

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5729
(Volume 2)

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe

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Other books by the authors:

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

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Acknowledgements

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

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

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

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

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

Warning

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

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

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

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

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

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

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

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

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

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

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

1.

⁶ Psalms 91:14

⁷ Exodus 20:6

⁸ Talmud Bavli, Brachot 13b

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

The Translators

⁹ Mishneh Torah, Melachim u’Milchamot 12:5

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

Forward

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

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

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

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

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

¹² Maimonides

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

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

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

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

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

¹⁵ Isaiah 11:9

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

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

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

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

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

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

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

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

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

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

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

¹⁹ Pronounced Jikatiya

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

²¹ Nachmanides

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

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

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

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

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

²⁴ Sefer HaSichot 5691, p. 162-163

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

²⁶ *HaYom Yom*, 7 Tammuz

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

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

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

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

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

²⁸ Sefer HaSichot 5691 *ibid.* p. 163

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

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

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

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

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

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

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

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

Shavuot, 5785

לכבוד חג השבועות שנת תשפ"ה, שנת דרי"ד למל"ך ע"ל ישראל"ל

The Translators

³² Isaiah 11:9

Discourse 23

*“Avadim Hayinu... -
We were slaves...”*

Delivered on Shabbat Parshat Tzav,
Shabbat HaGadol, 10th of Nissan, 5729
By the grace of *HaShem*, blessed is He,

1.

We recite,³³ “We were slaves to Pharaoh in Egypt, and *HaShem*-יהו"ה our God took us out of there with a strong hand and an outstretched arm,” (as established by his honorable holiness, my father-in-law, the Rebbe, whose custom was to recite [this passage], “We were slaves” (*Avadim HaYinu*) on Shabbat HaGadol).³⁴

About this it is explained in the discourses of the Siddur³⁵ (which are the Alter Rebbe’s discourses with the explanations of the Mittler Rebbe and the notes of the Tzemach Tzeddek), that at first glance, it is not understood how this existence that “we were slaves to Pharaoh in Egypt” could be.

[As explained] this may be understood from the continuation of the matter, in that “*HaShem*-יהו"ה our God took us out of there with a strong hand etc.” In other words, when *HaShem*-יהו"ה is our God, then the matter of “[He] took us out

³³ In the Pesach Haggadah

³⁴ See Haggadah Shel Pesach Eem Likkutei Ta’amim uMinhagim p. 1; Also see Otzar Minhagei Chabad (Kehot 5756), Nissan p. 4-5.

³⁵ Siddur Im Da”Ch, discourse entitled “*Avadim HaYinu*” p. 293c and on.

etc.,” comes about. However, when there is a lacking in the matter of *HaShem*-יהו"ה being our God, then “we were slaves etc.,” becomes possible, as in the particulars explained about this in that discourse.

2.

This may be understood with greater elucidation based on the explanation in the Rebbe Maharash's³⁶ discourse said one-hundred years ago, on the verse,³⁷ “And this (*v'Zot*-וזאת) is the law of the feast peace offering (*Zevach Shelamim*-זבח שלמים).” That is, we must understand why about the peace-offering (*Shelamim*) the verse states “**and** this-*v'Zot*-וזאת” with the prefix letter *Vav*-ו, whereas about the burnt-offering and the sin-offering the verse states “This-*Zot*-זאת” (“This (*Zot*-זאת) is the law of the burnt-offering,”³⁸ and, “This (*Zot*-זאת) is the law of the sin-offering”),³⁹ without the prefix letter *Vav*-ו.

In the continuation of the discourse,⁴⁰ [after pointing out that the burnt-offering was specifically male and not female, and that the sin-offering was specifically female and not male, and that the peace-offering was either male or female, in which he brings the words of Rabbeinu Bachaye⁴¹ on this, and gives a lengthy explanation of it], he then brings the words of the

³⁶ The discourse entitled “*v'Zot Torat Zevach Shelamim*” 5629 (Sefer HaMaamarim 5629 p. 122 and on).

³⁷ Leviticus 7:11

³⁸ Leviticus 6:2

³⁹ Leviticus 6:18

⁴⁰ Sefer HaMaamarim 5629 *ibid.* p. 131.

⁴¹ Rabbeinu Bachaye to Leviticus 1:9 (toward the end).

Midrash,⁴² that the superiority of the peace-offering (*Shelamim*) is “because it has many types: blood and fats to the altar, the breast and the thigh to the priest, the hide and the flesh to the owners,” (unlike the burnt-offering which is [burnt] completely upon the altar, and the sin-offering of which a portion is [burnt] upon the altar and a portion is given to the priests, but none to the owners).

3.

The explanation is that the blood and fats [being burnt] on the altar is the matter of ascent from below to Above. This [aspect] is like the burnt-offering which is entirely for *HaShem*-יהוה, which is why it is called an “*Olah*-עולה,”⁴³ indicating Ascent-*Aliyah*-עליה to above.

Now, although it states about the burnt-offering (*Olah*),⁴⁴ “A satisfying aroma (*Rei'ach Nicho'ach*-ריח נחוח) to *HaShem*-יהוה,” [about which it states],⁴⁵ “It brings satisfaction of spirit (*Nachat Ru'ach*-נחת רוח) before Me that I spoke and My will was done,” this being the matter of drawing down from Above to below,⁴⁶ nevertheless, this comes **after** the offering and is not the offering itself, in that the primary matter of bringing the burnt-offering is the ascent from below to Above.⁴⁷

⁴² Midrash Vayikra Rabbah 9:8

⁴³ Shnei Luchot HaBrit 156a

⁴⁴ Leviticus 1:9

⁴⁵ Torat Kohanim and Rashi to Leviticus 1:9

⁴⁶ See Likkutei Torah, Pinchas 76a

⁴⁷ Also see the discourse entitled “*Seh Tamim*” 5629 (Sefer HaMaamarim 5629 p. 112).

Now, in the sin-offering, in addition to the blood and fats [burnt] on the altar, this being the matter of the ascent, there also is the consumption of the flesh of the sacrifice by the priests (this also being primary to the sacrifice, as our sages, of blessed memory, taught,⁴⁸ “[When] the priests eat, the owners are atoned for”), this being the matter of drawing down from Above to below in a revealed way, to the point of eating it, which a drawing down in an inner way (*b’Pnimiyut*), such that it becomes the blood and flesh of his own flesh.

However, even though in the sin-offering there also is the matter of drawing down to below in a revealed way, up to and including the matter of being consumed, nonetheless, this consumption is by the priests alone. The matter of a priest is as stated by Rambam,⁴⁹ “Anyone⁵⁰ whose spirit generously motivates him, and his knowledge brought him to understand, to set himself aside to stand before *HaShem*-יהו"ה, to serve Him and minister to Him [and to know *HaShem*-יהו"ה, proceeding justly as God made him, removing from his neck the yoke of the many reckonings that people seek], he is sanctified [as holy of holies] and *HaShem*-יהו"ה will be His portion and heritage forever [and will provide that which is sufficient for him in this world] etc.” Therefore, for them, even the matter of eating is in a way that “they eat from an exalted table.”⁵¹

⁴⁸ Torat Kohanim and Rashi to Leviticus 10:17; Talmud Bavli, Pesachim 59b

⁴⁹ Mishneh Torah, Hilchot Shemita v’Yovel 13:13

⁵⁰ “Not only the tribe of Levi, but any one of the inhabitants of the world” – see Mishneh Torah, Hilchot Shemita v’Yovel *ibid*.

⁵¹ See Zohar II 124a (Terumah); Maamarei Admor HaZaken 5562 Vol. 1, p. 157 and on.

In this matter there is a superiority to the peace-offering (*Shelamim*), for in addition to the matter of ascent brought about through the offering of the blood and fats, and in addition to the matter of the drawing down brought about by the priests eating the breast and the thigh, there also is a drawing even further down, in that not only is it drawn to the priests, but also to the owners, being that the hide and flesh is given to the owners. This is the matter of drawing down Godliness all the way down below.

Now, the explanation of the difference between the sin-offering that was only eaten by the priests, and the peace-offering which also was eaten by the owners, as Kabbalah and Chassidus express it, this is like the difference between the drawing down in the world of Emanation (*Atzilut*), and also drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

To explain, the world of Emanation (*Atzilut*) is the World of Oneness (*Olam HaAchdut*).⁵² This is because in the world of Emanation (*Atzilut*), “He and His life force are one, He and His organs are one.”⁵³ That is, even though it is explained in various places⁵⁴ about the precise wording “He-*Eehoo*-אֵיְהוּ” which is mentioned twice, in that there is a difference between the oneness of “He and His life force,” and the oneness of “He and His organs,” being that the oneness of “He and His organs” is dissimilar to the level of oneness of “He and His life force,” nevertheless, “He-*Eehoo*-אֵיְהוּ” also is one with “His organs,”

⁵² See Likkutei HaShas of the Arizal, beginning of Mesechet Shabbat.

⁵³ Introduction to Tikkunei Zohar 3b

⁵⁴ See Sefer HaMaamarim 5629 p. 204 and elsewhere.

and it therefore is called “the World of Oneness” (*Olam HaAchdut*). In other words, even though the world of Emanation (*Atzilut*) is also called a “world-*Olam*-עולם,”⁵⁵ it nevertheless is the “World of Oneness” (*Olam HaAchdut*).

This also the matter of the priests. That is, even though their souls descended below, nonetheless, being that “his spirit generously motivates him and brought him to set himself aside” from worldly matters etc., they therefore are on the level of the world of Emanation (*Atzilut*) as it is below. Therefore, just as the revelation of the Godly light that illuminates in the world of Emanation (*Atzilut*) causes that even the **world** (*Olam*) of Emanation (*Atzilut*) becomes the world of **Oneness** (*Achdut*), the same is so of the priests, that the matter of “*HaShem*-יהוה” will be His portion and heritage forever” is also drawn down and has an effect on all their matters, including the matter of eating. This is to such an extent that there are sacrifices that the portion is also eaten “by their wives, their children, and their slaves.”⁵⁶ All this is the matter of drawing down as it is in the world of Emanation (*Atzilut*).

However, in addition to this, there also must be the drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), about which the verse states,⁵⁷ “From there it divided,” meaning that there is a cessation of the bestowal from Above etc. This is why about the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) it states,⁵⁸ “He and His organs are **not** one,”

⁵⁵ See Sefer HaMaamarim 5633 Vol. 2, p. 506.

⁵⁶ Mishnah Zevachim 5:6-7

⁵⁷ Genesis 2:10; Torah Ohr 3a, and elsewhere.

⁵⁸ Introduction to Tikkunei Zohar 3b.

and moreover, as stated in various places,⁵⁹ even “He and His life force are not one.”

This then, is the superiority of the peace-offering (*Shelamim*) over and above the sin-offering. For, in regard to the sin-offering, the consumption is only by the Priests, and the drawing down is only in the world of Emanation (*Atzilut*). [Moreover, even when it is drawn into their matters in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this only is as they are included in the world of Emanation (*Atzilut*). For, as known, the matters of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) also are subsumed in the world of Emanation (*Atzilut*), which is especially so in the *Sefirah* of Kingship-*Malchut*, and is why it has seventy names.]⁶⁰

In contrast, the peace-offering is eaten (not only by the priests, but) also by the owners, and then the drawing down is (not only in the world of Emanation (*Atzilut*), but) also in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) below.

4.

He continues and explains how it is possible that the consumption by the owners could be part of the matter of the sacrifice. To explain, the consumption by the owners, in that the owners eat the meat of the peace-offering, certainly is not a physical pleasure, but rather their consumption is “before

⁵⁹ Introduction to Tikkunei Zohar 3b *ibid*.

⁶⁰ See Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 288; p. 544

HaShem-יהו"ה." This is as it states,⁶¹ "Israel shall rejoice in **You**." About this joy, our sages, of blessed memory, said,⁶² "Rejoicing is only through eating the [sacrificial] meat."

He continues and explains that this is analogous to someone who makes a wedding for his son or daughter, or for any good tiding from which he derives pleasure. He then makes a banquet and feast for his friends, and he greatly desires that they enjoy the banquet, and from their pleasure in his banquet and their joy in his joy, he derives great pleasure. The cause of all this is the essential pleasure from the good tiding or the wedding of his son etc.

The same is so of the pleasure of the righteous in the Garden of Eden (*Gan Eden*), which is like the analogy of the feast that a person makes for his friends at his joyous occasion. That is, it comes about because of the Supernal pleasure that He, blessed is He, delights in, as it were, from the true nullification of the "somethingness" (*Yesh*) of the righteous *Tzaddikim*, and from the joy of "His daughter," which is the Torah etc. On account of this He makes a "feast," which is the matter of the pleasure of the righteous *Tzaddikim* in the Garden of Eden (*Gan Eden*), whereupon the Holy One, blessed is He, delights in the pleasure of the righteous *Tzaddikim* in the Garden of Eden (*Gan Eden*).⁶³

The same is understood about the matter of the peace-offering. That is, every person, even those who altogether are not priests, benefit, rejoice, and derive pleasure from the

⁶¹ In the Amidah prayer of the holidays.

⁶² Talmud Bavli, Pesachim 109a

⁶³ Zohar II 127a

sacrifice, not only the priests and the altar. All this is drawn to them from the sacrifice, which is of the Supernal One, indicating the greatness of *HaShem's* יהו"ה Supernal pleasure Above, whereupon He makes a feast for His friends etc.

It should be pointed out that although from the above-mentioned analogy it is understood that the primary aspect is *HaShem's* יהו"ה Supernal pleasure Above, due to which He makes a feast for His friends and delights in their pleasure, nonetheless, together with this, it is explained in the discourse that the cause of *HaShem's* יהו"ה Supernal pleasure itself, comes from the service of Him by the righteous *Tzaddikim*. It thus follows automatically that even the pleasure that the righteous (*Tzaddikim*) derive from the feast of the King, and their rejoicing in His joy, is connected to their service.

This is the matter of “the reward of a *mitzvah* is the *mitzvah*,”⁶⁴ in that the reward of the *mitzvah* is the *mitzvah* itself,⁶⁵ since this is what brings *HaShem's* יהו"ה Supernal pleasure about, and thus also brings the pleasure of the righteous (*Tzaddikim*) about.

5.

However, we still must understand why the drawing down to below is specifically brought about by the peace-offering, and not by the sin-offering. For, at first glance, even though the consumption by the priests alone indicates the drawing down as it is in the world of Emanation (*Atzilut*),

⁶⁴ Avot 4:2

⁶⁵ See Tanya, Likkutei Amarim, Ch. 39

nevertheless, the drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is in a way of “From there it divided,” specifying “from there-*MiSham*-מִשָּׁם,” meaning that the drawing down is from the emotions (*Midot*) of the world of Emanation (*Atzilut*),⁶⁶ and as the verse states,⁶⁷ “For six days *HaShem*-יהו"ה made etc.,” in that the [six] emotions (*Midot*) themselves are drawn below into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This being so, why is it not possible that the drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) be brought about through the sin-offering?

This may be understood according to the second analogy of the matter of the feast, brought in the Siddur, in the discourse entitled “*Avadim Hayinu L’Pharaoh b’Mitzrayim*.”⁶⁸ Namely, that when a king makes a feast, the leftovers of the feast are given to those of lesser stature, such as the servants and maids [who work] “behind the millstones,”⁶⁹ such that even the dogs eat the bones that are thrown under the king’s table. At first glance, it is not understood how this aligns with the explanation in the above-mentioned discourse, that only the righteous can benefit from the feast.

However, the explanation is that in the discourse, the analogy is that of a person who makes a feast for the wedding of his son or daughter. The substance of this in the analogue is that “His son” refers to the souls of the Jewish people, and “His daughter” refers to the Torah. In contrast, in the discourse in

⁶⁶ See *Torat Chayim*, Vayishlach 196d

⁶⁷ Exodus 20:11; 31:17

⁶⁸ Siddur Im Da”Ch 293d and on

⁶⁹ See Exodus 11:5

the Siddur, the analogy is that of a king who makes a regular feast.

The difference between the wedding feast of his son and daughter and a regular feast, is that a regular feast is the matter of drawing down only from the externality (*Chitzoniyut*) of the desire, and it therefore is possible for the forces of externality to derive vitality from this, which is likened to the dogs eating the crumbs under the king's table. As understood, even the crumbs under the king's table are a precious treasure, and this is what the dogs gather etc. In contrast, the wedding feast of his son or daughter indicates the drawing down from the innerness (*Pnimiyut*) of the desire, and as known, the forces of externality cannot derive vitality from the innerness of the desire (*Pnimiyut HaRatzon*).⁷⁰

With the above in mind, we can understand that since the sin-offering is only the matter of drawing down from the externality of the desire (*Chitzoniyut HaRatzon*), therefore, so that the external forces will not derive any vitality from this, it is not drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Only the peace-offering, in which the drawing down is from the innerness of the desire (*Pnimiyut HaRatzon*), there is caused to be a drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) such that the forces of externality will not derive any vitality.

⁷⁰ Siddur Im Da"Ch p. 293d and on *ibid*.

Based on the above, we can understand why the verse states, “And this (v’Zot-זאת) is the law of the feast peace offering,” in which the word “And this-v’Zot-זאת” is spelled with the prefix letter *Vav*-ו. To clarify, [the word] “This-Zot-זאת,” without the prefix *Vav*-ו, is the aspect of Kingship-*Malchut*⁷¹ as she is unto herself. However, “And this-v’Zot-זאת” with the prefix letter *Vav*-ו, refers to when the letter *Vav*-ו-6, which refers to *Zeir Anpin*, unifies and bonds with Kingship-*Malchut*, which is called “This-Zot-זאת.”⁷²

Now, since it is through the peace-offering (*Shlamim*) that there also is caused to be a drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this being through drawing down from *Zeir Anpin* to Kingship-*Malchut*, the verse therefore states, “And this (v’Zot-זאת) is the law of the feast peace offering,” [specifying] “And this-v’Zot-זאת,” with the prefix letter *Vav*-ו, indicating the bonding of *Zeir Anpin* and Kingship-*Malchut*.

In addition, as he explains at the conclusion of the discourse,⁷³ the matter of [the name] “peace-offering-*Shlamim*-שלמים” [in the plural] is that it indicates two times “peace-*Shalom*-שלום,” that is, “peace (*Shalom*-שלום) below and peace (*Shalom*-שלום) above.”⁷⁴ The peace (*Shalom*-שלום) below refers to the drawing down of the revelation of the light even in

⁷¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), and elsewhere.

⁷² Zohar I 260b and on; Also see Zohar III 179b

⁷³ Sefer HaMaamarim 5629 *ibid.* p. 132.

⁷⁴ Also see Likkutei Torah, Tzav 15b and on.

the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and the peace (*Shalom*-שלום) above refers to the bonding of the *Yod-Hey*-יה"י with the *Vav-Hey*-ו"ה [of the Name *HaShem*-יהו"ה].

This is because during the exile, the Name is not whole (*Shaleim*-שלם) etc. However, when the Holy Temple was standing, through the peace-offerings (*Shlamim*-שלמים) the Name was made whole (*Shaleim*-שלם), this being the bonding of the *Yod-Hey*-יה"י with the *Vav-Hey*-ו"ה.

Now, we should explain the connection of the matters. For, in regard to the sacrifices, the blood and fats would be offered upon the altar. The explanation is that the offering of the blood to *HaShem*-יהו"ה refers to the matter of the “blood boiling” as it is on the side of holiness, this being the opposite of the matter of Amalek, which is the matter of the coldness.

The same is so of the offering of the fat, the fat being the matter of pleasure, meaning offering up the pleasure to *HaShem*-יהו"ה. This too is the opposite of the matter of Amalek, being that the matter of Amalek is that he instills doubt,⁷⁵ whereas pleasure only comes when something is certain. This is why through the offering of the sacrifices the seed of Amalek is wiped out, and the Name is made whole (*Shaleim*-שלם) and the Throne is made whole (*Shaleim*-שלם).⁷⁶

⁷⁵ Sefer HaMaamarim 5679 p. 294; Pelach HaRimon, Shemot p. 355, and elsewhere.

⁷⁶ See Midrash Tanchuma, end of Parshat Teitzei; Rashi to Exodus 17:16

This then, is the meaning of [the words], “We were slaves to Pharaoh in Egypt, and *HaShem*-יהו"ה our God took us out of there with a strong hand and an outstretched arm.” This is because “Egypt-*Mitzrayim*-מצרים” refers to the matter of constraints-*Meitzarim*-מִיצְרִים and limitations, meaning that the service of *HaShem*-יהו"ה, blessed is He, is not in a way of offering up the fat and blood.

This is because the difference between the fat and blood and all the other limbs, is that blood is equally present throughout the entire body, and similarly, the fat indicates the power of pleasure, which is unlimited.

In contrast, this is not so of all the limbs, in that each limb is limited to its place and its unique matter. Therefore, the matter of “Egypt-*Mitzrayim*-מצרים,” [meaning] constraints-*Meitzarim*-מִיצְרִים and limitations, is that the service of *HaShem*-יהו"ה is not in a way of offering the fat and the blood.

In such a case, the drawing down is only from the externality of the desire (*Chitzoniyut HaRatzon*) and we thus find ourselves in a state of “we were slaves to Pharaoh.” The [name] “Pharaoh-פרעה” is the same letters as “the neck-*HaOreph*-העֹרֶף,”⁷⁷ this being when “they faced their necks (*Oreph*-עוֹרֶף) to Me, and not their faces (*Panim*-פָּנִים),”⁷⁸ in which case there is the matter of “we were slaves to Pharaoh.”

However, through the fact that “*HaShem*-יהו"ה [is] our God,” meaning that we sense that *HaShem*-יהו"ה is our strength

⁷⁷ Likkutei Torah of the Arizal, beginning of the Torah portion of Shemot.

⁷⁸ Jeremiah 2:27

and vitality, there then is caused to be [the continuation of the verse] that He “took us out of there with a strong hand and an outstretched arm,” this being the matter of drawing down to below, in Kindness-*Chessed* and Might-*Gevurah*, in a way of a chaining down of cause and effect.

In other words, this is not that he “suckles from the *Mazla*,”⁷⁹ but is rather in a way of actual inner manifestation (*Hitlabshut*),⁸⁰ through which the exodus from Egypt-*Mitzrayim*-מצרים is caused to be, and⁸¹ “As in the days when you left the land of Egypt, I will show them wonders,” with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

⁷⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 (and the notes and citations there).

⁸⁰ See Siddur Im Da”ch 295c and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 *ibid*.

⁸¹ Micah 7:15

Discourse 24

*“Vayotzi’einu HaShem Elokeinu... -
HaShem, our God, took us out...”*

Delivered on the second night of Pesach, 5729

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

1.

We recite,⁸² “*HaShem*-ה' יהו' our God took us out of there with a strong hand... Not through an angel, and not through a *Seraph*, and not through an emissary (“I and not an angel... I and not a *Seraph*... I and not an emissary... I am He, and no other”⁸³ (these four terms corresponding to the four terms of redemption). Rather, “the Holy One, blessed is He, Himself and in His glory, in that the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them.”⁸⁴

This is also the meaning of the verse,⁸⁵ “For you left the land of Egypt in haste.” This is as stated in *Mechilta*⁸⁶ and in *Yalkut*,⁸⁷ that the haste was the haste of the *Shechinah*, and even though there is no proof of the matter, there is a remembrance of the matter, as the verse states,⁸⁸ ‘The voice of My beloved! Behold, it comes leaping over mountains.’” That is, “leaping”

⁸² See Deuteronomy 6:21; Pesach Haggadah, section on “*Avadim Hayinu*.”

⁸³ Pesach Haggadah, section on “*Vayotzi’einu*”

⁸⁴ Pesach Haggadah, section on “*Matzah Zu*”

⁸⁵ Deuteronomy 16:3

⁸⁶ *Mechilta* to Exodus 12:11

⁸⁷ *Yalkut Shimoni* to Exodus 12:11 (Remez 199)

⁸⁸ Song of Songs 2:8

(*Dilug*-דילוג) is the matter of “haste” (*Chipazon*-חפזון), meaning revelation that is beyond any relative comparison etc.

Now, we must understand the superiority in the redemption from Egypt, in that it was specifically by the King, King of kings, the Holy One, blessed is He. For, at first glance, it is not understood what the elevation is that the Holy One, blessed is He, is the King, King of kings, for is it not so that there is no comparison whatsoever between the Creator and the created?

2.

This may be understood with a preface of the explanation in the discourse entitled “*Matzah Zu*” of the year 5629,⁸⁹ in explanation of the passage of the Haggadah that states, “This Matzah that we eat [what does it recall?] It recalls the dough of our ancestors which did not have time to leaven before the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them, as the verse states,⁹⁰ ‘They baked the dough that they had brought out of Egypt into unleavened cakes, for it had not risen etc.’”

This seems to indicate that the primary matter of eating the Matzah is [in recollection of the fact] that “the dough of our ancestors did not have time to leaven.” It likewise is written,⁹¹ “For seven days you shall eat *matzot*... for you left the land of Egypt in haste.” This seems to indicate that the primary [reason

⁸⁹ Sefer HaMaamarim 5629 p. 132 and on.

⁹⁰ Exodus 12:39

⁹¹ Deuteronomy 16:3

for] eating the Matzah is because “you left the land of Egypt in haste,” which is the same matter as “the dough of our ancestors did not have time to leaven.”

Now, all the commentators ask a question on this.⁹² Is it not so that the commandment to eat Matzah preceded this, as stated in the Torah portion of Bo,⁹³ “This month... On the tenth of this month, they shall take for themselves – each man – a lamb... They shall eat the flesh on this night – roasted over the fire – and Matzot, with bitter herbs they shall eat it etc.” It likewise is written,⁹⁴ “On the fourteenth day of the month, in the evening you shall eat Matzot.”

We thus find that [even] before the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them, they [already] were commanded to eat Matzah, not just because the dough did not have time to leaven, but like all other *mitzvot* of the Torah, in that we also were commanded to eat Matzah.

It should be added that the question about the statement that eating the Matzah is because “you departed from the land of Egypt in haste,” (which is why “the dough of our ancestors did not have time to leaven”) accords to all the explanations about the matter of the “haste.” For, it states in Talmud,⁹⁵ “Rabbi Elazar ben Azaryah held: What is the meaning of ‘haste’ (*Chipazon*-חִפְזוֹן)? It refers to the haste of the Egyptians. Rabbi Akiva held: What is the meaning of ‘haste’ (*Chipazon*-חִפְזוֹן)? It refers to the haste of the Israelites.”

⁹² See Zevach Pesach; Shiblei HaLeket; Avudraham

⁹³ Exodus 12:2-3; 12:8

⁹⁴ Exodus 12:18

⁹⁵ Talmud Bavli, Brachot 9a

However, all opinions agree that the “haste” was after midnight. The haste of the Israelites was certainly after midnight, being that the haste of the Israelites was during the day, as the verse states,⁹⁶ “It was on that very day that all the Legions of *HaShem*-יהוה went out of the land of Egypt.”

The haste of the Egyptians was likewise after midnight, as the verse states,⁹⁷ “It was at midnight that *HaShem*-יהוה smote every firstborn in the land of Egypt,” and only after this does it state,⁹⁸ “Egypt imposed itself strongly upon the people to hasten to send them out of the land etc.”

Even according to the view of Mechilta and Yalkut, that the “haste” refers to the “haste” of the *Shechinah*, which is that the King, King of kings revealed Himself upon them, this revelation also had an effect on the dough as it is below, that it did not leaven, which also took place after midnight.

This being so, it is not understood why we say, “This Matzah that we eat... recalls the dough of our ancestors that did not have time to leaven,” though even before this, they [already] were commanded to eat Matzah.

3.

He continues in the discourse and states that two answers to this question are explained in Likkutei Torah. In the discourse entitled “*Matzah Zu*,”⁹⁹ it answers that when it states “in the evening you shall eat Matzot,” this refers to the first

⁹⁶ Exodus 12:41

⁹⁷ Exodus 12:29

⁹⁸ Exodus 12:33

⁹⁹ Likkutei Torah, Tzav 11d

night on which they were commanded to eat the Passover (Pesach) offering with “this Matzah,” but because “the dough of our ancestors did not have time to leaven” they also ate Matzah on all seven days.

The first discourse, entitled “*Sheishet Yamim*,”¹⁰⁰ answers that there are two aspects of Matzah. There is the Matzah that preceded midnight, as in the commandment given to our forefathers to “eat the flesh on this night – roasted over the fire – and Matzot.” There then is the Matzah after midnight, in that at midnight the King, King of kings, was revealed to them, which is why “the dough of our ancestors did not have time to leaven,” this Matzah being much higher, beyond any comparison to the Matzah that preceded midnight.

[Thus], the Matzah that we eat before midnight is in remembrance of the Matzah that our ancestors ate after midnight, in that “the dough of our ancestors did not have time to leaven before the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them.” That is, even though for them, this took place after midnight, nevertheless, we eat “this Matzah” before midnight.

We thus find that there are two *mitzvot* in the Matzah that we eat before midnight. That is, there is the fact that we were commanded to eat Matzah, like the commandment given to our ancestors, and [moreover] we eat this very Matzah itself to “recalls the dough of our ancestors which did not have time to leaven.”

The discourse continues and states: However, the simple answer is that the primary matter of eating the Matzah is

¹⁰⁰ Likkutei Torah, Tzav 13b

because “the dough of our ancestors did not have time to leaven.” In regard to the fact that the verse states, “in the evening you shall eat *matzot*,” this is akin to the verse that states,¹⁰¹ “From the beginning I foretell the outcome.”

That is, since the Holy One, blessed is He, knew that the exodus from Egypt will necessarily and specifically be in a way of haste, and that there would be the revelation of the King, King of kings to redeem them, which is why their dough did not have time to leaven, therefore there was the command that “on the tenth of the month, in the evening, you shall eat *matzot*.” That is, this commandment was like Him telling them at the beginning what will be in the end.

It can further be said that this is why it was said to them first, so that there would be a commandment (*Mitzvah*) in this. This is because they ate the Matzah “because they were driven out of Egypt,”¹⁰² and because “the King, King of kings, the Holy One, blessed is He, revealed Himself to them,” as a result of which their dough did not have time to leaven. We thus find that there [otherwise] would not have been a *mitzvah* in this at all, and this is why they were commanded about this beforehand, so that there would be a *mitzvah* in their eating it.

Though it truth they ate Matzah because their dough did not have time to leaven, nonetheless, this is not a contradiction to the *mitzvah*. For, even if the redemption would have been in a way that they were not driven out of Egypt, they still would eat the Matzah because of the commandment, and this is why there is a *mitzvah* in it.

¹⁰¹ Isaiah 46:10

¹⁰² Exodus 12:39

However, though the Holy One, blessed is He, knew that the redemption would be in this way, that their dough would not have time to leaven, He nevertheless commanded them about this, similar to [the verse], “From the beginning I foretell the outcome,” in order that there will be the *mitzvah*, not just as a remembrance of what happened etc.

4.

However, we still must understand the connection to the matter of “the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them.” The explanation is that the description, “the King, King of kings,” is like the verse,¹⁰³ “Your Kingship is the Kingship of all the worlds.”

That is, there is the aspect of the “Kingship of all the worlds-*Malchut Kol Olamim*-מלכות כל עולמים,” referring to Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is the light that illuminates to bring all the worlds into being. Then there is the aspect of “**Your** Kingship-*Malchutcha*-מלכותך,” referring to the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), this being the aspect of the light (*Ohr*) as it is included in His Essential Self.¹⁰⁴

That is, for there to be the matter of the exodus from Egypt, there had to be the revelation of “**Your** Kingship-*Malchutcha*-מלכותך,” the aspect of Kingship-*Malchut* of the

¹⁰³ Psalms 145:13

¹⁰⁴ Sefer HaMaamarim ibid. p. 138

Unlimited One (*Ein Sof*) within “the Kingship of all the worlds-*Malchut Kol Olamim*-מלכות כל עולמים.”

The explanation is that since it is because of the aspect of “the Kingship of all the worlds” (*Malchut Kol Olamim*) that the coming into being of all the worlds is caused, including the aspect of Egypt (*Mitzrayim*-מצרים) as it is on the side of holiness, up to and including Egypt in the literal sense, therefore, because of the revelation of “the Kingship of all the worlds “ (*Malchut Kol Olamim*) as it is, in and of itself, the exodus from Egypt was not possible. Rather, only when the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) was drawn down and revealed within the aspect of “the Kingship of all the worlds” (*Malchut Kol Olamim*), there then was caused to be the exodus from Egypt.

In other words, because of the revelation of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), since it is what brings the “something” (*Yesh*) into being, therefore the nullification of the something (*Bittul HaYesh*) cannot be brought about by it. Rather, the opposite is true, that in and of itself, this is what gives room for the “something” (*Yesh*) to be. Rather, it only is because of the revelation of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) that the nullification of the something (*Bittul HaYesh*) is possible, (up to and including the exodus from Egypt in the literal sense).

This then, is the meaning of, “the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them.” That is, in the exodus from Egypt there was the revelation of the aspect of “**Your** Kingship-*Malchutcha*-

מלכותך,” this being Kingship-*Malchut* of the Unlimited One (*Ein Sof*) within “the Kingship of all the worlds” (*Malchut Kol Olamim*).

However, this requires further explanation. This is because the drawing down from Kingship-*Malchut* of the Unlimited One (*Ein Sof*) into “the Kingship of all the worlds” (*Malchut Kol Olamim*) is something that is constant and present at every moment. This is as understood from what the Alter Rebbe wrote in *Shaar HaYichud VeHaEmunah*,¹⁰⁵ in explanation of the verse,¹⁰⁶ “Forever *HaShem*-יהו” Your speech stands in the heavens,” and as it states,¹⁰⁷ “In His goodness, He renews the act of creation every day, constantly etc.,” meaning at each and every moment.

However, the novelty brought about at the exodus from Egypt was in regard to the matter of the revelation, meaning that the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) was in a motion of revelation within “the Kingship of all the worlds” (*Malchut Kol Olamim*), and through this it was possible for the exodus from Egypt to be.

Now, in order to receive the revelation of the aspect of the King, King of kings, the aspect of “**Your** Kingship-*Malchut*” מלכותך-*Malchut* of the Unlimited One (*Ein Sof*), we were commanded to eat Matzah.¹⁰⁸

This is because the Matzah is the receptacle for the revelation of this light. This is because the word Matzah-מצה

¹⁰⁵ Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1.

¹⁰⁶ Psalms 119:89

¹⁰⁷ In the “*Yotzer*” blessing of the *Shema* recital.

¹⁰⁸ *Sefer HaMaamarim* ibid. p. 140

shares the same letters as Mitzvah-מצוה, only that in the word Mitzvah-מצוה there is the additional letter *Vav*-ו.

That is, the word Mitzvah-מצוה is with the *Vav*-ו to indicate the drawing down brought about through fulfilling the *mitzvot*. In contrast, since the Matzah-מצה is only the receptacle to receive the light, therefore the word Matzah-מצה shares the same letters as Mitzvah-מצוה, but without the letter *Vav*-ו, thus indicating that it only is the receptacle to receive the light.

The explanation is that Matzah has no flavor and is the aspect of nullification and lowliness. This is why the Matzah is called “the bread of faith.”¹⁰⁹ This is because faith (*Emunah*) is not something that accords to reason and knowledge, but only to nullification (*Bittul*), which transcends reason and knowledge (as explained at length in Shaar HaEmunah of the Mittler Rebbe).

Another matter in the word Matzah-מצה is that it is of the same root as “strife-*Matzah*-מצה and quarrelling.”¹¹⁰ That is, since the evil is still present in its full strength (as explained in Tanya,¹¹¹ which is why the exodus from Egypt had to be in a way that “the people fled”),¹¹² there therefore must be the matter of “strife-*Matzah*-מצה and quarrelling” by way of battling with the animalistic soul in order to nullify the something (*Bittul HaYesh*).

[This is similar to baking of Matzah in the literal sense, that the dough is beaten, pressed, and punctured, so that it will not come to leaven.] This is so, until the matter of faith

¹⁰⁹ See Zohar II 41a; 183b

¹¹⁰ See for example Mishneh Torah, Hilchot Issurei Biya 19:17

¹¹¹ Tanya, Likkutei Amarim, Ch. 31

¹¹² Exodus 14:5

(*Emunah*) (this being nullification (*Bittul*) that transcends reason and intellect) is caused to penetrate all the powers of the soul, up to and including the power of action.

Now, since the revelation of the exodus from Egypt, in that “the King, King of kings, the Holy One, blessed is He, revealed Himself to them,” this being the aspect of Kingship-*Malchut* of the Unlimited One, as a result of which the nullification of the parameters of the order of the chaining down of the worlds (*Seder Hishtalshelut*) is caused, it is understood that there also is the nullification of the order of time.

This is because the general matter of time is brought about from the aspect of “the Kingship of all the worlds” (*Malchut Kol Olamim*). Therefore, when the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) illuminates within the aspect of “the Kingship of all the worlds” (*Malchut Kol Olamim*) in a revealed way, there then is the nullification of the order of time.

With the above in mind, we can understand how it is possible that the Matzah we eat before midnight can bear both aspects of the Matzah, both the aspect of the Matzah that precedes midnight, as well as the aspect of the Matzah that follows midnight, which did not happen in the first year.

Now, at first glance, this is not understood. For, on the contrary, since it is so that because of the matter of [the verse], “From the beginning I foretell the outcome,” it is possible for us to eat the Matzah that is after midnight, even before midnight. This being so, why could this not [also] take place in the first year?

However, the explanation is that in the first year, before midnight there was not yet the revelation of “the King, King of kings revealed Himself to them.” In contrast, this is not so presently, when we already are after the revelation of the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) within the aspect of “the Kingship of all the worlds” (*Malchut Kol Olamim*), as a result of which there is the nullification of the order of time. Therefore, [presently] even the Matzah that precedes midnight can have the elevated level of the Matzah after midnight.

5.

This then, is the meaning of, “*HaShem*” יהוה our God took us out... Not through an angel... Rather, the Holy One, blessed is He, Himself and in His glory.” For, since the evil was still in its full strength (and as mentioned above, this is why the exodus from Egypt was such that “the people fled”), therefore the redemption could not be through an angel etc.

As stated in the writings of the Arizal,¹¹³ had it been through an angel etc., then [the angel] too would have become sunken [in Egypt]. Even though in Likkutei Torah,¹¹⁴ it is explained that in regard to the statement in holy books, that the reason is because an angel cannot descend to the place of such impurity, and that this answer poses difficulty, nevertheless, this is as stated in the writings of the Arizal and also brought in

¹¹³ Siddur HaArizal to the Haggadah there

¹¹⁴ Likkutei Torah, Tzav 16a

various places in Chassidus.¹¹⁵ It thus was necessary for the redemption to be in a way that the Holy One, blessed is He, Himself and in His glory,¹¹⁶ took us out.¹¹⁷

¹¹⁵ Torat Chayim, Bereishit 27b; Siddur Im Da"Ch 299a

¹¹⁶ Also see Tzafnat Pa'aneach of Rabbi Yosef Gikatilla on the Haggadah, translated as "Maggid – Tzafnat Pa'aneach."

¹¹⁷ The conclusion of this discourse is missing.

Discourse 25

*“v’Hechereem HaShem et Leshon Yam Mitzrayim... -
HaShem will dry up the gulf of the sea of Egypt...”*

Delivered on the last day of Pesach, 5729

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

1.

The verse states,¹¹⁸ “*HaShem*-יהוה will dry up the gulf of the sea of Egypt and He will wave His hand over the River with the power of His breath; He will break it into seven streams and lead [the people] across in [dry] shoes. There will be a road for the remnant of His people etc.”

Now, we must understand this.¹¹⁹ For, about the coming redemption the verse states,¹²⁰ “As in the days that you left the land of Egypt, I will show them wonders,” and as it states [here], “There will be a road... as there was for Israel on the day it went up from the land of Egypt.” Now, being that at the exodus from Egypt there only was the splitting of the sea, why is it that in the coming redemption it will not only be that “*HaShem*-יהוה will dry up the gulf of the sea of Egypt,” but also “He will wave His hand over the River?”

We also must understand the matter of “*HaShem*-יהוה will dry up (*v’Hechereem*-והחריים) the gulf of the sea of Egypt,”

¹¹⁸ Isaiah 11:15-16 (the Haftorah of the last day of Pesach).

¹¹⁹ Also see Siddur Im Da”Ch 291a; Also see Likkutei Torah, Tzav 16d and on; Shaar HaEmunah of the Mittler Rebbe, Ch. 52 and on.

¹²⁰ Micah 7:15

and why it specifies “וְהַחֲרִיֵּם-*v’Hechereem*,” which means,¹²¹ “to completely dry up.”

At first glance, this is unlike the splitting of the sea, about which the verse states,¹²² “Moshe stretched out his hand over the sea... and the water split,” after which it then states,¹²³ “The water went back... to its power,” (this being similar to splitting the River into seven streams). However, the statement “וְהַחֲרִיֵּם-*v’Hechereem*” means that it will be “completely dried up.”

We should add that the matter of splitting the River into seven streams aligns with the matter of the splitting of the sea even according to its inner meaning. For,¹²⁴ in explanation of [the words], “He will break it into seven *nechalim*-נַחֲלִים,” Targum Yonatan explains, “Into seven streams (*Nachalin*-נַחֲלִין),” and Rashi explains, “Into seven divisions (*Gezarim*-גְּזָרִים) for the seven above-mentioned exiles, from Assyria and from Egypt etc.”

In his commentary, the Michlol¹²⁵ makes a reconciliation between Targum Yonatan and Rashi, joining the two commentaries as one. That is, he explains that “a depression through which water flows is called a ‘wadi-*Nachal*-נַחַל’ even when water is not flowing through it,” like “a stony wadi-*Nachal Eitan*-נַחַל אֵיתָן.”¹²⁶

¹²¹ Targum Yonatan and Rashi to Isaiah 11:15 *ibid.* Also see the beginning of *Hemshech “v’Hechereem”* 5631.

¹²² Exodus 14:21

¹²³ Exodus 14:27

¹²⁴ See *Hemshech “v’Hechereem”* *ibid.*

¹²⁵ Rabbi Dovid Kimchi (the Radak) in his *Sefer HaShoroshim*, section on the root “*Nachal*-נַחַל.”

¹²⁶ Deuteronomy 21:4

However, in truth, it can be said that the underlying dispute is the dispute between the Zohar and the Arizal about the matter of the splitting of the sea. That is, according to the Zohar,¹²⁷ the splitting took place in the sea of reeds (*Yam Soof-ים סוף*), which is the aspect of Kingship-*Malchut*, the end (*Sofa-סופא*) of all levels, and in a way that the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) ascended to the world of Emanation (*Atzilut*).

However, according to the Arizal,¹²⁸ the explanation is that through the splitting of Kingship-*Malchut* of the world of Emanation (*Atzilut*), there was the revelation of the world of Emanation (*Atzilut*) within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The same can be said [here], that there is a dispute between Targum Yonatan and Rashi about the splitting of the River in the coming future when, “He will wave His hand over the River and break it into seven streams.”

That is, according to Targum Yonatan, there will be seven “streams-*Nachalin*-נַחֲלִין,” meaning, seven drawings down, being that the matter of a “stream-*Nachal*-נַחַל” and a “river-*Nahar*-נָהָר” are one and the same, and the word “river-*Nahar*-נָהָר” is a word that indicates a drawing down.¹²⁹ This accords to the explanation of the Arizal, that the splitting of the sea refers to the matter of drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

¹²⁷ Zohar II 48b

¹²⁸ Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 8

¹²⁹ Torah Ohr, Noach 9b; Toldot 20a, and elsewhere.

In contrast, Rashi holds that the splitting of the River in the coming future is like the view of the Zohar about the splitting of the sea, that it is an ascent from below to Above, in that the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) ascended to the world of Emanation (*Atzilut*). Therefore, just as during the splitting of the sea, the sea was split into twelve divisions (*Gezarim*-גזרים) so that each tribe will ascend on its path, the same will be so with the River in the coming future, that it will be split into seven divisions (*Gezarim*-גזרים) so that each Jew will ascend on a path unto itself.

Now, all the above is about the statement of the verse, “He will break it into seven streams (*Nechalim*-נהלים).” However, we still must understand the meaning of, “*HaShem*-יהוה will dry up (*v’Hechereem*-והחריים) the gulf of the sea of Egypt,” the meaning of which is that it will be completely dried up (as mentioned above) which, at first glance, is unlike the splitting of the sea.

An additional matter we must understand is that in regard to the splitting of the sea the verse states,¹³⁰ “And you – lift up your staff and stretch out your hand over the sea and split it,” whereas in regard to the coming future it is written, “He will wave His hand over the River,” and there altogether is no mention of the matter of a staff.

¹³⁰ Exodus 14:16

2.

This may be understood by prefacing with a question that was asked in the discourse of the seventh night of Pesach of the year 5629,¹³¹ (one-hundred years ago). Namely, when it states¹³² “You divided the sea before Moshe,” this means that the sea was nullified and split before Moshe, and not only before Moshe, but also before all the Jewish people.

This is because all the Jewish people were on the level of Moshe, as the verse states,¹³³ “Then Moshe and the Jewish people sang,” in which the word “sang-*Yashir*-ישיר” is in the singular. This shows that the level of the Jewish people was greater than the level of the sea, which is why it was nullified and split before them.

This is also indicated by the statement in Midrash¹³⁴ on the verse,¹³⁵ “Your neck is like the tower of Dovid (*k'Migdal Dovid*-כמגדל דוד)” – “About which Dovid elevated (*Geedel*-גידל) You in his book... [stating],¹³⁶ ‘To Him who divided the Sea of Reeds into cuttings (*Gezarim*-גזרים).’” Similarly, it states in Midrash,¹³⁷ “It was in the merit of the circumcision (*Milah*) that the sea was split, this being the meaning of the verse, ‘To Him

¹³¹ Sefer HaMaamarim 5629 p. 145; Also see the discourse entitled “*Az Yasheer*” 5679 (Sefer HaMaamarim 5679 p. 206 and on); Discourses entitled “*Az Yasheer*” and “*Lo Tihyeh Meshakeilah*” 5692 (Sefer HaMaamarim 5692 p. 200 and on; p. 210 and on); Discourse entitled “*Az Yasheer*” and the discourses that follow it of the year 5700 (Sefer HaMaamarim 5700 p. 58 and on).

¹³² In the evening prayers

¹³³ Exodus 15:1

¹³⁴ Midrash Shir HaShirim Rabbah 4:4

¹³⁵ Song of Songs 4:4

¹³⁶ Psalms 136:13

¹³⁷ Midrash Tanchuma (Buber), Beshalach 12; Yalkut Shimoni Bo, Remez 241

who cut (*l'Gozer*-לגוזר) the Sea of Reeds for the cut ones-*L'Gezarim*-לגזרים,' in that in Aramaic the circumcised are called the 'cut ones-*Gezurim*-גזורים.'" That is, all the people who left Egypt were circumcised,¹³⁸ and because of this the sea split before them.

However, from the fact that it states,¹³⁹ "Come and see how great were those who descended into the sea," such that, "a maidservant at the sea saw that which even the greatest prophets did not see,"¹⁴⁰ this indicates that the level of the sea is greater than the children of Israel, such that the children of Israel were elevated by the sea.

Now, to explain this, we must preface with the explanation of the general matter of the splitting of the sea. For, at first glance, it is not understood what need there was for this. That is, if it only was because, through this, the matter of the exodus from Egypt was concluded - (in that even after they already left Egypt the verse states,¹⁴¹ "He harnessed his chariot and took his people with him, and he took six hundred elite chariots etc.," which brought fear upon the children of Israel, and it only was after "Israel saw the Egyptians dead on the seashore"¹⁴² that the exodus from Egypt was then complete) – [nonetheless] there are many paths available to the Ever Present One, and it could also have happened in a different way, up to

¹³⁸ See Joshua 5:5

¹³⁹ Midrash Shemot Rabbah 23:15

¹⁴⁰ See Mechilta and Rashi to Exodus 15:2

¹⁴¹ Exodus 14:6-7

¹⁴² Exodus 14:30

and including the matter that the Egyptians themselves argued with Pharaoh,¹⁴³ “We all are dying!”

This being so, why was the matter of the splitting of the sea necessary, this being one of the greatest miracles, such that the word “difficult” is used in reference to it, [such as the Talmudic idiom],¹⁴⁴ “It is as difficult as the splitting of the sea.”

3.

The explanation is that about the exodus from Egypt the verse states,¹⁴⁵ “When you take the people out of Egypt, you will serve God on this mountain.” From this it is understood that all matters that took place between the exodus from Egypt and the giving of the Torah were either part of the conclusion of the exodus from Egypt or the beginning, preparation, and introduction to the giving of the Torah.

The same is so of the splitting of the sea, in that in it there is a matter that is the conclusion of the exodus from Egypt, and there also is a matter that is the beginning, preparation, and introduction to the giving of the Torah in it.

This is as explained in various discourses about the splitting of the sea, the seventh day of Pesach, and the giving of the Torah, that the novelty of the giving of the Torah was that the decree that preceded the giving of the Torah was nullified, [the decree being] that “the upper will not descend below, and the lower will not ascend above,”¹⁴⁶ as the verse states [about

¹⁴³ Exodus 12:33

¹⁴⁴ Talmud Bavli, Sotah 2a; Sanhedrin 22a

¹⁴⁵ Exodus 3:12

¹⁴⁶ Midrash Tanchuma Va'era 15; Shemot Rabbah 12:3

the giving of the Torah],¹⁴⁷ “*HaShem*-יהו"ה descended on Mount Sinai,” and,¹⁴⁸ “To Moshe he said, ‘Go up to *HaShem*-יהו"ה.’”

Now, the matter of *HaShem*-יהו"ה descending below makes sense, because He, blessed is He, can do anything, and “who would dare say to Him, ‘what are You doing?’”¹⁴⁹ Thus, who can obstruct Him and who can restrain His hand? However, the matter of [the verse], “To Moshe he said, ‘Go up to *HaShem*-יהו"ה,’” is a very great novelty. This is because not only was Moshe elevated, but all of Israel were elevated, up to and including the elevation of the physical world in its entirety.

That is, through the Torah being given there came to be a novelty in the refinement of the physical, such that the physical could leave its physicality and materiality. Now, for something such as this, instruction is necessary.

It is to this end that the splitting of the sea took place, in that at that time there was a temporary ascent by virtue of an arousal from Above, this being the instruction of how it is possible for there to be ascent by way of arousal from below and in a way of permanence.

4.

The explanation is that the matter of the splitting of the sea is as stated in the verse,¹⁵⁰ “He transformed the sea to dry land.” The difference between the sea (*Yam*-ים) and dry land (*Yabashah*-יבשה) is that the sea is the matter of the concealed

¹⁴⁷ Exodus 19:20

¹⁴⁸ Exodus 24:1

¹⁴⁹ Ecclesiastes 8:4

¹⁵⁰ Psalms 66:6

world (*Alma d'Itkasiya*).¹⁵¹ For example, with the creatures of the sea, their life force is entirely when they specifically are in the sea, in that fish immediately die when separated from it.¹⁵² That is, they sense that their entire vitality is specifically when they are in their source.

In contrast, this is not so of creatures of the dry land, for even though “all originate from the dust,”¹⁵³ and as [it states],¹⁵⁴ “from the earth bread comes out,” [bread] being inclusive of all of man’s needs,¹⁵⁵ nevertheless, most if not all of the creatures [of the dry land] are not found in the dust, (and only solitary [creatures] are found in the dust) such that [land creatures] can possibly come to err and not know that their vitality comes from the earth.

Now, the reason it is this way below, is because it also is this way Above. That is, the angels, who are of the concealed world (*Alma d'Itkasiya*), sense that the vitality that enlivens them is entirely only the word of *HaShem*-יהו"ה, and there is no evil-inclination amongst them.¹⁵⁶ In contrast, this is not so of the creatures of the revealed world (*Alma d'Itgaliya*).

Now, since *HaShem* 's-יהו"ה Supernal intention in the creation is for the sake of the Jewish people, as it states,¹⁵⁷ “‘In the beginning-*Bereishit*-בראשית’ – [meaning] for Israel who are called ‘the beginning-*Reishit*-ראשית,’” it is understood that the

¹⁵¹ See Maamarei Admor HaZaken 5670 p. 77 and on, and with the glosses etc., in Ohr HaTorah, Beshalach p. 568 and on; Sefer HaMaamarim 5678 p. 254 and on; 5698 p. 188 and on, and elsewhere.

¹⁵² See Talmud Bavli, Brachot 61b; Avodah Zarah 3b

¹⁵³ Ecclesiastes 3:20

¹⁵⁴ Job 28:5

¹⁵⁵ See Sefer HaMaamarim 5708 p. 133 and the note of the Rebbe there.

¹⁵⁶ Talmud Bavli, Shabbat 89a

¹⁵⁷ Genesis 1:1 and Rashi and Ramban there.

souls of the Jewish people also have the matters of the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*).

That is, sometimes a Jew finds himself in a state of [recognizing] the simple self-evident truth that the vitality and existence of a created being is entirely the word of *HaShem*-יהו"ה which enlivens it and brings it into being.

However, sometimes he is in a state that this must be explained to him, and without the explanation, he finds himself in the state of the revealed world (*Alma d'Itgaliya*) in which he does not sense that his vitality and sustainment is the word of *HaShem*-יהו"ה, blessed is He. This is so much so, that even one who acknowledges that the creation of the world came about through the word of *HaShem*-יהו"ה can say the verse,¹⁵⁸ "High above all nations is *HaShem*-יהו"ה, [His glory is above the heavens]" but [think that] below, the world conducts itself according to its own nature.

More generally, this is the difference between the state of the soul as it was Above, before to its descent to manifest in the body, and the state of the soul after its descent to manifest in the body and the animalistic soul. For, as known about how the soul was Above, the verse states,¹⁵⁹ "As *HaShem*-יהו"ה, God of Israel, lives, before whom I stood," of which there are two explanations, that "standing (*Amidah*-עמידה) refers only to prayer,"¹⁶⁰ and that "standing" (*Amidah*-עמידה) is a term of nullification (*Bittul*).¹⁶¹

¹⁵⁸ Psalms 113:4

¹⁵⁹ Kings I 17:1

¹⁶⁰ Talmud Bavli, Brachot 6b; Sefer HaMaamarim 5700 p. 13 and elsewhere.

¹⁶¹ Sefer HaMaamarim 5629 p. 178 and on, and elsewhere.

In contrast, after its descent to the “deep pit,”¹⁶² to manifest in the body and animalistic soul, then “man’s heart is evil from his youth,”¹⁶³ and the toil is to affect that it should come to actualize [the *mitzvah* of],¹⁶⁴ “You shall love *HaShem*-יהו"ה your God with all your heart (*Bechol Levavecha*-בכל לבבך),” meaning,¹⁶⁵ “With both your inclinations.”

That is, even the animalistic soul should come to recognize the self-evident truth that *HaShem*-יהו"ה is **your** God-*Elohe*"cha-אלהיך, meaning, **your** power and vitality. However, to achieve this, toil is necessary (which is why before the recital of *Shema* we say the verses of song (*Pesukei d’Zimra*) and the blessings of the *Shema*) etc.

This is so much so, that when we want to explain the matter of the concealed world (*Alma d’Itkasiya*) to the soul as it manifests in the body and animalistic soul, it is necessary to bring the analogy of the fish in the sea, that when they are separate from the sea they immediately die.

This also is the novelty of the giving of the Torah, that the body and animalistic soul can be refined, and in a way that this comes about through an arousal from below. Now, even though our forefathers fulfilled the entire Torah before it was given,¹⁶⁶ and as the verse states,¹⁶⁷ “He called there in the Name of *HaShem*-יהו"ה, the eternal God of the world,” [about which it

¹⁶² See Talmud Bavli, Chagigah 5b

¹⁶³ Genesis 8:21

¹⁶⁴ Deuteronomy 6:5

¹⁶⁵ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5 *ibid*.

¹⁶⁶ See Talmud Bavli, Kiddushin 82a; Yoma 28b

¹⁶⁷ Genesis 21:33

states],¹⁶⁸ “Do not just read it as ‘He called-*Vayikra*-ויקרא,’ but read it as, ‘He caused others to called-*Vayakree*-ויקריא,” such that he caused there to be the sense that this is not in a way of “the God **of** the world-*E”l HaOlam*-א"ל העולם,” meaning that He is not one with the world, but rather [as the verse specifies], “God world-*E”l Olam*-א"ל עולם,” in that the world is unified with Godliness,¹⁶⁹ and this likewise was so of Yitzchak, who affected [such matters] through digging the wells etc.,¹⁷⁰ and [likewise] Yaakov who affected matters with the sticks¹⁷¹ which were akin to the *mitzvah* of Tefillin.¹⁷²

Nevertheless, even “the *mitzvot* that your forefathers did before you were [only] fragrances.” The matter of a fragrance is that the essence of the thing is not drawn forth, which is why [fragrance] is only temporary. In other words, the *mitzvot* that our forefathers fulfilled did not also cause the physical thing to leave its materiality and physicality. [For, although it cannot be said that absolutely nothing was caused in the physical thing, it nevertheless did not leave its materiality.] Therefore, it is not possible for there to be a dwelling place for Him, blessed is He, through this.

It thus is in this that there is a novelty to the giving of the Torah. Namely, that through doing the *mitzvah*, the physical leaves its materiality and physicality, and the work is to cause

¹⁶⁸ Talmud Bavli, Sotah 10a and on

¹⁶⁹ See Likkutei Torah Tavo 42d; 43c; *Hemshech* 5672 Vol. 1 p. 257

¹⁷⁰ Genesis 26:18 and on; Torah Ohr, Toldot 17c; Derech Chayim of the Mittler Rebbe, translated as The Path of Life, Ch. 6, and elsewhere.

¹⁷¹ Genesis 30:37 and on

¹⁷² Zohar I 162a (Sitrei Torah); Torat Chayim, Bereishit 45d and elsewhere.

the physical to be like the fish in the sea, who have a constant sense that their entire vitality [is the sea].

This is to such an extent that according to the view of Rabbi Shimon ben Gamliel, a fish does not cause a separation [in the water-tube conjoining the purifying ritual baths (*Mikva'ot*)] since its entire existence is the matter of the water.¹⁷³ This likewise is the matter of the Tabernacle (*Mishkan*), that is, to turn silver and gold into a dwelling place, Tabernacle (*Mishkan*), and Temple (*Mikdash*) for Him, blessed is He.

Now, the instruction for this was at the splitting of the sea, [when] “He transformed the sea to dry land,” as in the explanations of the Arizal and the Zohar, that the world of Emanation (*Atzilut*) was drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) ascended to the world of Emanation (*Atzilut*), like the matter of nullifying the decree, in that the upper descended to the lower, and the lower ascended to the upper. Except that at the splitting of the sea this was by way of arousal from Above and was temporary, whereas the novelty introduced at the giving of the Torah was that this now can be by way of an arousal from below and be permanent.

¹⁷³ Mishnah Mikva'ot 6:7; Sefer HaMaamarim 5662 p. 351; Also see the letter of the 17th of Kislev of this year, 5729 (Igrot Kodesh, Vol. 26 p. 42).

Now, based on the explanation of the greatness of the splitting of the sea, we can understand the statement of Midrash,¹⁷⁴ “Come and see how great were those who descended into the sea. How much did our teacher Moshe, the greatest of all prophets, prostrate himself and entreat [before the Ever Present One] until he saw the image, as the verse states,¹⁷⁵ ‘Please, show me Your glory,’ and [even then] the Holy One, blessed is He, said to him,¹⁷⁶ ‘You cannot see My face.’ Yet, at the splitting of the sea, every single one of them pointed with his finger and said,¹⁷⁷ ‘This is my God,’” specifying “This-Zeh-
הוּא,” which indicates seeing His face.

The explanation is that even though Moshe also was present at the splitting of the sea, as the verse states,¹⁷⁸ “Then Moshe sang etc.,” and this being so, what superiority was there in those who descended into the sea, over and above Moshe? The reason is because at the splitting of the sea this happened by way of an arousal from Above and was temporary.

In contrast, Moshe’s plea was that the arousal should be from below (which is why he pleaded, “Please, show me”) and [that it should be so] for all generations, about which the Holy One, blessed is He, answered him, “You cannot see My face.” From all the above we can understand the greatness of the sea, and that through it the Jewish people were elevated.

¹⁷⁴ Midrash Shemot Rabbah 23:15

¹⁷⁵ Exodus 33:18

¹⁷⁶ Exodus 33:20

¹⁷⁷ Exodus 15:2

¹⁷⁸ Exodus 15:1

Now, there also is the superiority of the children of Israel over and above the sea, as it states¹⁷⁹ “You divided the sea before Moshe,” and the verse, “To Him who divided the Sea of Reeds for the cut ones-*L’Gezarim*-לגזרים,” meaning, “for the circumcised-*Gezurim*-גזורים.” That is, the sea split before them because of the elevated level of the Jewish people.

Moreover, it was because of the level of self-sacrifice (*Mesirat Nefesh*) of the Jewish people, for it was not just Nachshon ben Aminadav who stood steadfastly with self-sacrifice,¹⁸⁰ but the entire Jewish people.

This is as stated in Tehillim, in Psalm 68,¹⁸¹ “There Binyamin, the youngest, rules them, the princes of Yehudah stoned them etc.,” about which Talmud states,¹⁸² “When the Jewish people stood at the sea, the tribes argued with each other, this one saying ‘I will descend [into the sea] first,’ and this one saying, ‘I will descend first.’ In jumped the tribe of Binyamin and descended into the sea first, as the verse states, ‘There Binyamin, the youngest, rules them-*Rodem*-רדם.’ Do not just read it as ‘rules them-*Rodem*-רדם,’ but read it as ‘descend into the sea-*Reid Yam*-רד ים.’ And the princes of Yehudah then stoned them [for entering first], as the verse states, ‘The princes of Yehudah stoned them.’” This proves that the entire Jewish people stood steadfastly in a state of self-sacrifice (*Mesirat Nefesh*) and the sea thus split before them.

¹⁷⁹ In the evening prayers

¹⁸⁰ Talmud Bavli, Sotah 37a

¹⁸¹ Psalms 68:28 – the Psalm that began to be recited on the 11th of Nissan of this year, 5729, (see the beginning of Sefer HaMaamarim 11 Nissan).

¹⁸² Talmud Bavli, Sotah 36b and on

Now, according to the explanation above, that the splitting of the sea is preparatory to the giving of the Torah, it is understood that in Torah and *mitzvot* there also is a likeness to the two matters present in the splitting of the sea, these being the superiority of the children of Israel to the sea, and the superiority of the sea to the children of Israel. This is as explained in the above-mentioned discourse,¹⁸³ that there is a superiority in the Jewish people over the Torah, and there is a superiority in the Torah over the Jewish people.

To explain¹⁸⁴ from the teaching that states,¹⁸⁵ “Three knots are bound one with the other: Israel to the Torah, and the Torah to the Holy One, blessed is He,” meaning that the Jewish people are bound to the Holy One, blessed is He, through the Torah, it is understood that the Torah has a superiority over the Jewish people.

On the other hand, there also is a superiority to the Jewish people over the Torah, as the verse states,¹⁸⁶ “The Torah that Moshe commanded us is the heritage of the congregation of Yaakov,” [about which it states],¹⁸⁷ “Do not just read it as ‘heritage-*Morashah*-מורשה,’ but read it as ‘betrothed-

¹⁸³ Sefer HaMaamarim 5629 p. 145; Also see the discourse entitled “*Az Yasheer*” 5679 (Sefer HaMaamarim 5679 p. 206 and on); Discourses entitled “*Az Yasheer*” and “*Lo Tihiyeh Meshakeilah*” 5692 (Sefer HaMaamarim 5692 p. 200 and on; p. 210 and on); Discourse entitled “*Az Yasheer*” and the discourses that follow it of the year 5700 (Sefer HaMaamarim 5700 p. 58 and on).

¹⁸⁴ See Maamarei Admor HaZaken 5565 Vol. 1 p. 236; Al Parshiyot HaTorah Vol. 1 p. 282; Shaar HaEmunah of the Mittler Rebbe, Ch. 42.

¹⁸⁵ Zohar III 73a

¹⁸⁶ Deuteronomy 33:4; See Likkutei Torah, Zot HaBrachah 93c and on

¹⁸⁷ Sifri to Deuteronomy 33:4

Me'orasah-מאורסה,” meaning that the Torah is like the bride of the congregation of Israel (even those who are in the aspect of Yaakov, as the verse states, “the congregation of Yaakov”). From this it is understood that the Jewish people [the groom] are higher than the Torah.

The same is so of the *mitzvot*. That is, we sometimes find that there is a superiority in the *mitzvot* relative to the Jewish people, as it states, “Who has sanctified us in **His** *mitzvot*,” and, “You have sanctified us with **Your** *mitzvot*,” (referring to the two aspects of Yaakov and Yisroel).¹⁸⁸

However, sometimes we find that there is a superiority to the Jewish people over and above the *mitzvot*. This is as in the verse,¹⁸⁹ “And you shall actualize them-*v’Aseetem Otam-וְעָשִׂיתֶם אֹתָם*,” about which our sages, of blessed memory, said,¹⁹⁰ “It is written ‘You-*Atem-אתם*,’ [in the plural] in that ‘I ascribe it as though you have actualized Me.’”

That is, through fulfilling the *mitzvot*, the Jewish people actualize the *mitzvot*. Meaning that through fulfilling the 248-*ה* positive *mitzvot*, the actualization of the 248-*ה* “limbs” of *Zeir Anpin* is caused to be, so to speak.¹⁹¹

This is the superiority that the Jewish people have over the *mitzvot*, such that the Jewish people can be masters over the *mitzvot*. This is as our sages, of blessed memory taught,¹⁹² “‘You’ (*Atem-אתם*) [meaning, you are authorized to establish the New Moon on the wrong day] even if you do so

¹⁸⁸ See Likkutei Torah, Bamidbar 9c and elsewhere.

¹⁸⁹ Leviticus 26:3

¹⁹⁰ Zohar III 113a; Midrash Vayikra Rabbah 35:7

¹⁹¹ See Likkutei Torah, Beshalach 8d; Shir HaShirim 34d

¹⁹² Talmud Bavli, Rosh HaShanah 25a

intentionally” (and even though this matter is itself by virtue of the power of the Torah,¹⁹³ nonetheless, the Jewish people are masters over the Torah.) It likewise is written,¹⁹⁴ “You shall not deviate from the word that they will tell you, right nor left,” about which our sages, of blessed memory, said,¹⁹⁵ “Even when they tell you that the left (in the Torah) is the right, and the right (in the Torah) is the left.” This proves that the Jewish people are higher than Torah and *mitzvot*.

7.

However, the explanation is that because of the descent of the soul to manifest in the body and the animalistic soul, this causes the soul to be below the level of the Torah and the *mitzvot*, and it then is necessary for it to be that “You have sanctified us with Your commandments.” However, from the perspective of the root of the soul, it transcends Torah and *mitzvot*, and it is because of this that it is the Jewish people who actualize the *mitzvot*.

The same is so of the study of Torah. That is, because of the soul’s descent to below, one’s study of Torah “at the outset [must] be for his own self,”¹⁹⁶ meaning to connect himself to the Giver of the Torah. Nonetheless, there then must be study of the Torah for **its** sake, meaning, to bind the Torah to its root and source.

¹⁹³ See *Hemshech* 5672 Vol. 3, p. 1,408; Also see *Torat Menachem*, Hadranim Al HaRambam v’Sha”S, p. 434.

¹⁹⁴ Deuteronomy 17:11

¹⁹⁵ Sifri and Rashi to Deuteronomy 17:11 *ibid*.

¹⁹⁶ Talmud Bavli, Pesachim 68b

In other words, since the Torah traveled and descended through the concealed levels (as explained in Tanya),¹⁹⁷ until it even manifested in false arguments etc., therefore the study of the Torah must be for its own sake, for the sake of the Torah, to bind it to its root and source, this being the wisdom and will of *HaShem*-יהו"ה, blessed is He, and even higher, as the verse states,¹⁹⁸ "I was with Him (*VaEheyeh*-וואהיה)... as His delights," "hidden from the eyes of all the living."¹⁹⁹

This is similar to what we find about Dovid, that he would bond the Torah to the Giver of the Torah.²⁰⁰ This is the meaning of what the verse states about the Torah,²⁰¹ "He covers [Himself] with light as a garment." That is, the Torah is analogous to a garment, and like the garment of a king, it only is when the king is wearing it, that it is openly seen and revealed to all, that this is the garment of the king.

This matter comes about through the work of the souls of the Jewish people in drawing down and manifesting the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within the garments of Torah, this being the matter of bonding the Torah as it is Above, to the Holy One, blessed is He, so that He will be enclothed in the garments of the Torah.

Now, being that "study is greater, since it leads to action,"²⁰² it is understood that the same is so in fulfilling the *mitzvot*. Likewise, the same is understood about the matter of

¹⁹⁷ Tanya, Likkutei Amarim, Ch. 4 (8b)

¹⁹⁸ Proverbs 8:30

¹⁹⁹ Job 28:21; See Tanya, Kuntres Acharon 161a

²⁰⁰ See Zohar III 222b (Raaya Mehemna); Sefer HaBahir (Section 58); Section 196 and the Ohr HaBahir there.

²⁰¹ Psalms 104:2; See Ohr HaTorah (Yahal Ohr) to Psalms 104:2.

²⁰² Talmud Bavli, Kiddushin 40b

the splitting of the sea, in regard to the superiority of the sea over the Jewish people, and the superiority of the Jewish people over the sea.

That is, because of the descent of the soul to below, the level of the sea is greater than the Jewish people, and it is through the sea that the Jewish people were elevated. However, from the perspective of the root of the soul, the root of the souls is greater than the level of the sea.

However, we still must understand this better. For, in the splitting of the sea there were two matters as one, (the superiority of the sea, and the superiority of the Jewish people). This being so, at first glance, this is unlike how it is with Torah and *mitzvot*, in which there first is the superiority of Torah and *mitzvot* over the Jewish people, and it only then is possible for the Jewish people to have a superiority over Torah and *mitzvot*.

This may be understood according to the explanation in the discourse,²⁰³ that every Jew, even when his soul is manifest in the body, also has the inner aspect (*Pnimiyyut*) of the soul, that is rooted Above in the aspect of the sea (*Yam-ים*), the concealed world (*Alma d'Itkasiya*), which is the world of the angels.²⁰⁴

For, even though the angels are very great, such that about them it states,²⁰⁵ “There is no evil inclination amongst you,” nonetheless, the coming into being of the angels is only from the aspect of speech (*Dibur*), as the verse states,²⁰⁶ “The heavens were made by the speech of *HaShem* יהוה,” and were

²⁰³ Sefer HaMaamarim ibid. p. 149-150

²⁰⁴ See Ohr HaTorah, Beshalach ibid.

²⁰⁵ Talmud Bavli, Shabbat 89a

²⁰⁶ Psalms 33:6; See Sefer HaMaamarim 5698 p. 68; 5703 p. 73

brought into being either on the second day [of creation] or on the fifth day, (as in the two opinions in Midrash).²⁰⁷

In contrast, the souls of the Jewish people are from the aspect of thought (*Machshavah*), as in the teaching,²⁰⁸ “Israel arose in thought,” and our sages, of blessed memory, stated,²⁰⁹ “Seven things preceded the world, and the thought of Israel preceded everything, even the Torah.” In other words, from the perspective of the inner aspect (*Pnimiyut*) and root of the soul, which is higher than the sea (*Yam-ים*), the sea split before the Jewish people even as they were below.

This is why a likeness to this is also possible in regard to the giving of the Torah, that from the perspective of the inner aspect (*Pnimiyut*) of the soul, the greatness of the Jew is greater than the Torah, even at the beginning of one’s studies.

8.

This is likewise the meaning of what it states in Tehillim, in Psalm 68 – which is the numerical value of “life-*Chayim*-חיים-68,” in verse 18-יח, “God’s entourage is twice ten thousand, thousands of angels; the Lord-*Adona*”י-י-אדנא is in them [at Sinai in holiness].”

In his writings on Tehillim,²¹⁰ the Tzemach Tzeddek brings that it states in Yalkut,²¹¹ in explanation of the words,

²⁰⁷ Midrash Bereishit Rabbah 1:3; 3:8; Pirkei d’Rabbi Eliezer, Ch. 4

²⁰⁸ Midrash Bereishit Rabbah 1:4

²⁰⁹ As is stated in various places in Chassidus, though in Midrash Bereishit Rabbah there it states “six things.” See Midrash Tanchuma Naso 11, and elsewhere. Also see the long commentary of the Maharzu to Bereishit Rabbah *ibid*.

²¹⁰ Ohr HaTorah (Yahal Ohr) to Psalms 68:18 (p. 238)

²¹¹ Yalkut Shimoni, Yitro, Remez 286

“the Lord is in them-*Adona*”*y Bam*-אֲדֹנָי בָּם,” that, “The name of the Holy One, blessed is He, is partnered with the name of the angel, [as in], Michael-מִיכָאֵל, Gavriel-גַּבְרִיאֵל, Refael-רִפְאֵל, and thus ‘the Lord is in them-*Adona*”*y Bam*-אֲדֹנָי בָּם,’ [meaning that] His lordship is in them.”

He explains this according to the statement in Torah Ohr,²¹² that relative to the Godly vitality that rests within them, the angels are of no consequence. That is, being that they are in a state of utter nullification, therefore their existence is entirely the existence of Godliness, like a servant whose entire existence is the existence of the master.²¹³

Yalkut there adds, “Do not say this only about them (the angels), but even at the time that He (the Holy One, blessed is He) came to give His Torah, it is with this language that it was given and with which He began,²¹⁴ ‘I am *HaShem*-יהו"ה your God.’”

The Tzemach Tzedek explains that this is the meaning of “the Lord-*Adona*”*y אֲדֹנָי* is in them, at Sinai in holiness.” That is, just as “the Lord is in them-*Adona*”*y Bam*-אֲדֹנָי בָּם” in the angels, so likewise [is He] “at Sinai, in holiness,” at the giving of the Torah, as it states, “I am *HaShem*-יהו"ה your God.”

On the contrary, through the giving of the Torah there is a much higher illumination in the souls than in the angels. For, about them [the angels] it states, “the Lord-*Adona*”*y אֲדֹנָי* is in them,” meaning from the aspect of His title “Lord-*Adona*”*y אֲדֹנָי*,” in that it is His lordship that is in them.

²¹² Torah Ohr, Tisa 86a

²¹³ See *Hemshech* 5666 p. 326 and on.

²¹⁴ Exodus 20:2

In contrast, when it comes to the Jewish people, in addition to the fact that the name of the Holy One, blessed is He (the name *E"l-א"ל*) is also partnered in their name, similar the angels, this being the name Yisroel-ישראל ([which is a composite of] “God is Upright-*Yashar E"l-א"ל*”), just as it is with Michael-מִיכָאֵל, Gavriel-גַּבְרִיֵּאל, Refael-רִפְאֵל, in addition to this, at the giving of the Torah an additional matter was added, that of “I am *HaShem-יהו"ה* **your** God.” That is, the Name *HaShem-יהו"ה* literally illuminated in them, similar to the way His title “Lord-*Adona"י-אדוני*” illuminates in the angels.

This likewise the meaning of the continuation of the [next] verse (in Tehillim there),²¹⁵ “You ascended on high, you have taken captives, you took gifts of man etc.” This refers to the ascent of Moshe on high to receive the Torah, to capture it from the angels and to give it to the sons of man, to the point that the angels themselves gave him gifts.²¹⁶

For, since, “the Lord-*Adona"י-אדוני* is in them, at Sinai in holiness,” meaning that the Jewish people became elevated in greatness over the angels, such that for the angels there only is an illumination of His title “Lord-*Adona"י-אדוני*,” whereas for the Jewish people there is an illumination of His Name *HaShem-יהו"ה*, therefore, “You ascended on high, you have taken captives etc.,” in that the Torah was given (not to the angels, but) specifically to the Jewish people.

The verse continues, “even of rebels, to dwell (*Lishkon-לשכון*) with [You, *Ya"eh Elohi"מ-אלהי*],” meaning,²¹⁷

²¹⁵ Psalms 68:19

²¹⁶ Talmud Bavli, Shabbat 89a *ibid*.

²¹⁷ Metzudat Dovid to Psalms 68:19 *ibid*.

“Even though they rebelled and veered from [going] after *HaShem*-יהו"ה, You nevertheless desired them and commanded them.”

That is, because of the great elevation of the Jewish people, even when they were in a state of being rebellious, they were commanded to make the Tabernacle (*Mishkan*) through which the Holy One, blessed is He, will dwell within them. This is as stated in the Haggadah, “He built His chosen house for us, to atone for all our sins,” (this being *HaShem*’s-יהו"ה's ultimate Supernal intent).

This matter comes in continuation of the statement earlier [in the Psalm],²¹⁸ “Kings of legions flee, they flee, and the dweller of the house apportions booty.” As Rashi explains, “The kings of the legions of the nations will flee, will flee (*Yeedodun*-ידדון), meaning that they will be ostracized (*Yitnadu*-יתנדו) and cast out of the land of Israel, and the congregation of Israel (*Knesset Yisroel*), the dweller of the house, apportions their booty.”

That is, in addition to the division of the booty of the nations of the world in the literal sense (since a verse does not depart from its literal meaning),²¹⁹ there also is a hint to the general work of the Jewish people in refining the sparks in the world (transforming the world).

²¹⁸ Psalms 68:13

²¹⁹ Talmud Bavli, Shabbat 63a

Now,²²⁰ just as the preparation for the giving of the Torah was through the splitting of the sea, the same is so of the coming future, that the splitting of the river will be the preparation for the teachings that “Moshiach will teach the entire nation.”²²¹

This requires explanation, since at first glance, is not understood. For is it not so that in the coming future there also will be those who will rise, who studied the entire Torah, such as Moshe and our forefathers etc., and this being so, what will Moshiach teach them?

However, the explanation is as our sages, of blessed memory taught,²²² “The Torah of this world is vanity compared to the Torah of Moshiach.” This is because Moshiach will reveal the secrets of the Torah and its reasons, and it is through him that there will be [the actualization of] “I will show them wonders”²²³ in the Torah.

With the above in mind, we can also understand the distinction between the splitting of the sea and the splitting of the River. For, about the matter of the revealed world (*Alma d'Itgaliya*) and the concealed world (*Alma d'Itkasiya*), compared to even higher levels, the concealed world (*Alma d'Itkasiya*) is also called the revealed world (*Alma d'Itgaliya*).

²²⁰ See Likkutei Torah, Tzav 17a and on; Shaar HaEmunah of the Mittler Rebbe, Ch. 52 and on.

²²¹ Mishneh Torah, Hilchot Teshuvah 9:2; Likkutei Torah, Tzav 17d ibid.

²²² Midrash Kohelet Rabbah, Ch. 2 and Matnot Kehunah there; Ch. 11:8

²²³ See Micah 7:15

That is, generally, the concealed world (*Alma d'Itkasiya*) refers to the world of Emanation (*Atzilut*), whereas generally the revealed world (*Alma d'Itgaliya*) refers to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).²²⁴ This is because the world of Emanation (*Atzilut*) is the world of the Godly unity (*Olam HaYichud*), whereas from the world of Creation (*Briyah*) begins the matter of [the verse],²²⁵ “From there it divided.”

However, more specifically, in the world of Emanation (*Atzilut*) itself, there is the matter of the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*).²²⁶ This is because the *Sefirah* of Understanding-*Binah* is called the concealed world (*Alma d'Itkasiya*),²²⁷ whereas that which is below Understanding-*Binah* is called the revealed world (*Alma d'Itgaliya*).

The same is likewise so in regard to the matter of “the firmament the likeness of the awesome ice above the heads of the *Chayot*,”²²⁸ to which there is a corresponding likeness to this matter of the “firmament the likeness of the awesome ice above the upper²²⁹ animal [angels]” in the world of Emanation (*Atzilut*), referring to the *Sefirah* of Understanding-*Binah* and that which is above it.²³⁰

²²⁴ See *Hemshech* 5672 Vol. 1, p. 274 and on.

²²⁵ Genesis 2:10; Torah Ohr, Vayeishev 27c and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

²²⁶ See *Hemshech* 5672 Vol. 1, p. 274 and on *ibid*.

²²⁷ See Zohar III 153b; Likkutei Torah, Drushim L'Sukkot 79d and elsewhere.

²²⁸ Ezekiel 1:22 (there it states “*Chayah*”)

²²⁹ See Zohar II 211a; 213a

²³⁰ See Sefer HaMaamarim 5635 Vol. 2, p. 452 and on; 5638 p. 163 and on.

This then, is the meaning of [the verse], “He will wave His hand over the River... He will break it into seven streams.” This is because the “River-*Nahar*-נהר” refers to the *Sefirah* of Understanding-*Binah* which is called “the expanse of the River-*Rehovot HaNahar*-רחובות הנהר,”²³¹ and about this it states, “He will break it into seven streams.”

This is because the splitting of the sea (*Yam*-ים) was into twelve divisions, corresponding to the twelve tribes,²³² similar to the verse that states,²³³ “For there the tribes ascended, the tribes of Ya”H-יה”,” in that they ascend to their root in the world of Emanation (*Atzilut*), this being the twelve diagonal lines (*Yud-Beit Gevulei Alachson*).²³⁴

In contrast, in the coming future there then will be the ascent of the seven emotions (*Midot*) of the Ancient One-*Atik*. For, “*Zeir Anpin* is one and bound to the Ancient One-*Atik*.”²³⁵ Thus, about this it states, “He will break it into seven streams.”

Now, about “the gulf of the sea of Egypt” the verse uses the word “He will dry up-*v’Hechereem*-והחריים,” meaning, “completely dry.” This is because about the coming future the verse states,²³⁶ “I will remove the spirit of impurity from the earth,” and²³⁷ “They will neither injure no destroy in all of My sacred mountain, for the earth will be filled with the knowledge

²³¹ Zohar III 142a; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 4; Also see Likkutei Torah, Re’eh 18b, and elsewhere.

²³² Rashi to Psalms 136:13

²³³ Psalms 122:4

²³⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 and elsewhere.

²³⁵ Zohar III 292a (Idra Zuta)

²³⁶ Zachariah 13:2

²³⁷ Isaiah 11:9

of *HaShem*-יהו"ה etc.” In contrast, about the River (*Nahar*-נהר), which refers to Understanding-*Binah*, it states “He will break it,” meaning that even in the coming future, there will be the matter of understanding, only that the learning will be in a way of seeing (for “Moshiach will teach the entire nation,” which only is possible when the teaching is in a way of seeing.)²³⁸

Now, the difference between hearing (*Shemiyah*-שמיעה) and seeing (*Re'iyah*-ראיה) is known.²³⁹ That is, with hearing one begins with the particulars and it is not possible to grasp the essence of the good thing. In contrast, this is not so when it is in a way of seeing, and what will be when Moshiach comes is the matter of seeing.

In contrast, presently there only is the matter of hearing, as the verse states,²⁴⁰ “Now, O’ Yisroel, listen-*Shema*-שמע.” That is, Moshe requested that it be in way of “see-*Re'eh*-ראה” but did not bring this about, and it only was in a way of “listen-*Shema*-שמע.”²⁴¹ Another difference between seeing (*Re'iyah*-ראיה) and hearing (*Shemiyah*-שמיעה) is that in seeing it does not apply for there to be changes, which is not so of hearing.²⁴²

Now, about the splitting of the River (*Nahar*-נהר) it states, “He will wave His hand etc.,” without a staff, as stated about the splitting of the sea,²⁴³ “lift up your staff.” The reason²⁴⁴ is because at the splitting of the sea there still was the

²³⁸ Likkutei Torah, Tzav and Shaar HaEmunah, Ch. 52 and on ibid.

²³⁹ See Shaar HaEmunah, Ch. 59.

²⁴⁰ Deuteronomy 4:1

²⁴¹ Likkutei Torah, Va'etchanan 3c

²⁴² See Sefer HaMaamarim 5662 p. 242 and on; 5709 p. 45 and on; Discourse entitled “*Padah b' Shalom* – He redeemed my soul in peace” 5713, translated in The Teachings of The Rebbe 5713, Discourse 6 (Sefer HaMaamarim 5713 p. 49 and on).

²⁴³ Exodus 14:16

²⁴⁴ See *Hemshech* “*v'Hechereem*” 5631 p. 25 and on; p. 84 and on.

existence of evil, and thus the staff was necessary, just as for a dog one needs a stick,²⁴⁵ [and as the verse states],²⁴⁶ “With words the servant will not be disciplined.” In contrast, this is not so of the coming future, when “I will remove the spirit of impurity from the earth.”

The verse continues that the crossing of the River will be that “[He] will lead [the people] across in [dry] shoes.” In other words, since the Jewish people will then be on a level that transcends Torah and *mitzvot*, therefore, for the River (*Nahar*-נהר) to be able to receive the Jewish people, there specifically will be the need for the matter of “shoes-*Ne'alim*-נעלים.” This is similar to the angels called “the shoe (*Na'al*-נעל) of the *Shechinah*,”²⁴⁷ in that without the “shoe” (*Na'al*-נעל) they could not exist.

This is similar to the drawing down from the Upper Name *HaShem*-יהו"ה to the lower Name *HaShem*-יהוה, which must be through the “shield” of His title God-*Elohi*”מ-אלהים, which conceals the Upper Name *HaShem*-יהו"ה.²⁴⁸ Similarly, since in the coming future the righteous (*Tzaddikim*) will be called by the Name of the Holy One, blessed is He,²⁴⁹ and “Your people are all righteous (*Tzaddikim*),”²⁵⁰ therefore, for the River (*Nahar*-נהר) to be able to receive the bestowal from the Jewish people, this specifically will be in a way that “[He] will lead [the people] across in [dry] shoes.”

²⁴⁵ Midrash Shemot Rabbah 9:2

²⁴⁶ Proverbs 29:19

²⁴⁷ Emek HaMelech, Shaar 16 (Shaar Reisha d'Zeir Anpin) Ch. 11 (129c); Torah Ohr, Lech Lecha 12d; Likkutei Torah, Shir HaShirim 43c and on.

²⁴⁸ See *Hemshech* 5672 Vol. 2, p. 995 and elsewhere.

²⁴⁹ Talmud Bavli, Bava Batra 75b

²⁵⁰ Isaiah 60:21

All this is brought about through “He transformed the sea to dry land,” this being the introduction, preparation, and empowerment, so that in the coming future “they will cross the River on foot.”²⁵¹ This is in addition to the general preparation of the holiday of Pesach in general, and the seventh day of Pesach, and the final day of Pesach in particular,²⁵² and our general deeds and service of *HaShem*-יהו"ה, blessed is He, through which we draw forth the coming of our righteous Moshiach, at which time there will be the fulfillment of the prophecy, “*HaShem*-יהו"ה will dry up the gulf of the sea of Egypt and He will wave His hand over the River... and He will break it into seven streams,” speedily and in the most literal sense, with the true and complete redemption!

²⁵¹ Psalms 66:6

²⁵² There is a small portion of the discourse missing here.

Discourse 26

*“Vayehi BaYom HaShemini... -
And it was on the eighth day...”*

Delivered on Shabbat Parshat Shemini,
Shabbat Mevarchim Iyar, 5729
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁵³ “And it was on the eighth day, that Moshe summoned Aharon and his sons, and the elders of Israel.” Now, we must understand the superiority of the eighth day, such that [the Torah found it] necessary to inform us that “it was on the eighth day,” and “give reason as to [the distinction between] this day and the preceding day,” (as written in *Kli Yakar*,²⁵⁴ cited in the discourses of Chassidus).²⁵⁵

We also must understand²⁵⁶ why it states, “Moshe summoned Aharon and his sons.” For, were not Aharon and his sons already in the Tent of Meeting (*Ohel Mo’ed*), as stated at the end of the preceding Torah portion,²⁵⁷ “You shall not leave the entrance of the Tent of Meeting (*Ohel Mo’ed*) etc.” This

²⁵³ Leviticus 9:1

²⁵⁴ *Kli Yakar* to Leviticus 9:1 *ibid*.

²⁵⁵ See the discourse entitled “*Vayehi BaYom HaShemini*” in *Ohr HaTorah*, Shemini p. 25; 5678 (*Sefer HaMaamarim* 5678 p. 269); 5704 (*Sefer HaMaamarim* 5704 p. 191).

²⁵⁶ See the beginning of the discourse entitled “*Vayehi BaYom HaShemini*” 5675 (*Hemshechs* 5672 Vol. 2, p. 943).

²⁵⁷ Leviticus 8:33

being so, where were they on the eighth day that it was necessary to summon them?

We also must understand why it states, “and the elders of Israel.” For, at first glance, why did he need them? That is, we find no matter in the continuation of the Torah portion for which he needed the elders of Israel.

2.

This may be understood by prefacing with the explanation in the discourse entitled “*Az Yashir*” of the year 5629,²⁵⁸ said one-hundred years ago (upon which the [previous] discourse, said on the last day of Pesach,²⁵⁹ was founded).

In it, he brings the teaching of the Midrash,²⁶⁰ “This is the meaning of the verse,²⁶¹ ‘Your throne is established from then (*Me’az-זאז*).’ That is, even though You have existed for all eternity, Your throne was not settled and You were not known in Your world, until Your children sang a song (referring to the splitting of the sea, as the verse states,²⁶² “Then (*Az-זא*) Moshe and the children of Israel sang etc.”). It therefore states, ‘Your throne is established from then (*Me’az-זאז*),” meaning from, “Then (*Az-זא*) [Moshe and the children of Israel] sang.”

In other words, through the splitting of the sea (“Then (*Az-זא*) they sang”) the matter of “sitting” was caused Above,

²⁵⁸ Sefer HaMaamarim 5629 p. 144 and on.

²⁵⁹ The preceding discourse of this year, 5729, entitled “*v’Hechereem HaShem – HaShem* will dry up the gulf of the sea of Egypt,” Discourse 25 (Sefer HaMaamarim 5729 p. 175 and on).

²⁶⁰ Midrash Shemot Rabbah 23:1

²⁶¹ Psalms 93:2

²⁶² Exodus 15:1

this being the matter of the throne upon which one sits, [as in the verse], “Your throne was established from then (*Az-ṯ*).” This is as in the [continuation of the] Midrash, which brings the analogy of “a king... who they made emperor... What is the difference between the deference accorded to a king and the deference accorded to an emperor? A king stands... whereas the emperor sits.”

To clarify,²⁶³ when the king stands amongst all his ministers who stand around him, it is not recognized who is the king, being that he too is standing. However, the emperor sits, and it then is recognized and known to all who the king is, being that all others stand, and he sits. Thus, sitting indicates the exaltedness of the kingship. (This is similar to the explanation in Tanya,²⁶⁴ that even a person who never has seen the king, nevertheless, when he enters the royal court and sees many eminent noblemen bowing before one man, dread and awe fall upon him.)

The same is likewise so in the analogue, that the Jewish people said to the Holy One, blessed is He, “When You stood at the sea and we sang before You, ‘Then-*Az-ṯ*’ Your Kingdom was settled and Your throne was established.”

3.

In the discourse he continues [to explain] the matter of the splitting of the sea (by which “Your Kingdom was settled”), that on the one hand, there is a greater superiority to the children

²⁶³ Sefer HaMaamarim ibid. p. 154

²⁶⁴ Tanya, Likkutei Amarim, Ch. 42 (in the note)

of Israel over the sea, which is why it split before them, as it states,²⁶⁵ “You split the sea before Moshe,” and as it states in Midrash²⁶⁶ in explanation of the verse,²⁶⁷ “To Him who cut (*l’Gozer*-לגזר) the Sea of Reeds for the cut ones-*L’Gezarim*-לגזרים,” being that, “It was in the merit of the circumcision (*Milah*) that the sea was split, in that in Aramaic the circumcised are called ‘the cut ones-*Gezurim*-גזורים.’” This is because all the people who left Egypt were circumcised.²⁶⁸ This is why the sea split before them, and this being so, they were greater in level than the sea.

On the other hand, we also find that the sea had an element of superiority over the children of Israel. This is as in the teaching of our sages, of blessed memory,²⁶⁹ “A maidservant at the sea saw that which even the prophets did not see.”

Now, since the splitting of the sea was preparatory to the giving of the Torah, thus, just as in the splitting of the sea we find the two above-mentioned matters, so likewise, we find this in the matter of Torah and *mitzvot* relative to the Jewish people.

That is, there is an element of superiority to the Jewish people over Torah and *mitzvot*, and there is an element of superiority to Torah and *mitzvot* over the Jewish people. For, from the teaching that states,²⁷⁰ “There are three knots that are

²⁶⁵ In the evening prayers

²⁶⁶ Midrash Tanchuma Buber Beshalach 12; Yalkut Shimoni Bo, Remez 241

²⁶⁷ Psalms 136:13

²⁶⁸ See Joshua 5:5

²⁶⁹ See Mechilta and Rashi to Exodus 15:2

²⁷⁰ Zohar III 73a

bound to each other: Israel to the Torah, and the Torah to the Holy One, blessed is He,” this indicates that the Torah is superior and more elevated than the level of the Jewish people, since it is through the Torah that the Jewish people are bound to the Holy One, blessed is He.

However, from the fact that it states about studying Torah for its sake (*Lishmah*), that through this we bind the Torah to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (like Dovid, who would bind the Torah as it is Above to the limitless light of the Unlimited One, and the same is so of every Jew),²⁷¹ it is understood that the Jewish people are higher than the Torah, which is why it is in their power to bind the Torah to the limitless light of the Unlimited One.

The same is so of the *mitzvot*, for from the fact that we say,²⁷² “Who has sanctified us with His commandments,” and “You have sanctified us with Your commandments,” it is understood that the *mitzvot* are higher than the Jewish people.

However, from the verse that states,²⁷³ “And you shall actualize them-*v'Aseetem Otam*-ועשיתם אותם,” [about which our sages, of blessed memory, stated],²⁷⁴ “Do not just read it as ‘them-*Otam*-אותם’ but read it as ‘You-*Atem*-אתם,’ [in the plural] in that ‘I ascribe it as though you have actualized Me,” so to speak,” this means that when the Jewish people fulfill the 248-*רמ"ח* positive action *mitzvot* and the 365-*שס"ה* negative prohibitive *mitzvot*, this brings about the “248-*רמ"ח* limbs and

²⁷¹ See Zohar III 222b (Raaya Mehemna); Sefer HaBahir (Section 58); Section 196 and the Ohr HaBahir there.

²⁷² In the liturgy of the blessings.

²⁷³ Leviticus 26:3

²⁷⁴ Zohar III 113a; Midrash Vayikra Rabbah 35:7

365 שט"ה-ה veins of the King,” so to speak. It thus is understood that the Jewish people are higher than the *mitzvot*.

About this it is explained that just as at the splitting of the sea, the two above-mentioned matters were simultaneous, (the superiority of the sea over the children of Israel, and the superiority of the children of Israel over the sea) the same is so of Torah and *mitzvot*.

That is, the superiority of Torah and *mitzvot* over the children of Israel, and the superiority of the children of Israel over the *mitzvot*, are simultaneous. In other words, the superiority of the children of Israel over the Torah is not just when they come to the perfection of serving *HaShem*-יהו"ה, blessed is He, for its own sake (*Lishmah*), but even at the beginning of serving Him there already is the superiority of the Jewish people over Torah and *mitzvot*.

The explanation is as we find, that immediately upon receiving the Torah the verse already states,²⁷⁵ “The Torah that Moshe commanded us is the heritage of the congregation of Yaakov,” [about which it states],²⁷⁶ “Do not just read it as ‘heritage-*Morashah*-מורשה,’ but read it as ‘betrothed-*Me'orasah*-מאורסה,’” in that the Torah is called the bride and the Jewish people are called the groom.

This is because the souls of the Jewish people preceded the Torah.²⁷⁷ Therefore, even immediately upon beginning studying Torah, there already is a revelation within him of the root of his soul, and it is by this power that he then is able to

²⁷⁵ Deuteronomy 33:4; See Likkutei Torah, Zot HaBrachah 93c and on

²⁷⁶ Sifri to Deuteronomy 33:4

²⁷⁷ See Midrash Bereishit Rabbah 1:4

study Torah for its own sake, to bond the Torah to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

The same is so of fulfilling the *mitzvot*, that every *mitzvah* fulfilled by any Jew, even the lowest Jew, is as explained in Tanya,²⁷⁸ that the hand which distributes charity to the poor literally becomes a chariot (*Merkavah*) for *HaShem*'s-יהו"ה Supernal will.

The matter of a chariot (*Merkavah*) is that, without it, the rider would be incapable of reaching his destination, and it only is by means of the chariot (*Merkavah*) that he reaches there. We thus find that at the moment that a Jew fulfills the deed of the *mitzvah*, he is higher than the *mitzvah*.

It should be added that we also find this in the counting of the Omer. For, as known, the order in serving *HaShem*-יהו"ה, blessed is He, in counting the Omer is by way [of descent], from Above to below. That is, the count begins with Kindness of Kindness (*Chessed* of *Chessed*) [and descends] until we reach Kingship of Kingship (*Malchut* of *Malchut*), as we find in the Siddur.

However, there also is the order of counting the Omer from below to Above. It is brought in the name of the Arizal,²⁷⁹ that we begin from Kingship of Kingship (*Malchut* of *Malchut*) [and ascend] until we arrive at Kindness of Kindness (*Chessed* of *Chessed*), and both methods are true.

We thus find that on the first night of counting the Omer, and likewise every day of counting the Omer, there are both

²⁷⁸ Tanya, Likkutei Amarim, Ch. 23

²⁷⁹ Siddur HaArizal (Siddur of Rabbi Shabtai of Rashkov), Sod Sefirat HaOmer; Also see Sefer HaSichot 5701 p. 116 and the note of the Rebbe there; Also see the Sichah talk of the 2nd day of Iyar 5710 (Torat Menachem, Vol. 1, p. 38).

motions simultaneously, both the drawing down from Above to below and the ascent from below to Above.

4.

Now, in general, the matter of the splitting of the sea, is that it was preparatory and instructional to the giving of the Torah, when there was the novelty of the nullification of the decree [that the upper cannot descend to the lower and the lower cannot ascend to the upper],²⁸⁰ meaning that [from then on] the upper can descend to below and the lower can ascend to above, thus granting empowerment to serve *HaShem*-יהו"ה, blessed is He, in His Torah and *mitzvot*, through which we affect the refinement and purification of all the materiality and physicality of the world, as will be openly revealed in the coming future. The preparation and instruction for all this was at the splitting of the sea, at which time the matter of the exodus from Egypt was concluded.

Now, even though the ultimate completion of the refinement and purification of the physical will take place in the coming future, nevertheless, its beginning already took place in the exodus from Egypt and the splitting of the sea. This is as known from the teaching of his honorable holiness, my father-in-law, the Rebbe,²⁸¹ founded on the statement of Zohar²⁸² on the verse,²⁸³ “As in the days when you left the land of Egypt, I

²⁸⁰ Midrash Shemot Rabbah 12:3

²⁸¹ In the discourse entitled “*KiYemei Tzeitcha*” 5708 (Sefer HaMaamarim 5708 p. 159).

²⁸² Zohar III 176a

²⁸³ Micah 7:15

will show them wonders,” in explanation of the precise wording “as in the **days-KiYemei-כימי**” in the plural.

That is, “at first glance, it should have said, ‘As in the day-K’Yom-כיום,’ since they left at one time.” However, the explanation is that from the time of the exodus from Egypt until the coming redemption, may it be speedily in our days, they [still] are “the days when you left the land of Egypt.” (That is, every single day another level is added to the exodus from Egypt.)

Now, in explanation to the words of the Rebbe, we can add that just as there is the matter of the exodus from Egypt every day, so likewise, every day there is the matter of “I will show them wonders.” Proof of this is that since the verse includes and connects the matter of “the days that you left the land of Egypt” to the matter of “I will show them wonders,” and makes an equation between them, it thus is understood that at the very same time that there is the matter of going out of Egypt, there already is the matter of “I will show them wonders.”

The reason for this, is that since all the revelations of the coming future depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of the exile²⁸⁴ in the matter of refining and purifying the physical, we thus find that through our deeds and service of *HaShem*-יהו"ה, blessed is He, we draw down and bring about the coming of Moshiach. It thus follows that there already are all the matters and revelations of the coming future, except that presently they are concealed, and their revelation will take place in the coming future.

²⁸⁴ See Tanya, Likkutei Amarim, Ch. 37

Now, since the perfection of the coming future is that the world will be refined and purified, so that it could be nullified to the revelation of Godliness that will illuminate in it, this being the matter of “Your throne is established,” such that, “Your Kingship is settled,” and “the Emperor sits,” about this it states, ““Your throne is established from then (*Me’az-זאז*),’ meaning from when You stood at the sea and we sang before You with [the word] ‘Then-*Az-זא*.’” This is because the splitting of the sea (which was the conclusion of the exodus from Egypt) was preparatory and introductory to the novelty of the giving of the Torah, in affecting the refinement and purification of the world.

About this the discourse concludes²⁸⁵ that about the coming future the verse states,²⁸⁶ “For then I will transform the nations to [speak] a pure language, [so that they all will proclaim the Name *HaShem-יהוה*] to serve Him with united resolve.” (At first glance, why did he specifically choose this verse?) For, since he begins with the matter of “Then (*Az-זא*) sang [Moshe] etc.,” which took place at the splitting of the sea, this being preparatory to the novelty of the giving of the Torah, when the upper descended to below and the lower ascended to above, the perfection of this and its ultimate end being the revelation of Godliness in a way that “the Emperor sits,” about which it states, “Your throne is established from then (*Me’az-זאז*),” therefore it also concludes with the same matter, “Then (*Az-זא*) I will transform the nations etc.”

²⁸⁵ Sefer HaMaamarim 5629 *ibid.* p. 153

²⁸⁶ Zephaniah 3:9

This is why Rambam also concludes²⁸⁷ with this verse. For, since he is explaining the particulars of King Moshiach and the order of his coming, this being brought about through the general service of *HaShem*-יהו"ה, blessed is He, of studying Torah and fulfilling the *mitzvot*, [which is why he emphasizes both the matter of the Torah, as well as the matter of the *mitzvot* in regard to Moshiach himself, [stating],²⁸⁸ “He diligently studies Torah and observes the *mitzvot*,” and also in regard to his effect on others, “[He will compel all of Israel] to walk in its [ways] and rectify the breaches [in its observance],” in which “walk in its ways” refers to the matter of studying Torah, as it states,²⁸⁹ “If you walk in My statutes,” meaning,²⁹⁰ “that you study the Torah laboriously,” and “rectify the breaches” referring to the matter of fulfilling the *mitzvot*], he therefore concludes with the verse, “Then (*Az-אז*) I will transform all the nations etc.”

5.

Now, the general matter of the splitting of the sea is a revelation that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*).²⁹¹ This also is the connection to the verse, “And it was on the eighth day.”²⁹² That is, this matter

²⁸⁷ Mishneh Torah, Hilchot Melachim, end of Ch. 11

²⁸⁸ Mishneh Torah, Hilchot Melachim 11:4

²⁸⁹ Leviticus 26:3

²⁹⁰ Rashi to Leviticus 26:3

²⁹¹ See Maamarei Admor HaZaken 5570 p. 79; Ohr HaTorah, Beshalach p. 573, and elsewhere.

²⁹² In regard to the coming section, also see the end of the discourse entitled “*Vayehi BaYom HaShemini*” 5675 (*Hemshechs* 5672 *ibid.* p. 951).

also is higher than the order of the chaining down of the worlds (*Seder Hishtalshelut*). This is as stated in the responsa of Rashba,²⁹³ that “seven” refers to the matter of the seven revolving days in the order of the chaining down of the worlds (*Seder Hishtalshelut*), whereas “eight” is the aspect that transcends the chaining down of the worlds. This is why “the harp [that will be played] in the days of Moshiach, will have eight strings.”²⁹⁴ This is also the meaning of “Then-*Az-זא-8*,” in which the *Aleph-א-1* rides upon the *Zayin-ז-7*,²⁹⁵ its numerical value being eight. In the *Sefirot* it is the matter of the *Sefirah* of Understanding-*Binah*,²⁹⁶ which is the eighth *Sefirah* from below to Above. With the above in mind, we can understand the greatness of, “And it was on the eighth day.”

This is also why “that day took ten crowns,”²⁹⁷ referring to the matter of the ten *Sefirot* of the Ancient One-*Atik*. For, the revelation of the Ancient One-*Atik* is in Understanding-*Binah*,²⁹⁸ up to and including the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*),²⁹⁹ which generally are called “crowns-*Atarot-עטרות*.”

²⁹³ Shaalot uTeshuvot HaRashba, Vol. 1, Section 9, cited in the discourse entitled “*Vayehi BaYom HaShemini*” 5678 and 5704 *ibid*.

²⁹⁴ Talmud Bavli, Arakhin 13b

²⁹⁵ Kli Yakar in the name of the Midrash (Yalkut Shimoni, Shemot, Remez 241; Shemot Rabbah 23:3); Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

²⁹⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) *ibid*.

²⁹⁷ Talmud Bavli, Shabbat 87b; Rashi to Leviticus 9:1 *ibid*.

²⁹⁸ See Zohar III 178b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40, and the notes and citations there.

²⁹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11 and elsewhere.

However, all the above is in the Supernal levels etc., whereas the novelty of the giving of the Torah (the completion of which was with the erection of the Tabernacle (*Mishkan*) on the eighth day) is for there to be the matter of the arousal from below.

About this the verse states, “Moshe summoned Aharon and his sons.” What is meant is not that he summoned them to the Tent of Meeting (*Ohel Mo'ed*), since they already were in the Tent of Meeting (*Ohel Mo'ed*). Rather, the explanation is that Moshe and Aharon are Wisdom-*Chochmah* and Understanding-*Binah*. Moshe is the *Sefirah* of Wisdom-*Chochmah*, as the verse states about Moshe,³⁰⁰ “He saw (*Vayar*-וירא) the beginning (*Reishit*-ראשית) as his own portion,” and sight (*Re'iyah*-ראיה) is the *Sefirah* of Wisdom-*Chochmah*. Aharon-אהרן is “the light of the *Nun*-נ,” which is the matter of the *Sefirah* of Understanding-*Binah*. The matter of Moshe summoning Aharon, is the drawing down from the aspect of Wisdom-*Chochmah* to the aspect of Understanding-*Binah*. In addition, he also summoned the elders of Israel, this being the matter of even drawing down the aspect of intellect (*Mochin*) that relates to the emotions (*Midot*).³⁰¹

On a deeper level, Moshe summoning Aharon is the matter of the inner union (*Yichud Pnimi*) of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*).³⁰² That is, the outer union (*Yichud Chitzoni*) of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma*

³⁰⁰ Deuteronomy 33:21; See Torah Ohr, Shemot 52b and elsewhere.

³⁰¹ See Ohr HaTorah, Matot p. 1,314

³⁰² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25-26 and the notes and citations there.

(Understanding-*Binah*) takes place at all times. However, the summoning is for affecting the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah*, the root of which is the innerness (*Pnimityut*) of the Ancient One-*Atik*,³⁰³ through which there also will be a drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this being the elevation of Moshe, through whom the drawing down is also in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). About this the verse states,³⁰⁴ “A fire went forth from before *HaShem*-יהוה,” to the point that “all the people saw etc.,” this being the revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This then, is also the meaning of the statement before this,³⁰⁵ “Moshe and Aharon came [to the Tent of Meeting (*Ohel Mo'ed*)] and they went out and blessed the people,” and they said,³⁰⁶ “May the pleasantness of *HaShem*-יהוה our God, be upon us.”³⁰⁷

The matter of “pleasantness-*No'am*-נועם” is pleasure (*Taanug*),³⁰⁸ referring to the drawing down of the innerness (*Pnimityut*) of the Ancient One-*Atik*. This comes about through the inner union (*Yichud Pnimi*) of the Father-*Abba* (Wisdom-*Chochmah*) and the Mother-*Imma* (Understanding-*Binah*),³⁰⁹ (that is, “Moshe summoned Aharon etc.”), which is rooted in

³⁰³ See Likkutei Torah, Emor 33c

³⁰⁴ Leviticus 9:24

³⁰⁵ Leviticus 9:23

³⁰⁶ Rashi to Leviticus 9:23

³⁰⁷ Psalms 90:17

³⁰⁸ See Tanya, Iggeret HaKodesh, Epistle 29.

³⁰⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25-26 *ibid*.

the innerness (*Pnimityut*) of the Ancient One-*Atik*, through which there also is caused to be the drawing all the way to down below.

This is also the meaning of the verse,³¹⁰ “Aharon raised his hands toward the people and blessed them,” that is, “With the priestly blessing,³¹¹ ‘May *HaShem*-יהו"ה bless you and protect you. May *HaShem*-יהו"ה illuminate His face to you and be gracious to you. May *HaShem*-יהו"ה lift His face to you and establish peace for you,”” this being the matter of drawing down in a way that “His word runs swiftly,”³¹² without any obstacles or obstructions in all that is needed, both in all your particular matters, “‘bless you’ with sons, ‘and protect you’ with money,”³¹³ as well as in all your general matters, up to and including the greatest need of all - the true and complete redemption through our righteous Moshiach, may he come and redeem us and take us upright to our land, speedily and in the most literal sense!

³¹⁰ Leviticus 9:22

³¹¹ Numbers 6:24-6:26

³¹² Psalms 147:15; Likkutei Torah, Korach 55:4

³¹³ See Midrash Bamidbar Rabbah 11:5

Discourse 27

*“Hinei Mah Tov uMah Na'im... -
How good and how pleasant...”*

Delivered on the 3rd day of the week,
Parshat Behar-Bechukotai, Lag BaOmer, 5729
By the grace of *HaShem*, blessed is He,

1.

The verse states,³¹⁴ “How good and how pleasant when brothers’ dwell, also in unity.” It states in Zohar³¹⁵ that it once happened that the world needed rain etc., and by Rabbi Shimon bar Yochai expounding on this verse, “How good and how pleasant when brothers’ dwell, also in unity,” the rain descended.

Now, we must understand this.³¹⁶ For, in Talmud³¹⁷ we find many Tana'im and Amora'im who required prayers and fasts to bring the descent of the rains. This is such that even in Shulchan Aruch³¹⁸ there are many particulars to the laws of fasts required to bring the descent of the rains. [This being so],

³¹⁴ Psalms 133:1

³¹⁵ Zohar III 59b

³¹⁶ Also see the discourse entitled “*b'Zohar Zimna Chada*” 5627 (Sefer HaMaamarim 5627 p. 291 and on); Also see the discourse entitled “*Hinei Mah Tov*” of Lag BaOmer 5722, translated in The Teachings of The Rebbe 5722, Discourse 29, Ch. 2 and on.

³¹⁷ Talmud Bavli, Taanit 23a

³¹⁸ See Shulchan Aruch, Orach Chayim 575; 579:1

how did Rabbi Shimon bar Yochai bring this about by [merely] speaking [words of] Torah?

We also must understand why the descent of the rains brought about through prayer and fasting is explained in the revealed parts of the Torah, whereas the matter of the descent of the rains through speaking Torah is explained in Zohar, the inner aspect (*Pnimiyyut*) of the Torah.

2.

This may be understood by prefacing with the statement in the Torah portion of this week,³¹⁹ “I shall walk within you-*v’Heet’halachti b’Tochechem*-והתהלכתי בתוכם.” About this, it explains in the discourse entitled “*v’Heet’halachti*” of the year 5629,³²⁰ (said one-hundred years ago) that when it states “and I will walk-*v’Heet’halachti*-והתהלכתי” in the plural, it indicates two types of “walking,” a “walking” from Above to below, and a “walking” from below to Above.

Now, there is the aspect of “walking” (*Hiluch*-הילוך) in one’s toil in serving *HaShem*-יהו"ה, blessed is He, as the verse states,³²¹ “walk before Me.” There likewise is a matter of “walking” (*Hiluch*-הילוך) from Above, as in the teaching of our sages, of blessed memory,³²² “The Holy One, blessed is He, walked (*Halach*-הלך) a distance of five-hundred years etc.” In each of them (both the “walking” in man’s service of Him, as well as the “walking” as it is Above), there are the two aspects

³¹⁹ Leviticus 26:12

³²⁰ Sefer HaMaamarim 5629 p. 194 and on

³²¹ Genesis 17:1

³²² Midrash Kohelet Rabbah 7:1:2

of “walking” (*Hiluch*-הלוך), from below to Above and from Above to below.

The explanation is that in man’s service of *HaShem*-יהו"ה, blessed is He, there is [both] a “walking” from below to Above and a “walking” from Above to below, as the verse states,³²³ “You shall walk **after** *HaShem*-יהו"ה your God,” specifying “after-*Acharei*,” this being “walking” that is in the aspect of the “back” (*Achorayim*-אחוריים). It also states, “Walk **before** Me (*Lefanai*-לפני),” this being a walking that is in the aspect of the “face-*Panim*-פנים.”

Now, Above there also are these two aspects. For, since they stated,³²⁴ “Know that what is Above is from you (*Mimcha*-ממך),” meaning that all matters Above depend on one’s service of *HaShem*-יהו"ה below,³²⁵ it thus is through man’s service of Him in the two aspects of “walking,” that Above there also is a “walking” in its two aspects.

3.

The explanation is that the two ways of “walking,” from Above to below and from below to Above, as they generally are in our service of *HaShem*-יהו"ה, blessed is He, are the two matters of Torah and prayer. For, about prayer the verse states,³²⁶ “A ladder was set earthward and its top reached

³²³ Deuteronomy 13:5

³²⁴ Avot 2:1

³²⁵ See Tzavaat HaRivash, Section 142 (from the Maggid of Mezhrich); Igrot Kodosh of the Rebbe Rayatz, Vol. 3, p. 303 (copied in HaYom Yom for the 13th of Iyar).

³²⁶ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a)

heavenward,” this being the matter of “walking” in ascent from below to Above.

In contrast, Torah is the aspect of the “bread of Heaven,”³²⁷ as the verse states about Torah,³²⁸ “Is not My word like fire,” and “just as fire does not contract ritual impurity, likewise the words of Torah do not contract ritual impurity.”³²⁹ In other words, even as the soul is in the body, and even as it is in a state of impurity, nonetheless, through studying *HaShem*’s-יהו"ה Torah, it is like fire etc., this being the matter of drawing down from Above to below.

Now, just as this is so in our service of *HaShem*-יהו"ה, blessed is He, so likewise, these two matters are in the order of the chaining down of the worlds (*Seder Hishtalshelut*), these being the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

To explain, the aspect of His light that fills all worlds (*Memaleh*) is the aspect of the Godly light that manifests in each world according to its capacity. This is why it comes in the way of division; in that it has many different levels according to the different levels in the worlds.

In this, there are divisions that are beyond relative comparison. For example, the difference between the Godliness in the world of Emanation (*Atzilut*) and the Godliness in the world of Action (*Asiyah*) is a difference that is beyond relative comparison.

³²⁷ Shnei Luchot HaBrit, Mesechet Pesachim 165b

³²⁸ Jeremiah 23:29

³²⁹ Talmud Bavli, Brachot 22a

About this, our sages, of blessed memory, stated,³³⁰ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.” That is, just as it is of the soul as it fills the body, that its primary aspect is in the brain in the head, as stated in Tanya,³³¹ and there also is the aspect of the soul as it is in the other limbs, up to and including the aspect of the soul as it is in the heel of the foot, which is the lowest part of the body and is of no comparison whatsoever to the aspect of the soul in the head, the same is so of the Godly light that fills all worlds (*Memaleh*) (“Just as the Holy One, blessed is He, fills the world”), in that it too comes with divisions in each world according to its capacity.

Therefore, the “walking” in the aspect of His light that fills all worlds is a “walking” that is limited and is the matter of “walking” from below to Above. In contrast, the “walking” in the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev*), is a limitless “walking” and is the matter of “walking” from Above to below.

More specifically (for as known,³³² all matters are present both generally and specifically) there is the matter of both ways walking,” from Above to below and from below to Above, in our service of *HaShem*-יהו"ה, blessed is He, in each of the two matters; Torah study and prayer.

The explanation is that in prayer itself, there is the difference between serving Him, “with all your heart and with all your soul,” and serving Him “with all your more.”³³³ That

³³⁰ Midrash Vayikra Rabbah 4:8; See Talmud Bavli, Brachot 10a

³³¹ Tanya, Ch. 51

³³² See Talmud Bavli, Chagigah 6a

³³³ Deuteronomy 6:5

is, serving Him “with all your heart and with all your soul” is service of Him with the ten powers of the soul, which are measured and limited, and is the matter of the “walking” from below to Above. In contrast, serving Him “with all your more” is service of Him with self-sacrifice (*Mesirat Nefesh*) which transcends limitation and is the matter of “walking” from Above to below.

Likewise, in Torah itself, there also are these two matters, these being the revealed part of Torah and the inner aspect (*Pnimiyut*) of Torah. The revealed part of the Torah is the aspect of the tree of the knowledge of good and evil,³³⁴ which relates to the existence of evil, to the point of actual evil, and certainly [relates] to refined and very refined evil. In contrast, the inner aspect (*Pnimiyut*) of Torah is the Tree of Life, which transcends good and evil.³³⁵

4.

Now, it states in the Talmud,³³⁶ “Rabbi Shimon bar Yochai says... when Israel actualizes the will of the Ever Present One, their work is done by others, as the verse states,³³⁷ ‘Foreigners will stand and tend to your flocks etc.’” It is explained in the discourse³³⁸ that the matter of “when Israel actualizes the will of the Ever Present One” refers to the matter

³³⁴ Zohar III 124b (Ra’aya Mehemna), cited and explained in Tanya, Iggeret HaKodesh, Epistle 26 (142a) and on.

³³⁵ See Zohar III 124b *ibid.*, and Tanya, Iggeret HaKodesh, Epistle 26 *ibid.*

³³⁶ Talmud Bavli, Brachot 35b

³³⁷ Isaiah 61:5

³³⁸ Sefer HaMaamarim 5629 *ibid.* p. 197

of serving Him,³³⁹ “with all your more,”³⁴⁰ through which we draw down the aspect of the light of *HaShem*-יהוה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

Now, as understood, this will take place in the coming future, for there then will be the fulfillment of the prophecy, “Foreigners will stand and tend to your flocks.” However, even though this only will take place in the coming future, whereas about the time that precedes the coming of Moshiach [our sages] said,³⁴¹ “Many have acted according to the view of Rabbi Yishmael and were successful, and [many have acted according] to the view of Rabbi Shimon bar Yochai, and were unsuccessful,” nevertheless, Rabbi Shimon bar Yochai opened the pipe for this drawing down, except that at that time, it only was opened for singularly unique individuals, and at auspicious times.

Later, in the time of the Arizal, [it became] “a *mitzvah* to reveal this wisdom,”³⁴² and especially through the Baal Shem Tov, the head and founder of Chassidus in general, and especially through the Alter Rebbe, the head and founder of Chabad Chassidus, who drew down the inner aspects of Torah into understanding and comprehension, into Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*, and thereby, into all the powers of the soul, being that “the brain rules over the heart,”³⁴³ this matter now is drawn to everyone.

³³⁹ Deuteronomy 6:5 *ibid*.

³⁴⁰ See Chiddushei Aggadot of the Maharsha to Talmud Bavli, Brachot 35b; Ohr HaTorah of the Rav, the Maggid of Mezritch 53d; Likkutei Torah, Shlach 42c

³⁴¹ Talmud Bavli, Brachot 35b *ibid*.

³⁴² Tanya, Iggeret HaKodesh *ibid*. (142b)

³⁴³ Tanya, Ch. 12 (17a), citing Zohar III 224a

That is, every single Jew must serve *HaShem*-יהו"ה, blessed is He, “with all your more,” [meaning] without limitation, and likewise in Torah, one must study the inner aspects (*Pnimiyut*) of the Torah.

Moreover, the matter of Rabbi Shimon bar Yochai is that he affected the bond between the inner aspect (*Pnimiyut*) of Torah and the revealed part of Torah, in that he drew down the inner aspects (*Pnimiyut*) of Torah into revelation in the revealed parts of Torah.

In our service of *HaShem*-יהו"ה, blessed is He, this is the matter of drawing down the aspect of “with all your more” into the aspects of “with all your heart and with all your soul,” so that even the aspects of “with all your heart and with all your soul” become permeated with the matter of “with all your more,” [that is,] without limitation.

In general, this is the bond between Torah and prayer, as our sages, of blessed memory, stated,³⁴⁴ “May my prayer be adjacent to my bed.” That is, Torah study must specifically follow prayer. This is because the matter of prayer is self-sacrifice (*Mesirat Nefesh*) and it therefore is specifically necessary for Torah study to follow prayer, so that the Torah study will also be permeated with the self-sacrifice (*Mesirat Nefesh*) of prayer.

We also find this in regard to Rabbi Shimon bar Yochai, that even though “Torah study was his vocation,”³⁴⁵ he also had the matter of prayer, in that he sometimes would pray and

³⁴⁴ Talmud Bavli, Brachot 5b; See Likkutei Torah, Zot HaBrachah 96b

³⁴⁵ Talmud Bavli, Shabbat 11a

sometimes would recite the *Shema*. That is, his Torah study was permeated with the matter of prayer.

Now, since the matter of “with all your more” will primarily take place in the coming future (as mentioned above), thus even now, when we are in the times of “the footsteps of Moshiach” and are close to the coming of Moshiach, the time when “your wellsprings will spread to the outside,”³⁴⁶ there must be service of *HaShem*-יהו"ה, blessed is He, “with all your more” with even greater strength, such that it is drawn into the powers of *ChaBa*”*D*³⁴⁷ and all the other powers of the soul, up to and including the power of action (*Koach HaMa’aseh*), so that in all of them, there will be the drawing forth of the aspect of the Unlimited One. That is, even one’s actual service of *HaShem*-יהו"ה in fulfilling His *mitzvot*, especially the *mitzvah* of charity which is equal to all the *mitzvot*,³⁴⁸ must be without measure and limitation.

Now, although charity also has some limitations, nonetheless, it is explained at length in Iggeret HaKodesh,³⁴⁹ and more generally in Iggeret HaTeshuvah,³⁵⁰ that giving charity can also be in a way of “with all your more.” Thus, since giving charity is equal to all the *mitzvot*, it is understood that it also is possible for all the *mitzvot* to be done in a way of “with all your more.”

³⁴⁶ See the famous letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov and elsewhere, translated at the beginning of The Way of The Baal Shem Tov, a translation of Tzavaat HaRivash.

³⁴⁷ An acronym for Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

³⁴⁸ Midrash Bava Batra 9a; Talmud Yerushalmi, Pe’ah 1:1

³⁴⁹ Tanya, Iggeret HaKodesh, end of Epistle 10 (115b and on)

³⁵⁰ Tanya, Iggeret HaTeshuvah, Ch. 3 (93a)

5.

The same is so of the way of conduct Above, in that even though we are in the doubled and quadrupled darkness of the time of exile, and it altogether is not the matter of the redemption (such that we find that in the times of Rabbi Shimon bar Yochai the exile was very bitter etc.) nonetheless, the Holy One, blessed is He, helps us right now and gives blessing and success, even in the conduct of the Jewish people according to the ways of the natural order.

That is, the bitterness, concealment, and hiddenness are in matters of understanding in the study of Torah and the fulfillment of the *mitzvot*, whereas various other matters of the exile have become easier, even though it still is a bitter exile of doubled and quadrupled darkness, and there is very great hiddenness and concealment, except that is primarily is only in matters of spirituality.

Therefore, one must conduct himself out of great trust in *HaShem*-יה"ה, blessed is He, [with the knowledge] that in His Divine providence (*Hashgachah Pratit*-Personal Supervision) He supervises over each and every one, and how much so of the Jewish people as a whole, wherever they may be, whether in the Holy Land or whether outside of the Holy Land, as the verse states,³⁵¹ "*HaShem*-יה"ה is your protective shade, at your right hand. By day the sun will not harm you, nor the moon at night," and³⁵² "A thousand may fall victim at

³⁵¹ Psalms 121:5-6

³⁵² Psalms 91:7

your side and a myriad at your right, but it shall not approach you.”

Moreover, no great effort is required for this, but rather, as related³⁵³ about Rabbi Chaninah ben Dosa, they asked of him to simply place his little finger [on the stone], through which they then brought the big hard stone, the mighty stone (*Even Eitan*-אֵתֶן אֵיתָן) by way of ascending in pilgrimage to the Holy Temple, to the Holy City of Yerushalayim.

The same is likewise so, that through our present conduct, with great trust in the Holy One, blessed is He, there will be the fulfillment of the statement in Psalms,³⁵⁴ “Kings of legions flee, they flee (*Yeedodun, Yidodun*-יִדְדוֹן יִדְדוֹן),” meaning,³⁵⁵ “The nations of the world will be ostracized (*Yitnadu*-יִתְנָדוּ) and cast out of the land of Israel,” and [this will be] with the slightest of effort, just to give credence to the ways of the natural order, there will be complete victory.

This complete victory, which will happen when it still is the time of exile, also becomes the preparation and receptacle for the conclusion of the bitter exile, and there then will begin to be the beginning of the redemption, followed by the true and complete redemption through our righteous Moshiach!

³⁵³ Beginning of Midrash Kohelet Rabbah and Shir HaShirim Rabbah

³⁵⁴ Psalms 68:13

³⁵⁵ See Rashi to Psalms 68:13

The explanation, as it relates to the general service of *HaShem*-יהו"ה of every single Jew, is that he must do that which depends on him in serving *HaShem*-יהו"ה throughout the day. This is because the beginning of service of *HaShem*-יהו"ה, blessed is He, and its primary essence and root, is the matter of accepting the yoke of His Kingship,³⁵⁶ which is connected to the matter of self-sacrifice (*Mesirat Nefesh*) “with all your more” (*Bechol Me’odecha*-בכל מאדך) in the first paragraph of the *Shema* recital, (this being the matter of “may my prayer be adjacent to my bed”).

This self-sacrifice (*Mesirat Nefesh*) must then be drawn into serving Him “with all your hearts and with all your souls” up to “you shall gather your grain, your wine, and your oil.” (For, since we still are in the time of the exile, our service of *HaShem*-יהו"ה, blessed is He, throughout the day, is in these matters). That is, even in the work that one is engaged in throughout the day, he sows self-sacrifice.

This is as in the known saying and teaching of our Rebbes, our leaders, that the time of self-sacrifice (*Mesirat Nefesh*) must be drawn throughout the entire day in a way of having an effect on all matters throughout the day, so that even in things that externally appear to be measured and limited, it should be recognized that they are being done by a Jew who has self-sacrifice (A *Mesirat Nefesh* Jew). Then, even all those matters, as they are limited and measured, will come to be in a completely different way.

³⁵⁶ Tanya, Likkutei Amarim, Ch. 41

Through this, we draw down the blessings of *HaShem*-יהו"ה, even in the matter of rain, which usually can come about through prayer and fasting, as in the Halachic ruling of Shulchan Aruch, which is a Halachic ruling that is equal at all times.

Now, in these generations, and particularly in the generation of "the footsteps of Moshiach," we bring this about by increasing our persistence and diligence in studying Torah in general, and especially in studying the inner teachings (*Pnimiyyut*) of Torah, and in a way that we draw the inner aspects (*Pnimiyyut*) of the Torah into understand and comprehension in matters of the revealed parts of Torah, up to and including one's revealed powers of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*, through which we thereby also bring about that "I will give the rains in their times,"³⁵⁷ with the descent of the rains in the literal sense, also including all the drawings down of blessings from the Holy One, blessed is He, (as is explained by the commentators of the Torah),³⁵⁸ and this drawing down will be out of tranquility, joy, and gladness of heart.

All this is brought about through the pleasant service of Him through the study of His Torah, both the revealed parts of Torah and the inner aspects (*Pnimiyyut*) of the Torah, such that they come to be in a way of "One Torah (to us all),"³⁵⁹ since, "I have stricken-*Machatzti*-מחצתי, and I shall heal," meaning, that there is the removal of the partition-*Mechitzah*-מחיצה that there

³⁵⁷ Leviticus 26:4

³⁵⁸ See Ramban to Leviticus 26:4 *ibid*.

³⁵⁹ See Numbers 15:16; Tanya, end of Ch. 46

is for those who separate between the revealed part of Torah and the inner aspect of Torah,³⁶⁰ and they become one study, and [moreover] the study is in a way that brings to action.³⁶¹ In other words, even though the action [itself] is measured and limited, nonetheless, within it is that which transcends measure and limitation – “with all your more.”

7.

This then, is the meaning of the story in Zohar, that it once happened that the world needed rain, and through Rabbi Shimon bar Yochai expounding on the inner aspects of Torah, the rain descended. In other words, through the study of the inner aspects of the Torah, at any time there is a need in the world – and we always need the blessings of *HaShem*-יהו"ה – there then is a drawing forth of the blessing of *HaShem*-יהו"ה, blessed is He, from His full, open, holy, and broad hand,³⁶² without measure and limitation.

This was the novelty of the way of Rabbi Shimon bar Yochai, and as mentioned before, even though “many have acted according the view of Rabbi Shimon bar Yochai, and were unsuccessful,” nonetheless, once Rabbi Shimon bar Yochai opened the pipe, and then after the revelation of the Arizal, and then after the revelation of the Baal Shem Tov, up to and including the revelation of the Alter Rebbe, as well as the Rebbes, our leaders, who followed after him, up to and

³⁶⁰ *Hemshech “Chayav Adam Levarech”* 5638, Ch. 25 (Sefer HaMaamarim 5638 p. 152 and on).

³⁶¹ See Talmud Bavli, Kiddushin 40b; Bava Kamma 17a

³⁶² See the third blessing of the Grace after Meals (*Birkhat HaMazon*).

including the Rebbe of our generation, we thus are able to draw the matter of the inner aspects of the Torah into the revealed aspects of the Torah in a revealed way, as well as to draw the matter of “with all your more” into all of one’s deeds throughout the day, by which we draw down the blessing of *HaShem*-יהו"ה, so that “for all the children of Israel there is light in their dwellings.”³⁶³

That is, wherever they may be, whether outside of the Holy Land or in the Holy Land, they should have light that completely transcends the natural order, and in a way of doing a minor action, solely to give credence to the matters of the natural order.

They should draw down the blessings of *HaShem*-יהו"ה, blessed is He, which transcend the ways of the natural order in the most literal sense, in all physical matters, below ten hands-breadths, up to and including matters that pertain to one’s children, health, and abundant sustenance. Then, how much more so will there be peace, tranquility and quiet, so that they can engage in the study of the Torah and the fulfillment of the *mitzvot* out of expansiveness.

This matter speeds up, draws down, and reveals the coming of our righteous Moshiach, speedily and literally below ten hands-breadths, at which time there will be the actual fulfillment of the verse,³⁶⁴ “You shall spread out powerfully (*uFaratzta*-ופרצת) westward, eastward, northward and southward,” with “a boundless portion.”³⁶⁵

³⁶³ As was stated whilst still in Egypt – Exodus 10:23

³⁶⁴ Genesis 28:14

³⁶⁵ See Talmud Bavli, Shabbat 118a and on

Likewise, as stated in this week's Torah portion,³⁶⁶ "I will walk within you, I will be God to you and you will be a people to Me," up to the conclusion that is destined to be,³⁶⁷ "I shall lead you upright," with the true and complete redemption!

³⁶⁶ Leviticus 26:12

³⁶⁷ Leviticus 26:13

Discourse 28

*“BaChodesh HaShleeshee... -
In the third month...”*

Delivered on Shabbat Parshat Bamidbar,
Shabbat Mevarchim & Erev Rosh Chodesh Sivan, 5729³⁶⁸
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁶⁹ “In the third month from the exodus of the children of Israel from Egypt, on this day, they arrived at the desert of Sinai.” About this it states in Talmud,³⁷⁰ “Here it is written ‘on this day (*BaYom HaZeh*-הַיּוֹם הַזֶּה) they arrived at the desert of Sinai,’ and there it is written,³⁷¹ ‘This month (*HaChodesh HaZeh*-הַחֹדֶשׁ הַזֶּה) shall be for you the beginning of the months.’ Just as there [the term ‘This-Zeh-זה’] refers to the New Moon (*Rosh Chodesh*), so too here it refers to the New Moon (*Rosh Chodesh*).”

Tosefot asks a question on this,³⁷² namely, that in Tractate Pesachim³⁷³ it states (on the verse,³⁷⁴ “*HaShem*-יְהוָה spoke to Moshe in the desert of Sinai in the second year [from

³⁶⁸ The original discourse was edited by the Rebbe and given out as a pamphlet for Rosh Chodesh Sivan 5750.

³⁶⁹ Exodus 19:1

³⁷⁰ Talmud Bavli, Shabbat 86b

³⁷¹ Exodus 12:2

³⁷² In the Tosefot entitled “*u’Ketiv*” to Tractate Shabbat *ibid.* – and see the Tosefot entitled “*Mimai*” in Tractate Pesachim 6b.

³⁷³ [Pesachim 6b] *ibid.*

³⁷⁴ Numbers 9:1

their exodus from the land of Egypt] in the first month”), “This is derived from a *gzeira shava* [an equation in the words of the Torah] ‘desert-*Midbar*-מדבר’ and ‘desert-*Midbar*-מדבר.’ Here it is written, ‘in the desert (*Midbar*-מדבר) of Sinai,’ and there it is written,³⁷⁵ ‘*HaShem*-יהו"ה spoke to Moshe in the desert (*Midbar*-מדבר) of Sinai, in the Tent of Meeting (*Ohel Mo'ed*), on the first of the second month.’ Just as there it happened on the New Moon (*Rosh Chodesh*), so too here, it is on the New Moon (*Rosh Chodesh*).”

[Tosefot thus asks], “Since in this verse, ‘In the third month’ it also is written, ‘desert-*Midbar*-מדבר,’ why then does it not derive the matter here from the *gzeira shava* (the equation of words) ‘desert-*Midbar*-מדבר’ and ‘desert-*Midbar*-מדבר’?”

Now, we must better understand this. For, at first glance, the derivation of the *gzeira shava* (the equation of words) “This-*Zeh*-זה” and “This-*Zeh*-זה” reveals that “on this day-*BaYom HaZeh*-היום הזה” means the New Moon (*Rosh Chodesh*).

In contrast, had we derived it from the *gzeira shava* (equation of words) “desert-*Midbar*-מדבר” and “desert-*Midbar*-מדבר,” [in which what is derived is only that the matter stated in the verse (“they arrived at the desert of Sinai”) was on the New Moon (*Rosh Chodesh*)], then the meaning of the words “on this day-*BaYom HaZeh*-היום הזה” would not have been understood.

[There is also another advantage to the derivation from the *gzeira shava* (equation of words) of “This-*Zeh*-זה” and “This-*Zeh*-זה” over and above the *gzeira shava* (equation of words) “desert-*Midbar*-מדבר” and “desert-*Midbar*-מדבר.” That

³⁷⁵ Numbers 1:1

is, the meaning of “This month-*HaChodesh HaZeh*-הַחֹדֶשׁ הַזֶּה” [itself] is the New Moon (*Rosh Chodesh*),³⁷⁶ whereas “the desert (*Midbar*-מִדְבָּר) of Sinai” and “the first of the month” (*Rosh Chodesh*) are two separate matters.]³⁷⁷ This being so, what is the reasoning of Tosefot in saying that it should have been derived from [the *gzeira shava* (equation of words)] “desert-*Midbar*-מִדְבָּר” and “desert-*Midbar*-מִדְבָּר”?³⁷⁸

2.

This may be understood according to the explanation in Torah Ohr, in the discourse by the same title.³⁷⁹ Namely, that the primary³⁸⁰ aspect of receiving the Torah is as stated (at the beginning of the giving of the Torah),³⁸¹ “God spoke all these

³⁷⁶ See [the subsequent] note 10 [in the original discourse].

³⁷⁷ To point out, the language of the Talmud in Pesachim there is, “just as there it was **on** Rosh Chodesh (*b' Rosh Chodesh*-בְּרֹאשׁ חֹדֶשׁ) so too here it was **on** Rosh Chodesh (*b' Rosh Chodesh*-בְּרֹאשׁ חֹדֶשׁ),” whereas in Shabbat *ibid.*, [the language is], “Just as there it is Rosh Chodesh (*ראש חודש*) so too here it is Rosh Chodesh (*ראש חודש*).” It can thus be suggested that “This month (*HaChodesh HaZeh*-הַחֹדֶשׁ הַזֶּה)” and “This day (*BaYom HaZeh*-בַּיּוֹם הַזֶּה)” (after the derivation of the *gzeira shava* (equation of words)) is that they are **Rosh Chodesh**, which is not the case with “in the desert of Sinai-*B' Midbar Sinai*-בְּמִדְבָּר סִינַי.”

³⁷⁸ Even though in the verse, “*HaShem*-יְהוָה spoke... in the desert of Sinai (*b' Midbar Sinai*-בְּמִדְבָּר סִינַי)” is elucidated in the verse itself, “on the first of the month (*b' Echad LaChodesh*-בְּאֶחָד לַחֹדֶשׁ),” which is not so of the verse, “On this month (*BaChodesh HaZeh*-בַּחֹדֶשׁ הַזֶּה),” nevertheless, the proof that this was on Rosh Chodesh is because “it says in the Midrash that the Holy One, blessed is He, showed Moshe [the New Moon] with his finger” (as in the words of Tosefot there) – which also is the simple explanation of the verse (see Rashi to Exodus [12:2] *ibid.*).

³⁷⁹ [Torah Ohr], Yitro 66c and on (and with the glosses in Ohr HaTorah, Yitro p. 772 and on; Vol. 8 p. 2,975 and on); Also see Hosafot to Torah Ohr, Yitro (108c and on); Also see the discourse by this title in Sefer HaMaamarim 5567 p. 146 and on; Torat Chayim, Yitro 366b and on [Vol. 2, p. 251a and on in the new edition]; Sefer HaMaamarim 5655 p. 88 and on, and elsewhere.

³⁸⁰ As it states in Torah Ohr *ibid.* 67b, also see the later note 57 [in the original].

³⁸¹ Exodus 20:1

things to say (*Leimor*-לאמר).” The meaning of the word “to say-*Leimor*-לאמר” of this verse is that at the time of the giving of the Torah, empowerment was granted to every Jew that his Torah study [“all these things,” which also refers to all of Torah]³⁸² will be in a way of “to say-*Leimor*-לאמר,” meaning, to repeat the words that the Holy One, blessed is He, says, as in the verse,³⁸³ “My tongue shall answer with Your word.” That is, the Torah is “**Your** word,” and “my tongue shall answer,” like a person who repeats after the speaker.

This then, is the relationship between the giving of the Torah and the holiday of Shavuot. For, on the holiday of Shavuot there is the drawing down of the Crown-*Keter*. [This is as known³⁸⁴ about the explanation of the verse,³⁸⁵ “You shall count fifty days,” that on the holiday of Shavuot there is the drawing down of the fiftieth gate (*Shaar HaNun*) of Understanding-*Binah*, and [as known] the fiftieth gate (*Shaar HaNun*) is the Crown-*Keter*.]³⁸⁶

The reason that at the giving of the Torah empowerment was granted that the Torah study of the Jewish people will be in a state of ultimate self-nullification (*Bittul*), such that one altogether is not an existence unto himself and is only like a person who repeats after the reader, is because at the giving of

³⁸² See the discourse entitled “*Vayedaber... Anochi* etc.,” of the year 5728 (Torat Menachem, Sefer HaMaamarim Sivan p. 326 [translated in The Teachings of The Rebbe 5728, Discourse 30]).

³⁸³ Psalms 119:172

³⁸⁴ Likkutei Torah *ibid.* (Bamidbar) 12a **and elsewhere**.

³⁸⁵ Leviticus 23:16

³⁸⁶ Likkutei Torah *ibid.* Also see the additions (*Hosafot*) to Torah Ohr *ibid.* (109c).

the Torah there was a drawing down of the revelation of the Crown-*Keter*.

This then, is the meaning of [the verse], “In the third month... on this day, they arrived at the desert of Sinai.” That is, it was Rosh Chodesh Sivan, this being the preparation for the giving of the Torah. For, on Rosh Chodesh there is the birth of the New Moon, at which time (at the time of her birth) she only is a point (*Nekudah*), indicating her nullification (*Bittul*), in that “she has nothing of her own.”³⁸⁷

The same is likewise so of the Jewish people, who are compared to the moon and count according to the moon,³⁸⁸ such that Rosh Chodesh is an auspicious time to reveal the power of self-nullification (*Bittul*) present in each and every Jew. This is why Rosh Chodesh Sivan is the preparation for receiving the Torah, so that one’s study of Torah will be with self-nullification (*Bittul*), like one who repeats after the reader.

3.

In the discourse he continues and gives another explanation for the fact that Rosh Chodesh Sivan is preparatory to the giving of the Torah. Namely, that upon the exodus from Egypt the Israelites began counting *Sefirat HaOmer*,³⁸⁹ which is preparatory to receiving the Torah. Now, the seven weeks of the counting of the Omer (“You shall count seven weeks for

³⁸⁷ Zohar I 181a; Also see 33b, 249b; Zohar II 145b, 215a; Zohar III 113b, and elsewhere.

³⁸⁸ Talmud Bavli, Sukkah 29a; Midrash Bereishit Rabba 6c

³⁸⁹ As in the words of Torah Ohr *ibid.* (67c), and it can be suggested that the intention is the work of the *Sefirat HaOmer* as it is spiritually.

yourself’)³⁹⁰ correspond to the seven emotions. Thus, on Rosh Chodesh Sivan, which is the third day of the seventh week, there already is the matter of the three emotions of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* (the primary emotions) of the *Sefirah* of Kingship-*Malchut*, and it thus is as though there already is the entirety of the seventh week. Therefore, on Rosh Chodesh Sivan “they arrived at the desert of Sinai,” since there then was the completion of the primary preparation for the giving of the Torah.

Now, it can be said that the fact that the discourse gives two explanations about the fact that Rosh Chodesh Sivan is preparatory to receiving the Torah, is because in the preparation to receiving the Torah there are two matters. There is the perfection of the person, such that to be fitting of receiving the Torah, he must be in the ultimate state of perfection (*Shleimut*),³⁹¹ and then there is his self-nullification (*Bittul*).

For, since the Torah transcends man by all relative comparison (which is understood a priori from the fact that it even transcends the Supernal worlds) thus, when a person is an existence [unto himself] his very existence is (like) the antithesis of Torah.³⁹² Rather, for one to receive the Torah, this is through his self-nullification (*Bittul*).

The discourse therefore explains that the reason that on Rosh Chodesh Sivan they came to the desert of Sinai and were

³⁹⁰ Deuteronomy 16:9

³⁹¹ To explain from Midrash Tanchuma, Yitro 8 [and similarly from Midrash Bamidbar Rabba 7:1], “It is not right that I should give My Torah to blemished men.”

³⁹² See Talmud Bavli, Eruvin 55a, “‘It is not in heaven’ – it [the Torah] will not be bound in the haughty.” Also see Talmud Bavli, Sotah 5a, “Any person who has arrogance within him, the Holy One, blessed is He, said, ‘He and I cannot dwell [together] in the world.’”

prepared to receive the Torah, is because on Rosh Chodesh Sivan there are two matters. There is the fact that Rosh Chodesh is the birth of the moon, at which point it only is a point (*Nekudah*) [this being the matter of] nullification (*Bittul*), and there is the fact that on Rosh Chodesh Sivan there was the perfection of the primary qualities of (even) the *Sefirah* of Kingship-*Malchut*, meaning, the perfection of man.

The two matters in the perfection of man are brought about through the counting of the Omer, since counting the Omer is the matter of refining and purifying the emotions (*Midot*), and through the counting of the Omer there is the drawing down of the forty-nine gates of Understanding-*Binah*.³⁹³

4.

This then, is the meaning of [the words], “On this day, they arrived at the desert of Sinai.” As explained in Torah Ohr, [the word] “desert-*Midbar*-מִדְבָּר” is of the same root as “speech-*Dibur*-דִּיבּוּר,” and is called “desert-*Midbar*-מִדְבָּר” with the addition of the letter *Mem*-מ (the *Mem*-מ being one of the letters [indicated by the acrostic] “I believe in Him-*He’emantiv*-האמנתי,” [which are letters] that come to lessen the matter)³⁹⁴

³⁹³ It can be said that the refinement and purification of the emotions (*Midot*) is that he not have lacking and blemish, and that the drawing forth of the forty-nine gates of Understanding-*Binah* is the matter of “perfection” (“a place of wholeness”) like the “vessel” for the fiftieth gate (*Shaar HaNun*), (See Likkutei Torah, Bamidbar 12b; Shir HaShirim 24a and on).

³⁹⁴ Mentioned in Torah Ohr *ibid.* 67d; Sefer HaMaamarim 5567 *ibid.* p. 152; Torat Chayim *ibid.* p. 373b [p. 255d in the new edition]. [See Kriyat HaTorah K’Hilcheta (Yeryushalayim 5750), Part 2 (Klallei HaDikduk) p. 42-44 and elsewhere.]

indicating that the speech (*Dibur*-דיבור) is with self-nullification (*Bittul*).

[This matter also relates to the desert (*Midbar*-מדבר) in the literal sense, which is “an unsown land.” That is, when the speech (*Dibur*-דיבור) is according to one’s own intellect and desire, the intellect and the desire are the sowing by which the speech (*Dibur*-דיבור) sprouts. However, the matter of the desert (*Midbar*-מדבר), which is “an unsown land,” is that the speech (*Dibur*-דיבור) of Torah that he speaks is the word of *HaShem*-יהו"ה and is not sown from his own intellect and desire.]³⁹⁵

“Sinai-סיני” is called thus because “hatred-*Sinah*-שנאה” for the nations of the world descended [upon it].³⁹⁶ It is in this regard that the Torah is called “wisdom-*Tushiyah*-תושיה,” because it “weakens-*Mateshet*-מתשת” the power of the side opposite holiness.³⁹⁷

It can thus be said that the reason that “on this day they arrived at the desert of Sinai,” is because on “this day” (Rosh Chodesh), the moon [and likewise the Jewish people who count according to the moon] is only a point (*Nekudah*) and the reason that on “this day” they came to Sinai-סיני, in that hatred-*Sinah*-שנאה toward the evil inclination descended,³⁹⁸ is because “on this day” (Rosh Chodesh Sivan) is the completion of the refinement of the primary emotive qualities (*Midot*) of the animalistic soul.

³⁹⁵ See the end of the discourse by this title of the year 5655 (Sefer HaMaamarim 5655 p. 94); Also see Torat Chayim ibid. [p. 255b].

³⁹⁶ Talmud Bavli, Shabbat 89a and on

³⁹⁷ Talmud Bavli, Sanhedrin 26b

³⁹⁸ This is as stated in Sefer HaMaamarim 5655 ibid., and elsewhere.

Now, we must better understand this. For, according to the explanation above, the fact that on Rosh Chodesh Sivan there is the completion of the primary emotive qualities (*Midot*) is in explanation of the perfection in man. However, in the discourse in Torah Ohr, he connects this to the fact that on Rosh Chodesh there is the birth of the moon, this being the matter of nullification (*Bittul*).

Now, it can be said that the explanation is that the matter of the birth of the moon is (not her nullification (*Bittul*) but on the contrary)³⁹⁹ her existence is born through the light of the sun being drawn into her. The reason that at the time of “birth” she only is a point (*Nekudah*), indicating her nullification (*Bittul*) (as mentioned before) is because **the existence** of the moon, [meaning] her light, is in a state of nullification (*Bittul*) in that it is sensed in her that her light is not her own, and is only what she receives from the sun.

The same is so of the Jewish people who count according to the moon, that the matter of the nullification (*Bittul*) of Rosh Chodesh as it is in man’s service of *HaShem*-יהוה, blessed is He, is that **his existence** is in a state of nullification (*Bittul*).

³⁹⁹ This can be further elucidated by the known explanation of the verse (Samuel I 20:18), “Tomorrow is the New Moon, and you will be missed (נפקדת-*v’Nifkadeta*) because your seat will be empty (*Yipakeid*-יפקד).” That is, “Your seat will be empty” (*Yipakeid*-יפקד) is on the **eve** (*Erev*) of Rosh Chodesh, whereas it is on Rosh Chodesh [itself] that “**you will be missed**” (*v’Nifkadeta*-נפקדת). (Torat Menachem, Sefer HaMaamarim Cheshvan p. 343 and elsewhere.)

[It can be said that this clarifies the explanation in Torah Ohr. That is, the fact that Rosh Chodesh is (simply) called “this day-*Yom HaZeh*-יום הזה,” is because “this day-*Yom HaZeh*-יום הזה” refers to love (*Ahavah*) which is in a state of nullification (*Bittul*). [This is because “day-*Yom*-יום” is “light-*Ohr*-אור,” as the verse states,⁴⁰⁰ “God called the light (*Ohr*-אור) ‘day’ (*Yom*-יום),” and love (*Ahavah*) is light (*Ohr*-אור).

Furthermore, “This-*Zeh*-זה” is the aspect of the Upper Unity of *HaShem*-יהו"ה (*Yichuda Ila'ah*) (which is why Moshe prophesied with the word “This-*Zeh*-זה”).⁴⁰¹ Thus, “This day-*Yom HaZeh*-יום הזה” is the love (*Ahavah*) that is in the state of the nullification (*Bittul*) of the Upper Unity of *HaShem*-יהו"ה (*Yichuda Ila'ah*).] For, amongst the reasons that love (*Ahavah*) is called “light-*Ohr*-אור” is because love (*Ahavah*) is the spreading forth in expression (*Hitpashtut*).⁴⁰² [This is why fear (*Yirah*-יראה), which is constriction (the opposite of the spreading forth in expression), is called “darkness-*Choshech*-חושך.”]⁴⁰³

Thus, the nullification (*Bittul*) of Rosh Chodesh is not in a way that he is nullified of his existence (like the nullification (*Bittul*) that [stems] from fear (*Yirah*)), but rather, that his spreading forth in the expression (of his existence) is in a state of nullification (*Bittul*).]

⁴⁰⁰ Genesis 1:5

⁴⁰¹ Sifri (cited in Rashi) to the beginning of the Torah portion of Matot (Numbers 30:2).

⁴⁰² See Sefer HaArachim Chabad, Vol. 2, section on “light – in relation to darkness” (אור – ביחס לחושך) p. 544; Also see the additions (*Hosafot*) to Torah Ohr ibid. (109c), “The arousal of love (*Ahavah*) is called ‘light-*Ohr*-אור’ since it illuminates in a way of spreading forth in expression (*Hitpashtut*).”

⁴⁰³ See the citations in Sefer HaArachim Chabad ibid.

With the above in mind, we can explain the connection between the two matters of Rosh Chodesh Sivan, (the nullification (*Bittul*) of the moon, and the perfection of the primary emotional qualities). For, the matter of the “birth” of the moon is that its existence is in a state of nullification (*Bittul*).

6.

With the above in mind, we can explain the question of Tosefot, that it should have derived the matter from the [*gzeira shava* (equation of words)] “desert-*Midbar*-מדבר” and “desert-*Midbar*-מדבר.” For, the fact that on Rosh Chodesh Sivan they came to the aspect of the “desert-*Midbar*-מדבר,” is a higher nullification (*Bittul*) than that indicated by the fact that Rosh Chodesh is called “This day-*Yom HaZeh*-יום הזה.”

This is because the matter of “This day-*Yom HaZeh*-יום הזה” is that one has an existence (such that his existence is in a state of spreading forth in expression [as indicated by the word] “day-*Yom*-יום”), except that his existence is in a state of nullification (*Bittul*) ([as indicated by the word] “This-*HaZeh*-הזה”).

In contrast, the fact that on Rosh Chodesh Sivan they came to the aspect of the “desert-*Midbar*-מדבר,” [in that one’s speech is not his own speech, and his human mouth is only a receptacle for the word of *HaShem*-יהו"ה who speaks through it, like the word of *HaShem*-יהו"ה in the mouth of a prophet]⁴⁰⁴ is the nullification of his existence (*Bittul b'Metziyut*).

⁴⁰⁴ Torat Chayim ibid. [p. 256a]

Thus, since the primary superiority of Rosh Chodesh Nissan is that they came to the nullification (*Bittul*) of the “desert-*Midbar*-מדבר,” therefore, there is room to say that the hint in the verse (that this was on Rosh Chodesh Sivan) is hinted in the word “desert-*Midbar*-מדבר.”⁴⁰⁵

However, the Talmud derives it from “This day-*BaYom HaZeh*-היום הזה” because the matter of “This day-*Yom HaZeh*-יום הזה” of Rosh Chodesh Sivan is much higher than the nullification (*Bittul*) of the “desert-*Midbar*-מדבר,” as will be explained.

7.

This can be understood according to what our sages, of blessed memory, taught,⁴⁰⁶ “When Israel accorded precedence to ‘We will do’ (*Na’aseh*-נעשה) over ‘We will listen’ (*Nishma*-נשמע), the ministering angels came and tied two crowns to each and every member of the Jewish people, one corresponding to ‘We will do’ (*Na’aseh*-נעשה) and one corresponding to ‘We will listen’ (*Nishma*-נשמע).”

⁴⁰⁵ With this in mind, the specific wording of the Talmud (Pesachim 6b) is made sweeter in that it states, “It is derived from the [*gzeira shava* (equation of words)] ‘desert-*Midbar*-מדבר’ and ‘desert-*Midbar*-מדבר,” and does not say “It is derived from the [*gzeira shava*] ‘the Sinai desert-*Midbar Sinai*-סיני-מדבר’ and ‘the Sinai desert-*Midbar Sinai*-סיני-מדבר,’” (and this likewise is so in the question of the Tosefot, “Why here is it not derived from the *gzeira shava* (equation of words)] ‘desert-*Midbar*-מדבר’ and ‘desert-*Midbar*-מדבר,’?”) – since the superiority of Rosh Chodesh is the nullification (*Bittul*) of [and indicated by the term] “desert-*Midbar*-מדבר.”

⁴⁰⁶ Talmud Bavli, Shabbat 88a

Now, the question about this is well known.⁴⁰⁷ Namely, that the beginning of this teaching, “When Israel accorded precedence etc.,” seems to indicate that the reason they tied two crowns for them, is because they **accorded precedence** to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishma*-נשמע).

However, the conclusion of the teaching states, “one corresponding to ‘We will do’ (*Na’aseh*-נעשה) and one corresponding to ‘We will listen’ (*Nishma*-נשמע),” indicating that the two crowns are for “We will do” (*Na’aseh*-נעשה) and “We will listen” (*Nishma*-נשמע) [in and of] themselves.

In his discourse entitled “*b’Sha’ah SheHeekdeemoo*,” said on Shabbat Parshat Bamidbar one-hundred years ago,⁴⁰⁸ the Rebbe Maharash explains that “We will do” (*Na’aseh*-נעשה) refers to accepting the yoke of the Kingdom of Heaven, whereas “We will listen” (*Nishma*-נשמע) refers to accepting the yoke of the *mitzvot*.

[He explains] that the matter of their giving precedence to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishma*-נשמע) is as in the teaching of our sages, of blessed memory,⁴⁰⁹ “Why does the portion of *Shema* precede that of *Vehayah Eem Shamo’a*? So that one will first accept the yoke of the Kingdom of Heaven upon himself and only then accept the yoke of the *mitzvot* upon himself.”

⁴⁰⁷ See the discourse entitled “*b’Sha’ah SheHeekdeemoo*” 5629 (cited later in the discourse itself); Also see the discourse by the same title of the year 5666 (p. 447); Also see the beginning of *Hemshech* 5672, and elsewhere.

⁴⁰⁸ A hundred years before this discourse being said (in 5729) – printed in Sefer HaMaamarim 5629 p. 184 and on.

⁴⁰⁹ Talmud Bavli, Brachot 13a in the Mishnah.

He explains there that the first paragraph [of the *Shema*] is the “running” [desire] (*Ratzo*) and giving up of one’s soul (*Mesirat Nefesh*) to *HaShem*-יהו"ה, whereas the second paragraph [of the *Shema*] is the “returning” (*Shov*).

Now, just as it is so of the “running” (*Ratzo*) and “returning” (*Shov*), that there first must be the “running” (*Ratzo*) and only then the “returning” (*Shov*), the same is so of accepting the yoke of the Kingdom of Heaven and accepting the yoke of the *mitzvot*. That is, before accepting the yoke of the *mitzvot* one must first accept the yoke of the Kingdom of Heaven.

Based on this, he continues and explains⁴¹⁰ why our sages, of blessed memory, said “When Israel accorded precedence etc.,” even though the two crowns correspond to “We will do” (*Na’aseh*-נעשה) and “We will listen” (*Nishma*-נשמע) [as they are, in and of] themselves, [one corresponding to “We will do” (*Na’aseh*-נעשה) and one corresponding to “We will listen” (*Nishma*-נשמע).] This is because for there to be the “returning” (*Shov*) (“We will listen”) it must be preceded by the “running” (*Ratzo*) (“We will do”).

He continues in the discourse there, that the reason they tied **two** crowns for them (specifically “crowns-*Ketarim*-כתרים” [in the plural]) is because the Crown-*Keter* is encompassing (*Makif*), that is [this is the light of *HaShem*-יהו"ה, blessed is He] that surrounds and transcends all worlds (*Sovev*), in which there are two aspects. There is the ascent of His light that fills all worlds (*Memaleh*) to His light that surrounds all worlds (*Sovev*)

⁴¹⁰ At the end of the discourse – p. 192.

and there is the drawing down of His light that surrounds all worlds (*Sovev*) into His light that fills all worlds (*Memaleh*).

Now, at first glance, what is meant is that the crown which corresponds to “We will do” (“running” (*Ratzo*)) is the ascent of His light that fills all worlds (*Memaleh*) to His light that surrounds all worlds (*Sovev*), whereas the crown which corresponds to “We will listen” (“returning” (*Shov*)) is the drawing down of His light that surrounds all worlds (*Sovev*) into His light that fills all worlds (*Memaleh*).

Now, it can be said that the fact that the discourse adds that the reason that they tied two crowns for them is because the Crown-*Keter* is the encompassing aspect (*Makif*), is because, based on the language of our sages, “When Israel accorded precedence [to ‘We will do’ (*Na’aseh*-נעשה) over ‘We will listen’ (*Nishma*-נשמע), the ministering angels came and] tied two crowns,” seems to indicate that the precise wording of them according precedence to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishmah*-נשמע) relates to the two crowns that correspond to “We will do” (*Na’aseh*-נעשה) and “We will listen” (*Nishmah*-נשמע) (and not to [the matter of] “We will do” (*Na’aseh*-נעשה) and “We will listen” (*Nishmah*-נשמע) as they are [in and of] themselves).

He therefore explains that the Crown-*Keter* is encompassing (*Makif*) and is His surrounding light (*Sovev*) and that the two Crowns-*Ketarim* are the two matters in His surrounding light (*Sovev*). This is because this explains the fact that the tying of the two crowns was specifically because they accorded precedence to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishmah*-נשמע) (as will soon be explained).

[In contrast], the reason he first explains the necessity to accord precedence to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishmah*-נשמע) is because [the fact that] “We will do” (*Na’aseh*-נעשה) and “We will listen” (*Nishmah*-נשמע) are like “running” (*Ratzo*) and “returning” (*Shov*), is what explains the fact that the Crown-*Keter* that corresponds to “We will listen” (*Nishma*-נשמע) (this being the encompassing aspect (*Makif*) and His surround light (*Sovev*)), is specifically when “We will listen” (*Nishma*-נשמע) follows after being preceded by “We will do” (*Na’aseh*-נעשה).

This is because the encompassing aspect (*Makif*) and His surround light (*Sovev*) transcends relation to worlds. Thus, since “We will listen” (*Nishma*-נשמע) is the “return” (*Shov*) and the drawing down to below, therefore, the fact that they tied this Crown-*Keter* (of the encompassing aspect (*Makif*) and His surrounding light (*Sovev*) that transcends the world) that corresponds to “We will listen” (*Nishma*-נשמע) (this being the drawing down to below) is specifically because “We will listen” (*Nishma*-נשמע) followed after being preceded by “We will do” (*Na’aseh*-נעשה), which is the “running” (*Ratzo*) and ascent to above.

8.

However, this requires further explanation. This is because the general matter of accepting the yoke, including accepting the yoke of the *mitzvot* (“We will listen”) is the matter of self-nullification (*Bittul*). The matter of self-nullification (*Bittul*) is that the person **departs** from his own existence.

[Yet], the tying of the crown that corresponds to “We will listen” (*Nishma*-נִשְׁמָע) is specifically after the precedence of “We will do” (*Na’aseh*-נַעֲשֶׂה).

It can be said that the explanation of this is according to what is known,⁴¹¹ that the encompassing light (*Makif*) of the Crown-*Keter* is the true matter of the encompassing light (*Makif*) which transcends the encompassing light (*Makif*) that relates to the inner manifest light (*Pnimi*).

This is the difference between the Crown-*Keter* and the Skull-*Galgalta*, in that the Skull-*Galgalta* is the encompassing light (*Makif*) that relates to the inner manifest light (*Pnimi*). This is like the skull (*Gulgolet*) in man, which encompasses over the brain (*Mo’ach*) but nevertheless relates to it, being that the skull (*Gulgolet*) is part of his body, just like his brain (*Mo’ach*).

In contrast, the encompassing light (*Makif*) of the Crown-*Keter* is an encompassing light (*Makif*) that transcends relation to the inner manifest light (*Pnimi*). This is comparable to a crown in the literal sense, that is, a crown that sits over the brain and skull, but has no relation to them (in that a crown is made of precious [metals and] gems and is not of the body of man).

Now, although the skull-*Galgalta* is [also] called the Crown-*Keter*, this is only in general. However, the primary matter of the Crown-*Keter* is the encompassing light (*Makif*) that is unrelated to the inner manifest light (*Pnimi*) (and transcends the encompassing light (*Makif*) of the skull-*Galgalta*).

⁴¹¹ *Hemshech* 5666 p. 273

This is like desire (*Ratzon*) as it is in man. For, the desire (*Ratzon*) encompasses all the powers and limbs, and has two levels in it.⁴¹² There is the desire (*Ratzon*) to do a certain thing through his powers. This desire (*Ratzon*), though it reigns over all the powers in that it encompasses them, nevertheless, the very fact that he desires the activation of the powers is proof that [this desire] relates to them – this being the encompassing light (*Makif*) of the Skull-*Galgalta*. This is a descent relative to the desire (*Ratzon*) itself, as it transcends the desire to act – this being the encompassing light (*Makif*) of the Crown-*Keter*.

Now, when the Crown-*Keter* is drawn forth on the holiday of Shavuot, this refers to the true matter of the Crown-*Keter*, which transcends the Skull-*Galgalta*.⁴¹³ The same is so of the two crowns that correspond to “We will do” and “We will listen,” which are drawn forth on the eve of the holiday of Shavuot,⁴¹⁴ in that they are encompassing lights (*Makifim*) that transcend relation to the inner manifest light (*Pnimi*).⁴¹⁵

⁴¹² See *Hemshech* [5666] *ibid.* p. 281.

⁴¹³ In the additions (*Hosafot*) to Torah Ohr Yitro *ibid.*, at the end of the discourse (110a-b), it mentions the term “the skull-*Galgalta* of the Long Patient One-*Arich*.” However, from the continuation of the matter there, it seems to indicate that it is discussing the level of desire (*Ratzon*) that transcends the desire to act – see there, that the speech (*Dibur*) which depends upon choice (*Bechirah*) and desire (*Ratzon*) is rooted in the expression and spreading forth of the desire (*Hitpashtut HaRatzon*), whereas the speech (*Dibur*) that is not dependent upon his desire (this being the aspect of “the speaker-*Medaber*” מַדְבֵּר) reaches the inner aspect (*Pnimityut*) of the Crown-*Keter*, the simple desire (*Ratzon Pashut*), “the desire of all desires” (*Ra’ava d’Kol Ra’avin*).

⁴¹⁴ For, the accordance of precedence to “We will do” over “We will listen” was on the fifth of Sivan – Rashi to Exodus 24:4.

⁴¹⁵ See the additions (*Hosafot*) to Torah Ohr *ibid.* (109a) which connects the matter of the two crowns with the fact that upon each utterance their souls flew out of them (see Shabbat 88b) – and (at first glance) the matter of their souls flying out of them is in the level that transcends the desire to act.

With this in mind, we can explain why the tying of the crown that corresponds to “We will listen” was specifically through their according precedence to “We will do” over “We will listen.” This is because the self-nullification (*Bittul*) in accepting the yoke of the *mitzvot* is the self-nullification (*Bittul*) to the desire (*Ratzon*).

That is, since the *mitzvot* are commandments **upon the person**, therefore, the desire (*Ratzon*) for the *mitzvot* is similar to the desire (*Ratzon*) (in man himself) when he desires to do something through his powers, this being the encompassing light (*Makif*) of the Skull-*Galgala*.

[In contrast], the drawing forth of the encompassing light (*Makif*) of the Crown-*Keter* (this being the encompassing light (*Makif*) that transcends relation to the inner manifest light (*Pnimi*)), is through the self-nullification (*Bittul*) of accepting the yoke of the Kingship of Heaven, this being self-nullification (*Bittul*) to the [One who desires,] the Master of the desire (*Baal HaRatzon*).

Thus, it was through their according precedence to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishma*-נשמע) that they tied two crowns for them, one corresponding to “We will do” and one corresponding to “We will listen.” This is because through the precedence of “We will do” to “We will listen” even the self-nullification (*Bittul*) of accepting the yoke of the *mitzvot* is such that it is sensed in him in a revealed way⁴¹⁶

⁴¹⁶ With the above in mind, we can understand the teaching of our sages, of blessed memory, (cited before in chapter seven), that “One should first accept the yoke of the Kingdom of Heaven upon himself, and afterwards accept the yoke of the *mitzvot* upon himself.” For, seemingly, without the acceptance of the yoke of the Kingdom of Heaven, the yoke of the *mitzvot* is not possible. [This is comparable to

that it comes from the self-nullification (*Bittul*) of accepting the yoke of the Kingship of Heaven, the self-nullification (*Bittul*) to the Master of the desire (*Baal HaRatzon*).

The explanation of the elevated superiority brought about from the self-nullification (*Bittul*) of “We will listen” being preceded by the self-nullification (*Bittul*) of “We will do,” can be understood by prefacing that just as Above, the self-nullification (*Bittul*) of accepting the yoke of the *mitzvot* is [nullification] to the desire (*Ratzon*) (a revelation (*Giluy*)), whereas the self-nullification (*Bittul*) of accepting the yoke of the Kingdom of Heaven is to the [One who desires,] the Master of the desire (*Ba'al HaRatzon*), the same is so in man, that the nullification (*Bittul*) of accepting the yoke of the *mitzvot* is from the revelations (*Giluyim*) in man, that he will do all he is commanded to do, and beyond this, the fact (that he will do all he is commanded to do) will be of his own [will and] desire (*Ratzon*).

In contrast, the nullification (*Bittul*) of accepting the yoke of the Kingdom of Heaven is of the person himself, in that his entire existence is that he is the servant of the King – the King, King of kings, the Holy One, blessed is He.

a king of flesh and blood, that **the yoke** of fulfilling his decrees only applies after they accept him as king over them (see Mechilta (and Yalkut Shimoni) to Exodus 20:3.) This being so, when he accepts the yoke of the *mitzvot*, this itself proves that he accepted the yoke of the Kingdom of Heaven. This being so, why is it necessary **to command** that he first accept upon the yoke of the Kingdom of Heaven upon himself? It can be said that the command that he accept the yoke of the Kingdom of Heaven first, is that the acceptance of the yoke of the Kingdom of Heaven should be “the beginning” of accepting the yoke of the *mitzvot*. That is, in his acceptance of the yoke of the *mitzvot*, his nullification (*Bittul*) and acceptance of the yoke of the Kingdom of Heaven, should be openly sensed in revealed way, as explained in the continuation of the discourse.

From this it is understood that the superiority of accepting the yoke of the Kingdom of Heaven relative to accepting the yoke of the *mitzvot*, is also in the matter of self-nullification (*Bittul*). This is because when it comes to accepting the yoke of the *mitzvot*, one remains [in existence] and there thus remains an existence within him that is not nullified.⁴¹⁷

[In contrast], the true matter of self-nullification (*Bittul*) is through the acceptance of the yoke of the Kingdom of Heaven, such that one's entire existence is that he is the servant of the King. [The reason it (also) is necessary for there to be the acceptance of the yoke of the *mitzvot*, is so that the nullification (*Bittul*) will (also) be in regard to fulfilling the *mitzvot* in actuality.]⁴¹⁸

Thus, when the self-nullification (*Bittul*) of “We will listen” (accepting the yoke of the *mitzvot*) is after being preceded by the self-nullification (*Bittul*) of “We will do” (accepting the yoke of the Kingdom of Heaven), such that in a **revealed way** it is sensed that he accepts to do everything he is commanded to do because he himself is the servant of the King, then even the self-nullification (*Bittul*) of “We will listen”

⁴¹⁷ Beyond this, since the existence that is not nullified is **the essence of his existence**, [which is (also) the essence of his revealed powers] – even the nullification of the revealed powers of his soul is not in a state of perfection. For, although he accepts upon himself the yoke of the *mitzvot* – there remains in him (in a concealed way, at the very least, even in the levels of the concealed aspects of the revealed powers) room for the possibility that he will sometimes not fulfill the commandment.

⁴¹⁸ For, the acceptance of the yoke of the Kingdom of Heaven (as it is unto itself) is in a manner of “running” (*Ratzo*) and ascent (*Ha'ala'ah*) to above, and it does not relate to the fulfillment of the *mitzvot*. See Sefer HaMaamarim 5629 *ibid.* (p. 190).

comes to be with the totality of his being (relative to his revealed powers) and not fulfilling the commandments becomes entirely inapplicable.

9.

Now, it should be added that just as in the “running” (*Ratzo*) and “returning” (*Shov*), *HaShem*’s יהו"ה ultimate Supernal intention in the “running” (*Ratzo*) is for the sake of the “returning” (*Shov*) that comes after the “running” (*Ratzo*),⁴¹⁹ the same is so of “We will do” (accepting the yoke of the Kingdom of Heaven) and “We will listen” (accepting the yoke of the *mitzvot*), which are like “running” (*Ratzo*) and “returning” (*Shov*), in that *HaShem*’s יהו"ה ultimate Supernal intention in “We will do” is that it should bring to “We will listen.”

It thus is through the precedence of “We will do” to “We will listen,” in that “We will do” is introductory to “We will listen,” that added elevation is caused in “We will do.” For, through the self-nullification (*Bittul*) of “We will do” (in and of itself), even though it is the self-nullification (*Bittul*) of self-sacrifice (*Mesirat Nefesh*), which is the highest self-nullification (*Bittul*), this being the nullification (*Bittul*) of the person [himself],⁴²⁰ and through “We will do” being introductory to “We will listen,” to accept upon himself the yoke of the *mitzvot* (the “returning” (*Shov*) and drawing down to below), there thereby is the fulfillment of *HaShem*’s יהו"ה Supernal intention, that “the Holy One, blessed is He, desired a

⁴¹⁹ See at length in Sefer HaMaamarim 5649 p. 256 and on, and elsewhere.

⁴²⁰ See Sefer HaMaamarim 5629 *ibid.* (p. 192)

dwelling place for Himself in the lower worlds,”⁴²¹ this being the Supernal intent of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself.⁴²²

Now, it should be added that the superiority of “We will listen” brought about through the precedence and introduction of “We will do” over and above the matter of “We will do, in and of itself,” is also in the self-nullification (*Bittul*). For, the self-nullification (*Bittul*) of “We will do” (as it is, in and of itself) is that one is not an existence unto himself (but is only the servant of the King). However, through giving precedence to “We will do” over “We will listen,” so that the self-nullification (*Bittul*) of “We will listen” is akin to the self-nullification of “We will do,” the self-nullification (*Bittul*) is then also of the existence of the person.

10.

The same is so of the two matters of Rosh Chodesh Sivan; the nullification of “This day-*HaYom HaZeh* היום הזה” and the nullification of the “desert-*Midbar* מִדְבָּר.”⁴²³ That is, the superiority of the nullification (*Bittul*) of “This day-*HaYom*

⁴²¹ See Midrash Tanchuma Naso 16; Bechukotai 3; Bereishit Rabba end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

⁴²² See Torat Menachem, Sefer HaMaamarim Kislev p. 24 and elsewhere.

⁴²³ The same is so of the speech (*Dibur* דיבור) of the Torah and the grasp and comprehension of the Torah, that the superiority of the speech of the Torah is that it is in a way of “repeating after the reader”* – self-nullification (*Bittul*). The superiority of the grasp of Torah, is that even the intellect of man (his “existence”) becomes one with the Torah. [* See the additions (*Hosafot*) to Torah Ohr *ibid.*, (the beginning of the discourse), that the reason that it is specifically necessary to learn Torah in speech, even though the primary matter of the study is the knowledge of Torah, is because it specifically is the speech of the Torah that is in a way of “repeating after the reader.”]

HaZeh-הזה היום” is in two matters. [Firstly], that the nullification (*Bittul*) of “This day-*HaYom HaZeh*-הזה היום” (that the love (*Ahavah*) is with self-nullification (*Bittul*)), also is in the existence of the person, and [secondly], that specifically through this there is the fulfillment of *HaShem* 's-יהו"ה Supernal intention in [making] “a dwelling place [for Him] in the lower worlds.”

We should add that the fact that the nullification of “This day-*Yom HaZeh*-הזה היום” is even drawn into the existence of the person [and even after the nullification is drawn into his existence, it is (not the nullification of his somethingness (*Bittul HaYesh*) but is rather) the nullification of his existence (*Bittul b'Metziyut*)] is through the drawing forth of His Essential Self, blessed is He, being that it is in the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, to bond two opposites together (both the nullification (*Bittul*) and the existence (*Metziyut*)).

It can be said that this is also hinted in the wording of the verse, “This day-*BaYom HaZeh*-ביום הזה.” This is because in Likkutei Torah⁴²⁴ it is explained that the word “This-*Zeh*-זה,” referring to something that can be shown and pointed to with the finger to the point that one can say “This-*Zeh*-זה,” only [applies] to the Holy One, blessed is He, as the verse states,⁴²⁵ “This-*Zeh*-זה is my God and I shall build Him a habitation,” being that “the whole earth is filled with His glory.”⁴²⁶

⁴²⁴ Likkutei Torah, Re'eh 32c

⁴²⁵ Exodus 15:2; See Rashi there; Midrash Shemot Rabba end of Ch. 23.

⁴²⁶ Isaiah 6:3

Elsewhere⁴²⁷ it is explained that the true matter of “This-Zeh-זה” only refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו"ה* Himself, blessed is He. This is because the meaning of “This-Zeh-זה” is that, this about which we say “this-Zeh-זה,” is the existence of the thing.

Therefore, since all beings in existence, including the loftiest of revelations, do not exist intrinsically, in and of themselves, but depend on the will of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו"ה* Himself, blessed is He,⁴²⁸ it thus cannot be said “This-Zeh-זה” about them in a full way, but the true matter of “This-Zeh-זה” applies solely to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו"ה* Himself, blessed is He.

This then, is the meaning of “On this day-*BaYom HaZeh-היום הזה*,” that even the existence of the spreading forth of expression (“Day-Yom-יום”) is in a state of nullification (“This-*HaZeh-הזה*”) because of the revelation of the power of His Essential Self, “This day-Yom *HaZeh-הזה*” ([in which “day-Yom-יום” indicates “revelation” (*Giluy*)).

11.

Now, it can be said that this also is the connection between “On this day-*BaYom HaZeh-היום הזה*” and “(the desert

⁴²⁷ See the discourse entitled “*Zeh HaYom Techilat Ma'asecha*” of the 29th of Elul 5733 (Sefer HaMaamarim 5733 p. 385) and elsewhere.

⁴²⁸ See Sefer HaMaamarim 5711 p. 25 and on; Also see p. 35 there.

of) Sinai-סיני,” whereupon “hatred descended for the nations of the world, being that they did not accept the Torah.”⁴²⁹ For, just as⁴³⁰ the Jewish people accepted the Torah because “the Holy One, blessed is He, turned the mountain over them like a tub,”⁴³¹ this being the revelation of His love for the Jewish people,⁴³² [as the verse states],⁴³³ “I love Yaakov,” the same is so in regard to the nations of the world who did not accept the Torah, in that hatred descended for the nations of the worlds, [as the verse continues],⁴³⁴ “and I hate Esav.”

The reason that “I love Yaakov, and I hate Esav” is not because of the superiority of the Jewish people. For, the very fact that Holy One, blessed is He, offered it (the Torah) to every nation and language⁴³⁵ proves that the giving of the Torah is from the loftiest place, such that all levels, including the elevated level of “you are children to *HaShem*-יהו"ה your God,”⁴³⁶ are of no significance there, and both (Israel and the nations of the world) are equal, [as the verse states],⁴³⁷ “Is not Esav the brother of Yaakov?” Rather, it is by His free choice that He chose “I love Yaakov, and I hate Esav.”

This then, is the connection between “On this day-*BaYom HaZeh* היום הזה” and “the desert of Sinai-*Midbar Sinai*-מדבר סיני.” That is, the reason that hatred descended for the

⁴²⁹ Talmud Bavli, Shabbat 89a and Rashi there.

⁴³⁰ Regarding the coming section see (similar to this) Likkutei Sichot Vol. 4, p. 1309.

⁴³¹ Talmud Bavli, Shabbat 88a

⁴³² Torah Ohr, Megillat Esther 98d; Likkutei Torah, Re'eh 22a, and elsewhere.

⁴³³ Malachi 1:3

⁴³⁴ Malachi 1:3 *ibid*.

⁴³⁵ Talmud Bavli, Avodah Zarah 2b and elsewhere.

⁴³⁶ Deuteronomy 14:1

⁴³⁷ Malachi 1:3 *ibid*.

nations of the world is because He chose this by His free choice (as mentioned above) and the true matter of free choice (*Bechirah*) is only in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He – “This-*Zeh*-זה.”

The same is so regarding the matter of “Sinai-סיני,” in that “hatred descended for the evil inclination” (as it is in the Jewish people). That is, through this, empowerment was granted to refine the qualities of the animalistic soul, this being through the revelation of the power of His Essential Self, blessed is He.

For, the fact that the Godly soul is nullified to Godliness, including the fact that even its spreading forth of expression (the love) is in a state of nullification (*Bittul*), is not such a great novelty. Rather, the primary matter of the revelation of the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, “This day-*Yom HaZeh*-יום הזה,” is in the fact that they came to “the desert of Sinai-*Midbar Sinai*-מדבר סיני,” which refers to the refinement and purification of the body and animalistic soul.

Only that even so, the primary explanation (both at length and specifically) of the discourse in Torah Ohr about the superiority of Rosh Chodesh Sivan, is in regard to the matter of the nullification (*Bittul*) of the aspect of the “desert-*Midbar*-מדבר.” This is because the superiority in this is that even the existence is nullified, [this being the refinement of the qualities of the animalistic soul, and similarly, the existence (the love) of the Godly soul is in a state of nullification (*Bittul*)] through

there being a revelation of the power of His Essential Self (as mentioned before). However, to arouse and draw the matter of the giving of the Torah forth (the drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He) this is through the self-nullification (*Bittul*) stemming from the essence of the soul. For, it is this self-nullification (*Bittul*) that reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, we can connect this to the fact that on Rosh Chodesh Sivan, the Jewish people were “as one man with one heart,”⁴³⁸ about which “the Holy One, blessed is He, said ‘Now I will give them My Torah.’”⁴³⁹ This is because the reason they were “as one man with one heart” was because of the revelation of the root of the soul, which is higher than the soul that manifests in the body.

This is as Tanya explains,⁴⁴⁰ that all Jewish people are literally brothers (specifically) because of the root of their souls. Therefore, the fact that they were “as one man,”⁴⁴¹ reached the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and so to speak, aroused the desire in Him to give them His Torah.

⁴³⁸ Rashi to Exodus 19:20

⁴³⁹ Midrash Vayikra Rabba 9:9; Derech Eretz Zuta, section on “peace-*HaShalom*-השלום”; Also see Tanchuma Buber Yitro 9; See Likkutei Sichot, Vol. 21, 1st and 2nd Sichah of Parshat Yitro (p. 100 and on).

⁴⁴⁰ Tanya, Ch. 32; Also see Likkutei Sichot Vol. 34 p. 1059.

⁴⁴¹ This being higher than the fact that all Jewish people are **brothers**. It can be said that to be “as one man” comes through the revelation of the **essence** of the soul (which even transcends the level of the soul that transcends manifestation in the body).

This then, is the meaning of, “In the third month... on this day etc.” That is, even though the matter of “This day-*Yom HaZeh*-היום הזה” is present on every Rosh Chodesh, nonetheless, the primary matter of “This day-*Yom HaZeh*-היום הזה” is on the (Rosh Chodesh) of the third month.

The explanation is (as explained in the discourses of the Tzemach Tzedek),⁴⁴² that the first month is the aspect of the moon – Kingship-*Malchut*. For, even though on Rosh Chodesh Nissan there is the union (*Yichud*) of the sun and the moon (*Zeir Anpin* and Kingship-*Malchut*), nevertheless, on Rosh Chodesh Nissan the primary aspect is Kingship-*Malchut*.

The [next] month of Iyar is called “ray-Zeev-זייר,”⁴⁴³ this being the aspect of Foundation-*Yesod*, which illuminates within Kingship-*Malchut*.⁴⁴⁴ The reason that Foundation-*Yesod* is called “ray-Zeev-זייר” is because it only is a ray and radiance.

However, on the third month, Kingship-*Malchut* receives from Splendor-*Tiferet*, and it is in Splendor-*Tiferet* that there is the revelation of the Name *HaShem*-יהוה, which is the Name of His Essential Self (*Shem HaEtzem*).⁴⁴⁵ In other words, the revelation of the third month is not a “ray-Zeev-זייר” (like the revelation of the month of Iyar), but is the revelation of His

⁴⁴² Ohr HaTorah, Yitro, discourse entitled “Zeh” (p. 772 and on).

⁴⁴³ Kings I 6:1; Talmud Bavli, Rosh HaShanah 11a; Zohar III 117b

⁴⁴⁴ Zohar III *ibid.*, cited in Likkutei Torah, Bamidbar 3a; Ohr HaTorah, Beha'alotcha p. 367.

⁴⁴⁵ Kesef Mishneh, to [Mishneh Torah] Hilchot Ovdei Kochavim uMazalot 2:7; Pardes Rimmonim, Shaar 19 (Shaar Shem Ben Dalet); Moreh Nevuchim 1:61 and on; Ikkarim Maamar 2, Ch. 28; [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

Essential Self. Therefore, the primary matter of “This day-*Yom HaZeh*-יום הזה” is on Rosh Chodesh Sivan, the third month.

Now, it is through the preparation for receiving the Torah in the third month, on “this day-*Yom HaZeh*-יום הזה,” (Rosh Chodesh Sivan) – both with the refinement of the emotional qualities (*Midot*) of the animalistic soul (“*Sinai*-סיני”) as well as with the nullification (*Bittul*) (“desert-*Midbar*-מדבר”) of the Godly soul, and especially with the matter of “as one man with one heart,” [this being love of one’s fellow Jew) which is the Torah in its entirety, the rest being commentary]⁴⁴⁶ – that we thereby merit to receive the Torah with joy and inwardly, and we draw this down for entire the year.

⁴⁴⁶ Talmud Bavli, Shabbat 31a

Discourse 29

*“b’Sha’ah SheAlah Moshe LaMarom... -
When Moshe ascended on high...”*

Delivered on the 1st night of Shavuot, 5729⁴⁴⁷

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

1.

It states in Talmud,⁴⁴⁸ “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 amongst us?’ He said to them, ‘He came to receive the Torah.’ They said before Him, ‘A precious hidden treasure... You seek to give to flesh and blood? What is man that You are mindful of him?... How glorious is Your Name in all the earth, that you set Your majesty above the heavens.’”⁴⁴⁹ The Holy One, blessed is He, said to Moshe, ‘Provide them with an answer...’ He said to them, ‘Did you descend to Egypt...? Do you have a father and a mother...? Is there an evil inclination amongst you...?’ Immediately, each and every one [of the angels] became an admirer [of Moshe] and gave him something, as the verse states,⁴⁵⁰ ‘You ascended on high, you have taken captives, you took gifts etc.’”

⁴⁴⁷ Toward the morning.

⁴⁴⁸ Talmud Bavli, Shabbat 88b and on

⁴⁴⁹ Psalms 8:2

⁴⁵⁰ Psalms 68:19

Now, we must better understand this. For, it is simple to understand that the request of the angels, “Set Your majesty above the heavens etc.,” was for the Torah to be given to them spiritually. About this they said, “A precious hidden treasure etc.,” which according to the commentary of Maharasha refers to the hidden and concealed secrets of the Torah. This being so, what did Moshe mean by responding, “Did you descend [to Egypt]...? Is there an evil inclination amongst you?” being that their request was for the Torah to be given to them spiritually?⁴⁵¹

Even more baffling is that even below, there [already] was the matter of the Torah as it is spiritually, for as our sages, of blessed memory, said,⁴⁵² “From the days of our forefathers, Yeshivah (Torah study) never ceased from them. Avraham was an elder and sat in Yeshivah (Torah study), and likewise Yitzchak, and likewise Yaakov and his sons etc.”

Now, since this took place before the exodus from Egypt, certain things did not apply. It thus must be said that their study was in matters as they are spiritually.⁴⁵³ From this it is understood a priori, that this is all the more so Above, that a spiritual study of Torah applies. For, if this was so below, that they drew down all matters spiritually, even though the acts themselves were done with physical things (such as the baking of *matzot* and welcoming of guests by Avraham, and the digging of wells by Yitzchak, and the matter the sticks by Yaakov) how much more is it so, that there can be the spiritual

⁴⁵¹ Also see Sefer HaMaamarim 5629 p. 222.

⁴⁵² Talmud Bavli, Yoma 28b

⁴⁵³ See Sefer HaMaamarim 5629 *ibid.* p. 221.

matter of Torah Above. This being so, the question is all the stronger about Moshe's answer to the angels, "Did you descend [to Egypt]...? Is there an evil inclination amongst you?" in response to their request that the Torah be given to them spiritually.

On the other hand, we must understand the request of the angels, "Set Your majesty above the heavens." For, even before this, they already had the matter of the Torah. This is as we find that in the Academy of the Firmament (*Metivta d'Rakiya*) and in the Academy of the Holy One, blessed is He (*Metivta d'Kudsha Breech Hoo*) there is the study of Torah,⁴⁵⁴ and this was so even before the Torah was given.

This is especially so considering that the giving of the Torah was a very great novelty, which is why thunder and lightning etc., was necessary, such that this happened only once in the totality of the duration of all creation,⁴⁵⁵ and is a foretaste of the coming future etc.⁴⁵⁶ This being so, why did the angels request, "Set Your majesty over the heavens"? For, at first glance, what novelty is there in the Torah being given Above?

2.

This may be understood according to the discourse entitled, "*Vayedaber Elokim et Kol HaDevarim HaEileh Leimor*," said one-hundred years ago, in the year 5629.⁴⁵⁷

⁴⁵⁴ See Bava Metziya 86a

⁴⁵⁵ Sefer HaMaamarim 5647 p. 87; 5656 p. 356; *Hemshech* 5666 p. 23; p. 546; *Hemshech* 5672 Vol. 1, p. 366; Sefer HaMaamarim 5709 p. 57 and elsewhere.

⁴⁵⁶ Tanya, Likkutei Amarim, Ch. 36

⁴⁵⁷ Sefer HaMaamarim 5629 p. 212 and on.

Namely, [in the verse,⁴⁵⁸ “God spoke all these things to say (*Leimor*-לאמר)”] we must understand the meaning of the word “to say-*Leimor*-לאמר.” For, at first glance, the word “to say-*Leimor*-לאמר” seems superfluous here.

Now, the meaning of “to say-*Leimor*-לאמר” is “to say to others.” However, being that all souls were present at the giving of the Torah, as the verse states,⁴⁵⁹ “Whoever is here... and whoever is not here,” and as stated in Pirkei d’Rabbi Eliezer, all the souls that were previously present in this world were there, as well as all those souls that are destined to be, even the souls of converts. This being so, the word “to say-*Leimor*-לאמר” is not understood.

Moreover, it also cannot be said that some of them heard from the mouth of the Holy One, blessed is He, Himself, whereas others heard through an intermediary. For, our sages, of blessed memory, stated in Yalkut⁴⁶⁰ that when the Holy One, blessed is He, spoke, every single Jew said [to himself], “It is to me that the speech is speaking,” as it states,⁴⁶¹ “I am *HaShem*-יהוה, **your** God-*Elohe*”*cha*-אלהיך” [in the singular] rather than “your God-*Elohei*”*chem*-אלהיכם” [in the plural].

As he explains in the discourse, the fact that this was stated in the singular, indicates that the [Supernal] speech spoke to each individual. In the discourse he adds that in Midrash⁴⁶² it states that “each person heard the utterances according to his strength, the youth according to their strength, the elders

⁴⁵⁸ Exodus 20:1

⁴⁵⁹ Deuteronomy 29:14

⁴⁶⁰ Yalkut Shimoni to Exodus 20:2 (Remez 286)

⁴⁶¹ Exodus 20:2 *ibid.*; Deuteronomy 5:6

⁴⁶² Midrash Shemot Rabba 29:1

according to their strength, and the children according to their strength.”

That is, the fact that the [Supernal] speech was unique to each individual was not just from the angle of the Giver, but also from the angle of the recipient. We thus find that each and every Jew heard the commandments himself, without the need for intermediaries. This being so, the meaning of the word “to say-*Leimor*-לֵאמֹר” is not understood.

3.

Now, to explain this, the discourse brings the statement in Tehillim, in Psalm 68⁴⁶³ (which is the numerical value of the word “life-*Chayim*-חַיִּים”), “God’s entourage is twice ten thousand, thousands of angels; the Lord-*Adona*”y-אֲדֹנָי is in them at Sinai in holiness.” [The discourse brings] that in Yalkut,⁴⁶⁴ it states in explanation of the words, “the Lord is in them-*Adona*”y *Bam*-בָּם-אֲדֹנָי,” that, “The name of the Holy One, blessed is He, is partnered with the name of the angel, [as in], Michael-מִכָּאֵל, Gavriel-גַּבְרִיאֵל, Refael-רִפְאֵל.”

The discourse explains that since the name “God-*E*”l-אֱלֹהִים” is partnered with them - and the primary essence [of anything] is the aspect of its name, which is its vitality, [as in the known teaching of the Rav, the Maggid of Mezhritch,⁴⁶⁵ on the verse,⁴⁶⁶ “Whatever Adam called each living soul, that is its

⁴⁶³ Psalms 68:18 – the Psalm that began to be recited on the 11th of Nissan of this year (see the beginning of Sefer HaMaamarim 11 Nissan).

⁴⁶⁴ Yalkut Shimon, Yitro, Remez 286; Tehillim, Remez 997

⁴⁶⁵ Ohr Torah 4b and on

⁴⁶⁶ Genesis 2:19

name,” and as explained in Shaar HaYichud VeHaEmunah,⁴⁶⁷ that the name by which it is called in the Holy Tongue (*Lashon HaKodesh*) is the vitality of the thing called by that name] - the angels therefore stand in a state of ultimate nullification (*Bittul b'Tachlit*) to such an extent that while fulfilling a mission, they are called by the name of the One who sent them, as the verse states,⁴⁶⁸ “And she called the Name of *HaShem*-יהו"ה who spoke to her.” For, even though this was in reference to an angel, it nevertheless was called by the Name *HaShem*-יהו"ה. This is because of the angel's sense of nullification (*Bittul*) while fulfilling his mission, such that in before the Godly vitality that dwells within him, the angel is utterly inconsequential.

In the discourse he continues to explain the words of the Yalkut there, “Do not say this only about them (the angels), but even at the time that He (the Holy One, blessed is He) came to give His Torah, it is with this language that it was given and with which He began,⁴⁶⁹ ‘I am *HaShem*-יהו"ה your God.’” This is the meaning of “the Lord-*Adona*”אדני"י is in them at Sinai in holiness.”

That is, just as “the Lord is in them-*Adona*”אדני"י *Bam*,” in that the name of the Holy One, blessed is He, is partnered in the angels, so likewise [He is] “at Sinai in holiness,” in that at the giving of the Torah, the Holy One, blessed is He, partnered His Name with **each and every Jew**, when He said, “I am *HaShem*-יהו"ה your God,” [in the singular].

⁴⁶⁷ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

⁴⁶⁸ Genesis 16:13

⁴⁶⁹ Exodus 20:2

Beyond this, the souls of the Jewish people are superior, over and above the angels. For, about the souls of the Jewish people the verse states,⁴⁷⁰ “For His people are part of *HaShem*-יהו"ה,”⁴⁷¹ in that they are drawn from the Name *HaShem*-יהו"ה.

In contrast, this is not so of the angels, in that they are drawn from His title God-*Elohi*"מ-אלהי. [For, as explained in Iggeret HaTeshuvah,⁴⁷² all the hosts of the heavens, even the angels, come from the externality (*Chitzoniyut*) of the vitality etc., called “the breath of His mouth,” as the verse states,⁴⁷³ “By the breath of His mouth, all their hosts [were created],” this being the matter of His title God-*Elohi*"מ-אלהי, which is the aspect of externality (*Chitzoniyut*) compared to His Name *HaShem*-יהו"ה.]⁴⁷⁴ Only that because of the descent of the soul to below (“from a high peak to a deep pit”)⁴⁷⁵ and the concealment [caused] by the body, there is the matter of “you descended to Egypt,” on account of which “there is an evil inclination amongst you,” which why they do not sense their nullification (*Bittul*) to *HaShem*-יהו"ה.

However, at the giving of the Torah, when the decree was nullified, so that the Upper descended to the lower and the lower ascended to the Upper,⁴⁷⁶ the Holy One, blessed is He, then partnered His Name with the Jewish people. Moreover, this partnering is not just in regard to their soul, but even in

⁴⁷⁰ Deuteronomy 32:9

⁴⁷¹ See Shefa Tal, Hakdama Ben Me'ah Shanah, and elsewhere.

⁴⁷² Tanya, Iggeret HaTeshuvah Ch. 4 (94a)

⁴⁷³ Psalms 33:6

⁴⁷⁴ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

⁴⁷⁵ See Talmud Bavli, Chagigah 5b

⁴⁷⁶ Midrash Shemot Rabba 12:3

regard to their body, since this partnering also comes about as the soul is manifest in the body, and through this, they too are caused to have the matter of nullification of self (*Bittul*) as it is with the angels (and even higher than how it is with the angels, as soon will be explained).

This is why we find that Moshe said,⁴⁷⁷ “Then I shall provide rain for your land... and I shall provide grass [in your field] etc.” For, even though rain is one of the matters that are not given into the hand of an emissary, as our sages, of blessed memory, taught,⁴⁷⁸ “Three keys are maintained in the hand of the Holy One, blessed is He, that were not transmitted to an intermediary,” one being the key of the rains, nevertheless, Moshe said, “I shall provide rain for your land etc.”

Now, at first glance, being that in Mishneh Torah,⁴⁷⁹ Moshe is speaking of his own volition,⁴⁸⁰ he should have said, “*HaShem*-יהו"ה will give rain.” However, the explanation⁴⁸¹ is that this is because he was nullified to the ultimate degree of nullification (*Bittul b'Tachlit*) in relation to the word of *HaShem*-יהו"ה that spoke within him, as the verse states,⁴⁸² “And what-*Ma*”*H*-מ"ה are we,” in that he altogether was not an existence unto himself. The same is so of every single Jew,⁴⁸³ except that specifically in Moshe, this was present in a revealed way.

⁴⁷⁷ Deuteronomy 11:14-15

⁴⁷⁸ Talmud Bavli, Taanit 2a

⁴⁷⁹ The book of Deuteronomy

⁴⁸⁰ See Ramban's introduction to his commentary to Torah

⁴⁸¹ Likkutei Torah, Bechukotai 50a

⁴⁸² Exodus 16:7-8

⁴⁸³ See Shefa Tal *ibid.*, and elsewhere.

In the discourse he continues [and explains] that about this the verse states,⁴⁸⁴ “May they proliferate abundantly like fish in the land.” The meaning of the word “*v’Yeedgoo*-וידגו” is “like fish” in the sea, referring to those angels called “fish of the sea” (*Noonei Yama*-נוני ימא).⁴⁸⁵ This refers to the aspect of the concealed world (*Alma d’Itkasiya*), the creatures of which are compared to the fish of the sea, in that they sense that the sea is the source of their vitality, and that immediately upon leaving the sea, the opposite of life happens to them.⁴⁸⁶ The same is so of the angels of the concealed world (*Alma d’Itkasiya*), in that they sense that their existence is entirely their Source, Who brings them into existence.

In contrast, this is not so of the revealed world (*Alma d’Itgaliya*), which is the matter of [dry] land, in which the Source of the vitality is not sensed. About this the verse states, “May they proliferate abundantly like fish in the land.” That is, even as their souls manifest within bodies, such that they are “in the land,” the aspect of the revealed world (*Alma d’Itgaliya*), they should be in the aspect of the fish of the sea (*Noonei Yama*-נוני ימא), in that they sense within themselves that their existence is entirely the Source Who brings them into being.

⁴⁸⁴ Genesis 48:16; Also see Biurei HaZohar of the Mittler Rebbe in the next note (42c and on).

⁴⁸⁵ See Zohar II 48b and Mikdash Melech there, and elsewhere. Also see Biurei HaZohar of the Mittler Rebbe to Zohar ibid. (41c).

⁴⁸⁶ See Talmud Bavli, Avodah Zarah 3b

About this, he brings the teaching of our sages, of blessed memory,⁴⁸⁷ about Rabbi Akiva, that during the time when the Romans decreed [against the study of Torah] he convened assemblies publically and engaged in the study of Torah. When they asked him, “Have you no fear of the government?” he responded with the analogy of the fish of the sea, who upon being separated from the sea, immediately are caused to have the opposite of life, and that the same is so of the Jewish people, in that their entire existence is the Torah of *HaShem*-ה"ה, it being the Source that enlivens all of existence.

In the discourse he continues to explain the words, “May they proliferate abundantly (*LaRov*-לרב) like fish.” That is, the difference between [saying] “like fish” simply, [and saying] “**abundantly** (*LaRov*-לרב) like fish,” is similar to the difference explained elsewhere⁴⁸⁸ between “kindness-*Chessed*-חסד” and “abundant kindness-*Rav Chessed*-רב חסד.” That is, “there is ‘kindness-*Chessed*-חסד’ and there is ‘abundant kindness-*Rav Chessed*-רב חסד,’”⁴⁸⁹ which is the Kindness-*Chessed* of the Long Patient One-*Arich Anpin*. The same is so of “May they proliferate **abundantly** (*LaRov*-לרב) like fish,” that in “the sea” (*Yam*-ים) itself this is a lofty matter, being that even in the concealed world (*Alma d’Itkasiya*) there are different levels etc.

The explanation is that even though the angels are called “fish of the sea” (*Noonei Yama*-נוני ימא), in that they are in the aspect of the concealed world (*Alma d’Itkasiya*), they

⁴⁸⁷ Talmud Bavli, Brachot 61b

⁴⁸⁸ See Ohr HaTorah, Vayera 90a and on; Sefer HaMaamarim 5627 p. 198 and on; 5679 p. 118 and on, and elsewhere.

⁴⁸⁹ See Zohar III (Idra Rabba) 133b; 140b

nonetheless are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), about which the verse states,⁴⁹⁰ “From there it divided,” in that they already have a some element of independent existence etc.

In contrast, in the world of Emanation (*Atzilut*) there are no angels,⁴⁹¹ which is why the angels were created on the second day,⁴⁹² whereas on the first day, the Holy One, blessed is He, was singular in His world.⁴⁹³ The likeness to this in the worlds, is the world of Emanation (*Atzilut*), which is called the World of Oneness (*Olam HaAchdut*),⁴⁹⁴ in which there are no angels.

Moreover, even as the angels are rooted in the world of Emanation (*Atzilut*), their root is only from the vessels (*Keilim*) [of the world of Emanation]. Moreover, even whatever relation they have to the light (*Ohr*), is only to the radiance of the light (*Ohr*) that relates to the **vessels** (*Keilim*). Furthermore, we find that the angels have bodies,⁴⁹⁵ and as a result,⁴⁹⁶ it applies that “He finds fault even in His angels.” Based on the explanation elsewhere,⁴⁹⁷ it is understood that because they have bodies, it even applies that “He finds fault in His angels” while they act as His emissaries.

⁴⁹⁰ Genesis 2:10; Torah Ohr 3a, and elsewhere.

⁴⁹¹ See Pardes Rimonim, Shaar 16 (Shaar ABY”A) Ch. 4

⁴⁹² Midrash Bereishit Rabba 1:3; 3:8

⁴⁹³ Midrash Bereishit Rabba ibid.; Rashi to Genesis 1:5

⁴⁹⁴ See Likkutei HaShas of the Arizal, beginning of Mesechet Shabbat, and elsewhere.

⁴⁹⁵ Ramban, end of Shaar HaGemul, cited in Torah Ohr, Bereishit 4b; Likkutei Torah, Zot HaBrachah 98a

⁴⁹⁶ See Siddur Im Da”Ch 73d, cited in Ohr HaTorah, Na”Ch Vol. 1, p. 661.

⁴⁹⁷ See Rabbeinu Bachaye to Genesis 3:6; 19:13; Ohr HaTorah, Na”Ch ibid. p. 660 and on.

However, through the novelty introduced at the giving of the Torah, that souls as they are in bodies, come to have the state of nullification (*Bittul*) like the fish in the sea, through this, “they proliferate abundantly (*LaRov*-לרב) like fish in the land.”

That is, this highest level of nullification (“they proliferate **abundantly** (*LaRov*-לרב) like fish”) is specifically “in the land,” such that their nullification (*Bittul*) is on a much higher level than that of the angels. That is, being that the souls manifested in bodies, it must be said that they are drawn from a much higher level, since the higher it is, the lower it can go.

This is the meaning of the verse,⁴⁹⁸ “Rather, You rode upon Your horses, Your chariots were our salvation,” referring to the giving of the Torah, which specifically is analogous to a chariot of horses, rather than the “swift cloud”⁴⁹⁹ of the angels.⁵⁰⁰

That is, it is as we observe in a horse, that it is capable of transporting a man to a high mountain, and is also capable of descending from a high place to a low place, a place to which man could not come on his own. This likewise is the matter of the revelation that took place at the giving of the Torah, that the Upper descended to the lower, and the lower ascended to the Upper.

⁴⁹⁸ Habakkuk 3:8; See Likkutei Torah, Shir HaShirim 11b and on.

⁴⁹⁹ See Avodah Zarah 3b and elsewhere.

⁵⁰⁰ See Zohar II 48b and Mikdash Melech there and elsewhere; Biurei HaZohar of the Mittler Rebbe to Zohar ibid. (41c).

With the above in mind, the request of the angels, “Set Your majesty over the heavens,” is understood. For, since the existence of the angels and their coming into being is in a way of “from there it divided,” which is why they are in a state of sensed existence, and as a result, it applies that “He finds fault in His angels,” they therefore requested, “Set Your majesty over the heavens,” that the decree that the upper will not descend to below and that the lower will not ascend above should be nullified.

That is, [they wanted] the world of Emanation (*Atzilut*) to descend to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this being the matter of giving the Torah, being that “the Torah came out of Wisdom-*Chochmah*,”⁵⁰¹ and in the worlds, Wisdom-*Chochmah* is the aspect of the world of Emanation (*Atzilut*).⁵⁰²

We thus find that had the Torah been given to them, there then would have been the drawing down of the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and thereby the matter of “He finds fault in His angels” would be rectified.

Now, about this Moshe responded to them, “Did you descend to Egypt...? Is there an evil inclination amongst you?” The meaning of this⁵⁰³ is that the giving of the Torah is the drawing down of the Essential Self of *HaShem*-יהו"ה, blessed is

⁵⁰¹ Zohar II 62a; 85a; 121a

⁵⁰² See Derech Mitzvotcha 129b and elsewhere.

⁵⁰³ See Sefer HaMaamarim 5629 p. 222.

He, and thus is **not** like the request of the angels, “Set Your **majesty-Hodcha-הודך**,” which only is a radiance (*Ha’arah*), as a result of which they too would be capable of receiving the Torah.

Rather, the Torah is drawn from the Essential Self of *HaShem-יהוה*, blessed is He, as the verse states,⁵⁰⁴ “[It is] hidden from the eyes of all living,” and as it states, “I was (*VaEheyeh-ואהייה*) with Him... as His delights etc.”

As known,⁵⁰⁵ when it states that “the Torah came out of Wisdom-*Chochmah*,” this means that it is revealed in Wisdom-*Chochmah*, and it therefore specifies “came out of Wisdom-*Chochmah*.” However, in truth, the Torah is drawn from His Essential Self, from the innerness (*Pnimityut*) of the Crown-*Keter*. It thus is in this regard that Moshe responded, “Did you descend to Egypt etc.,” in that His Essential Self is specifically drawn furthest down (as will be further explained).

With the above in mind, we can also understand the superiority of the giving of the Torah, over and above the *mitzvot* that our forefathers fulfilled [before it was given]. For, the verse states,⁵⁰⁶ “Your oils are good for fragrance, Your Name is flowing oil,” about which Midrash states,⁵⁰⁷ “All the *mitzvot* that the forefathers did in Your Presence were like fragrances. However, our *mitzvot* are [like the conclusion of the verse], ‘Your Name is like flowing oil,’ like a person who pours from one vessel to another vessel.”

⁵⁰⁴ Job 28:21; See Tanya, Kuntres Acharon 161a

⁵⁰⁵ See Likkutei Torah, Bamidbar 7a and elsewhere.

⁵⁰⁶ Song of Songs 1:3

⁵⁰⁷ Midrash Shir HaShirim Rabba 1:3:1

In other words, the *mitzvot* that our forefathers fulfilled were only the aspect of a fragrance, which is not the essence of the thing. In contrast, at the giving of the Torah the essence was given, this being the matter of “Your Name is like flowing oil, like a person who pours from one vessel to another vessel,” whereupon the essence of the thing is drawn forth.

This is as stated in Zohar⁵⁰⁸ on the verse,⁵⁰⁹ “Let them take to Me (*Li*-לי) a portion,” that “to Me-*Li*-לי” means “Myself-*Otee*-אותי,” in that “It is Myself (*Otee*-אותי) that they are taking,”⁵¹⁰ meaning, that His Essential Self is drawn down. This is what was given at the giving of the Torah, at which time there was the nullification of the decree that the upper will not descend below and the lower will not ascend above.

The explanation is that for there to be the nullification of the decree that the upper will not descend below and the lower will not ascend above, it must be said that this is through the highest Supernal power, relative to which the lower and upper are literally equal.

This may be understood based on the explanation⁵¹¹ [of the verse],⁵¹² “*HaShem*-יהו"ה is a God of knowledges-*De'ot*-דעות,” [in the plural, meaning] “two knowledges-*De'ot*-דעות,”⁵¹³ these being the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*).

⁵⁰⁸ Zohar II 140b

⁵⁰⁹ Exodus 25:2

⁵¹⁰ See Midrash Shemot Rabba 33:1; 33:6; Vayikra Rabba 30:13

⁵¹¹ See Torah Ohr, Yitro 68a; Likkutei Torah, Re'eh 23d, and elsewhere.

⁵¹² Samuel I 2:3

⁵¹³ See Tikkunei Zohar, beginning of Tikkun 69

The upper knowledge (*Da'at Elyon*) is that Above is something (*Yesh*) and below is nothing (*Ayin*), and the lower knowledge (*Da'at Tachton*) is that below is something (*Yesh*) and above is nothing (*Ayin*). Their substance, as they are in our service of *HaShem*-יהו"ה, blessed is He, are the matters of the Upper Unity of *HaShem*-יהו"ה (*Yichuda Ila'ah*) and His lower Unity (*Yichuda Tata'ah*), and for them to bond, this comes about specifically through a level that utterly transcends both knowledges (*De'ot*).

The same is so of the matter of the upper descending to the lower and the lower ascending to the upper, that for there to be the bond of the upper and the lower, this only is in [the power of] a utterly Supernal power, in which the upper and lower are equal. This is the true matter of the surrounding transcendent light of *HaShem*-יהו"ה (*Sovev*), this being the **innerness** (*Pnimiyyut*) of the Crown-*Keter*, this being the matter of "I-*Anochi*-אנכי."

This likewise is the meaning of the verse, "I-*Anochi*-אנכי am *HaShem*-יהו"ה your God." That is, for the Name *HaShem*-יהו"ה to be drawn below to be "**your** God-*Elo'hecha*-אלהיך," meaning, "your strength and vitality," this is only through "I-*Anochi*-אנכי," who transcends them both.

This is the matter of "Your Name is like flowing oil," in that at the giving of the Torah there was the drawing down of His Essential Self, blessed is He, through which it is possible for the upper to descend to the lower and for the lower to ascend to the upper. This is why the Torah was specifically given below, since it specifically is His Essential Self that can be drawn down below in this physical world. This is also the

matter of [the verse] “May they proliferate abundantly like fish in the land.” That is, it specifically is below “in the land” that they can “proliferate abundantly (*LaRov*-לרב) like fish.”

6.

However, we still must understand why the drawing down of His Essential Self is specifically to below. For, though there is the general principle that whatever is higher descends further down,⁵¹⁴ nevertheless, we still must understand why this is.

This may be understood based on the explanation in various places, that it is specifically below where the loftiest sparks are.⁵¹⁵ This is also why the Holy One, blessed is He, desired a dwelling place for Himself specifically in the lower worlds,⁵¹⁶ for the refinement of those sparks.

The empowerment for this, is through drawing down His Essential Self, which is the matter of “I-*Anochi*-אנכי am *HaShem*-יהו"ה your God.” The word “I-*Anochi*-אנכי” is an acronym for “I have placed Myself into My writings-*Ana Nafshi Khatavit Yahavit* יהבית כתבתי *אנא נפשי*.”⁵¹⁷ That is,⁵¹⁸ the Holy One, blessed is He, gave us **Himself** in the Torah, which is the matter of drawing down His Essential Self, which took place at the giving of the Torah.

⁵¹⁴ Shaarei Orah (of the Mittler Rebbe), Shaar HaPurim 58a and on; 65a and on, and elsewhere.

⁵¹⁵ See Likkutei Torah, Re'eh 19c

⁵¹⁶ See Midrash Tanchuma Naso 16; Bechukotai 3; Bereishit Rabba end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

⁵¹⁷ Talmud Bavli, Shabbat 105a (Ein Yaakov version of the text).

⁵¹⁸ See Likkutei Torah, Shlach 48d and on.

This is also why [at the giving of the Torah] the verse states, “God-*Elohi*”מ־אלהי spoke etc.,” and not “*HaShem*-יהוה spoke,” as it states in other places.⁵¹⁹ That is, this is unlike other places where His title God-*Elohi*”מ־אלהי is mentioned, indicating bestowal in a way of the powers of restraint-*Gevurot* and constriction-*Tzimtzum*. Rather, His title God-*Elohi*”מ־אלהי mentioned at the giving of the Torah, is to indicate the power, strength, and might of the bestowal itself.⁵²⁰

This is also what he explains in the continuation of the discourse,⁵²¹ on the words, “God spoke... to say-*Leimor*-לֵאמֹר.” That is, at first glance, the word “to say-*Leimor*-לֵאמֹר” seems to be superfluous (as mentioned in chapter two). However, this grants empowerment to every Jew, that when he reads the Torah, the Holy One, blessed is He, reads and studies opposite him,⁵²² which is a drawing down of His Essential Self, literally like at the giving of the Torah.

The same is so of fulfilling the *mitzvot*, that when a Jew fulfills a *mitzvah*, this causes and draws forth that the Holy One, blessed is He, also does so. This is as our sages, of blessed memory, taught⁵²³ about the verse,⁵²⁴ “He relates **His** word to Yaakov, **His** statutes and **His** judgements to Israel,” that “What He does, He tells Israel to do,” meaning that what He, blessed

⁵¹⁹ See the discourse entitled “*Vayedaber Elokim et Kol HaDevarim HaEileh*” 5679 (Sefer HaMaamarim 5679 p. 448 and on).

⁵²⁰ See Siddur Im Da”Ch 247a-b; Discourse entitled “*Vayitein Lecha Elokim – May God give you,*” 5728, translated in The Teachings of The Rebbe 5728, Discourse 9 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 339 and on).

⁵²¹ Sefer HaMaamarim 5629 *ibid.* p. 223

⁵²² See Tanna d’Vei Eliyahu Rabba, beginning of Ch. 18

⁵²³ Midrash Shemot Rabba 30:9

⁵²⁴ Psalms 147:19

is He, does, is through Him telling Israel to do etc.⁵²⁵ All this is because at the giving of the Torah, His Essential Self was drawn down.

7.

This then, explains the general matter of the argument of the angels and Moshe's response [to them] before the Torah was given. The need for this response, was to explain the great elevation of the Torah to the angels, that giving the Torah below is the matter of drawing down the **Essential Self** of *HaShem*-יהו"ה, blessed is He, and that through the Jewish people affecting an ascent below, this would automatically bring about the ascent of the angels as well.

The analogy for this is well-known,⁵²⁶ that to lift a building, it must be lifted from its base, and through doing so, the entire building is lifted automatically. This [answer] caused the angels to be his admirers and they gave him gifts.

The same is so every single year, that those matters that took place at the giving of the Torah, return and reawaken. Thus, when the Jewish people decide on the eve of the day before the giving of the Torah, and on the night before the giving of the Torah, and at the time of the giving of the Torah, to fulfill Torah and *mitzvot*, with the self-nullification (*Bittul*) of giving precedence to "We will do" (*Na'aseh*-נעשה) over "We will listen" (*Nishma*-נשמע), this brings the matter about anew - the nullification of the decree that the upper will not descend to

⁵²⁵ See Sefer HaMaamarim 5628 p. 87 and on.

⁵²⁶ Torah Ohr, Bereishit 4a; Also see Sefer HaMaamarim 5654 p. 258.

the lower and the lower will not ascend to the upper, and in a way of “I will go first,” as the verse states,⁵²⁷ “*HaShem*” יהוה descended on Mount Sinai,” so that there is a drawing down of the revelations of the giving of the Torah, as a foretaste of the coming future, and [moreover] even the angels give gifts, thus placing the Jews in the ray of light, the ray of blessing, and the ray of Torah.⁵²⁸

⁵²⁷ Exodus 19:20

⁵²⁸ The ending of this discourse is missing.

Discourse 30

“*Vayedaber Elokim... -
God spoke...*”

Delivered on the 2nd day of Shavuot, 5729⁵²⁹

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

1.

The verse states,⁵³⁰ “God-*Elohi*” *m-אלהי* spoke all these things to say-*Leimor*-*לאמר*.” The question about the word “to say-*Leimor*-*לאמר*” here is well known.⁵³¹ Namely, since all the Jewish people (including the souls of all their generations)⁵³² were present at the [singular] event at Mount Sinai and [they all] heard the utterances of the Ten commandments, directly] from the Holy One, blessed is He, Himself, what then does the word “to say-*Leimor*-, *לאמר*” which means “to say to others” mean here?⁵³³

Now, the essential point of the explanation is that it is with this [word] that the Torah explains the novelty of the

⁵²⁹ The original discourse was edited by the Rebbe and published as a pamphlet for the holiday of Shavuot 5750.

⁵³⁰ Exodus 20:1

⁵³¹ Torah Ohr, Yitro 67b (and with the glosses in Ohr HaTorah Yitro, p. 783 and on); Sefer HaMaamarim 5567 p. 149; Likkutei Torah, Shir HaShirim 40b; 42a and on; Torat Chayim, Yitro p. 370a [Vol. 2 p. 253b in the new edition]; Also see the beginning of the discourse entitled “*Vayedaber... Anochi*” 5629 (cited later in the discourse itself), **and elsewhere**.

⁵³² Pirkei d'Rabbi Eliezer, Ch. 41; Midrash Shemot Rabba 28:6; Tanchuma Yitro 11; Zohar I 91a, and elsewhere.

⁵³³ See Likkutei Sichot, Vol. 6, p. 119 and the citations there in note 1*.

giving of the Torah. For, at first glance, even before the Torah was given they learned the entire Torah [as also understood by the fact that “our forefather Avraham fulfilled the whole Torah before it was given,”⁵³⁴ and to fulfill the Torah it must be learned, and Avraham certainly taught the whole Torah to his son Yitzchak, and Yitzchak certainly taught it to Yaakov and his sons.]⁵³⁵ This being so, what novelty is there in the Torah being given?⁵³⁶

Therefore, the verse explains that the novelty in “God spoke all these things” at the giving of the Torah, is that by doing so, empowerment was granted to each and every Jew throughout all generations that his study of Torah will be in a way of “to say-*Leimor*-לאמר.”

Now, this is explained in two ways. [The first is] that through one’s study of Torah, he causes the Holy One, blessed is He, **to say** these words.⁵³⁷ For, “whosoever reads and studies Torah, the Holy One, blessed is He, reads and studies opposite him.”⁵³⁸ Based on this, the meaning of “to say-*Leimor*-לאמר” (meaning, “to say to others”) is that the one who studies Torah

⁵³⁴ Talmud Bavli, Yoma 28b; Kiddushin 82a (in the Mishnah)

⁵³⁵ “From the days of our forefathers, Yeshivah (Torah study) never ceased from them... Our forefather Avraham was an elder and sat in Yeshivah (Torah study)... Our forefather Yitzchak was an elder and sat in Yeshivah (Torah study)... Our forefather Yaakov was an elder and sat in Yeshivah (Torah study).” (Yoma ibid.)

⁵³⁶ As in the question in Torah Ohr ibid. Likkutei Torah, Bamidbar 13d, **and elsewhere.**

⁵³⁷ Discourse entitled “*Vayedaber... Anochi*” 5629 (cited later in the discourse itself) – Sefer HaMaamarim 5629 p. 203 (cited later in Ch. 5).

⁵³⁸ See Tanna d’Vei Eliyahu Rabba, beginning of Ch. 18; Yalkut Shimoni Eichah, Remez 1,034.

tells the Holy One, blessed is He,⁵³⁹ to repeat his words, so to speak. Moreover, one's study of Torah should be in a way of "to say-*Leimor*-לאמר," meaning to repeat the words that the Holy One, blessed is He, says, as the verse states,⁵⁴⁰ "My tongue shall answer with Your word." That is, the words of Torah that one says are "**Y**our word," and my tongue shall answer "like one who repeats after the reader."⁵⁴¹

Another explanation of [the verse], "God spoke... to say (*Leimor*-לאמר)," is that "God spoke all these things," referring to the Ten Commandments, which are inclusive of the whole Torah,⁵⁴² "to say-*Leimor*-לאמר," meaning that the Ten Commandments (the Torah, which transcends the world) should be drawn down into⁵⁴³ "the Ten Utterances by which the

⁵³⁹ This is further elucidated by Chiddushei Aggadot of the Maharsha to Shabbat (89a) in explanation of the verse (Numbers 14:17), "As You have spoken to say (*Leimor*-לאמר)," is, "As you have spoken to Me saying that I say." In other words, Moshe told **the Holy One, blessed is He**, ("May the strength of my Lord-*Adona*" אדוני-י-י-י be magnified"). Based on what is explained in various places (see the end of the discourse entitled "v'Atah Yigdal Na" 5719 (Torat Menachem, Sefer HaMaamarim Sivan p. 378 (and the citations there in note 47) [translated in The Teachings of The Rebbe 5719, Discourse 26], that "As You have spoken to say (*Leimor*-לאמר)" is similar to "God spoke... to say (*Leimor*-לאמר)," – it makes sense that this is also the explanation of [the word] "to say-*Leimor*-לאמר."

⁵⁴⁰ Psalms 119:172

⁵⁴¹ Torah Ohr *ibid.* 67b; Torat Chayim *ibid.* 370b [253b] and on (and see p. 373b [p. 255b]) and elsewhere. To point out, even according to this explanation, that man repeats the words that the Holy One, blessed is He, says – it is understood that the fact that the Holy One, blessed is He, says these things now is brought about through man's study. However, **the explanation** of the term "to say-*Leimor*-לאמר" is (not that man causes this Above, but on the contrary) is that man's speech is "like one who repeats after the reader."

⁵⁴² See the discourse entitled "*Vayedaber... Anochi*" 5728 Ch. 1 (Torat Menachem, Sefer HaMaamarim Sivan p. 326).

⁵⁴³ See the discourse entitled "*Vayedaber... Anochi*" 5728, Ch. 1 (Torat Menachem, Sefer HaMaamarim Sivan p. 326 [translated in The Teachings of The Rebbe 5728, Discourse 30]).

world was created.”⁵⁴⁴ The same is so of our study of the Torah, that it should be in a way of “God spoke... to say (*Leimor*-לאמר),” meaning that from his speaking Torah there comes to be “saying-*Amirah*-אמירה,” referring to the drawing down of bestowal to below.⁵⁴⁵

We therefore must understand the connection and relationship between all the above-mentioned matters of [the word] “to say-*Leimor*-לאמר.”

2.

Now, in the discourse of the Rebbe Maharash by this title, said one-hundred years ago, (after pointing out the question about the word “to say-*Leimor*-לאמר” which at first glance, seems to be superfluous), he brings the statement in Yalkut,⁵⁴⁶ that when the Holy One, blessed is He, spoke, each and every Jew said [to himself], “It is to me that the speech is speaking,” as the verse states,⁵⁴⁷ “I am *HaShem*-יהו"ה **your** God-*Elohe*”*cha*-אלהיך” [in the singular].

He explains that this is the meaning of the statement in Midrash⁵⁴⁸ on the verse, “I am *HaShem*-יהו"ה your God-*Elohe*”*cha*-אלהיך,” [in the singular] that “the voice that they heard at the Ten Commandments **was heard** by each person according to his strength, the youth in accordance with their

⁵⁴⁴ Mishnah Avot 5:1

⁵⁴⁵ Likkutei Torah, Shlach 39b and on.

⁵⁴⁶ Yalkut Shimoni on the verse in Exodus 20:2 (Yitro).

⁵⁴⁷ Exodus [20:2] *ibid.* (Yitro)

⁵⁴⁸ Midrash Shemot Rabba, beginning of Ch. 29; Yalkut Shimoni *ibid.*

strength, the elders in accordance with their strength, and the children in accordance with their strength.”

It can be said that amongst the reasons that he also brings the teaching of the Midrash, is because through this, it is understood that the matter of “it is to me that the speech is speaking” (to each and every individual unto himself) was not only in regard to the soul, but also in regard to the body. This is because the distinctions between “youth,” “elders,” and “children,” is with respect to the body.

In the discourse he explains that the reason that the speech of the Ten Commandments was in such a way that “it is to **me** that the speech is speaking,” in the singular, meaning to each and every Jew unto himself, [even though all the commandments of the Torah are for all Jews, and throughout Torah it states, “I am *HaShem*-יהוה your God-*Elo*”*heichem*-אלהיכם [in the plural]], [can be understood] according to what Yalkut states there, that at the time of the giving of the Torah, the Holy One, blessed is He, partnered His Name with each and every Jew. This is the meaning of the verse,⁵⁴⁹ “God’s entourage is twice ten thousand... the Lord-*Adona*”*י-אדוני* is in them at Sinai in holiness.”

That is, just as “the Lord-*Adona*”*י-אדוני* is in them” (the angels), in that the name of every angel is conjoined (at its end) with the Name of the Holy One, blessed is He, “God-*E*”*ל-א*” ([as in], Michael-מִיכָאֵל, Gavriel-גַּבְרִיאֵל, Refael-רִפְאֵל), the same was so at the giving of the Torah, “at Sinai in holiness,” that the

⁵⁴⁹ Psalms 68:18* [* As per the custom that one should recite the Psalm that corresponds to the years of his life on a daily basis (see the beginning of Sefer HaMaamarim 11 Nissan), this is the Psalm that began to be recited on the 11th of Nissan of this year.]

Holy One, blessed is He, partnered His Name with each and every Jew, “I am *HaShem*-יהוה, **your** God-*Elohe*” *cha*-אלהיך,” [in the singular].

In the discourse he continues [and explains] that it is due to the Name of the Holy One, blessed is He, being partnered with the angels, that they are nullified relative to His Name that is partnered with them, blessed is He, and the same is so of the Jewish people. That is, through the Holy One, blessed is He, partnering His Name with the Jewish people, they are in a state of nullification (*Bittul*) [to Him], as explained at length in the discourse.

3.

Now,⁵⁵⁰ the Name of the Holy One, blessed is He, that He partnered with the Jewish people, is higher than the name that is partnered with the angels. For, about the angels it states, “the Lord-*Adona*” *י-אדני* is in them,” and as explained in Tanya,⁵⁵¹ the angels are called by His title “God-*Elohi*” *m-אלהי*” and “God-*Elohi*” *m-אלהי*” and “my Lord-*Adona*” *י-אדני*” are (generally) one matter.⁵⁵² In contrast, about the Jewish people the verse states,⁵⁵³ “For His people are a part of

⁵⁵⁰ In regard to the coming section, see Ohr HaTorah (Yahel Ohr) to Psalms ibid. p. 240; Also see the above-mentioned discourse of the year 5629 (Sefer HaMaamarim ibid. p. 194 and on).

⁵⁵¹ Iggeret HaTeshuvah, Ch. 4 (94a)

⁵⁵² Likkutei Torah, Drushim L'Shabbat Shuvah 65d; Sefer HaMitzvot of the Tzemach Tzedek 60a, and elsewhere.

⁵⁵³ Deuteronomy 32:9

HaShem-יהו"ה," meaning,⁵⁵⁴ "a part of the Name *HaShem*-יהו"ה."

Now, although the matter of [the verse], "For His people are a part of *HaShem*-יהו"ה" was so even before to the giving of the Torah, this did not illuminate in a revealed way (to such an extent). This is because the matter of [the verse], "For His people are a part of *HaShem*-יהו"ה" is in regard to the soul, and upon the descent of the soul to below, the body covers and conceals the soul and the Name *HaShem*-יהו"ה within it. However, at the giving of the Torah, with the utterance, "I am *HaShem*-יהו"ה, **your** God-*Elohe*"*cha*-אלהיך," [in the singular] this was drawn into revelation.

As explained in Likkutei Torah,⁵⁵⁵ the meaning of "(I am) *HaShem* your God-*HaShem Elo*"*hecha*-אלהיך" [in the singular] is that *HaShem*-יהו"ה illuminates and is revealed within you to such an extent that He be called by your name, "**your** God-*Elohe*"*cha*-אלהיך," [in the singular].

The empowerment for "*HaShem* your God-*HaShem Elo*"*hecha*-אלהיך," [such that even after the soul manifests in the body, *HaShem*-יהו"ה will be within him in a revealed way, to the point that He is called by his name], is from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, who even transcends [the name] *HaShem*-יהו"ה.

This is because the revelation of the Name *HaShem*-יהו"ה (in and of itself), specifically is Above, and for it to be revealed below in the physical body, this is through drawing

⁵⁵⁴ Iggeret HaTeshuvah ibid.

⁵⁵⁵ Likkutei Torah, beginning of Re'eh.

down the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, which transcends [the name] *HaShem*-יהו"ה, in that whatever is higher above descends and is revealed further below.⁵⁵⁶

This is the meaning of "I am-*Anochi*-אנכי *HaShem* **your** God *HaShem Elo*"*hecha*-אלהיך" [in the singular]. That is, the empowerment that *HaShem*-יהו"ה will be "your God-*Elo*"*hecha*-אלהיך" [in the singular] is from the aspect of "I-*Anochi*-אנכי," which even transcends [the Name] *HaShem*-יהו"ה.

Now, it can be said that since the Name of the Holy One, blessed is He, that is partnered with the Jewish people is the Name *HaShem*-יהו"ה, which transcends the name Lord-*Adona*"ע"אדני that is partnered in the angels [especially being that the root of the partnering of His Name in the Jewish people is from the aspect of "I-*Anochi*-אנכי" which even transcends [the Name] *HaShem*-יהו"ה], therefore, the nullification (*Bittul*) of the Jewish people brought about through His Name being partnered in them, is also a much greater nullification (*Bittul*) than the nullification (*Bittul*) of the angels.

4.

Now, [about] the matter of the Name *HaShem*-יהו"ה within every Jew, the discourse explains⁵⁵⁷ that in a Jew, the *Yod*-י of the Name *HaShem*-יהו"ה is the Wisdom-*Chochmah* in

⁵⁵⁶ See at length in Shaar HaPurim, discourse entitled Yaviyu Levush Malchut, Ch. 12 (58a-b), Ch. 32 and on (65a and on); Also see the citations in Torat Menachem, Sefer HaMaamarim Kislev, p. 24 and on.

⁵⁵⁷ End of p. 196 and on; See Iggeret HaTeshuvah ibid. (94b and on); Likkutei Torah ibid., and elsewhere.

the soul. The *Hey* ה- of the Name *HaShem* יהו"ה is the Understanding-*Binah* in the soul, “to understand a thing from the innerness of a thing-*Lehavin Davar MiToch Davar*- להבין דבר מתוך דבר.”⁵⁵⁸

The “innerness of a thing-*Toch Davar*- דבר תוך” is the “speech of *HaShem-Dvar HaShem*- יהו"ה דבר” that manifests in the creations, as in the explanation of the Baal Shem Tov⁵⁵⁹ on the verse,⁵⁶⁰ “Forever *HaShem*- יהו"ה Your speech (*Dvarcha*- דברך) stands in the heavens.” “The thing-*Davar*- דבר” is the speech (*Dibur*- דיבור) itself, which transcends manifestation in the creations, and generally is the light of *HaShem*- יהו"ה that surrounds and transcends [all worlds] (*Ohr HaSovev*).

This then, is the meaning of “to understand a thing from within a thing-*Lehavin Davar MiToch Davar*- להבין דבר מתוך דבר.”⁵⁶¹ That is, through the contemplation of the “word of *HaShem-Dvar HaShem*- יהו"ה דבר” that is manifest “within-*Toch*- תוך” the creations (“within a thing-*Toch Davar*- דבר תוך”), this being only a radiance (*Ha'arah*) (as self-evident by the fact that it manifests within the creations), one comes to the knowledge that there is a “thing-*Davar*- דבר” that transcends manifestation in the world, which is the source from which the radiance is drawn into manifestation below.

The *Vav* ו-6 of the Name *HaShem* יהו"ה are the emotions (*Midot*) in the soul, and the final *Hey* ה- of the Name *HaShem*-

⁵⁵⁸ As in the language of our sages of blessed memory, in Chagigah 14a; Talmud Bavli, Sanhedrin 93b

⁵⁵⁹ Beginning of Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith].

⁵⁶⁰ Psalms 119:89

⁵⁶¹ Also see Torah Ohr, Bereishit 1a; Hosafot to Parshat Vayakhel 113c; Likkutei Torah, Va'etchanan 6c; Re'eh 25b; Shabbat Shuvah 67d, and elsewhere.

יהו"ה is the lower fear (*Yirah Tata'ah*) (the acceptance of His yoke) in the soul.

In the discourse he continues [and explains] that the four letters of the Name *HaShem*-יהו"ה in every Jew, are also in his body. That is, his head has the form of the shape of the letter *Yod*-י, and the torso of the body is like the form of the shape of the letter *Vav*-ו, and the five fingers of the hand and the five fingers of the feet are the two letters *Hey*-ה.

In the discourse he adds that it can be said that the reason that there are ten fingers of the hands and ten fingers of the feet is because in the Name *HaShem*-יהו"ה which is expanded (*Miluy*) with the letter *Hey*-ה, each *Hey*-ה"ה consists of two letters *Hey*-ה.⁵⁶²

It can be said that through his addition that the number of the ten fingers corresponds to the *Hey*-ה"ה as it is expanded (*Miluy*), there is added explanation to the general matter of the form of the Name *HaShem*-יהו"ה that is in the body. For, as known about the matter of the expansions (*Miluyim*)⁵⁶³ that the reason that the expansion (*Miluy*) of a letter is concealed, [such as with the *Aleph*-א"ף, that the *Aleph*-א itself is revealed, whereas the *Lamed*-ל and *Peh*-פ (which are its expansion (*Miluy*)) are included within it in a concealed way], is because the expansion is its innerness and essence, which transcends

⁵⁶² [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1) – “In the same manner, the two letters *Hey*-ה of the name *HaShem*-יהו"ה likewise attest to the division of the fingers and toes into four sets of five. For when the letter *Hey*-ה-5 is expanded it is spelled ה"ה, and as there are two letters *Hey*-ה in the name *HaShem*-יהו"ה, we find four sets of five each: ה"ה ה"ה.”]

⁵⁶³ *Sefer HaMitzvot* of the Tzemach Tzedek 109b; *Ohr HaTorah*, *Shlach* p. 502 and on; See at length in *Sefer HaArachim Chabad*, section on the letters (*Otiyot*) in the introduction, p. 12 and on.

revelation. This is comparable to a person who says something and has an inner intention in it, and the intention is concealed.

From this it is understood that the fact that in the form of the Name *HaShem*-יהו"ה, that (specifically) in the body there is also the expansion of the letters *Hey*-ה of the Name *HaShem*-יהו"ה, is because it specifically is the body that (also) reveals the innerness and essence of the Name *HaShem*-יהו"ה.

This is because for there to be the drawing down of the Name *HaShem*-יהו"ה in the physical body, this specifically is through the innerness and essence of the Name *HaShem*-יהו"ה. This is like the explanation before (in chapter three) that for the Name *HaShem*-יהו"ה in the soul to be revealed, even upon its manifestation in the body, this comes about through a drawing forth of "I-*Anochi*-אנכי" which transcends [the Name] *HaShem*-יהו"ה.

The difference between the two matters is that the novelty of the revelation of the Name *HaShem*-יהו"ה that is in the soul even as it manifests within the body, is only in regard to the place (the physical body) to where the revelation is drawn down, and it is through drawing down the aspect of "I-*Anochi*-אנכי into the Name *HaShem*-יהו"ה which transcends [the Name] *HaShem*-יהו"ה, that its revelation is drawn down below.

The novelty of the form of the Name *HaShem*-יהו"ה that is in the body is in the Name *HaShem*-יהו"ה itself. For, the Name *HaShem*-יהו"ה (which transcends the world) and the (physical) body, are two opposites. Therefore, for the Name *HaShem*-יהו"ה to be depicted, so to speak, in the form of the physical body, this is not through a drawing down of a matter that is higher than it. For, the effect that is brought about in

something through a higher power is only that it be drawn down further below and the like but does not effect a change in the thing itself. Thus, in order that the Name *HaShem*-יהו"ה be depicted, as it were, in the form of the physical body, is through a drawing forth and revelation of the innerness and essence of the Name *HaShem*-יהו"ה itself (the expansion (*Miluy*) of [the Name] *HaShem*-יהו"ה), such that (even) *HaShem*-יהו"ה Himself in His innerness, is not limited by any spiritual parameters and it also is in His ability to be in the form of the physical body.

5.

In the discourse he continues⁵⁶⁴ [and states] that the meaning of “God spoke... to say (*Leimor*-לֵאמֹר),” is that at the giving of the Torah, empowerment was granted to every single Jew, that when he reads the Torah, the Holy One, blessed is He, reads and studies opposite him. The same is so of the *mitzvot*, that by a Jew doing a *mitzvah*, he causes and draws down that the Holy One, blessed is He, Himself does it.⁵⁶⁵

The empowerment that each and every Jew has, in that through his study of Torah, the Holy One, blessed is He, reads and studies opposite him, and that through his fulfillment of the *mitzvot*, the Holy One, blessed is He, fulfills the *mitzvot*, is through the utterance “I am *HaShem*-יהו"ה **your** God-*Elo"hecha*-אלהיך,” in the singular, as explained in the discourse.

⁵⁶⁴ p. 203

⁵⁶⁵ See *Torat Menachem*, *Sefer HaMaamarim Kislev* p. 145.

Now, it can be said that the matters explained in the discourse in a way of introduction to the explanation [of the word] “to say-*Leimor*-לאמר,” that one’s study of Torah causes the Holy One, blessed is He, to read and study opposite him – [this being] the nullification (*Bittul*) of the Jewish people brought about through the Holy One, blessed is He, partnering His Name with them, and that the empowerment that *HaShem*-יהוה is “your God-*Elo*” *hecha*-יך” [in the singular] is drawn from “I-*Anochi*-אנכי” which is higher than [the Name] *HaShem*-יהוה, being that every drawing down to further below, is because the root of the drawing down is from an even higher place – are similar to the other explanations of [the term] “to say-*Leimor*-לאמר.”

To elucidate, the explanation of “to say-*Leimor*-לאמר,” that the study of Torah is in a way in which “my tongue shall answer with Your word,” “like one who responds after the reader” – is the emphasis of the matter of nullification (*Bittul*). The explanation that “God spoke... to say-*Leimor*-לאמר” is the drawing forth of the Ten Commandments into the Ten Utterances [of creation], emphasizes the matter of the drawing down to below.

The reason these two matters come in the discourse as an introduction to the explanation that “to say-*Leimor*-לאמר” means that through the study of the Torah, one causes the Holy One, blessed is He, to read and study opposite him, is because all the explanations (and matters) in “to say-*Leimor*-לאמר” are related to each other.⁵⁶⁶

⁵⁶⁶ This is understood in a way of a priori, that is certainly so from the fact that all explanations of a single verse are related to one another, as in the known proof of

It can be said that the explanation is that at the giving of the Torah there are three matters. There is the Holy One, blessed is He, the Giver of the Torah, there are the Jewish people, the receivers of the Torah, and there is the Torah itself.⁵⁶⁷ The novelty in the Torah given at the giving of the Torah relative to the Torah that our forefathers studied before the Torah was given, is [a difference] regarding the Giver of the Torah, the recipients of the Torah, as well as the Torah itself.

The novelty regarding the Giver of the Torah is as stated in Talmud,⁵⁶⁸ “I-*Anochi*-אני” (this being the opening [word] of the giving of the Torah) is an acronym for, “I have placed Myself in My writings-*Ana Nafshi Khatavit Yahavit*-אנא נפשי כתבתי יהבתי.” “I-*Ana*-אנא (have placed Myself-*Nafshi*-נפשי) refers to His Essential Self, blessed is He. Thus, the meaning of “I have placed Myself in My writings” is⁵⁶⁹ that “He has written in and He has given Himself” – “I have placed Myself-

this from the matter of “*Sha’atnez*-שעטנז” (Niddah 61b) – See Likkutei Sichot Vol. 3, p. 782, and elsewhere.

⁵⁶⁷ To point out, in the discourses in Likkutei Torah in the Torah portion of Bamidbar (12c and on) which speak about the matter of the giving of the Torah – the first discourse is [on the teaching] “When **Israel** accorded precedence to ‘We will do’ (*Na’aseh*-נעשה) over ‘We will listen’ (*Nishma*-נשמע)” [and even in the discourse entitled “*Inyan Shenitnah Torah Al Har Sinai*” (15b and on) it is discussing the matter of the nullification (*Bittul*) etc. **in man**]; Afterwards comes the discourse “**God** spoke etc.,” and afterwards is the discourse “I was with Him as His nursling etc.,” which refers to **Torah**.

⁵⁶⁸ Talmud Bavli, Shabbat 105a (Ein Yaakov version of the text) and Yalkut Shimoni ibid.

⁵⁶⁹ Likkutei Torah, Shlach 48d and on, and elsewhere.

Ana Nafashi-אָנא נאָפּאַשי.” In the language of the Midrash,⁵⁷⁰ “I sold you My Torah, and it is as though I was sold with it.”

The novelty regarding the Jewish people, the recipients of the Torah, is that at the giving of the Torah, the Torah was given into the ownership of the Jewish people, so to speak, in that the power to render Halachic Torah rulings is given specifically into the hands of the Jewish people. For, “we do not take a Heavenly proclamation (*Bat Kol*) into consideration,” and beyond that, “My children have triumphed over Me, My children have triumphed over Me!”⁵⁷¹

The novelty regarding the Torah itself, is that the Torah given at the giving of the Torah is in the form of a command and decree, which affects that man and the world be according to the instruction of the Torah. This is as explained in Likkutei Torah⁵⁷² about the Ten Commandments that were said at the giving of the Torah (and from the content [of the discourse] there, it is understood that the same applies to all the commands of the Torah) that they were said in the form of a command, as well as in future tense. For example, “You shall not murder” is both a command, as well as a promise. For, the speech (*Dibur*) itself decrees upon man and the world⁵⁷³ and causes them to be so.

⁵⁷⁰ Midrash Shemot Rabba, beginning of Ch. 33.

⁵⁷¹ Talmud Bavli, Bava Metziya 59b

⁵⁷² Likkutei Torah, Bamidbar 13c

⁵⁷³ It can be said that because of **the parameters of the creation**, since the speech of the Torah **decrees** upon man and the world, they are forced to be in accordance with the instruction and decree of the Torah. The fact that man has free choice (*Bechirah*) means that it is in his ability to choose to be in opposition to the nature of the creation.

[Even though, at first glance, this novelty seems to only be in regard to the effect of Torah on man and the world, and not in the Torah itself, nevertheless, since the name “Torah-תורה” [the name of something being indicative of its inner substance matter]⁵⁷⁴ is of the root “instruction-*Hora’ah*-הוראה,”⁵⁷⁵ the novelty is in the manner of the instruction (*Hora’ah*) of Torah, [in that the instruction of the Torah as to how man and the world must be, in a way that effects them,] relates to the Torah itself.]⁵⁷⁶

The same is likewise so when it comes to the study of Torah by the Jewish people. For, as explained in Likkutei Torah there, through the Jewish people studying [the Mishnah],⁵⁷⁷ “These are [wounds] that render an animal unfit (*Tereifot*)... and these are [conditions] that render an animal fit (*Kesheiros*),” there is caused to be a refinement and separation between the impure and the pure and “all doers of iniquity shall

⁵⁷⁴ Tanya, beginning of Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith].

⁵⁷⁵ See Radak to Psalms 19:8; Also see his Sefer HaShoroshim, section on the root “*Yarah*-ירה”; Gur Arich to beginning of Parshat Bereishit citing Radak; Also see Zohar III 53b.

⁵⁷⁶ It can be said the reason that the Torah is specifically called by the name “Torah-תורה” of the root “instruction-*Hora’ah*-הוראה” – even though there are many wisdoms that seemingly (also) have instructional guidance [and to point out the teaching of our sages, of blessed memory, (Eichah Rabba 2:13), “[If a person will say to you], ‘There is wisdom (*Chochmah*) amongst the nations,’ believe it... [If a person will say to you], ‘There is Torah amongst the nations,’ do not believe it”] – is because the instructional guidance (*Hora’ah*) in all [other] wisdoms are **a part of wisdom (*Chochmah*)** (in that according to **the principles of wisdom** man must conduct himself in such and such a way), but they are not instructional **to the person** since they have no effect upon him. It specifically is Torah that has an effect on a person (such that it in his ability to choose the opposite of the natural order) which is instructional (*Hora’ah*) to man.

⁵⁷⁷ Mishnah, Chullin, beginning of Ch. 3 (42a; 54a)

be dispersed,”⁵⁷⁸ similar to the effect in the world brought about through the utterances that the Holy One, blessed is He, spoke at the giving of the Torah.

To add, the novelty brought about in the Torah, in that through it change is caused in the world, is emphasized to an even greater extent in the *mitzvot* of the Torah. That is, through the fulfillment of the *mitzvot* of the Torah, as they are after the giving of the Torah, there is caused to be the refinement and purification of the physical thing with which the *mitzvah* was performed. This is to such an extent that in some matters, the physical thing becomes a *mitzvah* object (*Cheftzah Shel Mitzvah*), and beyond that, even a holy object (*Cheftzah Kedoshah*).⁵⁷⁹

7.

Now, about the verse,⁵⁸⁰ “Your oils are good for fragrance, Your Name is flowing oil,” our sages, of blessed memory, stated,⁵⁸¹ “All the songs that the forefathers recited in Your Presence were like fragrances, but we are [like the conclusion of the verse], ‘Your Name is like flowing oil’ like a person who pours from one vessel to another vessel. All the *mitzvot* that the forefathers did in Your Presence were like

⁵⁷⁸ Per the language of Scripture – Psalms 92:10

⁵⁷⁹ See at length in Likkutei Sichot, Vol. 16, p. 212 and on; “Hadran” al HaShas (5749) Ch. 5 and on (Torat Menachem – Hadranim Al HaRambam v’Shas, p. 163 and on).

⁵⁸⁰ Song of Songs 1:3

⁵⁸¹ Midrash Shir HaShirim Rabba 1:3 (1)

fragrances. However, we are [like the conclusion of the verse], ‘Your Name is like flowing oil.’”

It can be said that in this teaching of our sages, of blessed memory, all three matters that were newly introduced upon the giving of the Torah are explained. For, there is the difference between fragrance and oil themselves, in that scent is only the spreading forth (a radiance) of the oil. This is indicative of the novelty in the Torah and *mitzvot* (that were given at the giving of the Torah) regarding the Giver of the Torah and the Commander of the *mitzvot*. That is, the Torah as it is, in and of itself (the wisdom of the Holy One, blessed is He), is only a radiance (a fragrance), whereas the true matter of “the Torah and the Holy One, blessed is He, are entirely one,”⁵⁸² was brought about at the giving of the Torah, as there was then a drawing forth of His Essential Self (oil) in it. The same is likewise so regarding the *mitzvot*, that at the giving of the Torah there was a drawing forth of His Essential Self in them.

Another difference between the fragrance of oil and the oil itself is that through smelling the fragrance of the oil, there is no loss in the oil itself. In contrast, when one takes the oil itself there is a loss in the place that it first was, (“Your Name is flowing-*Turak*-תורק oil,” “like a person who pours-*Moreek*-מוריק from one vessel to another”). In the analogue, it is through the giving of the Torah below that the power to render judgment

⁵⁸² See Zohar III 73a

was **taken away**⁵⁸³ from the supernal beings, since “the Torah **is not** in Heaven.”⁵⁸⁴

Another difference between fragrance and oil is that the fragrance continues to dissipate until nothing remains of it. This likewise is so of the pleasure a person enjoys in fragrance, that after the fragrance passes, his pleasure passes.⁵⁸⁵ In contrast, this is not so when it comes to food (oil),⁵⁸⁶ in that even after the food has been digested in his innards, it remains in existence, only that it has become transformed to blood and flesh, and this affects the person that thereby his characteristics will be like the characteristics of the food.⁵⁸⁷ In the analogue, the drawing down that was brought about through the fulfillment of the *mitzvot* by our forefathers, and how much more so this certainly was the case in their study of the Torah, did not become **established** in the world **inwardly**.⁵⁸⁸

⁵⁸³ See the discourse entitled “*Anochi HaShem Elokecha*” 5749 note 53 (Torat Menachem, Sefer HaMaamarim Sivan p. 313).

⁵⁸⁴ Based on what is stated above in the discourse there is a sweetening of the matter that “it is like a person **who pours** etc.,” which was stated in Midrash regarding the “songs” (which refers to Torah), specifically.

⁵⁸⁵ Which is why we do not recite an after-blessing on fragrance (Magen Avraham to Orach Chayim 216).

⁵⁸⁶ For it is possible to eat it with bread, or drink it through mixing it with other liquids (Seder Birchat HaNehenin of the Alter Rebbe 3:1). The point out, even when one drinks it by itself, in which case it is damaging to the person (Seder Birchat HaNehenin *ibid.*) – the very fact that it is damaging is indicative that the food entered him internally.

⁵⁸⁷ As known regarding the reason for the prohibition of eating animals that trample and maul (Ramban to Leviticus 11:11 and elsewhere); Also see Talmud Bavli, Brachot 44b.

⁵⁸⁸ See Likkutei Sichot Vol. 5 p. 395 and on, that the *mitzvot* of our forefathers did have a **small degree** of an effect upon the physical things with which they did the *mitzvot* (even **after** the fulfillment of the *mitzvah*). For, since the deeds of our forefathers are a sign and empowerment for their children, it is necessary that they have some element of likeness, at the very least, to the *mitzvot* that followed after the

However, through the study of the Torah after the giving of the Torah, and how much more so is this certainly so of fulfilling the *mitzvot*, an **inner** change is caused in the world and in a way that is **established**.

8.

Now, it can be said that of the three above-mentioned matters newly introduced upon the giving of the Torah, the primary novelty is that at the giving of the Torah there was the drawing forth of His Essential Self in the Torah, and through this, there also was caused to be a novelty in the Torah and in the recipients of the Torah.

For, when it comes to the Torah in and of itself, since it is completely beyond relative comparison to the world, there is no change in the world through the laws of the Torah. The same is so of the *mitzvot*. [Rather] the power of Torah and *mitzvot* that was given at the giving of the Torah to affect change in the world is because at the giving of the Torah there was a drawing forth of His Essential Self in the Torah and its *mitzvot*. It is through this, that they have the power to have an effect even on things in the world that are of no relative comparison to Torah and *mitzvot*, being that His Essential Self is present everywhere.

The same is so regarding the power granted to the Jewish people to render Halachic Torah rulings, to the point that in this way, “the Holy One, blessed is He, smiled and said, ‘My

giving of the Torah. It is only that the effect was not **established** in the things with which the *mitzvah* was done in an **inner way** (*b'Pnimiyyut*).

children have triumphed over Me, My children have triumphed over Me!”⁵⁸⁹

This power that the Jewish people have is because the root of their souls is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One (higher than as He constricted Himself to the descriptive title “the Holy One, blessed is He”).⁵⁹⁰ The revelation of the root of the soul (as it is rooted in His Essential Self) within the soul, as it comes to be drawn down, and how much more so in the soul as it manifests in the body, is through the Torah.

For, through the opening of the giving of the Torah being [with the word] “I-*Anochi*,” which is an acronym for “I have placed Myself in My writings-*Ana Nafshi Khatavit Yahavit*” *אָנא נפשי כתבית יהבית*,” in that He invested His Essential Self into the Torah, so to speak, this brings about that “I am-*Anochi*” *אָנכי* (*HaShem*”יהו”ה) your God-*Elo*”*hecha*” *אלהיך*” (in the singular) to each and every Jew, and through his Torah study being as it should be, this is drawn into revelation.

[It can be said that the matter of “I am *HaShem* your God-*Anochi HaShem Elo*” *אָנכי יהו”ה אלהיך*” of the Jewish people, is higher than the aspect of “I am-*Anochi*” of the Torah. For, as known, even in the root of the Torah and the Jewish people, as they are in His Essential Self, the root of the Jewish people transcends the root of the Torah. This is because the Torah, (even as it is after the giving of the Torah, in the matter of “I have placed Myself in My writings-*Ana Nafshi Khatavit Yahavit*” *אָנא נפשי כתבית יהבית*) is for the sake of

⁵⁸⁹ [Talmud Bavli, Bava Metziya 59b *ibid.*]

⁵⁹⁰ See at length in Torat Menachem, Sefer HaMaamarim Tishrei p. 32

the Jewish people.⁵⁹¹ It is only that the revelation (*Giluy*) of “I am your God-*Anochi Elo*”*ה'אני אלהיך*” (of the Jewish people) – is drawn down through “I am-*Anochi*”*ה'אני*” in the Torah.]

This is also the reason why it is also through the study of Torah by the Jewish people that there is caused to be change in the things of the world, similar to the change brought about in the world through the Ten Commandments of the Holy One, blessed is He, (as mentioned before in chapter six, citing Likkutei Torah). For, through the Jewish people engaging in Torah, there is a drawing down of the revelation of “I am-*Anochi*”*ה'אני*,” (the “I am-*Anochi*”*ה'אני*” in the Torah, as well as the “I am your God-*Anochi Elo*”*ה'אני אלהיך*” of the Jewish people which is higher than the “I am-*Anochi*”*ה'אני*” in the Torah), and the speech (so to speak) of His Essential Self affects change in the world, as mentioned before.

9.

We should add in explanation of the relationship between the change that is brought about in the world through man’s study of Torah and the fulfillment and drawing forth of His Essential Self in Torah and *mitzvot*. For, in order that in man’s study (the speech) of the Torah there be the drawing

⁵⁹¹ To elucidate, based on the teaching of our sages, of blessed memory, (mentioned before in chapter six), “I sold you My Torah, it is as though I was sold with it,” it can be suggested that the explanation of this is that even the Giver of the Torah was “sold,” so to speak, to the Jewish people, the receivers of the Torah – such that even the matter of “I have placed Myself” in the Torah is not actually His Essential Self, but is secondary, so to speak, to the Jewish people who are rooted in His actual Essential Self.

down of the speech of “I am-*Anochi*-אנכי,” this is through his study being in the state of ultimate nullification (*Bittul b’Tachlit*). The same is likewise so with the fulfillment of the *mitzvot*.

Now, the true nullification in the study of Torah and the fulfillment of the *mitzvot* comes from the fact that the Torah and *mitzvot* that were given at the giving of the Torah have the drawing forth of His Essential Self. For, the study of Torah and the fulfillment of the *mitzvot* by our forefathers, preceded the giving of the Torah.

This is because the service of *HaShem*-יהוה, blessed is He, by our forefathers reached only up to the root of the creations,⁵⁹² and in relation to the root of the creations, the creations are of some consequence. Therefore, their nullification (*Bittul*) was not total nullification (*Bittul b’Tachlit*). This is why the verse states about Avraham,⁵⁹³ “I am but dust and ash,” in that ash too is an existence.⁵⁹⁴

In contrast, the nullification (*Bittul*) brought about through the study of Torah and the fulfillment of the *mitzvot* after the giving of the Torah is total nullification (*Bittul b’Tachlit*), similar to the nullification of Moshe (the receiver of the Torah) about whom the verse states,⁵⁹⁵ “And what are we.” [It can be said that, the reason that through the fulfillment of Torah and *mitzvot*, each and every Jew can attain the

⁵⁹² Sefer HaMaamarim 5703 p. 23 and elsewhere.

⁵⁹³ Genesis 18:27

⁵⁹⁴ In Iggeret HaKodesh, Epistle 15 [it states], “there is no quantitative or qualitative resemblance between the ash and the essence of the tree etc.,” but even so, it still is an existence.

⁵⁹⁵ Exodus 16:7

nullification of “what-*Ma*”*H-ה”ה*,” is because at the giving of the Torah *HaShem-יהו”ה* became **your** God-*Elo”hecha-אלהיך* [in the singular] (as discussed before in chapters three and four), and *HaShem-יהו”ה*, as it is expanded (*Miluy*) with *Aleph*’s-א [י”ד ה”א וא”ו ה”א] is equal in numerical value to “what-*Ma*”*H-ה”ה*-45.” However, the nullification brought about through the drawing forth of His Essential Self (“*I-Anochi-אנכי*” which is higher than the Name *HaShem-יהו”ה*) in Torah and its *mitzvot*, transcends even the nullification of “What-*Ma*”*H-ה”ה*-45.”]

10.

With the above in mind, we can say that the three matters (explanations) of “to say-*Leimor-לאמר*” are aligned with the three matters newly introduced upon the giving of the Torah. This is because the explanation of “to say-*Leimor-לאמר*” is that at the giving of the Torah it was newly introduced that man’s study of Torah can be in a state of ultimate nullification (*Bittul b’Tachlit*), in a way that “my tongue shall answer with Your word,” “like one who responds after the reader,” this being because of the novelty brought about at the giving of the Torah regarding the Giver of the Torah. As stated before (in chapter nine) the true nullification (*Bittul*) in the study of Torah comes from the fact that in the Torah given at the giving of the Torah, there is the drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One.

The explanation of “to say-*Leimor-לאמר*” that the person who studies the Torah tells the Holy One, blessed is He, to repeat his words, so to speak, is because of the novelty brought

about at the giving of the Torah regarding the Jewish people, the receivers of the Torah, in that they were given the power to have an effect on the Holy One, blessed is He, so to speak, [as in], “My children have triumphed over Me, My children have triumphed over Me!”

The explanation of “to say-*Leimor*-לֵאמֹר” in that the Ten Commandments are drawn forth and have an effect on the Ten Utterances [by which the world was created], is because of the novelty brought about at the giving of the Torah in Torah [itself], in that it reigns and rules over the world.

This can be connected to what our sages, of blessed memory, stated,⁵⁹⁶ “There is no free man but one who occupies himself in the study of Torah.” For, since the Torah reigns and rules over the world, therefore, when a person is engaged in the study of Torah it does not apply for anyone to rule over him.⁵⁹⁷ On the contrary, it is he who reigns and rules over the whole world.

Now, from personal redemption (in that through studying Torah one becomes a free man) we come to the general redemption, at which time the true matter of freedom will come to be, with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

⁵⁹⁶ Mishnah Avot 6:2

⁵⁹⁷ See Talmud Bavli, Eruvin 54a, “Had the first tablets not been broken... no nation or tongue would ever have ruled over them, as it states, ‘Engraved-*Charut*-חרוט,’ do not read it as ‘Engraved-*Charut*-חרוט’ but rather ‘Freedom-*Cheirut*-חירות.’” Also see Midrash Shemot Rabba 41:7 (toward the beginning).

Discourse 31

“Kol HaOsek b’Torah Lishmah... -

Whoever engages in Torah study for its own sake...”

Delivered on Shabbat Parshat Naso,

14th of Nissan, 5729

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

1.

It states in Talmud,⁵⁹⁸ “Whosoever engages in the study of Torah for its own sake, introduces peace into the [heavenly] entourage Above and into the [earthly] entourage below, as the verse states,⁵⁹⁹ ‘If [Israel] would grasp My stronghold, then he would make peace with Me; peace would He make with Me.’”

Now, we must understand what the elevation and praise is that about the Torah it states that it makes peace. For, at first glance, since this [refers to] a place in which to make peace is necessary, it is understood that, in and of itself, the matter of peace is not within it. This being so, it is the opposite of holiness.

This is because in holiness, all matters are with peace and oneness. In contrast, this is not so of a place where there is no peace and oneness, but division, which is the opposite of holiness. This is especially so considering that the lack of peace is not only below, but even Above, which is why it is necessary

⁵⁹⁸ Talmud Bavli, Sanhedrin 99b

⁵⁹⁹ Isaiah 27:5

to bring about the matter of peace, not only in the lower [earthly] entourage, but even in the upper [heavenly] entourage. This being so, what is the great elevation in [stating] that the Torah brings peace about?

We also must understand [another matter]. Namely, that we find several levels in Torah, like the levels enumerated in the chapter regarding the acquisition of Torah (*Perek Kinyan Torah*),⁶⁰⁰ “Whosoever engages in Torah study for its own sake merits many things,” and it adds, “and not only that etc.” This being so, why is the level of making peace specifically enumerated here, even though there are greater levels than this?

2.

However, the matter can be understood according to what is explained in the discourse of Shabbat Parshat Naso of the year 5629,⁶⁰¹ said one-hundred years ago, on the verse,⁶⁰² “On the second day, Nethanel ben Tzu’ar offered, the leader of Yissachar... one silver bowl, its weight a hundred and thirty [shekels].” He brings what is stated in Midrash,⁶⁰³ that ק"ל-130 corresponds to the כ"ד-24 books of the Written Torah, 80 of the Mishnah which begins with the letter *Mem*-מ-40,⁶⁰⁴ “From when-*MeEimatai* מאימתי do we recite the *Shema* etc.,” and concludes with the letter *Mem*-מ-40,⁶⁰⁵ “*HaShem* יהוה-ה will

⁶⁰⁰ Mishnah Avot 6:1

⁶⁰¹ Sefer HaMaamarim 5629 p. 224 and on

⁶⁰² Numbers (Naso) 7:18-19

⁶⁰³ Midrash Bamidbar Rabba 13:15-16

⁶⁰⁴ Mishnah Brachot 1:1

⁶⁰⁵ Mishnah Oktzin 3:12

bless His people with peace-*BaShalom*-בְּשָׁלוֹם,” and 40-מ plus 40-מ is equal to 80, thus totaling 104, this being the number of the Written Torah and the Oral Torah etc. It was given after 26 generations from Adam until Moshe, through whom the Torah was given. Thus, the total is 130-ל-ק.”

In the discourse he continues and states that this can be understood based on what was explained in the prior discourse,⁶⁰⁶ about the matter of the *Terumah*-תרומה which shares the same letters as “*Torah Mem*-מ-י,”⁶⁰⁷ referring to the fact that the Torah was given over 40-מ days, as the verse states,⁶⁰⁸ “He remained there with *HaShem*-יהוה for forty days.”

The intention in this is to the Written Torah, and even higher than this, to the Tablets (*Luchot*), this being the matter of the Torah as it is in the aspect of an engraving (*Chakikah*).⁶⁰⁹ It is for this reason that when it comes to the Oral Torah, the sages of the Mishneh intentionally began with the letter *Mem*-מ-40 and concluded with the letter *Mem*-מ-40. In this itself, they began with the open letter *Mem*-מ (“From when-*MeEimatai*-מאימתי”) and concluded with the closed letter *Mem*-ם (“with peace-*BaShalom*-בְּשָׁלוֹם”).

It is about this that our sages, of blessed memory, stated in Tractate Shabbat,⁶¹⁰ “The open *Mem*-מ and the closed *Mem*-ם, and open statement and a closed [esoteric] statement.” Rashi

⁶⁰⁶ In the discourse entitled “*b'Sha'ah SheHeekdeemoo*” (Sefer HaMaamarim 5629 *ibid.* p. 202 and on).

⁶⁰⁷ Zohar III 179a

⁶⁰⁸ Exodus 34:28

⁶⁰⁹ See Likkutei Torah, beginning of Bechukotai, and elsewhere.

⁶¹⁰ Talmud Bavli, Shabbat 104a

comments on this stating, “There are things that you are allowed to expound upon (this being the revealed aspects of the Torah), and there are things that you are commanded to conceal, such as the Act of the Chariot (*Ma’aseh Merkavah*) (this being the general matter of the study of the inner aspects (*Pnimiyut*) of the Torah, about which the verse states,⁶¹¹ “Know the God of your father,” through which “You will serve Him wholeheartedly” in service of Him in actuality).

In the discourse⁶¹² he adds that the matter of “*Torah Mem*-תורה מ” is the highest level in the gifts-*Terumah*-תרומה. For, there are three manners of [giving] *Terumah*,⁶¹³ “A generous amount: one fortieth. An average amount: one fiftieth. A stingy amount: one sixtieth.” All these aspects are likewise present in Torah, and the loftiest level is one fortieth. This refers to when he receives from the aspects of the intellect (*Mochin*) [these being the *Sefirot* of] the Crown-*Keter*, Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*, as each includes ten, which totals forty in number.

3.

Now, we should add in explanation regarding the superiority of “*Torah Mem*-תורה מ” which is the matter of one-fortieth in *Terumah*-תרומה. To explain, the matter of one-fiftieth in *Terumah* is as stated in *Zohar*⁶¹⁴ and *Tikkunei*

⁶¹¹ Chronicles I 28:9; See Tanya, Kuntres Acharon 156b

⁶¹² *Sefer HaMaamarim* 5629 *ibid.* p. 210.

⁶¹³ *Mishnah Terumot* 4:3

⁶¹⁴ *Zohar* III *ibid.*

Zohar,⁶¹⁵ “[The word] Terumah-תרומה is ‘two of one-hundred-*Trei MiMe’ah*-ממאה-תרי,” this being the matter of self-sacrifice (*Mesirat Nefesh*) in the *Shema* recital.⁶¹⁶

This is because there are 49-מ"ט letters in the *Shema* recital (25-כ"ה letters in the verse of “Listen Israel-*Shema Yisroel*-שמע ישראל” and 24-כ"ד letters in the “Blessed is the Name-*Baruch Shem*-ברוך שם”), and the self-sacrifice (*Mesirat Nefesh*) in [the word] “One-*Echad*-אחד” is the aspect of the one of fifty.

Now, since there is the *Shema* recital of the evening and the *Shema* recital of the morning, as it states in Mishnah,⁶¹⁷ “From when does one recite *Shema* in the evening,” and,⁶¹⁸ “From when does one recite *Shema* in the morning,” we thus find that the self-sacrifice (*Mesirat Nefesh*) in [the word] “One-*Echad*-אחד” in the morning and evening are “two of one-hundred-*Trei MiMe’ah*-ממאה-תרי.”

However, based on this, it is not understand why one-fiftieth is only an average amount, and that one-fortieth is loftier than this, being a generous amount. Seemingly, since one-fiftieth is the matter of self-sacrifice (*Mesirat Nefesh*), how is it possible that the matter of the Torah (“*Torah Mem*-מ-תורה,” one-fortieth) should be loftier than self-sacrifice (*Mesirat Nefesh*), when the matter of self-sacrifice (*Mesirat Nefesh*) is the loftiest aspect in the service of *HaShem*-יהו"ה, blessed is He?

⁶¹⁵ Tikkunei Zohar, Tikkun 17 (31a and on).

⁶¹⁶ See Zohar II 119a; Zohar III 33a; Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 12; Bayit Chadash to Tur Orach Chayim 61.

⁶¹⁷ Mishnah Brachot 1:1

⁶¹⁸ Mishnah Brachot 1:2

This is as he asks in the discourse, and there he explains the matters.⁶¹⁹

However, we can state in explanation of the matter of Torah that transcends self-sacrifice (*Mesirat Nefesh*), that this is like the explanation about the matter of repentance (*Teshuvah*) and Torah. This is because the descent of the soul to below, is a descent for the sake of ascent.⁶²⁰ That is, the intention in the descent is to thereby brings that “the spirit returns (*Tashuv*-תשוב) to God who gave it,”⁶²¹ this being the matter of repentance (*Teshuvah*-תשובה).⁶²² From this it is understood that the matter of repentance (*Teshuvah*) is the ultimate purpose of the descent of the soul to below. We thus find that repentance (*Teshuvah*) transcends the Torah.

Yet, even so, the knowledge of the entire matter of repentance (*Teshuvah*), as well as the knowledge of the particulars of the matters of how and when we must repent, this knowledge comes specifically from [the study of] Torah. Thus, since the knowledge of the matter of repentance (*Teshuvah*) is through the Torah, it is understood that there is a superiority to Torah over the matter of repentance (*Teshuvah*).⁶²³

The same is so of the matter of self-sacrifice (*Mesirat Nefesh*). To explain, the matter of self-sacrifice (*Mesirat Nefesh*) transcends the Torah. This is why no reason is given

⁶¹⁹ Sefer HaMaamarim 5629 *ibid.* p. 211.

⁶²⁰ 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 הויוזחטט” ל”נ correspond to the twelve tribes of Israel.”

⁶²¹ Ecclesiastes 12:7

⁶²² See Likkutei Torah, beginning of Ha’azinu, and elsewhere.

⁶²³ Also see *Hemshech* 5672 Vol. 3, p. 1,252; p. 1,408; Likkutei Sichot Vol. 4, p. 1,345; Discourse entitled “*Mai Mevarech*” 5736 (Sefer HaMaamarim 5736 p. 77); Sichah talk of the 10th of Shvat 5735.

in the Torah for self-sacrifice (*Mesirat Nefesh*). [What is meant here is not that there is no mention in Torah of the matter of self-sacrifice (*Mesirat Nefesh*) at all, being that the *Shema* recital is [itself] the matter of self-sacrifice (*Mesirat Nefesh*) (as mentioned before).

Rather, what is meant is that the reason for self-sacrifice (*Mesirat Nefesh*) is not found in Torah.]⁶²⁴ That is, this is unlike the matter of love (*Ahavah*) of *HaShem*-יהו"ה [which is the root of all the *mitzvot* (since it is the root of the 248-רמ"ח positive *mitzvot*,⁶²⁵ included in which is the positive *mitzvah* to fear (*Yirah*) Him, which is the root of the 365-שס"ה negative prohibitive *mitzvot*) and vitalizes them], for which a reason is expressed in the Torah, as the verse states,⁶²⁶ "To love *HaShem*-יהו"ה your God... **for He is your life.**" However, about self-sacrifice (*Mesirat Nefesh*) the Torah gives no reason, being that the matter of self-sacrifice (*Mesirat Nefesh*) transcends the matter of Torah.

However, even so, the matter of self-sacrifice (*Mesirat Nefesh*), as well as its parameters (since in self-sacrifice (*Mesirat Nefesh*) there also are parameters, as to when one is obligated to give up his life) are written about specifically in Torah. From this it is understood that there also is a superiority to Torah over and above self-sacrifice (*Mesirat Nefesh*). This also is why the matter of the Torah is hinted in the generous portion of one-fortieth, this being higher than the matter of self-sacrifice, which is one-fiftieth.

⁶²⁴ See the note of the Rebbe to Sefer HaMaamarim 5709 p. 121.

⁶²⁵ Tanya, Likkutei Amarim, Ch. 4

⁶²⁶ Deuteronomy 30:20

4.

Now, the aspect of “*Torah Mem-מ' תורה*,” these being the aspects of the Crown-*Keter*, Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* that are in Torah, is the aspect of the gift (*Matanah*-מתנה) of the Torah. This matter is the primary novelty in the **giving** of the Torah (*Matan Torah*-מתן תורה).

The explanation⁶²⁷ is that before the Torah was given the Torah was not the aspect of a gift (*Matanah*), but was specifically [acquired with] the aspect of toil. For example, “Avraham was an elder and sat in Yeshivah (Torah study),”⁶²⁸ this matter being done specifically through his toil. Likewise, there was also the matter of the Torah as it is the aspect of an inheritance (*Yerushah*), as the verse states,⁶²⁹ “For I have loved him, because he commands his children and his household after him etc.”

Now, although the aspect of the inheritance (*Yerushah*) of the Torah was then unlike how it is after the giving of the Torah, about which it states,⁶³⁰ “The Torah that Moshe commanded us is the inheritance (*Morashah*) of the congregation of Yaakov,” this aspect of the inheritance being drawn down specifically at the giving of the Torah, nonetheless,

⁶²⁷ Also see Sefer HaMaamarim 5630 p. 87 and on; 5634 p. 40 and on; Torat Menachem, Sefer HaMaamarim Tishrei p. 195 and on; Likkutei Sichot Vol. 13 p. 115 and on, and elsewhere.

⁶²⁸ Talmud Bavli, Yoma 28b

⁶²⁹ Genesis 18:19

⁶³⁰ Deuteronomy 33:4

even before the giving of the Torah there was the matter of the inheritance in Torah.

However, the primary novelty that was introduced upon the giving of the Torah is the aspect of the gift-*Matanah*-מתנה in the Torah, as in the specific wording, “the **giving** of the Torah-*Matan Torah*-מתן תורה.” [Likewise, the angels requested “give-*Tenah*-תנה Your majesty over the heavens,” specifying “give-*Tenah*-תנה” which is of the same root as “gift-*Matanah*-מתנה.”] This is like the teaching of our sages, of blessed memory,⁶³¹ “Three items were given as a gift (*Matanah*-מתנה) to the world. The Torah... as the verse states,⁶³² “And He gave (*VaYitein*-ויתן) to Moshe [the two Tablets of Testimony] etc.,” this being the loftiest level in the Torah.

Now, the three above-mentioned matters in the Torah are the three manners of [giving] Terumah as they are in the Torah. One-fiftieth and one-sixtieth are the matter of the inheritance (*Yerushah*) in the Torah and the toil (*Yegiya*) in the Torah, about which they stated,⁶³³ “Make yourself fit to study Torah for it will not be yours by inheritance.”

One-fortieth (“*Torah Mem*-מִי-תורה”) is the aspect of the gift (*Matanah*) in the Torah. For, one-fortieth is the generous [Terumah gift], and it states regarding [the giving of] a gift,⁶³⁴ “One who gives a gift gives it generously.” This is the aspect of the pleasure (*Taanug*) in the Torah, the aspect of the “(hidden) precious delight”⁶³⁵ in the Torah.

⁶³¹ Midrash Bereishit Rabba 6:5; See Talmud Bavli, Brachot 5a

⁶³² Exodus 31:18

⁶³³ Avot 2:12

⁶³⁴ Talmud Bavli, Bava Batra 53a

⁶³⁵ Talmud Bavli, Shabbat 88b *ibid*.

This matter is not only in the inner aspect (*Pnimityut*) of the Torah, the closed *Mem-ם*, but is also drawn into the open *Mem-מ*, the revealed parts of the Torah. This is as understood from explanation in short in Tanya⁶³⁶ and at length in Likkutei Torah,⁶³⁷ that the matter of the Torah being a “hidden precious delight” does not only refer to the inner aspects (*Pnimityut*) of the Torah, but even to the revealed parts of the Torah.

This is also the meaning of what our sages, of blessed memory, stated,⁶³⁸ “Happy is the one who arrives here with his studies (*Talmudo*-תלמודו) in his hand,” wherein “his studies-*Talmudo*-תלמודו in his hand” refers to the revealed parts of Torah (through which we thereby come to the inner aspects (*Pnimityut*) of Torah).⁶³⁹

This then, is why the two letters *Mem-מ* of the Oral Torah (which begins with the open *Mem-מ* and concludes with the closed *Mem-ם*) are hinted in the offering that Netanel ben Tzu’ar offered, the leader of Yissachar. This is because the Tribe of Yissachar were the masters of Torah, as the verse states,⁶⁴⁰ “Of the children of Yissachar, men who know understanding for the times.” Moreover, their leader was Netanel-נתנאל, [which is a composite of] “God gave-*Netan E”l*-נתן א”ל,” this being the aspect of the gift (*Matanah*-מתנה) in the Torah. It is for this reason that in his offering there is hint to the matter of the *Mem-מ* of the Torah, this being the aspect of the gift (*Matanah*-מתנה) in the Torah.

⁶³⁶ Tanya, Kuntres Acharon 160a and on.

⁶³⁷ Likkutei Torah, Bamidbar 18a and on.

⁶³⁸ Talmud Bavli, Pesachim 50a

⁶³⁹ There is a small portion of the discourse mentioned here.

⁶⁴⁰ Chronicles I 12:33

Now, the aspect of the gift (*Matanah*) in the Torah as it is in one's service of *HaShem*-יהו"ה, blessed is He, is the matter of studying Torah for its sake (*Lishmah*), this being the loftiest level in the study of Torah. For, the order of the study of Torah is as our sages, of blessed memory, stated,⁶⁴¹ "At the outset when a person does it, he does it for himself." They likewise stated,⁶⁴² "A person should always engage in Torah study, even if not for its sake (*Lishmah*).” In other words, in the level of the world, the order is that at the outset the study is not for its sake (*Lishmah*).

Nevertheless, even when a person studies not for its sake (*Lishmah*), it still has the elevated level of Torah. This is as the verse states,⁶⁴³ "Is not My word like fire?," [about which our sages, of blessed memory, stated],⁶⁴⁴ "Just as fire does not become ritually impure, so too, the words of Torah do not become ritually impure," even when the person who studies the Torah is not in a pure state. This is because "the Torah is not in heaven,"⁶⁴⁵ and was given below in this physical world, such that it even can manifest in a state that is not pure.

However, *HaShem*'s-יהו"ה Supernal intent is for man to ultimately come to study Torah for its sake (*Lishmah*). The general difference is that when it comes to the study of Torah

⁶⁴¹ Talmud Bavli, Pesachim 68b

⁶⁴² Talmud Bavli, Pesachim 50b; Also see Pirush HaMishnayot of the Rambam to Mishnah Sanhedring, introduction to Perek Chelek (section beginning "v'HaKat HaChameesheet").

⁶⁴³ Jeremiah 23:29

⁶⁴⁴ Talmud Bavli, Brachot 22a

⁶⁴⁵ Deuteronomy 30:12; See Talmud Bavli, Bava Metziya 59b

that is not for its sake (*Lishmah*), but is for himself, it thus is connected to the existence of the person, and is connected to the level of Torah that is in the aspect of toil (*Yegiya*) or inheritance (*Yerushah*), whereas study of Torah for its sake (*Lishmah*) stems from the Torah itself, and is connected to the level of Torah as it is the aspect of a gift (*Matanah*) from Above, this being what was newly introduced at the giving of the Torah, as discussed previously.

With the above in mind, we can understand the teaching of our sages, of blessed memory, that the elevated level of one who engages in Torah study for its sake (*Lishmah*) is that “he introduces peace into the [heavenly] entourage Above and into the [earthly] entourage below.”

The explanation of this is that before the giving of the Torah there was the decree that the upper not descend to below, and that the lower not ascend to above.⁶⁴⁶ The matter of the decree is as in the explanation of our Rebbe and leader, his honorable holiness, my father-in-law, the Rebbe, that [the word] “decree-*Gezeirah*-גזירה” is a word that means “to sever,” in that the upper and lower were severed and cut off one from the other. This “severance-*Gezeirah*-גזירה” was also in the aspects of the upper and lower as they are Above [in Godliness], and it is because of the “severance-*Gezeirah*-גזירה” in the upper and lower as they are Above, that there subsequently was a drawing down of [the matter of the verse],⁶⁴⁷ “From there it divided,” in the world of Creation (*Briyah*), to the point that

⁶⁴⁶ Midrash Tanchuma Va’era 15; Shemot Rabba 12:3

⁶⁴⁷ Genesis 2:10; Torah Ohr 3a, and elsewhere.

below, in this physical world, there is caused to be division in the literal sense, the literal opposite of peace.

However, at the time of the giving of the Torah there was the nullification of the decree, [such that] the upper descended to below and the lower ascended to above. In other words, through the Torah there was caused to be the bond between the upper and the lower, to the point that there was caused to be “a dwelling place for Him, blessed is He, in the lower worlds,”⁶⁴⁸ a dwelling for His Essential Self. This is as in the known saying⁶⁴⁹ that it is the essential self of a man that dwells in a home. All this is the novelty of the giving of the Torah, at which time there was the drawing down of the aspect of the gift (*Matanah*) of the Torah, as explained before.

It is for this reason that they stated, “Whosoever engages in Torah study for its own sake introduces peace into the [heavenly] entourage above and into the [earthly] entourage below.” For, since the study of the Torah for its sake (*Lishmah*) is because of the novelty of the giving of the Torah, therefore through it, there is caused to be the bond between the upper and the lower, as during the giving of the Torah, this being the matter of “peace in the entourage Above,” the bond between the upper and the lower.

This is why this teaching does not mention the levels mentioned in the chapter regarding the acquisition of Torah

⁶⁴⁸ See Midrash Tanchuma Naso 16; Bechukotai 3; Bereishit Rabba end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

⁶⁴⁹ See Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with the glosses etc., in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah Balak p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3; 5669 p. 160; 5678 p. 193.

(*Perek Kinyan Torah*).⁶⁵⁰ This is because the levels mentioned in the chapter regarding the acquisition of Torah (*Perek Kinyan Torah*) are what man himself merits to attain (similar to “he does it for himself”).⁶⁵¹ In contrast, here we are discussing another matter that is completely beyond this in elevation, this being the matter that was introduced through the giving of the Torah, in that through the Torah we draw forth and make “peace in the [heavenly] entourage Above and in the [earthly] entourage below,” so that there is a dwelling place for Him in the lower worlds.

6.

Now, we can connect this with what is explained in the discourse⁶⁵² about the matter of the verse,⁶⁵³ “*HaShem*-יהו"ה has sworn by His right hand and by His powerful arm,” about which our sages, of blessed memory, expounded,⁶⁵⁴ ““His right hand (*Yemino*-ימינו)’ refers to Torah, as the verse states,⁶⁵⁵ ‘From His right hand (*Yemino*-ימינו) a fiery law for His people.’ ‘His powerful arm (*Zro'ah Uzo*-עזו-זרוע)’ refers to Tefillin, as the verse states,⁶⁵⁶ ‘*HaShem*-יהו"ה gives strength (*Oz*-עוז) to His people.””

⁶⁵⁰ Mishnah Avot 6:1 *ibid*.

⁶⁵¹ See Talmud Bavli, Pesachim 68b

⁶⁵² Sefer HaMaamarim 5629 *ibid*. (p. 225 and on).

⁶⁵³ Isaiah 62:8

⁶⁵⁴ Talmud Bavli, Brachot 6a

⁶⁵⁵ Deuteronomy 33:2

⁶⁵⁶ Psalms 29:11

He then explains that Above [in Godliness] even the left is right, as in the teaching,⁶⁵⁷ “There is no left [side] in this Ancient One-*Atika*.” In other words, the matter of the left [side] Above is not a matter of actual Might-*Gevurah* in the literal sense, but on the contrary, its matter is the strength of the bestowal, as in [the Mishnah],⁶⁵⁸ “The might of the rains-*Gevurot Geshamim*-גבורות גשמים.” In other words, there is an element of superiority in Kindness-*Chessed*, and there is an element of superiority in Might-*Gevurah*, and when the drawing forth is from the Ancient One-*Atik*, it has both elements of superiority.

This is also what we find in regard to the giving of the Torah, that “we heard [the first two utterances of] ‘I am *HaShem* יהוה your God’⁶⁵⁹ and ‘You shall have no other gods’⁶⁶⁰ directly from the mouth of the Almighty-*MiPee HaGevurah*-מפי הגבורה,”⁶⁶¹ specifying, “the mouth of the Almighty-*MiPee HaGevurah*-מפי הגבורה,” thus indicating the force and strength of the bestowal.

In the discourse he explains⁶⁶² that through donning the Tefillin on the left arm, we cause the inclusion of the left within the right, and when there is a dominance of the right over the left, then below too, it all becomes right, which also is the matter of peace. This is as explained in Likkutei Torah to the

⁶⁵⁷ Zohar III 129a, and similarly see 289a

⁶⁵⁸ Mishnah Taanit 1:1; Talmud Bavli, Taanit 2a; See Likkutei Torah, Va’etchanan 13c and elsewhere.

⁶⁵⁹ Exodus 20:2

⁶⁶⁰ Exodus 20:3

⁶⁶¹ Talmud Bavli, Makkot 24a

⁶⁶² Sefer HaMaamarim ibid. p. 227

Torah portion of Matot⁶⁶³ in explanation of the teaching of our sages, of blessed memory, “Whosoever engages in Torah study for its own sake introduces peace into the [heavenly] entourage Above and into the [earthly] entourage below.” That is, the matter of peace in the lower entourage is the inclusion of the left within the right.

7.

This then, is the meaning of [the teaching], “Whosoever engages in Torah study for its own sake introduces peace into the [heavenly] entourage Above and into the [earthly] entourage below.” For, as explained in Likkutei Torah there, the matters of peace in the upper entourage and peace in the lower entourage also are present in the soul of man and are the matter of the Godly soul and the animalistic soul.

Through making peace between them, this being the matter of the bond of the upper and lower in man, there is caused to be the bond between the upper and lower on all levels. This brings about that “*HaShem*-יהו"ה will give strength-*Oz*-עוז to His people, *HaShem*-יהו"ה will bless His people with peace.” As in the teaching of our sages, of blessed memory,⁶⁶⁴ “Peace is the vessel that can contain the blessing,” in that it is the receptacle for all blessings from Above, up to and including the primary blessing, the coming of Moshiach, whose name also begins with the letter *Mem*-מ.

⁶⁶³ Likkutei Torah, Matot 86b and on

⁶⁶⁴ Mishnah Oktzin 3:12

There then will be the fulfillment of the prophecy,⁶⁶⁵ “Upon the one with greatness in dominion-*L'Marbeih HaMeesrah*-הַמְשָׂרָה לְמַרְבֵּה etc.” That is, in this word there is a closed *Mem*-ם even though it is in the middle of the word. This is because, in the coming future, even the “closed saying” (the inner aspect (*Pnimityut*) of the Torah) will be revealed, as the verse states,⁶⁶⁶ “Your teacher will no longer be hidden behind His garment etc.” This matter will be brought about through “spreading the wellsprings [of the teachings of Chassidus] to the **outside**,”⁶⁶⁷ through which we merit the true and complete redemption by our righteous Moshiach, speedily and in the most literal sense!

⁶⁶⁵ Isaiah 9:6; See Ohr HaTorah, Na”Ch to Isaiah 9:6 (Vol. 1, p. 184 and on); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the five letters כִּמְנַפֵּץ.

⁶⁶⁶ Isaiah 30:20

⁶⁶⁷ See the famous letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov and elsewhere, translated at the beginning of The Way of The Baal Shem Tov, a translation of Tzavaat HaRivash.

Discourse 32

*“BeHa’alotcha et HaNeirot... -
When you kindle the flames...”*

Delivered on Shabbat Parshat Beha’alotcha,

21st of Nissan, 5729⁶⁶⁸

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

1.

The verse states,⁶⁶⁹ “When you kindle the flames (*Neirot*-נרות).” About this it states in *Likkutei Torah*,⁶⁷⁰ that “flames-*Neirot*-נרות” refers to the souls, as it states,⁶⁷¹ “The soul of man is the flame (*Ner*-נר) of *HaShem*-יהו”ה.” [The seven flames of the Candelabrum (*Menorah*) are the seven categories amongst the Jewish people in the service of *HaShem*-יהו”ה, blessed is He. There are those who serve with love (*Ahavah*) drawn forth like water (Kindness-*Chessed*) and those who serve with love (*Ahavah*) like flames of fire (Might-*Gevurah*) etc.]

In his discourse entitled “*Vayedaber... Beha’alotcha et HaNeirot*,” said one-hundred years ago,⁶⁷² the Rebbe Maharash explains that the reason the souls are called “flames-*Neirot*-

⁶⁶⁸ The original discourse was edited by the Rebbe and published as a pamphlet for the 15th of Sivan 5751.

⁶⁶⁹ Numbers 8:2 (Beha’alotcha)

⁶⁷⁰ *Likkutei Torah* (Beha’alotcha) 8b

⁶⁷¹ Proverbs 20:27

⁶⁷² From the time that this discourse was said (in 5729) – printed in *Sefer HaMaamarim* 5729 p. 214 and on; Also see the discourse entitled “*Beha’alotcha*” 5678 (*Sefer HaMaamarim* 5678 p. 336 and on).

”נרות,” is as in the teaching of our sages, of blessed memory,⁶⁷³ “The Holy One, blessed is He, said to man, ‘My flame is in your hand, and your flame is in My hand. My flame is in your hand – this is the Torah, as the verse states,⁶⁷⁴ ‘For a *mitzvah* is a flame and Torah is light.’ Your flame is in My hand – this is the soul, as the verse states, ‘The soul of man is the flame of *HaShem*-יהו”ה.’ If you guard My flame, I guard your flame, and if you extinguish My flame, I extinguish your flame.”

Now, this must be better understood. This is because the fact that souls are called “flames-*Neirot*-נרות” is expressly stated in Scripture, (“The soul of man is the flame (*Ner*-נר) of *HaShem*-יהו”ה”). This being so, why does the discourse bring the words of the Midrash, “My flame is in your hand, and your flame is in My hand”? We must better understand that the verse specifies “The soul of man is the flame **of** *HaShem*-יהו”ה,” in that the soul is the flame of *HaShem*-יהו”ה, whereas in the above-mentioned Midrash it states that the soul is “**your** flame -*Nercha*-נרך” (of the person) and the Torah is “**My** flame -*Neri*-נרי” (of the Holy One, blessed is He).

2.

Now, to understand this we must preface with the explanation in various places,⁶⁷⁵ that the matter of [the verse],

⁶⁷³ Midrash Devarim Rabba 4:4

⁶⁷⁴ Proverbs 6:23

⁶⁷⁵ Ohr HaTorah to this week’s Torah portion entitled “*Beha’alotcha et HaNeirot*” (p. 327; p. 332); See the discourse by this title in Sefer HaMaamarim 5679 (p. 473 and on); 5700 (p. 127 and on); Also see the discourse entitled “*Zot Torat HaBayit*” 5689 Ch. 2 and on (Sefer HaMaamarim 5689 p. 164 [p. 240 in the new edition] and on) and elsewhere.

“When you kindle the flame,” is that Aharon awakens the souls to have the desire to ascend Above to the point of becoming subsumed in the Essential Self of the limitless light of the Unlimited One.

Even though this desire is the nature of the soul, and as is explained in Tanya,⁶⁷⁶ the reason the souls are called “flames -*Neirot*-נרות” is because just as it is the nature a flame to ascend above and adhere to its root (which is the general foundational element of fire under the sphere of the moon),⁶⁷⁷ so likewise, the soul naturally desires to ascend above and become subsumed in the source from where it was hewn. Yet, even so, it is necessary for Aharon to kindle the flames (the souls). This is because through the descent of the soul to below and its manifestation in the body, its natural desire becomes hidden.

As is explained at length in Chassidic discourses,⁶⁷⁸ amongst the reasons that the souls of the world of Emanation (*Atzilut*) are called “the seed of man,” whereas the souls of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) are called “the seed of animal,”⁶⁷⁹ because when it comes to the souls of the world of Emanation (*Atzilut*), even upon their descent to below, their natural desire and yearning to ascend is revealed. This is why they are called “man,” as in the verse,⁶⁸⁰ “It is the spirit of man that ascends above.” In contrast,

⁶⁷⁶ Tanya, Likkutei Amarim, beginning of Ch. 19.

⁶⁷⁷ Mishneh Torah, Hilchot Yesodot HaTorah 3:10

⁶⁷⁸ Ohr HaTorah to this week’s Torah portion entitled “*Beha’alotcha et HaNeirot*” (p. 327; p. 332); See the discourse by this title in Sefer HaMaamarim 5679 (p. 473 and on); 5700 (p. 127 and on); Also see the discourse entitled “*Zot Torat HaBayit*” 5689 Ch. 2 and on (Sefer HaMaamarim 5689 p. 164 [p. 240 in the new edition] and on) and elsewhere.

⁶⁷⁹ Jeremiah 31:26; See Torah Ohr, beginning of Mishpatim and elsewhere.

⁶⁸⁰ Ecclesiastes 3:21

the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (which includes most souls),⁶⁸¹ when they descend below and manifest in the body, they come to be drawn after the body and the matters of this physical world. This is why they are called “animal,” as in, “it is the spirit of the animal that descends below.”⁶⁸²

Thus the work of Aharon is to awaken and reveal the nature of the yearning desire (*Ratzo*) and the ascent that also is present in the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), “When you kindle the flames,” that their nature to ascend should be in them in a revealed way.

Now, in the discourses⁶⁸³ it is explained that the reason that the kindling of the flames [the revelation of the natural yearning desire and ascent of the souls] is specifically through Aharon, is because about Aharon it is written,⁶⁸⁴ “Like the good oil upon the head running down upon the beard, the beard of Aharon, running down over his garments.” The matter of “the beard of Aharon” is the laws (*Halachot*) of the Torah,⁶⁸⁵ and it is through the Torah, “Torah is light,”⁶⁸⁶ that there is a revelation and illumination of the nature of the soul to ascend,

⁶⁸¹ See Torah Ohr *ibid.*, that “they (the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are almost all the souls in our generations, since the souls of the world of Emanation (*Atzilut*) are “men of ascent who are few etc.,” even in the early generations.”

⁶⁸² Ecclesiastes 3:21 *ibid.*

⁶⁸³ Ohr HaTorah to this week’s Torah portion *ibid.* (p. 327 and on; p. 332); Sefer HaMaamarim 5679 *ibid.* (p. 474-6).

⁶⁸⁴ Psalms 133:2

⁶⁸⁵ Also see Likkutei Torah to this week’s Torah portion *ibid.* (30c).

⁶⁸⁶ Proverbs 6:23 *ibid.*

(which even is present upon its descent below to manifest in the body), “when you kindle the flames.”

With this in mind, we can explain the relationship between the teaching of our sages, of blessed memory (brought in the discourse), “If you guard My flame, I guard your flame” and [the verse] “When you kindle the flames.” For, the matter of “I guard your flame” (guarding the flame that it will not be extinguished) is that the flame of the soul (its natural yearning and ascent) should be revealed. This then, is why guarding the flame of the soul is through guarding the flame of the Torah, this being similar to the matter of “When you kindle the flames” brought about by Aharon, that is, Torah.

3.

The discourse continues [stating] that we must understand [why it is that] “If you guard My flame, I guard your flame.” That is, what is the relationship between them, such that they are interdependent? He explains this based on the statement in Midrash,⁶⁸⁷ “[‘Lift your eyes on high and see who created these (*Eileh-אלה*)’]⁶⁸⁸ In whose merit were these (*Eileh-אלה*) created? In the merit of ‘These (*Eileh-אלה*) are the generations of the heavens and the earth.’⁶⁸⁹ In whose merit do they endure? In the merit of ‘These (*Eileh-אלה*) are the names of the children of Israel.’⁶⁹⁰ And by what merit do they endure?

⁶⁸⁷ Midrash Shemot Rabba 48:2

⁶⁸⁸ [Isaiah 40:25]

⁶⁸⁹ Genesis 2:4

⁶⁹⁰ Exodus 1:1

In the merit of, ‘These (*Eileh*-אלה) are the testimonies, the statutes, and the ordinances.’”⁶⁹¹

That is, *HaShem* יהו"ה's Supernal intention in creating the world is for the Jewish people, and the Jewish people are perfected through the Torah. This is because through the Jewish people fulfilling the 613 תרי"ג *mitzvot* [of the Torah] they ascend to a much higher level than they are on their own.

This is also why to fulfill Torah and *mitzvot* the soul descends below and manifests in the physical body. For, it is through fulfilling Torah and *mitzvot* that the soul ascends much higher than as it was before to its descent. This is also the meaning of, “If you guard My flame, I guard your flame.” That is, guarding the flame of the soul is through guarding the flame of the Torah.

Now, based on what is written in the discourse, that the matter of “If you guard My flame, I guard your flame” is that through fulfilling Torah and *mitzvot* the soul ascends much higher than as it was before its descent, it can be said that the reason that he connects this matter with [the verse] “when you kindle the flames,” is because the matter of “when you kindle the flames” is⁶⁹² also a matter of ascent brought about in the souls to a much higher level than how they were before their descent to below.

⁶⁹¹ Deuteronomy 4:45

⁶⁹² See Sefer HaMaamarim 5629 p. 220 and on; Also see the discourse entitled “*Beha'alotcha*” 5734 Ch. 2 (Torat Menachem, Sefer HaMaamarim Sivan p. 369).

To explain in greater detail, we should first preface on the question of the discourse, about why they [guarding the flame of the soul and guarding the flame of the Torah] are interdependent on each other. For, “if you guard My flame” not only means that a person does not transgress the *mitzvot* of the Torah, but that **he fulfills** the *mitzvot* of the Torah.⁶⁹³ This is why the discourse asks why they are interdependent on each other. For, the fact that guarding the flame of the soul depends on one not transgressing the commandments of the Torah, is because when a person transgresses a commandment of the Torah, a blemish is caused in the soul. However, the question of the discourse is as to **how** guarding of the flame of the soul depends on **fulfilling** the Torah.⁶⁹⁴

It should be added that the question in the discourse primarily is regarding souls of the world of Emanation (*Atzilut*). For, in regard to souls of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) (these being most souls) it

⁶⁹³ Based on this, the language of the Midrash is sweetened as to why it states “If you guard My flame... and if you extinguish My flame,” in that this is not simply repetitious language, but rather, they are two matters. “If you extinguish My flame” means that the person transgresses the *mitzvot* of the Torah, Heaven forbid, [in which case, “I **extinguish** your flame,” in that blemish is caused in the soul, as will be explained in the discourse]. And “if you guard My flame” is not only that he does not transgress, Heaven forbid, but rather, he **fulfills** the *mitzvot* of the Torah, [in which case “I **will guard** your flame,” in that there is **addition** in the guarding.]

⁶⁹⁴ It is with the above in mind that what is stated in the discourse, that we must understand [this teaching], “If you guard My flame, I will guard your flame,” what their relationship is with one another etc. For, seemingly it would have been adequate for it to state “we need to understand what their relationship is etc.” Why does he again copy the language of the Midrash? It can be suggested that his intent in this is to emphasize that the question is only in regard to “if you guard” etc., (and not in regard to “if you extinguish”).

can be said that the reason that guarding the flame of the soul depends on [guarding] the flame of the Torah, is because since, for them, the body and animalistic soul conceal the [Godly] soul, therefore, guarding the flame of their souls is through fulfilling Torah and *mitzvot* (as mentioned in chapter two). However, [as said above] the question of the discourse is primarily regarding souls of the world of Emanation (*Atzilut*). That is, since for them, their souls are revealed, why do they require the flame of the Torah?

Based on the above, we must understand the statement in the discourse, that the reason that guarding the flame of the souls is through guarding the flame of Torah, is because [the verse] “these (*Eileh*-אלה) are the names of the children of Israel” endures in the merit of [the verse], “these (*Eileh*-אלה) are the testimonies, the statutes, and the ordinances.” For, at first glance, the reason that Israel endures in the merit of Torah and *mitzvot*, is because through fulfilling Torah and *mitzvot* they ascend to a much higher level,⁶⁹⁵ (whereas the level of the souls of the Jewish people as they are, in and of themselves, seemingly is not dependent on the Torah). However, the explanation of “if you guard My flame, I will guard your flame” is that guarding the flame of the soul (meaning the level of the flame of the soul, as it is, in and of itself),⁶⁹⁶ is through guarding the flame of the Torah.

⁶⁹⁵ This is as it states in the discourse, that “it is through man fulfilling the 613-*mitzvot* תרי”ג that he ascends [to a much higher level] etc.”

⁶⁹⁶ Even though the matter of “[I] will **guard** your flame” is that there is **added** guarding of it (as mentioned in the [previous] note 21 [in the original discourse]) – nevertheless, the matter of guarding is that the thing itself is guarded, [similar to “[if you] guard My flame, wherein even though the matter of the guarding is not only

This can be explained based on the teaching of the Zohar,⁶⁹⁷ brought in Tanya,⁶⁹⁸ that just as the flame of a lamp does not illuminate, nor is it retained by the wick without oil, so likewise, the *Shechinah* does not rest upon the body of man, which is compared to the wick, except through good deeds which are compared to oil.

In Tanya⁶⁹⁹ he explains that the reason for this (that the *Shechinah* rests upon the body of man specifically through fulfilling the *mitzvot* (good deeds) and) that his soul by itself, which is a part of God from on high, is not sufficient to be as oil for the wick, is because when it comes to the soul of man, even if he is a perfectly righteous *Tzaddik* who serves *HaShem*-יהו"ה with fear and love with delight [in Him], [his soul] is not completely nullified in its existence, but it rather is something unto itself that fears *HaShem*-יהו"ה and loves him.

In contrast, when it comes to the *mitzvot*, which are the inner aspect (*Pnimitiyut*) of His desire, blessed is He, the vitality within them is not separate unto itself whatsoever, but is rather unified and subsumed in His desire, blessed is He. Therefore, the *Shechinah* rests upon the body of man specifically through fulfilling the *mitzvot*.

This is because the matter of the *Shechinah* resting on any given thing, is that the thing becomes subsumed in the light of *HaShem*-יהו"ה and its existence is utterly nullified to Him,

that he does not transgress, but that he [also] fulfills the *mitzvah*, nevertheless, this is not an addition in the *mitzvah*, but only that he fulfills the *mitzvah* itself].

⁶⁹⁷ Zohar III 187a (Balak)

⁶⁹⁸ Tanya, Likkutei Amarim, Ch. 35

⁶⁹⁹ Ch. 35 *ibid.* (44a)

and it specifically is then that *HaShem* is One-*HaShem Echad*-יהו"ה אחד rests and is revealed and illuminates in it.

Based on this, we can explain why guarding the flame of the soul is through guarding the flame of the Torah. For, the matter of the flame of the soul is its nullification (*Bittul*),⁷⁰⁰ and the perfection of its nullification (this being the complete nullification of its existence (*Bittul b'Metziyut*)) is through fulfilling the *mitzvot*. This is why the soul is called “**your** flame-*Nercha*-נֶרְכָּה” (of man), whereas Torah and *mitzvot* are called “**My** flame-*Neree*-נֶרִי” (of the Holy One, blessed is He).

This is because the nullification (*Bittul*) of the soul (as it is, in and of itself) is not the ultimate state of nullification (*Bittul b'Tachlit*) – [in that it is] “**your** flame-*Nercha*-נֶרְכָּה,” of the person. In contrast, the flame of the *mitzvot*, which is the inner aspect (*Pnimitiyut*) of His desire, blessed is He, is “**My** flame-*Neree*-נֶרִי” of the Holy One, blessed is He.⁷⁰¹

5.

To explain, the above-mentioned discourse is related to the holiday of Shavuot. For, in addition to the fact that the Torah portion of “When you kindle the flames” (the beginning

⁷⁰⁰ See Tanya, beginning of Ch. 19 (24b), that [this is so] “even though it would become null and naught, and its existence would be completely nullified.”

⁷⁰¹ Even though the nullification (*Bittul*) that is drawn forth in the soul through the fulfillment of the *mitzvot* transcends the nullification (*Bittul*) of the soul in and of itself, it is nevertheless called “guarding” (“I will guard your flame”). For, the matter of “guarding” is that the thing itself is guarded (as explained before in note 24 [of the original discourse]). For, this nullification (*Bittul*) also relates to the soul, as will be explained later in chapter nine.

of the discourse) is read after the holiday of Shavuot,⁷⁰² it is noted at the beginning of the discourse that it is related to the discourse entitled “*Vayedaber... Anochi.*”⁷⁰³ Based on this we can say that the explanation in the discourse, that through fulfilling Torah and *mitzvot* elevation is caused in the soul, is similar to the elevation introduced at the giving of the Torah.

The explanation is that the natural love that every Jew has to adhere to *HaShem*-יהו"ה, blessed is He, and not to separate from Him, blessed is He, in any way, even if this means having literal self-sacrifice (*Mesirat Nefesh*), is something that was present even before to the Torah was given. This is because this love is an inheritance to us from our forefathers [Avraham, Yitzchak and Yaakov].

According to the explanation in Tanya,⁷⁰⁴ the reason our forefathers bequeathed this love to each and every Jew, is related to the fact that “our forefathers, they themselves are the Supernal Chariot (*Merkavah*).”⁷⁰⁵ The matter of the chariot (*Merkavah*) is that it is **nullified** to the Rider. [That is, the chariot (the horses) travel according to the will of the rider, not because they want to relate to the rider (as it is with the above-mentioned natural love, which is the desire to adhere to *HaShem*-יהו"ה) but rather because of their nullification to the rider.] It can thus be said that the natural love which comes to

⁷⁰² Only that there are some years on which the Torah portion of Naso is also read after the holiday of Shavuot, (such as on this year – 5729), similar to the fact that the Torah portion of Bamidbar is always read on the Shabbat before the holiday of Shavuot, and sometimes also the Torah portion of Naso.

⁷⁰³ Of the holiday of Shavuot 5629 (printed in Sefer HaMaamarim 5629 p. 193 and on).

⁷⁰⁴ Ch. 18 (23b); See Kitzurim v'Ha'arot L'Tanya there (p. 100).

⁷⁰⁵ Midrash Bereishit Rabba 47:6; 82:6

us as an inheritance from our forefathers, “they themselves [being] the chariot” (in a concealed way) also includes love that is in a state of nullification (*Bittul*),⁷⁰⁶ meaning that one altogether does not desire anything for himself, but his desire is entirely for there to be the revelation of Godliness in the world⁷⁰⁷ and that *HaShem's*-ה' יהו"ה Supernal intent for “a dwelling place for Himself, blessed is He, in the lower worlds,”⁷⁰⁸ should be fulfilled.

Now, as known,⁷⁰⁹ love (*Ahavah*) is the love and desire of the one (who loves). Thus, even when his love and desire is that the will of the Supernal One, should be fulfilled, nonetheless, in essence, the matter of love and desire is [of his] existence. However, the true matter of nullification (*Bittul*) is serving *HaShem*-ה' יהו"ה, blessed is He, in accepting the yoke, like a servant who has no desires [of his own] and whatever he does

⁷⁰⁶ In regard to the superiority of this love over the natural love – see Tanya, Ch. 41 (57b and on), and at length in Sefer HaMaamarim 5660 p. 149 and on. In Tanya there (58a) [it states], “the natural love in the heart of every Jew” is (not only to be in a state of adhesion to Him) but also “to do everything that is the will of the Supernal One, blessed is He,” and therefore, “every person should accustom himself to this intention.”

⁷⁰⁷ In Likkutei Torah on this weeks Torah portion (30a (cited in Sefer HaMaamarim 5660 *ibid.*)), [it states] that this love is the love of Aharon which transcends the love of Avraham. However, see Tanya in the preceding note, that this matter is applicable to each and every Jew on account of the hidden love that we inherited **from our forefathers**. Also see Ohr HaTorah on this weeks Torah portion (p. 338) [where it states], “One who is intelligent will understand that this is not to say that Avraham did not attain the level of the abundant love (*Ahavah Rabba*) of Aharon, Heaven forbid to think so, but only that this is like how at the giving of the Torah there was a drawing forth of empowerment to the Jewish people, so that they are able to draw forth the limitless light of the Unlimited One through the [fulfillment] of the *mitzvot* in action, which Avraham did not merit.”

⁷⁰⁸ See Midrash Tanchuma Naso 16; Bechukotai 3; Bereishit Rabba end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

⁷⁰⁹ See Torat Menachem, Sefer HaMaamarim Tammuz p. 17

is because the yoke of the master is upon him, because of which he **must** fulfill the will of the master.

Now, it can be said that since the nullification of the chariot to the rider is not because of the desire of the chariot, (that it desires to be nullified to the rider and to be a chariot for him), but is because of the rider, therefore, in the inheritance of “our forefathers, they themselves are the chariot,” there also is included in a concealed way, the nullification (*Bittul*) of accepting the yoke (*Kabbalat Ol*).

[To explain based on the teaching of our sages, of blessed memory,⁷¹⁰ “When Israel accorded precedence to ‘we will do’ (*Na’aseh*-נעשה) over ‘we will listen’ (*Nishma*-נשמע)... [a Heavenly Proclamation (*Bat Kol*) emerged and said], ‘Who revealed this secret to My children?’” About this, it is explained in Chassidus⁷¹¹ that their according precedence to “we will do” over “we will listen,” [that the nullification (*Bittul*) of accepting the yoke (*Kabbalat Ol*) is a higher nullification (*Bittul*) - the nullification (*Bittul*) to the Master of the Desire (*Baal HaRatzon*)], is through the revelation of the hidden love (*Ahavah Mesuteret*) – that is, “[this] secret-*Raz*-רז.” It can be said that the relationship between the hidden **love** (existence) to accord precedence to “we will do” over “we will listen” (the **nullification** (*Bittul*) of accepting the yoke (*Kabbalat Ol*), is because the hidden love is an inheritance from our forefathers who “are themselves **the chariot**.”]

From this it is understood that the nullification (*Bittul*) drawn to the Jewish people at the giving of the Torah (**after**

⁷¹⁰ Talmud Bavli, Shabbat 88a

⁷¹¹ Likkutei Torah, Bamidbar, “*Biur Al b'Sha'ah SheHeekdeemoo*” (14d).

they accorded precedence to “we will do” over “we will listen”) is a much higher nullification, even than the nullification (*Bittul*) of the chariot (*Merkavah*).

6.

The explanation is that in Talmud it states,⁷¹² “They said about Rabbi Yochanan ben Zakkai that he neither neglected a great matter or a small matter. A great matter refers to the Act of the Chariot (*Ma’aseh Merkavah*). A small matter refers to the disputes of Abaye and Rava.”

In the discourse it is explained⁷¹³ that the reason that the Act of the Chariot (*Ma’aseh Merkavah*) is called “a great matter” is because it is by means of the chariot⁷¹⁴ that the rider upon the chariot reaches a place that he could not reach on his own. The same is so of the Supernal Chariot (*Merkavah*), that the animal-*Chayot* [angels] carry the throne⁷¹⁵ and the man upon the throne⁷¹⁶ to the aspect of “He is not a man.”⁷¹⁷

The primary elevation to the aspect of “He is not a man” is with the Chariot (*Merkavah*) of our forefathers, (“our forefathers, they themselves are the Chariot (*Merkavah*)”), this being the Chariot (*Merkavah*) of the world of Emanation

⁷¹² Talmud Bavli, Sukkah 28a

⁷¹³ Sefer HaMaamarim 5629 p. 216 and on.

⁷¹⁴ In regard to the coming section, also see Torah Ohr, Yitro 71b and elsewhere.

⁷¹⁵ See Bachaye to Exodus 25:11 citing Pirkei d’Rabbi Eliezer (end of Ch. 4, and see Radal there]; Shemot Rabba, end of Ch. 23; Bamidbar Rabba, end of Ch. 14; Also see the liturgical hymn “v’*Hachayot*” in the Musaf prayer of Rosh HaShanah (in the “*Kedushah*” liturgy), in the Ashkenazi version of the liturgy.

⁷¹⁶ See Ezekiel 1:26

⁷¹⁷ As in the language of Samuel I 15:29

(*Atzilut*). For the elevation of the aspect of “man” to the aspect of “not a man” brought about through the chariot of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is that the “man upon the throne” (the “man” of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)) ascends to the level that is “not a man” relative to the “man” of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

However, through the chariot (*Merkavah*) of our forefathers, this being the chariot of the world of Emanation (*Atzilut*), there is caused to be the ascent of the aspect of the “man” of the world of Emanation (*Atzilut*) to the aspect of “not a man” that transcends the world of Emanation (*Atzilut*), this being the Long Patient One-*Arich*.

This is why the Act of the Chariot (*Ma'aseh Merkavah*) is called a “great matter-*Davar Gadol* גדול דבר.” For, “man,” that is, *Zeir Anpin*, is an aspect of immaturity (*Katnut*) and constriction (*Tzimtzum*), but through the Chariot (*Merkavah*) he ascends to the aspect of the Long Patient One-*Arich*, an “**adult-Gadol** גדול.”

The reason that the disputes of Abaye and Rava are called “a small matter” (even though they are the primary aspect of the Oral Torah) is because the laws of the Torah manifested in “small” matters. That is, in addition to the fact that the *mitzvot* manifest in physical things, each and every *mitzvah* has many particular laws, and the matter of division (particulars) is constriction and limitation, “smallness” (*Katnut*).

[Based on this,⁷¹⁸ the difference between the Act of the Chariot (*Ma'aseh Merkavah*) and the disputes of Abaye and Rava is from one extreme to the opposite extreme. For, the matter of the Chariot (*Merkavah*) is the departure from the aspect of limitation (“man”) to the aspect of limitlessness (“not a man”) – “a great matter” (*Davar Gadol*). (This is because the true matter of “greatness” (*Gadlut*) is in something that is unlimited.)⁷¹⁹ In contrast, when it comes to the disputes of Abaye and Rava it is the opposite, the manifestation of the will of the Supernal One, the limitless, in things that are limited – “a small matter.”]

In the discourse he continues and explains another reason that the disputes of Abaye and Rava are called “a small matter.” This is because the Torah of now is “a small matter” compared to the innerness (*Pnimitiyut*) of Torah that will be revealed in the coming future. Additionally, it also is because the Torah is an allegory and garment for the limitless light of the Unlimited One that manifests within it. This is why the Torah is called “the primordial allegory-*Mashal HaKadmoni* מִשַּׁל הַקַּדְמוֹנִי,”⁷²⁰ in that it is an allegory and garment for the aspect of “The Preexistent One of the world-*Kadmono Shel Olam* קַדְמוֹנוֹ שֶׁל עוֹלָם-”⁷²¹ and relative to the analogue the allegory is “something small.”

⁷¹⁸ Regarding the coming section (in the brackets) see the discourse entitled “*Beha'alotcha*” 5678 (Sefer HaMaamarim 5678 p. 341).

⁷¹⁹ For, when it is said about something limited that it is “great,” its greatness is only relative to things that are smaller than it, but relative to things that are greater than it, it is “small.”

⁷²⁰ Samuel I 24:14 and see Rashi there; Makkot 10b and Rashi there; Rashi to Exodus 21:13.

⁷²¹ See at length in Torah Ohr, Megillat Esther 98b

It can be said that according to the reason that the disputes of Abaye and Rava are called “something small” is because the Torah manifested in “small” things, the descriptive term “small” is in reference to the garments of the Torah. This is why he adds that the Torah of now is something “small” compared to the innerness of the Torah that will be revealed in the coming future, [and that it also is “small” relative to the limitless light of the Unlimited One that manifests in it].

According to this reason, the descriptive term “small” is (also) in reference to the Torah itself. [In regard to the fact that he also brings the first reason, that the Torah manifested in “small” things, it can be said that this reason emphasizes that the difference between the disputes of Abaya and Rava and the Act of the Chariot (*Ma’aseh Merkavah*) is a difference that is from one extreme to the other extreme, discussed before.]

7.

In the discourse he continues and gives another explanation for why the Torah is called “something small-*Davar Katan* דבר קטן,” in that it is thus named in regard to the [state of] great nullification of the law (*Halachah*) in relation to the limitless light of the Unlimited One that manifests within it. For, just as one’s study of Torah must be with nullification (*Bittul*), [as in the verse],⁷²² “My tongue shall answer with Your word,” “like one who repeats after the reader,”⁷²³ the same is so of the laws (*Halachot*) of Torah themselves, that they are

⁷²² Psalms 119:172

⁷²³ Torah Ohr, Yitro 67b and elsewhere; See before beginning of p. 219.

nullified (*Bittul*) to the limitless light of the Unlimited One that manifests within them, as will soon be explained.

[It can be said that when it comes to the explanation of “small-*Katan*-קטן” in the literal sense, the descriptive term “a small matter-*Davar Katan*-דבר קטן” is relative to other matters, whereas according to the explanation that “small-*Katan*-קטן” refers to nullification (*Bittul*), [similar to [the verse],⁷²⁴ “I have become small-*Katontee*-קטנתי from all the kindnesses”], the “smallness-*Katnut*-קטנות” is in the thing itself.]

We must therefore better understand this, (the explanation that the term “small-*Katan*-קטן” refers to the nullification (*Bittul*)). For, the Chariot (*Merkavah*) is also in a state of nullification (*Bittul*) relative to the rider, and even so, it is called “something big” (*Davar Gadol*).

It can be said that the essential point of the explanation is that the nullification (*Bittul*) called “something small-*Davar Katan*-דבר קטן” (“I have become small-*Katontee*-קטנתי”) is that one is completely nullified and has no quality of superiority whatsoever. This is like the statement in Iggeret HaKodesh, in the Epistle beginning “I have become small-*Katontee*-קטנתי,”⁷²⁵ that, “He regards himself as a remnant, as something truly superfluous.”

In contrast, since the Chariot (*Merkavah*) is an existence, such that it has an advantage relative to the rider [for as explained before, through the chariot (*Merkavah*) the rider can reach a place that he would not be able to reach on his own], it therefore is not “something small-*Davar Katan*-דבר קטן.” [On

⁷²⁴ Genesis 32:11

⁷²⁵ Tanya, Iggeret HaKodesh, Epistle 2

the contrary, it is because of its elevation, that through it there is the ascent to the aspect of the “great-*Gadol*-גדול” (the Long Patient One-*Arich*), that the Chariot (*Merkavah*) is also called “something great-*Davar Gadol*-דבר גדול.”]

In contrast, when it comes to the laws (*Halachot*) of the Torah which manifested in physical things, [the first meaning of “something small-*Davar Katan*-דבר קטן”], since the physical things have no relative comparison⁷²⁶ to His wisdom and His will, blessed is He, that manifest within them, they thus are in a state of ultimate nullification (*Bittul*), [and are thus] “something small-*Davar Katan*-דבר קטן.”

Through the nullification (*Bittul*) in the laws of the Torah themselves there is also a drawing forth of nullification (*Bittul*) in the person who engages in the study of Torah, that his study of Torah will also be in a way that “my tongue shall answer with Your word,” “like one who repeats after the reader.”

8.

This then, is the meaning of [the verse],⁷²⁷ “God spoke all these things to say-*Leimor*-לאמר.” It is explained in Chassidus⁷²⁸ that at the giving of the Torah, empowerment was granted for one’s study of Torah be in a way of “to say-*Leimor*-לאמר,” meaning to repeat the words that the Holy One, blessed

⁷²⁶ See *Hemshech* 5666 p. 55

⁷²⁷ Exodus 20:1

⁷²⁸ Torah Ohr, Yitro 67b and elsewhere. Also see [the beginning of the preceding discourse entitled “*Vayedaber Elokim* – God spoke etc.,” Discourse 30, Sefer HaMaamarim 5729], p. 219.

is He, says, “my tongue shall answer with Your word.” For, at first glance, even before the Torah was given, the Jewish people accorded precedence to “we will do” (*Na’aseh*-נעשה) over “we will listen” (*Nishmah*-נשמע) and according precedence to “we will do” over “we will listen” is nullification to the Master of the will. This being so, what is the novelty in the nullification (*Bittul*) of “to say-*Leimor*-לאמר” of the giving of the Torah relative to the nullification (*Bittul*) of [according precedence to] “we will do” over “we will listen”?

The explanation is that the nullification (*Bittul*) of according precedence to “we will do” over “we will listen” has an element of superiority to it. This is because according precedence to “we will do” over “we will listen” is the matter of accepting the yoke of His Kingship (*Kabbalat Ol Malchut*), and through the people accepting the yoke of His Kingship He is made King, [similar to the nullification of the Chariot (*Merkavah*), that through the nullification of the Chariot (*Merkavah*) to the Rider, it thereby⁷²⁹ carries and elevates the Rider.] However, the nullification (*Bittul*) introduced at the giving of the Torah is complete nullification (*Bittul b’Tachlit*).

The same is so when it comes to fulfilling the *mitzvot*, that at the giving of the Torah, empowerment was granted that one’s fulfillment of the *mitzvot* can be with the ultimate nullification (*Bittul b’Tachlit*). In other words, his fulfillment of the *mitzvot* can be (not because he accepts upon himself the yoke of the Kingship of Heaven and the yoke of the *mitzvot*, but) because the command of the Holy One, blessed is He, decrees upon him to be in accordance with the command.

⁷²⁹ See Torah Ohr, Yitro 71b

This is like the explanation in Likkutei Torah⁷³⁰ about the Ten Commandments said at the giving of the Torah, [and this similarly applies to all the commands of the Torah], that they were said in the form of a command, as well as in the future tense, being that the [Supernal] speech itself **decrees** upon man and the world (and forces them)⁷³¹ to be so.

It can be said that the superiority of the nullification (*Bittul*) of the fulfillment of the *mitzvot* in this way, relative to the nullification (*Bittul*) of the acceptance of the yoke (*Kabbalat Ol*) is in two matters: Because the nullification (*Bittul*) of the acceptance of the yoke (*Kabbalat Ol*) is through **him** accepting upon himself to be the servant of the King, King of kings, the Holy One, blessed is He.⁷³² And beyond this, the nullification of the servant to his master [even when he **is born** as a slave] is connected to his own existence, that his substance is that he is a servant of the master.⁷³³

In contrast, the nullification (*Bittul*) in the above-mentioned way is (not because of the substance of the person, but) because it is impossible for there to be any existence in the

⁷³⁰ Likkutei Torah, Bamidbar ibid. (13c). Also see the citations in Hitva'aduyot 5749 Vol. 3, p. 235.

⁷³¹ That is, from the aspect of **the nature of the creation** they are forced to be so, and it is only that man possesses the free choice to choose that which is the opposite the nature of the creation.

⁷³² It is for this reason that even after having become a servant, he is not so nullified. See Torat Menachem, Sefer HaMaamarim Sivan p. 357, note 28. It can be said that this is the reason that the servitude of a servant that was sold by the court is greater than the servitude of one who sells himself [into servitude].

⁷³³ For this reason, even a servant understands that one who is not a servant of his master is not obligated to fulfill his commandments.

world that is the opposite of **the command of the Holy One, blessed is He.**⁷³⁴

9.

Now, even though the nullification (*Bittul*) of the study of Torah and the fulfillment of the *mitzvot* in the above-mentioned way is the ultimate nullification (*Bittul b'Tachlit*), nonetheless, since “Israel and the Holy One, blessed is He, are entirely one,”⁷³⁵ therefore, this nullification (*Bittul*) does not negate their existence, but on the contrary, this itself **is** their existence.

This then, is the meaning of “if you guard My flame, I will guard your flame.” For, even though the matter of “I will guard your flame” is that man comes to the ultimate state of nullification (*Bittul*) (which even transcends the nullification of the Chariot (*Merkavah*)), nevertheless, this does not negate his existence, but on the contrary, it **“guards** your flame.”

This is also why on the verse, “When you kindle the flames,” Rashi explains that “the flame must ascend on its own.” For, although the ascent of the souls (“When you kindle the flames”) is that they come to the ultimate nullification

⁷³⁴ Torat Menachem, Sefer HaMaamarim ibid. note 32, that the nullification (*Bittul*) of the Jewish people brought about through “the Holy One, blessed is He, overturned the mountain over them like a tub” (Shabbat 88a) is a higher nullification (*Bittul*) than their nullification (*Bittul*) in according precedence to “we will do” over “we will listen,” (similar to the difference between one who sold himself and one who was sold by the court). Based on what is explained [here] in the discourse, the nullification (*Bittul*) that was drawn forth at the giving of the Torah is a much higher nullification (*Bittul*) even than the nullification of Him turning [the mountain over them] etc.

⁷³⁵ See Zohar III 73a

(*Tachlit HaBittul*), nevertheless, it is in a way that relates to the flames (*Neirot*) (the souls) themselves, “the flame ascends on its own.” In other words, the study of Torah and the fulfillment of the *mitzvot* is with nullification (*Bittul*), and at the same time it is with vitality and joy. Now, since joy breaks boundaries,⁷³⁶ it therefore is through the joy of the Torah and the joy of the *mitzvah* that there is a drawing down of all matters, both spiritual and physical, without limitations.

⁷³⁶ See at length in Sefer Maamarei Admor HaEmtza’ee – Drushei Chatunah, Vol. 2 p. 417 and on; Sefer HaMaamarim 5657 p. 223 and on, and elsewhere.

Discourse 33

*“Reisheet Areesoteichem... -
The first of your dough...”*

Delivered on Shabbat Parshat Shlach,
28th of Sivan, Shabbat Mevarchim Tammuz, 5729
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷³⁷ “The first of your dough you shall set aside as a portion.” In Yechezkel it is written,⁷³⁸ “You shall give the first portion of your dough to the Priest, to bring blessing upon your home.” In the discourse by this title of the year 5629,⁷³⁹ (said one-hundred years ago), the Rebbe Maharash points out that we must understand the matter of the blessing brought upon your home through the dough (*Challah*) that you shall give to the Priest. That is, since twenty-three additional gifts are given to the priesthood,⁷⁴⁰ this being so, why is it that specifically through giving the dough (*Challah*) to the Priest the blessing will be brought upon your home?

⁷³⁷ Numbers 15:20

⁷³⁸ Ezekiel 44:30

⁷³⁹ Sefer HaMaamarim 5629 p. 242 and on.

⁷⁴⁰ Talmud Bavli, Bava Kamma 110b

In the discourse he explains that the *mitzvah* of giving the first portion of the dough (*Challah*) is one of the three *mitzvot* that were given to women. The reason is as our sages, of blessed memory, stated,⁷⁴¹ “Adam, the first man (who was formed by the hands of the Holy One, blessed is He,⁷⁴² as the verse states,⁷⁴³ “And *HaShem* God-*HaShem* Elo”him- יהו"ה אלהים formed the man of dust from the ground, and He blew into his nostrils the soul of life”) was the *Challah* (the first dough) of the world.”

Now, just as our sages, of blessed memory, stated⁷⁴⁴ about the *Challah*, “Just as it is so that from the moment that a woman agitates her dough (meaning, her flour) with water, she immediately lifts her *Challah*, so likewise [the Holy One, blessed is He, did] with Adam, the first man. This is as the verse states,⁷⁴⁵ ‘A mist ascended from the earth and watered,’ and it then states, ‘And *HaShem* God-*HaShem* Elo”him- יהו"ה אלהים formed the man of dust from the ground.’” As in Rashi’s explanation,⁷⁴⁶ “It is in relation to the matter of the creation of Adam that He caused the deep to rise and filled the clouds with water to moisten the dust, like one kneading bread, who first pours water in and then kneads the dough – in the same way here, first He watered the ground and then He formed man.”

⁷⁴¹ Talmud Yerushalmi Shabbat 2:6; Midrash Tanchuma Noach 1; Bereishit Rabba 14:1

⁷⁴² See Midrash Bereishit Rabba 24:5; Kohelet Rabba 3:11 (2)

⁷⁴³ Genesis 2:7

⁷⁴⁴ Talmud Yerushalmi and Midrash Tanchuma *ibid.*

⁷⁴⁵ Genesis 2:6

⁷⁴⁶ Rashi to Genesis 2:6 *ibid.*

[In the discourse he adds that, at first glance, this must be better understood. For, did not the verse [first] state,⁷⁴⁷ “*HaShem* God-*HaShem Elohi*” מִיְהוָה אֱלֹהֵינוּ had not sent rain upon the earth and there was no man to work the soil,” from which we learn⁷⁴⁸ that before Adam, the first man, praying for the rains to descend, there was no rain. Nonetheless, it could be said that the waters were brought about through *HaShem*-יְהוָה causing the deep to rise from below to above.]

However, because [Chavah, the first] woman brought about ruination and caused Adam, the first man, the Challah of the world, to stumble, [to correct this] the *mitzvah* of Challah was given specifically to the women.

After this introduction, in the continuation of the discourse, he explains the matter of kneading flour and water etc., as it is in one’s soul in his service of *HaShem*-יְהוָה, blessed is He.

3.

This may be understood by prefacing with an explanation of the general matter of the Challah, as hinted in the name “Challah-חלה.” [For, as known from the explanation in the teaching of the Rav, the Maggid of Mezhritch,⁷⁴⁹ and in Shaar HaYichud VeHaEmunah,⁷⁵⁰ the name is the vitality of the thing called by that name.] In the name Challah-חלה there are

⁷⁴⁷ Genesis 2:5

⁷⁴⁸ Rashi to Genesis 2:5

⁷⁴⁹ Ohr Torah 4b and on

⁷⁵⁰ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

the letters *Chet*-ח (and *Lamed*-ל) and *Hey*-ה, and in an order that the letter *Chet*-ח precedes the letter *Hey*-ה. As explained in Shaar HaYichud VeHaEmunah,⁷⁵¹ the first letter [in a word] is its dominant and primary letter, whereas the others are secondary and subsumed in its light etc. We therefore must understand the connection and relationship between these letters to each other, such that they are included in a single word.

To explain, about the letter *Hey*-ה our sages, of blessed memory, stated in Tractate Menachot,⁷⁵² “Why is [the leg of the *Hey*-ה] suspended (the inner leg of the *Hey*-ה is suspended in the air and is not attached to the roof [of the letter])? Because if one repents, he is brought back in (through the upper opening, between the leg and the roof [of the letter *Hey*-ה]).” In contrast, this is not so of the letter *Chet*-ח which does not have an opening from above but is closed on all three sides and is only open from below, this indicating the descent to below, which is the matter of “the spirit of the beast that descends below.”⁷⁵³ This descent comes about through the opening below, as the verse states,⁷⁵⁴ “Sin crouches at the opening.”

This is similar to the explanation about the matter of *Chametz*-חמץ and *Matzah*-מצה, the difference between them being the letters *Chet*-ח and *Hey*-ה. That is, the word “*Chametz*-חמץ” indicates ego and rising in elevation (which is why

⁷⁵¹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 12.

⁷⁵² Talmud Bavli, Menachot 29b (and Rashi there).

⁷⁵³ See Ecclesiastes 3:21

⁷⁵⁴ Genesis 4:7

Chametz hints at the evil inclination)⁷⁵⁵ and has the letter *Chet*-ח. In contrast, the word “*Matzah*-מצה,” which indicates nullification (*Bittul*), has the letter *Hey*-ה.⁷⁵⁶ We thus find that the letters *Chet*-ח and *Hey*-ה are opposites of each other. Now, this being so, how can they both be included in a single word?

However, the explanation is that this itself is the reason. Namely, the general service of the Challah-חלה is to affect that even in the state and standing of the letter *Chet*-ח (which is the beginning and primary aspect of the word) there should also be the presence of the matter of the letter *Hey*-ה.

That is, even in leavened bread (*Chametz*-חמץ) there should be the aspect of the letter *Hey*-ה, similar to the matter of the two loaves of the holiday of Shavuot, about which the verse states,⁷⁵⁷ “They shall be baked leavened-*Chametz*-חמץ.” For, although on the holiday of Pesach, leaven (*Chametz*-חמץ) is forbidden, nonetheless, on the holiday of Shavuot the leavened-*Chametz*-חמץ is made into a *mitzvah* that is fulfilled in the Holy Temple etc.

This matter is also hinted at in the fact that the obligation of the *mitzvah* of Challah, is from the time that the woman agitates her dough with water, this being the matter of mixing water in the flour. That is, the primary aspect of the dough is the flour and **not** the water (which is why on the bread that is made from the dough, we make the blessing, “Who brings forth bread from the earth (*Hamotzee Lechem*)” and not “By whose

⁷⁵⁵ See Talmud Bavli, Brachot 17a and Rashi there; Talmud Bavli, Rosh HaShanah 3b; Likkutei Torah, Tzav 13c; Ohr HaTorah, Vayikra Vol. 2 p. 441.

⁷⁵⁶ See Zohar III 252a; Likkutei Torah ibid. 14b; Siddur Im Da”Ch 45a; Likkutei Sichot Vol. 1, p. 129, and elsewhere.

⁷⁵⁷ Leviticus 23:17; See Torah Ohr, 116b; Likkutei Torah, Bamidbar 17d

word all things came to be (*Shehakol*”), and it only is that water is also mixed into the flour.

The explanation is that flour is in a way of separate particles, indicating the separation that stems from ego etc. Water, which descends from a high place to a low place,⁷⁵⁸ indicates the matter of nullification (*Bittul*). The matter of mixing the water into the flour, such that one puts water into the flour in order to bond them into one body and one dough, is that even in the place of separateness and ego (the flour, which is the primary aspect of the dough) we affect there to be the matter of nullification (*Bittul*), this being similar to the general matter of the Challah-חלה, which begins with the letter *Chet*-ח which is its primary aspect, and the work and service is to affect that there be the matter of the *Hey*-ה in it.

4.

The explanation of the matter as it is in our service of *HaShem*-יהו"ה, blessed is He, is that “flour” refers to Torah, as in the teaching of our sages, of blessed memory,⁷⁵⁹ “If there is no flour there is no Torah.” In contrast, “water” refers to prayer, as the verse states,⁷⁶⁰ “Pour your heart out like water in the presence of *HaShem*-יהו"ה.” The mixing of “water” and “flour” refers to serving Him in prayer before the study of Torah. That is, for the study of Torah be as it should be, that he will not come to ego etc., this must be preceded by the nullification

⁷⁵⁸ Talmud Bavli, Taanit 7a

⁷⁵⁹ Mishnah Avot 3:17

⁷⁶⁰ Lamentations 2:19; Also see Torah Ohr, Mishpatim 78d and elsewhere.

(*Bittul*) brought about through serving *HaShem*-יהו"ה, blessed is He, in prayer.

This is as our sages, of blessed memory, taught,⁷⁶¹ “One may only stand in prayer from an approach of gravity (*Koved Rosh*-רֹאשׁ-כוֹבֵד)” about which Rashi explains, “subjugation and humility.”⁷⁶² This is as stated in Shulchan Aruch,⁷⁶³ that before prayer one must contemplate (not only the exaltedness of God, but also) the lowliness of man.

Then, after there has been the mixing of the water in the flour, this being the matter of the kneading, there then is the baking,⁷⁶⁴ this being the matter of love that is like flames of fire, [as in the verse],⁷⁶⁵ “Her infernos are infernos of fire, the flames of *Ya”H*-י"ה,” and as the verse states,⁷⁶⁶ “Ten women will bake your bread in one oven (*Tanur Echad*-תָּנוּר אֶחָד),” this being the matter of the arousal of love like flames of fire through the contemplation of the “One-*Echad*-אֶחָד” etc. [This is to the point that one arrives at love of Him with delight in Him (*Ahavah b’Ta’anugim*), about which the verse states,⁷⁶⁷ “I have presented your priesthood as a service that is a gift,” as explained in Tanya.]⁷⁶⁸

Through this, the study of Torah following prayer will be as it should be, in the aspect of nullification (*Bittul*) etc., until one reaches the level of the fear of Him about which they

⁷⁶¹ Talmud Bavli, Brachot 30b in the Mishnah

⁷⁶² See Likkutei Sichot, Vol. 34 p. 69 note 18.

⁷⁶³ Shulchan Aruch, Orach Chayim 98:1

⁷⁶⁴ Also see Likkutei Torah, Behar 40c and on.

⁷⁶⁵ Song of Songs 8:6

⁷⁶⁶ Leviticus 26:26

⁷⁶⁷ Numbers 18:7

⁷⁶⁸ Tanya, Likkutei Amarim, Ch. 14

stated⁷⁶⁹ that the Torah is called “a gateway to the courtyard.” (This is in addition to the fear that precedes the study of the Torah, about which they said⁷⁷⁰ that it is the keys to the outer door, as compared to the keys to the inner door.)

5.

Now, we should add and explain the matter of the kneading as it is in serving Him in prayer itself. For, before the matter of the kneading, this being the mixing of the water with the flour, there must be the matter of grinding, that one grinds the wheat to make it into refined flour. About this it is explained⁷⁷¹ that this refers to the matter of humbling, such that he comes to be in a state of “a broken and contrite heart.”⁷⁷² Based on this, the lowliness and humility that precedes prayer is the matter of the grinding.

Then, in addition to this, there must be the nullification (*Bittul*) that comes with the mixing of the water into the flour, this being the matter of the kneading that comes after the grinding, as it is in the service of Him in prayer itself.

The explanation is that service of *HaShem*-יהוה in prayer must be “with all your heart and with all your soul,”⁷⁷³ meaning, with all ten powers of the soul, which also is the matter of praying with the congregation. This is as in the known

⁷⁶⁹ Talmud Bavli, Shabbat 31b; See Tanya, Likkutei Amarim, end of Ch. 23

⁷⁷⁰ Talmud Bavli, Shabbat 31b *ibid.*; Also see Sefer HaMaamarim 5677 p. 63 and on; Sefer HaMaamarim Kuntreisim Vol. 2, p. 281a and on.

⁷⁷¹ Likkutei Torah, Behar *ibid.*

⁷⁷² Psalms 51:19

⁷⁷³ Deuteronomy 6:5

saying of his honorable holiness, my father-in-law, the Rebbe, in the name of his grandfather, that prayer with the congregation-*Tzibur*-ציבור means to assemble and gather-*Litzbor*-לצבור all ten powers of one's soul.⁷⁷⁴

Now, there are two ways in this - as the matter is from the perspective of the first paragraph of the *Shema* recital, and is it is from the [perspective of] second paragraph of the *Shema* recital. To explain, our sages of blessed memory, stated,⁷⁷⁵ "Why does the portion of *Shema* precede that of *Vehayah Eem Shamo'a*? So that one will first accept the yoke of the Kingdom of Heaven upon himself and only then accept the yoke of the *mitzvot* upon himself." This is the matter of "running" (*Ratzo*) and "returning" (*Shov*).⁷⁷⁶ That is, the first paragraph, the acceptance of the yoke of the Kingdom of Heaven, is the matter of the "running" (*Ratzo*) brought about because of the great love of *HaShem*-יהו"ה in a way of "with all your more,"⁷⁷⁷ (which specifically is mentioned in the first paragraph).

The second paragraph, the acceptance of the yoke of the *mitzvot*, is the matter of "returning" (*Shov*), this being the opposite of the motion of "running" (*Ratzo*) and ascent to above, but is rather the matter of drawing down from above to below, specifically, to serve Him in worldly matters, [as in the verse],⁷⁷⁸ "You shall gather your grain etc.," (which specifically is mentioned in the second paragraph).

⁷⁷⁴ See Likkutei Sichot Vol. 2 p. 477 and on; Also see HaTomim, Vol. 2, p. 45 [75a] and on.

⁷⁷⁵ Talmud Bavli, Brachot 13a in the Mishnah

⁷⁷⁶ See Siddur Im Da'Ch, Shaar HaKeriyat Shema 74b and on; Ohr HaTorah, Va'etchanan Vol. 6 p. 2,237 and on.

⁷⁷⁷ Deuteronomy 6:5 *ibid*.

⁷⁷⁸ Deuteronomy 11:14

Now, even though the matter of the love and “running” (*Ratzo*) is very great, as in the teaching,⁷⁷⁹ “There is no labor like the labor of love,” this being such that the Torah attests that the matter of “running” (*Ratzo*) is “a great matter,”⁷⁸⁰ nevertheless, “He did not create it for emptiness, but created it to be settled,”⁷⁸¹ meaning that *HaShem’s* יהו"ה ultimate Supernal intent is not for the matter of “running” (*Ratzo*), but specifically for the matter of “returning” (*Shov*).

Because of this there is a superiority in the second paragraph [of the *Shema* recital] over and above the first paragraph. For, even though in the second paragraph it does not say “with all your more” (*Bechol Me’odecha* מְאֹדֶךָ), (which is the matter of “they actualize the will of the Ever Present One”⁷⁸² as explained in the teaching of the Rav, the Maggid of Mezhritch)⁷⁸³ as it says in the first paragraph, there nonetheless, is something stated specifically in the second paragraph and not in the first paragraph, this being the verse,⁷⁸⁴ “To serve Him (*l’Avdo* לְעַבְדּוֹ) with all your heart.”

The matter of “service-*Avodah* עֲבוּדָה” is that it is of the same root as “the working of hides-*Eevood Orot* עִיבוּד עוֹרוֹת,”⁷⁸⁵ referring to the general work of the world of Repair-*Tikkun*, as

⁷⁷⁹ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c

⁷⁸⁰ See Talmud Bavli, Sukkah 28a; Mishneh Torah, Hilchot Yesodei HaTorah, end of Ch. 4; Also see the prior discourse of this year, 5729, entitled “*Beha’alotcha et HaNeirot* – When you kindle the lamps,” Discourse 32, Ch. 6 (Sefer HaMaamarim 5729 p. 241 and on).

⁷⁸¹ See Isaiah 45:18

⁷⁸² See Talmud Bavli, Brachot 35b and Chiddushei Aggadot of the Maharsha there.

⁷⁸³ Ohr Torah 53d; Also see Likkutei Torah, Shlach ibid., and elsewhere.

⁷⁸⁴ Deuteronomy 11:13

⁷⁸⁵ See Torah Ohr, Bereishit 5b; Mishpatim 76a

the verse states,⁷⁸⁶ “That God created to do-*La’asot* לעשות,” meaning, “to repair-*Letaken* לתקן.”⁷⁸⁷ That is, everything that was created in the six days of creation requires repair-*Tikkun* תיקון.⁷⁸⁸ Specifically this work is *HaShem*’s יהו"ה ultimate Supernal intent for which the soul descended to below. This is because the matter of “running” (*Ratzo*) was already present (and on the contrary, was in an even higher way) before the descent of the soul to below, as the verse states,⁷⁸⁹ “As *HaShem* יהו"ה, the God of Israel, lives, before whom I stood etc.,” this being the matter of the “running” (*Ratzo*).

However, *HaShem*’s יהו"ה ultimate Supernal intent in the descent of the soul to below, is specifically for the matter of “returning” (*Shov*), meaning, that one should work in affecting the refinement of his body, his animalistic soul, and his portion in the world, specifically by way of self-restraint (*Itkafiya*), by which “the glory of the Holy One, blessed is He, is elevated in all the worlds.”⁷⁹⁰

Now, in the second paragraph of the *Shema* it states,⁷⁹¹ “Guard yourselves [lest] etc.,” and our sages, of blessed memory, stated,⁷⁹² “Wherever it states ‘Guard yourself-*Hishamer* השמר,’ ‘lest-*Pen* פן,’ or ‘do not-*Al* אל,’ it means nothing other than a negative prohibitive *mitzvah*.” In other

⁷⁸⁶ Genesis 2:3

⁷⁸⁷ Rashi to Midrash Bereishit Rabba 11:6

⁷⁸⁸ Midrash Bereishit Rabba 11:6 *ibid*.

⁷⁸⁹ Kings I 17:1; (See Sefer HaMaamarim 5700 p. 13 in the note; Likkutei Sichot Vol. 25, p. 147 note 53).

⁷⁹⁰ Tanya, 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); Also see Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c.

⁷⁹¹ Deuteronomy 11:16

⁷⁹² Talmud Bavli, Eruvin 96a; Makkot 13b

words, the general matter of the toil of the second paragraph of the *Shema* recital is specifically the matter of nullification (*Bittul*) and fear (*Yirah*), meaning that even the love (*Ahavah*) is in a motion of constriction.

This then, is the matter of the kneading that follows the grinding. That is, in addition to the general matter of the lowliness and humility that precedes prayer, this being the matter of the grinding, in prayer itself there must be the matter of the nullification (*Bittul*) and fear (*Yirah*) of the second paragraph of the *Shema* recital, this being the matter of the kneading, the mixing of the water with the flour, through which we draw down and actualize the matter of the Oneness of *HaShem*-יהו"ה, (this being the general matter of the *Shema* recital), within the place of the separation, meaning, within the work in the world as it is in a way of “you shall gather your grain etc.,” similar to the effect of the water upon the particles of flour, in binding them and making them into one body and one dough.

6.

This then, is the meaning of [the verse], “The first of your dough you shall set aside as a portion,” [and] “You shall give the first portion of your dough to the Priest, to bring blessing upon your home.” To explain, it was explained before (in chapter three) that the general service of the Challah-חלה is to make the letter *Chet*-ח into the letter *Hey*-ה, so that there will not be the descent through the opening below, the aspect of Kingship-*Malchut*, called “the daughter that sins before her

Father,”⁷⁹³ in that sin is close to her, as the verse states, “Sin crouches at the opening.” This is why there must be the matter of “guarding” (*Shemirah*-שמירה) etc. This guarding is brought about through the matter of nullification (*Bittul*). This is hinted in the way that the letter *Hey*-ה is written in a Torah Scroll, in which [the scribe] first makes the two lines on the right, like the letter *Dalet*-ד, and then adds the left leg, which is like the letter *Yod*-י, (in addition to the *Yod*-י that is behind the *Dalet*-ד through which we make the *Reish*-ר into a *Dalet*-ד),⁷⁹⁴ which indicates the matter of nullification (*Bittul*). We thus find that the matter of the *Chalah*-חלה is the drawing forth of the letter *Yod*-י into the aspect of Kingship-*Malchut*, for then Kingship-*Malchut* is in a state of wholeness and perfection.

This then, is why the matter of *Challah*-חלה is “to bring blessing upon your home.” For, the matter of “your home” is the aspect of Kingship-*Malchut*, which is called the “home-*Bayit*”-בית, and refers to the whole world, which was created with the letter *Beit*-ת-ב, as the verse states,⁷⁹⁵ “In the beginning-*Bereishit*”-בראשית God created.” It is through the *Challah* which is called “the first-*Reishit*”-ראשית⁷⁹⁶ that one draws blessing into your “home” (*Beitecha*)-ביתך).

This refers to the drawing of Wisdom-*Chochmah* into Kingship-*Malchut*, as it states,⁷⁹⁷ “A home-*Bayit*”-בית is built with Wisdom-*Chochmah*.” For, it is through this that it is possible for there to be the general toil of affecting the

⁷⁹³ Zohar III 188b; Also see Likkutei Torah, Emor 36c and on.

⁷⁹⁴ See Sefer HaMaamarim 5700 p. 119 and on.

⁷⁹⁵ Genesis 1:1

⁷⁹⁶ Midrash Bereishit Rabba 1:4

⁷⁹⁷ Proverbs 24:3

refinement of the world, first in a way of restraint (*Itkafiya*) and then also in a way of transformation (*It'hapcha*), [such that] “willful sins are transformed to be as merits for him.”⁷⁹⁸ This is similar to what was explained before, that even the Chametz that is forbidden on Pesach, becomes the *mitzvah* of the two loaves of the holiday of Shavuot, this being the novelty introduced at the giving of the Torah.

In the coming future this will be with the ultimate perfection, as the verse states,⁷⁹⁹ “I will remove the spirit of impurity from the land,” after the refinement and ascent of all the sparks of holiness in the world, this being the matter of “with their silver and gold with them,”⁸⁰⁰ including the gifts they will receive from the nations of the world.⁸⁰¹

This is just as it was at the giving of the Torah, as the verse states,⁸⁰² “You took gifts,” such that even the angel of the opposite of life (the angel of the three completely impure husks) gave a gift to Moshe, transmitting the secret of the incense (*Ketoret*) to him,⁸⁰³ indicating the refinement of the side opposite holiness. This is why the [ingredients of the] incense (*Ketoret*) were eleven in number, which is associated with the side opposite holiness. Yet, even so, they would make incense of them and offer it upon the altar, this being the matter of the refinement of the side opposite holiness.⁸⁰⁴

⁷⁹⁸ Talmud Bavli, Yoma 86b

⁷⁹⁹ Zachariah 13:2

⁸⁰⁰ Isaiah 60:9

⁸⁰¹ See Radak to Isaiah 60:9 *ibid*.

⁸⁰² Psalms 68:19, the Psalm that began to be recited on the 11th of Nissan of this year (see the beginning of Sefer HaMaamarim 11 Nissan).

⁸⁰³ See Talmud Bavli, Shabbat 89a

⁸⁰⁴ See Torah Ohr, Toldot 20b and on.

The perfection of this will take place in the coming future, at which time there will be the refinement of all the sparks of holiness. This is as explained in Shaarei Orah,⁸⁰⁵ that when the redemption will be “in its time,”⁸⁰⁶ [since at this point in time, after “all the calculations of the end of days have already passed,”⁸⁰⁷ and it no longer is possible for the redemption to be in a way of “I will hasten it”],⁸⁰⁸ there then is the refinement of all the sparks of holiness and not even a single spark is lost, as the verse states,⁸⁰⁹ “You will be gathered up one by one etc.,” with the coming of the righteous redeemer, speedily and in the most literal sense!

⁸⁰⁵ Shaarei Orah of the Mittler Rebbe, Shaar HaPurim, discourse entitled “*Yaviyu Levush Malchut*” Ch. 94 and on.

⁸⁰⁶ Isaiah 60:22; Talmud Bavli, Sanhedrin 98a

⁸⁰⁷ Talmud Bavli, Sanhedrin 97b

⁸⁰⁸ Isaiah 60:22; Talmud Bavli, Sanhedrin 98a

⁸⁰⁹ Isaiah 27:12

Discourse 34

*“Zot Chukat HaTorah... -
This is the decree of the Torah...”*

Delivered on Shabbat Parshat Chukah-Balak,

12th of Tammuz, 5729⁸¹⁰

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

1.

The verse states,⁸¹¹ “*HaShem*-יהוה spoke to Moshe... This is the decree of the Torah... and they shall take to you a completely red heifer etc.” [About the words] “they shall take to you,” Rashi explains, “It will always be called by your name – ‘the heifer that Moshe prepared in the desert.’”

Now, we must understand this, because only the first [red] heifer was prepared by Moshe. [This being so], why are all the heifers (the eight subsequent heifers that were prepared, and even the tenth heifer that will be prepared by King Moshiach)⁸¹² called by Moshe’s name?

⁸¹⁰ The original discourse was edited by the Rebbe and published as a pamphlet for the holiday of the redemption, the 12th and 13th of Tammuz 5751.* [* It should be pointed out that this discourse is especially related to this year (in which it was published) – as it is the year of the Tzaddik-צדיק-90 from the birth of the Rebbe – in which Psalm 90-Tzaddik-צדיק, “A Psalm, a prayer of Moshe,” is elucidated.]

⁸¹¹ In this week’s Torah portion (Chukat) [Numbers] 19:1-2.

⁸¹² Mishneh Torah, Hilchot Parah Adumah, end of Ch. 3

To add, based on what is known,⁸¹³ that the name by which something is called indicates its substance and inner content, it is understood that all the heifers being called by Moshe's name is because this (the relationship to Moshe) is their substance and inner content. With this in mind, we must understand even more why the heifers are called by Moshe's name. This is because the preparation of the heifers was also done by the priests,⁸¹⁴ [in that even the first heifer was prepared by Elazar the priest,⁸¹⁵ such that the meaning of "the heifer that Moshe prepared" is that it was prepared according to his instructions and commands].⁸¹⁶ [This being so], what is their relation to Moshe, such that they are called by his name?

2.

The explanation is that in Likkutei Torah⁸¹⁷ it states that the reason it states about the Red Heifer (*Parah Adumah*), "This is the decree of the Torah," is because the *mitzvah* of the Red Heifer includes Torah in its entirety. Thus, just as the Torah is called by Moshe's name, as the verse states,⁸¹⁸ "Remember the Torah of My servant Moshe,"⁸¹⁹ so likewise the Red Heifer,

⁸¹³ [Tanya], Shaar HaYichud VeHaEmunah, [translated as The Gate of Unity and Faith] Ch. 1; See at length in Teshuvot uBiurim (Kehot 5734) Siman 1 (printed in Igrot Kodesh Vol. 1, p. 288 and on).

⁸¹⁴ Mishneh Torah, Hilchot Parah Adumah 1:11

⁸¹⁵ Numbers 19:3

⁸¹⁶ Similar to the tenth heifer that will be prepared by King Moshiach, the (simple) meaning of which is not that Moshiach will himself prepare it, (since the preparation of the heifer must be done by a priest), but rather that it will be done by his command.

⁸¹⁷ [Likkutei Torah], beginning of this week's Torah portion [Chukat] (56a).

⁸¹⁸ Malachi 3:22

⁸¹⁹ Talmud Bavli, Shabbat 89a

which includes the Torah in its entirety, is called by Moshe's name.⁸²⁰

Now, at first glance, we can add that when Likkutei Torah states that the *mitzvah* of the Red Heifer (*Parah Adumah*) includes the totality of Torah, what is primarily meant is the *mitzvot* of the Torah. [This is understood from the explanation in Likkutei Torah there,⁸²¹ that the reason the Red Heifer (*Parah Adumah*) includes the totality of Torah is because the foundation of all the *mitzvot* is [the matter of] “running” (*Ratzo*) and “returning” (*Shov*) and the Red Heifer (*Parah Adumah*) is the matter of “running” (*Ratzo*) and “returning” (*Shov*).] Based on this, the totality of *mitzvot* of the Torah are related to Moshe.

We can explain this based on the statement in Tanya,⁸²² that the reason that our teacher Moshe commanded the generation entering the [Holy] Land to recite the *Shema* twice daily and to accept the yoke of the Kingdom of Heaven upon themselves with self-sacrifice (even though he promised them that “*HaShem*-יהוה your God will set your fear and terror [on the entire face of the earth] etc.”) is because fulfilling Torah and *mitzvot* depends on recalling the matter of self-sacrifice (*Mesirat Nefesh*).

It can be said that the reason Moshe specifically commanded this of the generation that entered the Land, is because self-sacrifice (*Mesirat Nefesh*) is the matter of nullification (*Bittul*). Thus, since man is an existence (this being the opposite of the matter of nullification (*Bittul*)),

⁸²⁰ Similarly see Kli Yakar here (to Numbers 19:2).

⁸²¹ [Likkutei Torah, Chukat] 56b and on.

⁸²² [Tanya, Likkutei Amarim], end of Ch. 25.

therefore, for the matter of self-sacrifice (*Mesirat Nefesh*) to be in him in a revealed way [and in a way that it literally is constantly affixed in his heart day and night, without leaving his memory],⁸²³ special empowerment must be granted for this.

This empowerment is granted through Moshe, being that Moshe is the matter of nullification (*Bittul*), [as the verse states],⁸²⁴ “And what are we.” Therefore, through Moshe commanding⁸²⁵ the generation that entered the Land to accept the Kingdom of Heaven upon themselves with self-sacrifice (twice daily), he thereby granted them the empowerment to remember the matter of their self-sacrifice (*Mesirat Nefesh*) constantly.

This then, is the meaning of, “It will always be called by your name.” For, the fulfillment of the Torah and its *mitzvot* [the Red Heifer (*Parah Adumah*) being the totality of Torah and *mitzvot*] depends on the matter of recalling the self-sacrifice (*Mesirat Nefesh*), and the power to constantly recall the matter of self-sacrifice (*Mesirat Nefesh*) is through Moshe, as well as

⁸²³ As per the language of the Alter Rebbe in Tanya *ibid*.

⁸²⁴ Exodus 16:8

⁸²⁵ Based upon what it states in the discourse, the words of the Alter Rebbe in Tanya there are sweetened [in stating], “why our teacher Moshe, peace be upon him, commanded in the Book of Deuteronomy (*Mishneh Torah*) to the generation that entered the Holy Land etc.” – Seemingly, it should have stated, “Why he commanded the generation that entered the Land etc.” That is, what relevance is there that the command was by our teacher Moshe, and that it was said in the Book of Deuteronomy (*Mishneh Torah*)? However, based upon what is stated in the discourse, it can be said that in [these words] he hints that the empowerment for recalling the self-sacrifice (*Mesirat Nefesh*) is from Moshe. In order to further emphasize this he adds “in the Book of Deuteronomy (*Mishneh Torah*).” – For, the Book of Deuteronomy (*Mishneh Torah*) was said by Moshe not only in the form of an emissary, but rather on his own ([Talmud Bavli], Megillah 31b and Rashi there), meaning that it became unified with his own grasp (see Likkutei Torah, Shir HaShirim 20c).

through the offshoot of Moshe in every generation,⁸²⁶ up to and including his honorable holiness, my father-in-law, the Rebbe, the leader of our generation, whose joyous day and redemption we are celebrating.

It can be said that through the fact that the labor of the leader of our generation throughout the thirty years of his leadership⁸²⁷ was with openly revealed self-sacrifice (*Mesirat Nefesh*), therefore the granting of empowerment for recalling the self-sacrifice by the offshoot of Moshe in our generation, is revealed to an even greater extent.

To add, amongst the explanations of why the *mitzvah* of the Red Heifer (*Parah Adumah*) includes the totality of Torah, [which is why about it the verse states, “This is the decree of the Torah”], is⁸²⁸ because the foundation of **all** the *mitzvot* is that they are a decree (*Chukah*-חוקה). That is, the *mitzvot* are the desire (*Ratzon*) of the Supernal One, which transcends intellect (*Sechel*). Therefore, their fulfillment must also be in a way of accepting His yoke, [as in],⁸²⁹ “I decreed a decree and issued an edict.”

With this in mind, we can understand to a greater degree⁸³⁰ why the Red Heifer (*Parah Adumah*) is called by

⁸²⁶ Tikkunei Zohar, Tikkun 69 (112a; 114a)

⁸²⁷ From the 2nd of Nissan 5680 to the 10th of Shvat 5710; Also see Likkutei Sichot, Vol. 18 p. 303 and on.

⁸²⁸ See Likkutei Sichot Vol. 4, p. 1,056 and elsewhere.

⁸²⁹ Midrash Tanchumah to this week’s Torah portion (Chukat) 3 & 8; Bamidbar Rabba to the beginning of this week’s Torah portion, and elsewhere.

⁸³⁰ The advantage in the subsequent explanation is that from the fact that **the Red Heifer (*Parah Adumah*)** (which is inclusive of the entirety of Torah) is called by Moshe’s name, this indicates that the *mitzvot* themselves are related to Moshe. For, according to the prior explanation, that the relationship to Moshe is due to the matter of the self-sacrifice (*Mesirat Nefesh*), this does not relate to the *mitzvot* themselves. For, the reason that the fulfillment of Torah and *mitzvot* depend upon

Moshe's name. That is, for the fulfillment of the *mitzvot* (including those for which there is a reason)⁸³¹ to be in a way of “this is the **decree** (*Chukat*-חוקת) of the Torah,” this is through the Torah (and its *mitzvot*) being called by Moshe's name, even after manifesting within wisdom and intellect, being that his substance is nullification (*Bittul*), “the Torah of **My servant** Moshe.”

Through this there is empowerment to each and every Jew, (through the aspect of Moshe within him),⁸³² that his fulfillment of the *mitzvot* will be with nullification (*Bittul*) and the acceptance of the yoke (*Kabbalat Ol*), just like in the fulfillment of the *mitzvah* of the Red Heifer (*Parah Adumah*) - “this is the decree (*Chukat*-חוקת) of the Torah.”

the matter of the self-sacrifice (*Mesirat Nefesh*) is “because it is through this that he will be able **to stand steadfastly against his inclination**” (Tanya, end of Ch. 25). In contrast, the reason that the fulfillment of the *mitzvot* must be (with the acceptance of the yoke) due to the command is a matter that relates to the *mitzvot* themselves. Beyond this, it can be said that with respect to the coming explanation, the relationship of the *mitzvot* to Moshe is not only in regard to the fulfillment of the *mitzvot*, but in regard to the *mitzvot* themselves. For, the reason that even after the *mitzvot* (which are His desire, blessed is He) were drawn into the Torah (Wisdom-*Chochmah*) there is the sense in them of the desire (*Ratzon*) that transcends the Wisdom (*Chochmah*), this is because the Wisdom-*Chochmah* (the Torah) in which there is the drawing forth of the desire (*Ratzon*) of the *mitzvot* is “the Torah of My servant Moshe.”

⁸³¹ Including the *mitzvot* of [the category of] “decrees” (*Chukim*). For, they are not entirely in opposition to the intellect like the Red Heifer, (see Sefer HaMaamarim 5629 p. 237 [p. 258 in the 5752 edition] and elsewhere), and relative to the decree of the Red Heifer (*Parah Adumah*) – even the *mitzvot* of decrees (*Chukim*) are understood to a small degree.

⁸³² Tanya, [Likkutei Amarim], beginning of Ch. 42.

3.

Now, it states in Midrash,⁸³³ on the verse, “and they shall take to you a completely red heifer,” that, “The Holy One, blessed is He, said to Moshe, ‘To you I am revealing the rationale of the Red Heifer, but to another, it is a decree.’” Now, we must understand this. For, since Moshe grasped the reason for all the *mitzvot*, including the reason for the *mitzvah* of the Red Heifer (*Parah Adumah*), how then was there a drawing down by his hand of the empowerment to fulfill the *mitzvot* in a way [that] “I decreed a decree and issued an edict”?

Now, at first glance, it seems possible to explain this based on the statement elsewhere,⁸³⁴ that every *mitzvah* has both the matter of, “decrees” (*Chukim*) and [the matter of] “ordinances” (*Mishpatim*). This is because all the *mitzvot* (including *mitzvot* that are “testimonies” (*Eidut*) and “ordinances” (*Mishpatim*) which have reasons), are what He desires, blessed is He, and desire (*Ratzon*) transcends reason, including even the reasons in His wisdom, blessed is He.

However, once the desire (*Ratzon*) in the *mitzvot*, (including the *mitzvot* of “decrees” (*Chukim*) and even the *mitzvah* of the Red Heifer) is drawn down and manifests in Wisdom-*Chochmah* (Torah), there is added reason to them.

The difference between *mitzvot* [called] “testimonies” (*Eidut*) and “ordinances” (*Mishpatim*) and *mitzvot* [called]

⁸³³ [Midrash] Bamidbar Rabba to this week’s Torah portion [Chukat] 19:6; Tanchuma to this week’s Torah portion [Chukat] 8.

⁸³⁴ See Torat Menachem, Sefer HaMaamarim Tammuz p. 14 and on; (Also see [Sefer HaMaamarim] Kislev p. 164 and on); [Sefer HaMaamarim] Nissan p. 143 and on.

“decrees” (*Chukim*), is that in *mitzvot* [called] “testimonies” (*Eidut*) and “ordinances” (*Mishpatim*), the reasons of His wisdom, blessed is He, are drawn down and manifest within the intellect of the creatures, up to and including human intellect, whereas when it comes to *mitzvot* [called] “decrees” (*Chukim*), their reasons did not manifest (to such a degree) within the intellect of the creatures, and thus the reason for the Red Heifer remains within His wisdom, blessed is He, (the Wisdom-*Chochmah* of the world of Emanation (*Atzilut*)) and is not at all drawn down into the intellect of the creatures. [The reason Moshe grasped the reason for the Red Heifer (*Parah Adumah*) is because [for him] even as he was below, the aspect of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) was openly revealed [to him].]⁸³⁵

This then, is how all *mitzvot* have both matters of “decrees” (*Chukim*) and “ordinances” (*Mishpatim*). This is because from the aspect of *HaShem*’s יהו"ה-ה' **desire** (*Ratzon*) for the *mitzvot* – **all** the *mitzvot* are “decrees” (*Chukim*) and must be fulfilled in a way of accepting His yoke (*Kabbalat Ol*), [in that], “I decreed a decree and issued and edict.”

However, from the perspective of the **reasons** of the *mitzvot* – all *mitzvot* are “ordinances” (*Mishpatim*) and must (also) be fulfilled because of the reason. Thus, by the fact that Moshe knew the reason for the *mitzvah* of the Red Heifer, he thus even fulfilled this *mitzvah* because of its reason [as opposed to how it is for everyone [else], that their fulfillment of

⁸³⁵ See Likkutei Torah, Nitzavim 49b and elsewhere.

it from the perspective of its reason, is⁸³⁶ by contemplating that even **this** *mitzvah* has a reason].

Based on this, it is simply understood that even for Moshe, there was no lack in his fulfilling the *mitzvot* in a way [of] “I decreed a decree and issued an edict,” Heaven forbid to think so, because this is present in the matter of fulfilling the *mitzvot*, as it stems from *HaShem* ’s-ה"ו desire (*Ratzon*) for the *mitzvot*.

However, this requires additional explanation. For, the advantage of the *mitzvah* of the Red Heifer, in relation to all the [other] *mitzvot*, is that in all the [other] *mitzvot*, the reason for them conceals the desire (*Ratzon*) [for them], whereas in the *mitzvah* of the Red Heifer, of which there is no reason (within human intellect), the desire (*Ratzon*) is openly revealed, [and the explanation of “this is the decree (*Chukat*) of the Torah” is that **every** *mitzvah* of the Torah is a decree (*Chukah*), like the Red Heifer].

However, from the fact that it states, “they shall take to you,” meaning that the Red Heifer is called by Moshe’s name, this seems to indicate that the unique matter of the *mitzvah* of the Red Heifer, that the decree in it (desire (*Ratzon*) which transcends reasoning) is openly revealed, is even in regard to Moshe. However, at first glance, since Moshe knew the reason for the Red Heifer, what difference is there for Moshe between the *mitzvah* of the Red Heifer and all the [other] *mitzvot*?

⁸³⁶ Similarly see Torat Menachem, Sefer HaMaamarim Nissan ibid.

This may be understood with a preface [explaining] the verse,⁸³⁷ “A prayer of Moshe.” About this it states in Zohar⁸³⁸ that the prayer of Moshe is “the prayer of the wealthy.”⁸³⁹ We also should point out the statement of his honorable holiness, my father-in-law, the Rebbe, whose redemption we are celebrating, in his known Sichah-talk,⁸⁴⁰ that the Psalm, “A prayer of Moshe” is related to the redemption of the 19th of Kislev.

[For, as known, the Alter Rebbe would recite the daily portion of Psalms as they are apportioned for the days of the month.⁸⁴¹ Thus, since this Psalm, “A prayer of Moshe,” is the beginning of the daily portion of Psalms for the 19th day of the month, he thus said this Psalm on the day of his redemption (the 19th of Kislev).]

From this it is understood that this Psalm also relates to the redemption of the 12th and 13th of Tammuz, the redemption of the leader of our generation, the successor of the Rebbe who

⁸³⁷ Psalms 90:1* [* In accordance with the custom to recite the chapter of Psalms that corresponds to the years of one’s life on a daily basis (see the letter of his honorable holiness, my father-in-law the Rebbe, printed in Kovetz Michtavim at the back of Tehillim Ohel Yosef Yitzchak (p. 214); Also see his Igrot Kodesh Vol. 1, p. 31; Vol. 10 p. 53. Also see Maamarei Admor HaZaken, HaKetzarim p. 341; Also see the beginning of Sefer HaMaamarim 11 Nissan) – we began to recite Psalm 90 on the 11th of Nissan of this year (5751 – the year this discourse was published).
Publishers note.]

⁸³⁸ See Zohar I 168b

⁸³⁹ Also see Talmud Bavli, Nedarim 38a that Moshe was wealthy.

⁸⁴⁰ Of the 20th of Kislev 5694 (Likkutei Dibburim, Vol. 1, p. 97a and on).

⁸⁴¹ Likkutei Dibburim ibid. This was likewise the custom of the leaders who followed after him, who were his successors – see the letter of his honorable holiness, my father-in-law the Rebbe, printed in “*Kovetz Michtavim*” at the end of Tehillim Ohel Yosef Yitzchak (p. 200); Also see his Igrot Kodesh, Vol. 3, p. 473 and on.

was redeemed on the 19th of Kislev. [This is especially so this year,⁸⁴² since the 12th of Tammuz, the birthday of the Rebbe whose redemption we are celebrating, is the beginning of the 90th (*Tzaddik*-צדיק"ק) year of the Rebbe whose redemption we are celebrating, and on which we begin to recite the 90th (*Tzaddik*-צדיק"ק) Psalm, this being the Psalm "A prayer of Moshe."]

Now, the substance and content of this Psalm is "A prayer of Moshe." [This is because the matters that come in the continuation of the Psalm (after the words "A prayer of Moshe, the man of God") are the matters that Moshe said in his prayer (the particulars). However, the general substance of this Psalm, [which is also the name of the Psalm] is "A prayer of Moshe."]

"A prayer of Moshe" is "the prayer of the wealthy," (as mentioned before). From this it is understood that the relationship between this Psalm and the redemption of the 19th of Kislev and of the 12th of Tammuz, primarily is because of the general matter of the Psalm – "A prayer of Moshe," "the prayer of the wealthy," as will be explained in chapter thirteen.

5.

This may be understood by prefacing with the question of the Rebbe (Rashab), whose soul is in Eden, in his discourse entitled "*Tefillah L' Moshe*."⁸⁴³ That is, prayer is the matter of a person praying to the Holy One, blessed is He, that He satisfy

⁸⁴² 5729, the year this discourse was [originally] said.

⁸⁴³ Of the year 5660 – printed in *Sefer HaMaamarim* 5660 p. 49 and on. Also see at length in the discourse by the same title from the 13th of Tammuz of this year (5729) – [*Sefer HaMaamarim* 5729] p. 269 and on, [Discourse 34].

his lacking.⁸⁴⁴ However, since one who is wealthy lacks nothing, what then is the matter of the prayer of the wealthy? Moreover, it can be said that this question (primarily) is in reference to the prayer of Moshe. This is because in regard to a wealthy person in general, it can be said that his prayer is for the Holy One, blessed is He, to satisfy his spiritual lacking.

In contrast, this is not so of Moshe, who even when he was below, his source as it is in the world of Emanation (*Atzilut*) illuminated for him, such that there was no barrier or separation between them, [as the verse states],⁸⁴⁵ “‘Moshe Moshe’⁸⁴⁶ with no pause in [the cantillation] between them.” It thus is understood that the reason Moshe was physically wealthy was because he was spiritually wealthy, meaning that even spiritually, he lacked nothing, not even a lacking such as “a horse upon which to ride and a servant to run before him.”⁸⁴⁷ Because of this the discourse asks, what is the meaning of the prayer of the wealthy?

In the discourse he continues⁸⁴⁸ [and explains] that the matter of wealth, is not just that he lacks nothing, but that [beyond this], he is bestowed with abundant beneficence. This is as our sages, of blessed memory, taught⁸⁴⁹ on the verse,⁸⁵⁰ “Sufficient for his deficiency, in that which is deficient for

⁸⁴⁴ See Mishneh Torah, Hilchot Tefilah 1:2

⁸⁴⁵ Zohar III (Idra Rabba) 135a; See Torah Ohr, Mishpatim 75c; *Hemshech* 5666 p. 216 and elsewhere.

⁸⁴⁶ [Exodus 3:4]

⁸⁴⁷ [See Talmud Bavli, Ketubot 67b; Mishneh Torah, Matanot Aniyim 7:3 and elsewhere.]

⁸⁴⁸ Sefer HaMaamarim 5660 p. 53 and on

⁸⁴⁹ Talmud Bavli, Ketubot 67b

⁸⁵⁰ Deuteronomy 15:8

him,” that it means, “Sufficient for his deficiency – but you are not commanded to make him wealthy.”

However, since what is “sufficient for his deficiency” includes “a horse upon which to ride and a servant to run before him,” and even so they stated, “but you are not commanded to make him wealthy,” it is understood that even when he has all his needs (including a horse upon which to ride and a servant to run before him) he is not (yet) wealthy. This is because the matter of wealth is (not just that he has all his needs, but) that he is bestowed with abundant beneficence.

Now, based on the explanation before, that Moshe was physically wealthy because he was spiritually wealthy, it is understood that besides Moshe having no lacking, Heaven forbid (not even a lacking such as a horse upon which to ride etc.), since in him, there was an illumination in a revealed way of all revelations that relate to worlds, including all matters of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and His light that transcends all worlds (*Sovev Kol Almin*) - the revelation of these matters being the satisfaction of the lacking - [this is because in regard to the light of *HaShem*-יהו"ה that fills all worlds, since it is the **source** of worlds, therefore, when this light is not revealed in the world, the world is then actually lacking, and in regard to His light that surrounds and transcends all worlds, though it is higher than being a source for the worlds, but only relates to worlds, therefore, when this light is not revealed in the world, it then is only a lacking that is comparable to lacking the horse upon which to ride and the servant to run before him.

This is like the teaching of our sages, of blessed memory,⁸⁵¹ on the verse,⁸⁵² “By the seventh day God completed,” that, “What did the world lack? Rest! Shabbat came and rest came.” That is, “rest” (*Menuchah*) is the aspect of the surrounding transcendent light of *HaShem*-יהו"ה (*Sovev*) that transcends manifestation in the world. Yet, even so, when this was not revealed in the world, the world was lacking. It is only that this deficiency is not that the world was lacking in a particular detail within the world itself, since all the particulars of the world were brought into being through **the work** of creation (the light that manifests within the world) which was completed before Shabbat.

Rather, the fact that the world was lacking rest (*Menuchah*), is similar to lacking a horse upon which to ride (something that is not imperative to sustaining one's life). However, when Shabbat came, and there was the revelation of His surrounding transcendent light (*Ohr HaSovev*), even this lacking was satisfied.

However, the matter of the wealth of Moshe, is in addition to the fact that there was the revelation within him of the revelations of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) and His surrounding transcendent light (*Sovev*).] Moreover, there even was a revelation within him of the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends relation to worlds. For, as explained in the

⁸⁵¹ Rashi to Genesis 2:2, and Rashi entitled “*Vayeichal*” to Tractate Megillah 9a (also see Midrash Bereishit Rabba 10:9); Tosefot entitled “*Chatzvah*” to Tractate Sanhedrin 38a.

⁸⁵² Genesis [2:2] *ibid*.

discourse,⁸⁵³ the reason Moshe is called “wealthy” is because Moshe is the aspect of the Upper Knowledge (*Da’at Elyon*).

Amongst the elements of superiority of the Upper Knowledge (*Da’at Elyon*) over and above the lower knowledge (*Da’at Tachton*), is that the lower knowledge (*Da’at Tachton*) receives from the externality (*Chitzoniyut*) of the Crown-*Keter*, the Long Patient One-*Arich* – the surrounding transcendent light (*Sovev*). In contrast, the Upper Knowledge (*Da’at Elyon*) receives from the innerness (*Pnimiyut*) of the Crown-*Keter*, the Ancient One-*Atik* – the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the parameter of worlds.

With this in mind, we must better understand the matter of the prayer of Moshe, the prayer of the wealthy. This is because the matter of prayer is that the Holy One, blessed is He, should satisfy his lacking. However, since Moshe was wealthy both physically and spiritually, thus not only was he not (actually) lacking anything at all, but moreover, the matter of deficiency was inapplicable in him.⁸⁵⁴ [This being so], what is the substance of his prayer?

6.

The essential point of the explanation (in the discourse)⁸⁵⁵ is that the prayer of the wealthy is not for himself, but is for the Congregation of Israel (*Knesset Yisroel*). This is

⁸⁵³ Sefer HaMaamarim 5660 p. 58; Also see p. 53 there.

⁸⁵⁴ See at length in the discourse entitled “*Tefilah L’Moshe*” in note 34 [of the original discourse *ibid.* [5660 p. 49 and on; Discourse 35 of this year, 5729]].

⁸⁵⁵ [Sefer HaMaamarim 5660 *ibid.*] p. 58

as stated in Midrash⁸⁵⁶ on the verse “A prayer of Moshe,” that “This is analogous to three people who came to take... from the king... the third one came and the king said to him, ‘What do you request?’ He replied, ‘I do not ask anything for myself, but for a certain country that is desolate and belongs to you, decree that it be built...’” In the same way, Moshe did not request anything on his own behalf, but on behalf of Israel.

However, at first glance, this answer requires further explanation. For, according to what was said above, the prayer of the wealthy, who prays (for others), has no relation to his wealth. [That is, the reason he prays for others is because he wants their goodness]. However, the (simple) meaning of the prayer of the wealthy is that his prayer is **because he is wealthy**.⁸⁵⁷

This may be understood according to the explanation in the discourse,⁸⁵⁸ that the Congregation of Israel (*Knesset Yisroel*) refers to the aspect of Kingship-*Malchut*,⁸⁵⁹ and Moshe’s request on behalf of the Congregation of Israel (*Knesset Yisroel*) was (both for Israel in the literal sense, as well as) for the *Sefirah* of Kingship-*Malchut*. Thus,⁸⁶⁰ the Midrash states that Moshe’s supplication on behalf of the Congregation of Israel (*Knesset Yisroel*) is similar to the request that “there is a certain country etc.,” the “country” (*Medinah*-מדינה) referring

⁸⁵⁶ Midrash Shochar Tov and Yalkut Shimoni to the verse [in Psalms]; Midrash Tehillim Buber there.

⁸⁵⁷ Similar to “the prayer of the pauper” (*Tefilah l’Ani*) whose prayer is **because** he is a pauper.

⁸⁵⁸ [Sefer HaMaamarim 5660 *ibid.*] p. 58

⁸⁵⁹ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), and elsewhere.]

⁸⁶⁰ Sefer HaMaamarim 5660 *ibid.* p. 62.

to Kingship-*Malchut*, “and it is desolate,” referring to the deficiency caused in Kingship-*Malchut* (the diminishment of the moon) and the request that it be decreed that it be built, meaning that there should be a drawing down of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One into Kingship-*Malchut*, through which it will be built in a way of an everlasting edifice.

For, when the lacking of Kingship-*Malchut* is satisfied through a drawing down into her of the revelation that relates to Kingship-*Malchut*, she then is elevated to the level she was on before the withdrawal and lacking of the light, but it then is possible that the light drawn down in her will again be withdrawn.

However, for her construct to be in a state of an everlasting edifice (such that for her to [again] become desolate does not apply, Heaven forbid), this is through a drawing down in her of the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, which transcends the light that relates to worlds (Kingship-*Malchut*). This is because in this light, constriction (*Tzimtzum*) and withdrawal (*Siluk*) do not apply.

This then, is why the prayer of Moshe is called the prayer of the wealthy. This is because the prayer of the wealthy means that his prayer is **because he is wealthy** (as mentioned before). This is because the reason Moshe prayed for there to be a drawing down into Kingship-*Malchut* of the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One (by which it specifically will be built as an everlasting edifice) is because he

was wealthy, this being the aspect of the Upper Knowledge (*Da'at Elyon*) that receives from the Ancient One-*Atik*, that is, the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One who transcends the category of worlds.

7.

Now, this must be better understood. For, according to what was said above [that the prayer of Moshe is for there to be a drawing down of the Essential Self of the limitless light of the Unlimited One into Kingship-*Malchut*, being that Moshe is the Upper Knowledge (*Da'at Elyon*) and it therefore is in his ability to draw this light into Kingship-*Malchut*], (at first glance) the drawing down of the revelation into Kingship-*Malchut* through Moshe is in a way of from Above to below.⁸⁶¹ [This being so], what is the meaning of the **prayer** (*Tefillah*) of Moshe (the **prayer** of the wealthy), being that prayer is from below to Above?

It can be said that when the drawing down into Kingship-*Malchut* is in a way of from Above to below, then even when the revelation is of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One who transcends the matter of the constriction (*Tzimtzum*) and in general is the aspect of the essence of the light (*Etzem HaOhr*) that was unaffected by the constriction (*Tzimtzum*), nevertheless, since [this is why] it does not apply for the light

⁸⁶¹ See Sefer HaMaamarim 5660 *ibid.* p. 62 – that the prayer of Moshe is similar to **Torah**.

to withdraw from Kingship-*Malchut*, in that **the light** transcends the matter of constriction (*Tzimtzum*), therefore in relation to Kingship-*Malchut*, this is not the true matter of an everlasting edifice, being that from the perspective of Kingship-*Malchut* it is possible for the light to withdraw from her.

Rather the **true** matter of the everlasting edifice is when the drawing down of this revelation within Kingship-*Malchut* (not only stems from Above, but also) stems from Kingship-*Malchut*.⁸⁶²

This then, is [the meaning of] “the **prayer** of Moshe.” This is because prayer (*Tefillah*) is the work of the creatures, and thus the drawing down brought about through prayer is such it that relates to the lower [being] himself, to the creatures, as well as to the *Sefirah* of Kingship-*Malchut*, the root of [all] creation. Only that in regard to the drawing down brought about through prayer in general, since prayer is the work of the creatures, therefore the drawing down brought about through it, is a drawing down that relates to the worlds.⁸⁶³

In contrast, in the drawing down brought about through the prayer of Moshe, there are both elements of superiority. [That is], there is the drawing down of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and

⁸⁶² It is with this in mind that there is a sweetening of the fact that in preface to the request “decree that it be built,” [it states], “it is yours,” “meaning that at its root it is the aspect of the innerness and Essential Self of the Unlimited One” (Sefer HaMaamarim 5660 *ibid.*) – It can be said that since “it is yours,” therefore the drawing down in Kingship-*Malchut* (i.e., “decree that it be built”) stems from the substance matter of Kingship-*Malchut*.

⁸⁶³ For, even though through prayer there is a drawing forth of a new desire (that transcends the chaining down of the worlds (*Hishtalshelut*)) – nevertheless, even the new desire relates to a matter that relates to the world, to fulfill the request of he who prayed.

Unlimited One who transcends relation to worlds, but even so, the drawing down is drawn into Kingship-*Malchut* in a way that it relates to Kingship-*Malchut* herself.

8.

On a deeper level, it can be said that the advantage of the drawing down brought about through the prayer of Moshe compared to the drawing down in a way of from Above to below, is not just in regard the manner of the drawing down (that the drawing down brought about through the prayer of Moshe, relates to the lower [being] to a greater extent, as mentioned above), but also in the drawing down itself.

The explanation is that the reason everything that was created during the six days of creation requires repair⁸⁶⁴ is because *HaShem* 'ה-ה"י Supernal intention in the creation is for the sake of man's work. Therefore, the world was created in such a way that its repair comes about through man's toil, through which man becomes a partner with the Holy One, blessed is He, in the act of creation.⁸⁶⁵

This is also the reason that the coming into being of the worlds from Kingship-*Malchut*, was through the constriction (*Tzimtzum*), in that the light was caused to be lacking from the aspect of Kingship-*Malchut*. [This is as the verse states,⁸⁶⁶ "You-*At[ah]*-את made the heavens etc.," in which the word "You-*Atah*-את" is missing the letter *Hey*-ה. This is because the

⁸⁶⁴ Midrash Bereishit Rabba 11:6

⁸⁶⁵ See Talmud Bavli, Shabbat 119b

⁸⁶⁶ Nehemiah 9:6

way Kingship-*Malchut* was made to be the source for the coming into being of the worlds (“You made the heavens etc.”) is through there being a loss in her of the *Hey-ה*-5 stature (*Partzufim*), that is, “You-*Atah-את*” missing the letter *Hey-ה*-5.⁸⁶⁷

Now, it can be said that the lacking brought about in Kingship-*Malchut*, from which the world was created, is the root and cause for the lacking in the world, such that everything that was created during the six days of creation requires repair.] This is so that the [matter of] satisfying the lacking in Kingship-*Malchut*, will be brought about through man’s work.

To add, even though the constriction (*Tzimtzum*) was only in the light that relates to worlds, in the **limited light** (*Ohr HaGvul*) (the root for the light of *HaShem-יהו"ה*, blessed is He, that fills all worlds (*Memaleh*)) and even in the **limitless light** (*Ohr HaBli Gvul*) (the root for the light of *HaShem-יהו"ה*, blessed is He, that surrounds and transcends all worlds (*Sovev*)), [only that the effect of the constriction (*Tzimtzum*) upon the limited light (*Ohr HaGvul*)⁸⁶⁸ is in the light itself, that there is caused to be descent and limitation in it, such that it became the source for the existence of the worlds, whereas in the limitless light (*Ohr HaBli Gvul*) the effect of the constriction (*Tzimtzum*)

⁸⁶⁷ The discourse entitled “*Tefilah L’Moshe*” 5660 comes in continuation to the discourse entitled “*HaKol Kol Yaakov*” 5660, and there (p. 55 and on) the matter of the missing *Hey-ה* is explained. Also see *Torat Menachem*, *Sefer HaMaamarim Tammuz* p. 104 and the citations there.

⁸⁶⁸ It can perhaps be suggested that in [the verse] “You-*Atah-את* created the heavens” there is a likeness to these two matters. The lacking of the *Hey-ה*, in that Kingship-*Malchut* is lacking the five stature (*Partzufim*) – is that they were withdrawn **from Kingship-Malchut** (but not that there was caused to be any change in themselves); and it is through this that Kingship-*Malchut* **descended** and became the source for the coming into being of the worlds “made the heavens etc.”

is only⁸⁶⁹ that it does not illuminate in the place of the empty space,⁸⁷⁰ which is why the Great Circle (*Iggul HaGadol*) (that is, the limitless light (*Ohr HaBli Gvul*)) was “touched by the *Tzimtzum*.” This is because the matter of being “touched by the *Tzimtzum*” is that the light is present, but there (in the Circle (*Igul*)) it is not revealed to the outside.]⁸⁷¹

In contrast, in the essence of the light (*Etzem HaOhr*) there altogether was no constriction (*Tzimtzum*), meaning that the constriction (*Tzimtzum*) did not touch it altogether. [Therefore, from the perspective of this light, there even can be revelation within the worlds.]

Nonetheless, being that the intention in all the revelations (including the revelation of the essence of the light (*Etzem HaOhr*) that transcends the category of worlds, and even is higher than (the root of) the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*)) is for the sake of the Jewish people, therefore, even the drawing down of **this** light comes about through man's toil.

9.

With the above in mind, we can explain the statement in the discourse,⁸⁷² that when it comes to the revelations Above, there are three general levels. There is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

⁸⁶⁹ [See the preceding note.]

⁸⁷⁰ See at length in *Hemshech* 5672 Vol. 2 p. 927 and on, and elsewhere.

⁸⁷¹ See *Sefer HaMaamarim* 5643 p. 80; *Hemshech* 5666 p. 194-195 and elsewhere.

⁸⁷² *Sefer HaMaamarim* 5660 *ibid.* p. 54 and on.

There is the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). And there is the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, that transcends both the light that fills the worlds (*Memaleh*), and the light that surrounds and transcends the worlds (*Sovev*).

Within these three levels are the three levels of love [of *Hashem*-יהו"ה] mentioned in the verse,⁸⁷³ “You shall love... with all your heart, and with all your soul, and with all your more.”

Love of Him “with all your heart” is the aspect of His light that fills all worlds (*Memaleh Kol Almin*). For, since the vitality of the aspect of His light that fills all worlds (*Memaleh Kol Almin*) manifests within the creatures in an inner manifest way (*b'Pnimityut*), therefore, through [the act of] contemplation (*Hitbonenut*), this vitality can also be sensed by the animalistic soul and then the love is “with **all** your heart-*Bechol Levavecha*-בכל לבבך,” meaning,⁸⁷⁴ “with both your inclinations.”

The love of Him “with all your soul” is the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*). For, since His surrounding light (*Sovev*) transcends manifestation in the worlds, therefore, it is through the sense of the awesome wondrousness of the limitless light of the Unlimited One (*Sovev*) that one’s love of *HaShem*-יהו"ה comes to be in a way of self-sacrifice (*Mesirat Nefesh*) [because “with all your soul” means “even if He takes your soul”],⁸⁷⁵ such that

⁸⁷³ Deuteronomy 6:5

⁸⁷⁴ Talmud Bavli, Brachot 54a in the Mishnah; Sifri (cited in Rashi) to the verse [Deuteronomy 6:5 *ibid.*]

⁸⁷⁵ [Brachot 54a *ibid.*; Sifri and Rashi to Deuteronomy 6:5 *ibid.*]

one's desire is to leave his existence and become subsumed in the limitless light of the Unlimited One.

However, this love is only with the Godly soul. This is because the grasp [in a way that it is recognized and sensed - being that specifically then, this brings to grasping the love] of the awesome wondrousness of the limitless light of the Unlimited One - is only possible with the Godly soul, being that it is rooted in the Name *HaShem*-יהו"ה,⁸⁷⁶ His surrounding transcendent light (*Sovev*).

However, love of Him "with all your more" is of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, who even transcends His surrounding light (*Sovev*). For, the **true** matter of limitlessness (*Bli Gvul*) is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

(In contrast, in His surrounding light (*Ohr HaSovev*) there already is some form and limitation). Therefore, the love brought about through the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One is "with all your more," without limitation (*Bli Gvul*).

After having explained the relationship between the three loves and the three above-mentioned levels, he concludes that from this we can understand the substance of the three levels. That is, the light that fills all worlds (*Memaleh*) manifests within the worlds. The light that surrounds the worlds (*Sovev*) transcends manifestation, but nevertheless relates to worlds. However, the Essential Self of the limitless

⁸⁷⁶ [Tanya], Iggeret HaTeshuvah, Ch. 4 (94a)

light of the Unlimited One (*Atzmut Ohr Ein Sof*) is not in the category of worlds [altogether].

Now, this must be better understood. For, at first glance, the explanation about the three levels of love [in relation] to the three levels Above, comes **after** understanding the substance of the three levels. However, from the continuum of the matters in the discourse, it seems that this matter [that the three levels are the three loves] adds in explaining the three levels.

It can be said that one of explanations of this, is that the reason that Above there are three levels in which all revelations are included, is because all revelations Above are for the sake of man's toil.

Thus, since in the love of *HaShem* יהוה [which is the primary aspect of the toil, as “there is no labor like the labor of love”]⁸⁷⁷ there are the three loves of “with all your heart and with all your soul and with all your more,” therefore Above the general whole of all revelations are divided into the three levels (of His light that fills all worlds (*Memaleh*), His light that surrounds all worlds (*Sovev*) and the limitless light of the Unlimited One (*Ohr Ein Sof*) which transcends His surrounding light (*Sovev*)), which are aligned with the three loves mentioned above.

Now, since understanding something clearly comes about through explaining it from its foundation and root, therefore, the beginning of the explanation (in the discourse) of the three levels Above, is as they are in the three loves, being

⁸⁷⁷ See Zohar II 55b; Zohar III 267a; Also see Likkutei Torah, Shlach 42c

that they are the root and cause for the drawing down of the three levels.

10.

Now, it can be said that the inner reason of the matter of why the drawing down of the revelation of the three matters of His light that fills all worlds (*Memaleh*), His light that surrounds all worlds (*Sovev*), and the limitless light of the Unlimited One (*Ohr Ein Sof*), is through the three loves of “with all your heart, and with all your soul, and with all your more,” is because the intention in all the revelations is so that through them there will then be the creation of the world. Therefore, just as the creation of the world was in a way that **all** matters in it⁸⁷⁸ must be repaired by man’s toil, so that he, man, thereby becomes partnered with the Holy One, blessed is He, in the act of creation, the same is so of the revelations Above, that their coming into being (their being drawn down) was in such a way that their revelation⁸⁷⁹ must be through man’s toil.

This is so that the partnership of man with the Holy One, blessed is He, in the act of creation will not be only in the world itself, but even in the revelations Above, through which the creation of the world was brought about.

Now, since man’s primary toil is love of *HaShem*-יהו"ה in that “there is no labor like the labor of love,” (as mentioned

⁸⁷⁸ As per the language of the Midrash in note 51 [in the original discourse – Bereishit Rabbah 11:6] “**All** that was created during the six days of creation requires repair.”

⁸⁷⁹ Which is their “repair.”

above), therefore the revelation of the three above-mentioned levels (in which all matters Above are included), is through the three loves of “with all your heart and with all your soul and with all your more.” Through the matters Above being drawn down and revealed through man’s toil, an ascent is caused in them to much higher than they are in and of themselves.⁸⁸⁰

This then, is [the meaning of] “the **prayer** of Moshe,” that the drawing down of the revelation of the Essential Self of the limitless light of the Unlimited One who transcends His surrounding light (*Sovev*) that was drawn down by Moshe into Kingship-*Malchut*, was specifically brought about through prayer, even though, being that Moshe is the Upper Knowledge (*Da’at Elyon*) who receives from the Ancient One-*Atik* (the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*) that transcends His surrounding light (*Sovev*)), it therefore was in his ability to draw down this light into Kingship-*Malchut* in a way of Above to below. For, it is through the drawing down of the light being brought about by prayer, man’s toil (in a way of from below to Above) that there is the fulfillment of *HaShem*’s-יהו"ה Supernal intention, for which the light was emanated, and through this there is caused to be ascent and addition in his limitlessness, so that the limitlessness within him is not only as it is in and of itself, the

⁸⁸⁰ Similarly see Likkutei Dibburim Vol. 2, p. 303a-b, that through man’s thoughts of the matters as they are Above that there is caused to be an ascent in them similar to the ascent caused in physical things through them being of benefit in the service of *HaShem*-יהו"ה, (and certainly when a *mitzvah* is fulfilled with them). It can be said that the ascent of the matters Above through them being **drawn down** through man’s labor is in an even loftier manner, since man’s labor relates to the drawing forth of the matters themselves, (and not only to the person who makes use of them for the service of *HaShem*-יהו"ה).

essence of the light (*Etzem HaOhr*) in which constriction (*Tzimtzum*) and withdrawal (*Siluk*) are inapplicable, but (also) as it is from the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One. Therefore, the construct of Kingship-*Malchut* brought about through the light as it is drawn down through the prayer of Moshe, is an everlasting edifice.

11.

Now, this requires further explanation. This is because the elevation caused in the revelations Above through man's toil is (primarily)⁸⁸¹ **when their drawing down and revelation** is through man's toil. However, since the fact that through Moshe's prayer the drawing down and revelation was only in regard to the Congregation of Israel (*Knesset Yisroel*) (both the Congregation of Israel in the literal sense, as well as the *Sefirah* of Kingship-*Malchut*), whereas in regard to Moshe himself, it seems to be applicable to say that the drawing down and revelation were brought about through his prayer, being that Moshe was wealthy, and the matter of wealth is that, for him, all the revelations are revealed, even the revelation of the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*) that transcends relation to worlds, and based on this, the ascent and addition brought about in the light through Moshe's prayer, seems to only relate to others, but not to Moshe himself.

⁸⁸¹ See the preceding note.

It can be said that the explanation is that since Moshe is the shepherd of Israel, therefore, when there is something lacking in the Congregation of Israel (*Knesset Yisroel*), it is as if this also is lacking for him. For, in addition to his consternation over the fact that there is a lacking in Israel is a very great consternation, as though he himself is deficient, in addition, the deficiency in Israel is his own deficiency.⁸⁸²

This is because Moshe and Israel are one, as in the language of Rashi,⁸⁸³ “Moshe is Israel and Israel is Moshe.” Therefore, even though Moshe was wealthy and within him there was an illumination of all the revelations, nonetheless, since the Jewish people lacked the revelation, and it only was through the toil (the prayer of Moshe) that the revelation was newly introduced in relation to them – therefore, even in regard to Moshe, through his prayer there was novelty in the revelation.

[To add, the fact that Moshe is the shepherd of Israel is his primary matter. All his elevated levels, including the fact that even spiritually, he was wealthy with the aspect of the Upper Knowledge (*Da'at Elyon*) that receives from the Ancient One (*Atik*), are secondary [to this] and are the aspect of externality (*Chitzoniyut*) relative to the fact that he was the shepherd of Israel.⁸⁸⁴ Based on this, that we can understand to

⁸⁸² With respect to the fact that the prayer of Moshe is called the prayer of **the wealthy** – even though the deficiency of the Congregation of Israel (for which he prayed) is (like) his own deficiency – see the [next] discourse entitled “*Tefilah L' Moshe* – A prayer of Moshe” 5729 *ibid.*, Ch. 9 (Sefer HaMaamarim 5729 p. 280 and on [Discourse 35]).

⁸⁸³ [Rashi] to this week's Torah portion (Chukat [Numbers]) 21:21

⁸⁸⁴ He therefore said, “If not, erase me now from Your book that You have written,” meaning, “from the entire Torah” (Exodus 32:32 and Rashi there). For, even the Torah, and even though Moshe gave his very soul for the Torah (Mechilta

a greater extent, that even for Moshe, there was a novelty in the revelation brought about through prayer, even though from the perspective of his wealth (the aspect of the Upper Knowledge (*Da'at Elyon*)) for him, there was an illumination of all the revelations even before this. For, the fact that on account of his wealth there was an illumination for him of all the revelations even before this, is the external aspect within him. However, in regard to his inner aspect (*Pnimitiyut*), it is because of the fact that he is the shepherd of Israel, that there was novelty in the revelation brought about through prayer.] Therefore, the ascent brought about in the revelations Above, through their being drawn down by the toil (prayer) is also in regard to Moshe.

12.

Now, the same is so of the offshoot of Moshe present in every generation, up to and including his honorable holiness, my father-in-law, the Rebbe, whose redemption we are celebrating. That is, his primary matter was that he was the shepherd of Israel, and the matter of Israel are the matters of the leader [of Israel].

With the above in mind, we can explain the elevation newly brought about with the redemption of the 19th of Kislev and the redemption of the 12th of Tammuz through the imprisonment, which is like the advantage of light that comes out of darkness. For, at first glance, since it is the case that

to Beshalach (Exodus) 16:3; Shemot Rabba 30:4), are not the inner aspect (*Pnimitiyut*) of Moshe, as are the Jewish people. See at length in Likkutei Sichot, Vol. 21 p. 175 and on.

relative to the Rebbe, it does not apply to say that while they were imprisoned there was any matter of darkness for them [as also understood from the known Sichah-talk of the Rebbe whose redemption we are celebrating,⁸⁸⁵ about the imprisonment of the Alter Rebbe, that the imprisonment was with his consent, it is understood that relative to them, the concealments and hiddenness of the imprisonment were only external], this being so, how is an advantage and increase caused in the light?

It can be said that amongst the explanations of this, since the primary matter of the Rebbe is that they are the shepherds of Israel and the leaders of Israel, therefore, the concealment and hiddenness there relative to the Jewish people was also a concealment and hiddenness relative to the leaders. Therefore, upon the redemption from the imprisonment, when the darkness was transformed to light, an increase in the light was caused.

13.

Now, before (in chapter four) we explained that the relationship between the redemption of the 19th of Kislev and the 12th of Tammuz to the Psalm, “A prayer of Moshe” is (both in relation to the particulars stated in the Psalm, and certainly) in relation to the general substance and content of the Psalm, “A prayer of Moshe,” “the prayer of the wealthy.” Now, based on what was mentioned before in the discourse, that the matter of wealth is the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One,

⁸⁸⁵ Likkutei Dibburim Vol. 1, p. 37b and on

who transcends His surrounding light (*Sovev*) [and that the relationship between the prayer of the wealthy (“there is a certain country... decree that it be built”) and wealth is that for there to be the construct of Kingship-*Malchut* (“the country”) in a way that is an everlasting edifice, this is through a drawing down of the Essential Self of the limitless light of the Unlimited One] - it can be said that the advantage in the light brought about in the redemption of the 19th of Kislev and the 12th of Tammuz is in the drawing down of the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, who transcends [both] His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*).

It can be said that this is why the redemption (of the 19th of Kislev and the 12th of Tammuz) was an open miracle that transcended the natural order, but that even so, the miracle manifested within the natural order, but even though the miracle manifested within the natural order, it was in a way that the natural order did not conceal and hide the miracle, such that all corners of the earth saw that this was an open miracle.

This is because the root of the natural order (*HaTeva*-הטבע-86) is from *HaShem*'s יהו"ה title God-*Elohi*"m-אלהים-86, this being His inner manifest light (*Memaleh*), whereas the root of miracles is from His Name *HaShem*-יהו"ה, His surrounding light (*Sovev*).

However, since in this redemption there was the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, who transcends [both] His surrounding light (*Sovev*) and His inner

manifest light (*Memaleh*) and He includes and bonds both of them, therefore the redemption was in a way that the miracle and the natural order become bound together as one - the unification of *HaShem*-יהו"ה and *Elohi*"m-אלהי"ם.

Now, it can be said that the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) which transcends [both] His surrounding light (*Sovev*) and His manifest light (*Memaleh*) in the bond of the miracle (which is rooted in His surrounding light (*Sovev*)) and the natural order (which is rooted in His inner manifest light (*Memaleh*)), is only that it is sensed in them that there is a matter that transcends both, through which they become bonded.

However, the fact that the natural order itself was in a way that it did not conceal or hide the miracle, such that even those who opposed [him] [and who at the time remained in their strength] were nevertheless forced to help [and do so with their strength] in affecting his release and redemption - is through there being a revelation of the true root of Kingship-*Malchut* (the root of the creations) within herself.

With the above in mind, we can have a greater understanding of the connection and relationship between the redemption and the Psalm "A prayer of Moshe," "the prayer of the wealthy," in that the **prayer** of the wealthy is that "there is a certain country... decree that it be built," this being the drawing down of the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One within Kingship-*Malchut*.

To add, through the bond of the miracle and nature that took place in the redemption, empowerment is granted to all

who go in the ways of the Rebbe whose redemption we are celebrating, so that faith (*Emunah*), which transcends intellect (the miraculous) will be drawn down even into the intellect (the natural order) and that the intellect will not hide and conceal the faith (*Emunah*).

The same is so of the matter of “spreading the wellsprings [of the teachings of Chassidus] to the outside” [which began with the redemption of the 19th of Kislev,⁸⁸⁶ and increased to an even greater degree with the redemption of the 12th of Tammuz] - that through the bond of the miraculous with the natural that took place in the redemption, empowerment was granted to spread the wellsprings of the innerness (*Pnimiyut*) of the Torah (which transcends the world - the miraculous) to the outside, and in a way that even when they are in the outside, it is clearly apparent in a revealed way that they are the wellsprings of the innerness (*Pnimiyut*) of Torah.

The reason that even when they are found in the outside they are in a way that it is clearly apparent in a revealed way that they are the wellsprings, is not just because the wellsprings are revealed, but because the outside comes to be in a way that it does not hide and conceal the wellsprings, and beyond this, it becomes a receptacle for the wellsprings.

This becomes preparatory to hasten the fulfillment of the prophecy,⁸⁸⁷ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” That is, the flesh itself will see Godliness (not

⁸⁸⁶ Sefer HaSichot Torat Shalom, p. 112 and on.

⁸⁸⁷ Isaiah 40:5; See Torat Menachem, Sefer HaMaamarim Nissan p. 193 and the notes there.

only because of the revelation of the glory of *HaShem*-יהו"ה, but also) because of the flesh itself.

14.

This, then, is the meaning of [the verse], “*HaShem*-יהו"ה spoke to Moshe... Speak to the children of Israel, and they shall take to you a completely red heifer etc.” That is, the reason that the Heifer is called by Moshe’s name – even though the unique matter of the *mitzvah* of the Red Heifer (*Parah Adumah*) is that the decree (*Chukah*) in it (the desire (*Ratzon*) that transcends Wisdom-*Chochmah*) is revealed, and since Moshe knew the reason for the Heifer, therefore, for him, there was no difference between the *mitzvah* of the Red Heifer and all the *mitzvot* – because through the *mitzvah* of the Red Heifer being a decree (*Chukah*) in relation to the Jewish people, it therefore is also a decree in relation to Moshe [as explained above].

This then, is why it states, “Speak to the children of Israel, and they shall take to you etc.” That is, it is through “speak to the Children of Israel” – that it thereby follows that “they shall take to you,” that the matter of “this is the decree of the Torah” also relates to Moshe. It only is that this matter (that there is a drawing from the Jewish people to Moshe) is regarding the *mitzvah* itself, that the fact that it is a decree (*Chukah*) (without reason) is primarily in the Jewish people.

However, in regard to the fulfillment of the *mitzvah*, in order that the Jewish people be able to fulfill the *mitzvah* of the Red Heifer (*Parah Adumah*), and this similarly applies to all the *mitzvot*, [to do so] with nullification (*Bittul*) and the acceptance

of the yoke (*Kabbalat Ol*) (in a way of “I decreed a decree and issued an edict”) the empowerment for this is from Moshe, whose substance is nullification (*Bittul*), [as in], “And what are we.” It can be said that through Moshe knowing the reason for the Heifer, as well as the nullification (*Bittul*) and acceptance of the yoke (*Kabbalat Ol*) that also was drawn forth in his grasp, that empowerment is granted to every Jew that the faith and acceptance of the yoke be embedded in his intellect as well.

It can be said that this is the meaning of the statement of our sages, of blessed memory,⁸⁸⁸ “I decreed a decree⁸⁸⁹ and issued an edict, and you have no permission to question it.” That is, one’s acceptance of the yoke is in a way that not only does he actually fulfill the command of the Holy One, blessed is He, (even when he does not understand it) but he does not at all question it, for even in his intellect the matter of accepting the yoke is embedded.

Now, this can be connected to the teaching of the Midrash,⁸⁹⁰ that the Red Heifer (*Parah Adumah*) hints at the exiles. The word “‘Heifer-*Parah*’ פרה” refers to Egypt, the word ‘Red-*Adumah*’ אדומה refers to Babylonia, the word ‘Pure-*Temimah*’ תמימה refers to Media, the words ‘that has no blemish-*Asher Ein Bah Moom*’ אשר אין בה מום, refer to Greece.”

That is, through the fact that embedded in him is the intellect itself of accepting the yoke (*Kabbalat Ol*), which transcends the intellect, there is preparation for the coming

⁸⁸⁸ Rashi to the beginning of this week’s Torah portion citing Yoma 67b

⁸⁸⁹ Midrash Tanchuma to this week’s Torah portion, 3 & 8; Bamidbar Rabba to the beginning of this week’s Torah portion, and elsewhere.

⁸⁹⁰ Yalkut Shimoni to this week’s Torah portion, Remez 759.

redemption, in that the revelation of Godliness in the world also stem from the world.

This then, is the relationship between “This is the decree of the Torah” and the burning of the Heifer. That is, it is through accepting the yoke (*Kabbalat Ol*) in a way that he does not question, but that **even in his intellect**, the matter of accepting the yoke (*Kabbalat Ol*) is embedded, that there is caused to be the burning of (the Heifer, which hints at) the exile, and as in the well-known saying of the Rebbe whose redemption we are celebrating,⁸⁹¹ and we all will go together with our Rebbe, whose redemption we are celebrating, at our head, to the true and complete redemption with the coming of our righteous Moshiach, speedily, and in the most literal sense.

⁸⁹¹ In his Igrot Kodesh, Vol. 6, p. 372; Beginning of HaYom Yom.

Discourse 35

“*Tefilah L’Moshe... - A prayer of Moshe...*”

Delivered on the 13th of Tammuz, 5729⁸⁹²

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

1.

The verse states,⁸⁹³ “A prayer of Moshe, the man of God.” In his well-known talk,⁸⁹⁴ his honorable holiness, my father-in-law, the Rebbe, explains that this Psalm relates to the redemption of the 19th of Kislev. [For, as known, the Alter Rebbe would recite the daily portion of the Psalms as divided for the days of the month.⁸⁹⁵ Thus, since this Psalm “A prayer of Moshe” is the beginning of the portion of the 19th day of the

⁸⁹² The original discourse was edited by the Rebbe and published as a pamphlet for the 11th of Nissan 5751.* [* The 12th of Tammuz of this year [5729 – the year this discourse was said] began the ninetieth (*Tzaddik*-ק"צ-90) year from the birth of his honorable holiness, the Rebbe Rayatz, whose soul is in Eden, and they then began to recite the 90th (*Tzaddik*-ק"צ) Psalm in the book of Tehillim – according to the custom (cited in the next bracketed note **) to recite the Psalm that corresponds to the years of one’s life each day.]

⁸⁹³ Psalms 90-*Tzaddik*-ק"צ:1** [** According to the custom to recite the Psalm that corresponds to the years of one’s life each day (see the letter of his honorable holiness, my father-in-law the Rebbe, printed in “Kovetz Michtavim” at the back of Tehillim Ohel Yosef Yitzchak (p. 214); Also see his Igrot Kodesh, Vol. 1, p. 31.)

⁸⁹⁴ Of the night of the 20th of Kislev 5694 (Likkutei Dibburim Vol. 1, 97a and on).

⁸⁹⁵ Likkutei Dibburim ibid. This was likewise the custom of the Rebbe’s who followed him and were his successors – see the letter of his honorable holiness my father-in-law the Rebbe, printed in “Kovetz Michtavim” at the back of Tehillim Ohel Yosef Yitzchak (p. 200); Also see his Igrot Kodesh, Vol. 3 p. 473 and on.

month, as the Psalms are divided according to the days of the month, he therefore recited this Psalm on the day of his redemption (the 19th of Kislev).]

In the talk he continues and states that Dovid, King of Israel, had a received tradition (Kabbalah)⁸⁹⁶ that this Psalm was composed by Moshe. This is as stated in Midrash,⁸⁹⁷ “Moshe said eleven Psalms corresponding to eleven tribes.”

In the talk he continues and states that the beginning of the Psalm is, “O’ Lord-*Adona*” אֲדֹנָיִי-יְיָ, You have been an abode (*Ma’on*-מַעוֹן etc.),” and the conclusion of the Psalm is,⁸⁹⁸ “May the pleasantness (*No’am*-נוֹעַם) of the Lord-*Adona*” אֲדֹנָיִי-יְיָ be upon us etc.,” and that “abode-*Ma’on*-מַעוֹן” and “pleasantness-*No’am*-נוֹעַם” share the same letters.

Now, we must understand the connection between the three matters, (the relationship between the Psalm and the redemption of the 19th of Kislev, and that this Psalm was composed by Moshe, and the relationship between “abode-*Ma’on*-מַעוֹן” and “pleasantness-*No’am*-נוֹעַם”). We also must understand why he brings proof from the Midrash that this Psalm was composed by Moshe, being that the Psalm states about itself that it is “a prayer of Moshe.”

⁸⁹⁶ In Radak to that verse [Psalms 90:1] it states: Dovid found this prayer written, and they possessed a received tradition that it was [a prayer] of our teacher Moshe, and he thus wrote this in his book.

⁸⁹⁷ Midrash Shochar Tov to the verse [Psalms 90:1], cited in Rashi to the verse.

⁸⁹⁸ [Psalm 90], Verse 17 (the numerical value of “good-*Tov*-טוֹב-17”)

2.

Now, this can be explained based on the well-known matter⁸⁹⁹ that with the redemption of the 19th of Kislev the matter of “spreading the wellsprings [of the teachings of Chassidus] to the outside” began, this being the preparation and receptacle for “the coming of the Master, King Moshiach.”⁹⁰⁰

Based on this, the relationship between this Psalm and the 19th of Kislev (also) indicates its relation to the coming redemption. This is why after stating in the talk that this Psalm relates to the redemption of the 19th of Kislev, he continues [and states] that this Psalm was composed by Moshe, since “he is the first redeemer and he is the last redeemer.”⁹⁰¹

[He points out that **Dovid, King of Israel**, had a received tradition (Kabbalah) that this Psalm was composed by Moshe. In doing so, he hints that the matter of Moshe relevant here is that Moshe was the one who redeemed Israel from exile in Egypt, the redemption from Egypt being prefatory to the coming redemption⁹⁰² through Dovid, King Moshiach, [as the verse states],⁹⁰³ “As in the days when you left the land of Egypt, I will show them wonders.”]

⁸⁹⁹ Sefer HaSichot, Torat Shalom, end of p. 112 and on.

⁹⁰⁰ As it states in the holy and well-known letter of the Baal Shem Tov which is also printed in the beginning of Keter Shem Tov, [translated in The Way of the Baal Shem Tov, a translation of Tzava’at HaRivash].

⁹⁰¹ See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, Parshat Vayechi; Torah Ohr, beginning of Parshat Mishpatim.

⁹⁰² As is known, upon the redemption from Egypt there was the introduction of the general matter of the redemption and the conduits were opened for all the redemptions, including for the coming redemption. (See the discourse entitled “*KiYemei Tzeitcha*” 5708, Ch. 12 – Sefer HaMaamarim 5708 p. 164.)

⁹⁰³ Micah 7:15

He brings the teaching of the Midrash that Moshe said eleven Psalms. This is because in the number eleven contains two matters. There is the One-א that precedes (and is higher than) the ten-י, this being the limitless light of the Unlimited One, who transcends the ten *Sefirot*, [as it states],⁹⁰⁴ “You are He who is One but not in enumeration.”⁹⁰⁵ And additionally, the number “eleven-*Achad Asar*-אחד עשר” is the drawing down of the One-*Echad*-אחד (“One, but not in enumeration”) into the ten-*Eser*-עשר, meaning into all ten *Sefirot*,⁹⁰⁶ up to and including the *Sefirah* of Kingship-*Malchut*.

⁹⁰⁴ Introduction to Tikkunei Zohar (17a)

⁹⁰⁵ Ohr HaTorah, Devarim p. 19; Ohr HaTorah (Yahel Ohr) to Tehillim p. 48; Sefer HaMaamarim 5679 p. 587.

⁹⁰⁶ See what is **similarly** stated in Ohr HaTorah, Devarim and Yahel Ohr *ibid*. According to this we can explain what is stated in Midrash (Shemot Rabba 42:8, cited in Sefer HaMaamarim 5679 *ibid*.) that “eleven-*Achad Asar*-אחד עשר” hints at “the unique amongst the ten... ‘I am (*Anochi*-אנכי) *HaShem*-יהוה, your God.’” - Seemingly, “I-*Anochi*-אנכי” is also included in the Ten Commandments, so how does this align with the explanation that “eleven-*Achad Asar*-אחד עשר” refers to the inner aspect (*Pnimiyyut*) of the Crown-*Keter* which is not counted in the numeration of the *Sefirot*, i.e., “One, **but not** in enumeration,” as well as with the [words of the] Midrash, “the unique amongst the ten”? However, based upon what is stated in the discourse it can be said that the reason that even “I-*Anochi*-אנכי” (“One, but not in enumeration”) is included in the Ten Commandments is because the intention of the giving of the Torah is to draw forth the “One-*Echad*-אחד” into the “Ten-*Eser*-עשר,” similar to the explanation of “eleven-*Achad Asar*-אחד עשר” is per the [explanation in the] discourse above. [*In Sefer HaMaamarim 5679 *ibid*. [it explains] that within “I-*Anochi*-אנכי” both aspects of the Crown-*Keter* are included. It is with this that he explains the two views as to whether [the utterance] of “I am-*Anochi*-אנכי” is included in the count of the six-hundred and thirteen *mitzvot* or whether it is not counted – as the inner aspect (*Pnimiyyut*) of the Crown-*Keter* is not counted, whereas the externality (*Chitzoniyyut*) of the Crown-*Keter* is counted. Seemingly, however, this explanation is not in regard to what is being pointed out in the above note, for it is explicit there (on the beginning of p. 588) that “the unique amongst the ten” is the “One, but not in enumeration,” and explanation is thus required as to the relationship between the aspect of “One, **but not** in enumeration” to “the unique **amongst the ten**.” However, this is not the place to further expound on this.]

On the contrary, the primary drawing down of “One, but not in enumeration” is in Kingship-*Malchut*, being that the root of Kingship-*Malchut* is in the innerness (*Pnimiyut*) of the Crown-*Keter*. This is because all the [other] *Sefirot* are rooted in the externality of the Crown-*Keter*, which is counted in the numeration of the *Sefirot*,⁹⁰⁷ whereas the root of Kingship-*Malchut* is in the innerness (*Pnimiyut*) of the Crown-*Keter*, which is not counted in the numeration of the *Sefirot*⁹⁰⁸ - “One, but not in enumeration.” Only that in revelation, Kingship-*Malchut* is below all the *Sefirot*, such that it descended to be the source for the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),⁹⁰⁹ up to and including this physical world.

However, in the coming future there will be the revelation of the root of Kingship-*Malchut* (“One, but not in enumeration”) within Kingship-*Malchut* [especially as she descended into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)],⁹¹⁰ and thereby – into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) up to and including this physical world.

On the contrary, the primary revelation will be in this physical world, and there thereby will be the fulfillment of *HaShem*’s יהו"ה Supernal intention for “a dwelling place in the

⁹⁰⁷ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1, cited in Sefer HaMaamarim 5679 *ibid.*; Likkutei Torah, Bechukotai 46c, and elsewhere; Etz Chayim, Shaar 23 (Shaar Mochin d’Tzelem) Ch. 5, cited in Likkutei Torah, Shir HaShirim 10b, and elsewhere.

⁹⁰⁸ [See the citations in the preceding note.]

⁹⁰⁹ See the later note 24 [in the original discourse, citing Sefer HaMaamarim Et’halech Liozhna and Sefer HaMaamarim 5660 *etc.*].

⁹¹⁰ [See the preceding note.]

lower worlds.”⁹¹¹ That is, this lowest world, of which there is no lower world⁹¹² will be “a dwelling place for **Him**, blessed is He,” [the word] “for Him” meaning, for His Essential Self.⁹¹³

Based on this, we can explain why in the talk he brings the teaching of the Midrash that “Moshe said eleven Psalms,” through which he hints at the relationship between the Psalm, “A prayer of Moshe,” and the coming redemption. That is, the substance of this Psalm [which is the head and beginning⁹¹⁴ of the eleven Psalms] is the drawing down of the “One-*Echad*” (“One, but not in enumeration”) into the “Ten-*Eser*” (in all ten *Sefirot*, up to and including Kingship-*Malchut*).

With this in mind, we can explain what he continues to state in the talk, that “abode-*Ma'on*” shares the same letters as “pleasantness-*No'am*.”⁹¹⁵ For, it is explained in the discourses entitled “*Tefillah L'Moshe*”⁹¹⁶ that “abode-*Ma'on*” refers to Kingship-*Malchut* [and it is called an “abode-*Ma'on*” in that it is a term for a “dwelling-*Dirah*” and “home-*Bayit*” similar to [the teaching],⁹¹⁷ “One’s home (*Bayit*) is his wife”].

⁹¹¹ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6.

⁹¹² Tanya, [Likkutei Amarim], Ch. 36

⁹¹³ *Hemshech* 5666 p. 3 and elsewhere – cited in Torat Menachem, Sefer HaMaamarim Shvat p. 308, note 32.

⁹¹⁴ Meaning that in the Ancient One-*Atik* itself, it is the “head” and “beginning.” Therefore, its drawing forth in the ten (i.e., the chaining down of the worlds – *Hishtalshelut*) is at their “end,” similar to “the **end** action arose **first** in thought.” (See the discourse entitled “*BaYom HaSheini*” 5732 (Torat Menachem, Sefer HaMaamarim Sivan p. 351 and on), and elsewhere).

⁹¹⁵ Likkutei Torah and Sefer HaLikkutim of the Arizal to the verse.

⁹¹⁶ Maamarei Admor HaZaken – “*Ethalech Liozhna*” p. 157; Sefer HaMaamarim 5660 p. 59.

⁹¹⁷ Mishnah at the beginning of Tractate Yoma; Also see Likkutei Torah, Zot HaBracha 100b.

The [word] “pleasantness-*No’am*-נועים” (pleasure (*Taanug*)) refers to the Ancient One-*Atik*. Thus, the “abode-*Ma’on*-מעון” which shares the same letters as “pleasantness-*No’am*-נועים,” is that the root of Kingship-*Malchut* is in the Ancient One-*Atik*.⁹¹⁸

It can be said that the reason that in the talk, in continuation of the matter of “eleven-*Achad Asar*-אחד עשר” he brings that “abode-*Ma’on*-מעון” shares the same letters as “pleasantness-*No’am*-נועים,” is to hint that the revelation of the “One-*Echad*-אחד” (“One, but not in enumeration”) within the “Ten-*Eser*-עשר” (the ten *Sefirot*) will primarily be in Kingship-*Malchut*, being that the root of Kingship-*Malchut* is in the Ancient One-*Atik*.

3.

The explanation of the matter in greater detail may be understood by what the Rebbe (Rashab), whose soul is in Eden, stated in a discourse by the same title.⁹¹⁹ That is, it states in Zohar⁹²⁰ that the “prayer of Moshe” is “the prayer of the

⁹¹⁸ In Sefer HaMaamarim “*Et’halech Liozhna*” and in Sefer HaMaamarim 5660 *ibid.*, [it states that] the explanation of the verse [Psalms 90:1 *ibid.*], “You have been an abode for us in all generations,” is [in reference] to Kingship-*Malchut* as she descended to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) to bring time into being. To elucidate from Likkutei Torah, Zot HaBrachah *ibid.* (100a-b), the reason that Kingship-*Malchut* is called a “home-*Bayit*-בית” is [both] due to the fact that it is the lowest level, like a house which is built of stones, the inanimate (*Domem*), as well as due to the fact that the root of Kingship-*Malchut* is in the Ancient One-*Atik*, like a “house-*Bayit*-בית” which is the distant encompassing light (*Makif HaRachok*) – but is primarily upon her descent to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

⁹¹⁹ Of the year 5660 – printed in Sefer HaMaamarim 5660 p. 49 and on.

⁹²⁰ See Zohar I 168b

wealthy.”⁹²¹ This is the difference between the “prayer of Dovid”⁹²² and the “prayer of Moshe.” That is, the “prayer of Dovid” is “the prayer of the pauper,” whereas the “prayer of Moshe” is the “prayer of the wealthy.”

In the discourse he asks a question [on this]. Namely, that the matter of prayer is that one prays to the Holy One, blessed is He, to satisfy his lacking.⁹²³ However, being that one who is wealthy lacks nothing,⁹²⁴ what then is the matter of “the prayer of the wealthy”?

What requires further explanation, is based on the teaching of our sages, of blessed memory,⁹²⁵ on the verse,⁹²⁶ “Sufficient for his deficiency, in that which is deficient for him,” in that it means, “Sufficient for his deficiency – but you are not commanded to make him wealthy,” and “Sufficient for his deficiency – [means] even a horse upon which to ride and a servant to run before him.”

From this it is understood that the matter of wealth is not just that he lacks nothing (not even a horse upon which to ride and a servant to run before him), but that [beyond this] he is bestowed with abundant beneficence.⁹²⁷ Based on this, we must understand the substance of “the prayer of the wealthy.”

⁹²¹ Also see Nedarim 38a that Moshe was wealthy.

⁹²² Psalms 86:1

⁹²³ See Mishneh Torah, Hilchot Tefilah 1:2

⁹²⁴ See the discourse entitled “*Zot Chukat HaTorah*” of Shabbat Parshat Chukat-Balak of the 12th of Tammuz of this year (5729, (Sefer HaMaamarim 5729 p. 256 and on [Discourse 34])), that the reason that Moshe was wealthy physically was because he was wealthy spiritually.

⁹²⁵ Talmud Bavli, Ketubot 67b

⁹²⁶ Deuteronomy 15:8

⁹²⁷ As per the language of Sefer HaMaamarim 5660 p. 54.

Now, it is explained in various places⁹²⁸ as well as in the above-mentioned discourse,⁹²⁹ that the prayer of the wealthy is not for his own behalf. As it states in Midrash⁹³⁰ about the verse, “A prayer of Moshe,” “This is analogous to three people who came to take... from the king... the third one came and the king said to him, ‘What do you request?’ He replied, ‘I do not ask anything for myself, but for a certain country that is desolate and belongs to you, decree that it be built...’ In the same way, Moshe did not request anything on his own behalf, but on behalf of Israel.”

However, at first glance, this explanation requires further elucidation. For, since prayer is “service [of Him] with the heart,”⁹³¹ it is understood that even when one is praying on behalf of others, his own prayer is such that their deficiency touches his own heart (that of the person praying) such that it is as if he himself is the one who is lacking (and to the degree that their deficiency touches him, so will his prayer be greater). Thus, even prayer on behalf of others is because of the fact that he is lacking, and this being so, why is it called “the prayer of the wealthy”?

The essential point of the explanation is that the matter of wealth is not just that he has all his needs in an expansive way and even beyond his needs, but that he is wealthy in essence.

⁹²⁸ *Hemshech* 5672 Vol. 2, p. 375 (p. 771 and on); *Sefer HaSichot*, *Torat Shalom* p. 183.

⁹²⁹ [*Sefer HaMaamarim* 5660 *ibid.*] p. 58.

⁹³⁰ *Shochar Tov* and *Yalkut Shimoni* to the verse [Psalms 90:1]; *Midrash Tehillim* Buber there.

⁹³¹ *Talmud Bavli*, *Taanit* 2a

The explanation is that the wealthy (*Asheer*-עשיר) and the pauper (*Ani*-עני) are [the matter of] bestower (*Mashpia*) and recipient (*Mekabel*).⁹³² From this it is understood that even when he has an abundance of beneficence, but the bestowal is not his own, but is what he received from others, he then is a pauper, a recipient (*Mekabel*), whereas the matter of the wealthy is that **in and of himself** he has everything.

[This may be connected to the teaching of our sages, of blessed memory,⁹³³ “A poor person is only [one who is poor] in knowledge (*Da’at*), a wealthy person is only [one who is wealthy] in knowledge (*Da’at*).” This is because Knowledge-*Da’at* is a recognition and feeling,⁹³⁴ and amongst the elements of superiority of recognition and feeling over and above intellect and grasp (*Wisdom-Chochmah* and Understanding-*Binah*) is that when a person conceptualizes and understands something, it is not that he himself knows the thing,⁹³⁵ but only that he receives⁹³⁶ the knowledge from the intellect that bestowed this knowledge to him.

However, the matter of recognition and feeling is that he himself knows and has a feel for the thing.⁹³⁷ This then, is

⁹³² See Midrash Shemot Rabba 31:5; Tanchuma Mishpatim 9; Also see Sefer HaMaamarim 5627 p. 399 and on; Kuntreisim Vol. 1 (p. 119a and on).

⁹³³ See Talmud Bavli, Nedarim 41a: “A poor person is only one who is lacking in knowledge (*De’ah*-דעה).” Ketubot 68a: “‘poor’ means poor in knowledge (*Da’at*-דעת), ‘wealthy’ means wealthy in knowledge (*Da’at*).”

⁹³⁴ Sefer HaMaamarim 5670 p. 115 and on; (5678 p. 83 and on), and elsewhere.

⁹³⁵ As per the language in *Hemshech* 5672 Vol. 2, Ch. 345 (p. 708), only that there it is discussing the matter as it relates to the Understanding-*Binah*, specifically (as opposed to *Wisdom-Chochmah*).

⁹³⁶ See the preceding note.

⁹³⁷ To point out based on Sefer HaMaamarim 5670 *ibid.* (p. 114 & p. 116), the matter of study is *Wisdom-Chochmah* and Understanding-*Binah*, whereas Knowledge-*Da’at* is by his own power, specifically. However, in Sefer

why poverty and wealth are primarily in Knowledge-*Da'at*. For, since knowledge that stems from conceptualization and understanding is like knowledge that is acquired, whereas **he himself** does not know, therefore, even after he has the conceptualization and understanding, he remains poor (deficient). However, specifically through Knowledge-*Da'at*, he departs from his poverty and becomes wealthy.

Additionally, as known,⁹³⁸ strength [of mind] is in Knowledge-*Da'at*. For, when a person decides to do something because he recognizes and feels that this is what must be done, the decision is much stronger than a decision stemming from understanding and comprehension.

The reason is because comprehension is in a way of question and answer, which gives room for a different comprehension. Thus, a decision stemming from comprehension is not with such great strength.⁹³⁹ [In contrast] the recognition and feeling is into the essence of the concept, and in the essence of the concept there is no room for an opposing concept. Thus, the decision stemming from the recognition undergoes no change.

HaMaamarim 5670 there it is discussing the matter of study wherein a teacher teaches his student and the like. It can be said that the same is likewise so within man himself, with Wisdom-*Chochmah* and Understanding-*Binah*. That is, Wisdom-*Chochmah* and Understanding-*Binah* **teach** man himself, as opposed to Knowledge-*Da'at*.

⁹³⁸ See Sefer HaMaamarim 5670 p. 118 (also see the beginning of p. 119 there); 5678 p. 85.

⁹³⁹ In addition to the fact that **from the angle of the person himself** the decision is not with great strength, this being due to the fact that the knowledge that stems from the comprehension is like acquired knowledge (as mentioned above in the discourse) – it is also because the grasp and decision are not with such great strength, as per the discourse.

With the above in mind, that it can be said that the reason that *Wisdom-Chochmah* and *Understanding-Binah* (without *Knowledge-Da'at*) are the aspect of poverty, not only in relation to the person, [in that the knowledge stemming from *Wisdom-Chochmah* and *Understanding-Binah* is like something superimposed upon the person, whereas by himself the person lacks the knowledge, and is thus poor], but rather is also in regard to the conceptualization and grasp themselves, since in the comprehension of *Wisdom-Chochmah* and *Understanding-Binah* an opposite comprehension is possible.]

Now, since he is wealthy in essence, it is understood that deficiency is not applicable in him.⁹⁴⁰ Therefore, even though the deficiency of those for whom he prays is very significant to him, and the prayer that he prays on their behalf is as though he himself is deficient, nevertheless, no deficiency is caused in him through this, and his prayer is “the prayer of the wealthy.”

4.

This may be understood with a preface that the matter of wealth in the simple sense, is as brought earlier in the discourse (in chapter 3) that the wealthy not only has what is adequate for his needs, but is bestowed with an abundance of beneficence. Based on this, the difference between the poor, even when he has what is sufficient for his needs, and the wealthy, is in two matters.

⁹⁴⁰ See *Sefer HaMaamarim* 5699 p. 206, that the matter of wealth is that “the matter of deficiency is not applicable at all.”

That is, even in those things that the pauper also has, he is unlike the wealthy. This is because, in and of himself, the pauper even lacks those things (as mentioned earlier there), and it only is that **in actuality**, he possesses those things. In contrast, the wealthy is bestowed with abundant beneficence – an abundance of beneficence that the pauper does not at all have.

Now, at first glance, it must be said that, spiritually, the two matters are intertwined with each other. That is, for matters that are necessary to him (“what is sufficient for his deficiency”) to not be in a way that he receives from others, but from himself, this specifically is through an abundance of bestowal beyond merely satisfying the lacking.

As this matter is in the service of *HaShem*-יהו"ה, blessed is He, it is that when a person's service is only according to his intellectual grasp, then in addition to the fact that this [mode of] service is measured and limited (“what is sufficient for his deficiency”) he also is lacking (internally – *b'Pnimityut*) in this service, being that comprehension gives room for the opposite. Rather, for his service of *HaShem*-יהו"ה, blessed is He, to be in a way that there is no room for the opposite, this specifically is through service that transcends measure and limitation – wealth.

Now, to explain the matter of wealth that transcends merely satisfying the deficiency, he prefaces in the discourse⁹⁴¹ that even in the satisfaction of the lacking there are two matters. In this regard it states, “Sufficient for his deficiency, in that which is deficient for him.” About this, our sages, of blessed

⁹⁴¹ Sefer HaMaamarim 5660 *ibid.* p. 53 and on.

memory, stated, “‘In that which is deficient for him’ – even a horse upon which to ride and a servant to run before him.”

In other words, [the first part of the verse], “Sufficient for his deficiency” means that one must give him all things that are necessary for every person. The verse then adds, “In that which is deficient for him,” meaning that one must also give him what is deficient **for him**, (“a horse upon which to ride and a servant to run before him”) being that this is what he is accustomed to.⁹⁴² [In contrast], wealth is an abundance of beneficence, even beyond “that which is deficient for him.”

He explains that these three matters, [the two matters in satisfying the lacking, and wealth] are also present Above. [For, as known,⁹⁴³ all matters that are below chain down from matters as they are Above.] The explanation is that in the revelations Above there are three general levels. There is the light that fills all worlds (*Memaleh Kol Almin*), there is the light that surrounds and transcends all worlds (*Sovev Kol Almin*), and there is the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, who transcends both His inner manifest light (*Memaleh*) and His surrounding transcendent light (*Sovev*).

His light that fills all worlds (*Memaleh Kol Almin*) is the light that manifests in the worlds and the creations to enliven them in accordance to their relative capacities. This is like the teaching of our sages, of blessed memory,⁹⁴⁴ “Just as the soul

⁹⁴² Mishneh Torah, Hilchot Aniym 7:3

⁹⁴³ See Tanya, [Likkutei Amarim], beginning of Ch. 3.

⁹⁴⁴ Midrash Tehillim to Psalm 103 and Talmud Bavli Brachot 10a, “Just as the Holy One, blessed is He, fills the whole world, so does the soul fill the whole body,”

fills the body, so does the Holy One, blessed is He, fill the world.” That is, just as the vitality of the soul that manifests in the body is according to the manner of the limbs of the body, and the vitality in each limb is according to its relative capacity, it is the same with the vitality that fills all worlds, that it enlivens each world and each creature according to its relative measure.⁹⁴⁵

His light that surrounds all worlds (*Sovev Kol Almin*) is the light that transcends manifestation within the worlds and it therefore surrounds and encompasses the worlds equally. Nevertheless, it relates to the worlds (which is why it is called “the light that surrounds all **worlds**”). This is like the vitality of the soul itself, in that the soul is alive in essence. Even though it transcends the vitality that spreads forth and manifests within the body by all relative comparison, nevertheless, it is like a source from which the vitality is drawn down to spread forth and manifest in the body.

This aspect is called “The Life of the worlds-*Chai HaOlamim*-הַי הָעוֹלָמִים” (“Life-*Chai*-חַי” with a *Patach*-פֶּתַח vowel). The difference between “Life-*Chai*-חַי” (with a *Patach*-פֶּתַח vowel) and “Life-*Chei*-חֵי” (with a *Tzeirei*-צִירֵי vowel) is that in the words, “The Life of the worlds-*Chei HaOlamim*-חֵי הָעוֹלָמִים” with the *Tzeirei*-צִירֵי vowel, the word “Life-*Chei*-חֵי” adheres to the word “worlds-*Olamim*-עוֹלָמִים.” In contrast in the words “The Life of the worlds-*Chai HaOlamim*-חַי הָעוֹלָמִים” with a *Patach*-פֶּתַח, the word “Life-*Chai*-חַי” does not adhere to

and in Vayikra Rabba 4:8, “This soul fills the body and the Holy One, blessed is He, fills His world.”

⁹⁴⁵ See at length in Likkutei Torah, Emor 31b and elsewhere.

the word “worlds-*Olamim*-עולמים,” and thus refers to the aspect of that which is alive in essence (*Chai b’Etzem*-חי בעצם) – this being [the aspect of] His surrounding light (*Sovev*).

However, it can be said that the reason that even this aspect, which is alive in essence (*Chai b’Etzem*-חי בעצם) (and is [the aspect of] His surrounding light), is called “The Life of the worlds-*Chai HaOlamim*-חי העולמים,” is because it is like a source from which there is a drawing down of vitality to the worlds.

In the discourse he adds⁹⁴⁶ that the aspect of His surrounding light (*Sovev*) is also called “The Enlivener of life-*Chayei HaChayim*-חיי החיים.” [In this], the word “Life-*Chayim*-חיים” refers to the vitality that spreads down and manifests within the worlds (*Memaleh*), whereas the aspect of His surrounding light (*Sovev*) from which the vitality of the worlds is drawn, is called “The Enlivener of life-*Chayei HaChayim*-חיי החיים.”

About this, our sages, of blessed memory, stated,⁹⁴⁷ “May the One who enlivens the living (*Mechayeh Chayim*-מחיה חיים) grant you life.” That is, “The One who enlivens the living-*Mechayeh Chayim*-מחיה חיים” (which is the aspect of “The Enlivener of life-*Chayei HaChayim*-חיי החיים”) is the source from which “life-*Chayim*-חיים” is drawn.

This is the meaning of the teaching of our sages, of blessed memory,⁹⁴⁸ on the verse,⁹⁴⁹ “A Psalm, a song for the Shabbat day,” that [it means], “A Psalm, a song for the future,

⁹⁴⁶ Sefer HaMaamarim 5660 *ibid.* p. 55-56.

⁹⁴⁷ Talmud Bavli, Yoma 71a

⁹⁴⁸ At the end of Tractate Tamid

⁹⁴⁹ Psalms 92:1

for the day that will be entirely Shabbat and rest for everlasting life-*Chai HaOlamim* הַי העולמים,” in which, “Everlasting life-*Chai HaOlamim* הַי העולמים” is written with a *Patach* פתח vowel,⁹⁵⁰ and refers to the aspect of His surrounding light (*Sovev*). That is, in the coming future there even will be tranquility and rest from the aspect of “Everlasting life-*Chai HaOlamim* הַי העולמים,” since there then will be the revelation of the Essential Self of the limitless light of the Unlimited One who transcends relation to worlds (beyond even His surrounding light (*Sovev*)).

This is as the verse states,⁹⁵¹ “He will heal us after two days; on the third day He will raise us up and we will live before Him.” About this it states in Likkutei Torah⁹⁵² that “two days” refers to the two revelations of His light that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds all worlds (*Sovev Kol Almin*), whereas “the third day” refers to the revelation of the Essential Self of the limitless light of the Unlimited One, who transcends relation to worlds. This is why it states, “on the third day He will raise us up and we will live

⁹⁵⁰ See Sefer HaMaamarim 5660 *ibid.* (p. 56) [where it states], “See Tosefot Yom Tov there where it states that it should say ‘Life-*Chai* הַי’ with a *Patach* פתח vowel.” However, this requires analysis, since in Tosefot Yom Tov there it expressly states that “it should say ‘Life-*Chei* הַי’ with the *Tzeirei* צִירֵי vowel.” Perhaps it is possible to answer that the discourse is citing from Tosefot Yom Tov that “it should say ‘Life-*Chai* הַי’” (as opposed to “*Chayei* הַי”) and that he then adds another matter (**not** from Tosefot Yom Tov) – “with a *Patach* פתח vowel.” However, even according to this explanation it requires further analysis, since the version of the text of the Tosefot Yom Tov is “*Chayei* הַי” (with two *Yod*’s-י), and it is only that he upholds the version of the text of Rabbi Ovadia Bartenura “*Chai* הַי” (with one *Yod*-י), whereas the words of Sefer HaMaamarim 5660 *ibid.* is that “it **should be** ‘*Chai* הַי.’”

⁹⁵¹ Hosea 6:2

⁹⁵² [Likkutei Torah], Drushim L’Rosh HaShanah 64a

before Him-*Lefanav*-לפניו,” – referring to the innerness-*Pnimityut*-פנימיות and the Essential Self of the Unlimited One.

[To point out, the simple meaning of the “two days” and “the third day” is that they are three time periods. The “two days” refer to this world and the Garden of Eden, or to this world and the days of Moshiach, whereas “the third day” refers to the resurrection of the dead (*Techiyat HaMeitim*).⁹⁵³

The connection between the two explanations is that⁹⁵⁴ during the two time periods of the “two days,” there are the revelations of His light that fills all worlds (*Memaleh*) and His light that transcends all worlds (*Sovev*), whereas upon the resurrection of the dead (*Techiyat HaMeitim*) there will be the revelation of His Essential Self.]

Now, the three above mentioned matters – the two matters in satisfying the deficiency (“Sufficient for his deficiency, in that which is deficient for him”) and wealth – as they are in the revelations Above, are the three above-mentioned levels. The two matters in the satisfaction of the deficiency are the two revelations of His light that surrounds all worlds (*Sovev*) and His light that fills all worlds (*Memaleh*). For, since even His surrounding light (*Sovev*) relates to worlds,

⁹⁵³ See at length in Ohr HaTorah Na”Ch to Hosea *ibid.* Ch. 3-4 (p. 433).

⁹⁵⁴ Also see the discourse entitled “*Yechayeinu Miyomayim*” 5659 (Sefer HaMaamarim 5659 p. 15-17); 5691 (Sefer HaMaamarim Kuntreisim Vol. 1, p. 147a; 5691 p. 249). In Sefer HaMaamarim 5659 *ibid.* [and similarly in Sefer HaMaamarim Kuntreisim and 5691 *ibid.*] [it states], “‘two days’ refers to this world and the Garden of Eden (*Gan Eden*)... the aspects of His light that fills all worlds (*Memale Kol Almin*) and His light that transcends all worlds (*Sovev Kol Almin*).” However, in several places it states that the Garden of Eden (*Gan Eden*) is the revelation of His light that fills all worlds (*Memale*) whereas the revelation of His surrounding light (*Sovev*) will take place in the days of Moshiach. (See the discourse entitled “*Lehavin Inyan Techiyat HaMeitim*” 5746, Ch. 4 and on (Torat Menachem, Sefer HaMaamarim Iyar p. 223 and on).)

therefore, when this light is not revealed in the world, the world is then deficient.

This is like the teaching of our sages, of blessed memory,⁹⁵⁵ on the verse,⁹⁵⁶ “By the seventh day God completed,” that, “What did the world lack? Rest! Shabbat came and rest came.” “Rest” (*Menuchah*-מנוחה) refers to the aspect of His surrounding light (*Sovev*) which transcends the light that manifests within the world. Yet, even so, when there was no revelation of this in the world, the world was lacking, and when Shabbat came and there was a drawing forth and revelation of this light, the lacking was satisfied.

Therefore, even the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*) is the satisfaction of the lacking, only that the satisfaction of the lacking brought about through the revelation of His light that fills all worlds (*Memaleh*) is similar to “sufficient for his deficiency,” whereas the satisfaction of the lacking brought about through the revelation of His surrounding light (*Sovev*) is “that which is deficient for **him**,” meaning, “even a horse upon which to ride and a servant to run before him.” However, wealth is the revelation of the Essential Self of the limitless light of the Unlimited One who transcends relation to worlds.

⁹⁵⁵ Rashi to Genesis 2:2, and Rashi entitled “*Vayechal*” to Tractate Megillah 9a (and see Midrash Bereishit Rabba 10:9); Tosefot entitled “*Chatzvah*” to Sanhedrin 38a.

⁹⁵⁶ Genesis [2:2] *ibid*.

5.

Now, the difference between, “Sufficient for his deficiency” and “that which is deficient for him,” (as it relates to a pauper in the literal sense) is not only in that the bestowal that is deficient is a greater bestowal (“even a horse upon which to ride and a servant to run before him”), but rather, even the matter of “that which is deficient for him” is specifically for “one who is accustomed to it.”

Now, based on what is known, that all matters in Torah are with the ultimate precision, it must be said that the comparison to the two revelations of His light that fills all worlds (*Memaleh*) and His light that surrounds all worlds (*Sovev*) to the two matters of “sufficient for his deficiency” and “that which is deficient for him,” is not only because the revelation of His surrounding light (*Sovev*) is higher, but is also because the matter of satisfying the lacking brought about through the revelation of His surrounding light (*Sovev*) is specifically to one who is accustomed to it.

It can be said that the explanation of this is according to the statement in the discourse,⁹⁵⁷ that the three levels of love [of *HaShem*-יהו"ה, blessed is He] – “with all your heart, and with all your soul, and with all your more”⁹⁵⁸ – are the three above-mentioned levels.⁹⁵⁹

That is, love of Him “with all your heart” is the aspect of His light that fills all worlds (*Memaleh Kol Almin*). For,

⁹⁵⁷ Sefer HaMaamarim 5660 *ibid.* p. 54 and on.

⁹⁵⁸ [Deuteronomy 6:5]

⁹⁵⁹ Also see Torat Menachem, Sefer HaMaamarim Tishrei, p. 92 and on.

through contemplating that the vitality of everything is Godliness, one will come to love *HaShem*-יהוה “with all your heart,” meaning, “with both your inclinations.”⁹⁶⁰ For, since the vitality of the aspect of His light that fills all worlds (*Memaleh Kol Almin*) manifests within the creations inwardly (*b’Pnimityut*), therefore through contemplation (*Hitbonenut*) even the animalistic soul comes to sense this vitality.

The love of Him “with all your soul” is the aspect of His light that surrounds all worlds (*Sovev Kol Almin*). For, through contemplating (*Hitbonenut*) that the Godly vitality that manifests in the worlds is but a glimmer of radiance, which is of no comparison whatsoever relative to the Essential Self of the limitless light of the Unlimited One (His surrounding light – *Sovev*), one comes to sense the awesome wondrousness of the limitless light of the Unlimited One, and thereby comes to love Him “with all your soul.” That is, his love of *HaShem*-יהוה is in a way of self-sacrifice (“even if He takes your soul”),⁹⁶¹ such that he desires to leave his own existence and become subsumed in the limitless light of the Unlimited One.

However, this love is only with the Godly soul, and there are two reasons for this. This is because the grasp [in a way of recognition and feeling, as it specifically is then that this brings to the grasp of the love] of the awesome wondrousness of the limitless light of the Unlimited One, can only be with the

⁹⁶⁰ Deuteronomy 6:5; [Talmud Bavli] Brachot 54a in the Mishnah; Sifri (cited in Rashi) to the verse [Deuteronomy 6:5 *ibid.*]

⁹⁶¹ [See the citations in the preceding note.]

Godly soul which is rooted in the Name *HaShem*-יהו"ה,⁹⁶² the aspect of His light that transcends all worlds (*Sovev*).⁹⁶³

In contrast, this is not so of the creations, since they are rooted in the name God-*Elohi*"מ-אלהי"ם,⁹⁶⁴ this being the aspect of His light that fills all worlds (*Memaleh*).⁹⁶⁵ It thus is impossible for them [meaning, even the angels, and certainly the animalistic soul] to have grasp (in a way of recognition and sensing) of *HaShem*-יהו"ה, that is, His transcendent surrounding light (*Sovev*).

Additionally, it is because the substance of the animalistic soul is [its] existence, whereas love of Him "with all your soul" is that he desires to **leave** his existence and be subsumed in the limitless light of the Unlimited One, this being the opposite of [his] existence.

For, when it comes to the love of Him "with all your heart," brought about through the contemplation and recognition that the vitality of everything is Godliness, this relates **to the existence** of the one who loves.

[For example, just as a person loves himself, meaning that he loves life [and vitality] and desires that there be a spreading forth of vitality within him, in the same way, when he understands and senses that the primary vitality is Godly vitality, he desires Godliness.] Therefore, this love also relates to the animalistic soul.

In contrast, love of Him "with all your soul," which is the desire to **leave** his own existence and be subsumed in the

⁹⁶² [Tanya], Iggeret HaTeshuvah, Ch. 4 (94a)

⁹⁶³ See later [in the discourse] in Ch. 7.

⁹⁶⁴ [Tanya], Iggeret HaTeshuvah, Ch. 4 (94a) *ibid*.

⁹⁶⁵ See later [in the discourse] in Ch. 7.

limitless light of the Unlimited One, is only in the Godly soul. For, since it is rooted in the Name *HaShem*-יהו"ה (His transcendent surrounding light – *Sovev*), therefore, even after it descended below, it is a part of the Name *HaShem*-יהו"ה, as the verse states,⁹⁶⁶ “For His people are a part of *HaShem*-יהו"ה.” It therefore has the desire to leave its existence and become subsumed in its root, His transcendent surrounding light (*Sovev*).

Now, based on what is known,⁹⁶⁷ that the descent of the soul to below is descent for the sake of ascent, meaning that through its descent to below it ascends to a higher level than it was before its descent, it is understood that the intent of the descent of the soul to below is so that it will ascend to **higher** than its root. This is love of Him “with all your more” (*Bechol Me’odecha*-בכל מאדך), which is the self-sacrifice (*Mesirat Nefesh*) and expiry in the Essential Self of the limitless light of the Unlimited One, who even transcends His surrounding light (*Sovev*).

With the above in mind, we can say that the fact that the satisfaction of the lacking brought about through the revelation of His surrounding light (*Sovev*) is similar to “that which is deficient **for him**,” meaning, “for one who is accustomed to this,” is because the souls were accustomed to the revelation of His transcendent surrounding light (*Sovev*) (even before their descent to below).

⁹⁶⁶ Deuteronomy 32:9; See Iggeret HaTeshuvah ibid. (93b)

⁹⁶⁷ See Torat Menachem, Sefer HaMaamarim Cheshvan p. 247 and on, and the citations and notes there, **and elsewhere**.

Now, we must understand this better. For, according to the above explanation, though the revelation of His surrounding light (*Sovev*) is included in the satisfaction of the deficiency, nevertheless, this only applies to souls. In contrast, relative to the creations, it seems to be inapplicable to say that the revelation of His surrounding light (*Sovev*) is a satisfaction of a lacking, since they are not accustomed to this. However, from the fact that in the discourse he brings the teaching of our sages, of blessed memory, “What was **the world** lacking? Rest etc.,” it is understood that when there is no revelation of His surrounding light (*Sovev*) (“rest-*Menuchah*-מנוחה”) the lacking is then also in the world.

It can be said that since *HaShem*’s-יהו"ה primary Supernal intent in the descent of the soul to below is (not for the sake of the ascent of the soul, but is rather) to repair [and elevate]⁹⁶⁸ the world,⁹⁶⁹ therefore, it is through love of Him “with all your soul” by souls as they descended below, that the world is caused to be elevated to a higher level than it is in and of itself, such that it is brought to have a relation to the level of His light that surrounds all worlds (*Sovev*) (**similar to** the relation of the souls to His light that surrounds all worlds (*Sovev*)), this being to the point that when there is no revelation of His surrounding light (*Sovev*) the world is deficient.

⁹⁶⁸ See Tanya, Ch. 31 (40b)

⁹⁶⁹ Tanya, Ch. 37 (48b)

Now, we should add to this explanation, based on the explanation in the discourse,⁹⁷⁰ that the two matters of His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*) are the two Names *HaShem*-יהו"ה and God-*Elohi*"m-אלהי"ם. Namely, as explained in various places,⁹⁷¹ His name God-*Elohi*"m-אלהי"ם is not just a shield and sheath that conceals and covers the light of the Name *HaShem*-יהו"ה.⁹⁷² Rather, even the light of the Name *HaShem*-יהו"ה as it is drawn down and constricted by the name God-*Elohi*"m-אלהי"ם in order to be the source for the creations, which in general is His light that fills all worlds (*Memaleh*) is called God-*Elohi*"m-אלהי"ם.

Now, according to the statement in Tanya,⁹⁷³ that the coming into being of the world is from the Name *HaShem*-יהו"ה (the Name *HaShem*-יהו"ה being of the root "He who brings into being-*Mehaveh*-מזהוה"),⁹⁷⁴ except that if novel existence would be brought into being directly from the Name *HaShem*-יהו"ה itself, the world would be nullified of its existence, and therefore, novel existence was actually brought into being through the name God-*Elohi*"m-אלהי"ם, it can be said that this

⁹⁷⁰ Sefer HaMaamarim 5660 *ibid.* p. 55

⁹⁷¹ *Hemshechs* 5666 p. 222 and elsewhere; Also see Sefer HaMitzvot of the Tzemach Tzedek 62a that the matter of the union (*Yichud*) of *HaShem*-יהו"ה and *Elohi*"m-אלהי"ם is the union (*Yichud*) of His transcendent surrounding light (*Sovev*) and His inwardly manifest light (*Memaleh*).

⁹⁷² As it states (in Psalms 84:12) – "*HaShem* God-*HaShem* *Elohi*"m-יהו"ה-אלהי"ם is a sun and a sheath" – [Tanya], Shaar HaYichud VeHaEmunah, [translated as The Gate of Unity and Faith], beginning of Ch. 4.

⁹⁷³ Shaar HaYichud VeHaEmunah *ibid.*

⁹⁷⁴ Shaar HaYichud VeHaEmunah *ibid.*; Also see Zohar III 257b; Pardes Rimoni, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 9.

is similarly so of the matter of His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*).

That is, the primary vitality of the world is from His surrounding light – *Sovev* (*HaShem*-יהו"ה) except that in order that the world will be limited, the drawing down of the vitality into the world is through His inner manifest light – *Memaleh* (*Elohi*"m-אלהי"ם).

Now, there are two matters in this. That is, the essence of the vitality of the world is from His surrounding light (*Sovev*), except that if the vitality would be drawn directly from His surrounding light (*Sovev*) the world would not be limited (to such an extent) and all creations would be equal.

[This is like the explanation in Tanya,⁹⁷⁵ that had the world been brought into being directly from the Name *HaShem*-יהו"ה itself, it would not have the divisions of time and space.] However, through the vitality (of His surrounding light – *Sovev*) being drawn down through His inner manifest light (*Memaleh*), (which manifests within each creation according to its measure) division is caused in them.

Another matter in this, is that even the vitality of the world (that is in a state of limitation and division) which is drawn from His inner manifest light (*Memaleh*) is (not due to itself, but rather is) due to His surrounding light (*Sovev*).

The explanation is that it is explained in the discourse (cited in chapter four) that His light that fills all worlds (*Memaleh*) is comparable to the vitality of the soul that spreads forth in the body, whereas His surrounding light (*Sovev*) is

⁹⁷⁵ Shaar HaYichud VeHaEmunah, Ch. 7 (82a)

comparable to the vitality of the soul itself, in that it is alive in essence (*Chai b'Etzem*).

Now, according to the explanation elsewhere,⁹⁷⁶ that the reason the vitality that spreads forth from the soul enlivens the body is because it adheres to the soul itself, which is alive in essence (*Chai b'Etzem*) [in that the level of the vitality that spreads forth (in and of itself) does not have the power to enliven anything, and thus, the fact that the vitality that spreads forth from the soul enlivens the body, is because it adheres to the soul [itself], which is alive in essence], it can be said that the same so of the matter of His light that fills all worlds (*Memaleh*) and His light that surrounds all worlds (*Sovev*).

That is, the power of His light that fills all worlds (*Memaleh*) (that is, the vitality that spreads forth (*Heetpashtut HaChayut*) to enliven the creations, is (not due to itself, but is) because it adheres to His surrounding light (*Sovev*), which is alive in essence (*Chai b'Etzem*).

[With the above in mind, we can explain the statement in the discourse (brought in chapter four) that the aspect of His surrounding light (*Sovev*) is called “The Enlivener of life-*Chayei HaChayim*-חיי החיים” or “The Life of the worlds-*Chai HaOlamim*-חיי העולמים” (“Life-*Chai*-חיי” being spelled with a *Patach* פתח vowel).

It can be said that the two names, “The Enlivener of life-*Chayei HaChayim*-חיי החיים” and “The Life of the worlds-*Chai HaOlamim*-חיי העולמים” indicate two matters. The reason that it

⁹⁷⁶ See the discourse entitled “*Bereishit Bara*” 5713, Ch. 3 (Sefer HaMaamarim 5713 p. 21 and on [translated in The Teachings of The Rebbe 5713, Discourse 3]); Also see *Hemshech* 5666 p. 177.

is called “The Enlivener of life-*Chayei HaChayim*-חיי החיים” is because from it **the vitality of His inner manifest light (Memaleh)** is drawn forth, and the reason it is called “The Life of the worlds-*Chai HaOlamim*-חַי העולמים” is because from it strength is drawn into the vitality of His inner manifest light (*Memaleh*) to enliven **the worlds.**]

We can add that the reason that in the vitality that spreads forth to enliven the body there is the revelation of the matter of that which alive in essence (in the fact that it is within its ability to enliven the body) even though the essence [itself] transcends spreading forth,⁹⁷⁷ is because the matter of that which is alive in essence (*Chai b'Etzem*) (also) is the essence of the vitality that spreads forth.⁹⁷⁸

[Based on this, it can be said that the intention in the fact that His surrounding light (*Sovev*) is called “The Enlivener of life-*Chayei HaChayim*-חיי החיים,” is that the life force-*Chayut*-

⁹⁷⁷ The reason that light (*Ohr*) is similar to the Luminary (*Ma'or*) is similar to how it is with the light of the sun, that the reason it is light (*Ohr*) is because the sun is luminescent (*Hemshech* 5666 *ibid.*, and elsewhere). The same is likewise so with the spreading forth of the soul, that because the soul is alive essentially (*Chai b'Etzem*), therefore the spreading forth of the soul is **vitality** (*Chayut*). However, this is seemingly not an explanation for the fact that in the vitality that spreads forth (*Hitpashtut HaChayut*) there is a revelation of the matter of [that which is] essentially alive (*Chai b'Etzem*). See the next note.

⁹⁷⁸ Seemingly, the same is likewise so with light (*Ohr*) that “it’s essential being is [the] Luminary (*Ma'or*)” (Sefer HaMaamarim 5703 p. 174 and elsewhere). However, it can be said that the reason that the essential being of light (*Ohr*) is the Luminary (*Ma'or*) is because its entire existence is the **revelation** of the Luminary (*Ma'or*). In other words, there are two matters. There is the Luminary (*Ma'or*) itself, and there is the revelation of the Luminary (*Ma'or*). In contrast, when it comes to vitality (*Chayut*), if it was the case that the essential being of the vitality that spreads forth (*Hitpashtut HaChayut*) was that it is “the **revelation** of the soul,” then the matter of [that which is] **essentially** alive (*Chai b'Etzem*) would not be revealed in it. It is therefore necessary to state that the vitality that spreads forth is the matter of that which is essentially alive (*Chai b'Etzem*) as it is in a revealed manner.

היות (the essential being)⁹⁷⁹ of the vitality-*Chayim*-חיים (His manifest light – *Memaleh*) is His surrounding light (*Sovev*).]

Now, it can be said through the two matters present in the vitality manifest within the world – that as it is revealed, it is a limited vitality, whereas internally it is limitless (which is why it can bring the creations into being, as explained before) – that there thus is likeness to these two matters in the world.

That is, externally (*b'Chitzoniyut*) the vitality that the world requires is only a constricted and diminished vitality [and thus the revelation of His surrounding light (*Sovev*) is included in the matter of wealth]. However, in the inner aspect (*b'Pnimityut*) of the world, there is the sense of the innerness of the vitality within it, that the very fact that it has the power to enliven is because it adheres to the level that is alive in essence (*Chai b'Etzem*), and it is through the level of “with all your soul” of the souls, that there is the revelation of the innerness (*Pnimityut*) of the world.

Thus, through this **the world** also lacks the revelation of His surrounding light (*Sovev*) and it is through the revelation of His surrounding light (*Sovev*) that the lacking of the world is satisfied.

8.

This same is so of the matter of wealth, this being the revelation of the Essential Self of the limitless light of the Unlimited One, who [even] transcends His surrounding light (*Sovev*). That is, it is through the revelation of this in the souls

⁹⁷⁹ See Sefer HaMaamarim 5700 p. 12

of the Jewish people that in the coming future there will be a **similarity** to this revelation in the world as well.⁹⁸⁰

With the above in mind, we can explain the statement in the discourse⁹⁸¹ in explanation of the teaching of the Midrash, that the prayer of Moshe was not on his own behalf but was on behalf of Israel. That is, the Congregation of Israel (*Knesset Yisroel*) is the aspect of Kingship-*Malchut*, and Moshe's request ("the prayer of the wealthy") for the sake of the Congregation of Israel (*Knesset Yisroel*) was that there be a drawing down into Kingship-*Malchut* of the revelation of the Essential Self of the limitless light of the Unlimited One (wealth).

[With this in mind, he explains the statement in Midrash, that Moshe's request on behalf of Israel is like the request for "a certain country... decree that it be built." The "country" is Kingship-*Malchut* and the request "decree that it be built" is that there should be the drawing down of the revelation of the Essential Self of the limitless light of the Unlimited One within Kingship-*Malchut*, through which it will be built as an everlasting edifice.]

Now, this requires explanation. For, the request of Moshe on behalf of Israel was for the sake of Israel in the literal sense, as explained in the Midrash. However, in the discourse he explains that the request of Moshe for the sake of the Congregation of Israel (*Knesset Yisroel*) is for the sake of Kingship-*Malchut*.

⁹⁸⁰ See Tanya, end of Ch. 36 (46b)

⁹⁸¹ Sefer HaMaamarim 5660 p. 58

However, it can be said that through the drawing down of the revelation of the Essential Self of the limitless light of the Unlimited One into Israel, there thereby will be this revelation within Kingship-*Malchut*, the root of the world, and through this, [also] in the world. To add, just as is was explained before (in chapter seven) about the matter of the revelation of His surrounding light (*Sovev*) that is drawn into the world through the Jewish people, that this is through them revealing the innerness (*Pnimitiyut*) and vitality of the world, the same is so in regard to the revelation of the limitless light of the Unlimited One, which transcends His surrounding light (*Sovev*), that it is drawn into the world by the Jewish people through them revealing the innerness and root of Kingship-*Malchut*. As explained in the discourse⁹⁸² in elucidation of [the words of the Midrash], “a certain land, and it is Yours,” that the root of Kingship-*Malchut* is within His Essential Self.

Now, it can be said that amongst the reasons that in the discourse (cited in chapter four) he brings the verse, “He will heal us after two days; on the third day [He will raise us up and we will live before Him],” in which he explains that the “two days” are the revelations of His inner manifest light (*Memaleh*) and His surrounding light (*Sovev*), whereas “the third day” refers to the revelation of the Essential Self of the limitless light of the Unlimited One, and that these three revelations come to be revealed at three times, is in order to hint that even though time is one of the parameters of the world,⁹⁸³ and the vitality of the world (that is manifest within it inwardly) is His inner

⁹⁸² [Sefer HaMaamarim 5660] *ibid.* p. 62.

⁹⁸³ Shaar HaYichud VeHaEmunah, Ch. 7 (82a)

manifest light (*Memaleh*), nonetheless, the world also has a relation to His surrounding light (*Sovev*), as well as to the limitless light of the Unlimited One that transcends His surrounding light (*Sovev*).

To point out, the same is so regarding space [being that the parameters of the world are space and time].⁹⁸⁴ The matter of space in the world is that it has the distinct levels of above and below.⁹⁸⁵ That is, even though the divisions of above and below in the world are because of the difference in the vitality manifest in them, [this being] His inner manifest light (*Memaleh*) [as in the teaching of our sages, of blessed memory,⁹⁸⁶ “He stretched out His right hand and created the heavens, and stretched out His left hand and created the earth,” in that the “heavens” (the upper worlds) are from the aspect of the right, and the “earth” (the lower worlds) are from the aspect of the left, and the difference between right and left are in the vitality in the aspect of His light that fills the worlds (*Memaleh*) as explained in the *Hemshech* of the Hilulah,⁹⁸⁷ and as also is self-understood], nevertheless, the totality of the worlds are divided into the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),⁹⁸⁸ **similar to** the three above-mentioned revelations.

As explained in various places,⁹⁸⁹ substance (*Chomer*) (the world of Creation-*Briyah*) is the essence of [novel]

⁹⁸⁴ Shaar HaYichud VeHaEmunah, Ch. 7 (82a)

⁹⁸⁵ See Mishneh Torah, Hilchot Yesodei HaTorah 2:6

⁹⁸⁶ See Pirkei d’Rabbi Eliezer, Ch. 18; Zohar I 30a; Zohar II 20a, 37a, 85b

⁹⁸⁷ “*Bati LeGani*” 5710, Ch. 1 (Sefer HaMaamarim 5710 p. 111-112)

⁹⁸⁸ Tanya, Ch. 49 (69a)

⁹⁸⁹ *Hagahot L’Dibbur HaMatchil* “*Patach Eliyahu*” 5658 p. 11 and on.

existence that transcends form and revelation and is thus similar to the concealed essence of the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*).

The form (*Tzurah*) (the world of Formation-*Yetzirah*) is the revelation of the substance (*Chomer*) and is similar to His surrounding light (*Sovev*) which is the revelation (*Giluy*) of the Essential Self of the limitless light of the Unlimited One.

The repair (*Tikkun*) (the world of Action-*Asiyah*) refers to the particular forms, similar to His inner manifest light (*Memaleh*) that manifests within every world and every creation according to its measure.

This likewise is stated in the discourse⁹⁹⁰ in explanation of the liturgy of the blessing, “Who creates many souls and their deficiencies” (*Boreh Nefashot*), that “their deficiencies-*Chesronan*-חסרונן” is in the plural, referring to the two matters of satisfying the deficiency that stems from [both] His light that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds all worlds (*Sovev Kol Almin*).

[In regard to the continuing words of the blessing], “For everything that you have created to vitalize,” to which the Tur⁹⁹¹ explains that “this refers to things that are meant for delight and pleasure,” this refers to the matter of the bestowal of the abundance of wealth stemming from the Essential Self of the limitless light of the Unlimited One.

It can be said that amongst the reasons that he brings this explanation in the discourse is to hint that even in the world of

⁹⁹⁰ [Sefer HaMaamarim 5660 *ibid.*] p. 57 and on.

⁹⁹¹ [Tur], Orach Chayim 207, also cited in Shulchan Aruch of the Alter Rebbe there [Orach Chayim 207]:2.

Action (*Asiyah*) (which also includes this physical world) these three matters are present. It only is that the Godly vitality that manifests within the world (*Memaleh*) is revealed in the world.

However, in regard to the fact that even the revelation of this vitality is brought about through the toil of the Jewish people, [for as explained in the discourse entitled “*Zot Chukat HaTorah*,”⁹⁹² the revelation of the three matters of His inner manifest light (*Memaleh*), His surrounding light (*Sovev*), and the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*), are through the three loves of Him “with all your heart, and with all your soul, and with all your more”] this refers to the fact that though the vitality of His inner manifest light (*Memaleh*) being revealed in the world, in that the world senses that it is alive, it nevertheless is not sensed in it that the vitality within it is Godliness. However, through the toil of the Jewish people, it becomes sensed in the world that the vitality within it is Godliness. This revelation is present in this world even now.

However, the vitality of His surrounding light (*Sovev*), which is not manifest in the world but only surrounds and encompassed it, and this certainly is so of the limitless light of the Unlimited One that transcends the surrounding light (*Sovev*) - **they are drawn down** into the world through the work of the Jewish people.

The revelation of these drawings down will be in the coming future, in the days of Moshiach (the revelation of His surrounding light (*Sovev*)) and upon the resurrection of the dead

⁹⁹² Of Shabbat Parshat Chukat-Balak of the 12th of Tammuz of this year (5729, (Sefer HaMaamarim 5729, p. 260 and on, [Discourse 34])).

(the revelation of the Essential Self of the limitless light of the Unlimited One that transcends the surrounding light (*Sovev*), as mentioned before (in chapter four).

9.

Now, in the discourse⁹⁹³ it is explained that the reason Moshe is called “wealthy,” [and as mentioned in chapter three, the “prayer of Moshe” is “the prayer of the wealthy] is because Moshe is the aspect of the Upper Knowledge (*Da’at Elyon*). The explanation is that the Lower Knowledge (*Da’at Tachton*) receives from the externality (*Chitzoniyut*) of the Crown-*Keter*, the Long Patient One-*Arich*, whereas the Upper Knowledge (*Da’at Elyon*) receives from the innerness (*Pnimiyut*) of the Crown-*Keter*, the Ancient One-*Atik*.

The difference between the Long Patient One-*Arich* and the Ancient One-*Atik* is that the Long Patient One-*Arich* is the source of the emanated, [and is] the aspect of His surrounding light (*Sovev*). [For, as mentioned in chapter four, His surrounding light (*Sovev*) is like the source for worlds.] In contrast, the Ancient One-*Atik* is the lowest aspect of the Emanator, the Essential Self of the limitless light of the Unlimited One who transcends the parameter of worlds.

Thus, since the revelation of His surrounding light (*Sovev*) (the Long Patient One-*Arich*) is included in the satisfaction of deficiency, whereas the matter of wealth is specifically in the Essential Self of the limitless light of the Unlimited One, who transcends His surrounding light (*Sovev*)

⁹⁹³ [Sefer HaMaamarim 5660 *ibid.*] p. 58, and also see p. 53 there.

(the Ancient One-*Atik*), therefore, even in Knowledge-*Da'at*, the matter of wealth is specifically in the Upper Knowledge (*Da'at Elyon*) which receives from the innerness (*Pnimityut*) of the Crown-*Keter*.

Now, based on the explanation in chapter four about the negation of poverty (deficiency), this is specifically done through wealth that transcends satisfying the deficiency. In contrast, when the bestowal is only what is “sufficient for his deficiency” [which also includes the matter of “that which is deficient **for him**,” including “even a horse upon which to ride and a servant to run before him”] there (inwardly) remains a deficiency, even in regard to the constricted bestowal.

That is, it must be said that even when the service of *HaShem*-יהו"ה, blessed is He, stems from Knowledge-*Da'at*, meaning from recognition and feeling, but only from the Lower Knowledge (*Da'at Tachton*) which receives from the Long Patient One-*Arich*, the service of Him is then like something additional to himself, whereas (inwardly) the person **himself** is lacking service of Him.

In other words, there remains a place in the person where the revelation of Godliness does not illuminate. Even though it is so that the matter of recognition and feeling (even in the Lower Knowledge (*Da'at Tachton*)) is such that the person **himself** recognizes and senses (as explained in chapter three), nevertheless, since the substance of man is [his] existence, (and his substance is not the sense of Godliness), therefore, his recognition and sense of Godliness is like something that is superimposed upon him.

On a deeper level it can be said that the reason there remains deficiency in service of *HaShem* יהו"ה which stems from the Lower Knowledge (*Da'at Tachton*) is not only because man and his recognition of Godliness are two different things, but is rather due to the recognition itself (that is, the recognition of the Lower Knowledge (*Da'at Tachton*)), that there is room for existence that is outside Godliness.⁹⁹⁴

For, since the Lower Knowledge (*Da'at Tachton*) receives from the externality (*Chitzoniyut*) of the Crown-*Keter*, the Long Patient One-*Arich*, which, in general, is the aspect of the surrounding light (*Sovev*) as it is the source for worlds, therefore, even from the perspective of the Knowledge-*Da'at* itself, there is room for the existence. This itself is the reason that through the revelation of this level within man he remains in his existence - an existence that is outside of Godliness.

Thus, for there be to the complete satisfaction of the deficiency, meaning that there is no room for there to not be illumination of the revelation of Godliness within him, this is through service of Him that stems from the Upper Knowledge (*Da'at Elyon*), which receives from the innerness (*Pnimiyyut*) of the Crown-*Keter*, the Ancient One-*Atik*, which, in general, is the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*). For, relative to the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*) there is no existence outside of Him, and on the contrary, the **true** reality of His Being, blessed is He, is the reality of the existence

⁹⁹⁴ **Similar to** what was explained before in chapter three regarding the matter of comprehension (*Hasagah*), that it gives room for an opposite comprehension.

of all beings in existence.⁹⁹⁵ Therefore, it is through the revelation of the Upper Knowledge (*Da'at Elyon*) that man's recognition of Godliness is in a way such that (the recognition of Godliness) is his whole existence.

With the above in mind, we can explain why the prayer of Moshe to satisfy the deficiency of the Congregation of Israel (*Knesset Yisroel*) is called "the prayer of the wealthy," even though the deficiency in the Congregation of Israel (*Knesset Yisroel*) certainly consternated him greatly.

This is because Moshe is the aspect of the Upper Knowledge (*Da'at Elyon*) (as explained above) and from the perspective of the Upper Knowledge (*Da'at Elyon*), which is the matter of wealth, the matter of deficiency altogether does not apply.

That is, in addition to the fact that in Moshe himself it is entirely inapplicable for there to be any deficiency, Heaven forbid, but rather relative to Moshe, even the deficiency of the Congregation of Israel (*Knesset Yisroel*) for whom he prayed, is not a deficiency. This is because the Upper Knowledge (*Da'at Elyon*) receives from the Ancient One-*Atik*, and it therefore is sensed in him that the true reality of His Being, blessed is He, is the true reality of all beings that exist, and they [thus] are not lacking anything.

Thus, even though Moshe prayed for them, and the matter of prayer is to affect the satisfaction of the lacking – it can be said that his prayer was that this very matter (the truth that they are not lacking anything) should be sensed for them in a revealed way as well. However, Moshe himself sensed this

⁹⁹⁵ Mishneh Torah, beginning of Hilchot Yesodei HaTorah.

(that they are not lacking anything) in a revealed way, even when they were in a state and standing that it was necessary to pray for them, and therefore, his prayer is the prayer of the wealthy.

To add, the reason the prayer of Moshe is called “the prayer of the wealthy” is not only because then too (at the time of praying) he was wealthy, but beyond this, his prayer was **because** he was wealthy. For, the prayer of Moshe for there be the satisfaction of the deficiency of the Congregation of Israel, [the Congregation of Israel in the literal sense, and thereby – the deficiency of Kingship-*Malchut*, and the world], is for the deficiency to be completely satisfied, such that there is no place where there is no revelation of Godliness, and for the deficiency to be satisfied **completely**, this specifically is through the revelation of the Upper Knowledge (*Da’at Elyon*), as explained above.

10.

Now, it can be said that through Dovid writing the Psalm, “A prayer of Moshe,” in the book of Tehillim which is recited by all Jews, including simple people, empowerment is thereby granted to each and every Jew to reveal the aspect of wealth within himself (due to the aspect of Moshe present within each and every Jew),⁹⁹⁶ and to thereby satisfy the deficiency in Kingship-*Malchut* and in the world, with the complete satisfaction of the deficiency, such that there is no place in the world where there is no revelation of Godliness.

⁹⁹⁶ Tanya, beginning of Ch. 42

We can connect this with the teaching of the Midrash⁹⁹⁷ in explanation of the words “the man of God-*Ish HaElohi*”*m-םאלהי*,” that “at the time that he ascended to the firmament [he was a] ‘man-*Ish-שאי*,’ and at the time that he descended from the firmament, [he was a] ‘God-*Elohi*”*m-םאלהי*.”

In the above-mentioned Sichah talk (cited at the beginning of the discourse),⁹⁹⁸ his honorable holiness, my father-in-law, the Rebbe, explains that [the word] “man-*Adam-םאדם*” (which denotes the intellect – *Mochin*)⁹⁹⁹ is higher than [the term] “man-*Ish-שאי*” (which denotes the emotions – *Midot*).¹⁰⁰⁰

Thus, when it states in Midrash that “at the time that he ascended to the firmament [he was a] ‘man-*Ish-שאי*,” it is to instruct us that even during the time of prayer, when one is contemplating the loftiest levels and grasps them well, and he “ascends to the firmament,” he should remember that he is but a “man-*Ish-שאי*,” and that he has emotions (*Midot*) that he must refine and purify, and through doing so, “at the time that he descends from the firmament (after praying)” he is [like a] “God-*Elohi*”*m-םאלהי*,” in which the word “God-*Elohi*”*m-םאלהי*” is a term of judgment (*Din*) and “God-*Elohi*”*m-םאלהי*” is a term of strength and might.¹⁰⁰¹ That is, he has the strength

⁹⁹⁷ Devarim Rabba (11:4) to the verse (Deuteronomy 33:1), “And this is the blessing [that Moshe], the man of God.” Also see Midrash Tehillim here with some variation in the language.

⁹⁹⁸ Likkutei Dibburim 110b and on.

⁹⁹⁹ Likkutei Dibburim ibid. 107b and elsewhere – see Sefer HaArachim Chabad, section on “man-*Adam-םאדם*,” Ch. 9.

¹⁰⁰⁰ [See the preceding note.]

¹⁰⁰¹ As it states (Ezekiel 17:13), “He took away the mighty-*Eilei-אלי* of the land” (Sefer HaMaamarim 5679 p. 360; 5688 p. 69; Kuntreisim Vol. 1, p. 97a and elsewhere); In Sefer HaMaamarim 5688 ibid., he also brings (in continuation of this

and might to render judgment upon himself that in actuality his conduct should be as it should be.

Now, according to what was explained, that the substance of Moshe (emphasized in “the prayer of Moshe”) is that Moshe was wealthy, we must say that the service of the “man of God-*Ish Elohi*” מֵאִישׁ אֱלֹהִים relates to the matter of wealth.

The explanation is that within man there is a likeness to the three matters Above (His manifest light (*Memaleh*), His surrounding light (*Sovev*), and the limitless light of the Unlimited One (*Ohr Ein Sof*)). That is, the revelations of the soul are like the revelations of His inner manifest light (*Memaleh*) and His surrounding light (*Sovev*), whereas the essential self of the soul is like the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*).

Now, just as it is so Above, that due to the revelations of His manifest light (*Memaleh*) and His surrounding light (*Sovev*) there is room for existence outside of Godliness, whereas the **true** reality that the existence of all beings in existence is Godliness stemming specifically from the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*) (as discussed in chapter nine), the same is so in man’s service of *HaShem* יהוה, blessed is He.

That is, for the contemplation (*Hitbonenut*) during prayer to be such that it has an effect on his conduct throughout the entire day - “a man of God-*Ish HaElohi*” מֵאִישׁ הָאֱלֹהִים -

verse) what is stated in Shulchan Aruch of the Alter Rebbe (Orach Chayim 5:3) that “when one mentions the name ‘*Elohi*’ מֵאֱלֹהִים he should have intention that He is mighty and strong.”

this comes about through his prayer being bound to the essence of the soul, Moshe - the wealth.

11.

To add, it is explained in the discourse¹⁰⁰² that in the prayer of Moshe for the Congregation of Israel (*Knesset Yisroel*) which is the *Sefirah* of Kingship-*Malchut*, there are two matters. There is the drawing down of the radiance of the Essential Self of the limitless light of the Unlimited One, through which it is possible for there to be the ascent of Kingship-*Malchut* (from below to Above) in the Essential Self of the limitless light of the Unlimited One. Through this, there subsequently is caused to be the drawing down of His Essential Self into Kingship-*Malchut* (from Above to below).

It can be said that these two matters (in Kingship-*Malchut*) are brought about through the two matters in the “man of God-*Ish HaElohi*” מ-איש האלהים,” [that is, “at the time that he ascended to the firmament – [he was a] ‘man-*Ish*-איש,’ and at the time that he descended from the firmament – [he was a] ‘God-*Elohi*’ מ-אלהים”] as they are in man’s service of *HaShem*-יהוה, blessed is He.

That is, through the toil indicated by “at the time that he ascended to the firmament, [he was a] ‘man-*Ish*-איש,’” meaning that even during his contemplation (*Hitbonenut*) in prayer, he remembers that he has emotions (*Midot*) that he must refine and purify, and for his prayer be in this way, this is through his prayer being connected with the essential self of the soul (as

¹⁰⁰² [Sefer HaMaamarim 5660 *ibid.*] p. 58 and on; Also see p. 62 there.

discussed in chapter ten), this is the drawing down of the radiance from the essential self of the soul (from Above to below) through which there thereby is the elevation of the lower matters within him in the prayer. Through doing so, there is a drawing down of the radiance from the Essential Self of the limitless light of the Unlimited One, to uplift and elevate Kingship-*Malchut* to her root in His Essential Self.

Then, through the toil indicated by “at the time that he descended from the firmament, [he is a] ‘God-*Elohi*”מֵאלֹהִים,” that through the prayer being bound to the essential self of the soul, it has an effect on his conduct throughout the duration of the whole day, this is the drawing down of the revelation of the essential self of the soul into the lower matters within him – through which there is the drawing down and revelation of the Essential Self of *HaShem*־יְהוָה, blessed is He, within Kingship-*Malchut*, “decree that it be built” in the aspect of an everlasting edifice.

Now, it can be said that this is why the Psalm begins, “O’ Lord-*Adona*”אֲדֹנָיִי, You have been an **abode** (*Ma’on*-מַעוֹן etc.),” and concludes, “May the pleasantness (*No’am*-נוֹעַם) of the Lord-*Adona*”אֲדֹנָיִי be [upon us] etc.” For, the beginning of the Psalm discusses the matter of Kingship-*Malchut* as she ascends to her root in the Ancient One-*Atik*, and it therefore states “abode-*Ma’on*-מַעוֹן” which refers to Kingship-*Malchut* (as discussed in chapter two). It is only that “abode-*Ma’on*-מַעוֹן” which shares the same letters as “pleasantness-*No’am*-נוֹעַם” indicates the ascent of Kingship-*Malchut* to the Ancient One-*Atik*.

Then, at the end of the Psalm it discusses the matter of the Ancient One-*Atik* (“pleasantness-*No’am*-נועם”) that is drawn down into Kingship-*Malchut*, and through Kingship-*Malchut*, into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) up to and including this physical world. It then states, “May the pleasantness (*No’am*-נועם) of the Lord-*Adona’y*-אדני be **upon us** (*Aleinu*-עלינו),” since the primary revelation is to the Jewish people, and through this there is a drawing down of a similarity to this into the whole world¹⁰⁰³ with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

¹⁰⁰³ Sefer HaMaamarim 5660 *ibid.* p. 55

Discourse 36

“*U’Mikneh Rav... -
An abundance of livestock...*”

Delivered on Shabbat Parshat Matot-Masei,
Shabbat Mevarchim Menachem-Av, 5729
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁰⁴ “The children of Reuven and the children of Gad had an abundance of livestock – very great. They saw the land... and behold, the place was a place for livestock... they said... let this land be given to your servants as a heritage; do not bring us across the Jordan.” In the discourse by this title, said one-hundred years ago in the year 5629,¹⁰⁰⁵ [the Rebbe Maharash] explained that the root of why the children of Reuven and the children of Gad requested [the land] on the other side of the Jordan river, is as explained in a discourse of the Alter Rebbe¹⁰⁰⁶ about the difference between Yosef and the other tribes.

That is, the other tribes were shepherds, meaning that they chose an occupation that would not be distracting them, so that they could be a chariot (*Merkavah-Vehicle*) for Godliness even while engaged in the work, and would thus not come to be

¹⁰⁰⁴ Numbers 32:1-5

¹⁰⁰⁵ Sefer HaMaamarim 5629 p. 281 and on.

¹⁰⁰⁶ Maamarei Admor HaZaken 5565 Vol. 1 p. 192 and on; Hosafot to Torah Ohr, Vayechi 103a and on; Also see Ohr HaTorah Matot p. 1,339.

in a state of separateness [from Godliness] because of preoccupation with this world.

In contrast, this was not so of Yosef, for even while engaging in worldly matters, as the verse states,¹⁰⁰⁷ “He entered the house to do his work,” meaning,¹⁰⁰⁸ “To check the accounting ledgers,” such that he was engaged in his occupation, and even later, when he was the viceroy of Egypt, he was busy to the extreme, as the verse states,¹⁰⁰⁹ “By your command shall all my people be sustained... and without you no man may lift up his hand or foot in all the land of Egypt,” this being a very great occupation, nevertheless, there was no obstruction in this whatsoever to his service of *HaShem*-יהו"ה, blessed is He. That is, even while being occupied with the conduct of the kingdom or calculating the accounts, at the very same time he was a chariot (*Merkavah-Vehicle*) for Godliness.

In other words, every one of the tribes was perfect in his service of *HaShem*-יהו"ה, blessed is He, being that Yaakov's “bed was perfect,”¹⁰¹⁰ except that within service of *HaShem*-יהו"ה itself, they were divided into two movements.

This is because the tribes are rooted in aspect of the twelve oxen of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) - “the world of separateness” (*Olam HaPirud*)¹⁰¹¹ as a result of which their relating to and engaging in worldly matters could cause a state of separateness in them from their adhesion to Godliness in a way of a chariot

¹⁰⁰⁷ Genesis 39:11

¹⁰⁰⁸ Onkelos to Genesis 39:11

¹⁰⁰⁹ Genesis 41:40-44

¹⁰¹⁰ Midrash Vayikra Rabba 36:5; Rashi to Genesis 47:31 and elsewhere.

¹⁰¹¹ See Torah Ohr, Vayeishev 28a and on, and elsewhere.

(*Merkavah-Vehicle*). Because of this, when they had to choose an occupation, as the verse states,¹⁰¹² “*HaShem*-יהו"ה your God will bless you in all that you **do**,” they chose to be shepherds. For, since this occupation is done outside the commotion of the city, they would not be distracted in their service of *HaShem*-יהו"ה, blessed is He.

In contrast, Yosef was the aspect of the Upper Righteous One (*Tzaddik Elyon*),¹⁰¹³ in that he was rooted in the world of Emanation (*Atzilut*), where all matters are in a way of oneness, [as it states],¹⁰¹⁴ “He and His life force are One; He and His organs are One,” such that it is called “the World of Oneness” (*Olam HaAchdut*).¹⁰¹⁵

That is, even the matter of being a world (in that even Emanation (*Atzilut*) is called a “world-*Olam*-עול"ם”)¹⁰¹⁶ is in a way of Oneness (*Achdut*) and in the World of Oneness (*Olam HaAchdut*) it does not apply for one matter to disturb or distract from another matter.¹⁰¹⁷ Thus, even occupation in worldly matters did not cause any separation in his adhesion to Godliness in the aspect of a chariot (*Merkavah-vehicle*).

This is also why the children of Gad and the children of Reuven asked for [the land on] the other side of the Jordan river, a place for livestock. This is because they chose to be

¹⁰¹² Deuteronomy 15:18

¹⁰¹³ See Zohar I 153b; Torah Ohr, Terumah 80d; Likkutei Torah, Re'eh 25d; 27d

¹⁰¹⁴ Introduction to Tikkunei Zohar (3b)

¹⁰¹⁵ See Likkutei HaShas of the Arizal, beginning of Mesechet Shabbat, and elsewhere.

¹⁰¹⁶ See Sefer HaMaamarim 5710 p. 112.

¹⁰¹⁷ Also see Ohr HaTorah ibid.

shepherds, so that worldly matters would not distract them from their service of *HaShem*-יהו"ה, blessed is He.

2.

However, we still must better understand this, because what we explained above about the difference between Yosef and all the other tribes, is not enough to explain the difference in the tribes themselves, between the children of Reuven and the children of Gad and the other tribes.

Now, this can be explained according to the statement in Midrash,¹⁰¹⁸ that the tribes of Reuven and Gad distanced themselves from theft, and therefore the Holy One, blessed is He, gave them their inheritance in a place where there is no theft, as the verse states, “behold, the place was a place for livestock etc.”

The explanation of the inner aspect of these matters is that just as there is a matter of theft on the side opposite holiness, there likewise is a matter of theft on the side of holiness. This refers to the general matter of affecting refinements (*Birurim*). For, since the sparks of holiness are found in the physical things of the world, the act of affecting refinement and appropriating the spark of holiness within the physical thing, is a matter of theft.

This is also understood from what Midrash states,¹⁰¹⁹ “Yaakov said to Esav, ‘Before us are two worlds, this world and

¹⁰¹⁸ Midrash Kohelet Rabba 1:13; 3:10; Also see Bereishit Rabba 72:1 and Maharzu commentary there.

¹⁰¹⁹ Yalkut Shimoni Toldot, Remez 111

the coming world... you take this world and I will take the coming world... at that moment Esav took this world as his portion and Yaakov took the coming world as his portion. Later, when Yaakov came back from the house of Lavan and Esav saw that he had sons and daughters, servants and maidservants (“the dew of the heavens and the fatness of the earth”¹⁰²⁰ in the literal sense) he said to him, ‘Yaakov, my brother, didn’t you tell me that you will take the coming world and I will take this world? From where do you have all this wealth...?’” Thus, since Esav argues that his portion is this world, we find that taking the sparks of holiness found within the physical things of this world is a matter of theft. This is like the verse,¹⁰²¹ “He took a captive from it,” in that we take the sparks of holiness from the enemy etc.

It thus can be said that when it states that the children of Reuven and the children of Gad distanced themselves from theft, this means that they did not want to engage in stealing the sparks of holiness, by being engaged in worldly matters upon entering the Land. They therefore asked to receive a portion on the eastern side of the Jordan river.

Based on this, the two Midrashic teachings about the children of Gad and the children of Reuven can be aligned. That is, the above-mentioned Midrashic teaching that they distanced themselves from theft, which speaks in praise of them,¹⁰²² and the Midrashic teaching which is the opposite of praising them, in that they made that which is primary

¹⁰²⁰ Genesis 27:28

¹⁰²¹ Numbers 21:1

¹⁰²² Also see Ohr HaTorah, Matot p. 1,340.

secondary and that which is secondary primary, in that their wealth (their flocks) were more precious to them than their souls etc., and about them the verse states,¹⁰²³ “An inheritance seized hastily in the beginning [its end will not be blessed].” For, according to the inner meaning of the matter of theft [in the side of holiness], distancing themselves from “theft” is the opposite of their praise, being that they did not want to engage in the toil of affecting refinements etc.

3.

Now, when Moshe heard that the children of Reuven and the children of Gad did not want to enter into the Land and engage in the toil of affecting refinements (*Avodat HaBirurim*), because of their fear that engaging in worldly matters would distract them from their adhesion to Godliness, he responded to them with words of rebuke etc.

The explanation is that, as known,¹⁰²⁴ Moshe’s work was to draw down the aspect of Knowledge-*Da’at*, even into the aspect of the “seed of animal.” This is the meaning of the verse,¹⁰²⁵ “I shall provide grass in your field for your cattle.” In other words, since he is from the aspect of the Upper Knowledge (*Da’at Elyon*) which **transcends** the world of Emanation (*Atzilut*), he therefore was able to draw down Knowledge-*Da’at* even into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

¹⁰²³ Proverbs 20:21

¹⁰²⁴ Torah Ohr, Mishpatim 76b

¹⁰²⁵ Deuteronomy 11:15

From this it is understood that Moshe grants empowerment to the tribes, in that even though they are rooted in the twelve oxen of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (the aspect of “your cattle”) they will nevertheless be able to engage in physical things in a way that will not distract them from their service of *HaShem*-יהו"ה, blessed is He.

However, to do so, the matter of self-sacrifice (*Mesirat Nefesh*) is necessary. It is about this that Moshe told them,¹⁰²⁶ “If you arm yourselves before *HaShem*-יהו"ה... and the land will be conquered... this land will be a heritage for you.” That is, through this, they too will have the elevation that came upon entering the Land, about which the verse states,¹⁰²⁷ “The Land is very very good.”

That is, even though the other side of the Jordan river is included in the category of the “Land of Israel” compared to other lands, and as stated by the Tzemach Tzeddek,¹⁰²⁸ “It would appear that tithes and priestly gifts are Biblically required there, as well as all *mitzvot* that are tied to the land,” nevertheless, in the land of Israel itself there are various levels of elevation.

This is as stated in Midrash,¹⁰²⁹ “There are ten sanctities: The Land of Israel is more sacred than all lands... The Land of Canaan is more sacred than the east bank of the Jordan river etc.” That is, the other side of the Jordan is included in the sanctity of the Land of Israel, which is more

¹⁰²⁶ Numbers 32:20-22

¹⁰²⁷ Numbers 14:7; See Likkutei Torah, Shlach 37b and on.

¹⁰²⁸ Ohr HaTorah ibid.

¹⁰²⁹ Midrash Bamidbar Rabba 7:8

sacred than all other lands, but it nonetheless is unlike the sanctity of the Land of Canaan etc.

Thus, for the children of Reuven and the children of Gad (who received their inheritance on the other side of the Jordan river) to have the elevated level of the Land of Israel in a complete way, the matter of self-sacrifice (*Mesirat Nefesh*) was necessary, to “arm yourselves before *HaShem*-יהוה,” for the war of conquering the Land.

4.

Now, all the above may be connected to the statement at the beginning of the Torah portion,¹⁰³⁰ “Moshe spoke to the heads of the tribes... This is the thing that *HaShem*-יהוה has commanded: If a man takes a vow etc.” [That is, it discusses] the matter of vows and the annulment of vows by a wise sage (a solitary individual who is an expert)¹⁰³¹ who retroactively uproots the vow.¹⁰³²

The explanation¹⁰³³ is that a vow is the matter of abstinence, as our sages, of blessed memory, stated,¹⁰³⁴ “Vows are a fence to abstinence,” and is within the aspect of Understanding-*Binah*.¹⁰³⁵ Now, from the aspect of

¹⁰³⁰ Numbers 30:2-3

¹⁰³¹ Rashi to Numbers 30:2

¹⁰³² Talmud Bavli, Ketubot 74b

¹⁰³³ In regard to the coming section also see Ohr HaTorah, Matot p. 1,273 and on; p. 1,326 and on; Discourse entitled “*Vayedaber... Roshei HaMatot*” 5630 (Sefer HaMaamarim 5630 p. 226 and on), and elsewhere.

¹⁰³⁴ Mishnah Avot 3:13

¹⁰³⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and elsewhere; Pardes Rimonim, Shaar 23 (Shaar Erchai HaKinuyim), Ch. 14 (section on “vow-*Neder*-נדֵר”).

Understanding-*Binah*, in which there begins to be the existence of [the sense of] “somethingness” (*Yesh*), there is the matter of the vow (*Neder*), in that one separates himself from permissible things of the world, so that they will not distract him and bring him down from his level in the service of *HaShem*-יהו"ה, blessed is He.

However, the wise sage (*Chacham*) uproots the vow. This is because from the perspective of the aspect of Wisdom-*Chochmah*, which is the matter of the nullification of [independent] existence (*Bittul b'Metziyut*), that “He is alone and there is nothing besides Him,” this being the level of Wisdom-*Chochmah*,¹⁰³⁶ there is no room to be concerned that worldly matters will distract him from service of *HaShem*-יהו"ה, and he therefore does not need to abstain from the permissible.

On the contrary, in Talmud Yerushalmi¹⁰³⁷ it states that “man is destined to give an accounting for everything his eye saw and he did not eat.” This is because through engaging in worldly matters he refines and elevates them to be receptacles for Godliness.

This then, is also the meaning of the verse, “Moshe spoke to the heads of the tribes... This is the thing etc.” To explain, the “tribes-*Matot*-מטות” refer to the emotions (*Midot*), and the “heads of the tribes-*Roshei HaMatot*-ראשי המטות” are the aspect of Understanding-*Binah*, which is the source of the emotions (*Midot*), “the mother of the children,”¹⁰³⁸ whereas Moshe is the aspect of Wisdom-*Chochmah*.

¹⁰³⁶ Tanya, Likkutei Amarim, Ch. 35 in the authors note.

¹⁰³⁷ Talmud Yerushalmi, end of tractate Kiddushin

¹⁰³⁸ Psalms 113:9

This then, is the meaning of, “Moshe spoke to the heads of the tribes etc.” That is, this is the granting of empowerment from Moshe (the aspect of Wisdom-*Chochmah*) to the heads of the tribes (the aspect of Understanding-*Binah*) to affect the matter of the annulment of vows, so that it is not necessary to abstain from the permissible, but on the contrary, to refine and elevate them to holiness.

This is also the meaning of “This is the thing that *HaShem*-יהו"ה commanded,” specifying “This-*Zeh*-זה,” which is the aspect of Moshe, who prophesied with the word “This-*Zeh*-זה,”¹⁰³⁹ this being the matter of revelation in a way of seeing His Essential Being etc. From this aspect empowerment is granted for the general toil of affecting the refinement of the world.

All this is similar to the explanation above that Moshe is the one who grants empowerment to the tribes, who are the aspect of the twelve oxen of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), so that they will be able to be occupied in worldly matters in a way that will not distract them from their service of *HaShem*-יהו"ה, blessed is He.

5.

Now, as known, every matter in Torah is instructional to one's service of *HaShem*-יהו"ה, blessed is He.¹⁰⁴⁰ The explanation is that every Jew must have both modes of service, similar to the children of Reuven and the children of Gad who

¹⁰³⁹ Sifri and Rashi to Numbers 30:2

¹⁰⁴⁰ See Zohar III 53b; Radak to Psalms 19:8

received their portion on the other side of the Jordan, but nevertheless had the matter of “armed shall you cross over etc.”¹⁰⁴¹

In general, this is the matter of the two modes of service - that of our forefathers and that of the tribes - meaning service in the aspect of His Upper Unity (*Yichuda Ila'ah*) and service in the aspect of His Lower Unity (*Yichuda Tata'ah*).¹⁰⁴²

As explained in Kuntres Etz HaChayim,¹⁰⁴³ even though the level of an average person is service of Him in the Lower Unity (*Yichuda Tata'ah*), nevertheless, everyone has an obligation to come to the nullification (*Bittul*) of His Upper Unity (*Yichuda Ila'ah*), which grants the empowerment and strength for his service in the Lower Unity (*Yichuda Tata'ah*) to be a perfect service, such that he will not fall from his level. That is, the primary mode of service is the toil of affecting refinements (*Avodat HaBirurim*), which is not in the way of His Upper Unity (*Yichuda Ila'ah*), but specifically is in the way of His Lower Unity (*Yichuda Tata'ah*).

We thus find¹⁰⁴⁴ that the people of Yericho would “bundle the *Shema*,” in that they did not pause between the word “One-*Echad*-אֶחָד” and the words “You shall love-*v'Ahavta*-וְאָהַבְתָּ” to recite, “Blessed is the Name of His glorious kingdom forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed*-וְעַד מְלִכּוּתוֹ לְעוֹלָם” in that their service was in the mode of the Upper Unity (*Yichuda Ila'ah*)

¹⁰⁴¹ Deuteronomy 3:18

¹⁰⁴² Ohr HaTorah, Bamidbar p. 7

¹⁰⁴³ Kuntres Etz HaChayim, Ch. 7-9

¹⁰⁴⁴ Talmud Bavli, Pesachim 56a

(that is, the verse,¹⁰⁴⁵ “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elohei*”nu *HaShem Echad*-אחד יהוה יהוה אלהינו יהוה”),¹⁰⁴⁶ and this was an **undesirable** matter to the sages [which they did not approve].¹⁰⁴⁷

This is because one’s service is specifically primarily in the way of the Lower Unity (*Yichuda Tata’ah*), only that, at least, there also must be some small measure of the aspect of nullification (*Bittul*) of the Upper Unity (*Yichuda Ila’ah*), for then serving Him in the Lower Unity (*Yichuda Tata’ah*) will be **true** service.

The bond between the two above-mentioned modes of serving *HaShem*-יהוה, blessed is He, is like the bond between the two pieces of wood, Yosef and Yehudah.¹⁰⁴⁸ The empowerment for this is through Moshe, as explained before about the matter of the verse, “Moshe spoke to the heads of the tribes... This is the thing etc.”¹⁰⁴⁹

¹⁰⁴⁵ Deuteronomy 6:4

¹⁰⁴⁶ See Zohar I 18b; 12a; Tanya, Shaar HaYichud VeHaEmunah, Ch. 7; Also see the introduction to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

¹⁰⁴⁷ Mishnah Pesachim 4:8; Talmud Bavli, Pesachim 56a *ibid*.

¹⁰⁴⁸ Ezekiel 37:15-17

¹⁰⁴⁹ The conclusion of this discourse is missing.

Discourse 37

*“Tziyon b’Mishpat Tipadeh... -
Tziyon will be redeemed through justice...”*

Delivered on Shabbat Parshat Devarim,
Shabbat Chazon, 4th of Menachem-Av, 5729
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁵⁰ “Tziyon will be redeemed through justice, and those who return to her through charity.” Now, at first glance, this verse seems to indicate that the return from the exile ([as in the meaning of the word] “those who return-*v’Shavehah*-וְשָׁבִיָּה”)¹⁰⁵¹ will be in a way of righteousness and charity (*Tzedakah*-צִדְקָה), meaning, through the righteousness and charity of the Holy One, blessed is He, as the verse states,¹⁰⁵² “To You, O’ Lord-*Adona*” אֲדֹנָיִךְ is the righteousness (*Tzedakah*-צִדְקָה),” which altogether is without limitations.¹⁰⁵³ This is why “when Israel repents they **immediately** are redeemed.”¹⁰⁵⁴

This is also the meaning of the verse,¹⁰⁵⁵ “As in the days when you left the land of Egypt, I will show them wonders.”

¹⁰⁵⁰ Isaiah 1:27

¹⁰⁵¹ Metzudat Dovid to Isaiah 1:27 ibid.

¹⁰⁵² Daniel 9:7

¹⁰⁵³ Also see Tanya, Iggeret HaKodesh, Epistle 17.

¹⁰⁵⁴ See Talmud Bavli, Sanhedrin 97b; Mishneh Torah, Hilchot Teshuvah 7:5

¹⁰⁵⁵ Micah 7:15

That is, just as the exodus from Egypt [after they already had [the two *mitzvot* of] the blood of the Pesach offering and the blood of the circumcision,¹⁰⁵⁶ [as it states],¹⁰⁵⁷ “In your blood-*b’Damayich*-בדמִיךְ you shall live” [in the plural]], was by the kindness of the Holy One, blessed is He, in that “the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them,”¹⁰⁵⁸ the same will likewise be so in the coming redemption, that it will be through the charity of the Holy One, blessed is He, altogether without limitations.

Now, the question about this [verse] is known. Namely, why does it use the word “through justice-*b’Mishpat*-בְּמִשְׁפָּט,” specifically indicating a way of limitation, unlike “charity-*Tzedakah*-צְדָקָה” which is without limitation?

However, this is as explained by the Tzemach Tzedek in his writings,¹⁰⁵⁹ that the word “through justice-*b’Mishpat*-בְּמִשְׁפָּט” is in regard to “Tziyon-צִיּוֹן,” whereas the word “charity-*Tzedakah*-צְדָקָה” is in regard to “those who return to her-*v’Shavehah*-וְשָׁבִיָּה.”

That is, Tziyon refers to those who are engaged in the study of Torah and, for them, the redemption will be “through justice-*b’Mishpat*-בְּמִשְׁפָּט,” meaning by force of just law. In contrast, “those who return to her-*v’Shavehah*-וְשָׁבִיָּה” refers to simple folk, for whom the redemption will be “through charity-*b’Tzedakah*-בְּצְדָקָה,” that is, through the charity and righteousness of the Holy One, blessed is He.

¹⁰⁵⁶ Mechilta and Rashi to Exodus 12:6

¹⁰⁵⁷ Ezekiel 16:6

¹⁰⁵⁸ Pesach Haggadah, section on “*Matzah Zu*”

¹⁰⁵⁹ Ohr HaTorah, Na”Ch to Isaiah ibid. (p. 95).

2.

Now, this can be connected to the discourse said [by the Rebbe Maharash] one-hundred years ago,¹⁰⁶⁰ in explanation of the matter of the first Holy Temple and the second Holy Temple, [about which the verse states,¹⁰⁶¹ “Be consoled, be consoled (*Nachamu, Nachamu*-נחמו נחמו) My people.” For, as in the teaching of our sages, of blessed memory,¹⁰⁶² since about the first Holy Temple and the second Holy Temple it is written,¹⁰⁶³ “She weeps, she shall weep (*Bacho Tivkeh*-בכה תבכה),”¹⁰⁶⁴ it therefore states, “Be consoled, be consoled (*Nachamu, Nachamu*-נחמו נחמו) My people.” That is, since they sinned in double measure, they therefore were smitten in double measure, and they therefore will be consoled in double measure.]¹⁰⁶⁵

[The discourse explains that] the first Holy Temple is Understanding-*Binah*, this being the matter of the union (*Yichud*) of the letters *Yod-Hey*-י"ה of the Name *HaShem*-יהו"ה, and the second Holy Temple is Kingship-*Malchut*, this being the matter of the union (*Yichud*) of the letters *Vav-Hey*-ו"ה of the Name *HaShem*-יהו"ה.¹⁰⁶⁶

¹⁰⁶⁰ Discourse entitled “*Bacho Tivkeh*” 5629 (Sefer HaMaamarim 5629 p. 287 and on).

¹⁰⁶¹ Isaiah 40:1

¹⁰⁶² Yalkut Shimoni, Remez 445

¹⁰⁶³ Lamentations 1:2

¹⁰⁶⁴ Talmud Bavli, Sanhedrin 104b

¹⁰⁶⁵ Midrash Eichah Rabba, end of Ch. 1; Yalkut Shimoni *ibid*.

¹⁰⁶⁶ As stated in Zohar I 50b; Zohar II 9b – Sefer HaMaamarim 5629 *ibid*.

He explains that the destruction of the two Holy Temples is the matter of the obstruction of bestowal in the Upper *Hey-ה* and the Lower *Hey-ה* of the Name *HaShem-יהוה*. That is, in the first Holy Temple there was the withdrawal of the letter *Yod-י* from the Upper letter *Hey-ה*, and in the second Holy Temple there was the withdrawal of the letter *Vav-ו* from the Lower letter *Hey-ה*.

For, just as it is in the union (*Yichud*) of the letters *Yod-Hey-הי*, that the primary aspect is for there to be the drawing down of the letter *Yod-י* into the Upper letter *Hey-ה*, as explained about the matter of “the point in the Sanctuary” (*Nekuda b’Heichala*),¹⁰⁶⁷ the same is so in the matter of the union (*Yichud*) of the letters *Vav-Hey-הו*, that the primary aspect is for there to be the drawing down of the letter *Vav-ו* into the Lower letter *Hey-ה*.

The explanation is that the primary destruction is the deficiency brought about in the letter *Hey-ה* (because of the withdrawal of the letter *Yod-י* or the letter *Vav-ו*). This is the meaning of the statement of our sages, of blessed memory,¹⁰⁶⁸ [about the word],¹⁰⁶⁹ “I will be glorified-*v’Ekaved-ואכבד*” missing the letter *Hey-ה-5* (though we read it as “*v’Eekavdah-ואכבדה*”) being that the second Holy Temple lacked five things.

That is, the second Holy Temple lacked the aspect of the Upper letter *Hey-ה-5* and there was only the presence of the aspect of the Lower letter *Hey-ה*.¹⁰⁷⁰ However, in this itself, the

¹⁰⁶⁷ See Zohar I 6a; Tikkunei Zohar, beginning of Tikkun 5 (19a); Tikkun 28 (72b), and elsewhere; Likkutei Torah, beginning of Re’eh, and elsewhere.

¹⁰⁶⁸ Talmud Bavli, Yoma 21b

¹⁰⁶⁹ Haggai 1:8

¹⁰⁷⁰ Likkutei Torah, Drushei Rosh HaShanah 57c

primary aspect was the deficiency in the Lower letter *Hey-ה*, which [caused there to be] a deficiency in the union (*Yichud*) of the letters *Vav-Hey-ה"ו*.

That is, even though presently (after the destruction of the second Holy Temple) both Holy Temples are lacking, in that even during the time of the second Holy Temple five things were lacking that were present in the first Holy Temple, and since “for whomever the Holy Temple was not built during his days, it is considered as though it was destroyed in his days,”¹⁰⁷¹ we thus find that even now, there not only is the lacking of the second Holy Temple (the matter of which is the union (*Yichud*) of the letters *Vav-Hey-ה"ו*), but there also is the lacking of the first Holy Temple, (the matter of which is the union (*Yichud*) of the letters *Yod-Hey-ה"י*). Nonetheless, the primary lacking is the absence of the union (*Yichud*) of the letters *Vav-Hey-ה"ו*.

About this the discourse brings what our sages, of blessed memory, stated¹⁰⁷² on the verse,¹⁰⁷³ “I will not enter a city,” that, “The Holy One, blessed is He, swore that He will not enter the upper Yerushalayim until He first enters the lower Yerushalayim.”

The upper Yerushalayim is the aspect of Understanding-*Binah* and the lower Yerushalayim is the aspect of Kingship-*Malchut*.¹⁰⁷⁴ The matter of not entering the upper Yerushalayim until He first enters the lower Yerushalayim is that the union of Wisdom-*Chochmah* and Understanding-*Binah*

¹⁰⁷¹ Talmud Yerushalmi 1:1; Midrash Tehillim to Psalms 137:7

¹⁰⁷² Talmud Bavli, Taanit 5a; Zohar III 15b

¹⁰⁷³ Hosea 11:9

¹⁰⁷⁴ Pardes Rimmonim, Shaar 8 (Shaar Mehut v' Hanhagah) end of Ch. 13.

is not possible without there first being the union of *Zeir Anpin* and *Nukva*.

He explains that even though Wisdom-*Chochmah* and Understanding-*Binah* are “two lovers who never separate,”¹⁰⁷⁵ and “their union is constant,”¹⁰⁷⁶ this only is in regard to the external union (*Yichud Chitzoni*) which is necessary for the sustainment and vitality of the worlds, and is even present during the time of exile. However, for there to be the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah*, about this the verse states, “I will not enter a city,” in that He first must come into the lower Yerushalayim, this being the union of *Zeir Anpin* and *Nukva*.

[To point out, the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah* also has an effect on the external union (*Yichud Chitzoni*), which is for the sake of sustaining the worlds. This is why in the coming future, (when the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah* will be) there will be added vitality in the worlds, in a way that “goodness will be bestowed in abundance and all delights will be freely available as dust.”¹⁰⁷⁷ Similarly, in the time of the Holy Temple there was a bestowal of abundant goodness, such that we find that even in the time of the second Holy Temple the wheat kernels grew to the size of kidneys etc.]¹⁰⁷⁸

From all the above, it is understood how great the elevation of the lower letter *Hey-ה* is, such that the obstruction

¹⁰⁷⁵ See Zohar II 56a; Zohar III 4a

¹⁰⁷⁶ See Zohar III (Idra Zuta) 290b; Etz Chayim, Shaar HaKlallim, Ch. 13

¹⁰⁷⁷ Mishneh Torah, Hilchot Melachim 12:5

¹⁰⁷⁸ Talmud Bavli, Taanit 23a

of bestowal from her is the primary matter of the destruction and exile. This is why there first must be the union (*Yichud*) of the letters *Vav-Hey*-ו"ה and only then can there be the union (*Yichud*) of the letters *Yod-Hey*-י"ה.

3.

Now, it can be said that this is also connected to the verse,¹⁰⁷⁹ “These are the words that Moshe spoke etc.,” by which the book of Devarim (Deuteronomy) [called] “the repetition of the Torah-*Mishneh Torah*” begins. To explain, Moshe said “*Mishneh Torah*” (Deuteronomy) in and of himself,¹⁰⁸⁰ and with Divine Inspiration (*Ru'ach HaKodesh*) (as stated in Tosefot).¹⁰⁸¹

In contrast, this was not so of the four books that precede it. That is, Moshe did not write them as one speaking on his own behalf, but it rather is like a third person speaking on behalf of two others.¹⁰⁸² This is why it states, “*HaShem*-יהו"ה spoke to Moshe,” meaning that it is the Essential Self of the Emanator who relates the speech of *HaShem*-יהו"ה to Moshe. This is also why it is in the third person,¹⁰⁸³ indicating His superiority, in that He is higher than both.

This is similar to the fact that the Torah was given on the third day [of their abstinence],¹⁰⁸⁴ and is similar to the

¹⁰⁷⁹ Deuteronomy 2:2

¹⁰⁸⁰ Talmud Bavli, Megillah 31b

¹⁰⁸¹ Tosefot entitled “*Moshe*” to Megillah 31b *ibid*.

¹⁰⁸² See introduction of the Ramban to his commentary on Torah.

¹⁰⁸³ See Ohr HaTorah, Devarim p. 2.

¹⁰⁸⁴ Talmud Bavli, Shabbat 88a [and Rashi there]

verse,¹⁰⁸⁵ “He will heal us after two days; on the third day He will raise us up and we will live before Him.”

As explained before,¹⁰⁸⁶ the “two days” refer the two revelations of His light that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds all worlds (*Sovev Kol Almin*). However, “the third day” refers to the revelation of the Essential Self of the limitless light of the Unlimited One who transcends both (even higher than the aspect of His general surrounding light (*Sovev HaKlalli*)).

With the above in mind, we find that, at first glance, the book of Devarim (Deuteronomy) is a descent in comparison to the four books that precede it. However, in truth, there is an element of superiority to the book of Devarim in comparison to the four books that precede it.

To explain, the substance of “Mishneh Torah” (Deuteronomy) is to explain matters of Torah and *mitzvot* that require elucidation.¹⁰⁸⁷ That is, this is so, both in regard to the matters stated in the four preceding books, such that in Mishneh Torah many particulars are added to them, as well as in regard to matters that were stated first in Mishneh Torah and were not at all expressly stated in the four preceding books [of the Torah].

We thus find that the general matter of the book of Devarim (Deuteronomy) is in regard to practical Torah law

¹⁰⁸⁵ Hosea 6:2

¹⁰⁸⁶ In the prior discourse of this year, 5729, entitled “*Tefilah L’Moshe*” of the 13th of Tammuz, Discourse 34, end of Ch. 4 (Sefer HaMaamarim 5729 p. 273 and on; Torat Menachem, Sefer HaMaamarim Tammuz p. 38 and on).

¹⁰⁸⁷ See Abarvanel’s introduction to this week’s Torah portion – cited in Ohr HaTorah *ibid*.

(Halachah L'Ma'aseh) the substance of which in the *Sefirot* is the *Sefirah* of Kingship-*Malchut*. This is also why Devarim (Deuteronomy) is the fifth book, corresponding to the lower letter Hey-ה-5,¹⁰⁸⁸ the *Sefirah* of Kingship.

This is also understood from the teaching of our sages, of blessed memory,¹⁰⁸⁹ on the verse,¹⁰⁹⁰ “She carved out its seven pillars,” that, “This refers to the seven books of the Torah,” being that the portion of “When the ark traveled”¹⁰⁹¹ is a book unto itself. We thus find that the book of Bamidbar (Numbers) divides into three books, and together with the other four books there are seven books. Based on this, the first four books, (which are six books), correspond to the six directions of *Zeir Anpin*, whereas the book of Devarim (which is the seventh book) is the aspect of Kingship-*Malchut*.¹⁰⁹²

Now, as known, Kingship-*Malchut* is rooted in the *Sefirah* of the Crown-*Keter*, which transcends all the *Sefirot*. This likewise is the superiority and elevation of Torah law (*Halachah*) (the substance of Mishneh Torah) compared to the general matter of Torah (the four preceding books). This is as our sages, of blessed memory, stated,¹⁰⁹³ [on the verse],¹⁰⁹⁴ “*HaShem-ה' יהו' was with him*,” that, “The Torah law (*Halachah*) is in accordance to him,” which is much higher than the matter of “both these and those are the words of the

¹⁰⁸⁸ Likkutei Torah (Ta'amei HaMitzvot) of the Arizal, Ha'azinu – cited in Ohr HaTorah ibid.

¹⁰⁸⁹ Talmud Bavli, Shabbat 116a

¹⁰⁹⁰ Proverbs 9:1

¹⁰⁹¹ Numbers 10:35-36

¹⁰⁹² Ohr HaTorah ibid.

¹⁰⁹³ Talmud Bavli, Sanhedrin 93b

¹⁰⁹⁴ Samuel I 16:18

Living God (*Divrei Elohi”m Chayim*-דברי אלהי”ם חיים),¹⁰⁹⁵ which in the *Sefirot* refers to the *Sefirah* of Understanding-*Binah*.¹⁰⁹⁶

Moreover, it even is higher than the level of Torah as it is in the aspect of Wisdom-*Chochmah*, as in the teaching,¹⁰⁹⁷ “The Torah came out of Wisdom-*Chochmah*,” up to and including the aspect of Wisdom-*Chochmah* of Primordial Man (*Adam Kadmon*), this being the aspect of the third person speaker,¹⁰⁹⁸ (which in the Torah itself is the matter of the third [verse], which is the decisor).¹⁰⁹⁹ In contrast, the matter of Torah law (*Halachah*) is on a much higher level.¹¹⁰⁰

The general explanation is that the matter of Torah law (*Halachah*) is the drawing down of the desire of the Supernal One (*Ratzon HaElyon*) into the aspect of action in the world below. Now, as known, to affect the drawing down to below, it is necessary to draw from an aspect that is much higher.¹¹⁰¹

This is also explained about the matter of [the teaching],¹¹⁰² “The Holy One, blessed is He, gazed into the Torah and created the world, and in the same way, someone who is engaged in Torah study upholds the world.” That is, in order to affect the drawing down of the Torah into the world, [and as also known about the relationship between the Ten

¹⁰⁹⁵ Talmud Bavli, Eruvin 13b

¹⁰⁹⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Sefer HaMaamarim 5627 p. 304 and on.

¹⁰⁹⁷ Zohar II 62a;; 85a; 121a and elsewhere.

¹⁰⁹⁸ Ohr HaTorah *ibid.* p. 5.

¹⁰⁹⁹ See Talmud Bavli, Shabbat 39b; Also see Sefer HaMaamarim 5627 p. 307 and on; *Hemshech* 5666 p. 434 and on, and elsewhere.

¹¹⁰⁰ Also see Torat Menachem, Sefer HaMaamarim Tevet p. 235.

¹¹⁰¹ Also see Ohr HaTorah *ibid.* p. 7.

¹¹⁰² Zohar II 161b

Commandments and the Ten Utterances [by which the world was created],¹¹⁰³ in that the Ten Commandments affect the sustainment and strengthening of the Ten Utterances], that there must be a much higher drawing down in Torah itself, similar to [the teaching],¹¹⁰⁴ “Dovid would bond the Torah Above with the Holy One, blessed is He.”

4.

Now, according to the explanation above about the superiority of the lower letter *Hey*-ה, that it specifically is connected to the matter of action (*Ma'aseh*), we can also understand the superiority of the verse, “Tziyon will be redeemed through justice, and those who return to her through charity.”

The explanation¹¹⁰⁵ is that the verse states,¹¹⁰⁶ “The hidden are for *HaShem*-יהו"ה our God, but the revealed are for us and our children.” That is, the hidden refers to the matter of the letters *Yod-Hey*-י"ה of the Name *HaShem*-יהו"ה,¹¹⁰⁷ which in the service of Him are the matters of fear and love of Him,¹¹⁰⁸ which are in the mind and heart of each and every Jew according to his measure.¹¹⁰⁹

¹¹⁰³ See Zohar III 11b; Also see Likkutei Torah, Chukat 57c and on.

¹¹⁰⁴ See Zohar III 222b (Ra'aya Mehemna); Likkutei Torah, Shlach 47c; 51a

¹¹⁰⁵ From this point forward in the discourse, it is recorded only in summary form.

¹¹⁰⁶ Deuteronomy 29:28

¹¹⁰⁷ Zohar I 103a

¹¹⁰⁸ See Zohar III 123b (Ra'aya Mehemna); Tikkunei Zohar, Tikkun 10 (25b); Tikkun 70 (129a).

¹¹⁰⁹ Zohar I 103a

In other words, this is something in which there are different levels etc., being that not all intellects and perceptions are equal, in that the intellect of one person does not become aroused by the same thing that the intellect of his fellow becomes roused by etc., (as explained in the introduction of Tanya). In contrast, “the revealed” refers to the matter of the letters, *Vav-Hey*-יה"ו of the Name *HaShem*-יהו"ה, which in our service of Him refers to fulfilling Torah and *mitzvot* in actual deed.¹¹¹⁰ In this, all Jews are equal.

Now, since all matters depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of the exile,¹¹¹¹ it is understood that to affect that Above there will be the union (*Yichud*) of the letters *Vav-Hey*-יה"ו (in that the destruction primarily depended on this, and only after this is it possible for there to also be the union (*Yichud*) of the letters *Yod-Hey*-יה"י, as discussed in chapter two) this comes about specifically through the Jewish people serving *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot* in actual deed, this being “the revealed,” that is the letters *Vav-Hey*-יה"ו of the Name *HaShem*-יהו"ה.

Through this we bring about the construction of the Holy Temple of the coming future, about which the verse states,¹¹¹² “The glory of this latter Temple will be greater than [that of] the first,” as well as the general matter of the coming redemption, at which time there will be the matter of “the female will surround the male.”¹¹¹³

¹¹¹⁰ Tanya, Iggeret HaTeshuvah, end of Ch. 4

¹¹¹¹ Tanya, Likkutei Amarim, beginning of Ch. 37.

¹¹¹² Haggai 2:9; See Zohar I 28a

¹¹¹³ Jeremiah 31:21

This is also the superiority of the matter [indicated by the words], “and those who return to her through charity.” That is, specifically through the service of *HaShem*-יהו"ה, blessed is He, of simple folk, in regard to the matter of actual deed, we reach much higher and bring about that the redemption will be in a way of charity (*Tzedakah*), that is, the charity of the Holy One, blessed is He, which altogether is without limitations, and in this way it is drawn down below in this world, so that even in the world “there will be an abundance of knowledge, wisdom, and truth,”¹¹¹⁴ up to and including the fulfillment of the prophecy,¹¹¹⁵ “All flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.”

As explained by the Mittler Rebbe,¹¹¹⁶ even physical inanimate objects will sense that “the mouth of *HaShem*-יהו"ה has spoken,” with the coming of the righteous redeemer, the first redeemer, our teacher Moshe, who is the final redeemer,¹¹¹⁷ about whom the verse states,¹¹¹⁸ “My servant Dovid will be leader for them forever.”

¹¹¹⁴ Mishneh Torah, Hilchot Teshuvah 9:2

¹¹¹⁵ Isaiah 40:5

¹¹¹⁶ See *Torat Chayim*, Tetzaveh 482a and on (Vol. 2 p. 329a and on in the new edition); *Shaar HaEmunah* of the Mittler Rebbe, Ch. 25.

¹¹¹⁷ See *Midrash Shemot Rabba* 2:4; *Zohar* I 253a; *Shaar HaPesukim* of the Arizal, to Genesis (*Vayechi*) 49:10.

¹¹¹⁸ Ezekiel 37:25

Discourse 38

“Boneh Yerushalayim HaShem... - HaShem is the builder of Yerushalayim...”

Delivered on Shabbat Parshat Va'etchanan,
Shabbat Nachamu, 11th of Menachem-Av, 5729
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹¹⁹ “*HaShem*-ה' יהו"ה is the builder of Yerushalayim; He will gather in the outcast of Israel. He heals the brokenhearted etc.” In the discourse [of the Maharash] by this title (said one hundred years ago) in the year 5629,¹¹²⁰ he states that we must understand the relation between the matter of “He heals the brokenhearted” and “*HaShem*-ה' יהו"ה is the builder of Yerushalayim”

He continues that in Yalkut on the book of Yirmiyahu it states,¹¹²¹ “A lion (*Aryeh*-אריה) arose during the constellation of the lion (*Aryeh*-אריה) and destroyed the lion (*Ariel*-אריאל). ‘A lion arose’ refers to Nevuchadnetzar, about whom the verse states,¹¹²² ‘The lion has risen from his den.’ ‘During the constellation of the lion,’ as the verse states,¹¹²³ ‘Until Yerushalayim was exiled in the fifth month.’ ‘And destroyed

¹¹¹⁹ Psalms 147:2-3

¹¹²⁰ Sefer HaMaamarim 5629 p. 294 and on.

¹¹²¹ Yalkut Shimoni, Remez 259

¹¹²² Jeremiah 4:7

¹¹²³ Jeremiah 1:3

the lion,' [as the verse states],¹¹²⁴ 'Oh, Ariel, Ariel (אריאל אריאל) city where Dovid encamped,' (referring to the Altar¹¹²⁵ which is called "the lion of God-Ariel-אריאל"¹¹²⁶ because of the fire [that came] from Above and would crouch like a lion on the Altar,¹¹²⁷ [which in Zohar is called],¹¹²⁸ "The lion that consumed the sacrifices.") In order that a lion (*Aryeh*-אריה) will come in the constellation of the lion (*Aryeh*-אריה) and build the lion (*Ariel*-אריאל). 'A lion (*Aryeh*-אריה) will come,' referring to the Holy One, blessed is He, about whom the verse states,¹¹²⁹ 'A Lion (*Aryeh*-אריה) has roared; who will not fear?' During the constellation of the lion (*Aryeh*-אריה) [as the verse states],¹¹³⁰ 'I shall transform their mourning into joy.' 'And shall build the lion (*Ariel*-אריאל),' [as written], '*HaShem*-יהו"ה is the builder of Yerushalayim, He will gather in the outcast of Israel.'"

Now, it can be said that he brings the words of the Yalkut in the discourse, to prove that the primary matter of redemption is "*HaShem*-יהו"ה is the builder of Yerushalayim," (in that this verse was stated about the coming redemption.) That is, the building of Yerushalayim is the prime matter of redemption.

The explanation is that in general, the matter of the destruction and the exile, [about which we say],¹¹³¹ "Because of

¹¹²⁴ Isaiah 29:1

¹¹²⁵ Rashi, Radak, and Metzudat Dovid to Isaiah 29:1 *ibid*.

¹¹²⁶ See Ezekiel 43:16

¹¹²⁷ Talmud Bavli, Yoma 21b

¹¹²⁸ See Zohar I 6b; Zohar II 278a; Zohar III 17a and elsewhere.

¹¹²⁹ Amos 3:8

¹¹³⁰ Jeremiah 31:12

¹¹³¹ In the Musaf liturgy of the holidays.

our sins we were exiled from our land,” is because of deficiency in serving *HaShem*-יהו"ה, blessed is He, specifically with fear (*Yirah*-יראה) of Him.

That is, though there also is a lacking in the matter serving Him with love (*Ahavah*-אהבה), nonetheless, the punishment of destruction and exile is not because of the lacking in the matter of love (*Ahavah*) of *HaShem*-יהו"ה, but specifically because of lacking in the matter of fear (*Yirah*) of Him.¹¹³² This is why the matter of the redemption is primarily the building of Yerushalayim, because “Yerushalayim-ירושלים” is called such on account of “fear-*Yirah*” and on account of “wholeness-*Shaleim*-שלם,”¹¹³³ this being “the perfection-*Shleimut*-שלימות of fear-*Yirah*.”¹¹³⁴

2.

He continues the discourse [and explains] that the matter of “*HaShem*-יהו"ה is the builder of Yerushalayim” (also referring to the Holy Temple, as in the words of Yalkut, “He will build the lion-*Ariel*-אריאל, [as it states], ‘*HaShem*-יהו"ה is the builder of Yerushalayim’”). This can be understood with a preface [explaining] the verse,¹¹³⁵ “The glory of this latter Temple will be greater than [that of] the first.” \

That is, the root of the first Holy Temple and the second Holy Temple is the matter of the two letters *Hey*-ה of the Name

¹¹³² See Siddur Im Da”Ch 152b

¹¹³³ Midrash Bereishit Rabba 56:10; Tosefot entitled “*Har*”-הר to Talmud Bavli, Taanit 16a

¹¹³⁴ See Likkutei Torah, Pekudei 4a; Rosh HaShanah 60b; Shir HaShirim 60c.

¹¹³⁵ Haggai 2:9; See Zohar I 28a

HaShem-יהו"ה. The first Holy Temple is the Upper letter *Hey*-ה, this being the aspect of Understanding-*Binah*, and the second Holy Temple is the lower letter *Hey*-ה, this being the aspect of Kingship-*Malchut*.

Thus the revelation of Godliness that took place in the first Holy Temple was of the aspect of the union (*Yichud*) of the letters *Yod-Hey*-יה"י of the Name *HaShem*-יהו"ה, and in the second Holy Temple it was of the aspect of the [union of the letters] *Vav-Hey*-ו"ה of the Name *HaShem*-יהו"ה,¹¹³⁶ (as explained in the previous discourse).¹¹³⁷

Their substance as they are in our service of *HaShem*-יהו"ה, blessed is He, is that generally, there are two ways of serving Him. There is service of Him stemming from the brains (*Mochin*), these being the aspects of the letters *Yod-Hey*-יה"י, and there is service of Him in Torah and *mitzvot*, with one's voice, speech, and deed, these being the aspects of the letters *Vav-Hey*-ו"ה.¹¹³⁸

Corresponding to them, are two ways in the matter of the reward, that is, the upper Garden of Eden (*Gan Eden HaElyon*) and the lower Garden of Eden (*Gan Eden HaTachton*), these being the aspects of Understanding-*Binah* and Kingship-*Malchut* - the Upper letter *Hey*-ה and the Lower letter *Hey*-ה.¹¹³⁹ It is because of this that through deficiency in

¹¹³⁶ See Zohar I 50b; Zohar II 9b; Also see the beginning of the discourse entitled "*Bachoh Tivkeh*" in Ohr HaTorah, Na"Ch p. 1,050; Sefer HaMaamarim 5629 p. 287.

¹¹³⁷ See the prior discourse of Shabbat Parshat Devarim, Shabbat Chazon, of this year, 5729, entitled "*Tziyon b'Mishpat Tipadeh* – Tziyon will be redeemed through justice," Discourse 37, Ch. 2 (Sefer HaMaamarim 5729 p. 290).

¹¹³⁸ See Likkutei Torah, beginning of Re'eh 18a and on.

¹¹³⁹ Biurei HaZohar of the Tzemach Tzeddek, Vol. 2 p. 644.

the two above-mentioned ways of serving *HaShem*-יהו"ה, blessed is He, there is caused to also be deficiency in the first Holy Temple and the second Holy Temple.

Now, even though the second Holy Temple lacked five things in it,¹¹⁴⁰ it nonetheless, has an element of superiority over the first Holy Temple. This is as stated in Talmud,¹¹⁴¹ that when the verse states, "The glory of this latter Temple will be greater than [that of] the first," it is referring to the second Holy Temple, which was greater than the first Holy Temple both in size and in [longevity of] years.

The explanation is like what our sages, of blessed memory, stated,¹¹⁴² "A person prefers one *kav* of his own [produce] to nine *kavs* of his fellows [produce]." This is because even though it only is one *kav*, nonetheless, since it is **his own**, he desires it more than the nine *kavs* of his fellow. This is something for which there is no reasoning, but rather the reason stems from the superiority of work coming specifically from one's own strength.

The same is understood about the Holy Temples. That is, the first Holy Temple was [built] in the times of Shlomo, about whom the verse states,¹¹⁴³ "Shlomo sat upon the throne of *HaShem*-יהו"ה," at which time there was a state of complete redemption (except for the deficiency that it was not the [final] redemption, which is not followed by an exile.)¹¹⁴⁴ There then

¹¹⁴⁰ Talmud Bavli, Yoma 21b

¹¹⁴¹ Talmud Bavli, Bava Batra 3a

¹¹⁴² Talmud Bavli, Bava Metziyah 38a

¹¹⁴³ Chronicles I 29:23

¹¹⁴⁴ See Tosefot entitled "*Hachi Garsinan v'Nomar*" to Talmud Bavli, Pesachim 116b.

was a much greater revelation of Godliness, and in that time the primary way that the Jewish people served *HaShem*-יהו"ה, blessed is He, was the way of service of the Righteous (*Tzaddikim*).

In contrast, this was not so of the time of the second Holy Temple, which came after and through the repair of the destruction of the first Holy Temple. This came about through the Jewish people serving *HaShem*-יהו"ה, blessed is He, in the way of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*).¹¹⁴⁵

[In general, this is the way of serving Him of intermediates (*Beinonim*) for whom the evil [inclination] is [still] in its full strength,¹¹⁴⁶ and one must wage battle against it every day, even though he knows that tomorrow he also will have to wage battle against it, such that all his days are spent in the battle of restraining the side opposite holiness in a constant way.]¹¹⁴⁷

However, the superiority of the service of Him of those who return in repentance (*Baalei Teshuvah*) stems from the superiority of service stemming from one's own strength.¹¹⁴⁸ [This is similar to the explanation in Tanya¹¹⁴⁹ about the matter of "willful sins being made to be like merits for him,"¹¹⁵⁰ that this is because through the willful sins he is caused to have a much greater strength of yearning and thirsting for *HaShem*-

¹¹⁴⁵ Also see Likkutei Sichot Vol. 9 p. 27 and on.

¹¹⁴⁶ See Tanya, Likkutei Amarim, Ch. 13.

¹¹⁴⁷ See Tanya, Likkutei Amarim, Ch. 27.

¹¹⁴⁸ See Torat Menachem, Sefer HaMaamarim Shvat p. 364 and on.

¹¹⁴⁹ Tanya, Likkutei Amarim, Ch. 7

¹¹⁵⁰ Talmud Bavli, Yoma 86b

יהו"ה etc., and as a result, his service of Him is with even greater strength.]¹¹⁵¹

From this we can also understand this in regard to the deficiency in the times of the first Holy Temple and the second Holy Temple, because of the lacking in the two ways of serving *HaShem*-יהו"ה, blessed is He, that of the letters *Yod-Hey*-י"ה (service of Him with the mind (*Mochin*)) and the letters *Vav-Hey*-ו"ה (service of Him by engaging in Torah and *mitzvot* with one's voice, speech, and deed) and that the primary deficiency was in the time of the second Holy Temple.

About this the verse states,¹¹⁵² "As a river becomes arid and dry." That is, "arid-*Yecharev*-יחרב" refers to the first Holy Temple, and "dry-*Yaveish*-יבש," refers to the second Holy Temple,¹¹⁵³ in which the matter of "dryness" is much more than the matter of "aridness,"¹¹⁵⁴ in that it indicates complete dryness, such that there is no illumination at all etc.

This likewise is the meaning of the statement of our sages, of blessed memory,¹¹⁵⁵ "The Holy One, blessed is He, swore that He will not enter the upper Yerushalayim (referring to the drawing down and revelation in the Upper letter *Hey*-ה - the first Temple) until He first enters the lower Yerushalayim (referring to the drawing down and revelation in the Lower letter *Hey*-ה - the second Temple)." That is, the primary matter is specifically the lower Yerushalayim.

¹¹⁵¹ Zohar I 129b

¹¹⁵² Job 14:11

¹¹⁵³ Zohar I 6b; 26a; Likkutei Torah, Bamidbar 13c

¹¹⁵⁴ Also see Sefer HaMaamarim 5627 p. 209 and on; p. 379

¹¹⁵⁵ Talmud Bavli, Taanit 5a

Now, this can be connected to the explanation above, that the primary matter of exile and redemption stems from the lack and repair in serving *HaShem*-יהו"ה, blessed is He, specifically in the matter of fear (*Yirah*) of *HaShem*-יהו"ה. To explain, in general, the matter of the first Holy Temple and the second Holy Temple, the substance of which are the union (*Yichud*) of the letters *Yod-Hey*-י"ה and the union (*Yichud*) of the letters *Vav-Hey*-ו"ה, is that the letter *Hey*-ה is the primary aspect, both the Upper letter *Hey*-ה, in which there is a drawing down of the revelation of the letter *Yod*-י (the union (*Yichud*) of the letters *Yod-Hey*-י"ה in the first Holy Temple), as well as the Lower letter *Hey*-ה, in which there is a drawing down of the revelation of the letter *Vav*-ו (the union (*Yichud*) of the letters *Vav-Hey*-ו"ה in the second Holy Temple).

The difference between them as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that in service of Him stemming from the Upper letter *Hey*-ה, Understanding-*Binah*, it is in a way of pleasure (*Taanug*). (This is why we find that the Tefillin, which are the matter of the brains (*Mochin*), are called “ornaments,”¹¹⁵⁶ which relates to the matter of pleasure (*Taanug*).)

In contrast, the service of Him stemming from the Lower letter *Hey*-ה, meaning actual deed (*Ma'aseh*), is in a way of accepting the yoke (*Kabbalat Ol*) [of His Kingship-*Malchut*]. Now, the difference between pleasure (*Taanug*) and accepting the yoke (*Kabbalat Ol*) is like the difference between love (pleasure – *Taanug*) and fear (accepting the yoke – *Kabbalat*

¹¹⁵⁶ See Ohr HaTorah, Va'etchanan p. 316 and on; Sefer HaMaamarim 5652 p. 233 and on; p. 247 and on.

Ol). This is why the primary aspect is the lower Yerushalayim, the Lower letter *Hey-ה*, the acceptance of the yoke (*Kabbalat Ol*), the matter of fear (*Yirah*), specifically.

3.

In the discourse he adds¹¹⁵⁷ that even though the simple meaning of the Talmud is that [the verse], “The glory of this latter Temple will be greater than [that of] the first” refers to the second Holy Temple, there nevertheless are commentators who explain it as referring to the Holy Temple of the coming future.

About this the verse states “will be-*Yihiyeh-יהיה* greater,” and about the coming future the verse states,¹¹⁵⁸ “On that day it will be-*Yihiyeh-יהיה*,” which is two times *Yod-Hey-הי*, in that the *Vav-Hey-וה* will be equal to the *Yod-Hey-הי*.¹¹⁵⁹ We thus find that there then will be a much greater revelation than the revelation in the second Holy Temple, at which time the Lower letter *Hey-ה* received through the letter *Vav-ו*. This is because in the coming future [the lower letter *Hey-ה*] will receive from the letter *Yod-י* itself. However, based on the words, “The glory of this latter Temple will be greater than [that of] the first,” this seems to indicate that it even will be greater than the first Holy Temple (according to the simple meaning).

The explanation is that for the lower letter *Hey-ה* to receive from the letter *Yod-י* itself, the root of the drawing down

¹¹⁵⁷ Sefer HaMaamarim ibid. p. 302.

¹¹⁵⁸ Zachariah 14:9

¹¹⁵⁹ See Likkutei Torah of the Arizal to the verse; Also see Likkutei Torah [of the Alter Rebbe], Bamidbar 7d.

must be from a much higher place. This is the meaning of “it will be greater than the first.”

At the end of the discourse¹¹⁶⁰ he adds that in the coming future the aspect of the Name *HaShem*-יהו"ה that transcends the order of the chaining down of the worlds (*Hishtalshelut*) will be revealed. [This is as known¹¹⁶¹ about the explanation of the verse,¹¹⁶² “And He called *HaShem*-יהו"ה, *HaShem*-יהו"ה,” that there are two Names *HaShem*-יהו"ה, the lower Name *HaShem*-יהו"ה,¹¹⁶³ and the Upper Name *HaShem*-יהו"ה.]¹¹⁶⁴

The construction of the [third] Holy Temple will be from the aspect of the Upper Name *HaShem*-יהו"ה which transcends the chaining down of the worlds (*Hishtalshelut*). Therefore, “The glory of this final Temple will be greater than the first,” being that, “*HaShem*-יהו"ה is the builder of Yerushalayim,” refers to the aspect of the Upper Name *HaShem*-יהו"ה which transcends the chaining down of the worlds (*Hishtalshelut*).

The explanation is that the verse states,¹¹⁶⁵ “I appeared to Avraham... 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.’” That is, for our forefathers the Name *HaShem*-יהו"ה was not revealed and it only was at the

¹¹⁶⁰ Sefer HaMaamarim ibid. p. 304

¹¹⁶¹ See Zohar III 138a (Idra Rabba); Torah Ohr, Beshalach 61d, and elsewhere.

¹¹⁶² Exodus 34:6

¹¹⁶³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹¹⁶⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹¹⁶⁵ Exodus 6:3, 6:6

giving of the Torah that the Name *HaShem*-יהו"ה was revealed.¹¹⁶⁶

However, even the Name *HaShem*-יהו"ה revealed at the giving of the Torah was only the lower Name *HaShem*-יהו"ה, whereas in the coming future the Upper Name *HaShem*-יהו"ה will be revealed.¹¹⁶⁷ This is also why about the coming future the verse states,¹¹⁶⁸ “And they will say on that day, ‘Behold, this (*Zeh*-זה) is our God... this (*Zeh*-זה) is *HaShem*-יהו"ה to Whom we hoped etc.,” in which “This-*Zeh*-זה” is said twice.

To explain, the word “This-*Zeh*-זה” indicates revelation. About this our sages, of blessed memory, stated,¹¹⁶⁹ “All the prophets prophesied with the word ‘Thus-*Koh*-כה,’ whereas Moshe prophesied with the word ‘This-*Zeh*-זה,’” being that his prophecy was with the Illuminating Lens (*Aspaklaria HaMe'irah*),¹¹⁷⁰ which is the matter of the revelation of the Name *HaShem*-יהו"ה. The reason “This-*Zeh*-זה” is stated twice about the coming future, is because it refers to the revelation of the **Upper** Name *HaShem*-יהו"ה.¹¹⁷¹

The same is so of the Holy Temple. That is, even though about it the verse states,¹¹⁷² “The Sanctuary, **Lord-Adona**”י-הוה-65, that Your hands have established,” this nevertheless

¹¹⁶⁶ Torah Ohr, Shemot 49d

¹¹⁶⁷ See Torah Ohr ibid. 50b and on; Also see Sefer HaSichot 5748 Vol. 2, p. 235.

¹¹⁶⁸ Isaiah 25:9

¹¹⁶⁹ Sifri and Rashi to Numbers 30:2

¹¹⁷⁰ Talmud Bavli, Yevamot 49b and elsewhere.

¹¹⁷¹ Also see Ohr HaTorah, Na”Ch p. 204; Sefer HaMaamarim 5654 p. 154

¹¹⁷² Exodus 15:17

is the Sanctuary-*Heichal*-היכל-65 and receptacle for the revelation of the Name *HaShem*-יהו"ה.¹¹⁷³

However, in the first Holy Temple and the second Holy Temple there was the revelation of the lower Name *HaShem*-יהו"ה. More specifically, in the first Holy Temple there was the revelation of the letters *Yod-Hey*-י"ה of the Name *HaShem*-יהו"ה, and in the second Holy Temple there was the revelation of the letters *Vav-Hey*-ו"ה of the Name *HaShem*-יהו"ה. This is why five things were lacking in the second Holy Temple, this being the matter of the Upper letter *Hey*-ה-5.¹¹⁷⁴ However, in the third Holy Temple there will be the revelation of the Upper Name *HaShem*-יהו"ה.

This then, is the meaning of, "The glory of this final Temple will be greater than the first." For, even though there is greatness in the first Holy Temple, the substance of which is the service of Him of the righteous (*Tzaddikim*) (the aspect of the letters *Yod-Hey*-י"ה) and there is greatness in the second Holy Temple, the substance of which is service of Him of those who return in repentance (*Baalei Teshuvah*) (the aspect of the letters *Vav-Hey*-ו"ה) nevertheless, the Holy Temple of the coming future will be greater than both, for about it the verse states, "*HaShem*-יהו"ה is the builder of Yerushalayim" referring to the Upper Name *HaShem*-יהו"ה.

¹¹⁷³ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of the Sanctuary (*Shaar HaHeichal*); Also see *Ohr HaTorah*, *Drushim L'Shabbat Shuvah* p. 1,475.

¹¹⁷⁴ See *Likkutei Torah*, *Drushim L'Rosh HaShanah* 57c

The verse continues, “He heals the brokenhearted etc.” This is as explained in the discourse,¹¹⁷⁵ that the “brokenhearted” refers to those who are in a state of brokenheartedness and despondency (brokenness) because of the “running” (*Ratzo*) desire, yearning, longing, and thirst to become subsumed and nullified in the limitless light of the Unlimited One.

[This is why service of Him every day must be in a way that there **also** must be the matter of “returning” (*Shov*), which is the substance of the second paragraph of the *Shema* recital, which states,¹¹⁷⁶ “You shall gather your grain etc.”]¹¹⁷⁷ However, it is through the fact that “*HaShem*-יהו"ה is the builder of Yerushalayim” in that below there is an illumination and revelation of the aspect of the Upper Name *HaShem*-יהו"ה, that thereby “He heals the brokenhearted,” mentioned above, since His Godliness, blessed is He, will be drawn down to below, just as Above.

Now, in explanation of the precise wording “He heals-*Rofeh*-רופא the brokenhearted)” we should add that it indicates the matter of illness, based on the explanation of the Arizal¹¹⁷⁸ on the verse,¹¹⁷⁹ “Every illness etc.” [He explains] that the

¹¹⁷⁵ Exodus 15:17

¹¹⁷⁶ Deuteronomy 11:14

¹¹⁷⁷ See Siddur Im Da"Ch, Shaar HaKriyat Shema 74b and on; Ohr HaTorah, Va'etchanan Vol. 6 p. 2,237 and on; Sefer HaMaamarim 5629 p. 247; Discourse entitled “*Reisheet Areesoteichem* – The first of your dough” of earlier this year, 5729, Discourse 33, Ch. 5 (Sefer HaMaamarim 5729, p. 249).

¹¹⁷⁸ Taamei HaMitzvot of the Arizal, Parshat Vayera

¹¹⁷⁹ Deuteronomy 7:15

numerical value of “a sick person-*Choleh*-חולה” is 49-ט”ז, this being the matter of the forty-nine gates of Understanding-*Binah*.

That is, even when one grasps the forty-nine gates of Understanding-*Binah*, and is only lacking the Fiftieth Gate (*Shaar HaNun*) - such as we find with Moshe, as in the teaching of our sages, of blessed memory,¹¹⁸⁰ “Fifty gates of understanding (*Binah*) were created in the world, and they all were given to him minus one, as the verse states,¹¹⁸¹ “You have made him but slightly less than God-*Elohi*”מ-אלהים” - he then is caused to be “a sick person-*Choleh*-חולה-49” because of the “running” (*Ratzo*) desire and yearning to also have the revelation of the Fiftieth Gate (*Shaar HaNun*).

With the above in mind, we can understand the matter of [the words], “He heals the brokenhearted etc.,” specifying “healing-*Rofeh*-רפא,” in that He heals the “one who is sick-*Choleh*-חולה-49,” which is the matter of the revelation of the Fiftieth Gate (*Shaar HaNun*).

This is as we find about Moshe, that upon the conclusion of his work, at the time of his passing, he also merited to receive the Fiftieth Gate (*Shaar HaNun*-שער הנון). This is as the verse states,¹¹⁸² “Moshe ascended... to Mount Nevo-*Har Nevo*-הר נבו,” which divides into “the *Nun*-נ-50 is in it-*Nun Bo*-נון בו,”¹¹⁸³ About this our sages, of blessed memory, said,¹¹⁸⁴

¹¹⁸⁰ Talmud Bavli, Rosh HaShanah 21b; Talmud Bavli, Nedarim 38a

¹¹⁸¹ Psalms 8:6

¹¹⁸² Deuteronomy 34:1

¹¹⁸³ See Likkutei Torah and Sefer HaLikkutim of the Arizal to Deuteronomy 3:15 (Va’etchanan); Shnei Luchot HaBrit 369a; Likkutei Torah, Bamidbar 12a

¹¹⁸⁴ Torat Kohanim to Leviticus 1:1; Midrash Bamidbar Rabba, end of Ch. 14.

“During their lifetimes they do not see, but in their deaths they see.”

The same will be so in the coming future, that the Fiftieth Gate (*Shaar HaNun*) will be revealed. Regarding this it states about the coming future,¹¹⁸⁵ “As in the days when you left the land of Egypt I will show them wonders-*Nifla’ot*-נפלאות,” that is, “fifty wonders-*Nun Pla’ot*-נב’ פלאות,” referring to the revelation of the Fiftieth Gate (*Shaar HaNun*).¹¹⁸⁶

This then, is the meaning of [the verse], “יהו”ה-*HaShem* is the builder of Yerushalayim... He heals the brokenhearted etc.” That is, it is through the fact that “יהו”ה-*HaShem* is the builder of Yerushalayim” this being the matter of the revelation of the Fiftieth Gate (*Shaar HaNun*), that it is brought about that “He heals the brokenhearted,” this being the matter of healing the sickness stemming from the “running” (*Ratzo*) desire and thirst for the revelation of the Fiftieth Gate (*Shaar HaNun*).

5.

Now, this can be connected to what is written in the Haftorah,¹¹⁸⁷ “Be consoled, be consoled My people etc.,” this being the first of the seven [weeks] of consolation.¹¹⁸⁸ This is as stated in Avudraham¹¹⁸⁹ in the name of the Midrash, in explanation of the order of the Haftoras. That is, the Holy One, blessed is He, first said to the prophets, “Be consoled, be

¹¹⁸⁵ Micah 7:15

¹¹⁸⁶ See Zohar I 261b; Ohr HaTorah, Na”Ch to Micah 7:15 (Vol. 1, p. 486).

¹¹⁸⁷ Isaiah 40:1

¹¹⁸⁸ Tur and Shulchan Aruch, Orach Chayim 428:8

¹¹⁸⁹ Seder HaParshiyot v’HaHaftarot (section entitled “v’*Katav Rabeinu*”).

consoled My people.” However, about this the Congregation of Israel (*Knesset Yisroel*) responded (in the Haftorah of the subsequent Shabbat),¹¹⁹⁰ “Tziyon said, ‘*HaShem*-יהוה has left me,” meaning to say, “I am not appeased by the consolation of the prophets.” The prophets then continued and said before the Holy One, blessed is He,¹¹⁹¹ “O’ afflicted, storm-tossed one, who has not been consoled,” meaning that the Congregation of Israel (*Knesset Yisroel*) has not been consoled by our consolations. About this the Holy One, blessed is He, responds and says,¹¹⁹² “I, only I am He who comforts you.”

The explanation is that as known,¹¹⁹³ the grasp of the prophets was from a radiance of the world of Emanation (*Atzilut*) as it manifests in the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

Now, in this itself there are different levels. For, the prophecy of Yishayahu was through the manifestation in Victory-*Netzach* and Majesty-*Hod* of the world of Creation (*Briyah*), the prophecy of Yechezkel was through the manifestation in Victory-*Netzach* and Majesty-*Hod* of the world of Formation (*Yetzirah*) and the prophecy of Zechariah was through the manifestation in Victory-*Netzach* and Majesty-*Hod* of the world of Action (*Asiyah*).

Only the prophecy of our teacher Moshe, [who was greater in level than all the other prophets, such that all the other prophets prophesied with the word “Thus-*Koh*-כה,” which is the

¹¹⁹⁰ Isaiah 49:14

¹¹⁹¹ Isaiah 54:11

¹¹⁹² Isaiah 51:12

¹¹⁹³ See *Hemshech* 5672 Vol. 2, p. 715 and on.

aspect of the non-illuminating lens (*Aspaklariya SheEina Me'irah*), whereas Moshe prophesied with the word “This-Zeh-זה,” which is the aspect of the illuminating lens (*Aspaklariya HaMe'irah*) (as mentioned in chapter three)], and was from Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* of the world of Emanation (*Atzilut*), as they are drawn down in a way of “passing through” (*Derech Ma'avir*) (not in a way of complete manifestation) in the world of Creation (*Briyah*). However, even the prophecy of Moshe was only from the aspect of the lower Name *HaShem*-יהו"ה.

This then, is the complaint of the Congregation of Israel (*Kneset Yisroel*) who is not appeased by the consolations of the prophets, since her desire and yearning is for the revelation of the Upper Name *HaShem*-יהו"ה.

Now, as mentioned above, the Holy One, blessed is He, accepts this complaint and says, “I, only I (*Anochi*-אנכי, *Anochi*-אנכי) am He who comforts you.” In other words, in addition to the consolation of the prophets to whom the Holy One, blessed is He, says, “Be consoled, be consoled (*Nachamu*, *Nachamu*-נחמו נחמו) My people,” with a doubled measure of consolation,¹¹⁹⁴ this being brought about through serving Him with repentance (*Teshuvah*) which is in a measure of “doubled sagacity,”¹¹⁹⁵ beyond this, there also is the consolation of the Holy One, blessed is He, who says, “I, only I (*Anochi*-אנכי, *Anochi*-אנכי) am He who comforts you,” this being the matter of the revelation of the Upper Name *HaShem*-יהו"ה.¹¹⁹⁶

¹¹⁹⁴ See Midrash Eichah Rabba 1:57

¹¹⁹⁵ Midrash Shemot Rabba 46:1

¹¹⁹⁶ See *Hemshech* 5672 Vol. 2, p. 1,203

This then, is the meaning of the verse,¹¹⁹⁷ “I implored *HaShem*-יהו"ה etc.,” specifying, “I implored-*Va’etchanan*-וואתחנן.” That is, it is through service of Him with repentance (*Teshuvah*) that we come to the highest level, which is the aspect of a “freely given gift,”¹¹⁹⁸ and is the matter of the revelation of the Upper Name *HaShem*-יהו"ה.¹¹⁹⁹

So shall it be for us, that already at the beginning of the “seven [weeks] of consolation” there should be the exodus from the constraint of the exile to the expanse of the redemption, and in a way that all seven [weeks] of consolation should be drawn down, until we come from the seven weeks of consolation to the new year, and merit to be inscribed and sealed for a good and sweet new year in everything that is needed in matters pertaining to our children, our health, and abundant sustenance below ten hands-breadths.

¹¹⁹⁷ Deuteronomy 3:23

¹¹⁹⁸ Rashi to Deuteronomy 3:23 *ibid.*

¹¹⁹⁹ See *Ohr HaTorah*, *Va’etchanan* p. 53 and on.

Discourse 39

*“U’Khtavtam Al Mezuzot... -
And you shall write them on the doorposts...”*

Delivered on Shabbat Parshat Eikev,
18th of Menachem-Av, 5729
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁰⁰ “And you shall write them on the doorposts of your house and upon your gates.” In the discourse by this title of the year 5629,¹²⁰¹ (said one-hundred years ago), the Maharash states that we must better understand the matter of the Mezuzah affixed at the entry of the house. He explains that the house (*Bayit*-בית) refers to the general totality of the world,¹²⁰² and that when each and every person enters to live in the “house,” they must affix the Mezuzah in order to contemplate and draw down the Godliness of *HaShem*-יהו"ה, blessed is He, into the world at large, in order that the world will be sustained etc.

That is, just as we affix a Mezuzah to a specific house to indicate that the house and everything in it, including the master of the house, are the property of the Holy One, blessed

¹²⁰⁰ Deuteronomy 11:20

¹²⁰¹ Sefer HaMaamarim 5629 p. 305

¹²⁰² See Midrash Vayikra Rabba 11:1

is He,¹²⁰³ through which protection for the house by the Holy One, blessed is He,¹²⁰⁴ is caused, the same is so that there is a matter of the Mezuzah as it relates to the world at large.

This refers to the matter of the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, [about whom it states],¹²⁰⁵ "You are called 'man-*Adam*-אדם,'" in that they repair the world so that it will be fitting to be a dwelling place for the Supernal Man, and moreover not just that it will be **fitting** to be a dwelling place, but that it **actually** will be a dwelling place for Him, blessed is He, by which the protection of the world at large is caused.

This also is the explanation of the matter of "affixing" the Mezuzah, as in the precise wording of the blessing, "[Who commanded us] **to affix-Likvo'a לקבוע** a Mezuzah."¹²⁰⁶ This is because since it is through the Mezuzah that the house (whether the particular house or the general "house" of the world) are made to be **a dwelling place** for Him, blessed is He, this therefore is a matter that is "affixed-*Kavu'a קבוע*" [indicating permanence] (that is, a permanent residence), in that "that which is permanent (*Kavu'a קבוע*) is not nullified."¹²⁰⁷

[To point out, the law that that which is permanent (*Kavu'a קבוע*) is not nullified is certainly Biblical, and is unlike other things that are not nullified, in which there is discussion

¹²⁰³ Also see Torah Ohr, Mikeitz 43c; Ohr HaTorah, Chanukah 334a; Sefer HaMaamarim 5679 p. 145; 5698 p. 180.

¹²⁰⁴ See Talmud Bavli, Avodah Zarah 11a; Tur, Yoreh De'ah 285; Likkutei Sichot, Vol. 19, p. 121 and on.

¹²⁰⁵ Talmud Bavli, Yevamot 61a

¹²⁰⁶ Mishneh Torah, Hilchot Mezuzah 5:7; Tur and Shulchan Aruch, Yoreh De'ah 289:1

¹²⁰⁷ Talmud Bavli, Ketubot 15a; Zevachim 73b and Tosefot there; See Eit Sofer (of Rabbi Eliezer Zusman Sofer), *Al Sugiyot HaShas – Klall "Kavua."*

as to whether they are Biblical or Rabbinic.¹²⁰⁸ In other words, the absence of the nullification of that which is permanent (*Kavu'a*-קבוע) is not because of boundaries and protective fences [around the law] etc., but is primary to the law itself.]

Now, this matter, that through the Mezuzah the world at large is caused to be a dwelling place for Him, blessed is He, is currently in a state of concealment. However, in the coming future it will be revealed. Then too it will be necessary for there to be the protection through the Mezuzot “on the doorposts of your house and upon your gates,” which “comes to include... the gates of the cities.”¹²⁰⁹ For, even though in the coming future “Yerushalayim will be settled beyond its walls,”¹²¹⁰ nonetheless, there also will be the matter of a “wall,” as it states,¹²¹¹ “I will be for it... a wall of fire around [it].”

2.

In the discourse he continues [and states]: In order to understand the matter of the Mezuzah, we must preface with the explanation of the verse,¹²¹² “But if the slave shall say... then he shall bring him to the door or the doorpost (Mezuzah) and his master shall bore through his ear with an awl etc.” About this our sages, of blessed memory, stated,¹²¹³ “Why is it that the ear [must be pierced, over any other limb]...? This is because

¹²⁰⁸ See Rama to Yore De'ah, 110:1; Mishneh LaMelech, Hilchot Me'ilah 7:6

¹²⁰⁹ Talmud Bavli, Yoma 11a; Rashi and Deuteronomy 6:9

¹²¹⁰ Zachariah 2:8

¹²¹¹ Zachariah 2:9

¹²¹² Exodus 21:5-6

¹²¹³ Talmud Bavli, Kiddushin 22b and Rashi to Exodus 21:6 *ibid*.

the ear that heard what I said at Mount Sinai,¹²¹⁴ ‘For the children of Israel are My servants,’ and yet went and procured a different master for itself, let the door and the doorpost who were witnesses [in Egypt] etc.” This demonstrates that the matter of the Mezuzah (the doorpost) relates to the ear and the sense of hearing in a person.

Now, as known,¹²¹⁵ every *mitzvah* relates to a specific matter in man. For example, in the general service of Him “with all your heart, and with all your soul, and with all your more,”¹²¹⁶ there are *mitzvot* that relate to a person’s money, about which the verse states “with all your more” (*Bechol Me’odecha*-בְּכֹל מְאֹדְךָ) meaning,¹²¹⁷ “with all your money,” such as the *mitzvah* of Mezuzah (and similarly, the *mitzvah* Tefillin, mentioned before it in the Torah).¹²¹⁸

There then are *mitzvot* that relate to the person himself, such as the *mitzvah* of love (*Ahavah*) of *HaShem*-יְהוָה. More specifically, the place of the *mitzvah* of love (*Ahavah*) of Him is in the right ventricle of the heart. That is, even though the love must be “with all your heart, and with all your soul, and with all your more,” nonetheless, love of Him is primarily in the right ventricle of the heart, and from there it spreads forth to “all your heart etc.”¹²¹⁹

The same is so of the *mitzvah* of Mezuzah, that even though it generally relates to a one’s money, nevertheless, more

¹²¹⁴ Leviticus 25:55

¹²¹⁵ See at length in Sefer Chareidim

¹²¹⁶ Deuteronomy 6:5

¹²¹⁷ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Rashi to Deuteronomy 6:5 *ibid*.

¹²¹⁸ Deuteronomy 6:8

¹²¹⁹ See Tanya, Likkutei Amarim, Ch. 9

specifically it relates to the person himself, and relates to the ear and to one's sense of hearing.

With the above in mind, there is a sweetness¹²²⁰ to the fact that the above-mentioned discourse, entitled “*u’Khetavtem* – and you shall write them” was said in the Torah portion of Eikev, even though the verse “*u’Khetavtem* – and you shall write them etc.,” is in the Torah portion of Va’etchanan¹²²¹ which precedes the Torah portion of Eikev.

[To point out, even this matter – that is, the verse about which the discourse was said – is part and parcel of the Torah teachings of our Rebbes, our leaders.] This is because the difference between the Torah portion of Va’etchanan and the Torah portion of Eikev is that in the Torah portion of Va’etchanan it states,¹²²² “Let me now cross **and see** (*v’Er’eh-ראראה*) etc.” That is, Moshe requested and desired to bring the matter of seeing (*Re’iyah-ראיה*) about.¹²²³ [Even though he did not bring about the drawing forth of the aspect of seeing (*Re’iyah-ראיה*), but only the aspect of hearing (*Shemiyah-שמיעה*), as it states afterwards,¹²²⁴ “Now, O’ Israel, Listen-*Shema-שמע* etc.,” he nevertheless drew forth the matter of seeing (*Re’iyah-ראיה*) in an encompassing way (*Makif*).¹²²⁵ Moreover, as known, he indeed drew forth and brought about

¹²²⁰ Also see Likkutei Sichot Vol. 7, p. 28, note 56; Vol. 9 p. 77 note 42.

¹²²¹ Deuteronomy 6:9

¹²²² Deuteronomy 3:25

¹²²³ Likkutei Torah, Va’etchanan 2d and on

¹²²⁴ Deuteronomy 4:1

¹²²⁵ See Likkutei Torah, Va’etchanan 3d; Maamarei Admor HaZaken 5563 Vol. 2, p. 669 and on; Shaarei Teshuvah of the Mittler Rebbe Vol. 2, p. 104b and on; Maamarei Admor HaEmtza’ee, Hanachot 5577 p. 271.

the matter of actual seeing (*Re'iyah*-ראיה) for singularly unique individuals (*Yechidei Segulah*).]¹²²⁶

In contrast, in the Torah portion of Eikev it states,¹²²⁷ “It shall be that because **you will listen-*Tishme'un*** תשמעון,” this being specifically the matter of hearing (*Shemiyah*-שמיעה). Thus, since the content of this discourse is about the superiority of the matter of **hearing** (*Shemiyah*-שמיעה) (as will be explained) it therefore relates to the Torah portion of Eikev, the substance of which is “It shall be that because you will listen-*Tishme'un* תשמעון.”

Now, to point out based on the explanation in Ohr HaTorah¹²²⁸ on [the words], “It shall be that because you will listen-*Tishme'un* תשמעון,” the word “*Shemiyah*-שמיעה” includes three meanings, these being the three aspects of thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*).

The first explanation is that it means “understanding” as in the verse,¹²²⁹ “Speak, for your servant is listening-*Shome'ah* שומע” meaning “understanding” (in thought – *Machshavah*). The second is that it is a word meaning “to summon,” as in [the verse],¹²³⁰ “Shaul summoned-*Vayeshama* וישמע the people” (in action – *Ma'aseh*). The third is in the literal sense, that it means “hearing” with the ear (this being the matter of speech (*Dibur*) since it is the ear that hears the speech).

¹²²⁶ Maamarei Admor HaZaken, Shaarei Teshuvah and Maamarei Admor HaEmtza'ee *ibid*.

¹²²⁷ Deuteronomy 7:12

¹²²⁸ Ohr HaTorah, Eikev p. 491 and on

¹²²⁹ Samuel I 3:10

¹²³⁰ Samuel I 15:4

He continues to explain that the three above-mentioned explanations [of the word “*Shemiyah*-שמיעה], these being thought, speech, and action (*Machshavah*, *Dibur*, *Ma’aseh*) are in **thought** (*Machshavah*) itself. Thus, since the continuation of the verse states, “([It shall be that because] you listen-*Tishme’un*-תשמעון...) and you guard and you do them,” in which “and you guard-*u’Shemartem*-ושמרתם” refers to the matter of speech (*Dibur*), as in the teaching of our sages, of blessed memory,¹²³¹ “guard-*Shamor*-שמור” refers to Mishnah,” meaning “guard them in [your] mouth,” and “you do them-*v’Asitem*-ועשיתם” refers to the matter of action (*Ma’aseh*-מעשה), and it is understood that “you listen-*Tishme’un*-תשמעון” refers to the matter of thought (*Machshavah*).

It therefore must be said that the three explanations of the word “you listen-*Tishme’un*-תשמעון” are thought, speech, and action (*Machshavah*, *Dibur*, *Ma’aseh*) as they are in thought (*Machshavah*) itself. That is, there is thought of thought (*Machshavah SheB’Machshavah*), there is speech of thought (*Dibur SheB’Machshavah*), and there is action of thought (*Ma’aseh SheB’Machshavah*).

Nevertheless, it is understood that when it states, “It shall be that because you listen-*Tishme’un*-תשמעון,” it also is referring to listening with the ear in the literal sense. For, if the intention was only to the matter of thought (*Machshavah*) (as in the three above-mentioned explanations, these being the three matters of thought, speech, and action (*Machshavah*, *Dibur*, *Ma’aseh*) as they are within thought (*Machshavah*)), the verse would not need to use the word “you listen-*Tishme’un*-תשמעון,”

¹²³¹ See Sifri to Deuteronomy 11:32; 12:1; Rashi to Deuteronomy 12:28

(since it then would be necessary to bring proof that it is a word denoting understanding) but would have instead used a word for “understanding.”

The same applies to the explanation that it refers to the matter of action (*Ma'aseh*), in which case it would have been necessary to use a word that denotes action. Thus, since it specifically uses the word “you listen-*Tishme'un*-תשמעון,” we see that it primarily refers to listening with the ear in the literal sense.

3.

The discourse continues and states: We must therefore understand what the matter of “the ear that heard” is. To explain, there are two aspects, these being seeing (*Re'iyah*-ראיה) and hearing (*Shemiyah*-שמיעה). Moshe requested, “Let me now cross and see (*Er'eh*-ואראה) the land etc.,” but he only brought about, “Now, O' Israel, **listen**-*Shma*-שמע to the statutes,” this being the aspect of hearing (*Shemiyah*-שמיעה).

This being so, seeing (*Re'iyah*-ראיה) is higher than the hearing (*Shemiyah*-שמיעה). However, we nonetheless find that in the aspect of hearing (*Shemiyah*-שמיעה) there is an element of superiority and elevation over and above even the aspect of seeing (*Re'iyah*-ראיה).

The explanation is that it generally is known that seeing (*Re'iyah*-ראיה) is higher than hearing (*Shemiyah*-שמיעה), as in the teaching of our sages, of blessed memory,¹²³² “Hearing (*Shemiyah*-שמיעה) cannot compare to seeing (*Re'iyah*-ראיה).”

¹²³² See Mechilta to Exodus 19:9 (Yitro)

The reason¹²³³ is because it specifically is through seeing that the greatest recognition of the truth of that which was seen is caused, such that there is no room for the opposite in him, being that he saw it himself. This is why a witness cannot be a judge, “for once he has seen... he will be incapable of finding cause to exonerate.”¹²³⁴

In contrast, when one has [only] heard about something, there is room for its opposite as well. For example, with a judge, though he hears the words of the witnesses, he nonetheless is able to find cause to exonerate, and moreover, it is imperative that he finds grounds to exonerate. This is because when all [the judges] find him liable (and the same applies if they all find him to be exonerated) this proves that there was not proper investigation into the matter and it is not a true judgment.¹²³⁵

However, there also is an element of superiority to hearing (*Shemiyah*-שמיעה) over and above seeing (*Re'iyah*-ראיה). As he brings in the discourse,¹²³⁶ this is like the teaching of our sages, of blessed memory,¹²³⁷ that “a sage is greater than a prophet,” even though prophecy is with the aspect of seeing (*Re'iyah*) whereas a wise sage is only with the aspect of hearing (*Shemiyah*). The reason is as explained at length in Iggeret HaKodesh,¹²³⁸ that through hearing, the sage can grasp aspects

¹²³³ See Sefer HaMaamarim 5663 p. 13 and on

¹²³⁴ Talmud Bavli, Rosh HaShanah 26a

¹²³⁵ Mishneh Torah, Hilchot Sanhedrin, beginning of Ch. 9

¹²³⁶ Sefer HaMaamarim 5629 ibid. p. 307

¹²³⁷ Talmud Bavli, Bava Batra 12a

¹²³⁸ Tanya, Iggeret HaKodesh, Epistle 19

that are much higher than aspects that can be seen by the prophet.

To explain, when it comes to the matter of prophecy, even about our teacher Moshe, the master of all prophets, the verse states,¹²³⁹ “You will see My back (*Achorai*-אָחֹרַי), but My face (*Panai*-פָּנַי) shall not be seen.” About this our sages, of blessed memory, stated,¹²⁴⁰ “He showed him the knot of the Tefillin on the back [of the head],” meaning, only the aspect of the backside (*Achorayim*).

This is so even though the matter of grasp (*Hasagah*) can even be in levels that are higher than the aspect of “My back-*Achorai*-אָחֹרַי.” For example, in regard to Moshe himself, from the very fact that he requested,¹²⁴¹ “Please **show me** now Your glory” (to which *HaShem*-ה' responded, “You will see My back (*Achorai*-אָחֹרַי), but My face (*Panai*-פָּנַי) shall not be seen”) this demonstrates that the matter of his **grasp** (*Hasagah*) was also in aspects that transcend “My back (*Achorai*-אָחֹרַי).”

We similarly find in the Zohar and in the writings of the Arizal that many levels are explained which are much higher, beyond all comparison, to the aspect called “My back” (*Achorai*-אָחֹרַי). That is, according to all the explanations in the books of Kabbalah about what the aspect of “My back-*Achorai*-אָחֹרַי” refers to, in the Zohar and in the writings of the Arizal there are levels that are explained which are much higher. Thus, “a sage is greater than a prophet,” being that with his wisdom he is able to grasp much higher than those levels that can

¹²³⁹ Exodus 33:23

¹²⁴⁰ Talmud Bavli, Brachot 7a and Rashi there

¹²⁴¹ Exodus 33:18

descend below into the aspect of revelations to prophets in prophetic visions, being that whatever can descend and be revealed to them is on lower levels etc.

The reason¹²⁴² is because prophecy is the aspect of actual sight of the essential being of the thing, literally, like seeing with the physical eye, which is the [actual] sense of sight (*Re'iyah*). However, because of the limitations of the body it is impossible to see anything but the lowest levels that are measured and limited etc., just as the physical eye is only capable of seeing something limited, which has the form of imagery etc.

About this our sages, of blessed memory, stated,¹²⁴³ “During their lifetimes they do not see, but in their deaths they see.” That is, during their lifetimes they do not see because of the limitations of the body, such that even about our teacher Moshe the verse states, “You shall see My back (*Achorai*-אָחֹרַי)” alone. Only upon their deaths, after the separation and expiry of the soul from the body, is when they see.

In contrast, this is not so of the matter of comprehension (*Hasagah*), for since this is not manifest inwardly to the same degree as the matter of sight (*Re'iyah*), it therefore is possible for it to even be into more Supernal levels that transcend measure and limitation.

We thus find that there is an element of superiority to seeing (*Re'iyah*-רֵאִיָּה) and there is an element of superiority to hearing (*Shemiyah*-שְׁמִיעָה) and that both are true. That is, in the

¹²⁴² Also see Maamarei Admor HaZaken 5563 Vol. 1, p. 278 and on; p. 285 and on; Sefer HaMitzvot of the Tzemach Tzedek 172b and on.

¹²⁴³ Torat Kohanim to Leviticus 1:1; Midrash Bamidbar Rabba, end of Ch. 14.

levels in which the matter of seeing (*Re'iyah*) is possible, the matter of seeing (*Re'iyah*) is greater than hearing (*Shemiyah*). However, in higher levels that cannot be revealed in the aspect of seeing (*Re'iyah*), hearing (*Shemiyah*) is greater than seeing (*Re'iyah*), since specifically through hearing (*Shemiyah*) it is possible to grasp those levels.

We similarly find that there is an element of superiority to seeing (*Re'iyah*) and an element of superiority to hearing (*Shemiyah*) as they are throughout all generations as a whole. This is because our sages, of blessed memory, stated¹²⁴⁴ that upon the destruction of the Holy Temple, prophecy (the matter of seeing-*Re'iyah*) ceased. Thus, the time of the destruction and exile is a matter of descent relative to the time of the Holy Temple, at which time there was the cessation of the matter of seeing (*Re'iyah*) that transcends the matter of hearing (*Shemiyah*).

Nevertheless, the matter of hearing (*Shemiyah*) is present during the time of exile to a greater extent than during the time of the Holy Temple, this being the matter of the analysis and give and take [of questions and answers] that are specifically present in the Babylonian Talmud. This is as our sages, of blessed memory, stated that the verse,¹²⁴⁵ ““He has made me dwell in dark places,”¹²⁴⁶ refers to the Talmud of Babylonia,” the place of exile. That is, specifically through this we come to a much higher grasp, as our sages of blessed

¹²⁴⁴ See Talmud Bavli, Yoma 9b; Rashi to Yoma 21b (entitled “*Aron*-ארון”).

¹²⁴⁵ Talmud Bavli, Sanhedrin 24a; See Shaarei Orah of the Mittler Rebbe 22b and on; *Hemshech* 5666 p. 90 and on.

¹²⁴⁶ Lamentations 3:6

memory, expounded¹²⁴⁷ on the verse,¹²⁴⁸ “What He will do for one who awaits-*Mechakeh* מחכה Him,”¹²⁴⁹ meaning, “To those who are persistent-*Dachakin* דחקין with the words of the Torah.”

4.

However, *HaShem*’s יהו"ה ultimate Supernal intention is that even those levels that transcend limitations, and even those levels that completely transcend limitation, should be drawn down in an inner manifest way (*b’Pnimityut*). It can be said that this is why in the discourse¹²⁵⁰ he adds that there is another matter in the word “hearing-*Shemiyah* שמיעה,” which is the matter of “obeying-*Shemiyah* שמיעה,” in that it is a matter of accepting the yoke (*Kabbalat Ol*).

About this Shmuel told Shaul,¹²⁵¹ “To obey-*Shmo’ah* שמוע is better than a choice offering.” This is because Shaul followed rationale and reasoning, leaving the best of the sheep to bring them as offerings, and about this Shmuel chastised him stating, “To obey-*Shmo’ah* שמוע is better than a choice offering.” That is, the matter of listening (*Shemiyah* שמיעה) and accepting the command alone, without any rationalization, but solely out of adhesion to the aspect of the Unlimited One, who is the Master of the desire, is much higher than sacrificial

¹²⁴⁷ Zohar I 130b

¹²⁴⁸ Isaiah 64:3; See *Hemshech* 5666 p. 78 and on.

¹²⁴⁹ The word “awaits-*Mechakeh* מחכה” shares the same letters as “Wisdom-*Chochmah* חכמה.”

¹²⁵⁰ Sefer HaMaamarim ibid. p. 306.

¹²⁵¹ Samuel I 15:22

offerings, which are of the aspect of the reasonings (*Ta'amim*) of the Wisdom-*Chochmah*.

That is, in the “listening-*Shemiyah*-שמיעה” of accepting the yoke (*Kabbalat Ol*) there are two elements of superiority, in that there is grasp of levels that transcend limitation, but this nonetheless is drawn down in an inner manifest way (*b'Pnimityut*).

The explanation is that the “listening-*Shemiyah*-שמיעה” of accepting the yoke (*Kabbalat Ol*) is the matter of “the ear that heard on Mount Sinai what I said, ‘For the children of Israel are My servants,’” this being the matter of “hearing” (*Shemiyah*-שמיעה) that relates to the *mitzvah* of Mezuzah.

This is why when there is a blemish in this hearing by him acquiring another master for himself, that “then he shall bring him to the door or the doorpost (Mezuzah) and his master shall bore through his ear.” From this it is understood that when the “listening-*Shemiyah*-שמיעה” is as it should be, the service is then in a way of “obeying-*Shemiyah*-שמיעה” and solely accepting the command, without any rationalization, like the work of a servant, this being the meaning of “For the children of Israel are My servants.”

To further explain, the work of a servant stems solely from accepting the yoke (*Kabbalat Ol*). This is because when a servant fulfills the command of his master because in his intellect he grasps that he must heed the voice of his master, he then is not serving his master, but is rather serving **his own intellect**. Rather, the service of a servant is when his service is specifically in a way of accepting the yoke (*Kabbalat Ol*). In other words, even when the servant has neither feeling,

understanding, nor pleasure in this, he nevertheless fulfills the will of the master in a way of accepting the yoke (*Kabbalat Ol*), nullifying his own intellect and desire to the desire of the master.

The same is so of spiritual service, that the service of the servant is in a way that he sets aside and nullifies his own intellect, including even the loftiest intellect of the side of holiness, this being the meaning if the verse, “To obey-*Shmo'ah* שמיעה is better than a choice offering.”

That is, even though in his intellect he grasps the great elevation of serving Him with the sacrifices, [as it states],¹²⁵² “The mystery of the sacrifices ascends to the mystery of the Unlimited One,” nonetheless, he must nullify this lofty grasp and fulfill his service in a way of obeying, by accepting the yoke (*Kabbalat Ol*).

Now, since this “listening-*Shemiyah* שמיעה” is in a way of nullifying his whole existence, therefore he completely departs from all his limitations, such that he is not at all an existence unto himself, but his entire existence is rather the existence of the Master. Through this, there is a drawing forth in him in an inner manifest way (*b'Pnimityut*) of even the loftiest aspects that transcend limitation.

That is, it is through the “obeying-*Shemiyah* שמיעה” of accepting the yoke (*Kabbalat Ol*), that is, “the ear that heard at Mount Sinai etc.,” that there is a drawing forth of the revelation of the aspect of “I-*Anochi* אנכי” which transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*). This is

¹²⁵² See Zohar II 239a; Zohar III 26b

the meaning of the verse,¹²⁵³ “I am (*Anochi*-אנכי) *HaShem*-יהו” your God who took you out of the land of Egypt,” [which is], “so that you be in servitude of Me,”¹²⁵⁴ this being the matter of, “For the children of Israel are My servants.”

This then, is the superiority of hearing (*Shemiyah*-שמיעה) over seeing (*Re'iyah*-ראיה). This is because seeing (*Re'iyah*) only grasps those levels that are limited, whereas the listening (*Shemiyah*-שמיעה) of accepting the yoke (*Kabbalat Ol*) takes hold of the Essential Self of the Singular Preexistent Intrinsic One, and in a way that this is his whole existence.

In the discourse¹²⁵⁵ he brings proof for this from the revealed parts of the Torah,¹²⁵⁶ that “if one blinded the eye of another, he gives him the value of his eye, but if he deafened him, he gives him his entire value.” He explains that the simple reason is that since he altogether is incapable of hearing, he thus is incapable of receive commands from his fellow, and thus is altogether unable to profit or earn wages, which is why his fellow must pay him his full value. How much more is this so of a servant, that he is not an existence unto himself, but his entire existence is his bond with his master, through hearing and receiving the command of the master.

The same is so of [our] spiritual service, that it specifically is through the “listening-*Shemiyah*-שמיעה” of accepting the yoke (*Kabbalat Ol*) that we take hold of His Essential Self, the aspect of “I-*Anochi*-אנכי,” in a way that this

¹²⁵³ Exodus 20:2

¹²⁵⁴ Rashi to Exodus 20:2

¹²⁵⁵ Sefer HaMaamarim ibid. – citing the words of Rabbeinu Yona in Shaarei Teshuvah (Shaar 2, Section 12).

¹²⁵⁶ Talmud Bavli, Bava Kamma 85b

is one's entire existence. We thus find that there are two elements of superiority in this, in that we take hold of levels that transcend limitation, but nevertheless this is drawn down in an inner manifest way (*b'Pnimityut*).

5.

He continues in the discourse¹²⁵⁷ [and explains] that the word “Mezuzah-מְזוּזָה” consists of two words, “This-Zu-זו” and “This-Zeh-זה.” This is because the souls of the Jewish people are called,¹²⁵⁸ “This people-*Am Zu*-זו עַם that I fashioned for Myself,” and the Holy One, blessed is He, is called,¹²⁵⁹ “This is my God-Zeh *Eili*-אֵלֵי-זה.” The difference between them is that “This-Zu-זו” is in the feminine and “This-Zeh-זה” is in the masculine.¹²⁶⁰ This is why the souls of the Jewish people are called “This people-*Am Zu*-זו עַם,” due to accepting the yoke (*Kabbalat Ol*), in that they accept upon themselves the commands from the aspect of “This is my God-Zeh *Eili*-אֵלֵי-זה.” The word “Mezuzah-מְזוּזָה,” which is the bond between the two words “This-Zu-זו” [in the feminine] and “This-Zeh-זה” [in the masculine] indicates the bond and connection between the souls of the Jewish people and the Holy One, blessed is He.

This matter is also connected to the second explanation in the discourse,¹²⁶¹ that the word “the doorposts-*Mezuzot*-

¹²⁵⁷ Sefer HaMaamarim ibid. p. 309

¹²⁵⁸ Isaiah 43:21

¹²⁵⁹ Exodus 15:2

¹²⁶⁰ Also see Likkutei Levi Yitzchak to Zohar III p. 453.

¹²⁶¹ Sefer HaMaamarim ibid. p. 310

מזוזת¹²⁶² divides into “death is moved [away]-*Zaz Mavet* זז-מות,”¹²⁶³ in that death (*Mavet*-מות) which is evil, should be moved (*Zaz*-זז) and distanced from the house, so that it cannot approach. For, since the Mezuzah causes there to be the bond between the souls of the Jewish people and the Holy One, blessed is He (“This-*Zu*” and “This-*Zeh*”), Him being the Source of Life (*Mekor HaChayim*-מקור החיים),¹²⁶⁴ it is understood that [the presence of] a matter that is the opposite of life does not apply.

Now, we should add that this terminology (in the word “Mezuzah-מזוזה”) indicates the matter of seeing (*Re'iyah*-ראיה). This is as our sages, of blessed memory, stated,¹²⁶⁵ “Each and every individual would point with his finger and say, ‘This is my God-*Zeh Eili* זה אלי- and I shall build Him a habitation.’” Our sages of blessed memory, thus stated¹²⁶⁶ that in the coming future, each person will point with his finger, as the verse states,¹²⁶⁷ “And they will say on that day, ‘Behold, this (*Zeh*-זה) is our God... this (*Zeh*-זה) is *HaShem*-יהוה to Whom we hoped etc.,” in which the word “This-*Zeh*” is stated twice.¹²⁶⁸

It is in this regard that our sages, of blessed memory, stated,¹²⁶⁹ “All the prophets prophesied with the word ‘Thus-*Koh*-כה,’ whereas Moshe prophesied with the word ‘This-*Zeh*-

¹²⁶² Deuteronomy 6:9

¹²⁶³ Tikkunei Zohar, Tikkun 22 (66a)

¹²⁶⁴ Also see Ohr HaTorah, Chanukah 331b; Va'etchanan Vol. 6 p. 2,282 and on.

¹²⁶⁵ Midrash Shemot Rabba, end of Ch. 23.

¹²⁶⁶ Talmud Bavli, Taanit 31a and Rashi there.

¹²⁶⁷ Isaiah 25:9

¹²⁶⁸ See Midrash Shemot Rabba *ibid.*; Sefer HaMaamarim 5635 Vol. 1, p. 89; 5654 p. 154.

¹²⁶⁹ Sifri and Rashi to Numbers 30:2

זה,” being that his prophecy was with the Illuminating Lens (*Aspaklaria HaMe'irah*),¹²⁷⁰ this being the matter of seeing His Essential Being.

[Based on the explanation before, that even about Moshe it states, “You shall see My back (*Achorai*-אָחֹרַי),” though in the levels that transcend the aspect of “My back” (*Achorai*-אָחֹרַי) he did have the matter of grasp, it is understood that for Moshe those levels also were the aspect of “Thus-Koh-כה.”

This is why even about Moshe we find some prophecies that he prophesied with the word “Thus-Koh-כה,” and the precise wording of our sages, of blessed memory, is that “he had an **additional** superiority to them, in that he [also] prophesied with the word ‘This-Zeh-זה.’”

This indicates that even Moshe prophesied with the word “Thus-Koh-כה,” except that there was an addition in him, in that he [also] prophesied with the word “This-Zeh-זה.” This is because those levels that transcend the aspect of “My back” (*Achorai*-אָחֹרַי) were also in the way indicated by the word “Thus-Koh-כה” for him].

Now, the numerical value of “This-Zu-זו-13” and “This-Zeh-זה-12” is “כ”ה-25,”¹²⁷¹ which is related to the aspect indicated by the word “Thus-Koh-כה-25.”¹²⁷² As explained in

¹²⁷⁰ Talmud Bavli, Yevamot 49b and elsewhere; Also see Torah Ohr, Hosafot to Megillat Esther 119b; Likkutei Torah, Matot 82a and on.

¹²⁷¹ Ohr HaTorah, Chanukah 331b *ibid.*; Va’etchanan Vol. 6 p. 2282 and on *ibid.*

¹²⁷² See Torah Ohr, Hosafot to Megillat Esther 119b; Likkutei Torah, Matot 82a and on.

Likkutei Torah¹²⁷³ in explanation of the verse,¹²⁷⁴ “You shall say, ‘Thus [shall your success be] for life-*Koh LeChai*-כה לחי,” that Rosh HaShanah is the aspect of “This-*Zeh*-זה,” whereas the 25th of Elul is the aspect of “Thus-*Koh*-כה-25,” from which it is understood that the aspect of “Thus-*Koh*-כה” relates to the number 25-כה, 25-כה days, and similarly, 25-כה years,¹²⁷⁵ “a day for a year.”¹²⁷⁶ From this it is understood that even the number 25-כה (the numerical value of the two words “This-*Zu*-זו-13” and “This-*Zeh*-זה-12”) is connected to the aspect of “Thus-*Koh*-כה-25.”

The explanation is that it is through the “listening-*Shemiyah*-שמיעה” of the aspect of the Mezuzah-מזוזה, “the ear that heard on Mount Sinai what I said, ‘For the children of Israel are My servants,’” that even those aspects in which the aspect of “This-*Zeh*-זה” is inapplicable, and all that is applicable to them is the matter of “Thus-*Koh*-כה,” are also drawn down in an inner manifest way (*b’Pnimityut*) (as explained in chapter four).

Based on this, we can explain the connection between the Mezuzah and the Torah portion of Eikev (as mentioned in chapter two). This is because the primary service of Him with the acceptance of the yoke (*Kabbalat Ol*) (“that you shall obey-*Tishme’un*-תשמעון”) specifically is in the generations of the

¹²⁷³ Likkutei Torah, Nitzavim 47b

¹²⁷⁴ Samuel I 25:6

¹²⁷⁵ It should be pointed out that the 20th of Menachem-Av of this year, 5729, completed 25 years from the passing & Hilulah of his honorable holiness, the holy Rabbi and Godly genius, the Kabbalist etc., Rabbi Levi Yitzchak of righteous memory, the father of his honorable holiness, the Rebbe.

¹²⁷⁶ Numbers 14:34

“heels of Moshiach-*Ikvetā d'Meshicha* דמשיחא-עקבתא” (“because-*Eikev* עקב”).

That is, in these generations there is a greater power of self-sacrifice (*Mesirat Nefesh*) (this being the ultimate self-nullification – *Tachlit HaBittul*). Moreover, this service reaches even higher than the service of the earlier generations. For, although our sages, of blessed memory, stated,¹²⁷⁷ “If the earlier generations were like angels, we are like etc.,” nevertheless, service with self-sacrifice (*Mesirat Nefesh*) specifically is in the later generations.

This is to such an extent that service of Him with self-sacrifice (*Mesirat Nefesh*) is even higher than the aspect of the prophecy of Moshe who prophesied with the word “This-*Zeh-זה*.” This is as in the well-known¹²⁷⁸ explanation of the verse,¹²⁷⁹ “Now the man Moshe was exceedingly humble, more than any person on the surface of the earth,” that his primary humility was in relation to the service of self-sacrifice (*Mesirat Nefesh*) of the generation of the “heels of Moshiach.”

6.

This then, is the meaning of [the verse], “And you shall write them on the doorposts of your house and upon your gates.” That is, the matter of the Mezuzah is the self-nullification (*Bittul*) indicated by the aspect of “obedience-

¹²⁷⁷ See Talmud Bavli, Shabbat 112b; Tosefot entitled “*Tzaddikim*” in Tractate Chullun 5b

¹²⁷⁸ Numbers 12:3

¹²⁷⁹ Sefer HaMaamarim 5679 p. 464; 5689 p. 299 and on; 5697 p. 298 and on; 5698 p. 170.

Shemiyah-שמיעה,” such that one has an effect on all the things in his house and all his belongings, as well as in the world at large, which is called a “house-*Bayit*,” in that they all should be nullified to Him, blessed is He, through which there will be the aspect of protection from the aspect of “I-*Anochi*.”

This is as explained before about the matter of “the ear that heard at Mount Sinai etc.,” that through the nullification indicated by the aspect of “hearing-*Shemiyah*” one grasps the aspect of “I-*Anochi*.” Through this we thereby bring about that the entire world becomes a dwelling place for Him, blessed is He, and as mentioned above, this matter will be revealed in the coming future, at which time there will be the revelation and descent of the third Holy Temple to below, about which the verse states,¹²⁸⁰ “The glory of this latter Temple will be greater than the first.”

As explained before¹²⁸¹ [although] “this latter Temple” also refers to the second Holy Temple, nevertheless, the primary intention in this is to the third Holy Temple, with the true and complete redemption through our righteous Moshiach. This is as in the binding Halachic ruling of the Rambam,¹²⁸² “He will build the Temple in its place and gather the dispersed of Israel,” and will lead us upright to our Land!

¹²⁸⁰ Haggai 2:9

¹²⁸¹ See the preceding discourse of Shabbat Parshat Va’etchanan of this year, 5729, entitled “*Boneh Yerushalayim HaShem* – The builder of Yerushalayim is *HaShem*,” Discourse 38, Ch. 2 and on.

¹²⁸² Mishneh Torah, Hilchot Melachim 11:1; 11:4

Discourse 40

*“Acharei HaShem Elokeichem Teileichu... -
You shall follow after HaShem your God...”*

Delivered on Shabbat Parshat Re’eh,
Shabbat Mevarchim Elul, 5729
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁸³ “You shall follow after *HaShem*-יהו"ה your God... and you shall adhere to Him.” It states in Sifri, ““and you shall adhere to Him-*u’Vo Tidbakun*-וְבוֹ תִדְבַקוּן” – separate yourselves from idolatry and adhere to the Ever Present One.” Now, we must understand why the matter of “separate yourselves from idolatry” is stated after all the particular forms of serving *HaShem*-יהו"ה, blessed is He, enumerated before this in the verse. For, though it is true that the beginning of one’s service is in a way of “You shall follow after *HaShem*-יהו"ה your God,” specifying “after-*Acharei*-אֲחֵרֵי,”¹²⁸⁴ the verse nevertheless then enumerates five additional ways of serving *HaShem*-יהו"ה, one above the other. This being so, how is it possible that the culmination of service of Him, “and you shall adhere to Him,” is “you should separate yourselves from idolatry?”

¹²⁸³ Deuteronomy 13:5

¹²⁸⁴ See the discourse entitled “*Acharei HaShem Elokeichem Teileichu*” in Likkutei Torah, Re’eh 19c; Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, p. 25a.

Now, at first glance, the matter of separating yourselves from idolatry is the beginning of serving Him, such that, in and of itself, this is not yet even part and parcel of the matter of serving Him, but must precede serving Him. This is especially so considering that our sages, of blessed memory, taught¹²⁸⁵ that they killed the inclination for idolatry, and it thus is certain that the matter of separating yourselves from idolatry is not part of serving Him at all.

Nevertheless, being that the Torah is eternal, as stated in Tanya,¹²⁸⁶ it is understood that the order of [the verse], “You shall follow after *HaShem*-יהו"ה your God,... and you shall adhere to Him,” is an instruction for all times and all places, even after they killed the inclination for idolatry, such that even then, the matter of “separate yourselves from idolatry” is the conclusion and culmination of service of *HaShem*-יהו"ה.

2.

This can be understood with a preface of the explanation in the discourse entitled “*Acharei*” of the year 5629,¹²⁸⁷ said by the Rebbe Maharash one-hundred years ago. That is, the verse, “You shall follow after *HaShem*-יהו"ה your God etc.,” consists of 15-י"ט words, and in “*Yishtabach*” we likewise say 15-י"ט praises, corresponding to the 15-י"ט “songs of ascent” (*Shir HaMaalot*) in Tehillim. He continues [and states] that we likewise find five-ה [prefix] letters *Vav*-ו in this verse, in the

¹²⁸⁵ See Talmud Bavli, Yoma 69b

¹²⁸⁶ Tanya, Likkutei Amarim, Ch. 17

¹²⁸⁷ Sefer HaMaamarim 5629 p. 311 and on.

words, “and you shall fear Him-*ו'Otō Tira'u* וְאֹתוֹ תִירָאוּ, and you shall keep His commandments-*ו'Et Mitzvotav Tishmoru-* וְאֵת מִצְוֹתָיו תִּשְׁמְרוּ etc.” (In the continuation of the discourse he explains the relationship of the 15-ט”ו words to the five-ה [prefix] letters *Vav*-ו in this verse.) In the discourse, in order to explain the matter of these five letters *Vav*-ו, he brings the verse,¹²⁸⁸ “I will remember My covenant with Yaakov-יַעֲקֹב,” which is spelled filled (*Malei*) with the letter *Vav*-ו and that Rashi comments on this stating, “There are five places in which Yaakov-יַעֲקֹב is written filled (*Malei*) with the letter *Vav*-ו,¹²⁸⁹ and correspondingly there are five places in which Eliyahu-אֵלִיָּהוּ is written, missing (*Chaser*) the letter *Vav*-ו.¹²⁹⁰ This is because Yaakov took the letter *Vav*-ו from Eliyahu as collateral that he will come and proclaim the redemption for his children.” He concludes that we must understand the meaning of the matter of him specifically taking the letter *Vav*-ו.

He adds that we can ask a question similar to the question in Iggeret HaKodesh¹²⁹¹ on the verse,¹²⁹² “You give truth (*Emet*-אֱמֶת) to Yaakov.” That is, Yaakov himself is the quality of Truth-*Emet*-אֱמֶת, and this being so, what is the meaning of “You give truth (*Emet*-אֱמֶת) to Yaakov”? The question is similarly about the matter of Yaakov-יַעֲקֹב taking the letter *Vav*-ו from Eliyahu-אֵלִיָּהוּ, and that specifically through this he becomes Yaakov-יַעֲקֹב filled (*Malei*) [with the *Vav*-ו]. This is because Yaakov himself is the matter of the letter *Vav*-ו.

¹²⁸⁸ Leviticus 26:42

¹²⁸⁹ Leviticus 26:42 *ibid.*; Jeremiah 30:18; 33:26; 46:27; 51:19

¹²⁹⁰ Kings II 1:3; 1:4; 1:8; 1:12; Malachi 3:23

¹²⁹¹ Tanya, Iggeret HaKodesh, Epistle 6

¹²⁹² Micah 7:20

ו, as stated in Zohar¹²⁹³ on the verse,¹²⁹⁴ “And you shall give me a sign of truth (*Ot Emet*-אות אמת),” that “this is the letter (*Ot*-אות) *Vav*-ו.”

Similarly, as known¹²⁹⁵ about the matter of “The Great, the Mighty, and the Awesome-*HaGadol HaGibor v’HaNora*-הגדול הגבור והנורא,” - “The Great-*HaGadol*-הגדול” corresponds to Avraham, “The Mighty-*HaGibor*-הגבור” corresponds to Yitzchak, “**and** the awesome-*v’HaNora*-והנורא” corresponds to Yaakov,¹²⁹⁶ in that it specifically is about the quality corresponding to Yaakov that it states “**and** the awesome-*v’HaNora*-והנורא” with the letter *Vav*-ו.

This likewise is so in the matter of the *Sefirot*. This is because Yaakov is the aspect of the emotions (*Midot*)¹²⁹⁷ which generally are included in the number six, hinted in the letter *Vav*-ו-6, as stated in Iggeret HaTeshuvah.¹²⁹⁸

Thus, since Yaakov himself is the letter *Vav*-ו, it is not understood why he had to take the letter *Vav*-ו from Eliyahu, and that specifically through doing so he becomes Yaakov-יעקוב filled (*Malei*) [with the letter *Vav*-ו].

¹²⁹³ Zohar III 2a; See Biurei HaZohar of the Tzemach Tzedek beginning of Vayikra, and elsewhere.

¹²⁹⁴ Joshua 2:12

¹²⁹⁵ See Zohar II 261a; Torat Chayim, Beshalach 294b (Vol. 1, p. 204d in the new edition); Maamarei Admor HaTzemach Tzedek 5615 p. 79; p. 171; Eitz Yosef and Dover Shalom to Siddur Otzar Tefilot.

¹²⁹⁶ Also see Zohar II 79a

¹²⁹⁷ See Torat Chayim, Vayeitzei 170a and on, and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹²⁹⁸ Tanya, Iggeret HaTeshuvah, Ch. 4

He explains in the discourse that there are two aspects of Truth (*Emet*-אמת). This is as stated,¹²⁹⁹ “The lip of Truth will be established forever,” this only being “the lip of Truth-*Sfat Emet*-שפת אמת,” and then there is the Ultimate Truth-*Emet L’Ameeto*-אמת לאמיתו. More specifically (as he adds there in the note) there are three aspects: The Lip of Truth-*Sfat Emet*-שפת אמת, Truth-*Emet*-אמת, and the Ultimate Truth-*Emet L’Ameeto*-אמת לאמיתו.

This then, is the meaning of “You give Truth (*Emet*-אמת) to Yaakov,” and similarly the matter of Yaakov taking the letter *Vav*-ו. This is because, in and of himself, Yaakov is the lowest aspect of Truth (*Emet*-אמת), whereas when it states, “You give Truth (*Emet*-אמת) to Yaakov,” this is the highest aspect of Truth (*Emet*-אמת), given to him from Above.

This likewise is the meaning of Yaakov taking the letter *Vav*-ו, meaning the aspect of the Ultimate Truth-*Emet L’Ameeto*-אמת לאמיתו. This is like how it is with the emotions of love and fear of *HaShem*-יהו"ה, blessed is He. That is, there are love and fear brought about through one’s toil, in and of himself, and then there are love and fear given to him from Above.

The explanation is that the difference between love and fear stemming from a person [himself] and love and fear coming from Above, may be understood according to the explanation in the discourse entitled “*Lo Tihyeh Meshakeila*

¹²⁹⁹ Proverbs 12:19; See Tanya, Ch. 13; Likkutei Torah, Behar 40a

v'Akarah b'Artzecha"¹³⁰⁰ ("There shall be no woman who loses her young or is infertile in your land"). That is, when the love and fear are in the aspect of "your land-*Artzecha*-ארצך" (meaning, the "land" of the person), it then is something that only is temporarily sustaining, like "a woman who loses her young etc." In contrast, when the love and fear come from Above (the aspect of the Supernal "land") the love and fear are then true and sustaining.

Now, like the difference between love and fear that come from man himself and love and fear that come from Above, this likewise is the difference between the aspect of truth (*Emet*-אמת) stemming from the person himself, and the aspect of Truth (*Emet*-אמת) given from Above. This is because even though the general matter of Truth (*Emet*-אמת) is that it is sustaining, and as Tanya¹³⁰¹ explains about the quality of love of *HaShem*-יהו"ה, blessed is He, of intermediates (*Beinonim*), that "even though after prayer it passes and departs, it nevertheless is called a perfect service stemming from their ultimate truth and their love too, which they [only] have during prayer, I call it 'The Lip of Truth (*Sfat Emet*-שפת אמת) [which] shall be established forever,' being that their Godly soul has the constant power to reawaken this love, whenever it gathers strength during prayer, day by day."

Nevertheless, all this is only regarding the level of intermediates (*Beinonim*), whereas in relation to the level of the righteous (*Tzaddikim*) who are the servants of *HaShem*-יהו"ה to the Ultimate Truth (*Emet L'Ameeto*-אמת לאמיתו), this love is not

¹³⁰⁰ Torah Ohr, Mishpatim 79a

¹³⁰¹ See Tanya, Likkutei Amarim, Ch. 13

at all called true service, being that after prayer it passes and departs.

This then, is the meaning of “You give Truth (*Emet*-אמת) to Yaakov. For, in Yaakov, as he is, in and of himself, it can be the aspect of the Truth (*Emet*-אמת) of intermediates (*Beinonim*), which also is included in the quality of the Truth-*Emet*-אמת of Yaakov. This is as Tanya explains there, that the quality of Truth-*Emet*-אמת is the quality of Yaakov, who is called the “the inner beam (*Brei'ach HaTichon*) that runs through from end to end,”¹³⁰² and “in each gradation and level, it passes through the central core [of that particular level,] this being the point and quality of truth of [that level].”¹³⁰³ This proves that even the aspect of the Truth (*Emet*-אמת) of the intermediates (*Beinonim*) – “the rank of the intermediate (*Beinoni*) being attainable to every man, and every person should strive after it”¹³⁰⁴ – is the quality of the Truth (*Emet*-אמת) of Yaakov. However, the matter of “You give Truth (*Emet*-אמת) to Yaakov,” is that the aspect of the Ultimate Truth (*Emet L'Ameeto*-אמת לאמיתו) should be drawn forth as it is on the level of the Righteous (*Tzaddikim*).

4.

The explanation is that the verse states,¹³⁰⁵ “For I, *HaShem*-יהוה, have not changed, and you, the sons of Yaakov have not perished-*Kheeleetem*-כליתם.” That is, because “I,

¹³⁰² Exodus 26:28; Zohar II 175b

¹³⁰³ See Tanya, Likkutei Amarim, Ch. 13 *ibid*.

¹³⁰⁴ Tanya, Likkutei Amarim, beginning of Ch. 14

¹³⁰⁵ Malachi 3:6

HaShem-יהו"ה, have not changed," there should be the matter of the expiry-*Khilyon*-כליון of the sons of Yaakov,¹³⁰⁶ but they do not come to expiry-*Khilyon*-כליון [in Him] because of their grasping and holding on (they hold onto) the existence of the world, the world of change, as a result of which they do not sense the matter of "I, *HaShem*-יהו"ה have not changed." From this it is understood that the matter of Truth (*Emet*-אמת), which is the absence of change, specifically is the aspect of the Name *HaShem*-יהו"ה, [as the verse states], "I, *HaShem*-יהו"ה (specifically) have not changed."

To explain, the coming into being of the world (the world of change) is from His title "God-*Elohi*"מ-אלהי," as the verse states,¹³⁰⁷ "In the beginning God-*Elohi*"מ-אלהי created," and thus there is change in in the world.

That is, "God-*Elohi*"מ-אלהי" is in the plural,¹³⁰⁸ and as stated in Shulchan Aruch,¹³⁰⁹ about the meaning of the name God-*Elohi*"מ-אלהי", is that it means "He is the Master over all powers." That is, there are many powers, and He, blessed is He, is the Master of all the powers. Thus, since "God-*Elohi*"מ-אלהי" is the matter of abundance and multiplicity, therefore the matter of change applies in it. From this it is understood that the matter of Truth-*Emet*-אמת, (the absence of change) is specifically in the Name *HaShem*-יהו"ה.

¹³⁰⁶ See Torah Ohr, Yitro 67a; Likkutei Torah, Rosh HaShanah 61d and elsewhere.

¹³⁰⁷ Genesis 1:1

¹³⁰⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

¹³⁰⁹ Shulchan Aruch, Orach Chayim 5

With the above in mind, it can be said that the two aspects of Truth – Truth-*Emet*-אמת, and Ultimate Truth-*Emet L'Ameeto*-אמת לאמיתו – are in the two aspects of the Name *HaShem*-יהו"ה – the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה.¹³¹⁰ However, from the fact that our sages, of blessed memory, stated¹³¹¹ about the verse,¹³¹² “*HaShem*-יהו"ה was with him,” that, “The Torah law (*Halachah*) is in accordance to him,” it is understood that even in the aspect of the lower Name *HaShem*-יהו"ה, there is the matter of the Ultimate Truth-*Emet L'Ameeto*-אמת לאמיתו.

For, about the matter of Torah law (*Halachah*), our sages, of blessed memory, stated,¹³¹³ “Any judge who renders judgment to its ultimate truth (*Emet L'Ameeto*-אמת לאמיתו) etc.”¹³¹⁴ However, in regard to the aspect of *HaShem*-יהו"ה drawn forth in the matter of Torah law (*Halachah*) (“*HaShem*-יהו"ה was with him – the Torah law (*Halachah*) is in accordance to him”) since this is a matter that is drawn into the world (since the matter of Torah law (*Halachah*) is that it is binding legal rulings (*Piskei Dinim*) relating to the conduct of the world),¹³¹⁵ this is the aspect of the lower Name *HaShem*-יהו"ה. This proves that even in the aspect of the lower Name *HaShem*-יהו"ה there also is the aspect of the Ultimate Truth-*Emet L'Ameeto*-אמת לאמיתו.

¹³¹⁰ Also see Sefer HaMaamarim 5654 p. 116 and on; p. 130 and on.

¹³¹¹ Talmud Bavli, Sanhedrin 93b

¹³¹² Samuel I 16:18

¹³¹³ Talmud Bavli, Shabbat 10a; See Sefer HaMaamarim 5627 p. 307; p. 315, and elsewhere.

¹³¹⁴ “...is ascribed by the Torah as though he is a partner with the Holy One, blessed is He, in the act of creation.”

¹³¹⁵ There is a small portion of the discourse missing here.

The explanation is that in regard to the existence of the world, as it is, in and of itself, as it was brought into being by the name God-*Elohi* "מ-אלהים, it is in a way that "room" is given for error etc. This is as the verse states,¹³¹⁶ "Let Us make (*Na'aseh*-נעשה) [man]," in the plural, about which our sages, of blessed memory, stated,¹³¹⁷ "[The Holy One, blessed is He, told Moshe], 'Write it, and let he who wants to err, err.'" (for, though one who errs is not granted assistance [from Above], Heaven forbid, nonetheless he is also not held back from erring.)

However, all this is only externally (*b'Chitzoniyut*), as the existence of the world is, in and of itself. Nevertheless, through contemplating "How abundant are Your works, *HaShem*-יהוה,"¹³¹⁸ and "How great are Your works, *HaShem*-יהוה,"¹³¹⁹ because of the greatness of the creations themselves, one comes to recognize that the truth of their reality is *HaShem*-יהוה, the Simple Oneness.

This is as stated in Rambam,¹³²⁰ "The foundation of all foundations and the pillar of all wisdoms (*Yesod HaYesodot v'Amud HaChochmot*-היסודות ועמוד החכמות) is to know... [that] all beings that exist in the heavens and the earth and everything in between, only come into being from the truth of His Being." That is, the true reality of the existence of all creations, is the **true reality** of His Being, blessed is He, the Simple Oneness of the Name *HaShem*-יהוה.

¹³¹⁶ Genesis 1:26

¹³¹⁷ Midrash Bereishit Rabba 8:8

¹³¹⁸ Psalms 104:24

¹³¹⁹ Psalms 92:6

¹³²⁰ Mishneh Torah, Hilchot Yesodei HaTorah, beginning of Ch. 1

Nevertheless, since this recognition comes to him through contemplating the creation, the recognition is thus in a way of limitation, that is, it is limited according to the limitations of his own intellect. In contrast, when the recognition into the Name *HaShem*-יהו"ה comes (not due to his own contemplations, but) from Above, meaning that his contemplation is only to remove those things that conceal and cover [the recognition], whereas the recognition itself comes to him from Above, there then are no limitations in it altogether.

5.

With the above in mind, we can explain the three matters of the Lip of Truth-*Sfat Emet*-שפת אמת, Truth-*Emet*, אמת-*Emet*, and the Ultimate Truth-*Emet L'Ameeto*-אמת לאמיתו, as they are in our service of *HaShem*-יהו"ה, blessed is He.

To explain, every single Jew, even as he is in the world before ever contemplating “How great are your works, *HaShem*-יהו"ה,” possesses the radiance of the Name *HaShem*-יהו"ה. This is as Likkutei Torah explains at the beginning of this week’s Torah portion¹³²¹ in explanation of the teaching of our sages, of blessed memory,¹³²² that “even the wicked are filled with remorse,” that this matter stems from the aspect of Wisdom-*Chochmah*, which is the aspect of nullification (*Bittul*) to Him that transcends grasped intellect and reasoning. [As explained in Tanya,¹³²³ this is why even the lowest of the low

¹³²¹ Likkutei Torah, Re’eh 18a

¹³²² Reishit Chochmah, Shaar HaYirah, Ch. 3; Sheivet Musar, Ch. 25

¹³²³ Tanya, Likkutei Amarim, Ch. 18

and sinful Jews, will sacrifice their lives for the sanctification of the Name *HaShem*-יהו"ה etc.]

This is the aspect of the letter *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He. From this it is understood that even they possess the aspect of Truth-*Emet*-אמת, which is the matter of the aspect of the absence of change. This is because the primary aspect of constancy and absence of change stems from the letter *Yod*-י of the Name *HaShem*-יהו"ה. This is as Tanya explains,¹³²⁴ that the [prefix letter] *Yod*-י modifies a verb to be in the present and constant tense, as Rashi explains on the verse,¹³²⁵ “Thus does Iyov do (*Ya’aseh*-יעשה) all the days.”

However, the Name *HaShem*-יהו"ה present even in the wicked and the lowest of the low, is only in potential, and therefore this aspect is called “the **Lip** of Truth-*Sfat Emet*-שפת אמת.” In contrast, the aspect of “Truth-*Emet*-אמת” is the revelation of the Name *HaShem*-יהו"ה brought about through contemplating the matter of “How abundant and how great are your works, *HaShem*-יהו"ה,” in which case *HaShem* Is One-*HaShem Echad*-אחד יהו"ה is revealed (in actuality).

Nonetheless, being that this matter comes through contemplation (*Hitbonenut*), which is limited, as explained above, it thus is not the Ultimate Truth-*Emet L’Ameeto*-אמת לאמיתו. Rather, the aspect of the Ultimate Truth-*Emet L’Ameeto*-אמת לאמיתו is the revelation of the Name *HaShem*-יהו"ה as He transcends the world. In other words, the revelation comes from Above, and not through the contemplation. This is

¹³²⁴ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

¹³²⁵ Job 1:5

because the matter of contemplating (*Hitbonenut*) is only to remove those things that conceal, as explained above. This is like the explanation elsewhere¹³²⁶ about the matter of the revelation of the singular-*Yechidah* [essence of the soul]. That is, the necessity to contemplate (*Hitbonenut*) is only in order to remove those things that conceal the aspect of the singular-*Yechidah* [essence of the soul], whereas the revelation of the *Yechidah* itself, transcends intellect.

Moreover, even the contemplation (*Hitbonenut*) itself, is not in a way of tangible grasp and inner manifestation, but in a way of divestment and negation. Thus, since this aspect has no limitations, it thus is the aspect of the Ultimate Truth-*Emet L'Ameeto*-אמת לאמיתו. That is, even though this level also is the aspect of the Lower Name *HaShem*-יהו"ה, since even this revelation is as man is present in the world etc., nonetheless, being that this aspect is bound with the Upper Name *HaShem*-יהו"ה, it therefore is the Ultimate Truth-*Emet L'Ameeto*-אמת לאמיתו.

This then, is also why Torah law (*Halachah*) is the aspect of the Ultimate Truth (*Emet L'Ameeto*-אמת לאמיתו). For, even though the rulings of Torah law (*Halachah*) are in a way of investment (*Hitlabshut*), to clarify the law between two arguments, one of which being a false argument, nevertheless, since this is connected to the aspect of the Upper Name *HaShem*-יהו"ה, it thus is the aspect of the Ultimate Truth-*Emet L'Ameeto*-אמת לאמיתו.

¹³²⁶ Also see the discourse entitled "*BaYom HaShemini Atzeret*" 5740, Ch. 3 (Torat Menachem, Sefer HaMaamarim Tishrei p. 218 and in note 39 there).

Now, the revelation of the Name *HaShem*-יהו"ה as He transcends the world, is much higher than [the revelation of] *HaShem* is One-*HaShem Echad*-אחד יהו"ה drawn down through contemplation (*Hitbonenut*). For, about the matter of *HaShem* is One-*HaShem Echad*-אחד יהו"ה,¹³²⁷ our sages, of blessed memory, stated,¹³²⁸ "Once you have crowned Him over [everything] above, below, and in the four directions," meaning that even though you have crowned Him, there still is the existence of the seven firmaments and the earth etc. However, the revelation of *HaShem*-יהו"ה as He **transcends** the world, is the recognition that there is no existence of worlds altogether, and is the matter of "there is nothing besides Him."¹³²⁹

6.

With the above in mind, we can understand the statement in Sifri on [the words] "and to Him shall you adhere-*u'Vo Tidbakun*-וְבו תִדְבַקוּן," stating, "separate yourselves from idolatry and adhere to the Ever Present One." For, anything that is not in a state of absolute nullification (*Bittul b'Tachlit*) [to Him] is still a matter of idolatry.

This then, is the meaning of the teaching, "You shall follow after *HaShem*-יהו"ה your God... and you shall adhere to Him" – "separate yourselves from idolatry and adhere to the Ever Present One." In other words, after the service of "You shall follow after *HaShem*-יהו"ה your God," and all five levels

¹³²⁷ Deuteronomy 6:4

¹³²⁸ Talmud Bavli, Brachot 13b

¹³²⁹ Deuteronomy 4:35

enumerated in the verse, the completion and ultimate culmination of service of Him must then be “separate yourselves from idolatry and adhere to the Ever Present One,” (such that the sign for “and you shall adhere to Him” is the separation from idolatry). That is, before *HaShem*-יהו"ה one should be in a state of ultimate nullification (*Bittul*) and sense that “there is nothing besides Him.” Moreover, this sense¹³³⁰ must be in a way of seeing (*Re'iyah*-ראיה), as stated in the beginning of the Torah portion,¹³³¹ “See, I-*Re'eh Anochi*-ראה אנוכי etc.”

However, being that the order in serving *HaShem*-יהו"ה, blessed is He, is from below to Above, as the verse states,¹³³² “A ladder was set earthward and its top reached heavenward,” therefore, in the Torah portion of Eikev it states,¹³³³ “It shall be that because **you will listen**-*Tishme'un*-תשמעון,” whereas in the Torah portion that follows it states, “**See**-*Re'eh*-ראה, I-*Anochi*-אנוכי etc.” The perfection of this will be in the coming future, at which time there will be the revelation in the aspect of seeing (*Re'iyah*-ראיה).

This is also why it states, “See, I-*Anochi*-אנוכי... a blessing and a curse.” For, from the aspect of “I-*Anochi*-אנוכי” which transcends the chaining down of the worlds (*Hishtalshelut*) drawn forth in the aspect of seeing (*Re'iyah*-ראיה) even the curse is transformed to a blessing.¹³³⁴ This is like

¹³³⁰ From this point forward in the discourse, the discourse is in short form (*Roshei Prokim*).

¹³³¹ Deuteronomy 11:26

¹³³² Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a)

¹³³³ Deuteronomy 7:12

¹³³⁴ Also see *Hemshech* 5672 Vol. 2, p. 1,107.

what will be in the coming future, that due to the revelation of the Simple Oneness that will be in a way of seeing (*Re'iyah*), as the verse states,¹³³⁵ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see etc.,” therefore “I then will **transform** the nations... to serve Him with united resolve.”¹³³⁶

¹³³⁵ Isaiah 40:5

¹³³⁶ Zephaniah 3:9 and Rashi to Deuteronomy 6:4 (*Shema Yisroel*).

Discourse 41

“Shofteem v’Shotreem... - Judges and officers...”

Delivered on Shabbat Parshat Shoftim,¹³³⁷

2nd of Elul, 5729

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

1.

The verse states,¹³³⁸ “You shall appoint Judges and officers in all the gates of your cities etc.,” and the passage concludes,¹³³⁹ “and you shall destroy the evil from your midst.”

The explanation is that our sages, of blessed memory, stated,¹³⁴⁰ “‘A little city,’¹³⁴¹ this refers to the body, ‘with only a few inhabitants,’ this refers to the limbs, ‘a mighty king came upon it’ this refers to the evil inclination, ‘and surrounded it and built great siege works over it’ etc.” About this the verse states, “Judges and officers shall you appoint in all the gates of your cities,” this being the body of man, (the “little city”).¹³⁴²

The ultimate culmination of the toil is to affect that “you shall destroy the evil from your midst,” referring to the evil inclination. This is as our sages, of blessed memory, stated in

¹³³⁷ This discourse is only in summary form (*Roshei Prokim*).

¹³³⁸ Deuteronomy 16:18

¹³³⁹ Deuteronomy 17:7

¹³⁴⁰ Midrash Kohelet Rabba 9:15

¹³⁴¹ Ecclesiastes 9:14

¹³⁴² See Sha”Ch Al HaTorah, beginning of Parshat Shoftim; Ohr HaTorah, Shoftim, p. 822.

Tractate Sukkah,¹³⁴³ “The evil inclination has seven names. The Holy One, blessed is He, called it ‘evil-*Ra*-רע.” Thus, about this it states, “You shall destroy the evil-*Ra*-רע from your midst.”¹³⁴⁴ It is through banishing the evil from one’s own midst, that “you shall destroy the evil from Israel”¹³⁴⁵ comes about as well, such that evil is banished from the Jewish people as a whole, and from the entire world.

[This is like what the Rambam rules,¹³⁴⁶ “A person should view himself... as well as the world, as equally balanced between merit and guilt... If he does one *mitzvah* he tips the balance for himself and for the entire world to the side of merit etc.”] For, since the creation of the world is for the sake of the Jewish people, [as the verse states], “In the beginning-*Bereishit*-בראשית,”¹³⁴⁷ meaning, “For the sake of Israel who are called ‘the beginning-*Reishit*-ראשית,’” therefore, through the evil being destroyed from Israel, there thereby is automatically the destruction of evil in the entire world.

All this is brought about through “Judges and officers.” The matter of “judges” (*Shofteem*-שופטים) is as in the teaching of our sages, of blessed memory,¹³⁴⁸ “A person should always incite his good inclination against his evil inclination,” whereas the matter of “officers” (*Shotreem*-שוטרים) is as our sages, of blessed memory, taught,¹³⁴⁹ “He should remind himself of the

¹³⁴³ Talmud Bavli, Sukkah 52a

¹³⁴⁴ See Ohr HaChayim Al HaTorah to Deuteronomy 13:6, cited in Ohr HaTorah *ibid.* (p. 828); Discourse entitled “*Shoftim v’Shotrim*” 5629 (Sefer HaMaamarim 5629 p. 319),

¹³⁴⁵ Deuteronomy 22:22

¹³⁴⁶ Mishneh Torah, Hilchot Teshuvah 3:4

¹³⁴⁷ Rashi and Rambam to Genesis 1:1

¹³⁴⁸ Talmud Bavli, Brachot 5a

¹³⁴⁹ Talmud Bavli, Brachot 5a *ibid.*

day of death,” (this being similar to officers who render the punishment etc.).

Now, even though the reminder of punishment (“officers”) certainly is effective, which is not so of the matter of inciting the good inclination against the evil inclination (“judges”), which is not always effective, as self-understood from the above-mentioned teaching of our sages, of blessed memory, “A person should always incite... If he is victorious, good, but if not, he should remind himself etc.,” nevertheless, the order in this work is that at first, there must be the matter of inciting the good inclination against the evil inclination (“judges”) and only afterwards, if this is not effective, there then must be the work of “remind him etc.” (“officers”).

2.

Now, to explain the matter of [the verse], “You shall appoint Judges and officers in all the gates of your cities,” on a deeper level,¹³⁵⁰ the verse states,¹³⁵¹ “Her Husband is known at the gates.” “Her Husband” refers to the Holy One, blessed is He,¹³⁵² [about Whom it states], “No thought grasps Him at all.”¹³⁵³ Nevertheless, He “is known at the gates.” That is, He is caused to be known (in the aspect of grasp (*Hasagah*)) through the “gates-*She’arim*-שערים,” which has two meanings. The first meaning is that “gates-*She’arim*-שערים” is of the same

¹³⁵⁰ In regard to the coming section, see Sefer HaMaamarim 5629 *ibid*. Also see Ohr HaTorah *ibid*. (p. 823 and on).

¹³⁵¹ Proverbs 31:23

¹³⁵² See Zohar I 103a

¹³⁵³ Introduction to Tikkunei Zohar 17a

root as in the phrase, “each person according to his measure-*Shee’ura* שיעורא,”¹³⁵⁴ in that the service of Him of one person is not comparable to that of his fellow.

This is because even though all Jewish souls are in equilibrium one with the other, and we all are as one,¹³⁵⁵ nevertheless, the general totality of Jewish souls divides into six-hundred thousand particular root souls, and each root divides into six-hundred thousand sparks etc.¹³⁵⁶ Therefore the order and mode of service of one person is unlike his fellow, like the service of Reuven ראובן which is with seeing (*Re’iyah*-ראיה), whereas the service of Shimon שמעון is with hearing (*Shemiyah*-שמיעה), and the service of Levi לוי is the matter [indicated by the verse],¹³⁵⁷ “My husband will become attached-*Yilveh*-ילוה to me,” as explained in Torah Ohr in the Torah portion of Vayechi.¹³⁵⁸

This meaning of [the word] “gates-*She’arim* שער־ים” (the order of service by each person according to his “measure-*Shee’ura* שיעורא”) is connected to the second meaning of [the word] “gates-*She’arim* שער־ים” which is that it denotes “measure-*Shee’ur* שיעור” and limitation. This is because the service of each individual, even if for him it is in a way of limitlessness, nevertheless, in comparison to the Holy One, blessed is He, it is limited. This certainly is so if he is in a state and standing of not having yet departed from his limitation. However, even so, “Her Husband is known at the gates-

¹³⁵⁴ Zohar I 103a ibid.

¹³⁵⁵ See Tanya, Likkutei Amarim, Ch. 32

¹³⁵⁶ Tanya, Likkutei Amarim, Ch. 37 (48a)

¹³⁵⁷ Genesis 29:34

¹³⁵⁸ Torah Ohr, Vayechi 45a and on

She'arim-שערים,” in that “The Holy One, blessed is He, makes Himself known to each and every one according to his measure-
Shee'ura-שיעורא.”¹³⁵⁹

3.

However, for “Her husband to be known at the gates,” this must be preceded by the toil of, “You shall appoint Judges and officers in all the gates etc.”

The explanation¹³⁶⁰ is that in the soul there are four gates, these being seeing, hearing, smelling, and speaking. The toil in the aspect of seeing (*Re'iyah*-ראיה) is as the verse states,¹³⁶¹ “Raise your eyes on high and see (*u'Re'u*-וראו) who created these.” The toil in the aspect of hearing (*Shemiyah*-שמיעה) is as the verse states,¹³⁶² “Now, O' Yisroel, listen (*Shma*-שמע) etc.” The toil of the aspect of smelling (*Rei'ach*-ריח) is as the verse states,¹³⁶³ “They shall place incense in Your nostrils (*b'Apecha*-באפך).”¹³⁶⁴ The toil in the aspect of speaking (*Dibur*-דיבור) is the matter of prayer, as the verse states,¹³⁶⁵ “This time let me gratefully praise *HaShem*-יהו"ה... then she stopped giving birth.”

This is prefaced by the matter of “You shall appoint Judges and officers in all the gates of your cities.” That is, one must restrict himself in the matter of seeing (*Re'iyah*), in that

¹³⁵⁹ See Zohar *ibid*.

¹³⁶⁰ See Sefer HaMaamarim 5629 p. 324

¹³⁶¹ Isaiah 40:26

¹³⁶² Deuteronomy 4:1; See Likkutei Torah Tzav 17b; Va'etchanan 3c

¹³⁶³ Deuteronomy 33:10; See Pirush HaMilot of the Mittler Rebbe, Ch. 89

¹³⁶⁴ [Also see Rashi to Exodus 15:8]

¹³⁶⁵ Genesis 29:35; See Sefer HaMaamarim 5629 p. 16 and elsewhere.

“he shuts his eyes from seeing evil.”¹³⁶⁶ For, as explained at length in books of Mussar,¹³⁶⁷ and also mentioned in shorter form in Chassidus, in Kuntres HaAvodah,¹³⁶⁸ even when one gazes in a way of cold disinterest, and when doing so he feels no arousal within himself, it nonetheless causes a big impression [in him] and an engraving in the soul, and will not pass without an arousal of evil being revealed [in him], Heaven forbid.

Likewise, one must restrict himself in the matter of hearing (*Shemiyah*), to shut his ears from hearing any evil, such as evil speech (*Lashon HaRa*), by which “he saves three.”¹³⁶⁹ Moreover, by doing so he also has an effect Above, that when there is prosecution against him, they do not want to listen to it, as the verse states,¹³⁷⁰ “But *HaShem*-יהוה your God, refused to listen etc.” This is because the Supernal conduct is in a way of “measure for measure.”¹³⁷¹ Thus, when one does not want to hear evil about his fellow, this causes that when they want to speak evil of him Above, they are not listened to in the first place.

Likewise, one must restrict himself in the matter of scent (*Rei'ach*), meaning that one must guard himself against evil thoughts. This is as in the teaching of our sages, of blessed memory,¹³⁷² “Thoughts of sin are worse than sin [itself] and the

¹³⁶⁶ Isaiah 33:15

¹³⁶⁷ See Reishit Chochmah, Shaar HaKedushah, Ch. 8; Kav HaYashar, Ch. 2, and elsewhere.

¹³⁶⁸ Kuntres HaAvodah, Ch. 2

¹³⁶⁹ See Talmud Bavli, Arachin 15b

¹³⁷⁰ Deuteronomy 23:6; See Likkutei Torah, Teitzei 38c and on

¹³⁷¹ See Talmud Bavli, Sanhedrin 90a

¹³⁷² See Talmud Bavli, Yoma 29a and Rashi there

sign for this is the scent [of roasting meat, which induces greater lust than eating it].”

Likewise, one must guard himself in the matter of speaking (*Dibur*). As Rambam writes,¹³⁷³ “One should not speak at length, even about matters involving one’s physical needs etc.” Similarly, our sages, of blessed memory, stated,¹³⁷⁴ “I have found nothing better for a person than silence.”

When he practices the restrictions in these four matters, this being the matter of [the verse], “You shall appoint Judges and officers in all the gates of your cities,” then this brings about that “you shall destroy the evil from your midst.” Through this, you also will “destroy the evil from Israel,” (as mentioned above) and it then is possible for there to be the matter of “Her husband is known at the gates,” that the Holy One, blessed is He, makes Himself known to each one according to his measure.

4.

Now, through the matter of “You shall appoint Judges and officers in all the gates of your cities” as it is in the service of *HaShem*-יהו"ה, blessed is He, of each and every Jew, we bring about that there will be the matter of “You shall appoint Judges and officers in all the gates of your cities” in the literal sense as well, as the verse states,¹³⁷⁵ “Then I will restore your judges as

¹³⁷³ Mishneh Torah, Hilchot De’ot 2:4

¹³⁷⁴ Mishnah Avot 1:17

¹³⁷⁵ Isaiah 1:26

at first, and your counselors as at the beginning,” with the true and complete redemption through our righteous Moshiach.

Discourse 42

*“Atem Nitzavim HaYom... -
You are standing this day...”*

Delivered on Shabbat Parshat Nitzavim-Vayeilech,

23rd of Elul, 5729

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

1.

The verse states,¹³⁷⁶ “You are standing this day, all of you, before *HaShem*-יהו"ה your God; the heads of your tribes... your small children, your women... from the hewer of your wood to the drawer of your water.” Now, it states in Likkutei Torah¹³⁷⁷ that this Torah portion is always read before Rosh HaShanah,¹³⁷⁸ and that this is hinted in the word “this day-*HaYom*-היום” which refers to Rosh HaShanah, in that “This day (*HaYom*-היום) is the beginning of Your works, a remembrance of the first day.”¹³⁷⁹

Likewise, the Tzemach Tzeddek writes in Ohr HaTorah¹³⁸⁰ that it states in Midrash¹³⁸¹ that it would have been appropriate for the verse, “You are standing this day” to have

¹³⁷⁶ Deuteronomy 29:9-10

¹³⁷⁷ Likkutei Torah, Nitzavim 44a

¹³⁷⁸ Mishneh Torah, Hilchot Tefilah 13:2; Tosefot to Talmud Bavli, Megillah 31b; Tur and Shulchan Aruch, Orach Chayim 428:4

¹³⁷⁹ See the Musaf liturgy of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a).

¹³⁸⁰ Ohr HaTorah, Nitzavim p. 1,189

¹³⁸¹ Midrash Kohelet Rabba 1:31

been [stated] at the beginning of the book, only that in Torah there is no chronological order. He adds that it can be said that even so, although “You are standing this day” is said close to the end of the book of Mishneh Torah (Deuteronomy) it also is for the above-mentioned reason.

[That is, it is as the Shalah writes¹³⁸² in explanation of [the principle that] there is no chronological order in Torah, that there are reasons and matters as to why they are ordered the way they are ordered etc., and it all is with specific intent etc.] Namely, that “This day-*HaYom*-היום” refers to Rosh HaShanah, “This day (*HaYom*-היום) is the beginning of Your works,” and therefore this portion is written regarding a matter that should be read before Rosh HaShanah. [This is as in the simple custom amongst all Jews that we complete the [entire] Torah in a single year,¹³⁸³ not every three years,¹³⁸⁴ nor every three and a half years.]¹³⁸⁵

The explanation is as known,¹³⁸⁶ that on Rosh HaShanah all things revert to their initial state and must draw down anew. This is why Rosh HaShanah is called “the beginning of Your works.” The general drawing down of renewal is brought about through “all of you are standing this day etc.,” specifying “all of you-*Kulchem*-כולכם,” [meaning], “individuals who are as one,”¹³⁸⁷ and in a way of “standing-*Nitzavim*-נצבים,” which means sustaining and upright, meaning that we are meritorious

¹³⁸² Shnei Luchot HaBrit, Chelek Torah SheBaal Peh 402b

¹³⁸³ Mishneh Torah, Hilchot Tefilah, Ch. 13

¹³⁸⁴ Mishneh Torah, Hilchot Tefilah, Ch. 13 *ibid*.

¹³⁸⁵ See Chiluf Minhagim Bein Bnei Bavel L’Bnei Eretz Yisroel, Section 48

¹³⁸⁶ See Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Likkutei Torah, Nitzavim 51b, and elsewhere.

¹³⁸⁷ Likkutei Torah *ibid*. 44a

in judgment, [this being the blessing of the Holy One, blessed is He, who blesses the seventh month, as in the teaching of the Alter Rebbe, who heard it from his teacher and Rebbe, the Rav, the Maggid of Mezhritch, who heard it from his teacher and Rebbe, the Baal Shem Tov].¹³⁸⁸

This is to such an extent that it is in a way that the word “standing-*Nitzavim*-נִצְבִּים” is of the same root as [in the verse],¹³⁸⁹ “A commissioner-*Nitzav*-נִצַּב reigned as king.” That is, just as the king rules over all without impediment, and in a way that “if the king says to uproot the mountain [it will be uprooted],”¹³⁹⁰ solely by his word and without any effort altogether, in the same way, “you are standing-*Nitzavim*-נִצְבִּים” in a way of “a commissioner-*Nitzav*-נִצַּב reigned as king,” and you rule over all matters and cause all the drawings down anew (“the beginning of Your works”) without any effort altogether, and with joy and goodness of heart.

2.

This may be understood according to the explanation in the discourse of the Torah portion of Nitzavim of the year 5629, [said by the Rebbe Maharash] (one-hundred years ago) entitled “*Teekoo BaChodesh Shofar*.”¹³⁹¹ [In it] he states that we must understand why the verse states,¹³⁹² “Sound the Shofar at the

¹³⁸⁸ Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 430 and on, (copied in HaYom Yom for the 25th of Elul), elucidated in Likkutei Sichot, Vol. 4, p. 1,139 and on; Vol. 9 p. 184 and on; Vol. 29 p. 173 and on.

¹³⁸⁹ Kings I 22:48; Ohr HaTorah Nitzavim, p. 1,201 and on.

¹³⁹⁰ Talmud Bavli, Bava Batra 3b

¹³⁹¹ Sefer HaMaamarim 5629 p. 341 and on.

¹³⁹² Psalms 81:4

New Moon (*Chodesh*-חודש),” but without specifying which new moon, when it should have said, “Sound the Shofar at the new moon of the seventh month.”

However, the explanation is that the word “new moon-*Chodesh*-חודש” is of the same root as “renewal-*Hitchadshut*-התחדשות.” This is why Rosh HaShanah is simply called “the new moon-*Chodesh*-חודש,” being that on Rosh HaShanah there is the renewal of the general vitality of all the worlds for the whole year. This is because the first vitality withdrew to its source, and on Rosh HaShanah we draw down the general vitality anew for the whole year.

However, we still must understand the connection and relationship to the matter of Kingship-*Malchut* on Rosh HaShanah, as in the teaching of our sages, of blessed memory,¹³⁹³ “On Rosh HaShanah say verses of Kingship before Me in order to crown Me as King over you.”

About this the discourse explains that the primary renewal is in Kingship-*Malchut*. For, as known,¹³⁹⁴ the construction of Kingship-*Malchut* takes place on Rosh HaShanah. It should be added that this is also the meaning of the verse,¹³⁹⁵ “His wife *Chodesh*,” which hints that the primary renewal (“*Chodesh*-חודש”) is in Kingship-*Malchut* (“His wife”).

He continues in the discourse [and explains] that we must understand why the primary renewal is specifically in Kingship-*Malchut*. For, as explained before, all matters (not

¹³⁹³ Talmud Bavli, Rosh HaShanah 16a; 34b

¹³⁹⁴ Pri Etz Chayim, Shaar Rosh HaShanah; Shaar HaKavanot; and elsewhere.

¹³⁹⁵ Chronicles I 8:9

only the matter of Kingship-*Malchut*) must be drawn down anew. The reason is because He, blessed is He, “is not of any of these qualities at all,”¹³⁹⁶ in that “You are He who is One, but not in enumeration,”¹³⁹⁷ this being to such an extent that His Essential Self even transcends the aspect of “You are He who is One.” This is why it is necessary to draw down all matters anew. Based on this, we must understand why the primary renewal is specifically in Kingship-*Malchut*.

However, the explanation is that when it comes to the aspect of Kingship-*Malchut*, there must be a matter of renewal in it even after it is drawn down. This is as explained in the discourse, that in the aspect of Kingship-*Malchut* there are two levels. The first level is as it states,¹³⁹⁸ “The King who is alone exalted from then,” this being the essence of Kingship-*Malchut* - the aspect of the Crown-*Keter* of Kingship-*Malchut*. In the words of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, this is the aspect of His Essential Exaltedness (*Hitnasut Atzmit*).

The second level is as the verse states,¹³⁹⁹ “Your Kingship is the Kingship of all worlds,” meaning, as it becomes the source for the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) which are the aspect of “something” (*Yesh*) and are separate unto themselves.

Nevertheless, even after the aspect of Kingship-*Malchut* is drawn down to be the source of the worlds, we plead, “Reign over the whole world with Your glory,” and, “Reveal Your

¹³⁹⁶ Introduction to Tikkunei Zohar 17b

¹³⁹⁷ Introduction to Tikkunei Zohar ibid. 17a

¹³⁹⁸ In the *Yotzer* blessing of the *Shema* recital.

¹³⁹⁹ Psalms 145:13

Kingship over us.” That is, even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) there should be the revelation of the aspect of the glory of His Kingship, blessed is He, as He is in the aspect of “The King who alone is exalted etc.”

This then, is the matter of the renewal of Rosh HaShanah, that there should be the drawing down from the source of Kingship-*Malchut*, which is called the Crown-*Keter* of Kingship-*Malchut*. This is as explained in the Siddur¹⁴⁰⁰ in the discourse entitled “*Lehavin Inyan Tekiyat Shofar Al Pi Kavanat HaBaal Shem Tov Zichrono LiBrachah*,” that on Rosh HaShanah there must be the renewal of the aspect of Kingship-*Malchut* from its first source, this being the aspect of the essence of the power of the Supernal pleasure in the innerness and essence of the Emanator etc.

Now, we should add in explanation of the reason that in Kingship-*Malchut* there must be the matter of the renewal and drawing down from the highest aspect in Kingship-*Malchut*.¹⁴⁰¹ This is because of the well-known matter,¹⁴⁰² that the aspect of Kingship-*Malchut* is rooted higher and deeper than all other matters.

This is because the root of Kingship-*Malchut* is in the aspect of the Unknowable Head (*Reisha d’Lo Ityada*). This is as we find in the soul of man below, that the quality of Kingship-*Malchut* is more concealed than all the other qualities. That is, even though there is the presence of all the particulars

¹⁴⁰⁰ Siddur Im Da”Ch 246a

¹⁴⁰¹ In regard to the coming section, see Sefer HaMaamarim 5699 p. 14 and on; 5709 p. 12 and on.

¹⁴⁰² Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 2

of the qualities within the soul of man, including the quality of Kingship-*Malchut*, nevertheless, all the other qualities sometimes come into revelation, which is not so of the quality of Kingship-*Malchut*, in that most of the time it does not come into revelation. This is because it is rooted in the essence of the soul, in an aspect of concealment that has no [tangible] existence (*He'elem SheEino b'Metziyut*).

The same is understood Above, that the *Sefirah* of Kingship-*Malchut* is rooted in His Essential Self, blessed is He, to a greater degree than all the other *Sefirot*. This is also why to arouse and reveal the aspect of Kingship-*Malchut* there specifically must be service stemming from the innerness and essence of the soul. For, it is specifically through this kind of service that we can reach the root of Kingship-*Malchut* as she is rooted in His Essential Self, blessed is He, higher than all the other *Sefirot*.

Now, since even as the aspect of Kingship-*Malchut* becomes the source for worlds, it is rooted in His Essential Self, blessed is He, as He is “The King who alone is exalted,” therefore, even after the drawing down of Kingship-*Malchut* to be the source for worlds, there must be the matter of renewal, in that there also must be the drawing down from the aspect of “the King who alone is exalted.”

3.

He continues in the discourse¹⁴⁰³ [and states] that the Torah is expanded in general (*Klall*) and particular (*Prat*), and

¹⁴⁰³ Sefer HaMaamarim ibid. p. 344

that just as on Rosh HaShanah there is a renewal in a general way (*Klall*), so likewise, on each and every day there is a renewal in a particular way (*Prat*). This is as it states,¹⁴⁰⁴ “In His goodness, He renews the act of creation every day constantly.” [This is why in the Siddur of the Arizal¹⁴⁰⁵ and in the writings of the Arizal,¹⁴⁰⁶ we find about the intentions (*Kavanot*) of the first three blessings of the daily Amidah prayer, that they are akin to the intentions (*Kavanot*) of Rosh HaShanah, this being the matter of the construction of Kingship-*Malchut*.]

This being so, we must understand what the renewal on Rosh HaShanah is to a greater extent than every other day. That is, it cannot be said that the difference between them is only like the difference between the general (*Klall*) and the particular (*Prat*), but rather, the renewal of Rosh HaShanah is certainly in a much higher way than it is every day.

In the discourse he explains that to understand this we must understand the teaching of our sages, of blessed memory,¹⁴⁰⁷ “Why does the portion of *Shema* precede that of *Vehayah Eem Shamo’a*? So that one will first accept the yoke of the Kingdom of Heaven upon himself and only then accept the yoke of the *mitzvot* upon himself.”

¹⁴⁰⁴ In the *Yotzer* blessing of the *Shema* recital.

¹⁴⁰⁵ Siddur Arizal, beginning of the *Amidah* prayer.

¹⁴⁰⁶ Pri Etz Chayim, Shaar HaAmidah, Ch. 18

¹⁴⁰⁷ Talmud Bavli, Brachot 13a in the Mishnah; Also see Siddur Im Da”Ch, Shaar HaKeriyat Shema 74b and on; Ohr HaTorah, Va’etchanan Vol.6 p. 2,237 and on; Also see the discourses entitled “*BaChodesh HaShleeshee* – In the third month: (Discourse 28) and “*Reisheet Areesoteichem* – The first of your dough” (Discourse 33) of earlier this year, 5729 (Sefer HaMaamarim 5729 p. 203 and on; p. 249 and on).

Now, at first glance, this is not understood, since accepting the yoke of the *mitzvot* is also the matter of accepting the yoke of the Kingdom of Heaven (*Kabbalat Ol Malchut Shamayim*). [It can be said that the explanation is that when it comes to the matter of the yoke, though it also applies between a servant and a master, it primarily is in relation to a king.

This is because when it comes to a servant and a master, it is not something that touches the very essence of one's existence, such that it would apply for there to be a punishment that is the opposite of life. Rather, this only applies with a king, such that even "one who makes gestures in the presence of the king etc.,"¹⁴⁰⁸ in that he is nullified of his [independent] existence.] This being so, why are they divided into two, and in a way that one must first preface with accepting the yoke of the Kingdom of Heaven, and only then [accept] the yoke of the *mitzvot*?

[In the discourse] he prefaces with an explanation of the verse,¹⁴⁰⁹ "The *Chayot*-חיות [angels] were running (*Ratzo*) and returning (*Shov*)," meaning that the vitality-*Chayoot*-חיות of the limitless life of the Unlimited One is in a state of "running" (*Ratzo*) and "returning" (*Shov*), and that due to this, it is drawn forth in the creations that they are in a state of "running" (*Ratzo*) and "returning" (*Shov*), and the same is so of the souls of the Jewish people, that their service of *HaShem*-יהוה, blessed is He, also is with "running" (*Ratzo*) and "returning" (*Shov*).

He explains that this is the matter of accepting the yoke of the Kingdom of Heaven and the yoke of accepting the

¹⁴⁰⁸ Talmud Bavli, Chagigah 5b

¹⁴⁰⁹ Ezekiel 1:14

mitzvot. That is, the first paragraph of the *Shema*, the matter of which is the acceptance of the yoke of the Kingdom of Heaven, is the matter of “running” (*Ratzo*), this being the matter of self-sacrifice (*Mesirat Nefesh*) with [the word] “One-*Echad*-אֶחָד,” which is the matter of the simple desire for his Father in Heaven in a way of “running” (*Ratzo*) and withdrawal to become subsumed and nullified Above.

The second paragraph of the *Shema*, the matter of which is the yoke of the *mitzvot*, is that of “returning” (*Shov*), to draw down lights (*Orot*) into various different vessels (*Keilim*), up to and including serving Him in worldly matters, as the verse states,¹⁴¹⁰ “And you shall gather your grain etc.”

In other words, the general matter of the *Shema* recital, not only the first paragraph, but even the second paragraph, is the matter of self-sacrifice (*Mesirat Nefesh*). Only that in this itself, there is a difference between the first paragraph - the acceptance of the yoke of the Kingdom of Heaven, in which the self-sacrifice (*Mesirat Nefesh*) is in a motion of “running” (*Ratzo*) - and the second paragraph, the yoke of the *mitzvot*, in which the self-sacrifice (*Mesirat Nefesh*) is in a motion of “returning” (*Shov*).

The difference between them is that in the motion of “running” (*Ratzo*) one’s sense is primarily of the Source within which he desires to be subsumed and nullified etc. In contrast, in the motion of “returning” (*Shov*), even though it too is in a way of accepting the **yoke** of the *mitzvot*, nevertheless, what one primarily senses are the particular powers and matters by

¹⁴¹⁰ Deuteronomy 11:14 [in the second paragraph of the *Shema* recital].

which the service is done, in that the Source is drawn into them etc.

This is also the meaning of the statement in Mechilta,¹⁴¹¹ “This is analogous to a king of flesh and blood who entered a country and his servants told him, decree laws upon us. He said to them, when you [first] accept my kingship, I then will decree laws etc.” That is, although fulfilling the laws is in a way of accepting the yoke, nonetheless, it first must be preceded by accepting the kingship.

This is because accepting the kingship is a motion of “running” (*Ratzo*) in which that which is primarily sensed is the existence of the king (the source). Then, after this, the fulfillment of the laws come to be in a motion of “returning” (*Shov*), after the king is already drawn to the people to decree laws upon them.

With the above in mind, we can also understand the difference between the renewal of Kingship-*Malchut* on Rosh HaShanah and its renewal every single day. That is, the renewal of Kingship-*Malchut* on Rosh HaShanah is through the service of accepting the yoke of the Kingdom of Heaven in a way of “running” (*Ratzo*), in which that which is primarily sensed is the aspect of the Source within which he desires to be subsumed and nullified. Through this, there also is caused to be a drawing forth in all matters as they stem from the Source and as they are included in the Source. In contrast, when it comes to the renewal that takes place every single day, it is through the service of accepting the yoke in a way of “returning” (*Shov*), as

¹⁴¹¹ Mechilta to Exodus 20:3

the acceptance of the yoke (*Kabbalat Ol*) is drawn forth in the revealed powers etc.

4.

This is why before Rosh HaShanah we read [the Torah portion], “You are standing this day, all of you.” For, since on Rosh HaShanah we must bring about the renewal of Kingship-*Malchut* from her first source - the aspect of “The King who alone is exalted from then,” in which all matters are included as one (before she is drawn to be the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) in a way of division) thus the service of the Jewish people must also be in a way of “all of you,” meaning, “individuals who are as one.”

That is, even though there are different levels within the Jewish people, as in the ten levels enumerated in the verse, “the heads of your tribes... from the hewer of your wood to the drawer of your water,” they nonetheless are individuals who are as one.¹⁴¹² This is because they all are standing and elevated in their first source, and in a way of “standing-*Nitzavim*-נצבים” as it is of the root,¹⁴¹³ “A commissioner reigned as king-*Nitzav Melech*-נצב מלך,” meaning, the aspect of “the King-*HaMelech*-המלך who alone is exalted from then.”

The same is so of the service of *HaShem*-יהו"ה, blessed is He, by each and every Jew as an individual. That is, even though his soul has ten powers, three intellectual powers and

¹⁴¹² Likkutei Torah, Nitzavim 44a

¹⁴¹³ Kings I 22:48; Ohr HaTorah Nitzavim, p. 1,201 and on.

seven emotional powers, nonetheless, one's service on Rosh HaShanah is as all the powers are included in the aspect of the singular-*Yechidah* [essence of the soul].

This is as in the known teaching of the Alter Rebbe¹⁴¹⁴ on the words of the Talmud¹⁴¹⁵ about the ten days between Rosh HaShanah and Yom Kippur, "Here it is referring to [the prayers] of an individual-*Yachid*-יחיד," in that this refers to the aspect of the singular-*Yechidah*-יחידה [essence of the soul]. Beyond this, it can be said that since the Talmud specifies, "Here it is referring to [the prayers] of an individual-*Yachid*-יחיד" [in the masculine] (and does not say "singular-*Yechidah*-יחידה" [in the feminine] but "Singular-*Yachid*-יחיד" [in the masculine]), what is meant in this is "the spark of the Creator that manifests in the created spark, which is called 'singular-*Yechidah*-יחידה.'" ¹⁴¹⁶

It likewise is in this way that the drawing down is brought about on Rosh HaShanah, as matters are in the aspect of the "head-*Rosh*-ראש," (which is why it is called "the Head of the Year-Rosh HaShanah-ראש השנה" rather than "the beginning of the year-*Techilat HaShanah*-תחילת השנה") in which all matters are included together, and are then drawn down in a particular way throughout all the days of the year.

About this the verse states, "Sound the Shofar at the New Moon," in that the renewal of Rosh HaShanah is specifically brought about by the Shofar. For, even though it is a matter of a *mitzvah*, and as in the language of our sages, of

¹⁴¹⁴ Likkutei Torah Tavo 43d

¹⁴¹⁵ Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b; 105a

¹⁴¹⁶ See Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) Ch. 1, cited in Likkutei Torah, Re'eh 27a.

blessed memory,¹⁴¹⁷ “The *mitzvah* of the day is with the Shofar,” nevertheless, it is a simple sound (*Kol Pashut*) that transcends division into letters, stemming from the inner aspect of the heart (*Pnimiyyut HaLev*), the aspect of the inner voice that is unheard.

This refers to the matter of service of *HaShem*-יהו"ה that stems from the simplicity of the soul which transcends reason and intellect (which is why the Shofar is specifically from the horn of an animal).¹⁴¹⁸ For, specifically through this we draw down the aspect of Kingship-*Malchut* from her first Source.

5.

Now, even though the renewal of Kingship-*Malchut* on Rosh HaShanah is through accepting the yoke (*Kabbalat Ol*) in a way of “running” (*Ratzo*), through which there also is caused to be the drawing down of all matters as they stem from the Source, and as they are included in the Source, nevertheless, all matters are specifically drawn down to below.

In other words, on Rosh HaShanah there are two extremes. On the one hand, the service is in a way of giving oneself up entirely to *HaShem*-יהו"ה in complete servitude (as is explained in various places, especially in the discourses of his honorable holiness, my father-in-law, the Rebbe)¹⁴¹⁹ and on the other hand, there is an emphasis of the drawing down to below, specifically in the physical, as in the words, “Inscribe us in the

¹⁴¹⁷ Talmud Bavli, Rosh HaShanah 26b; 27a

¹⁴¹⁸ See Likkutei Torah, Nitzavim 44b

¹⁴¹⁹ Sefer HaMaamarim 5702 p. 8 and elsewhere.

book of good life, and inscribe us in the book of sustenance etc.,” so that physical sustenance will be provided to man.

Moreover, the primary judgment on Rosh HaShanah is in regard to the bodies etc. This is as the Alter Rebbe brings in Likkutei Torah,¹⁴²⁰ that on Rosh HaShanah one is only judged about matters of this world etc. This is why we must be precise in the prayers of Rosh HaShanah in specifying that all things should be in a way of goodness that is clearly apparent and revealed.¹⁴²¹

In other words, the drawing down of Rosh HaShanah is in a way that we draw down all matters from their First Source, all the way down to below, so that we will be inscribed and sealed for good, with clearly seen and apparent revealed goodness, below ten hands-breadths, in matters pertaining to one’s children, health, and abundant sustenance!

¹⁴²⁰ Likkutei Torah, Drushim L’Rosh HaShanah 59b- from Hagahot Maymoniyot to Mishneh Torah, Hilchot Teshuvah, Ch. 3, in the name of the Ramban.

¹⁴²¹ See Shulchan Aruch of the Alter Rebbe 582:7, 591:12

Discourse 43

“*Ani LeDodi v’Dodi Li...* -

I am my Beloved’s, and my Beloved is mine...”

Delivered on the 3rd day of Selichot, 5729

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

1.

The verse states,¹⁴²² “I am my Beloved’s, and my Beloved is mine-*Ani LeDodi V’Dodi Li*-אני לדודי ודודי לי,” the first letters (*Roshei Teivot*) of which form the acronym “Elul-אלול,” (as stated in Kabbalah and Chassidus).¹⁴²³ The explanation is that in [the month of] Elul there begins to be the work of making a righteous accounting of the year that passed, and the preparation for the general service of *HaShem*-יהו"ה, blessed is He, of the new year that is coming upon us and upon all Israel for the good.

The general order of the service, the substance of which is from below to Above, is that there first is the matter of “I am my Beloved’s,” and there then is the guarantee, the blessing, and the success, that there then will be “my Beloved is mine,”

¹⁴²² Song of Songs 6:3

¹⁴²³ Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Shaar HaPesukim of the Arizal to Song of Songs 6:3; See the beginning of the discourse “*Ani L’Dodi*” in Likkutei Torah, Parshat Re’eh 32a, 33a, Drushim L’Rosh HaShanah 64a; Siddur Im Da”Ch 225c, and elsewhere.

meaning, on Rosh HaShanah and on Yom HaKippurim¹⁴²⁴ which also are hinted at in Elul.

For, as known, the final letters (*Sofei Teivot*) of “I am my Beloved’s, and my Beloved is mine-*Ani LeDodi V’Dodi Li-אני לדודי ודודי לי*,” are four letters *Yod-י-10*¹⁴²⁵ which include the thirty days of the month of Elul and the ten days between Rosh HaShanah and Yom HaKippurim, during which the primary matter of “my Beloved is mine” comes about.

It should be pointed out, that more specifically, on each and every day that there is the work of “I am my Beloved’s-*Ani L’Dodi-אני לדודי*,” the general matter of which is repentance (*Teshuvah*), this **immediately** brings about that “my Beloved is mine-*Dodi Li-דודי לי*.” This is because, “when Israel repents, they **immediately** are redeemed.”¹⁴²⁶

The same is so in regard to how matters are spiritually, that through repentance (“I am my Beloved’s”) this immediately brings about that “my Beloved is mine.” This is especially so in the month of Elul-אלול, during which there is caused to not only be the matter hinted in the first [two] letters *Aleph-Lamed-א"ל*, “I am my Beloved’s-*Ani LeDodi-אני לדודי*,” but also the matter hinted in the [two letters *Vav-Lamed-ו"ל*, “and my Beloved is mine-*v’Dodi Li-ודודי לי*.”

However, more generally, relative to the entire year, the primary work of the month of Elul is the matter of “I am my

¹⁴²⁴ See the beginning of the discourse entitled “*Ani L’Dodi*” *ibid*.

¹⁴²⁵ Avudraham, Seder Tefilat Rosh HaShanah; Bayit Chadash, Orach Chayim 581 (section entitled “*v’He’eveeroo*”); Reishit Chochmah, Shaar HaTeshuvah, Ch. 4 (section entitled “*Od Yesh*”); Ohr HaTorah, Re’eh p. 781; See Likkutei Torah, Drushim L’Rosh HaShanah *ibid*.

¹⁴²⁶ Mishneh Torah, Hilchot Teshuvah 7:5

Beloved's," whereas during the ten days between Rosh HaShanah and Yom HaKippurim, the primary matter is "my Beloved is mine." It is in this regard that about those ten days our sages, of blessed memory, stated¹⁴²⁷ about them, the verse states, "Seek *HaShem*-יהו"ה when He is to be found, call upon Him when He is near," and that at that time, the matter of "my Beloved is mine" is so even for a solitary individual, meaning that the merit of the congregation is not required in this, but the merit of each and every Jew suffices. Moreover, it is not even necessary for there to be any special merit, but during those days merely by the fact that he is Jewish, the Holy One, blessed is He, is in close proximity to him ("my Beloved is mine").

2.

Now, the general content of the service of *HaShem*-יהו"ה, blessed is He, during the month of Elul, is explained in the Psalm,¹⁴²⁸ "By Dovid, *HaShem*-יהו"ה is my light and my salvation," (about which it states in Midrash,¹⁴²⁹ 'My light' on Rosh HaShanah, and 'my salvation' on Yom HaKippurim, this being why we begin to recite this Psalm, "By Dovid, *HaShem*-יהו"ה is my light etc.," from Rosh Chodesh Elul).¹⁴³⁰

It is in regard to this the verse states,¹⁴³¹ "In Your behalf, my heart has said, 'Seek My face (*Panai*-פני),' (and thereby)

¹⁴²⁷ Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b; 105a

¹⁴²⁸ Psalms 27

¹⁴²⁹ Midrash Vayikra Rabba 21:4; Midrash Tehillim to Psalms 27:1; Pesikta d'Rav Kahana, Piska 27 (Piska Acharei Mot).

¹⁴³⁰ Mateh Ephraim, Orach Chayim, 581:6; Kitzur Shulchan Aruch 128:2; Also see Shaar HaKollel, Ch. 11, Section 28.

¹⁴³¹ Psalms 27:8

Your face (*Panecha*-פניך) *HaShem*-יהו"ה do I seek.” In other words, the service of “I am my Beloved’s” is in a way of “Seek My face (*Panai*-פני),” meaning that one delves within himself and reaches the innerness of his heart so that it will be revealed, and this brings about that “Your face (*Panecha*-פניך) *HaShem*-יהו"ה do I seek.”

That is, he requests – and they fulfill his request – that the aspect of “Your face (*Panecha*-פניך) *HaShem*-יהו"ה,” the innerness (*Pnimityut*) of *HaShem*-יהו"ה, should be revealed in each and every Jew in a revealed way, this being the matter of “My Beloved is mine,”

That is, even though the innerness of the heart (*Pnimityut HaLev*) is whole and perfect in each and every Jew, no matter what state and standing he may be in, and since “Face to face (*Panim b’Panim*-פנים בפנים) did *HaShem*-יהו"ה speak with you,”¹⁴³² it is understood that when the innerness of his heart (*Pnimityut HaLev*-הלב) is in a state of wholeness and perfection, there then is also wholeness and perfection in the aspect of “Your face (*Panecha*-פניך) *HaShem*-יהו"ה.” Nevertheless, Your face (*Panecha*-פניך) *HaShem*-יהו"ה do I **seek**,” being that the request is that this should be in a revealed way.

This is like the general request,¹⁴³³ “Reveal the glory of Your Kingship over us.” For, although there is the matter of Kingship-*Malchut* (“Your Kingship”) during the entire year, and beyond this, there even is “the glory of Your Kingship,”

¹⁴³² Deuteronomy 5:4

¹⁴³³ See the Musaf liturgy of the holidays and the high holidays.

referring to the Crown-*Keter* of Kingship-*Malchut*,¹⁴³⁴ up to and including the aspect of Kingship-*Malchut* as she is in her first root, and even higher than the general matter of the root and source, meaning, the aspect of Kingship-*Malchut* as she is in the aspect of the Unknowable Head (*Reisha d'Lo Ityada*),¹⁴³⁵ and even higher still, as she is rooted in His Essential Self, blessed is He, we nonetheless request, “**Reveal** the glory of Your Kingship over us,” that the aspect of “the glory of Your Kingship” should be revealed in each and every Jew, to the point that this has an effect and also is drawn down into his portion in the world, and thereby, into the whole world.

3.

Now, the reason the service during the month of Elul is in a way of “**Seek** (**בַּקְשׁוּ**-*Bakshoo*) My face (*Panai*-פָּנִי),’ Your face (*Panecha*-פָּנֶיךָ) *HaShem*-יְהוָה **do I seek** (**אֲבַקֵּשׁ**-*Avakeish*),” is because the general matter of the service of the month of Elul is generally the matter of the service of those who return to *HaShem*-יְהוָה in repentance (*Baalei Teshuvah*), about which the verse states,¹⁴³⁶ “From there you will seek *HaShem*-יְהוָה your God, and you will find Him if you search for Him with all your heart and with all your soul.”

¹⁴³⁴ See *Hemshech* 5672 Vol. 1, p. 237 and elsewhere.

¹⁴³⁵ Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 2; Also see the discourse of earlier this year, 5729, entitled “*Atem Nitzavim* – You are standing this day,” Discourse 42.

¹⁴³⁶ Deuteronomy 4:29

The explanation¹⁴³⁷ is that the verse states,¹⁴³⁸ “If only you would be as a brother to me, as if you had nursed at my mother’s breast, when I would find you outside I would kiss you,” referring to two matters in the service of *HaShem*-יהו"ה, blessed is He,¹⁴³⁹ which generally are the matter of the service of Him by the Righteous (*Tzaddikim*) and the service of Him by those who return in repentance (*Baalei Teshuvah*).

However, since “Your people are all righteous (*Tzaddikim*),”¹⁴⁴⁰ both these modes of service are also present in each and every Jew, this being as his service is during the month of Nissan and as his service is during the months of Elul and Tishrei.¹⁴⁴¹ This is because during the month of Nissan the revealed mode of service is the matter of the service of the Righteous (*Tzaddikim*), whereas during Elul and Tishrei the revealed mode of service is that of those who return in repentance (*Baalei Teshuvah*), about which the verse states, “From there you will seek *HaShem*-יהו"ה your God and you will find Him, if you search for Him with all your heart and with all your soul.”

The explanation is that when it states, “Seek (*Bakshoo*-בקשו) My face,’ Your face *HaShem*-יהו"ה do I seek (*Avakeish*-אבקש),” this seeking is like the verse, “From **there** you will seek (*uBikashtem MiSham*-משם-מם),” specifying, “From there-*MiSham*-משם.”

¹⁴³⁷ Regarding the coming section, see the discourse entitled “*Ani LeDodi*” of the 3rd day of Selichot 5709 (Sefer HaMaamarim 5709 p. 225 and on).

¹⁴³⁸ Song of Songs 8:1

¹⁴³⁹ See at length in Torah Ohr, Terumah 79c and on; Likkutei Torah, Shir HaShirim 44b and on.

¹⁴⁴⁰ Isaiah 60:21; See Mishnah Sanhedrin 10:1

¹⁴⁴¹ See Sefer HaMaamarim 5636 Vol. 2, p. 360; 5652 p. 3, and elsewhere.

To explain, elsewhere¹⁴⁴² it is explained at length that it only applies to use the word “This-Zeh-זה” in relation to Godliness, and it also follows automatically in regard to all matters connected with Godliness. [This is like the teaching of our sages, of blessed memory, in Avot d’Rabbi Nathan,¹⁴⁴³ “There are ten that are called ‘Living-*Chayim*-חיים.’ The Holy One, blessed is He, as the verse states,¹⁴⁴⁴ ‘But *HaShem*-יהו”ה God is True; He is the Living God-*Elohi”m Chayim*-אלהי”ם חיים.’ Likewise, Israel are called ‘Living-*Chayim*-חיים’ as the verse states,¹⁴⁴⁵ ‘You who adhere to *HaShem*-יהו”ה your God are all alive-*Chayim*-חיים today”’ - just as the Holy One, blessed is He is called “The Living God-*Elohi”m Chayim*-חיים חיים.”] About this the verse states,¹⁴⁴⁶ “Behold, this-Zeh-זה is our God-*Elohein”u*-אלהי”נו.” In other words, the word “This-Zeh-זה” is used not only in regard to the Name *HaShem*-יהו”ה, but also in regard to “**our** God-*Elohei”nu*-אלהי”נו,” meaning “**our** power and **our** vitality.”

The same is so regarding matters of Torah and *mitzvot*, even including “the non-sacred that was produced in holiness,”¹⁴⁴⁷ being that their production was in a way of “know

¹⁴⁴² See Likkutei Torah, Balak 56d; Discourse entitled “*Ani LeDodi*” ibid. (Likkutei Torah ibid. 32c); Also see the discourse entitled “*BaChodesh HaShlishi* – In the third month” of earlier this year, 5729, Discourse 28, Ch. 10 (Sefer HaMaamarim 5729, p. 207); Discourse entitled “*Am Zu Yatzarti* – This nation, I fashioned for Myself,” 5712, translated in The Teachings of The Rebbe 5712, Discourse 12, (Sefer HaMaamarim 5712, p. 250 and on).

¹⁴⁴³ Avot d’Rabbi Nathan, end of Ch. 34

¹⁴⁴⁴ Jeremiah 10:10

¹⁴⁴⁵ Deuteronomy 4:4

¹⁴⁴⁶ Isaiah 25:9

¹⁴⁴⁷ See Talmud Bavli, Chagigah 19b; Also see Torah Ohr, Vayakhel 88a, and elsewhere.

Him in all your ways,”¹⁴⁴⁸ and even in a way that “all your deeds are for the sake of Heaven.”¹⁴⁴⁹ It thus applies to use the word “This-Zeh-זה” in regard to them, since they are bound to the Name of Heaven and to the knowledge of Him. This is especially so of Torah and *mitzvot* themselves, since “He and His wisdom and will are one.”¹⁴⁵⁰

However, when it comes to all other matters that are not included in what was mentioned above, they are called “from there-Sham-שם.” About this the verse states, “**From there** you will seek-*uBikashtem* **MiSham-משם** ובקשתם,” being that it is necessary to transform those matters found in a state of “there-Sham-שם.”

This is also the meaning of the verse, “From there **you will seek-*uBikashtem* MiSham-משם** ובקשתם etc.” That is, since it is necessary to have an effect on the aspect of “there-Sham-שם,” the service must be in a way of “you will seek-*uBikashtem*-ובקשתם.”

The explanation is that when it comes to the service of the Righteous (*Tzaddikim*), which is as “God made man upright,” such that he has not sinned, nor blemished, nor left the path, not even in the most refined way - toil is not necessary, and how much more is it so that great toil is not necessary. Rather, all that is necessary is for him to make the request-*Bakashah*-בקשה, and immediately upon his request it is fulfilled.

¹⁴⁴⁸ Proverbs 3:6

¹⁴⁴⁹ Mishnah Avot 2:12; Also see Likkutei Sichot Vol. 3, p. 907, p. 932; Vol. 10, p. 104, and elsewhere.

¹⁴⁵⁰ See Tanya, Likkutei Amarim, Ch. 2, Ch. 38, Ch. 40; Iggeret HaKodesh, Epistle 26 and elsewhere.

However, when it also is necessary to transform matters that are in a state of “there-*Sham*-שם,” it then is necessary for there to be (not only the request, but also) toil and endeavoring in a way of “seeking-*Bakashah*-בקשה” (“and you will seek-*uBikashtem*-וּבִקַּשְׁתֶּם”) and specifically through doing so “you will find Him.” This is as in the continuation of the verse, which adds the reason for this, “if you search for Him” (that is, you need to search and you need to seek).

In other words, this is not only by way of supplication and request, but there rather is also the matter of seeking, as in the verse,¹⁴⁵¹ “You shall seek out and investigate.” This is like the law brought in Talmud and the legal authorities,¹⁴⁵² that a judge must even inquire, search, and investigate side matters that, at first glance, seem to be unrelated to the matter, and through this, they come to clarify the state and standing of the matter (not only as it is the truth, but) as it is to its ultimate truth. It is then that he comes out meritorious in the judgment, and there is the complete nullification of all matters that hide and conceal, and it is brought about for him that the aspect of “My face-*Panai*-פָּנִי” and “Your face-*Panecha*-פָּנֶיךָ *Hashem*-יְהוָה” are revealed.

The verse concludes, “(If you search for Him) with all your heart and all your soul.” In other words, the matter of seeking can be brought about when one performs his service “with all your heart and all your soul.” Through doing so, there is the fulfillment of the ultimate intent that “From there you will

¹⁴⁵¹ Deuteronomy 13:15

¹⁴⁵² See Talmud Bavli, Sanhedrin 40a and on; Mishneh Torah, Hilchot Eidut 1:4 and on

seek *HaShem*-יהו"ה your God," and in a way that brings to "you will find Him."

This is because, at first glance, the precise wording "and you will find Him-*uMatzata*-ומצאת" is not understood, being that in Talmud it states¹⁴⁵³ that "finding something (*Metziah*-מציאה) only occurs with the absence of awareness." Thus, since this matter comes about after the toil of "From there you will seek-*uBikashtem MiSham*-ובקשתם משם," meaning, not merely requesting, but specifically the matter of "seeking," this is the very opposite of the absence of awareness. However, the explanation is that, that which is drawn down is not commensurate to the seeking, and this is why it is called "finding-*Metziah*-מציאה."¹⁴⁵⁴

However, even though there must be [the matter of], "From there you will seek... if you search for Him with all your heart and with all your soul," nonetheless, it is not necessary for this to take much time or much contemplation. This is because, since we are speaking about a Jew who possesses within him the matter of "Face to face (*Panim b'Panim*-פנים בפנים) did *HaShem*-יהו"ה speak with you," (as mentioned before) and the verse states, "I am *HaShem* **your** God-*Anochi HaShem Elo*"hecha-אני יהו"ה אלהיך-hecha," meaning, "**your** strength and **your** vitality," and [since] the speech of the Holy One, blessed is He, is considered to be an action,¹⁴⁵⁵ this therefore is made to be actually so in each and every Jew.

¹⁴⁵³ Talmud Bavli, Sanhedrin 97a

¹⁴⁵⁴ Also see Likkutei Sichot Vol. 4, p. 1,165.

¹⁴⁵⁵ See Midrash Bereishit Rabba 44:22

Thus, in this the only toil required is to draw down from concealment into revelation, that this matter should reign and rule over all his matters, including his portion in the world. This is as in the well-known Halachic ruling¹⁴⁵⁶ that every single Jew, no matter what his state and standing, inwardly desires to be connected to the Holy One, blessed is He, and to fulfill His will in actuality, below ten hands-breadths, with the study of Torah and the fulfillment of the *mitzvot*, and in all the particulars of his daily conduct.

4.

Now, the general service during the month of Elul, this being the matter of “From there you will seek... if you search (*Tidreshenu*-תדרשנו) for Him,” is connected to the matter of [the exegetical method of] “subtracting, adding, and expounding (*Dorshin*-דורשין).”¹⁴⁵⁷

To explain, in the general matter of the service during the month of Elul - “I am my Beloved’s” which then brings about that “my Beloved is mine” - it is necessary for there to be the bond between “I am my Beloved’s” and “My Beloved is mine” through the matter of the “separation-*Nesirah*.”¹⁴⁵⁸ This is as explained at length in Ohr Torah of the Rav, the Maggid of Mezhrich,¹⁴⁵⁹ about where the matter of the “separation-

¹⁴⁵⁶ Mishneh Torah, Hilchot Geirushin, end of Ch. 2

¹⁴⁵⁷ See Talmud Bavli, Brachot 44b; Zevachim 25a; Yoma 48a; Bava Batra 111b and elsewhere.

¹⁴⁵⁸ See the citations in the note of the Rebbe to Sefer HaMaamarim 5709 p. 217; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 47, and elsewhere.]

¹⁴⁵⁹ Ohr Torah, 79b and on

Nesirah” is hinted in Torah, based on the statement in Talmud,¹⁴⁶⁰ that one of the methods by which the Torah is expounded is “subtracting, adding, and expounding (*Dorshin*-דורשין).”

That is, to come to the matter of “searching-*Dorshin*-דורשין,” as in, “if you search-*Tidreshenu*-תדרשנו for Him with all your heart and all your soul,” this is through the work of “subtracting and adding.” As he explains,¹⁴⁶¹ the matter of “subtracting” means to subtract from undesirable matters, which, in general, means to be more precise in turning away from evil. The matter of “adding” means to add desirable matters, meaning, to add in doing good. Through this the matter of “searching-*Dorshin*-דורשין” is caused, as in [the verse] “if you search-*Tidreshenu*-תדרשנו for Him with all your heart and with all your soul” (which brings about that “from there you will seek *HaShem*-יהו"ה your God, and you will find Him,” as explained before).

5.

However, we still must better understand this. For, there is a clear Halachic ruling by all authorities of Torah law, that without any consideration of one’s previous state and standing, through the thought of repentance he becomes perfectly righteous (*Tzaddik Gamur*).¹⁴⁶² Now, every single

¹⁴⁶⁰ Talmud Bavli, Zevachim 25a

¹⁴⁶¹ Also see the discourse entitled “*Ki Eemcha HaSelichah*” 5709 (Sefer HaMaamarim 5709 p. 220 and on).

¹⁴⁶² See Talmud Bavli, Kiddushin 49b; Ohr Zarua, Section 112; Likkutei Torah, beginning of Devarim 1b; Also see Tanya, Ch. 1.

Jew has thoughts of repentance several times every day, and how much more so during the month of Elul, and how much more so during Selichot, which are the conclusion and signet of the month of Elul, and [as known] “everything follows the conclusion.”¹⁴⁶³ It thus is certain that one’s primary service then is with repentance (*Teshuvah*), and this being so, he already is perfectly righteous (*Tzaddik Gamur*).

On the contrary, since even his willful sins have been made to be as merits for him,¹⁴⁶⁴ this being so, what need is there for the general matter of “From there you will seek *HaShem*-יהו"ה your God... if you search for him etc.,” on account of which it is necessary for there to be the preface of “subtracting” and “adding”?

However, the explanation is that the evil inclination, who is called “the crafty one,” is wise within each person according to his issue, and he rationalizes to a person, “It indeed is true that you are perfectly righteous (*Tzaddik Gamur*) [and it indeed is true, for as explained before, through the thought of repentance he becomes perfectly righteous (*Tzaddik Gamur*), this being a final and binding legal ruling below, which relates to the matter of matrimony (*Kiddushin*), such that it even relates to others, to the point that it even relates to children and grandchildren engaging in Torah and *mitzvot* until the end of all generations] and beyond this, you even are one who returns to *HaShem*-יהו"ה in repentance (*Baal Teshuvah*). Nevertheless, because of things that took place in the past, you should contemplate, “Who am I and what am I that I should be able to

¹⁴⁶³ Talmud Bavli, Brachot 12a

¹⁴⁶⁴ Talmud Bavli, Yoma 86b; Tanya, Likkutei Amarim, Ch. 7.

approach and serve *HaShem* יהו"ה?" 'Even the heavens, and the highest heavens [and this also applies spiritually to those whose entire lives were spent serving *HaShem* יהו"ה in a way of 'the heavens and highest heavens' they nevertheless] cannot contain You, and surely not this Temple.'"¹⁴⁶⁵

Thus, how is it possible¹⁴⁶⁶ that given that in his past he had undesirable matters, that there could be the fulfillment in him of [the verse],¹⁴⁶⁷ "I will dwell within them," meaning,¹⁴⁶⁸ to the point that it is in a way that he is made to be a dwelling for Him, blessed is He, the matter of a dwelling being that the One who dwells in the dwelling is present within it with all His matters, such that even His Essential Self and Being are revealed in the dwelling.¹⁴⁶⁹ [All this is the argument of the evil inclination].

The answer to this is in the verse, "From there (*MiSham*-משם) you will seek *HaShem* יהו"ה your God, and you will find Him, if you search for Him with all your heart and with all your soul." In other words, notwithstanding all matters that were

¹⁴⁶⁵ Kings I 8:27 (also see the variation in Kli Yakar to Exodus 39:43 as it is quoted here).

¹⁴⁶⁶ From this point of the discourse, until the end of the chapter, his honorable holiness, the Rebbe, spoke with a much emotion and his voice sometimes choked with tears.

¹⁴⁶⁷ Exodus 25:8

¹⁴⁶⁸ 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.

¹⁴⁶⁹ See Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with the glosses etc., in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3.

present in him when he was “there-*Sham*-שם,” nevertheless, it is “from there-*MiSham*-משם” itself that he should seek and search and find Godliness. This is because even when he was “there-*Sham*-שם” he had in him a “literal part of God from Above,”¹⁴⁷⁰ such that “even while committing the sin, she remained faithful to Him, blessed is He.”¹⁴⁷¹

Moreover, this very matter itself is what caused him to come to having the thought of repentance, by which he became perfectly righteous (*Tzaddik Gamur*). It is specifically through this contemplation (“**From there-*MiSham*-משם** you will seek etc.”) that he will come to serve *HaShem*-יהוה out of joy and goodness of heart.

This is explained in Tanya¹⁴⁷² with the analogy of the joy of a common and lowly person when he is brought close to a king of flesh and blood, who lodges and dwells together with him in his house etc. That is, notwithstanding his past state and

¹⁴⁷⁰ See Job 31:2; Divrei Shalom of Rabbi Yitzchak Aderabi, Drush 3 (“A part of His Essential Self, blessed is He”); Ayelet Ahuvim of Rabbi Shlomo Alkabetz, Shir HaShirim 1:2 (Yerushalayim 5744 – p. 9b); Pardes Rimmonim, Shaar 32 (Shaar HaKavanah), Ch. 1; Ohr Ne’erav Vol. 1, end of Ch. 3; Reishit Chochmah, Shaar HaAhavah, Ch. 1 (“*Od Nitba’er*” 53b); Shaar HaKedushah Ch. 6 (“*u’B’Inyan Eem Atifat Tzitzit*” – p. 144d); Romemot El to Psalms 29:1; Shoshanat HaAmakaim to Song of Songs 7:11; Midrash Shmuel, Mishnah Avot 2:5; Seder HaYom, Kavanot LeOlam Yehei Adam (p. 49); Kli Yakar to Genesis 1:31, 2:7; Exodus 20:12, 20:13, 26:1; Shnei Luchot HaBrit, Beit Chochmah 18a; Mesechet Chullin 115b; Mesechet Pesachim, Matzah Ashirah 158b; 165b; Mesechet Shavuot 188b, 194b; Hakdamat Rabbi Nathan Shapira to Pri Etz Chayim; and with the addition of the word “literally-*Mamash*-מש” see Tanya, Likkutei Amarim Ch. 2; Shefa Tal, Hakdama ben Me’ah Shanah; Choker u’Mekubal 3:1; Ma’or Einayim to Exodus (Yitro) (36a – section beginning “*Ach-ךָ*”) in the name of **his teacher**; Pri HaAretz of Rabbi Menachem Mendel of Vitebsk, Vayeishev (7b); Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 373. [See Torat Chayim of the Mittler Rebbe, Va’era, “*Inyan Yichud Kudsha Brich Hoo uShchinter*” p. 102 and note 7 there (in the new edition).]

¹⁴⁷¹ Tanya, Likkutei Amarim, end of Ch. 24

¹⁴⁷² Tanya, Likkutei Amarim, Ch. 33

standing, he has “merited to host the Almighty One,”¹⁴⁷³ this being the matter of being brought close and being a dwelling for the King, King of kings, the Holy One, blessed is He, Himself.

[About this the verse states],¹⁴⁷⁴ “In the light of the face of the King is life,” in that all matters pertaining to the King are specifically done out of joy, being that “the King breaches the boundary”¹⁴⁷⁵ and “Joy breaches the boundary.”¹⁴⁷⁶ Thus, due to this, service of Him with repentance (*Teshuvah*) must specifically be out of joy (*Simchah*), to the point of joy that is greater than the joy of all other *mitzvot*.

Now, there is another matter in [the verse] “from there you will seek etc.,” that we derive a priori (*Kal VaChomer*) from those found in a state of “there-*Sham*-שם.” This is as our sages, of blessed memory, stated,¹⁴⁷⁷ “If for those who transgress His will [their reward] is such, all the more so, for those who do His will.”

The explanation is that one contemplates what is done in the world around him, and sees that there are those who hate Israel etc., and that Israel is a lone sheep amongst seventy wolves,¹⁴⁷⁸ and he knows the truth – “the eternal truth of *HaShem*-יהוה in the world,”¹⁴⁷⁹ even as it is in this physical and material world – that they [the seventy nations of the world] have no existence unto themselves whatsoever, and how much

¹⁴⁷³ See Talmud Bavli, Yoma 12a; Also see Tanya, Ch. 34

¹⁴⁷⁴ Proverbs 16:15; See Likkutei Torah, Masei 93b and on

¹⁴⁷⁵ Talmud Bavli, Pesachim 110a

¹⁴⁷⁶ Explained in Sefer HaMaamarim 5657 p. 223 and on.

¹⁴⁷⁷ Talmud Bavli, Nedarim 50b

¹⁴⁷⁸ See Midrash Tanchuma Toldot 5

¹⁴⁷⁹ Psalms 117:2

more so, they have no power in and of themselves, and that this is only is a test for a short moment, in which “*HaShem*-יהוה your God is testing you,”¹⁴⁸⁰ in which the word “testing-*Menaseh*-מנסה” is also of the root “to raise a banner-*Neis*-נט upon the mountains,”¹⁴⁸¹ meaning, that its purpose is to elevate the Jewish people to a much higher level than they previously were,¹⁴⁸² such that even though before this, they also were on a high level, He nevertheless raises them even higher, this being the [matter of] “raising the banner (*Neis*-נט) upon the mountains,” meaning even higher than the highest mountains. However, even though they [the seventy nations] exist solely for the sake of the test, nevertheless presently, for “but a brief moment,”¹⁴⁸³ they have existence and power etc.

It thus must be said that this does not stem from the order of the chaining down of the worlds (*Seder Hishtalshelut*). This is because in the order of the chaining down of the worlds (*Seder Hishtalshelut*) bestowal is according to justice and calculation, and from there, it is impossible that a bestowal of vitality would be drawn to them. It therefore must be said that there is a drawing down to them from an aspect that transcends the chaining down of the worlds (*Seder Hishtalshelut*).

This is as in the precise wording of “those who transgress-*Ovrei*-עוברי his will,” which also means “passing over-*La'avor*-לעבור” the order of the chaining down of the worlds (*Seder Hishtalshelut*) which is according to “His will,” such that there is a drawing and chaining down from the aspect

¹⁴⁸⁰ Deuteronomy 13:4

¹⁴⁸¹ See Sefer HaMitzvot of the Tzemach Tzedek 73a

¹⁴⁸² See Sefer HaMaamarim 5689 p. 285 and on.

¹⁴⁸³ Isaiah 54:7

that transcends the order of the chaining down of the worlds (*Seder Hishtalshehut*) in a way of falling etc., as explained elsewhere at length.

Nevertheless, this is only “like one who begrudgingly throws something over his shoulder [to his enemy],”¹⁴⁸⁴ and even this is only for the sake of elevating the Jewish people to even higher, as explained before. Therefore, immediately “in but a short moment,” when we awaken ourselves (and catch ourselves) turning to *HaShem*-יהו"ה your God, then “*HaShem*-יהו"ה your God, walks within your camp to rescue you and to deliver your enemies before you.”

The same is so in our spiritual service of *HaShem*-יהו"ה, blessed is He, that even when there is no room for any prosecution against the Jewish people during the month of Elul, and especially during the days of Selichot, except for the argument [of the evil inclination] of “who am I and what am I etc.,” because of matters that were present in him in the past (as mentioned before), then on the contrary, it is “**from there-MiSham**-משם [that] you will seek etc.”

That is, from the very fact that one knows that if it is so, that in regard to those who transgress His will there is a drawing down from higher than the order of the chaining down of the worlds (*Seder Hishtalshehut*), then for those who fulfill His will, those who actualize His will, [as in the teaching on] “those who make the will of the Ever Present One,”¹⁴⁸⁵ who draw down the desire from its root and source, since they are higher than the order of the chaining down of the worlds (*Seder Hishtalshehut*)

¹⁴⁸⁴ Tanya, Likkutei Amarim, Ch. 22 (27b)

¹⁴⁸⁵ See Likkutei Torah, Zot HaBrachah 99c and elsewhere.

in all their matters – then how much more so is it, that there is bestowal to them in all their matters, in the natural order and higher than the natural order, within the order of the chaining down of the worlds (*Hishtalshehut*) and higher than the order of chaining down of the worlds (*Hishtalshehut*) from “His full, open, holy, and expansive hand,”¹⁴⁸⁶ both physically and spiritually, both in the specific matters of the individual, as well as in matters that affect the congregation and the general whole.

6.

Now, in regard to the explanation before (in chapter four) that for there to be the matter of “expounding-*Dorshin*” (“*דורשין*” (“from there you will seek... if you search-*Tidreshenu*” *תדרשנו* for Him etc.”) there first must be the order of the work of “subtracting” and “adding,” the discourse explains¹⁴⁸⁷ that we must understand why the order in this is specifically “subtracting and adding,” in that there must first be the matter of “subtracting” followed by the matter of “adding.”

This is because “subtracting” and “adding” are [both] Torah qualities (as mentioned before citing the words of the Rav, the Maggid of Mezhritch) and according to Torah, is it not so that “God made man upright”? This being so, at first glance, the order of service should seemingly be from Above to below, that there first must be the work indicated by “adding,” meaning, adding in Torah study, and through this there also will

¹⁴⁸⁶ See the third blessing of the Grace after Meals (*Birkhat HaMazon*).

¹⁴⁸⁷ The discourse entitled “*Ani L’Dodi*” 5709 Ch. 12 (Sefer HaMaamarim 5709 p. 228).

be the matter of “subtracting” in a way that he will be completely removed from undesirable matters.

The essential point of the explanation is that for the work of “adding” to have an inner effect (*b’Pnimitiyut*) in all one’s matters, the order of the service must be in a way that there first is the “subtracting” and then the “adding.”

Nevertheless, he then adds:¹⁴⁸⁸ “Except by way of repentance (*Teshuvah*) which is an additional revelation from the Godly soul, that has an effect on the animalistic soul even when it is in its strength etc.”

That is, the matter of “subtracting” and [then] “adding” is when the work is according to the order of the Torah, from Above to below, as “God made man upright.” However, when the work is in the way of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), this being the general mode of service during [the time of] the “footsteps of Moshiach,”¹⁴⁸⁹ and how much more so during the month of Elul, and how much more so during the days of Selichot, then it makes no difference how he begins his work, and on the contrary, “in a single hour and a single moment”¹⁴⁹⁰ he can begin with the matter of “adding” with an abundance of goodness. Then, “even a small amount of light pushes away much darkness,”¹⁴⁹¹ and how much more is this so of much light.

¹⁴⁸⁸ Sefer HaMaamarim 5709 *ibid.* p. 230.

¹⁴⁸⁹ See Torat Menachem, Sefer HaMaamarim Adar p. 98 and on.

¹⁴⁹⁰ Zohar I 129a and on

¹⁴⁹¹ Tanya, Likkutei Amarim, Ch. 12 (17a); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

Nevertheless, since the month of Elul is also preparatory for the entire year which is coming upon us for the good (as mentioned before) at which time the service must be orderly, it therefore is necessary to also prepare that the primary work will be done in an orderly way, the order being that first is the “subtracting” and then is the “adding,” after which comes the matter of “expounding-*Dorshin*-דורשין,” meaning “if you search-*Tidreshenu*-תדרשנו for Him with all your heart and with all your soul.”

7.

Now, the perfection of the service, is that not only is it that from now on, he will be perfectly righteous (*Tzaddik Gamur*) and moreover, that “willful sins are made to be as merits for him,” but beyond this, “he even is more desirable and beloved before Him, blessed is He, than he was before.”¹⁴⁹²

It is in this regard that the matter of forgiveness is necessary. This is because when even the request for forgiveness is “with all your heart and with all your soul,” then “he becomes desirable and beloved etc.,” such that when he cries out, he is immediately answered, as the verse states,¹⁴⁹³ “Before they call, I will answer,” and as in the binding legal ruling of the Rambam,¹⁴⁹⁴ this is brought about through the service of those who return to *HaShem*-ה' in repentance (*Baal Teshuvah*).

¹⁴⁹² Mishneh Torah, Hilchot Teshuvah 7:4

¹⁴⁹³ Isaiah 65:24

¹⁴⁹⁴ Mishneh Torah, Hilchot Teshuvah 7:7

This is why during the ten days between Rosh HaShanah and Yom HaKippurim (and the preparation for this during the days of Selichot) we recite,¹⁴⁹⁵ “A song of ascents, from the depths... for with You is forgiveness, so that You may be feared.” (Nevertheless, there is no need to wait until the ten days between Rosh HaShanah and Yom HaKippurim for this, but this can be brought about even during the days of Selichot.)

The explanation¹⁴⁹⁶ is as in the known analogy of the Alter Rebbe, about a person who owes a vast amount of money, and he only is able to pay off half the debt. Moreover, even the half that he can pay, he cannot pay all at once, but only little by little, over many years. Now, when the one who he owes the debt to, agrees that he pay him in this way, the one who owes will certainly endeavor to do so until he even pays the entire debt.

It is in this regard that Ibn Yichaye explained this verse, that “You are obligated to forgive and with You it is fitting for there be the quality of forgiveness etc.” This is as stated in Midrash,¹⁴⁹⁷ “Forgiveness is entrusted with You,” specifying “with You-*Etzelecha*-אֶצֶלְךָ,” in that this matter nullifies every obstruction or obstacle to forgiveness.

This is because it is unlike a king of flesh and blood, in which even if the king wants to forgive, there are various obstacles to this because of the ways and order of the country

¹⁴⁹⁵ Psalms 130:1-4

¹⁴⁹⁶ In regard to the coming section, see the discourse entitled “*Ki Eemcha HaSelicha*” 5709 (Sefer HaMaamarim 5709 p. 215 and on); Also see Ohr HaTorah (Yaheil Ohr) to Psalms 130 *ibid.* (p. 500 and on); Sefer HaMaamarim 5634, p. 325; 5698 p. 281.

¹⁴⁹⁷ Midrash Tehillim to Psalms 130:4 *ibid.*

etc. In contrast, this is not so of the Holy One, blessed is He. For, since “Forgiveness is entrusted with You,” meaning, “to You” alone, there thus is nothing obstructing for You to forgive.

The explanation is that even though it was explained (in chapter five) that every Jew is perfectly righteous (*Tzaddik Gamur*) and is even one who returns in repentance (*Baal Teshuvah*) and that this is so throughout the entire year, and how much more so during the month of Elul, and certainly during the days of Selichot, nevertheless, when there are the limitations of the customs, statutes, and laws of the country, which were established by the King, as they are in the spiritual service of *HaShem*-יהו"ה, blessed is He, then even though there is the matter of forgiveness, this is not the level of forgiveness that a Jew desires and receives, this being the matter of “**with You** is the forgiveness,” this being forgiveness that specifically “is entrusted **with You**.”

The verse continues, “so that You may be feared.” At first glance, this requires explanation. This is because the primary service of *HaShem*-יהו"ה, blessed is He, is out of love, as in the teaching,¹⁴⁹⁸ “There is no labor like the labor of love.” Seemingly, there is no higher mode of service than that which stems from love. This being so, why does the verse states, “so that You may be feared,” indicating that the ultimate perfection, which we come to through the service of Him “from the depths,” is specifically for the sake (“so that-*Lema'an*” למען) of the matter of fear (“You may be feared-*Tivarei*” תורא).

However, the explanation is that from the fact that it states, “so that You may be feared,” it is understood that what

¹⁴⁹⁸ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c

is meant is the highest manner in fear (*Yirah*), which has an element of superiority over love (*Ahavah*), and even over the highest level in love (*Ahavah*).

The explanation¹⁴⁹⁹ is that love comes from the lover to the One who is Loved, and commensurate to the closeness of the lover (in that because of the closeness he appreciates and contemplates the level of the One who is loved) so likewise will be the greatness of the love.

In contrast, fear stems from the Awesome One (*HaNora*-הַנּוֹרָא) Himself, this being the matter of the fear of His exaltedness (*Yirat HaRommemut*), which is something stemming from the level of the Awesome One, and is not commensurate to the measure of the one who fears. Thus, about this it states, “so that You may be feared,” this being the ultimate perfection, higher than even the highest matters in the love of Him.

This is why it also is so that in the Name *HaShem*-יְהוָה, this is the *Yod*-י of the Name *HaShem*-יְהוָה, and the letter *Hey*-ה only follows after, this being the matter of abundant love (*Ahavah Rabba*).¹⁵⁰⁰ About this fear the verse states,¹⁵⁰¹ “God has acted so that man should stand in awe of Him,” this being the desire of His Essential Self and Being, blessed is He.

¹⁴⁹⁹ See the end of the discourse entitled “*Ani LeDodi*” 5709 (Sefer HaMaamarim 5709 p. 230).

¹⁵⁰⁰ See Likkutei Torah, Shir HaShirim 46a and elsewhere.

¹⁵⁰¹ Ecclesiastes 3:14; See Likkutei Torah, Drushim L’Shabbat Shuvah 67a and on.

This then, is the meaning of, “I am my Beloved’s, and my Beloved is mine-*Ani LeDodi V’Dodi Li*-אני לדודי ודודי לי,” the first letters (*Roshei Teivot*) of which form the acronym “Elul-אֱלוּל,” and the final letters (*Sofei Teivot*) of which are four letters *Yod*-י-10, these being the forty days from Rosh Chodesh Elul to Yom HaKippurim.

In other words, in the month of Elul itself, and especially during the days of Selichot which are the conclusion and signet of the month of Elul, and [as known] “everything follows the conclusion,” there already is the matter that is brought about in a more particular way during the ten days between Rosh HaShanah and Yom HaKippurim.

The general explanation is that through the service of “Seek My face” (*Bakshu Panai*-בקשו פני) that is, “from there you will seek (*uBikashte*-ובקשתם) *HaShem*-יהו"ה your God, and you will find Him if you search for Him with all your heart and with all your soul,” there then is caused to be “Your face (*Panecha*-פניך) *HaShem*-יהו"ה do I seek (*Avakeish*-אבקש).” That is, his desire is that the aspect of “Your face (*Panecha*-פניך), *HaShem*-יהו"ה,” will be in a revealed way in him.

Now, since he is in the aspect of one who return in repentance (*Baal Teshuvah*), therefore, according to the binding Torah ruling¹⁵⁰² that “before they call, I will answer,” (as mentioned in chapter seven) the Holy One, blessed is He, fulfills his request even before he calls, so that the aspect of “Your face (*Panecha*-פניך) *HaShem*-יהו"ה,” is revealed for him,

¹⁵⁰² Mishneh Torah, Hilchot Teshuvah 7:7 ibid.

(this being the matter of “my Beloved is mine”). This then is also drawn down into his portion in the world and into the entire world, as we recite in the prayers of the Days of Awe, “Reveal the glory of Your Kingship over us,” and “Reign over the whole world with Your Glory.” This refers to the aspect of Kingship-*Malchut* as she is on the highest level (as mentioned before), and it is this aspect that is drawn down below in a way of revelation.

Now, all this is brought about in a way of joy, and “in the light of the face of the King is life,” being that his service is in a way of “Your face (*Panecha*-פניך) *HaShem*-יהוה do I seek,” and they indeed fulfill his request. Through this there is caused to be for him (throughout the entire month of Elul, and how much more so during the days of Selichot, and certainly so at the beginning of the year that is coming upon us for the good) that there is a state and standing “that I dwell in the house of *HaShem*-יהוה... to behold the sweetness of *HaShem*-יהוה and to contemplate in His Sanctuary,”¹⁵⁰³ each and every day, and how much more so during serving Him in prayer, in the study of Torah, and in the fulfillment of the *mitzvot*.

Now, since “in the light of the face of the King is life,” and “the King breaches the boundary,” and all matters are drawn forth with joy, in that “joy breaches the boundary,” from “His full and open and holy and expansive hand,” and the Holy One, blessed is He, fulfills the request of each and every Jew amongst the entire Jewish people, to grant that they be inscribed and sealed for a good and sweet new year with openly revealed and clearly apparent goodness, and He also fulfills the prayer of

¹⁵⁰³ Psalms 27:4

each and every Jew to “gather our scattered from the four corners of the earth,” and brings us all, with kindness and mercy, with goodness that is seen and revealed, with their sons and their daughters, and “with their gold and silver with them,”¹⁵⁰⁴ “not a hoof will be left,”¹⁵⁰⁵ in a way of goodness and in a way of success, in the near future and in the most literal sense, through our righteous Moshiach, but in a way that **the Holy One, blessed is He, Himself does this**, as Rashi writes in his commentary on Torah¹⁵⁰⁶ (which was written for a five year old who is beginning to study Torah with its commentary, meaning the Oral Torah within the Written Torah itself) that “He (the Holy One, blessed is He) must actually take hold of the hand of each Jew in his place, as in the verse,¹⁵⁰⁷ ‘You will be gathered up one by one,’” taking him out of the exile and bringing him from a state of constraint to [a state of] expansiveness, up to and including His Essential Expansiveness (*Merchav HaAtzmi*), and moreover, as His Essential Expansiveness is here, below ten handbreadths, with redemption in the most literal sense, true redemption and true freedom, with the coming of our righteous Moshiach very soon, literally!

¹⁵⁰⁴ Isaiah 60:9

¹⁵⁰⁵ Exodus 10:26

¹⁵⁰⁶ Deuteronomy 30:3

¹⁵⁰⁷ Isaiah 27:12

