drawn down to below.

This is as stated by Rambam (in his introduction to his commentary on Mishnah),<sup>2631</sup> that all creations have one function or two functions, but man does many deeds etc. Thus, since man is created from all ten *Sefirot*, he therefore includes all levels in the order of the chaining down of the worlds (*Seder Hishtalshelut*), and because of this, it is in his ability to affect them all.

Now, the creation of man from all ten *Sefirot* (which is why he includes all levels in the chaining down of the worlds), is for there to be the service of *HaShem*-יהו"ה, blessed is He, in Torah and *mitzvot*, this being *HaShem's*-יהו"ה ultimate intention in creating man, as in the teaching,<sup>2632</sup> "I was created to serve my Maker," meaning, through fulfilling the *mitzvot*.

This is as stated,<sup>2633</sup> "*HaShem* God-*HaShem Elohi*" מ-יהו"ה took the man and placed him in the Garden of Eden, to work it and to guard it," in that "to work it" (*L'Avdah*-לעבודה) refers to the 248-רמ"ח positive action *mitzvot*, and "to guard it" (*L'Shamrah*-לשמרה) refers to the 365-שס"ה negative prohibitive *mitzvot*.<sup>2634</sup>

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<sup>2630</sup> Ezekiel 1:10

<sup>2631</sup> In the section entitled "*Achar Kach Ra'ah LeHistapek*."

<sup>2632</sup> See the Mishnah and Baraita at the end of tractate Kiddushin

<sup>2633</sup> Genesis 2:15

<sup>2634</sup> See Targum Yonatan ben Uziel to Genesis 2:15; Zohar I 27a; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a); Tikkun 55 (88b); Yalkut Reuveni to Genesis 2:15.



The explanation is that, as known, every Jew must fulfill all 613 תרי"ג-*mitzvot* of the Torah, (as cited in Iggeret HaKodesh).<sup>2635</sup> However, at first glance, how is it possible for every individual soul to fulfill all 613 *mitzvot*, given that they differ from each other and depend on all the ten *Sefirot*. This is as explained in Pri Etz Chayim and in Sefer HaKavanot of the Arizal, that every *mitzvah* depends on a particular *Sefirah*. That is, there are *mitzvot* that are in the aspect of pleasure (*Taanug*) and those that are in the aspect of desire (*Ratzon*). Likewise, there are *mitzvot* that are in the brains of the Father-*Abba* (Wisdom-*Chochmah*) and those in the brains of the Mother-*Imma* (Understanding-*Binah*) and likewise in the aspect of the emotions (*Midot*).

It likewise states in Tikkunei Zohar<sup>2636</sup> that all the *mitzvot* depend on the Name *HaShem*-יהו"ה, "like grapes bound to the cluster). That is, there are *mitzvot* that are bound to the letter *Yod*-י (as well as to the thorn of the letter *Yod*-י) and there are *mitzvot* that are bound to the first letter *Hey*-ה, and likewise to the letter *Vav*-ו and to the final letter *Hey*-ה.

This being so, it makes sense that as the soul is Above, in the aspect of "she is pure,"<sup>2637</sup> in the world of Emanation (*Atzilut*),<sup>2638</sup> which is the World of Oneness (*Olam HaAchdut*),<sup>2639</sup> it has a relation to the ten *Sefirot* etc. However, this is not so upon its descent into the aspects of "You created her, You formed her, You blew her,"<sup>2640</sup> which are the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),<sup>2641</sup> which is the

<sup>2635</sup> Tanya, Iggeret HaKodesh, end of epistle 7; 19; beginning of 29.

<sup>2636</sup> Introduction to Tikkunei Zohar 2a

<sup>2637</sup> Liturgy of the "Elo 'hai Neshamah" in the morning blessings.

<sup>2638</sup> See Siddur HaArizal in the morning blessings; Likkutei Torah, Re'eh 27a and elsewhere.

<sup>2639</sup> See Likkutei HaShas of the Arizal, beginning of Tractate Shabbat, and elsewhere.

<sup>2640</sup> Liturgy of the "Elo 'hai Neshamah" in the morning blessings.

<sup>2641</sup> Siddur HaArizal *ibid*.

World of Division (*Olam HaPirud*),<sup>2642</sup> to the point of manifesting in the animalistic soul and the physical body in order to physically fulfill the *mitzvot*.

However, the explanation is that this is why about the creation of man the verse states, “Let Us make man,” in the plural. That is, he was created through all ten *Sefirot* and includes them all, so that through this, man has the power to fulfill all 613 *mitzvot* that are bound to the ten *Sefirot* etc.

Moreover, through fulfilling the *mitzvot* below, man can have an effect on the *Sefirot* [above], so that there is a drawing down of lights (*Orot*) into vessels (*Keilim*), and not only in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), but beyond this, through man’s service of *HaShem*-יהוה, blessed is He, additional illumination of the lights (*Orot*) is even caused in the world of Emanation (*Atzilut*).<sup>2643</sup>

The power for this to be is from the utterance, “Let Us make man-*Na’aseh Adam*-נעשה אדם,” which is the command **to the ten *Sefirot***, “Let Us make man-*Na’aseh Adam*-נעשה אדם.” This is because the One who says, “Let Us make man-*Na’aseh Adam*-נעשה אדם” transcends the ten *Sefirot* (which is why He can command them) and beyond this, He even transcends the aspect of the Crown-*Keter*. For, since the utterance “Let Us make man” is the empowerment for the fulfillment of the *mitzvot*, which also includes *mitzvot* that depend on the thorn of the letter *Yod*-י, which is the aspect of the Crown-*Keter* (as explained in *Iggeret HaTeshuvah*),<sup>2644</sup> it therefore must be said that the One who says, “Let Us make man” even transcends the aspect of the Crown-*Keter*.

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<sup>2642</sup> See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot) Hakdamah L’Drush, and elsewhere.

<sup>2643</sup> See Etz Chayim, Shaar 39 (Shaar Ma”N u”Ma”D), Drush 11, Section 16; Tanya, Kuntres Acharon 155a.

<sup>2644</sup> Tanya, *Iggeret HaTeshuvah*, Ch. 4

4.

Based on this, we can understand the verse, “For this commandment that I command you today – it is not hidden from you, and it is not distant.” The explanation is that when it states “this *mitzvah*,” it simply is referring to all the *mitzvot*, as in the commentary of Rashi.<sup>2645</sup>

About this the verse states, “that **I-Anochi-אנכי** command you **today-HaYom-היום**.” That is, the command and granting of empowerment for the fulfillment of the *mitzvot* is from the aspect of “I-Anochi-אנכי,” meaning, “I-Anochi-אנכי - who I am-Mi SheAnochi-מי שאנכי,”<sup>2646</sup> and the command to fulfill the *mitzvot* is specifically today-HaYom-היום.

This is as in the teaching of our sages, of blessed memory,<sup>2647</sup> “Today (*HaYom-היום*) is the time to do them,”<sup>2648</sup> [specifically] in the world of Action (*Asiyah*) in which there is an illumination of His surrounding light (*Ohr HaSovev*) (as explained in the discourse entitled “*Yaviyu Levush Malchut*”).<sup>2649</sup> This is why we can affect its drawing down through fulfilling the *mitzvot*.

The same is so according to the explanation that the verse “For this commandment” refers to the *mitzvah* of repentance (*Teshuvah*).<sup>2650</sup> [To point out, there is a relationship between the *mitzvah* of repentance (*Teshuvah*) and the totality of all the *mitzvot*. This is because it causes ascent in all the *mitzvot*, as in the known<sup>2651</sup> explanation of the terminology of our sages, of

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<sup>2645</sup> See Rashi to Deuteronomy 30:14; Also see Likkutei Sichot, Vol. 14, p. 112, note 24.

<sup>2646</sup> See Likkutei Torah, Nitzavim 45c

<sup>2647</sup> Talmud Bavli, Eruvin 22a; Avodah Zarah 3a

<sup>2648</sup> At the end of the Torah portion of Va’etchanan.

<sup>2649</sup> Torah Ohr, Megillat Esther 90b and on

<sup>2650</sup> Ramban to Deuteronomy 30:11

<sup>2651</sup> See Likkutei Torah, Matot 82a; Shemini Atzeret 85a; Shir HaShirim 17c

blessed memory,<sup>2652</sup> “repentance and good deeds,” that through repentance (*Teshuvah*) the *mitzvot* are made into “good deeds.”

That is, even though without repentance, according to Torah they are “deeds,” nevertheless, they are not yet “good deeds,” and it is only through repentance (*Teshuvah*) that they become “good deeds.” It therefore applies and is necessary for there to be repentance (*Teshuvah*), even in the righteous (*Tzaddikim*), for whom the matter of repenting for sins does not apply etc.] This is because the command and granting of empowerment for repentance, is also from the aspect of “I-*Anochi*-אנכי,” (“that I-*Anochi*-אנכי command you”).

Beyond this, about the matter of repentance (*Teshuvah*), it states “I-*Anochi*-אנכי” twice, as in the verse,<sup>2653</sup> “I-*Anochi*-אנכי, [only] I-*Anochi*-אנכי, am He who wipes away your willful sins,” (similar to the verse,<sup>2654</sup> “I-*Anochi*-אנכי, [only] I-*Anochi*-אנכי am He who comforts you”). That is, this is even higher than the giving of the Torah (the command for the general totality of the *mitzvot*), which only states “I-*Anochi*-אנכי” once.<sup>2655</sup> In other words, the aspect of “I-*Anochi*-אנכי,” said in regard to repentance (*Teshuvah*), is the encompassing aspect (*Makif*) etc.<sup>2656</sup>

Similarly, the matter of repentance (*Teshuvah*) specifically relates to the world of Action (*Ma'aseh*), “today-*HaYom*-היום is the time to do them,” (“that I command you **today-*HaYom*-היום**”). For, it specifically is in this world, as it is before its refinement etc., that the matter of repentance (*Teshuvah*) is possible, such that

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<sup>2652</sup> Mishnah Avot 4:17

<sup>2653</sup> Isaiah 43:25

<sup>2654</sup> Isaiah 51:12

<sup>2655</sup> Exodus 20:2; Deuteronomy 5:6

<sup>2656</sup> In the redaction of the discourse it states that there is a small portion of the discourse missing here. It can be pointed out, however, that based on what is explained in the discourse cited at the beginning of Ch. 3, the “I-*Anochi*-אנכי” stated in regard to the *mitzvah* of repentance (*Teshuvah*) refers to the aspect of the Ancient One-*Atik*.

in a single moment<sup>2657</sup> one can be transformed from one extreme to the opposite extreme etc. This is because in this world there is the drawing down of the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*) through fulfilling Torah and *mitzvot*.<sup>2658</sup>

About this the verse states, "It is not hidden from you, and it is not distant." The explanation is that "hidden-*Nifleit*-נפלאות" and "distant-*Rechokah*-רחוקה" refer to two aspects - the Ancient One-*Atik* and the Long Patient One-*Arich*.

That is "hidden-*Nifleit*-נפלאות" refers to the Ancient One-*Atik*, being that, as known, the Ancient One-*Atik* is called "The Upper Wonder-*Pele HaElyon*-העליון," because of its distance, in that is in a way that is beyond all comparison. This is why it is called "Ancient-*Atik*-עתיק," being that it is "removed-*Ne'etak*-נעתיק" and utterly separate.

"Distant-*Rechokah*-רחוקה" refers to the aspect of the Long Patient One-*Arich*, which although it transcends the worlds, at the very least is a source for them. That is, it is in a state of distance (*Reechook*-ריחוק) of comparison. This is like the verse,<sup>2659</sup> "I thought I could become wise, but it is distant (*Rechokah*-רחוקה) from me," referring to the concealed wisdom, which is the Wisdom-*Chochmah* of the Long Patient One-*Arich*, which is in a state of distance of comparison. This is why it applies to say about it, "I thought I could become wise." (For, about that which is utterly beyond comparison, it cannot be said, "I thought I could become wise" in the first place.) However, even so, "it is distant (*Rechokah*-רחוקה) from me."

The verse then continues and explains, stating, "It is not in heaven... nor is it across the sea." This is because the two aspects

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<sup>2657</sup> Zohar I 129a

<sup>2658</sup> See Sefer HaMitzvot of the Tzemach Tzedek *ibid.* (40a); Likkutei Torah, Pinchas 75b and on.

<sup>2659</sup> Ecclesiastes 7:23s

of “hidden-*Nifleit*-נפלאות” and “distant-*Rechokah*-רחוקה,” which are the aspects of the Ancient One-*Atik* and the Long Patient One-*Arich*, are called “heaven” and “across the sea.”

To explain, the physical heavens are not actually seen altogether, whereas that which is seen by the eyes is only the radiance of the atmosphere, but not the essence of the heavens etc. This is an analogy to understand the matter of the upper heavens, this being the aspect of the Ancient One-*Atik*, which is called “Wondrous-*Pele*-פלא,” since it altogether is neither grasped nor seen. “Across the sea” refers to the aspect of the Long Patient One-*Arich*, which is “across the sea” of Wisdom-*Chochmah*, similar to the verse, “it is distant from me.”

About this the verse states, “For this commandment that I command you today – it is not hidden from you, and it is not distant. It is not in heaven... nor is it across the sea etc.” That is, even though, in and of itself, this *mitzvah* is hidden and distant, in the heaven and across the sea, these being the aspects of the Ancient One-*Atik* and the Long Patient One-*Arich* (as mentioned above), nevertheless, “It is not hidden **from you**,” specifying “from you-*Meemcha*-ממך.”

That is, it is not hidden or distant from you, neither in the heavens nor across the sea. This is because the soul also has the aspect that transcends the Long Patient One-*Arich* and the Ancient One-*Atik*, which is why it states, “that I-*Anochi*-אנכי command you.” That is, there is a drawing down from the aspect of “I-*Anochi*-אנכי, meaning who I am-*Mi SheAnochi*-מי שאנכי,” to be the aspect of “(HaShem-יהוה) your God-*Elo*”-*hecha*-אלהיך,” meaning, “your strength and vitality.”<sup>2660</sup>

Because of this, it is possible to fulfill the *mitzvot* that are in the aspects of desire (*Ratzon*) and pleasure (*Taanug*). This is because the *mitzvot* are the desire of *HaShem*-יהוה, blessed is He,

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<sup>2660</sup> See Likkutei Torah, Balak 73c; Pinchas 80a, and elsewhere.

and through them the matter of pleasure is caused (which is the aspect of the Ancient One-*Atik*),<sup>2661</sup> as in the teaching,<sup>2662</sup> “It brings satisfaction of spirit before Me that I spoke and My will was done.”

This is as explained before (in chapter three) that for the *mitzvot* to be fulfilled, man was created in a way that he includes all the particulars of the chaining down of the worlds (*Seder Hishtalshelut*) and has an effect on them etc. Therefore, even though the aspects of the Long Patient One-*Arich* and the Ancient One-*Atik* are called “hidden-*Pele*-פלא” and “distant-*Rachok*-רחוק” in relation to the emanations, nonetheless, in relation to man who includes them, they are not at all called “hidden-*Pele*-פלא” and “distant-*Rachok*-רחוק,” being that their light is not hidden from him, nor is it at all distant from him. This is because it was given to man that for him there even will be the revelation of the aspect of the Upper Wonder (*Pele HaElyon*-פלא העליון), being that he includes everything.

## 5.

However, we still must better understand this. That is, why did such a matter arise before Him, blessed is He, that there should specifically be the drawing down of His surrounding transcendent light (*Ohr HaSovev*) below, and likewise with the soul of man, that when it is below in the world of Action (*Asiyah*) there will be the aspect that transcends the Crown-*Keter* in it, even though this matter is the opposite of the order of the chaining down of the world (*Seder Hishtalshelut*)?

About this the verse continues, “**Because-Ki**-כי the matter (*HaDavar*-הדבר) is very near to you etc.” That is, this gives the

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<sup>2661</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

<sup>2662</sup> Torat Kohanim and Rashi to Leviticus 1:9 and elsewhere.

reason, namely, that all this is for the sake of constructing and repairing Kingship-Malchut, which is called “the word-*Davar*-דבר,” as in the verse,<sup>2663</sup> “The word (*Dvar*-דבר) of the King reigns,” and as known about the verse,<sup>2664</sup> “You upheld Your word-*Devarecha*-דברך.”

That is, for the construct of Kingship-*Malchut* to be, there must be service of *HaShem*-יהו"ה, blessed is He, through fulfilling Torah and *mitzvot* in a way of “in your mouth and in your heart – to do it.” [That is, even though at the beginning of the creation, the construct of Kingship-*Malchut* stemmed from [the aspect indicated by the verse], “For He desires kindness,”<sup>2665</sup> nevertheless, it arose in His desire that this matter will subsequently be brought about specifically through man’s service.] Because of this the soul was given all the above-mentioned aspects, through which it is capable of toiling in service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot*, “in your mouth and in your heart – to do it,” through which the construct of Kingship-*Malchut* is affected.

This also is its connection to Rosh HaShanah, (for as mentioned before, “today-*HaYom*-היום” refers to Rosh HaShanah) and as known,<sup>2666</sup> on Rosh HaShanah the construct of Kingship-*Malchut* is made, and through this, it is also drawn down below to be inscribed and sealed for a good and sweet new year, in children, health, and abundant sustenance, with openly seen and revealed goodness.

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<sup>2663</sup> Ecclesiastes 8:4; See Tanya, Iggeret HaTeshuvah, Ch. 4; Iggeret HaKodesh, Epistle 25, and elsewhere.

<sup>2664</sup> Nehemiah 9:8; See *Hemshechs* 5672 Vol. 2 p. 696 and on, and elsewhere.

<sup>2665</sup> Micah 7:18; See Likkutei Torah, Nitzavim 47b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11, and elsewhere.

<sup>2666</sup> Pri Etz Chayim, Shaar Rosh HaShanah; Shaar HaKavanot, Drushei Rosh HaShanah, and elsewhere.