

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5730
(Volume 1)

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe

Adapted into English by:

Rabbi Amiram Markel

Rabbi Yehudah S. Markel

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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-הָשֵׁמָּה, 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*-יהו"ה. Therefore, when we pray or read the Torah, we must be silent-הָשֵׁמָּה-65, by saying His title Lord-*Adonay*-אֲדֹנָי-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.”

3rd of Tammuz, 5785

ג' תמוז שנת תשפ"ה, תהא שנת וימשח"ו א"ת דו"ד

The Translators

³² Isaiah 11:9

Discourse 1

*“uVaChodesh HaShevi’i... -
In the seventh month...”*

Delivered on the 2nd day of Rosh HaShanah, 5730

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

1.

The verse states,³³ “In the seventh month, on the first of the month, there shall be a holy convocation to you; you shall do no laborious work, it shall be a day of sounding the Shofar for you.” About this it states in Midrash,³⁴ “‘on the first-*b’Echad*-באחד (of the month)’ this is Avraham, as the verse states,³⁵ ‘Avraham was one-*Echad*-אחד.’ ‘A holy convocation-*Mikra Kodesh*-קודש-מקרא’ this is Yaakov, as the verse states,³⁶ ‘Listen to Me, O’ Yaakov, and Yisroel as he was called by Me-*MeKora’ee*-מקוראי.’ ‘A day of sounding the Shofar’ this is Yitzchak, as the verse states,³⁷ ‘He saw and behold! A ram.’”

Now, we must better understand this, because the order of our forefathers is Avraham, Yitzchak, and Yaakov. This being so, why did the verse give precedence to “a holy

³³ Numbers 29:1

³⁴ Midrash Vayikra Rabba 29:7 (with variation in the order; however, this is the order as it is in the discourse entitled “*uVaChodesh HaShevi’i*” 5630 (Sefer HaMaamarim 5630 p. 350 and on)).

³⁵ Ezekiel 33:24

³⁶ Isaiah 48:12

³⁷ Genesis 22:13

convocation” (which refers to Yaakov) before “a day of sounding the Shofar” (which refers to Yitzchak)?

Of greater difficulty is the fact that in the Torah portion of Emor (upon which they expounded this teaching that “the first-*Echad*-אחד” refers to Avraham etc.) it is written,³⁸ “In the seventh month, on the first of the month, there shall be a day of rest for you, a remembrance with Shofar blasts, a holy convocation.” In other words, in this matter itself the verse hints at our forefathers according to their order. Thus, why is it that in the Torah portion of Pinchas, it states, “a holy convocation-*Mikra Kodesh*-מקרא קודש,” referring to Yaakov, before “a day of sounding the Shofar,” which hints to Yitzchak?

However, the explanation is as the Tzemach Tzedek stated in Ohr HaTorah,³⁹ that since the verse in the Torah portion of Pinchas is about the matter of the additional-*Musaf* offerings ([as stated in the continuation],⁴⁰ “You shall make a burnt-offering etc.,” and these verses are recited in the Musaf prayer of Rosh HaShanah, and are read in the Haftorah of Rosh HaShanah) and since the additional-*Musaf*-מוסף offerings come from the aspect of Yosef-יוסף,⁴¹ the verse therefore gives precedence to Yaakov over Yitzchak, being that [as the verse states], “These are the offspring of Yaakov: Yosef.”⁴²

³⁸ Leviticus 23:24

³⁹ Ohr HaTorah, Drushim L'Rosh HaShanah p. 1,288.

⁴⁰ Numbers 29:2 and on

⁴¹ “As it states in Pardes [Shaar Erchei HaKinuyim], section on ‘*Musaf*-מוסף’” (Ohr HaTorah *ibid.*)

⁴² Genesis 37:2

2.

Now, about the relationship between our forefathers and the verse, “In the seventh month,” it states there in Midrash that “this is analogous to a prince who is on trial before his father [the king], and his father tells him, if you seek to be exonerated before me [in judgment] on this day etc., (meaning that his father [the king] **himself** teaches his son how to be meritorious in the judgment) etc., so likewise, the Holy One, blessed is He, said to the Jewish people, ‘My son, if you seek to be exonerated before Me in judgment on this day [of Rosh HaShanah], make mention of the merit of the forefathers and you will be meritorious before Me in judgment, ‘One-*Echad*-אחד’ refers to Avraham etc. And when is it that you should make mention of the merit of the forefathers and [thus] be meritorious in judgment before Me? ‘In the seventh month.’”

Now, we must better understand what the novelty is of mentioning the merit of our forefathers specifically in the seventh month (as in the words of the Midrash, “And when is it that you should make mention of the forefathers... in the seventh month”).

This is because in our prayers throughout all the days of the year (three times every day, and sometimes four times, and sometimes five times) we also mention the merit of our forefathers, at the beginning of the [Amidah] prayer, as an introduction before the requests in the prayer. This being so, what is the novelty of mentioning the merit of our forefathers specifically on Rosh HaShanah?

This question is made even more difficult by the fact that in our daily prayers we explicitly mention the merit of our forefathers, “The God of Avraham, the God of Yitzchak, and the God of Yaakov.” In contrast, the merit of our forefathers on Rosh HaShanah is only mentioned by way of hint, such that proof must be brought from other verses, that “one-*Echad*-אחד” refers to Avraham, and “A holy convocation-*Mikra Kodesh*-מקרא קודש” refers to Yaakov, and “A day of sounding the Shofar” refers to Yitzchak. This being so, what novelty is there in mentioning the merit of our forefathers on Rosh HaShanah, which only is by way of hint, over and above the express mention of the merit of our forefathers in the daily prayers?

However, the explanation is that the superiority of mentioning the merit of our forefathers on Rosh HaShanah, is because the day of Rosh HaShanah **is itself** the existence of our forefathers, Avraham, Yitzchak, and Yaakov. That is, this is unlike mentioning the merit of our forefathers during the daily prayers, which only is a matter of remembrance. It rather is in a way that the day of Rosh HaShanah **is itself** the existence of our forefathers, Avraham, Yaakov, and Yitzchak.

This is as in the language of the Midrash, “‘on the first-*b’Echad*-באחד (of the month)’ **this is (*Zeh*-זה)** Avraham.” That is, “the first of the month,” the day of Rosh HaShanah, this day itself is Avraham. Likewise, “‘A holy convocation-*Mikra Kodesh*-מקרא קודש’ **this is (*Zeh*-זה)** Yaakov,” and “‘A day of sounding the Shofar’ **this is (*Zeh*-זה)** Yitzchak.”

However, this itself requires further explanation. That is, what is the relationship between Rosh HaShanah and our

forefathers, such that the day of Rosh HaShanah is itself Avraham etc.?

To explain, the relationship between the mention of our forefathers in the daily prayers of every Jew, is because each and every Jew goes in the ways of our forefathers, Avraham, Yitzchak and Yaakov. As known,⁴³ the difference between our forefathers and the tribes, such that “there are only three who are called ‘forefathers-*Avot*’,”⁴⁴ is that when it comes to the tribes, there are differentiations between them, in that each tribe ascends in its own path.⁴⁵ That is, those who are from the tribe of Reuven, their mode of service is in the path of Reuven, and the same applies to the tribes of Shimon, Levi, and Yehudah etc. In contrast, this is not so of the forefathers, and every single Jew must possess the substance of the forefathers.

Now, according to the known teaching of his honorable holiness, the Alter Rebbe,⁴⁶ that the commandments stated in Torah are said in a language that can also be understood as being in the form of a guarantee, meaning that the commandment is itself a guarantee, the same is so of the statement that every Jew must possess the substance of the forefathers.

That is, this itself is the guarantee, in that within himself, every single Jew possesses the substance of the forefathers. This is as explained in Tanya,⁴⁷ that hidden within every Jew

⁴³ Torah Ohr, beginning of Va’era; Also see Likkutei Sichot Vol. 6 p. 11, note 39 & p. 304 there; Likkutei Sichot Vol. 18 p. 97 and elsewhere.

⁴⁴ Talmud Bavli, Brachot 16b

⁴⁵ See Pri Etz Chayim, introduction to Shaar 1; Emek HaMelech, Shaar Olam HaBriyah, Ch. 11 (in the note); Introduction to Shaar HaKollel.

⁴⁶ See Torah Ohr, Tisa 86c and elsewhere.

⁴⁷ Tanya, Likkutei Amarim, Ch. 18

there is love and fear of *HaShem*-יהו"ה and their offshoots, which have come to him as an inheritance from our forefathers. This matter is not only present in a hidden way, but is in a way that also comes into revelation. This is why every single Jew neither desires, nor is he able to be separated from Godliness, Heaven forbid.⁴⁸

Thus, since every single Jew possesses the substance of the forefathers within himself, we therefore mention the merit of our forefathers on behalf of every single Jew. This matter also relates to Rosh HaShanah, because since every Jew goes in the ways of his forefathers, Avraham, Yitzchak, and Yaakov, therefore their merit is effective for every single Jew, so that there is a drawing down of His abundant goodness with immense plentitude from His full, open, holy, and expansive hand,⁴⁹ and they are inscribed and sealed for a good year with goodness and sweetness that is clearly seen and openly revealed.

Nevertheless, we still must understand the special relationship between Rosh HaShanah and our forefathers, such that the day of Rosh HaShanah is itself the existence of our forefathers, “‘on the first-*b'Echad*-ב'אחד’ **this is** Avraham etc.”

⁴⁸ See Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 384 (copied in HaYom Yom for the 25th of Tammuz); p. 547 (copied in HaYom Yom for the 21st of Sivan); Discourse entitled “*Bati LeGani*” 5710 Ch. 3-4 (Sefer HaMaamarim 5710 p. 115, p. 117), and elsewhere.

⁴⁹ Third blessing of the Grace after Meals (*Birkhat HaMazon*).

The explanation⁵⁰ is that the meaning of the verse, “Avraham was one-*Echad*-אחד” is that Avraham brought about the matter of the Oneness of *HaShem* (*Achdut HaShem*-אחדות יהו"ה) in the world. This is as the verse states,⁵¹ “There he called in the Name *HaShem*-יהו"ה, the eternal God of the world,” about which it states,⁵² “Do not just read it as ‘he called-*Vayikra*-ויקרא,’ but read it as, ‘he caused others to call-*Vayakree*-ויקריא.’”

That is, Avraham informed the whole world that the Holy One, blessed is He, is the “God world-*E”l Olam*-אל עולם” (in that it does not say “God **of** the world-*E”l HaOlam*-אל העולם” but “God world-*E”l Olam*-אל עולם”),⁵³ meaning that the world itself is Godliness.⁵⁴

This then, is the meaning of “‘on the first-*b’Echad*-באחד’ this is Avraham, as the verse states, ‘Avraham was one-*Echad*-אחד.’” For, the substance of Avraham was to draw down the Oneness of *HaShem-Achdut HaShem*-יהו"ה אחדות in the world. This matter was introduced on Rosh HaShanah, “on the first-*b’Echad*-באחד of the month.” For, as known,⁵⁵ on Rosh

⁵⁰ In regard to the coming section also see the discourse entitled “*uVaChodesh HaShevi’i*” 5730 p. 356; Also see Ohr HaTorah, Shoftim, p. 850 and on.

⁵¹ Genesis 21:33

⁵² Talmud Bavli, Sotah 10a and on

⁵³ [Though the term “*Olam*-עולם” also means “eternal,” it also means “world,” and thus, though “*E”l Olam*-אל עולם” is normally translated as “the eternal God” as per its simple meaning, it also means “God world,” in that “the world itself is Godliness.”]

⁵⁴ See Likkutei Torah, Tavo 42d; 43c; *Hemshech* 5672 Vol. 1, Ch. 133, and elsewhere.

⁵⁵ See Pirkei d’Rabbi Eliezer Ch. 11; Zohar I 221b; Zohar III, end of Emor; Tikkunei Zohar, Tikkun 56 (90b).

HaShanah (the day that Adam, the first man, was created),⁵⁶ he (Adam, the first man) said,⁵⁷ “*HaShem*-יהו"ה has reigned, He has donned grandeur etc.”

That is, he informed the entire creation that *HaShem*-יהו"ה is King, and said,⁵⁸ “Come! Let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה, our Maker.” The same is likewise so every year on Rosh HaShanah, that on this day there is a drawing down of the matter of the Oneness of *HaShem-Achdut HaShem*-יהו"ה אחדות in the world.

This likewise is the meaning of, “A holy convocation-*Mikra Kodesh*-מקרא קודש” this is Yaakov,” that on every Rosh HaShanah there is a drawing down of the aspect of Yaakov. To explain, the name Yaakov יעקב shares the same letters as “will burst forth-*Yibaka*-יבקע.”⁵⁹ It thus states in Zohar,⁶⁰ “Yaakov said [the verse],⁶¹ “Then your light will burst forth-*Yibaka*-יבקע like the dawn.”

As explained by his honorable holiness, the Mittler Rebbe, in the discourses of Sukkot in the Siddur,⁶² this refers to the fact that the Line-*Kav* breaks through (*Boke'ah*-בוקע) the constriction-*Tzimtzum*. Now, since the breaking through (*Bekiya*-בקייע) of the constriction-*Tzimtzum* is because of the aspect of the light that transcends the constriction-*Tzimtzum*, it therefore even has an element of superiority over the aspect of

⁵⁶ See Ra"N to Talmud Bavli, Rosh HaShanah 16a; Chiddushei Aggadot of the Maharsha there; Also see Likkutei Torah, Nitzavim 47c and elsewhere.

⁵⁷ Psalms 93:1

⁵⁸ Psalms 95:6

⁵⁹ See Etz Chayim, Shaar HaKlallim Ch. 10; Shaar 32 (Shaar Ha'arat HaMochin), Ch. 1, and elsewhere.

⁶⁰ Zohar III 104a

⁶¹ Isaiah 58:8

⁶² Siddur Im Da"Ch p. 257d and on

Avraham. This is because when it comes to the light drawn down by Avraham, even though it is in a way that “He caused others to call-*Vayakree* וַיִּקְרֵא etc., nevertheless, this light did not penetrate the world in inner way (*b’Pnimityut*).

In contrast, through Yaakov the light was drawn down in the world in an inner way (*b’Pnimityut*). This is as the verse states,⁶³ “Give truth to Yaakov,” in that Yaakov is the aspect of the ultimate truth (*Emet L’Ameeto* אֱמֶת לְאִמֵּיתוֹ) and the light drawn down by him is in a sustaining way.

Now, even though the [aspect of] “Give truth to Yaakov” specifically comes after the “kindness to Avraham,” nevertheless, there is a superiority in Yaakov over and above the aspect of the kindness-*Chessed* of Avraham, in that it specifically is Yaakov who is the aspect of truth-*Emet* אֱמֶת, since specifically through him the light is drawn down everywhere and in a way that is equal in every place, this being the substance of the aspect of truth-*Emet* אֱמֶת. For, as known, Yaakov is the “middle beam that passes through from one end to the other end.”⁶⁴ This is because Yaakov is drawn from the aspect of the light that transcends the constriction-*Tzimtzum*, as mentioned before. Thus, since division is inapplicable in this light, therefore, the drawing down of this light is equal in every place.

This then, is the meaning of “A holy convocation-*Mikra Kodesh* מִקְרָא קֹדֶשׁ this is Yaakov.” For, “A holy convocation-*Mikra Kodesh* מִקְרָא קֹדֶשׁ” means, “drawn from

⁶³ Micah 7:20; See Tanya, Iggeret HaKodesh, Epistle 6; Likkutei Torah, Matot 83c and elsewhere.

⁶⁴ See Exodus 26:28; 36:33; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35, and elsewhere.

holiness-*Kodesh*-קדש,”⁶⁵ [about which it states], “Holiness-*Kodesh*-קדש is a thing unto itself,”⁶⁶ meaning that it is separate from the aspect of “days,” and is the light that transcends the constriction-*Tzimtzum*. The substance of Yaakov is that he “calls-*Koreh*-קורא” and draws down even from the aspect of this light.

This then, is the relationship between Rosh HaShanah and Yaakov. For, on every Rosh HaShanah there is a drawing down from the aspect of this light. For, as known, on every Rosh HaShanah all things revert to their initial state. This being so, it is understood that the drawing down that takes place on Rosh HaShanah, is from the aspect of the first root etc. This is especially so considering the explanation in Iggeret HaKodesh,⁶⁷ that on every Rosh HaShanah there is a drawing down of an even higher novel light, a supernal light that never before illuminated throughout all the days of the world. [From this it is understood that on **this** Rosh HaShanah there is a drawing down of a higher light that was not present even in the times of the first Holy Temple when “the moon was in a state of wholeness.”]⁶⁸

This then, is the meaning of “A holy convocation-*Mikra Kodesh*-מקרא קודש’ this is Yaakov.” That is, every Rosh HaShanah is the aspect of “a holy convocation-*Mikra Kodesh*-מקרא קודש,” meaning a drawing down from the aspect of

⁶⁵ Zohar III 94a, elucidated in Siddur Im Da”CH 217a and on.

⁶⁶ See Zohar III 94a *ibid*; Siddur Im Da”Ch 217a and on *ibid*.; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26, and elsewhere.

⁶⁷ Tanya, Iggeret HaKodesh, Epistle 14

⁶⁸ Zohar I 150a; 225b; Zohar II 85a; Also see Midrash Shemot Rabba 15:26

“holiness-*Kodesh*-קדש” which is “a thing unto itself,” this being the substance of Yaakov.

This also is the meaning of, “‘A day of sounding the Shofar’ this is Yitzchak.” To preface, Talmud Yerushalmi states,⁶⁹ “One verse states,⁷⁰ ‘A day of rest for you, a **remembrance** of Shofar blasts’ (and not actual Shofar blasts), and another verse states,⁷¹ ‘It shall be for you a day of sounding the Shofar.’ This is not a problem, being that one verse discusses when the holiday [of Rosh HaShanah] falls out on Shabbat, and one verse discusses when the holiday falls out on the mundane days of the week.”

However, based on the explanation in Talmud Bavli,⁷² that the reason we do not sound the Shofar when Rosh HaShanah falls out on Shabbat, is only Rabbinic in origin, whereas Biblically, we would sound the Shofar even when Rosh HaShanah falls out on Shabbat. Thus, the question remains as to why the verse states, “a **remembrance** of Shofar blasts.”

The Tzemach Tzedek explains⁷³ that the sounding of the Shofar on Shabbat is only “a remembrance of Shofar blasts-*Zichron Teru'ah*-זכרון תרועה.” This is because the “shofar blasts-*Teru'ah*-תרועה” indicate the quality of judgment (*Din*),⁷⁴ and on Shabbat all judgments are nullified (as we recite in the

⁶⁹ Talmud Yerushalmi, Rosh HaShanah 4:1

⁷⁰ Leviticus 23:24

⁷¹ Numbers 29:1

⁷² Talmud Bavli, Rosh HaShanah 29b

⁷³ Ohr HaTorah, Drushim L'Rosh HaShanah p. 1,305

⁷⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part II), section entitled “The Order of the *Shofarot*.”

“*Kegavna*”).⁷⁵ Thus, sounding of the Shofar then is only “a **remembrance** of Shofar blasts-*Zichron Teru’ah*-זכרון תרועה.”

This then, is also the meaning of, “‘A remembrance of Shofar blasts’ this is Yitzchak.” This is because Yitzchak-יצחק is called by this name because “God has made laughter-*Tzchok*-צחוק for me,”⁷⁶ this being the matter of pleasure (*Taanug*), and as a result of the drawing forth of the pleasure (*Taanug*) this causes the powers of might (*Gevurot*) to be sweetened.

Now, when the powers of might (*Gevurot*) are sweetened in the powers of kindness (*Chassadim*), they then are even better than the powers of kindness (*Chassadim*) themselves. This is as explained in the Siddur, in the discourse entitled “*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov Zichrono L’Brachah*,”⁷⁷ that specifically when the bestowal is from the aspect of the powers of might (*Gevurot*) it is in a way of strength etc. This is especially so regarding the spelling of [the name Yitzchak] with the letter *Sin*-ש, “*Yischak*-ישחק,”⁷⁸ which indicates the coming future,⁷⁹ about which the verse states,⁸⁰ “Then our mouths will be filled with laughter-*Schok*-שחוק,” because the bestowal will then be with even greater strength.⁸¹

Nevertheless, even now, the bestowal stemming from the aspect of the powers of might (*Gevurot*) (the aspect of Yitzchak) is with awesome strength. This is why it

⁷⁵ Zohar II 135b, recited on the eve of Shabbat.

⁷⁶ Genesis 21:6

⁷⁷ Siddur Im Da”Ch p. 247a and on.

⁷⁸ Psalms 105:9

⁷⁹ See Siddur Im Da”Ch 28d

⁸⁰ Psalms 126:2; See Talmud Bavli, Brachot 31a

⁸¹ See Siddur Im Da”Ch 28d *ibid*.

[specifically] is in the blessing of Yitzchak that the verse states,⁸² “And may God-*Elohi*” *אלהי*”m-ם (specifically) give you of the dew of the heaven and of the fatness of the earth, and abundant grain and wine.”

This refers to the blessing “of the dew of the heaven and of the fatness of the earth” in their literal sense, physically, as well as how these aspects are in the spirituality of matters. This is as our sages, of blessed memory, stated,⁸³ “‘of the dew of the heavens’ this is Scripture (*Mikra*), and ‘of the fatness of the earth’ this is Mishnah, and ‘abundant grain’ this is Talmud etc.”

This then, is the superiority of “‘A remembrance of Shofar blasts-*Zichron Teru’ah*” *זכרון תרועה*” this is Yitzchak” over and above “‘on the first-*b’Echad*” *באחד*” this is Avraham,” and even in relation to “‘A holy convocation-*Mikra Kodesh*” *מקרא קודש*” this is Yaakov.” This is because the primary bestowal is through Yitzchak, since it specifically is by his hand that the bestowal comes in a way of strength and dominance etc., as explained before.

This then, explains [the teaching], “And when should you make mention of the merit of the forefathers and be meritorious in judgment before Me? ‘In the seventh month,’” specifically. That is, this is a much higher matter than the mention of the merit of our forefathers in the prayers throughout all the days of the year. This is because the mention of the merit of our forefathers on Rosh HaShanah is not merely a remembrance, but rather on Rosh HaShanah it is the very existence of our forefathers, Avraham, Yitzchak, and Yaakov.

⁸² Genesis 27:28

⁸³ Midrash Bereishit Rabba 66:3

This is as stated in Zohar,⁸⁴ “Avraham is unified on this side, Yaakov on that side, and Yitzchak in the center.” This likewise is the order of the *Tekiya*, *Teru’ah*, *Tekiya* blasts. That is, the two simple [long] blasts (*Tekiya*) are Avraham and Yaakov, whereas the [broken] *Teru’ah* blast in the middle, is the aspect of Yitzchak.⁸⁵

4.

However, we still must understand this better. This is because in various places⁸⁶ it is explained that the forefathers are the aspect of the world of Emanation. This is the meaning of [the teaching],⁸⁷ “The forefathers, they themselves are the Chariot (*Merkavah*).” In other words, they are the Chariot (*Merkavah*) for that which transcends the world of Emanation (*Atzilut*), but our forefathers themselves are the aspect of the world of Emanation (*Atzilut*) (especially as they then were also drawn down in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*)).

Thus, at first glance, how does this fit with what was explained before about the matter of “on the first-*b’Echad*-באחד’ this is Avraham, as the verse states,⁸⁸ ‘Avraham was one-*Echad*-אחד,’” that the substance of Avraham is the aspect of the Oneness (*Achdut*-אחדות), which is a matter that transcends the world of Emanation (*Atzilut*)? For, since in the world of

⁸⁴ Zohar III 100a

⁸⁵ Ohr HaTorah, Drushim L’Rosh HaShanah p. 1,306.

⁸⁶ See Torah Ohr, Vayeitzei 24a; Likkutei Torah Tzav 17b and elsewhere.

⁸⁷ Midrash Bereishit Rabba 47:6; 82:6

⁸⁸ Ezekiel 33:24

Emanation (*Atzilut*) there is the division of ten *Sefirot*, “ten and not nine, ten and not eleven,”⁸⁹ this therefore is not a matter of Oneness (*Achdut*).

Even though the world of Emanation is the World of Oneness (*Olam HaAchdut*),⁹⁰ in that “He and His life force are one, and He and His organs are one,”⁹¹ nevertheless, as known⁹² there is a difference between the union with “His life force” and the union with “His organs.” That is, even in the matter of “He is one” there is a differentiation between “His life force” and “His organs.” This being so, this is not the true matter of Oneness (*Achdut*).

We also must better understand the matter of “‘A holy convocation-*Mikra Kodesh* מִקְרָא קֹדֶשׁ’ this is Yaakov.” For, it was explained before that this refers to the matter of the “breaking through-*Bekiyah* בְּקִיעָה” brought about through the drawing down of the aspect of the light that transcends the constriction-*Tzimtzum*. This matter is much higher than the world of Emanation (*Atzilut*) which is the level of the forefathers.

We also must better understand the matter of “‘A remembrance of Shofar blasts-*Zichron Teru'ah* זִכְרוֹן תְּרוּעָה’ this is Yitzchak.” For, it was explained before that this is the matter of the sweetening of the powers of might (*Gevurot*) in the powers of kindness (*Chassadim*). This matter is also much

⁸⁹ Sefer Yetzirah 1:4

⁹⁰ See Avodat HaKodesh, Vol. 1, Ch. 2; Likkutei HaShas of the Arizal, beginning of Tractate Shabbat, and elsewhere.

⁹¹ Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20

⁹² See Sefer HaMaamarim 5633 Vol. 2, p. 346 and on; 5653 p. 226 and on; 5692 p. 127 and on.

higher than the aspect of the world of Emanation (*Atzilut*). For, in the world of Emanation (*Atzilut*) there are the three lines of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, each line being unto itself. This being so, this aspect is much higher than the level of the forefathers.

Even though it is known⁹³ about the explanation of [the verse],⁹⁴ “Your forefathers dwelt beyond the river,” that the root of the forefathers is even higher than the world of Emanation (*Atzilut*), nevertheless, this is only in their root, whereas the matter of the forefathers themselves is in the world of Emanation (*Atzilut*).

5.

This may be understood based on what is known about the matter of “the seventh month,” [as explained by the leader of each generation (in regard to each and every Jew) in his own style].⁹⁵ Namely, that even though the aspect of “the seventh” is Understanding-*Binah*,⁹⁶ nevertheless, included in this are all three heads, up to and including the aspect of the Ancient One-*Atik* (since the revelation of the Ancient One-*Atik* is in Understanding-*Binah*)⁹⁷ as well as the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* etc. This is because on Rosh HaShanah all things revert to their initial state, and therefore the drawing

⁹³ See Torah Ohr, Vayishlach 25a

⁹⁴ Joshua 24:2

⁹⁵ Ohr HaTorah, Drushim L'Rosh HaShanah ibid. p. 1,288; *Hemshech* 5672 Vol. 2, p. 1,089.

⁹⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Yesod*), and elsewhere.

⁹⁷ Zohar III 178a; Torah Ohr, Lech Lecha 11b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 40 and the notes and citations there, and elsewhere.

down must be from the aspect of the first root etc. Thus, as known, on Rosh HaShanah the drawing down is from the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, literally.

About this the verse states,⁹⁸ “He will choose our heritage for us, the pride of Yaakov that He loves,” this being the matter of the choice in His Essential Self.⁹⁹ For, as known, the true matter of free choice (*Bechirah*) is only in His Essential Self.¹⁰⁰ For, when it comes to all aspects of light (*Ohr*), since they are within the parameter of having some form, it is not applicable for there to be the true matter of choice (*Bechirah*) in them.

Now, we should explain the connection between this aspect and our forefathers according to what is explained by his honorable holiness, the Rebbe Maharash, in the discourse entitled “*BaChodesh HaShevi'i*” of the year 5730,¹⁰¹ (said one-hundred years ago). He first brings the second explanation in the Midrash,¹⁰² that “the seventh month-*Chodesh HaShevi'i*-י"ח חודש השביעי” is “the month of the oath-*Yarcha d'Shevua'ta*-ירחא דשבועתא”, during which the Holy One, blessed is He, took an oath with our forefathers, as the verse states,¹⁰³ ‘As You swore to our forefathers in days of old (*Yemei Kedem*-ימי קדם),’ and¹⁰⁴ ‘In Myself (*Bi*-בי) I swear – the word of *HaShem*-יהו"ה.”

⁹⁸ Psalms 47:5

⁹⁹ See the discourse entitled “*Yivchar Lanu*” 5703, Ch. 14 (Sefer HaMaamarim 5703 p. 35).

¹⁰⁰ See the discourse entitled “*Yivchar Lanu*” *ibid.*; Likkutei Sichot Vol. 4, p. 1,309; p. 1,341; Vol. 11 p. 5, and elsewhere.

¹⁰¹ At the beginning of the discourse (Sefer HaMaamarim 5630 p. 350 and on).

¹⁰² Midrash Vayikra Rabba 29:9

¹⁰³ Micah 7:20

¹⁰⁴ Genesis 22:16

He then brings the first explanation of the Midrash, that “‘on the first-*b’Echad*-באחד (of the month)’ this is Avraham etc.,” (as mentioned above).

Now, it can be said that the relationship between the two explanations is that the drawing down brought about by our forefathers is not only in the aspect of the world of Emanation (*Atzilut*), but the drawing down is also from the **root** of our forefathers, the aspect indicated by [the verse], “Your forefathers dwelt beyond the river.” This is the meaning of the words, “As you swore to our forefathers in days of old-*Yemei Kedem*-ימי קדם,” referring to the aspect of the “days of old-*Yemei Kedem*-ימי קדם”¹⁰⁵ which transcends the aspect of “the days of the world-*Yemot Olam*-ימות עולם.” It is from this aspect as well that there is a drawing down from our forefathers to every single Jew, in that he too has a relation to the aspect of the **root** of the forefathers, which transcends the world of Emanation (*Atzilut*).

6.

The explanation is that about the souls of the Jewish people the verse states,¹⁰⁶ “You are My witnesses.” Now, in various places¹⁰⁷ it is explained that the matter of testimony is regarding that which is hidden and concealed from the eyes of all. For, about something that is known to all, no testimony is necessary, and moreover, even in regard to that which is

¹⁰⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Ten (*Keter*).

¹⁰⁶ Isaiah 43:10; 43:12; Also see Zohar III 86a

¹⁰⁷ Likkutei Torah, Pekudei 4a and on, and elsewhere.

destined to be revealed, the Torah did not need testimony.¹⁰⁸ Rather, the matter of testimony is (as in the language of the discourse),¹⁰⁹ “to reveal that which is concealed and hidden and is not revealed to all.” This is why the *mitzvot* are called “testimonies-*Eidut*-עֵדוּת,”¹¹⁰ as the verse states,¹¹¹ “I rejoiced over the way of Your testimonies.” This is because the *mitzvot* indicate very lofty aspects that are hidden and concealed, and through the *mitzvot* they are drawn down from concealment into revelation, like witnesses who reveal that which is hidden and concealed.

This is also why the *mitzvot* must be aligned with precision to the aspects Above that they attest to and draw down, just as the testimony of witnesses must be aligned with precision in all their details, in that [the Torah] requires that “[witnesses must testify in regard to a complete] matter, and not half a matter.”¹¹²

For example, when it comes to the *mitzvah* of *Tzitzit*, there must specifically be thirty-two strings, being that it attests to and draws down the aspect of the thirty-two pathways of Wisdom (*Lamed-Beit Netivot Chochmah*).¹¹³ The same is so of the *mitzvah* of Tefillin, that it must contain four Torah portions,

¹⁰⁸ See Talmud Bavli, Rosh HaShanah 22b

¹⁰⁹ The aforementioned discourse entitled “*BaChodesh HaShevi’i*” (p. 353).

¹¹⁰ See Maamarei Admor HaZaken 5567 p. 79 and on; Ohr HaTorah, Shoftim p. 847 and on.

¹¹¹ Psalms 119:14

¹¹² Talmud Bavli, Bava Kamma 70b

¹¹³ See Zohar III 301a (Tosefot); Sefer Yetzirah 1:1; Rabbeinu Bachaye to Numbers 15:38; Likkutei Torah, Shlach 47b; Sefer HaMaamarim 5691 p. 13, and elsewhere.

being that it attests to and draws down the aspect of the four brains (*Mochin*) Above¹¹⁴ (as explained in the discourse).

The same is so of the testimony of the Jewish people, “You are My witnesses,” that through them there is a drawing down and revelation of the highest aspects that are concealed and hidden. As explained in the discourse entitled “*Tziyon b’Mishpat Tipadeh*,”¹¹⁵ this is the meaning of the verse,¹¹⁶ “there the tribes ascended, the tribes of Ya” *H-ה*”, a testimony (*Eidut*-עדות) for Israel.”

That is, the twelve tribes are the aspect of the twelve diagonal lines (*Yod-Beit Gvulei Alachson*) of *Zeir Anpin* (which is the aspect of the lower chariot)¹¹⁷ which are the aspect of the [order of the] chaining down of the worlds (*Hishtalshelut*). Nevertheless, as “the tribes ascended,” it is to the aspect of the root and source of their souls in the aspect of His simple will that transcends reason and intellect, this being the aspect of “testimony-*Eidut*-עדות.”

The explanation is that our sages, of blessed memory, stated,¹¹⁸ “There are three partners in [the creation of] a person: The Holy One, blessed is He, his father, and his mother. His father emits the white seed... His mother emits the red seed...

¹¹⁴ Zohar III 262a; Siddur Im Da”Ch 6c and on, and elsewhere.

¹¹⁵ Of the year 5677 (Sefer HaMaamarim 5677 p. 137 and on); Also see the discourse entitled “*v’Taher Libeinu* – Purify our hearts to serve You in truth” 5717, translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 2, and the discourse entitled “*Eileh Masei* – These are the journeys of the children of Israel” 5719, translated in The Teachings of The Rebbe 5719, Discourse 29 (Sefer HaMaamarim 5717 p. 14; Sefer HaMaamarim 5719 p. 246 and on).

¹¹⁶ Psalms 122:4

¹¹⁷ See Torah Ohr, Vayetzrei 24a *ibid*.

¹¹⁸ Talmud Bavli, Niddah 31a

and the Holy One, blessed is He, invests a spirit into him, a soul etc.”

Now, as known,¹¹⁹ these three matters are also present in the soul itself. That is, there are aspects of the soul that come from the aspects of the father and mother, and there are aspects of the soul that come from the Holy One, blessed is He, about which the verse states,¹²⁰ “He blew into his nostrils the soul of life,” [stated in regard to the creation of Adam, the first man, on Rosh HaShanah, and also is so of the soul of each and every Jew. For, as the Alter Rebbe wrote in Tanya,¹²¹ “the second uniquely Jewish soul is literally a part of God from on high” (and he brings proof for this) “as it states, ‘He blew into his nostrils the soul of life’”] and “He who blows, blows from within himself.”¹²²

More specifically, Yisroel is the aspect of Zeir Anpin, the six emotions [in which the complete number of the Jewish people is six-hundred thousand.¹²³ (This is also why [the name] “Yisroel-ישראל” is an acronym for,¹²⁴ “There are six-hundred thousand letters to the Torah-*Yesh Sheesheem Ribo Otiyot LaTorah-יש ששים רבוא אותיות לתורה*.” This is because the six

¹¹⁹ See Likkutei Torah, Drushim L'Shemini Atzeret 89b; Ohr HaTorah, Chanukah, Vol. 7 p. 1,261a and on.

¹²⁰ Genesis 2:7

¹²¹ Tanya, Likkutei Amarim, beginning of Ch. 2.

¹²² Tanya cites Zohar; See, however, Igrot Kodesh, Vol. 20 p. 131 (that this is not found in our editions of Zohar, but is found in other early works of Kabbalah, amongst them: Emek HaMelech 127c; Introduction to Shefa Tal; Also see Ramban to Genesis 2:7; Rabbeinu Bachaye to Exodus 20:7.

¹²³ See Tanya, Ch. 37 (48b); Maamarei Admor HaZaken 5566 p. 190 and on; 5570 p. 95 and on; Ohr HaTorah Bamidbar p. 29 and on; Sefer HaMaamarim 5644 p. 265; 5678 p. 312 and on.

¹²⁴ See Megaleh Amukot, Ophan 186; Likkutei Torah, Behar 41b; 43d; Bamidbar 16b; Sefer HaMaamarim 5698 p. 216.

emotions of *Zeir Anpin* each include ten, and the ten include ten, to the fifth power].

Now, the birth of the emotions (*Midot*) comes from the brains (*Mochin*) of Wisdom-*Chochmah* and Understanding-*Binah*, called the “father” (Wisdom-*Chochmah*, the “whiteness”) and the “mother” (Understanding-*Binah*, the “redness”). This then, is the aspect of the father and mother present in the soul, which are the aspects of the *Nefesh*, *Ru’ach*, and *Neshamah*.

However, when it states that the Holy One, blessed is He, invests a soul into him, this refers to the aspects of the *Chayah* and *Yechidah*, the primary aspect of which is the *Yechidah*, which is associated with the Holy One, blessed is He, (that is, “the Holy One, blessed is He, invests the soul into him”). This is because the singular-*Yechidah* [essence of the soul, in the feminine] is bound to and receives from the Singular One-*Yachid*.¹²⁵

It is from this [aspect] that the power of self-sacrifice (*Mesirat Nefesh*) which is present in each and every Jew comes, in that the matter of self-sacrifice (*Mesirat Nefesh*) transcends reason and understanding. This is because it is drawn from the Holy One, blessed is He, who transcends the aspects of Wisdom-*Chochmah* and Understanding-*Binah* (the “father” and “mother”).

About this the verse states, “A testimony to Yisroel-*Eidut L’Yisroel*-עדות לישראל.” This is because the matter of testimony (*Eidut*-עדות) is to reveal that which is concealed, this

¹²⁵ See Likkutei Torah, Re’eh 25a; Maamarei Admor HaZaken, Et’halech Liozhna p. 169 and on; Sefer HaMaamarim 5696 p. 56.

being the power of self-sacrifice (*Mesirat Nefesh*) which stems from the aspect of the singular-*Yechidah* [essence of the soul] (which comes from the Holy One, blessed is He, who transcends the aspects of Wisdom-*Chochmah* and Understanding-*Binah*) that is present in a revealed way in every single Jew.

This is especially so on Rosh HaShanah and during the ten days of repentance, as our sages, of blessed memory, taught¹²⁶ about the verse,¹²⁷ “Seek *HaShem*-יהוה when He can be found, call upon Him when He is near,” that this refers to “a solitary individual-*Yachid*-יחיד,” and “when is this so for a solitary individual (*Yachid*)? During the ten days between Rosh HaShanah and Yom HaKippurim,” being that during those days there is the revelation of the aspect of the singular-*Yechidah* [essence of the soul]¹²⁸ which receives from the aspect of “the spark of the Creator,”¹²⁹ which is the aspect of the Singular One-*Yachid*-יחיד.

This then, is why on Rosh HaShanah there is the closeness of the Luminary to the spark.¹³⁰ That is, every spark in each and every Jew, no matter who he is, during the time of Rosh HaShanah, the Luminary, which refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, is close to him. This is the meaning of the verse, “Seek *HaShem*-יהוה when He can be found.” That

¹²⁶ Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b; 105a

¹²⁷ Isaiah 55:6

¹²⁸ See Likkutei Torah, Tavo 43d; Chanah Ariel (of the Rav and Chassid, Rabbi Yitzchak Isaac of Homil), Parshat Ha'azinu (44b) in the name of the Alter Rebbe.

¹²⁹ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1.

¹³⁰ See Derech Chayim of the Mittler Rebbe (translated as The Path of Life) 13d (Ch. 10).

is, he finds the matter that transcends the aspect of the soul (*Neshamah*) itself, this being the aspect of the singular-*Yechidah* [essence of the soul] and the Singular One-*Yachid* etc.

7.

Now, in the discourse entitled “*BaChodesh HaShevi’i*” mentioned before, he continues¹³¹ to explain the verse,¹³² “According to two witnesses shall a word be upheld (*Yakum Davar*-דָּבָר יָקוּם).” [He explains] that “a word-*Davar*-דָּבָר” refers to the aspect of Kingship-*Malchut*,¹³³ as the verse states,¹³⁴ “By the word (*Dvar*-דָּבָר) of *HaShem*-יְהוָה the heavens were made,” and¹³⁵ “The word (*Dvar*-דָּבָר) of the King rules.”

[To point out, through this we can understand the statement in Midrash,¹³⁶ “‘In the seventh month, on the first of the month’ – this is the meaning of the verse,¹³⁷ ‘Forever, *HaShem*-יְהוָה your word (*Dvarcha*-דְּבַרְךָ) stands in the heavens.” For, at first glance, it is not understood what the connection is between the verse, “Forever *HaShem*-יְהוָה your word stands in the heavens,” and the verse, “In the seventh month, on the first of the month.” However, the explanation is that on Rosh HaShanah there is the drawing down of the aspect of Kingship-*Malchut*, which is the matter of the verse, “By the

¹³¹ On p. 351

¹³² Deuteronomy 19:15

¹³³ See Biurei HaZohar of the Mittler Rebbe 121d and on, and with additions etc., in Biurei HaZohar of the Tzemach Tzedek Vol. 2, p. 1,029 and on.

¹³⁴ Psalms 33:6

¹³⁵ Ecclesiastes 8:4

¹³⁶ Midrash Vayikra Rabba 29:1

¹³⁷ Psalms 119:89

word (*Dvar*-דבר) of *HaShem*-יהו"ה the heavens were made," and this is the meaning of, "In the seventh month, on the first of the month' – this is the meaning of the verse, 'Forever *HaShem*-יהו"ה your word (*Dvarcha*-דברך) stands in the heavens.'" This is because on Rosh HaShanah there is the drawing down of the aspect of "the word of *HaShem*-יהו"ה to renew the creation at every moment, "forever," meaning, for the whole year.]

The meaning of the verse, "According to two witnesses shall a word (*Davar*-דבר) be upheld," is that the sustainment of Kingship-*Malchut* ("a word-*Dvar*-דבר" and "the word of our God-*Dvar Elo*"הינינו-*heinu*"),¹³⁸ is in accordance to the two qualities of Kindness-*Chessed* and Might-*Gevurah*.

This is as we observe below, that the conduct of kingship is according to these two qualities. This is as the verse states,¹³⁹ "The throne will be established with kindness (*Chessed*-חסד)," and¹⁴⁰ "Through justice (*Mishpat*-משפט) a king establishes a land." The intention in "justice-*Mishpat*-משפט" here is to the matter of "justice-*Mishpat*-משפט that is mercy-*Rachamei*-רחמי"¹⁴¹ (as explained at the end of the discourse),¹⁴² which is an even higher drawing down than the aspect of the powers of kindness (*Chassadim*). This is because when it comes to the quality of Kindness-*Chessed*, there is no opposition in the first place.

In contrast, the aspect of the mercies (*Rachamim*) even transforms the powers of might (*Gevurot*) into kindnesses

¹³⁸ See Isaiah 40:8

¹³⁹ Isaiah 16:5

¹⁴⁰ Proverbs 29:4

¹⁴¹ See introduction to Tikkunei Zohar 17b

¹⁴² p. 357.

(*Chassadim*). This is like the explanation above about the matter of “‘A remembrance of Shofar blasts’ this is Yitzchak,” that the powers of Might (*Gevurot*) of Rosh HaShanah, are the matter of the powers of Might (*Gevurot*) as they are sweetened.

This then, is the meaning of the verse, “According to two witnesses shall a word (*Davar*-דבר) be upheld,” in that the construction of Kingship-*Malchut* on Rosh HaShanah is through the two qualities of Kindness-*Chessed* and Might-*Gevurah* as they are sweetened through Mercy-*Rachamim*.

This is also the relationship between the verse, “According to two witnesses shall a word (*Davar*-דבר) be upheld,” and the matter of “‘on the first-*b’Echad*-באחד (of the month)’ this is Avraham... ‘A holy convocation-*Mikra Kodesh*-מקרא קודש’ this is Yaakov... ‘A day of sounding the Shofar’ this is Yitzchak.”

This is because the drawing down on Rosh HaShanah is through the three lines of the forefathers, (and as explained (in chapter three), “Avraham is unified on this side, Yaakov on that side, and Yitzchak in the center”) as they are in their root in the aspect of the “days of old-*Yemei Kedem*-ימי קדם” which transcends the world of Emanation (*Atzilut*) (as mentioned in chapter five). This matter is drawn down and revealed in every single Jew, in that he has the matter of the “testimony-*Eidut*-עדות” within him etc.

8.

Now, we should add to the explanation of the matter of “testimony-*Eidut*-עדות” in greater depth according to the

explanation in the above-mentioned discourse,¹⁴³ that the matter of “testimony-*Eidut*-עדות” is connected with the matter of “knowledge-*Da’at*-דעת,”¹⁴⁴ in that the word “knowledge-*Da’at*-דעת” shares the same letters as “testimony-*Eidut*-עדות.”¹⁴⁵

This itself not only includes the Lower Knowledge (*Da’at Tachton*) but even the Upper Knowledge (*Da’at Elyon*).¹⁴⁶ This is as he brings¹⁴⁷ from the verse¹⁴⁸ (that we recite in the Haftorah of Rosh HaShanah) “For *HaShem*-יהו"ה is a God of knowledges-*De’ot*-דעות (and [man’s] deeds are accounted by Him),” in which the word “knowledges-*De’ot*-דעות [in the plural] indicates two,”¹⁴⁹ in that there are two knowledges (*De’ot*-דעות) - the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*) present in the matter of contemplation (*Hitbonenut*) and in the matter of service of *HaShem*-יהו"ה, blessed is He, referring to the matter of His Upper Unity (*Yichuda Ila’ah*) and His Lower Unity (*Yichuda Tata’ah*).

To preface,¹⁵⁰ in most places it is explained that these two knowledges (*De’ot*-דעות) are the aspects of the Name

¹⁴³ P. 353

¹⁴⁴ See Biurei HaZohar of the Mittler Rebbe and Tzemach Tzeddek *ibid.*; Ohr HaTorah Shoftim *ibid.*

¹⁴⁵ See Zohar III 291a (Idra Zuta); Tikkunei Zohar, beginning of Tikkun 69; Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Eidut*-עדות”; Ramaz to Zohar III 275a; Kehilat Yaakov, section on “*Eidut*-עדות”; Likkutei Torah, Pekudei 4b.

¹⁴⁶ See Biurei HaZohar of the Mittler Rebbe and Tzemach Tzeddek *ibid.*

¹⁴⁷ See p. 351 in the discourse.

¹⁴⁸ Samuel I 2:3

¹⁴⁹ See Tikkunei Zohar *ibid.*

¹⁵⁰ In regard to the coming section see the discourse entitled “*Tikoo*” 5680 cited later in the discourse (the beginning of Sefer HaMaamarim 5680).

HaShem-יהו"ה and His title God-*Elohi*"מ-אלהי"ם.¹⁵¹ That is, the Name *HaShem*-יהו"ה is the aspect of the Upper Knowledge (*Da'at Elyon*) - that Above is something (*Yesh*) and below is nothing (*Ayin*) - whereas His title God-*Elohi*"מ-אלהי"ם is the lower Knowledge (*Da'at Tachton*) - that below is "something" (*Yesh*) and Above is "nothing" (*Ayin*) - (in that He is not grasped). However, from the fact that here the verse states, "*HaShem*-יהו"ה is a God of knowledges-*De'ot*-דעות," this seems to indicate that both knowledges (including the lower Knowledge (*Da'at Tachton*)) are in the Name *HaShem*-יהו"ה.

Now, we first should explain the matter of the Upper Knowledge (*Da'at Elyon*) - that Above is something (*Yesh*) and below is nothing (*Ayin*) - being that "before Him everything is as naught."¹⁵² For, at first glance, whatever is before Him to a greater degree (meaning in greater proximity to His Essential Self) is like nothing to an even greater degree. This is as explained by the Alter Rebbe in Iggeret HaKodesh, in the Epistle entitled "*Katonti*"¹⁵³ (after his arrival from [imprisonment in] Petersburg) that "whatever is more 'before Him' is that much more like nothing, naught, and nonexistent."

We thus find that whatever is higher Above is "nothing" (*Ayin*) to a greater degree, and whatever is further below is "something" (*Yesh*) to a greater degree. This being so, what is the meaning of the matter of the Upper Knowledge (*Da'at Elyon*) - that Above is something (*Yesh*) and below is nothing (*Ayin*)?

¹⁵¹ See Likkutei Torah, Re'eh 24a; Ohr HaTorah Na"Ch Vol. 2 p. 972 and on.

¹⁵² See Daniel 4:32; Zohar I 11b

¹⁵³ Tanya, Iggeret HaKodesh, Epistle 2

Now, on a simple level it can be said¹⁵⁴ that this is the difference between the aspect of lights (*Orot*) and the aspect of vessels (*Keilim*). This is like what is known¹⁵⁵ about the matter of enumeration (*Mispar*). That is, sometimes it is explained that the lesser number is higher Above, and to the degree of the descent to below, the greater the number. However, sometimes it is explained that the opposite is true, that the greater the number, the higher it is, and to the degree of the descent below, the number is diminished.

This is as Zohar explains on the verse,¹⁵⁶ “Sarah’s lifetime was one hundred years, twenty years, and seven years,” that “seven” refers to the aspect of *Zeir Anpin*, “twenty” refers to the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, and “one-hundred” refers to the aspect of the Crown-*Keter*. [That is, the number “one-hundred” is the aspect of the Crown-*Keter* as it is drawn into Understanding-*Binah*.

This is because the Crown-*Keter* itself is the number “one-thousand,” and as known, the inner aspect (*Pnimitiyut*) of the Crown-*Keter* is the number “ten-thousand,” whereas the outer aspect (*Chitzoniyut*) of the Crown-*Keter* is the number “one-thousand.” However, as the Crown-*Keter* is drawn into Understanding-*Binah*, only a tenth of the aspect of the Crown-*Keter* as it is in its own level is drawn down, and the number is then “one-hundred.” The aspects of Wisdom-*Chochmah* and Understanding-*Binah* are a tenth of the aspect of the Crown-

¹⁵⁴ See the discourse entitled “*Tikoo*” 5680 (beginning of Sefer HaMaamarim 5680) *ibid*.

¹⁵⁵ See Biurei HaZohar of the Mittler Rebbe 131c and on; Torat Chayim, Chayei Sarah 126d; *Hemshech* 5672 Vol. 1, Ch. 34; Ch. 86.

¹⁵⁶ Genesis 23:1

Keter (as it is drawn down in *Understanding-Binah*) and therefore *Wisdom-Chochmah* and *Understanding-Binah* are numbered in units of tens (“twenty years”). The same is so regarding the aspect of *Zeir Anpin* relative to the aspects of *Wisdom-Chochmah* and *Understanding-Binah*, that it is numbered in units of ones (“seven years”).]

About this it is explained that this is the difference between the aspect of the lights (*Orot*) and the aspect of the vessels (*Keilim*). That is, when it comes to the aspect of the lights (*Orot*), whatever is higher is also higher in greater abundance. In contrast, when it comes to the aspect of the vessels (*Keilim*), whatever is lower is with greater abundance. For example, in the world of *Akudim* there only is one vessel, whereas in the world of *Emanation (Atzilut)* there are ten vessels etc.

We thus find that the two above-mentioned matters, (that it sometimes is explained that whatever is higher is in greater abundance, and it sometimes is explained that whatever is lower is in greater abundance) are not in contradiction to each other, but on the contrary, they are inter-dependent. For, as known, the abundance of the lights is the reason for the smallness of the vessels, and the abundance of the vessels is the reason for the smallness of the lights.

The same can likewise be said about the matters of “nothing” (*Ayin*) and “something” (*Yesh*). That is, when it is explained that Above is “nothing” (*Ayin*) and below is “something” (*Yesh*), this is in the aspect of the vessels (*Keilim*). In contrast, when it is explained that Above is “something”

(*Yesh*) and below is “nothing” (*Ayin*), this is in the aspect of the lights (*Orot*).

However, this explanation is not yet sufficient. For, according to this, we find that the matter of “everything is as nothing before Him” is solely in the aspect of the vessels (*Keilim*). However, in truth, the nullification of “everything is as nothing before Him” is also in the lights (*Orot*), and on the contrary, in the lights (*Orot*) this is to an even greater degree than it is in the vessels (*Keilim*). This being so, how can it be said that in the aspect of the lights (*Orot*), Above is “something” (*Yesh*) etc.?

[It should be pointed out¹⁵⁷ that this question is also regarding the matter of enumeration (*Mispar*). For, at first glance, it is not understood how it can be said that when it comes to the lights (*Orot*) the higher they are the more their number is increased. This is because the matter of increase in enumeration is the matter of division, and since it is so that whatever is before Him to a greater degree is as nothing to a greater degree, this being so, to the degree that the lights are higher, they should be fewer.]

However, the explanation is as elucidated by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, in the discourse of Rosh HaShanah of the year 5680,¹⁵⁸ (the year he began his leadership fifty years ago). Namely, that in the aspect of the light (*Ohr*) itself there are two levels. There is the light (*Ohr*) that is for the revelation of His Essential Self, and

¹⁵⁷ This matter was not recalled well during the repetition of this discourse.

¹⁵⁸ See the discourse entitled “*Tikoo*” 5680 (beginning of Sefer HaMaamarim 5680) *ibid*.

there is the light (*Ohr*) that is for the sake of illuminating the worlds.

This is why it sometimes is explained that Above is the aspect of “nothing” (*Ayin*) and below is “something” (*Yesh*), [and likewise,¹⁵⁹ that below the number is greater], whereas it sometimes is explained that Above is “something” (*Yesh*) [and likewise,¹⁶⁰ that Above the number is greater] and below is “nothing” (*Ayin*). In other words, in the aspect of the light (*Ohr*), the substance of which is to illuminate the worlds, whatever is lower, meaning that it is drawn down into the worlds to a greater degree, is the aspect of “something” (*Yesh*) to a greater degree (and in greater abundance).

However, in the aspect of the light that is for the revelation of His Essential Self, whatever is higher is “something” (*Yesh*) to a greater degree (and in greater abundance). That is, it has within it a greater degree of the aspect of His Essential Self. This is because the revelation of His Essential Self (to the degree that it applies to use a term of revelation about His Essential Self) is even higher.

This then, is the matter of “*HaShem*-יהו"ה is a God of knowledges.” That is, in *HaShem*-יהו"ה Himself, this being the aspect of the light (*Ohr*), there are two knowledges (*De'ot*-דעות) - the Lower Knowledge (*Da'at Tachton*) that Above is “nothing” (*Ayin*) and below is “something” (*Yesh*), this being the aspect of the light that is for illuminating the worlds, and there is the Upper Knowledge (*Da'at Elyon*), that Above is “something” (*Yesh*) and below is “nothing” (*Ayin*), this being

¹⁵⁹ This matter was not recalled well during the repetition of this discourse.

¹⁶⁰ This matter was not recalled well during the repetition of this discourse.

the aspect of the light (*Ohr*) that is for revealing His Essential Self.

These two matters also are present in one's service of *HaShem*-יהו"ה, blessed is He, in all the particulars of his life. That is, the work of making "a dwelling place for Him, blessed is He, in the lower worlds,"¹⁶¹ meaning, to make the world a dwelling place for Him, blessed is He, is the matter of the light that is for illuminating the worlds, whereas the work of "know the God of your father,"¹⁶² is the matter of the light that is for revealing His Essential Self.

9.

This then, is the meaning of the verse, "In the seventh month, on the first of the month, there shall be a holy convocation to you... it shall be a day of sounding the Shofar for you." That is, "the seventh month-*Chodesh HaShevi'i*-חודש" is "the month of the oath-*Yarcha d'Shevua'ta*-ירחא" is "דשבועתא," "on the first-*b'Echad*-באחד of the month' this is Avraham; 'a holy convocation-*Mikra Kodesh*-מקרא קודש' this is Yaakov; 'a day of sounding the Shofar' this is Yitzchak."

That is, on Rosh HaShanah there is a drawing down to every Jew of a remembrance of the merit of our forefathers, Avraham, Yaakov, and Yitzchak, not only as they are in the world of Emanation (*Atzilut*), but even the matter of "the month of the oath-*Yarcha d'Shevua'ta*-ירחא דשבועתא," the aspect

¹⁶¹ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

¹⁶² Chronicles I 28:9

indicated by [the verse], “As You swore to our forefathers in days of old (*Yemei Kedem*-ימי קדם).”

Through this there is a drawing down to every Jew to be inscribed and sealed for a good year, a year of goodness and sweetness, with clearly apparent and openly revealed goodness, as it states,¹⁶³ “Open Your treasury of good for us,” specifying “good for us-*Tov Lanu* לטוב לנו,”¹⁶⁴ in physical matters as well as in spiritual matters. For, as known, the judgment and adjudication of Rosh HaShanah is in regard to physical matters¹⁶⁵ as well as (and how much more so) in regard to spiritual matters.¹⁶⁶ This is as the verse states,¹⁶⁷ “because it is a decree (*Chok*-חוק) for Israel, a judgment day (*Mishpat*-משפט) for the God of Yaakov.”

That is, the words “because it is a decree (*Chok*-חוק) for Israel” refer to physical matters, and the words “a judgment day (*Mishpat*-משפט) for the God of Yaakov” refer to spiritual matters. Thus, on Rosh HaShanah there is a drawing down to every single Jew to be inscribed and sealed for goodness both in his physical matters, as well as in his spiritual matters, and this drawing down is from the aspect of “the days of old-*Yemei Kedem*-ימי קדם,” which transcends the aspect of the world, as discussed before.

¹⁶³ It the liturgical hymn “Shaarei Shamayim Petach” at the end of the Ne’ilah prayer and on Hosha’ana Rabba.

¹⁶⁴ See Sefer HaMaamarim 5687 p. 21; Sefer HaMaamarim 5696 p. 40.

¹⁶⁵ See Hagahot Maymoniyot to Hilchot Teshuvah Ch. 3, Section 1 in the name of Ramban, cited in Likkutei Torah, Drushim L’Rosh HaShanah 59b.

¹⁶⁶ See Likkutei Torah *ibid.* 56a; Sefer HaMaamarim 5689 p. 31; Sefer HaSichot, Torat Shalom p. 29.

¹⁶⁷ Psalms 81:5; See Likkutei Torah *ibid.* 55d and on.

Now, this matter is renewed through the Jewish people themselves, and they are the ones who affect this drawing down. This is the meaning of the words, “[it shall be a day of sounding the Shofar] **for you**-*Lachem*-לכם.” That is, the Jewish people themselves are the ones who affect the drawing down of the light that transcends the constriction of the *Tzimtzum*, and in a way that this light is even drawn down below, in clearly apparent and openly revealed goodness, both physically and spiritually, in all details, up to and including the fulfillment of the prophecy,¹⁶⁸ “Then our mouths will be filled with laughter,” which will take place with the coming of our righteous Moshiach, speedily and in the most literal sense!

¹⁶⁸ Psalms 126:2

Discourse 2

*“Eeta b’Sof Menachot... -
It states at the end of Tractate Menachot...”*

Delivered on the 6th of Tishrei, 5730¹⁶⁹

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

1.

It states at the end of Tractate Menachot,¹⁷⁰ “Come and see what is written in the portion of the sacrificial offerings, in that [in these verses] the [names] *E”l-l”א* and *Elohi”m-ם* are not used, except for [the name] *HaShem-ה*, so as to not give an opening for the litigant to argue.” The explanation is that these names, *E”l-l”א*, *Elohi”m-ם* and *HaShem-ה* are the first three of the seven names that are not to be erased¹⁷¹ by which the world was created (which why this matter relates to Rosh HaShanah). This is as the verse states,¹⁷² “*E”l Elohi”m HaShem-ה* יְהוָה spoke and called to the earth.” That is, with these three names the Holy One, blessed is He, created the world.¹⁷³

¹⁶⁹ This discourse is a continuation to the discourse that precedes it entitled “*uVaChodesh HaShevi’i* – In the seventh month” of the 2nd day of Rosh HaShanah of this year, 5730, Discourse 1 (Sefer HaMaamarim 5730 p. 3 and on).

¹⁷⁰ Talmud Bavli, Menachot 110a

¹⁷¹ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

¹⁷² Psalms 50:1

¹⁷³ Midrash Tehillim to Psalms 50:1; Yalkut Shimoni, Mishlei Remez 935

Now, as explained at length in the writings of the Tzemach Tzeddek,¹⁷⁴ these three names include the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), beginning from the root of novel existence when it arose in His will, this being the aspect of Kindness-*Chessed*, [which is the name] *E"l-l"א*, this being the revelation of the limitless light of the Unlimited One before the constriction of the *Tzimtzum*. It then was necessary for the constriction-*Tzimtzum* of the light to be etc., this being the matter of the name *Elohi"m-אלהי"ם*. Then there was the drawing down of the Line and Thread (*Kav v'Chut*) that illuminated after the constriction-*Tzimtzum*, this being the matter of the Name *HaShem-יהו"ה*. However, in the Torah portion of the sacrificial offerings it does not mention the name *E"l-l"א* nor the name *Elohi"m-אלהי"ם*, but only the Name *HaShem-יהו"ה*.

The explanation is that in the Name *HaShem-יהו"ה* there are two matters¹⁷⁵ The first matter is as it comes together with the other [two] names, as in the verse "*E"l Elohi"m HaShem-יהו"ה ל אללהי"ם יהו"ה*" (in which not only is the Name *HaShem-יהו"ה* not first, but it is third).

The second matter is as the Name *HaShem-יהו"ה* is unto itself, such as in the Torah portion of the sacrificial offerings, in which neither the name *E"l-l"א* nor the name *Elohi"m-אלהי"ם* are mentioned, but only the Name *HaShem-יהו"ה*, this being the Name of His Essential Self (*Shem HaEtzem*),¹⁷⁶ [called] the

¹⁷⁴ Ohr HaTorah to Tehillim (Yahel Ohr) ibid. (p. 189 and on); Korach p. 721 and on; Drushim L'Rosh HaShanah, p. 1,288.

¹⁷⁵ See Sefer HaMaamarim 5656 p. 364 and on.

¹⁷⁶ Kesef Mishneh to Mishneh Torah, Hilchot Avodah Zarah 2:7; Pardes Rimmonim, Shaar 19 (Shaar Shem Ben Dalet); Moreh Nevuchim 1:61 and on; Ikkarim,

Singular Name (*Shem HaMeyuchad*)¹⁷⁷ and the Explicit Name (*Shem HaMeforash*).¹⁷⁸

Now, about this it is explained that as the Name *HaShem*-יהו"ה comes together with the other names, it is in the aspect of lights (*Orot*) and vessels (*Keilim*). For, as known,¹⁷⁹ when it comes to all the other names, their inner aspect (*Pnimiyyut*) (the lights – *Orot*) is the Name *HaShem*-יהו"ה, and only their outer aspect (*Chitzoniyyut*) (the vessels – *Keilim*) are *E"l-l"l* or *Elohi"m*-אלהי"ם etc. In contrast, this is not so of the Name *HaShem*-יהו"ה, in which even the vessel (*Kli*) is called by the Name *HaShem*-יהו"ה.

About this our sages, of blessed memory, stated,¹⁸⁰ “In the coming future as I am written is as I will be read, unlike how it presently is, that I am written with *Yod-Hey*-יה"ה but read with *Aleph-Dalet*-א"ד (אדני).” In other words,¹⁸¹ presently we know that the inner aspect (*Pnimiyyut*) is the Name *HaShem*-יהו"ה (“written with *Yod-Hey*-יה"ה”) whereas that which is drawn into revelation is the name Lord-*Adona"y*-אדני"י (and this similarly is so of the Name *HaShem*-יהו"ה as it is with the vowels of *Elohi"m*-אלהי"ם [and is read as *Elohi"m*-אלהי"ם], which we find in various places in Tanach.)¹⁸²

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.

¹⁷⁷ Talmud Bavli, Sotah 38a; Sanhedrin 60a; Ginat Egoz ibid.

¹⁷⁸ Sotah & Sanhedrin ibid.; Mishneh Torah, Hilchot Yesodei HaTorah 6:2; Ginat Egoz ibid.

¹⁷⁹ See Torah Ohr, Noach 10b and on; Also see Ginat Egoz, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) ibid.

¹⁸⁰ Talmud Bavli, Pesachim 50a

¹⁸¹ Also see Ohr HaTorah, Vayikra Vol. 1, p. 246.

¹⁸² See Deuteronomy 3:24; Isaiah 61:21; Psalms 71:5; Zachariah 9:14; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Eight (*Binah*).]

This is as it is with the names in general, that their inner aspect and light is the Name *HaShem*-יהו"ה, but their external aspect and vessel (which is what we see revealed) is either the name Lord-*Adona* "אדוני-י"ע or the name *Elohi* "אלהי"ם etc. In contrast, in the coming future the Name *HaShem*-יהו"ה will also be revealed in the world ("I will be read [as I am written]").

However, the matter of the sacrifices is higher than this, in that the names *E*"ל-ל"א and *Elohi*"מ-אלהי"ם are not mentioned in regard to them, but only the Name *HaShem*-יהו"ה. This is because of the great elevation of the sacrifices. For, as known, the word "sacrifice-*Korban*-קרבן" is of the same root as "coming close-*Keeroov*-קירוב" etc., (as explained at length in Rabbeinu Bachaye¹⁸³ and in Sefer HaBahir).¹⁸⁴

This is to such an extent that "the mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*),"¹⁸⁵ and the Unlimited One (*Ein Sof*) even transcends the uppermost end of the order of the chaining down of the worlds (*Seder Hishtalshelut*) which is called the Line-*Kav* because it has a lower end and an upper end. In contrast, the Unlimited One (*Ein Sof*) transcends the limitations of directions.

This is why in the Torah portion of the sacrificial offerings (*Korbanot*) only the Name *HaShem*-יהו"ה is mentioned.¹⁸⁶ This Name *HaShem*-יהו"ה is not as it is part of the order of the seven names, which is the quality of Splendor-*Tiferet* as it is in its place, but is rather as Splendor-*Tiferet* is in

¹⁸³ Rabbeinu Bachaye to Leviticus 1:9

¹⁸⁴ Sefer HaBahir, Siman 46 (109)

¹⁸⁵ See Zohar II 239a; Zohar III 26b

¹⁸⁶ See Ohr HaTorah, Pinchas p. 1,100; Sefer HaMaamarim 5627 p. 361; 5679 p. 538.

its inner aspect (*Pnimiyut*), this being why the middle line (*Kav HaEmtza'ee*) ascends to the Crown-*Keter* and to the inner aspect (*Pnimiyut*) of the Crown-*Keter*.¹⁸⁷

Now, this also has an effect on the drawing down to below, such that even the effect of the sacrificial offerings below is in a way that transcends division. This is the meaning of their statement in Tractate Menachot,¹⁸⁸ “One who brings a substantial [offering] and one who brings a meager [offering, both have equal merit] provided that he directs his heart to Heaven.”

Now, in general, “Heaven-*Shamayim*-שמים” refers to the aspect of *Zeir Anpin*.¹⁸⁹ However, there also is the matter that “Heaven-*Shamayim*-שמים” is “fire-*Aish*-אש” and water-*Mayim*-מים” (as stated in Midrash).¹⁹⁰ It is in this regard that the aspect of Splendor-*Tiferet* includes both “fire-*Aish*-אש” and “water-*Mayim*-מים,” these being the right line and the left line, being that it transcends them both, up to and including the matter of the “Heavens-*Shamayim*-שמים” as they are in their root and source, this being the aspect of “the mystery of the Unlimited One (*Ein Sof*).”

¹⁸⁷ See Torat Chayim Noach 65b; *Hemshech* 5672 Vol. 1, Ch. 114; Sefer HaMaamarim 5700 p. 75; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 and elsewhere.

¹⁸⁸ Talmud Bavli, Menachot 110a *ibid*.

¹⁸⁹ See Ohr HaTorah, Na”Ch Vol. 3, p. 1,333; Sefer HaMaamarim 5627 p. 171; 5629 p. 32

¹⁹⁰ Cited in Rashi to Genesis 1:8; Talmud Bavli, Chagigah 12a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33 and elsewhere.

Now, (as in the style of the Tzemach Tzeddek in various places)¹⁹¹ we can connect this to the matter of Rosh HaShanah. To preface, it is explained in the discourse of Rosh HaShanah of the year 5630,¹⁹² (the beginning of which, and some other small parts of which, were already explained in the discourse of Rosh HaShanah),¹⁹³ that the substance of Rosh HaShanah is the construction of Kingship-*Malchut*.¹⁹⁴

About this the verse states,¹⁹⁵ “According to two witnesses... shall a word be upheld (*Yakum Davar*-דבר יקום).” That is, a “word-*Davar*-דבר” refers to the aspect of Kingship-*Malchut*, as the verse states,¹⁹⁶ “By the word (*Dvar*-דבר) of *HaShem*-יהו"ה the heavens were made,” and¹⁹⁷ “Forever, *HaShem*-יהו"ה, your word (*Dvarcha*-דברך) stands in the heavens,” and¹⁹⁸ “The word (*Dvar*-דבר) of the King rules.”

The sustainment of Kingship-*Malchut* (“shall a word be upheld-*Yakum Davar*-דבר יקום,” that is, the “word-*Davar*-דבר” of Kingship-*Malchut*) is “According to two witnesses,” these being Kindness-*Chessed* and Might-*Gevurah*.

¹⁹¹ See Ohr HaTorah, Drushei Rosh HaShanah p. 1,289 and on.

¹⁹² See the discourse entitled “*uVaChodesh HaShevi'i*” 5630 (Sefer HaMaamarim 5629 p. 350 and on).

¹⁹³ In the discourse entitled “*uVaChodesh HaShevi'i* – In the seventh month” of the 2nd day of Rosh HaShanah of this year, 5730, Discourse 1, Ch. 7 (Sefer HaMaamarim 5730 p. 11 and on).

¹⁹⁴ See Biurei HaZohar of the Mittler Rebbe, Shofetim 121d and on, and with the glosses etc., in Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, p. 1,029 and on.

¹⁹⁵ Deuteronomy 19:15

¹⁹⁶ Psalms 33:6

¹⁹⁷ Psalms 119:89

¹⁹⁸ Ecclesiastes 8:4

This is as we observe below, that the primary conduct of the kingdom is according to these two qualities, as the verse states,¹⁹⁹ “The throne will be established with kindness (*Chessed*-חסד),” and²⁰⁰ “Through justice (*Mishpat*-משפט – which refers to “justice-*Mishpat*-משפט that is merciful-*Rachamei*-רחמי)”²⁰¹ a king establishes a land.”

The same is so of the conduct of the world, that there are two modes of conduct, either Kindness-*Chessed* or Judgment-*Din*. This is as in the teaching of our sages, of blessed memory,²⁰² “At first it arose in His thought to create the world through the quality of judgment (*Din*)... and He then included the quality of mercy (*Rachamim*).”

He continues in the discourse²⁰³ [and explains] that there also is the matter of one witness, who is not in the same category as two witnesses. [That is, even though in regard to the general matter of testimony, there is the principle that wherever it states “witness-*Eid*-עד” (in the singular) it only refers to two,²⁰⁴ nonetheless, there also is the existence of a single witness.]

About this the verse states,²⁰⁵ “A single witness shall not stand up against any man for any iniquity or for any error.”

¹⁹⁹ Isaiah 16:5

²⁰⁰ Proverbs 29:4

²⁰¹ See introduction to Tikkunei Zohar 17b, cited at the end of the discourse *ibid.* (p. 357).

²⁰² Rashi to Genesis 1:1; Also see *Pesikta Rabbati*, Parsha 40 (*BaChodesh HaShevi'i*), 2; Also see Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 5.

²⁰³ P. 355; Also see *Ohr HaTorah*, *Shoftim* p. 849 and on.

²⁰⁴ Talmud Bavli, *Sotah* 2b

²⁰⁵ Deuteronomy 19:15

About this our sages, of blessed memory, stated,²⁰⁶ “He does not stand [to make one liable] monetarily, but he does stand for an oath” (as will be explained). He explains that the single witness is the matter of oneness (*Achdut*) that transcends the division of two witnesses, these being the two ways of conduct, that of Kindness-*Chessed* and Might-*Gevurah* mentioned above.

Now, as this relates to the matter of serving *HaShem*-יהו"ה, blessed is He, with understanding and comprehension, this is the meaning of the verse,²⁰⁷ “*HaShem*-יהו"ה is a God of knowledges (*De'ot*)” [in the plural]. That is, even though there is the Lower Knowledge (*Da'at Tachton*) and the Upper Knowledge (*Da'at Elyon*), nevertheless, about this the verse states, “*HaShem*-יהו"ה is a God of knowledges (*De'ot*),” in that He includes and unifies them both (such that both are included within a single word). This is because He transcends both the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*).

The same is so of the creation of the world. That is, there is the matter of creation as it stems from His light that fills all worlds (*Memaleh Kol Almin*) and there is the matter of creation as it stems from His light that surrounds and transcends all worlds (*Sovev Kol Almin*). However, there also is that which transcends both His inner manifest light (*Memaleh*) and His surrounding light (*Sovev*). This also is the meaning of the matter of the Name *HaShem*-יהו"ה as He transcends relation to the other names which divide to the right line and the left line.

²⁰⁶ Sifri to Deuteronomy 19:15 *ibid*.

²⁰⁷ Samuel I 2:3

3.

About this the verse states, “A single witness shall not stand,” about which our sages, of blessed memory, stated, “He does not stand [to make one liable] monetarily, but he does stand for an oath.” [For, even though the oath is effective even regarding monetary laws, so that if he takes an oath, he is exempt from monetary payment, but if he does not take the oath he must pay,²⁰⁸ nevertheless, all that is revealed here is just the matter of the oath.]

The explanation is that the matter of the oath²⁰⁹ transcends understanding and comprehension. This is because in a matter that the intellect necessitates that it must be done, an oath is unnecessary. However, the matter of the oath (“In Myself I swear”)²¹⁰ is that even if according to the intellect there are questions etc., and there is a litigant who opposes etc., nevertheless, the matter of the oath, which transcends the intellect, is effective, so that without taking any arguments into account etc., the matter is upheld, since he has bound himself through the oath. This is to such an extent that even when in matters of Torah and *mitzvot*, there is the matter of a person taking an oath to fulfill the *mitzvot*,²¹¹ (“It is a *mitzvah* for a person to take an oath to fulfill the *mitzvah*”),²¹² as the verse states,²¹³ “I have sworn, and I shall fulfill it.”

²⁰⁸ See Talmud Bavli, Bava Batra 34a

²⁰⁹ Also see Ohr HaTorah, Shoftim p. 849 and on; Kitzurim v’Ha’arot L’Tanya, p. 178 and on.

²¹⁰ Genesis 22:16

²¹¹ Talmud Bavli, Nedarim 8a

²¹² Rashi to Talmud Bavli, Chagigah 10a

²¹³ Psalms 119:106; See Talmud Bavli, Chagigah 10a *ibid*.

However, at first glance, it is not understood why taking an oath to fulfill a *mitzvah* is necessary, for is it not so that he already is under oath from Mount Sinai?²¹⁴ At first glance, shouldn't the matter of the command itself be enough?

However, the explanation is that when the command is in the form of an oath, that he is under oath from Mount Sinai, the command is then with much greater strength and there also is the matter of taking an oath to fulfill the *mitzvot*. This is because the matter of the oath, that he is under oath from Mount Sinai, is concealed, and all that is revealed is the commandment. This is as in the coinage of the blessings of the *mitzvot*, “Who has sanctified us with His commandments and commanded us,” (and it does not state, “who has commanded us with an oath”). This is because what is revealed is only the matter of the speech (“speak to the children of Israel”) and the command (“command the children of Israel”).

That is, even though we know it is by way of an oath, as the verse states,²¹⁵ “For you to pass into the covenant of *HaShem*-יהוה your God and **into His oath**,” nonetheless, what is revealed, is only the command and not the oath. Thus, an oath to fulfill the *mitzvot* is effective in this regard, being that the oath is then revealed.

This then, is the meaning of a solitary witness standing for an oath. As this matter is in one's service of *HaShem*-יהוה, blessed is He, is that there is a recognition within him, in a revealed way, of the essential powers [of his soul] which become revealed through the oath. In other words, all his

²¹⁴ Talmud Bavli, Nedarim 8a ibid.

²¹⁵ Deuteronomy 29:11

matters, stem from the matter of “I have sworn, and I shall fulfill it,” this being the general matter of service of *HaShem*-יהו"ה, blessed is He, stemming from the singular-*Yechidah* [essence] of the soul, as it is drawn down and even activated in one's inner manifest powers.

This likewise is the meaning of the matter that [before birth] “An oath is administered to him, ‘Be righteous (*Tzaddik*).”²¹⁶ This is the matter of the oath (as in the simple meaning of the Talmud) that reveals one's essential powers. Beyond this, the word “An oath is administered-*Mashbee'een*-משביעין” is of the same root as “satiety-*Sova*-שובע.” That is, even one's inner manifest powers come to be in a way of “satiety-*Sova*-שובע” as a result of the revelation of the essential powers brought about through the oath.

4.

This is also the meaning of the verse,²¹⁷ “In the seventh month, on the first of the month, there shall be a holy convocation to you; you shall do no laborious work, it shall be a day of sounding the Shofar for you.” About this it states in Midrash,²¹⁸ that “the seventh month-*Chodesh HaShevi'i*-חודש השביעי” is “the month of the oath-*Yarcha d'Shevua'ta*-ירחא דשבועתא, during which the Holy One, blessed is He, took an oath to our forefathers, as the verse states,²¹⁹ ‘As You swore to our

²¹⁶ Talmud Bavli, Niddah 30b; Tanya, Likkutei Amarim, Ch. 1

²¹⁷ Numbers 29:1

²¹⁸ Midrash Vayikra Rabba 29:9

²¹⁹ Micah 7:20

forefathers in days of old (*Yemei Kedem*-ימי קדם),’ and²²⁰ ‘In Myself (*Bi*-בי) I swear – the word of *HaShem*-ה'.” In other words,²²¹ during the month of Tishrei there is a drawing down and revelation of the matters of our forefathers as they are bound to the oath, “as You swore to our forefathers in days of old (*Yemei Kedem*-ימי קדם).”

This is also the meaning of what our sages, of blessed memory, taught²²² on the verse,²²³ “Seek *HaShem*-ה' when He can be found, call upon Him when He is near,” that this refers to “a solitary individual-*Yachid*-יחיד,” and “when is this so for a solitary individual (*Yachid*)? During the ten days between Rosh HaShanah and Yom HaKippurim,” being that during those days there is the revelation of the aspect of the Singular One-*Yachid*, this being the aspect of the singular-*Yechidah* [essence] of the soul.²²⁴

(In contrast, throughout the rest of the year the service stems from the revealed powers, and it only is that they too are drawn from the aspect of the singular-*Yechidah* [essence of the soul]. This is like the difference between being under oath from Mount Sinai and the matter of “I have sworn, and I shall fulfill it.”)

²²⁰ Genesis 22:16

²²¹ See the preceding discourse entitled “*uVaChodesh HaShevi'i* – In the seventh month” of the 2nd day of Rosh HaShanah of this year, 5730, Discourse 1, Ch. 5 (Sefer HaMaamarim 5730 p. 9).

²²² Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b; 105a

²²³ Isaiah 55:6

²²⁴ See Likkutei Torah, Tavo 43d; Chanah Ariel (of the Rav and Chassid, Rabbi Yitzchak Isaac of Homil), Parshat Ha'azinu (44b) in the name of the Alter Rebbe.

Now, this matter begins from Rosh HaShanah, “In the seventh month, on the first (*b'Echad*-ב'אחד) of the month,”²²⁵ and is drawn forth throughout the entire month of Tishrei. Moreover, the month of Tishrei is a general month,²²⁶ from which there is a drawing forth to the entire year. This is similar to what we also find in Midrash²²⁷ that there is an additional explanation to “the seventh month-*Chodesh HaShevi'i*-חודש השביעי,” in that it is of the same root as “satiety-*Sova*-שׂוּבַע” since it is [a month] that is sated with everything, in that there are blessings in it etc., (as in the particulars enumerated in the Midrash relating to Rosh HaShanah, Yom HaKippurim, Sukkot, up to and including Shemini Atzeret). It therefore also grants satiety to the entire year.²²⁸

That is, throughout the course of the entire year every Jew should serve *HaShem*-יהו"ה, blessed is He, in a way that stems from the essential powers [of his soul] as they are drawn in the inner manifest powers that manifest within the body. Then his service in all matters is not merely as it should be,²²⁹ but is with greater strength and fortitude.

²²⁵ This being the aspect of the “solitary witness-*Eid Echad*-עד אחד,” the aspect of the singular-*Yechidah* [essence of the soul]. (See Ohr HaTorah, Drushei Rosh HaShanah p. 1,313.)

²²⁶ See Maamarei Admor HaZaken 5566 Vol. 2, p. 748; 5569 p. 286; Ohr HaTorah, Sukkot p. 1,756; Zot HaBrachah p. 1,866; Sefer HaMaamarim 5654 p. 36; Sefer HaMaamarim 5656 p. 278; Sefer HaMaamarim 5702 p. 49.

²²⁷ Midrash Vayikra Rabba 29:8; See Kitzurim v'Ha'arot L'Tanya, p. 45 and on *ibid.*; Sefer HaMaamarim 5698 p. 235 and on *ibid.*

²²⁸ See Igrot Kodesh of the Rebbe Rayatz Vol. 3, p. 431, copied in HaYom Yom for the 25th of Elul.

²²⁹ See Talmud Bavli, Ketubot 67a

This is also why the matter of “In the seventh month-*Bachodesh HaShevi'i*-בחודש השביעי” (which is the matter of the “oath-*Shevu'ah*-שבועה,” which is the matter of service of *HaShem*-יהו"ה, blessed is He, stemming from the essence of the soul) is in a way that it is “for you-*Lachem*-לכם,” meaning [that it is] “yours.” In other words, there is a drawing down in one’s service throughout the entire year by his own strength, this being brought about through the empowerment of the oath (*Shevu'ah*-שבועה) as it comes into revelation, which is why it is with great force of strength etc.

Through this, there also is a drawing down throughout the entire year of the matter of “satiety-*Sova*-שובע” in the literal sense, so that the year is “sated” with all blessings, as in the known language, “A year of light (*Orah*-אורה) and a year of blessing (*Brachah*-ברכה),” according to all the blessings that emerge from the permutations of the letters of the *Aleph-Beit*, up to and including “a year of redemption (*Ge'ulah*-גאולה)” – with the true and complete redemption through our righteous Moshiach, up to and including a year of the resurrection of the dead (*Techiyat HaMeitim*) [as the verse states],²³⁰ “Awake and shout for joy, you who dwell in the dust.” May we merit this soon with the coming of our righteous Moshiach. May he come and redeem us and lead us upright to our Land!

²³⁰ Isaiah 26:19

Discourse 3

“*Shuvah Yisroel... - Return, Israel...*”

Delivered on Shabbat Parshat Ha'azinu, 5730

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

1.

The verse states,²³¹ “Return, Israel, until *HaShem*-יהו"ה your God... Take words with you and return to *HaShem*-יהו"ה,” and it concludes, “Let our lips substitute for bulls.” Now, we must understand why it states, “Return, Israel,” specifying “Israel-*Yisroel*-ישראל” though that is the more elevated name,²³² as in the verse,²³³ “For you have striven-*Sarita*-שרית with God-*Elohi*”אלהים-m- and with man and have overcome.”

At first glance, being that the verse here discusses the matter of repentance (*Teshuvah*), even though it indeed is true that there are lofty levels in repentance (*Teshuvah*), up to and including “the spirit shall return (*Tashuv*) to God who gave it,”²³⁴ nevertheless, on the simplest level and the beginning of the matter of repentance, and especially as the *mitzvah* of repentance (*Teshuvah*) is counted amongst the 248-רמ"ח

²³¹ Hosea 14:2-3

²³² See the beginning of the discourse entitled “*Shuvah Yisroel*” in Ohr HaTorah, Drushim L'Shabbat Shuvah p. 1,497; Discourse by the same title of the year 5695 (Sefer HaMaamarim Kuntreisim Vol. 2, p. 328a); 5704 (Sefer HaMaamarim 5704 p. 15).

²³³ Genesis 32:29

²³⁴ Ecclesiastes 12:7; See Likkutei Torah, beginning of Ha'azinu

positive *mitzvot*,²³⁵ it is such that it applies for there to be confession in words²³⁶ (“take words with you”)²³⁷ as well as the offering of a sacrifice (“let our lips substitute for bulls”) and repentance such as this does not relate to the level of Yisroel-ישראל, who is called thus because “you have striven-Sarita-שרית etc.,” but it rather is specifically when the Jewish people are in a state in which they only are called Yaakov-יעקב. This being so, why does the verse here state, “Return, Israel-Yisroel-ישראל”? We also must understand the precise wording, “(Return, Israel) **until** (עד-עד) HaShem-יהוה your God.”²³⁸

We also must understand the meaning of the words, “Take words with you.” For, at first glance, the primary aspect of the *mitzvah* of repentance (*Teshuvah*) is the remorse over the past and the decision about the future, this being in the heart. This is as stated,²³⁹ “When you are in distress and all these things have befallen you... you will return until HaShem-יהוה your God etc.,” (prior to which it states) “if you search for Him with all your heart.” Thus, why does it especially specify the matter of “take words with you”?

We also must understand the meaning of the words, “Let our lips substitute for bulls.” The simple meaning²⁴⁰ of this is that being that repentance (*Teshuvah*) also requires the offering of a sacrifice (as mentioned before), and presently,

²³⁵ See Sefer HaMitzvot of the Rambam, positive *mitzvah* 73; Also see Likkutei Sichot, Vol. 38 p. 18 and on.

²³⁶ See Mishneh Torah, Hilchot Teshuvah 2:2 and on.

²³⁷ See Targum and Metzudat David to Hosea ibid.

²³⁸ See Likkutei Torah, Drushim L'Shabbat Shuvah 66b

²³⁹ Deuteronomy 4:30

²⁴⁰ Also see Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Tinyana 1:9

since the Holy Temple is destroyed it is impossible to bring a sacrifice, thus about this the verse states, “Let our lips substitute for bulls.”

That is, let the matter of the sacrifices be fulfilled through prayer, in that “the prayers were established corresponding to the sacrifices,”²⁴¹ and similarly, through Torah [study], as in the teaching of our sages, of blessed memory,²⁴² “Whosoever is engaged in the study of the Torah of the burnt-offering (*Olah*), it is as though he has brought a burnt-offering (*Olah*).”

However, we still must understand why here it emphasizes the matter of “let our lips substitute for bulls” specifically about the matter of repentance (*Teshuvah*). This is because there are sacrifices that are not offered for the sake of atonement altogether, and on the contrary, the primary matter of the sacrifices is the matter of the “pleasing aroma (*Rei’ach Nicho’ach*-ריח ניחוח) (and satisfaction of spirit (*Nachat Ru’ach*-נחת רוח)) to *HaShem*-יהו”ה,”²⁴³ scent being the matter of ascent from below to Above, in that “the mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*)”²⁴⁴ (as explained in the previous discourse).²⁴⁵

Through this there subsequently is caused to be the matter of “satisfaction-*Nicho’ach*-ניחוח” which is of the same

²⁴¹ See Talmud Bavli, Brachot 26a-b.

²⁴² Talmud Bavli, Menachot 110a

²⁴³ Leviticus 1:9; Numbers 28:8 (and Rashi there)

²⁴⁴ Zohar II 239a; Zohar III 26b

²⁴⁵ In the discourse entitled “*Eta b’Sof Menachot* – It states at the end of Tractate Menachot,” Discourse 2, Ch. 1 (Sefer HaMaamarim 5730 p. 17).

root as,²⁴⁶ “descend in level-*Neichot Darga*-נחות דרגא,”²⁴⁷ and is the matter of drawing down from Above to below.

For, as explained in Zohar²⁴⁸ and in Tanya,²⁴⁹ through the sacrifice of the animal, there is caused to be an elevation and drawing forth in the entire class of animals (*Chai*) and through the tenth measure of fine flour there is caused to be the elevation and ascent in the entire class of vegetation (*Tzome'ach*). [From this it is understand that this also is so of the class of the inanimate (*Domem*) in that through the salt, which is present with every sacrifice, elevation and ascent is caused in the entire class of the inanimate (*Domem*).²⁵⁰ The same is so of the class of speaking beings (*Medaber*), this being brought about through man, who offers the sacrifice.]

Now, since the primary matter of the sacrifices is the matter of the “pleasing aroma,” and most sacrifices are not at all related to atonement, this being so, why does the verse emphasize the matter of “let our lips substitute for bulls” specifically about the matter of repentance (*Teshuvah*)?

2.

This may be understood by prefacing with the explanation in the discourse entitled “*Shuvah Yisroel Ad HaShem Elokecha*” of the year 5630,²⁵¹ (said by the Rebbe

²⁴⁶ Talmud Bavli, Yevamot 63a

²⁴⁷ See Likkutei Torah, Pinchas 76a; Shemini Atzeret 92d

²⁴⁸ See Zohar III 240b

²⁴⁹ Tanya, Likkutei Amarim, Ch. 34 (43b); See Iggeret HaTeshuvah, Ch. 12 (101a and on).

²⁵⁰ Etz Chayim, Shaar 50 (Shaar Kitzur ABY”A), end of Ch. 2, and elsewhere.

²⁵¹ Sefer HaMaamarim 5629 p. 358 and on.

Maharash one-hundred years ago) in which he also asks about the confession in words (“take words with you”) in that, at first glance, is it not so that the primary aspect of the *mitzvah* of repentance (*Teshuvah*) is the remorse in the heart? This being so, what is the meaning of the matter of the confession in words?

He explains that this may be understood with a preface of the teaching of our sages, of blessed memory,²⁵² “They asked the Torah, ‘The soul that sins, by what shall it be atoned?’ It responded, ‘Let him bring a guilt offering and it will be atoned for him.’ They asked the Holy One, blessed is He, [and] He responded, ‘Let him repent and it will be atoned for him.’”

Now, at first glance, it is not understood why the Torah said that he should bring a guilt offering and it will be atoned for him, whereas the Holy One, blessed is He, said that he should repent. Is it not so that “the Torah and the Holy One, blessed is He, are all one”²⁵³ (as in,²⁵⁴ “He and His wisdom are one”)? This being so, why are they divided in their answers?

Moreover, they also are divided in their ultimate effect. This is because the atonement brought about through the sacrifices is only for inadvertent sins, rather than for willful sins, being that according to the Torah there is no repair for willful sins. Thus, even though the Torah answered, “Let him bring a guilt offering etc.,” and when it comes to a guilt

²⁵² Yalkut Shimoni to Tehillim, Psalm 25 (Remez 702).

²⁵³ See Tanya, Ch. 4 & Ch. 23 citing Zohar; Also see Zohar I 24a; Zohar II 60a; Tikkunei Zohar, beginning of Tikkun 6; Likkutei Torah, Nitzavim 46a and elsewhere. [Also see Adir BaMarom of the Ramchal, p. 101, citing Zohar.]

²⁵⁴ Tanya, Ch. 2; See Mishneh Torah, Hilchot Yesodei HaTorah 5:10; Hilchot Teshuvah 5:5; Shemoneh Perakim of the Rambam, Ch. 8.

offering, besides the fact that the guilt offering is brought for something in which there is doubt whether it was inadvertent or not, there also is a guilt offering brought for willful sins.

However, about this it is explained²⁵⁵ that the guilt offering itself does not atone for the willful sins. Rather, since the sacrifice must be accompanied with repentance (in that the one who brings the sacrifice must repent of his [erroneous] views),²⁵⁶ it thus is through the repentance (*Teshuvah*) that the severity of the willful sin is nullified and is thus made into an inadvertent sin. Then, once it has become like an inadvertent sin, the guilt offering becomes effective in atoning for the inadvertent sin.

We thus find that the answer of the Torah, “Let him bring a guilt offering and it will be atoned for him,” is only effective in repairing inadvertent sins. In contrast, the response of the Holy One, blessed is He, “Let him repent and it will be atoned for him,” is that repentance (*Teshuvah*) even atones for willful sins, since “there is nothing that stands in the way of repentance (*Teshuvah*).”²⁵⁷ For, through it, a person is transformed from one extreme to the other extreme and ascends in the ultimate elevation, to the point that “in the place where those who return in repentance (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.”²⁵⁸

²⁵⁵ Ohr HaTorah, Yom HaKippurim p. 1,557 and on; Sefer HaMaamarim 5633 Vol. 1, p. 149; Sefer HaMaamarim 5636 Vol. 2, p. 310; *Hemshech* 5672 Vol. 3, p. 1,253; Also see Likkutei Sichot, Vol. 16 p. 421; Also see the Sichah of Shabbat Parshat Tzav 5749 (Sefer HaSichot 5749 Vol. 1, p. 352); Sichah of Shabbat Parshat Lech Lecha 5745 (Hitva'aduyot 5745 Vol. 1, p. 572 and on).

²⁵⁶ See Talmud Bavli, Shevuot 26b

²⁵⁷ Mishneh Torah, Hilchot Teshuvah, end of Ch. 3

²⁵⁸ Mishneh Torah, Hilchot Teshuvah 7:4

He continues in the discourse [and explains] that all this can be understood with a preface that we must better understand the matter of the sacrificial offerings (*Korbanot*). For, at first glance, it is wondrous that when a person sins and then sacrifices an animal, he thereby is atoned for his sin. That is, how is it that through sacrificing an animal, there is atonement for a sin that was transgressed by a human being?

That is, since the matter of “Let him bring a guilt offering and he will be atoned for” is the response of the Torah, and [since] Torah is the matter of understanding and comprehension, there thus is room here to question what the explanation is in a way of understanding and comprehension of the matter of atonement brought about through sacrifices, that by sacrificing an animal the sins of man are thereby atoned for.

3.

He explains in the discourse that the verse states,²⁵⁹ “Last (*Achor*-אָחור) and first (*Kedem*-קֶדֶם) You have formed me,” about which our sages, of blessed memory, stated,²⁶⁰ “Adam was created last (*Achor*-אָחור) in the act of creation and first (*Kedem*-קֶדֶם) in the act of creation.” He was created last (*Achor*-אָחור) in that the creation of man was on the sixth day, after all the other creations were created in the preceding days. Moreover, even about the creations that were created on the sixth day itself, it is clear from the simple reading of the verses

²⁵⁹ Psalms 139:5

²⁶⁰ See Midrash Bereishit Rabba 8:1

that all the other creations were created first and man was created at the conclusion.

This matter, that all the creations preceded man, is not only a precedence in time, but is also a precedence in level (and on the contrary, because of the precedence in level there also is caused to be the precedence in time). This is as understood by the fact that we observe that man is sustained by the animal (*Chai*) and even by vegetation (*Tzome'ach*) and even by the inanimate (*Domem*).

That is, man requires all the other classes of creations, in that they are necessary for the very sustainment of his existence. For if he does not eat he will become weakened, to the point that through not eating, it is possible that over the course of several days his soul will separate from his body. In contrast, this is not so of creatures in the class of the inanimate (*Domem*), vegetative (*Tzome'ach*) and animal (*Chai*).

That is, they do not require man for their existence to be sustained. It therefore must be said that in their root, they are higher than the level of man. For, as known, the root of the inanimate (*Domem*), vegetative (*Tzome'ach*) and animal (*Chai*) is from the world of Chaos-*Tohu*, that preceded the world of Repair-*Tikkun* which is the root of man.²⁶¹

Moreover, the precedence of the world of Chaos-*Tohu* to the world of Repair-*Tikkun* is not just a precedence in time (meaning the matter of time as it relates to the worlds of Chaos-*Tohu* and Repair-*Tikkun*), but is also a precedence in level. For, as known, in the world of Chaos-*Tohu* the lights are abundant,

²⁶¹ Also see Likkutei Torah of the Arizal to Deuteronomy 8:3 (Eikev); Likkutei Torah, Tzav 13b and on, and elsewhere.

whereas in the world of Repair-*Tikkun* the lights are few.²⁶² This is why man is called “last” (*Achor*-אָכּוֹר) in the act of creation, in that he is below them all.

Now, we should add to this [and state] that just as in the general totality of creation, all the other creations were created first and man was created specifically at the end, the same is so of the creation of man himself, in that his body was brought into existence before his soul, as the verse states,²⁶³ “He blew into his nostrils the soul of life.”

That is, the blowing of the soul of life was into “his nostrils,” that is, the body, which initially was an unshaped clod (*Golem*-גּוֹלֶם), as the verse states,²⁶⁴ “Your eyes saw my unshaped form (*Galmi*-גַּלְמִי).” As known,²⁶⁵ the formation of man differed from the formation of all other creatures. This is because in the formation of all other creatures, their bodies and souls were brought into being as one. In contrast, this is not so of the formation of man, in which his body was brought into being first as an unshaped clod (*Golem*-גּוֹלֶם) and afterwards “He blew into his nostrils the soul of life,” in that “He who blows, blows from within himself.”²⁶⁶ This matter, that the

²⁶² See Etz Chayim, Shaar HaKlallim Ch. 1-2; Shaar HaTikkun, Ch. 5; Shaar HaMelachim Ch. 1 and end of Ch. 5; Torat Chayim, the (second) discourse entitled “*Bereishit Bara*,” Ch. 7 and on, and elsewhere.

²⁶³ Genesis 2:7

²⁶⁴ Psalms 139:16; See Talmud Bavli, Sanhedrin 38b; Also see Torah Ohr in the next note.

²⁶⁵ See Torah Ohr, Bereishit, discourse entitled “*Lehavin HaTa’am Shenishtaneh Yetzirat Guf HaAdam MiShaar Kol HaNivra im*” (3d and on).

²⁶⁶ Tanya Ch. 2 citing Zohar; See, however, Igrot Kodesh, Vol. 20 p. 131 (that this is not found in our editions of Zohar, but is found in other early works of Kabbalah, amongst them: Emek HaMelech 127c; Introduction to Shefa Tal; Also see Ramban to Genesis 2:7; Rabbeinu Bachaye to Exodus 20:7.

body was brought into being before the soul, indicates the precedence in elevation of the body relative to the soul.

The same is so of man's service of *HaShem*-יהו"ה, blessed is He. For, in the matter of the *mitzvot*, there is the deed (*Ma'aseh*) of the *mitzvot* and there are the devotional intentions (*Kavanot*) of the *mitzvot*, which are similar to body and soul (as explained in Tanya).²⁶⁷ In other words, the deed of the *mitzvot* (the body) must be with devotional intent (*Kavanah*) (the soul). Nevertheless, the beginning and primary aspect is the deed of the *mitzvot* (the body) as our sages, of blessed memory, stated,²⁶⁸ "the deed is primary."

This is to such an extent that even in prayer there must be the matter of deed (*Ma'aseh*). For, although prayer is "service of Him with the heart," as in the teaching of our sages, of blessed memory,²⁶⁹ "Which service of Him is performed with the heart? You must say that this refers to prayer." However, even so, prayer must not only include devotional intent (*Kavanah*) but also the deed (*Ma'aseh*). Moreover, even in repentance (*Teshuvah*), there also must be the matter of the deed (*Ma'aseh*).

However, even though man is last (*Achor*-אחור) in the act of creation (as explained above) he nevertheless is also first (*Kedem*-קדם) in the act of creation. This is because the primary intention in the creation of all other creations is man. In other words, in and of itself, the creation of all the other creations is not the ultimate end, but their existence is for the sake of man.

²⁶⁷ Tanya, Likkutei Amarim, Ch. 38.

²⁶⁸ Mishnah Avot 1:17

²⁶⁹ Talmud Bavli, Taanit 2a

This is as our sages, of blessed memory, stated,²⁷⁰ “Every single person is obligated to say, ‘The world was created for me,’ and [they stated],²⁷¹ “The entire world was only created [to serve] as companions for this one.” This is also why man was created last, so that he will find everything prepared before him.²⁷²

This is also the meaning of what we recite about Rosh HaShanah, the day that Adam, the first man, was created,²⁷³ “This day is the beginning of Your works, a remembrance of the first day.”²⁷⁴ That is, even though the creation of man was on the sixth day of the act of creation, and on the sixth day itself, it was in the final hours of the day (as explained in Tractate Sanhedrin),²⁷⁵ nevertheless, “this day” specifically “is the beginning of Your works,” and not the 25th day of Elul, which is the day that the world began to be created.²⁷⁶

This is because until man was created, all the creations were as if they were not at all yet created (as explained by the Maharsha in Chiddushei Aggadot),²⁷⁷ being that the entire

²⁷⁰ Mishnah Sanhedrin 4:5; Talmud Bavli, Sanhedrin 37a

²⁷¹ Talmud Bavli, Brachot 6b; Rambam’s introduction to Pirush HaMishnayot (section beginning “*Achar Kach Ra’ah Lehistapek*”).

²⁷² See Talmud Bavli, Sanhedrin 38a and Rashi there.

²⁷³ See Tosefot entitled “*L’Tekufot*” to Talmud Bavli, Rosh HaShanah 8a

²⁷⁴ In the Musaf liturgy of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a); See Ra”N to Rosh HaShanah 16a; Chiddushei Aggadot of the Maharsha to Rosh HaShanah 27a; Rabbeinu Bachaye to Genesis 1:3; Pesikta d’Rav Kahanah, Piska 23 (“*BaChodesh HaShevi’i*”); Likkutei Torah, Nitzavim 47c; *Hemshech* 5666 p. 28 and elsewhere.

²⁷⁵ Talmud Bavli, Sanhedrin 38b

²⁷⁶ Midrash Vayikra Rabba, Ch. 29; Pesikta d’Rav Kahanah *ibid.*; Yalkut Shimoni Pinchas, Remez 782 and elsewhere.

²⁷⁷ Chiddushei Aggadot to Rosh HaShanah 27a *ibid.*, “Man was the ultimate intent of the entire creation, and it is as though nothing was created prior to the creation of man.”

reason they were created [in the first place] was for the sake of man.

This is because through man the perfection of the entire creation is caused, such that there is a revelation of Godliness in it. For, as known,²⁷⁸ on the day that Adam, the first man, was created, he said,²⁷⁹ “*HaShem*-יהוה has reigned, He has donned grandeur etc.,” and he said,²⁸⁰ “Come! Let us prostrate ourselves and bow, let us kneel before *HaShem*-יהוה our Maker.” That is, it is specifically through man that *HaShem*-יהוה was made King over all creation.

The same is so on every Rosh HaShanah, that the matter of “Reign over the whole world in Your glory... and all that were made will know that You made it, and all that were formed will understand that You formed it, and all who has a soul in his nostrils will say, ‘*HaShem*-יהוה, the God of Israel, is King, and His Kingship reigns over all,’”²⁸¹ as explained in the writings of the Arizal,²⁸² that this refers to the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

That is (“You have made” refers to the world of Action (*Asiyah*), “You have formed” refers to the world of Formation (*Yetzirah*), and “All who has a soul in his nostrils” refers to the world of Creation (*Briyah*).) This is true both of the particular worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) as well as (even higher) the general worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). That is, this

²⁷⁸ See Pirkei d’Rabbi Eliezer, Ch. 11; Zohar I 221b; Zohar III end of Emor.

²⁷⁹ Psalms 93:1

²⁸⁰ Psalms 95:6

²⁸¹ In the Musaf liturgy of Rosh HaShanah

²⁸² Siddur of the Arizal to Musaf liturgy of Rosh HaShanah, and elsewhere.

is specifically brought about through the service and prayers of man.

4.

Now, with the above in mind, we can understand why the sacrifice brought from an animal affects atonement for man. For, since man is the last (*Achor*-אָחור) in the act of creation, and as mentioned above, man's root is from the world of Repair-*Tikkun*, whereas the root of the animal is from the world of Chaos-*Tohu*, which precedes the world of Repair-*Tikkun* in elevation as well, it thus is through man offering the animal that he elevates it to its root in the world of Chaos-*Tohu*, and then the abundant lights of the world of Chaos-*Tohu* (the root of the animal) which transcend the world of Repair-*Tikkun* (the root of man) are drawn down and have an effect on man.

More specifically, as explained in the discourse,²⁸³ through offering the animal upon the altar, it ascends and becomes subsumed in its root, in the aspect of the face of the ox of the Supernal Chariot (*Merkavah*), and then, through the animal angels-*Chayot* (the face of the ox, and higher still, the face of the lion)²⁸⁴ carrying and elevating the throne,²⁸⁵ together with the aspect of "like the appearance of the man" that is upon

²⁸³ Sefer HaMaamarim 5629 *ibid.* p. 360.

²⁸⁴ See Torah Ohr, Vayishlach 25c; Torat Chayim, Va'era 56b; Sefer HaMaamarim 5627 p. 50.

²⁸⁵ See Midrash Shemot Rabba, end of Ch. 23; Bamidbar Rabba, end of Ch. 14; Rabbeinu Bachaye to Exodus 25:10 citing Pirke d'Rabbi Eliezer; Also see the liturgical hymn (Piyut) "v'*HaChayot*" in the "*Keter*" liturgy of Musaf of Rosh HaShanah (in various versions); Also see Torah Ohr Yitro 71a and on; 72d and on, and elsewhere.

the throne, to the aspect of “He is not a man,”²⁸⁶ there thereby is also caused to be an ascent in the lower man, “You are called man-*Adam*-אדם,”²⁸⁷ in that “I am likened-*Adameh*-אדמה to the Supernal One”²⁸⁸ (as stated in Shnei Luchot HaBrit),²⁸⁹ so that he ascends to the aspect of “not a man-*Lo Adam*-לא אדם.”

5.

However, all the above is the elevation brought about through the sacrificial offerings, this being the response of the Torah, “Let him bring a guilt offering and he will be atoned for.” Higher than this is the elevation brought about through repentance (*Teshuvah*), this being the response of the Holy One, blessed is He, “Let him repent and he will be atoned for.”

Now, this may be understood with a preface explaining the elevation brought about through the sacrifices (*Korbanot*), by which there is caused to be the ascent from the aspect of “man-*Adam*-אדם” to that of “not a man-*Lo Adam*-לא אדם.” The explanation is that the two aspects, “man-*Adam*-אדם” and “not a man-*Lo Adam*-לא אדם,” as they are in the worlds in general, is that they are the ten *Sefirot* of the world of Emanation (*Atzilut*) and the aspect of the Unlimited One (*Ein Sof*) who transcends the world of Emanation (*Atzilut*), which in the *Sefirot* is the matter of the *Sefirah* of the Crown-*Keter*, which is in a state of being unlimited (*Ein Sof*) and limitless (*Bli Gvul*).

²⁸⁶ Samuel I 15:29

²⁸⁷ Ezekiel 34:31; Talmud Bavli, Yevamot 61a

²⁸⁸ Isaiah 14:14

²⁸⁹ Shnei Luchot HaBrit 20b; 268b; 301b, and elsewhere.

Now, in the Crown-*Keter* itself there are two aspects, the external aspect (*Chitzoniyut*) of the Crown-*Keter* and the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, and the primary and true matter of limitlessness (*Bli Gvul*) is specifically in the inner aspect (*Pnimiyyut*) of the Crown-*Keter*.

In contrast, the external aspect (*Chitzoniyut*) of the Crown-*Keter* is not the true matter of limitlessness (*Bli Gvul*). This is as understood from the superiority of the middle line (*Kav HaEmtza'ee*) over and above the other two lines, in that the ascent of the other two lines is to the externality (*Chitzoniyut*) of the Crown-*Keter*, whereas the ascent of the middle line (*Kav HaEmtza'ee*) is to the inner aspect of the Crown-*Keter*.²⁹⁰

Now, since the substance of the middle line (*Kav HaEmtza'ee*) is that it has no limitations in it (which is why it includes the [other] two lines), thus from the fact that the middle line (*Kav HaEmtza'ee*) ascends to the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, it is understood that the primary matter of limitlessness (*Bli Gvul*) is specifically in the inner aspect (*Pnimiyyut*) of the Crown-*Keter*.

This is especially so considering what is known,²⁹¹ that the externality (*Chitzoniyut*) of the Crown-*Keter* is the root and source of the emanations, whereas the inner aspect (*Pnimiyyut*) of the Crown-*Keter* is the lowest aspect of the Emanator. From

²⁹⁰ See *Torat Chayim* Noach 65b; *Hemshech* 5672 Vol. 1, Ch. 114; *Sefer HaMaamarim* 5700 p. 75; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 21, Ch. 35; *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*), and elsewhere.

²⁹¹ See *Etz Chayim*, *Shaar* 42 (*Shaar Drushei ABY" A*) Ch. 1; *Ohr HaTorah*, *Beshalach* p. 572.

this it is understood even more, that the external aspect (*Chitzoniyut*) of the Crown-*Keter* is not the true matter of limitlessness (*Bli Gvul*), being that this level relates to the emanations, only that it is the emanations as they are in their root. Rather, it only is the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, which is the lowest aspect of the Emanator (as He is drawn in the Crown-*Keter*) that specifically is the true matter of the unlimited (*Ein Sof*) and the limitless (*Bli Gvul*).

The same is so even higher, in the general matter of the light and revelation, up to and including the aspect of the light (*Ohr*) that preceded the constriction-*Tzimtzum*, this being the matter of “[Before the creation of the world] there was Him and His Name alone.”²⁹² That is, immediately upon the first revelation, there are these two aspects, and as explained before,²⁹³ there are two aspects in the light (*Ohr*).

That is, there is the light that is for illuminating the worlds and there is the light that is for revealing His Essential Self. Now, even on that level, the light (*Ohr*) that is for illuminating the worlds is not the true matter of the unlimited (*Ein Sof*) and the limitless (*Bli Gvul*), since its matter is worlds, only that its matter is **to illuminate** the worlds. Rather, it only is the light (*Ohr*) that is for revealing His Essential Self that is the true matter of the unlimited (*Ein Sof*).

With the above in mind, we can understand the elevation of the matter of repentance (*Teshuvah*) (as in the response of the Holy One, blessed is He, “Let him repent and

²⁹² Pirkei d’Rabbi Eliezer, Ch. 3

²⁹³ In the discourse entitled “*uVaChodesh HaShevi’i*” of the 2nd day of Rosh HaShanah of this year, 5730, Discourse 1, Ch. 8 (Sefer HaMaamarim 5730 p. 14).

he will be atoned for”) over and above the matter of sacrifices (this being the response of the Torah, “Let him bring a guilt offering and he will be atoned for”). This is because even though it is so that through the sacrifices we reach the aspect of “He is not a man,” as mentioned above, nevertheless, this is only the external aspect (*Chitzoniyut*) of the Crown-*Keter*, and even higher, in the light that precedes the constriction-*Tzimtzum*, it is the aspect of the light (*Ohr*) that is for illuminating the worlds. In contrast, repentance (*Teshuvah*) reaches the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, up to the aspect of the light (*Ohr*) that is for revealing His Essential Self.

6.

This then, is the meaning of [the verse], “Return, Israel, until *HaShem*-יהוה your God.” [The words] “Return, Israel” refers to the matter of repentance and ascent from below to Above, to the aspect of “He is not a man,” until the true matter of the Unlimited (*Ein Sof*), this being the aspect of the light (*Ohr*) that is for revealing His Essential Self, mentioned above. Now, since this is an ascent to the highest level, it therefore specifically states here “(Return), **Israel**-*Yisroel*-ישראל.”

However, it then is necessary to even draw this light down into the order of the chaining down of the worlds (*Seder Hishtalshelut*). That is, even though the essence of the matter of repentance (*Teshuvah*) is in an aspect that transcends division, nevertheless, this aspect must then also be drawn into the order of the chaining down of the worlds (*Seder*

Hishtalshelut). [This is similar to the verse,²⁹⁴ “You are standing today, all of you... the heads of your tribes... from the hewer of your wood to the drawer of your water.” That is, “all of you” is the matter that transcends division, but this must also be drawn down into all ten categories of the soul, “the heads of your tribes” until “the hewer of your wood and the drawer of your water.”]

About this the verse states, “(Return, Israel) until *HaShem* יהו"ה your God-*Elohe* "אלהיך." This is because the totality of the chaining down of the worlds (*Hishtalshelut*) is divided into the two lines of lights (*Orot*) and vessels (*Keilim*), the soul (*Nefesh*) and body (*Guf*), and into the matter of the two names *HaShem* יהו"ה and God-*Elohi* "אלהי"ם.

About this the verse states, “until *HaShem* your God-*HaShem Elo* "אלהיך." That is, the Name *HaShem* יהו"ה, which is the Name of His Essential Self (*Shem HaEtzem*),²⁹⁵ the Singular Name (*Shem HaMeyuchad*),²⁹⁶ the Explicit Name (*Shem HaMeforash*),²⁹⁷ should be “**your God-*Elo* "אלהיך**,” meaning, your strength and vitality.²⁹⁸

The verse continues, “Take words with you.” This is because even though the primary repentance (*Teshuvah*) is in the heart, nevertheless, here it especially emphasizes the matter

²⁹⁴ Deuteronomy 29:9

²⁹⁵ Kesef Mishneh to Mishneh Torah, Hilchot Avodah Zarah 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.

²⁹⁶ Talmud Bavli, Sotah 38a; Sanhedrin 60a; Ginat Egoz *ibid*.

²⁹⁷ Sotah & Sanhedrin *ibid*.; Mishneh Torah, Hilchot Yesodei HaTorah 6:2; Ginat Egoz *ibid*.

²⁹⁸ See Likkutei Torah, Shlach 40c; Balak 73c; Also see the discourse entitled “*Tefilah L'Dovid*” 5747.

of “Take words with you.” This is because the coming into being of the body precedes the soul, and “deed is primary” (as discussed in chapter three).

That is, even though repentance (*Teshuvah*) transcends division and reaches the aspect of the Name *HaShem*-יהוה, the Name of His Essential Self (*Shem HaEtzem*), up to and including the aspect of the light that is for revealing His Essential Self, this being the matter of the soul, nevertheless, the repentance (*Teshuvah*) must be drawn down until the aspect of action (*Ma’aseh*) which is primary.

The general explanation is as in the known explanation of his honorable holiness, my father-in-law, the Rebbe,²⁹⁹ that in every single matter there is a body and soul, and therefore there is a body and soul on all levels throughout the order of the chaining down of the worlds (*Seder Hishtalshelut*).

In general, this is the matter of lights (*Orot*) and vessels (*Keilim*). For, as known,³⁰⁰ it is from the “thickening” of the lights (*Orot*) that the vessels (*Keilim*) were made. We thus find that the lights (*Orot*) are the aspect of the soul, and the vessels (*Keilim*) are the aspect of the body.

Moreover, even in the aspect of the lights (*Orot*) themselves there are these two aspects. That is, there is the aspect of the light (*Ohr*) from which the vessel (*Kli*) is made, and there is the aspect of the light (*Ohr*) as it is separate from

²⁹⁹ See Sefer HaMaamarim Yidish p. 162; Likkutei Dibburim Vol. 1, p. 200b; Sefer HaSichot 5703 p. 86.

³⁰⁰ Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 3; Shaar 47 (Shaar Seder ABY”A) Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity Ch. 28 and on; Sefer HaMaamarim 5661 p. 176 and on; 5670 p.45 and on; 5682 p. 12.

the vessel (*Kli*). At their first root, this is the matter of the light (*Ohr*) that is for illuminating the worlds, and the light (*Ohr*) that is for revealing His Essential Self.

Now, just as there are these two aspects in the lights (*Orot*), so likewise there are these two aspects in the vessels (*Keilim*). This refers to the matter of the inner aspect (*Pnimiyut*) of the vessels (*Keilim*) and the external aspect (*Chitzoniyut*) of the vessels (*Keilim*). For, the inner aspect (*Pnimiyut*) of the vessels (*Keilim*) is unified with the light (*Ohr*) within them, and their substance is the light (*Ohr*). In contrast, the external aspect (*Chitzoniyut*) of the vessels (*Keilim*), through which there is bestowal to the outside, their substance is the vessels (*Keilim*) - measure and limitation.

Now, all this is because in man there is body and soul, as mentioned above. Moreover, even within the soul of man itself, in the inner aspect (*Pnimiyut*) within it, this being the matter of Torah and *mitzvot*, there is body and soul, as explained above at length. Thus, due to this, even in regard to those who transgress His will, in the blemish that is caused in Torah and *mitzvot* there is a matter of body and soul. Therefore, it likewise is so in the repentance (*Teshuvah*) which repairs the blemish, that there must be body and soul.

That is, through the intention in the repentance (*Teshuvah*), this being the remorse and the decision about the future, this being the soul of the repentance (*Teshuvah*), repair of the blemish is caused to the soul, whereas through the confession in words, which is the body and deed, there is the repair of the body of the blemish, as explained in the *mitzvah* of

confession and repentance (*Vidui u'Teshuvah*) of the Tzemach Tzeddek.³⁰¹

This then, is the meaning of “Take words with you etc.” That is, the primary aspect is the repentance in the heart, but “with you” there also must be “words,” this being the confession, which removes the body of the external husk (*Kelipah*) (as explained in the discourse of the year 5630).³⁰²

This is also why the verse concludes, “Let our lips substitute for bulls.” This is because the matter of the sacrifices also is the bond of the devotional intent (the soul) with the deed (the body). This is as in the teaching of our sages, of blessed memory,³⁰³ “One who brings a substantial [offering] and one who brings a meager [offering have equal merit] provided that he directs his heart [his intention-*Da'ato*-דעתו]³⁰⁴ to Heaven [to his Father in Heaven].”³⁰⁵ That is, even in the matter of “(One who brings) a substantial [offering] and (one who brings) a meager [offering],” there is a drawing down of the matter of the intention (*Kavanah*) (that is, “provided that he directs his intention etc.”).

7.

This also is why we recite the verse, “Return, Israel, until *HaShem*-יהו"ה your God etc.,” on the Shabbat of the ten

³⁰¹ Derech Mitzvotcha p. 38a and on.

³⁰² P. 363.

³⁰³ Talmud Bavli, Menachot 110a *ibid*.

³⁰⁴ As in the version in our Mishnah (Menachot, end of Ch. 13).

³⁰⁵ Talmud Bavli, Shevuot 15a; See the Sichah talk that followed the discourse, Ch. 17 (Torat Menachem, Vol. 58 p. 79).

days of repentance, during which we recite,³⁰⁶ “A song of ascents. From the depths I call You *HaShem*-יהוה.”³⁰⁷ As known,³⁰⁸ “the depths-*MiMa’amakim*-ממעמקים” refers to a depth (*Omek*) within a depth (*Omek*). This refers to the matter of repentance (*Teshuvah*) which even transcends the sacrifices (*Korbanot*).

That is, even the matter of sacrifices (*Korbanot*) reach the depth (*Omek*). This is as explained above, that the sacrifices reach the aspect of “He is not a man.” However, this is only a regular “depth” (*Omek*). In contrast, repentance (*Teshuvah*) reaches the aspect of the truly limitless (*Bli Gvul*), the aspect of the light (*Ohr*) that is for revealing His Essential Self, this being the matter of the depth (*Omek*) within the depth (*Omek*) (which is the aspect of the singular-*Yechidah* [essence of the soul]).³⁰⁹

Now, we recite this Psalm throughout the course of the ten days because there are ten “depths,”³¹⁰ and also because the aspect of the “depth within the depth” must be drawn into the ten powers of the soul etc., like the matter of the bond of the soul with the body.

³⁰⁶ Psalms 130

³⁰⁷ Shaar HaKavanot, Drushei Rosh HaShanah (before Drush 1), toward the beginning; Pri Etz Chayim, Shaar Tefilot Rosh HaShanah, Ch. 7; Siddur HaArizal there; Magen Avraham to Shulchan Aruch, Orach Chayim 54, Se’if Katan 2 citing “*Ketavim*”; Ateret Zekeinim to Orach Chayim, beginning of Siman 582; Siddur of the Alter Rebbe there; Also see Likkutei Torah, Drushim L’Rosh HaShanah 62b.

³⁰⁸ See Zohar III 69b and on; Zohar II 63b; Also see the discourse entitled *Shir HaMaalot* 5703 (Sefer HaMaamarim 5703 p. 18 and on); Also see the discourse entitled “*Shir HaMaalot* – A song of Ascents” 5719, translated in The Teachings of The Rebbe 5719, Discourse 1 (Sefer HaMaamarim 5719, p. 3); 5739; 5748 (Torat Menachem Sefer HaMaamarim Tishrei p. 119 and on).

³⁰⁹ See *Hemshech* 5672 Vol. 1, Ch. 98; Sefer HaMaamarim 5653 p. 161; 5696 p. 265; Discourse entitled “*Shir HaMaalot*” *ibid.* (Sefer HaMaamarim 5703 p. 26).

³¹⁰ Pri Etz Chayim *ibid.*; Likkutei Torah, Nitzavim 53b, and elsewhere.

The general explanation is as elucidated in the discourse,³¹¹ that there is the source (*Makor*-מקור), the wellspring (*Ma'ayan*-מעין) and the river (*Nahar*-נהר), and just as it is physically, that when a river dries up and a spring withers, it then is necessary to dig even deeper into the source, being that the source [itself] never ceases, the same is so Above.

This is as the verse states,³¹² “A river issues forth from Eden.” Eden is the aspect of the wellspring, the aspect of Wisdom-*Chochmah*, and since he caused blemish, it is necessary to draw from the Source of everything, the Source of the ten *Sefirot*, being that no blemish reaches there, and it therefore is from there that the repair of the blemishes is possible.

This is to the point that, through the river, there also will be a drawing down into the world of division, as in the continuation of the verse,³¹³ “From there it is divided,” so that even in the world of division there is a drawing down of the aspect of the light (*Ohr*), up to and including the aspect of the light that is for revealing His Essential Self.³¹⁴

³¹¹ P. 362.

³¹² Genesis 2:10

³¹³ Genesis 2:10 *ibid*.

³¹⁴ The end of this discourse is missing. It is recalled that at the ending of this discourse there also was mention of the inauguration of the Holy Temple, which took place in the month of Tishrei. Also see the Sichah talk that preceded the discourse, Ch. 7 and on (Torat Menachem, Vol. 58 p. 70 and on).

Discourse 4

*“uVaChamishah Asar Yom LaChodesh HaShevi’i... -
On the fifteenth day of the seventh month...”*

Delivered on the 2nd day of Sukkot, 5730

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

1.

The verse states,³¹⁵ “On the fifteenth day of the seventh month etc.” The Torah then explains the matter of the holiday [of Sukkot] and the particulars of the sacrificial offerings that take place on it. Now, in Zohar it states,³¹⁶ “Rabbi Yossi asked Rabbi Abba: ‘What do these fifteen days refer to?’ He replied; ‘Come and see, whether Above or below, each goes in its way and dwells in its way, and is awakened according to its way, and does what it does.’” (He then begins explaining the verse, “On the fifteenth day of the seventh month etc.,” as will be explained later.)

That is, there is a path and order to the matter of ascent from below to Above (“each goes in its way”) and there is a path and order to the matter of the drawing down from Above to below (“[each] dwells in its way”) both in the ten Supernal *Sefirot* in the Supernal Man (*Adam HaElyon*-אדם העליון) (“Above”) as well as in the ten powers of the soul of man

³¹⁵ Numbers 29:12

³¹⁶ Zohar III 102b, explained in Siddur Im Da”Ch, Shaar HaSukkot 258c and on.

(*Adam-אדם*) below (“below”) who is called thus because “I am likened-*Adameh-אדמה* to the Supernal One.”³¹⁷

There also is a way and order to the general matter of the arousal from Above brought about through the arousal from below (“and is awakened according to its way etc.”). For, as known,³¹⁸ the ten Supernal *Sefirot* are awakened through the ten lower *Sefirot* in man below, “for in the image of God He made man.”³¹⁹ This is such that it is in man’s power to affect an awakening Above according to the manner of his awakening below.

[In general, the explanation is as in the known³²⁰ explanation of the Baal Shem Tov³²¹ on the verse,³²² “*HaShem* is your shade-*HaShem Tzeelcha-יהו"ה צלך*,” that the Holy One, blessed is He, is your “shadow-*Tzeil-צל*,” so to speak, just as man’s shadow turns to where he turns etc.³²³ Thus, all matters Above are awakened through man’s deeds below.

The same is so of the drawing down from Above to below. This is as in the known teaching of the Rav, the Maggid of Mezhritch,³²⁴ on the verse,³²⁵ “You shall observe My decrees... which man shall carry out and by which he shall

³¹⁷ Asarah Maamarot to Rabbi Menachem Azariya de Fano, Maamar Eim Kol Chai 2:33; Shnei Luchot HaBrit 3a; 20b; 301b, and elsewhere.

³¹⁸ Siddur Im Da”Ch ibid. p. 259d

³¹⁹ Genesis 9:6

³²⁰ See Hagahot of the Tzemach Tzedek to the Siddur ibid. – Ohr HaTorah, Drushei Sukkot p. 1,750.

³²¹ Brought in Kedushat Levi, Parshat Beshalach (39c; 40b); Naso (70c).

³²² Psalms 121:5

³²³ Torah Ohr, discourse entitled “*Rani v’Simchee*” (36c) cited in Ohr HaTorah ibid.

³²⁴ Likkutei Amarim, Section 227; Ohr Torah, Section 110.

³²⁵ Leviticus 18:5

live,” in that through the deeds of the *mitzvot* man draws vitality into the *mitzvot*.

This is also understood from the teaching of the Alter Rebbe,³²⁶ that he heard from the Rav, the Maggid of Mezhritch,³²⁷ on the teaching of the Mishnah,³²⁸ “Know what is above you (*Da Ma Lema’ala Mimcha*-מה למעלה ממך),” meaning that, “All matters that are Above (*Lema’ala*-למעלה) are from you (*Mimcha*-ממך),” meaning, from man below.]

Now, after this preface, he begins explaining the matter of [the verse], “On the fifteenth day etc.” The essential point of the explanation is that the fifteenth day of the seventh month comes after the tenth day of the month (Yom HaKippurim), the matter of which is the ascent of Kingship (the tenth *Sefirah* from Above to below) to the Crown-*Keter* (the tenth *Sefirah* from below to Above).

This was established below specifically on the tenth day of the month, so that there thereby is the arousal Above of the tenth *Sefirah*. There then is the construct of Kingship-*Malchut* with the five powers of kindness (*Hey Chassadim*) of *Zeir Anpin* that are drawn to her in the aspect of encompassing lights (*Makifim*) etc., as explained at length in Siddur Im Divrei Elokim Chayim,³²⁹ in explanation of the continuation of the teaching [of the Zohar], “These five other days are of the queen etc.”

³²⁶ Sefer HaSichot 5704, p. 23; “HaYom Yom” 13th of Iyyar, and elsewhere.

³²⁷ Likkutei Amarim, Section 198; Ohr Torah, Section 480; Also see Tzava’at HaRivash, translated as The Way of the Baal Shem Tov, Section 142 (from the Maggid).

³²⁸ Mishnah Avot 2:1

³²⁹ Siddur Im Da”Ch ibid. p. 259d

This then, is the substance of the holiday of Sukkot which specifically was established below on the fifteenth day of the seventh month, so that through the service of *HaShem*-יהו"ה, blessed is He, below, there will be the arousal of all those matters in the aspect of the "queen" etc.

2.

However, we still must understand the general matter that the arousal Above is brought about through man below, (and likewise in the reverse, that as the matter is Above, is how it also is established below). For, at first glance, this is not understood, since the true matter of "above" and "below" (or in the language of the Zohar "*l'Eilah*-לעילא" and "*l'Tata*-לתתא") is such that they are utterly distant from each other. This being so, what is the connection between them?

What even is more difficult to understand is based on what is known, that even about the Supernal *Sefirot* they stated, "The limitless light of the Unlimited One is not of any of these qualities at all,"³³⁰ and they thus said,³³¹ "[Pray] to Him and not to His qualities." In other words, the limitless light of the Unlimited One (*Ohr Ein Sof*) manifest within the *Sefirot* is beyond all relative comparison to the *Sefirot*.

³³⁰ Introduction to Tikkunei Zohar 17b

³³¹ Sifri cited in Pardes Rimonim, Shaar 32 (Shaar HaKavanah) Ch. 2; See Siddur Im Da"Ch 85b; Ohr HaTorah, Drushim L'Shabbat Shuvah p. 1,463; HaYom Yom for the 11th of Tishrei.

This is likewise understood from the teaching of Etz Chayim,³³² that the limitless light of the Unlimited (*Ohr Ein Sof*) illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of proximity, and in Understanding-*Binah* in a way of distance, and in *Zeir Anpin* through a “window,” and in Kingship-*Malchut* through an “aperture,” and from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) through a partition (*Parsa*). That is, since the limitless light of the Unlimited One (*Ohr Ein Sof*) “is not of any of these qualities at all,” it therefore is necessary for the drawing down to be by way of a “window” and an “aperture” etc.

From this it is understood how much more there certainly is a distance of all comparison between the lower and the Upper. This being so, what is the connection and relationship between them, such that regarding the holiday of Sukkot, through the court below establishing the fifteenth day of the seventh month, there thereby is caused to be an arousal Above of all matters of the holiday of Sukkot and they are drawn to below.

For example, with the shade-covering (*Schach*) of the Sukkah there is a drawing down and revelation of the matter of the cloud of incense (*Ketoret*) of Yom HaKippurim,³³³ about which the verse states,³³⁴ “For in a cloud I will appear upon the

³³² Etz Chayim, Shaar 42 (Drushei ABY”A) Ch. 13-14; Shaar 47 (Shaar Seder ABY”A) Ch. 1.

³³³ See Ateret Rosh of the Mittler Rebbe, Shaar Yom HaKippurim 29a and on; 36a and on; *Hemshech* “v’Kachah” 5637 Ch. 84 (Sefer HaMaamarim 5637 Vol. 2, p. 606).

³³⁴ Leviticus 16:2

Ark cover,” in which “I will appear” means, “with My Essential Self,”³³⁵ meaning the revelation of His Essential Self.³³⁶ This is then drawn down inwardly (*bPnimitiyut*) through the *mitzvah* of waving the four species,³³⁷ which causes the revelation of joy during “the time of our rejoicing” up to and including Shemini Atzeret and Simchat Torah.

3.

This may be understood based on the explanation in the discourse of the holiday of Sukkot of the year 5630 (said by the Rebbe Maharash one-hundred years ago),³³⁸ entitled “*Lehavin Shoresh Inyan Makifim d’Binah SheNimshachim Al Yedei HaSukkah.*” There he brings the above-mentioned teaching of Etz Chayim, that the limitless light of the Unlimited (*Ohr Ein Sof*) illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of proximity, and in Understanding-*Binah* in a way of distance, and in *Zeir Anpin* through a “window,” and in Kingship-*Malchut* through an “aperture,” and from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) through a partition (*Parsa*).

He explains that to understand this we must understand how the matters of “closeness” and “distance” apply [in

³³⁵ Sefer HaMaamarim 5670 p. 34; 5679 p. 76; 5704 p. 42; Also see Ateret Rosh, Shaar Yom HaKippurim 37b.

³³⁶ Sefer HaMaamarim 5704 *ibid.*

³³⁷ See *Hemshech “v’Kachah”* *ibid.*, Ch. 87.

³³⁸ Sefer HaMaamarim 5629 p. 369 and on.

Godliness] Above. For, at first glance, in Godliness Above the parameters of space do not apply etc.

However, the explanation is that the meaning of “space” here is only in relation to elevation and level,³³⁹ the aspects of “upper” and “lower” etc. In other words, that which is of greater level is called “upper.”

By way of analogy to intellect and emotions, the intellect is called “upper” in comparison to the emotions, being that it is greater in level than the emotions. Similarly, one who is a great sage and has greater intellect than his fellow is called a great [and elevated] person, being that he has an advantage over his fellow etc.

[This is further explained by what Rambam writes in the second chapter of Laws of the Foundations of the Torah (*Hilchot Yesodei HaTorah*)³⁴⁰ about the terms “above” and “below” in relation to the angels (the separate intellects – *Sichliyim Nivdalim*) that, “the expression ‘below the level of the other’ does not refer to height in a spatial sense... for example, when speaking about two sages, one of whom is greater than the other, we say, ‘one is above the level of the other,’ and similarly, a cause is referred to as being ‘above’ its effect.”

This aligns with the two examples given in the discourse, the first being the [relationship between] intellect (*Sechel*) and emotions (*Midot*), in that the intellect is called “higher” in relation to the emotions (*Midot*), since it has an advantage over the emotions, and thus the intellect is the cause

³³⁹ Moreh Nevuchim 1:8, explained in Sefer HaChakirah of the Tzemach Tzedek 74b.

³⁴⁰ Mishneh Torah, Hilchot Yesodei HaTorah 2:6

from which the emotions come, in that they are the effect. The second is of a person who is a great sage etc.]

With the above in mind, we can also understand the matters of closeness and distance in Godliness Above. That is, when the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates to a greater degree, this is called “proximity” or “closeness.”

He then adds in explanation to the matters of “proximity” and “distance” etc., based on what we observe below. That is, when it is necessary to lower the intellect (*Sechel*) in speech (*Dibur*) (this being the ultimate end of all matters, that there should be a drawing down into the aspect of Kingship-*Malchut*) - the intellect (*Sechel*) first manifests within thought (*Machshavah*) and then from thought (*Machshavah*) into the emotions (*Midot*).

(This is because for one’s words to have an effect on his fellow, they must come from the heart, as known,³⁴¹ that “words that come from the heart, enter the heart of the listener.”) There then [must be the descent] from the emotions (*Midot*) into speech (*Dibur*). Thus, in speech (*Dibur*) the intellect (*Sechel*) illuminates in a way of “distance,” being that the intellect must chain down from level to level until it manifests in the aspect of speech (*Dibur*).

In contrast, the manifestation of the intellect (*Sechel*) within thought (*Machshavah*) is in a way of “close proximity,” since it is not possible to grasp the intellect without the letters of thought (*Machshavah*) and this does not require a chaining

³⁴¹ See Sefer HaYashar of Rabbeinu Tam, Shaar 13 – cited in Shnei Luchot HaBrit 69a

down and descent from level to level. Rather, thought (*Machshavah*) is the first garment of the intellect (*Sechel*) and thus is the aspect of “close proximity.” (In other words, in thought (*Machshavah*) the intellect is fully present in its complete wholeness and perfection, which is not so of speech (*Dibur*).)

With this in mind, it is understood that the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of “close proximity,” in that they are the first levels within which there is the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*).

4.

He continues to explain how it applies to say that the limitless light of the Unlimited One illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of “close proximity.” For, at first glance, the Essential Self of the limitless light of the Unlimited One transcends the aspect of the ten *Sefirot*, as in the teaching, “He is not of any of these qualities at all.” This being so, how does it apply to say that He illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of “close proximity”?

However, the explanation is that, as known, the Crown-*Keter* is the intermediary medium between the Emanator and the emanated.³⁴² This is because the Crown-*Keter* is the aspect

³⁴² Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1.

of desire (*Ratzon*),³⁴³ and as we observe below, desire (*Ratzon*) is the intermediary medium between the essential self of the soul and the powers of the soul.³⁴⁴ This is because the soul itself transcends the powers, in that “it is not of any of these qualities at all.” Rather its manifestation in the powers is through there first being a drawing down of the desire (*Ratzon*), which is the intermediary medium by which the soul manifests in all the powers.

Now, as known, an intermediary medium has an aspect of both things between which it is an intermediary. The same is so of desire (*Ratzon*). That is, besides its relation to the source, in that it is the leaning of the soul, it also relates to all the powers, as he explains in the discourse,³⁴⁵ that the desire (*Ratzon*) reigns and rules over all the limbs.

By way of analogy, if a person is desirous and studious by nature, he then will be able to grasp even if he does not have a great intellect. This is as our sages, of blessed memory, stated,³⁴⁶ “[One who says] ‘I have toiled and found’ is to be believed.” This is also understood from the teaching of our sages, of blessed memory,³⁴⁷ “A person should always study from the place that his heart desires.” In other words, even though the study is through the power of the intellect (*Sechel*), nevertheless, when his heart desires to study this [particular]

³⁴³ See Pardes Rimmonim, Shaar 4 (Shaar Atzmut v’Keilim) Ch. 8; Tanya, Iggeret HaKodesh, Epistle 29 (149b and on), and elsewhere.

³⁴⁴ See Biurei HaZohar of the Mittler Rebbe, Shemot 36d and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

³⁴⁵ Sefer HaMaamarim ibid. p. 371.

³⁴⁶ Talmud Bavli, Megillah 6b

³⁴⁷ Talmud Bavli, Avodah Zarah 19a

matter, this activates the desire (*Ratzon*) over the power of intellect (*Sechel*) etc.

From this analogy we may understand the matter as it is Above in the aspect of the Crown-*Keter* - the aspect of the desire (*Ratzon*), this being the intermediary between the limitless light of the Unlimited One (*Ohr Ein Sof*) and the emanated. This is because the limitless light of the Unlimited One (*Ohr Ein Sof*) is beyond the parameters of worlds, and thus, for worlds to be brought into being, this only is through the fact that “it arose in His **desire** etc.”³⁴⁸

It thus is in this regard that the limitless light of the Unlimited One illuminates within the Crown-*Keter* in a way of close proximity. For, since the Crown-*Keter* is the intermediary between the limitless light of the Unlimited One and the emanated, it thus is the first matter, of which there is no closer matter etc., and therefore the illumination of the limitless light of the Unlimited One within it is in a way of “close proximity.”

He continues in the discourse and explains that even in Wisdom-*Chochmah*, the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates in a way of “close proximity.” The explanation of this, being that at first glance, Wisdom-*Chochmah* is unlike the Crown-*Keter* which is an intermediary and is the first matter etc., but [wisdom] is rather the head of the emanations, creations, formed, and actualized, this being so, why does the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminate within it in a way of “close proximity”?

³⁴⁸ See Etz Chayim, Shaar HaKlallim, Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

About this he explains that this is because Wisdom-*Chochmah*-חכמה is the “power of What-Ko’ach Ma”H-מה-כה,” which is the aspect of nullification (*Bittul*) within which the limitless light of the Unlimited One (*Ohr Ein Sof*) rests. This is as explained in Tanya,³⁴⁹ “The Unlimited One (*Ein Sof*) is the True One (*Echad*-אחד), meaning that He alone exists and there is nothing besides Him, and in fact, this is the level of Wisdom-*Chochmah*.”

Thus, due to the nullification (*Bittul*) of Wisdom-*Chochmah*, its entire matter being the limitless light of the Unlimited One (*Ohr Ein Sof*) which rests within it, such that it does not apply to distinguish between them, it thus is in close proximity to the limitless light of the Unlimited One (*Ohr Ein Sof*).

Now, it can be said that the matter of the “close proximity” of the Crown-*Keter* and Wisdom-*Chochmah* is in two manners; from the aspect of the Emanator and from the aspect of the emanated - from Above to below, and from below to Above. That is, the Crown-*Keter* is in close proximity because of the limitless light of the Unlimited One (the Emanator) that rests within it, this being from Above to below. In contrast, Wisdom-*Chochmah*, which is the root and head of the emanated, created, formed, and actualized, is close in proximity because of its nullification (*Bittul*), this being from below to Above.

³⁴⁹ Tanya, Likkutei Amarim, Ch. 35 in the authors note.

Now, in Understanding-*Binah* the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates in a way of “distance.” In the discourse³⁵⁰ he explains that this is because Understanding-*Binah* is the aspect of comprehension and understanding by way of grasp, whereas about the limitless light of the Unlimited One (*Ohr Ein Sof*) it states, “No thought can grasp Him at all.” That is, even though it arose in His will for there to be the matter of Understanding-*Binah*, and the desire (*Ratzon*) is for there to be the matter of comprehension and understanding, however, being that “no thought can grasp Him at all,” therefore, for there to be the existence of Understanding-*Binah*, it must be in a way of “distance,” being that from “close proximity” the matter of grasp does not apply etc.

This is also why Wisdom-*Chochmah* and Understanding-*Binah* correspond to the aspects of seeing (*Re'iyah*-ראייה) and hearing (*Shemiyah*-שמיעה).³⁵¹ The difference between seeing and hearing is that seeing is in a way of close proximity, whereas hearing is in a way of distance. This is why they stated,³⁵² “Hearing cannot compare to seeing.” For, even though a person hears something and believes it to be true, this cannot compare to seeing it, since seeing is in a way

³⁵⁰ Sefer HaMaamarim ibid. p. 371

³⁵¹ Also see Torah Ohr, beginning of Parshat Mishpatim 75a; *Hemshech* “v'Kachah” 5637 Ch. 33 & Ch. 57, and elsewhere (Sefer HaMaamarim 5637 Vol. 2, p. 459 and on; p. 523 and on).

³⁵² See Mechilta to Exodus 19:9 (Yitro).

of close proximity etc. In other words,³⁵³ through seeing, the truth of the matter is realized in a way that is irrefutable, for through seeing, the one who sees becomes unified with the thing seen, and thus, just as it is not possible to refute the existence of the one seeing, it likewise is not possible to refute the thing seen, that he has become unified to. This is the matter of the “close proximity” of Wisdom-*Chochmah* (seeing-*Re'iyah*-רֵאיוּה).

In contrast, hearing is in a way that it is possible to refute that which was heard, being that it did not become unified with him. This is the matter of the “distance” in Understanding-*Binah* (hearing-*Shemiyah*-שְׁמִיעָה).

Now, from Understanding-*Binah* to *Zeir Anpin* the illumination is only by way of a “window.” To explain, we observe below in the light of the sun, that when it illuminates upon the earth, it does so in a way of expansiveness and spreading forth. However, when it illuminates in a house, it only illuminates by way of a window, such that the light is constricted and does not spread to all parts and corners of the house, but only to that which is opposite the window etc.

This also is understood from what we observe when a person studies a particular Torah law (*Halachah*), such as “these are rendered fit, and these are rendered unfit etc.”³⁵⁴ That is, in this law there is a spreading forth and expansiveness in the comprehension, such that in one way it is rendered fit and in another way it is rendered unfit. However, when one must render a legal ruling, he simply says “kosher” etc., without

³⁵³ Also see Likkutei Sichot, Vol. 6, p. 121 and on.

³⁵⁴ Mishnah Chullin, Ch. 3

[expressing] the reasoning, and the matter becomes constricted in comparison to how it was in his intellect, when it was in a state of expansive spreading forth.

The same is understood Above regarding how from the Understanding-*Binah* to *Zeir Anpin* there only is illumination by way of a “window,” such that the light is constricted compared to how it was in Understanding-*Binah*. That is, even though in Understanding-*Binah*, the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates in a way of “distance,” nevertheless, the light is in a state of expansiveness etc. This is why Understanding-*Binah* is called³⁵⁵ “The Expanse of the River-*Rechovot HaNahar* רְחוֹבוֹת הַנָּהָר,”³⁵⁶ up to and including the expansiveness of His Essential Self (*Merchav HaAtzmi*) in the Understanding-*Binah*.³⁵⁷

However, when there is a drawing down from Understanding-*Binah* to the six directions of *Zeir Anpin* (this being like the actual legal ruling, such as “fit,” “pure,” and “permitted,” and their [three] opposites), it only illuminates in a constricted way. This is why it is called “the Little Face-*Zeir Anpin* זַעִיר אֲנִפִּין.”³⁵⁸ This then, is the matter of illumination by way of a “window,” so that the light does not spread forth to such a degree etc.

Then, from *Zeir Anpin* to Kingship-*Malchut* the illumination is only by way of an “aperture.” That is, there must

³⁵⁵ Genesis 36:7

³⁵⁶ See Zohar III 142a (Idra Rabba); Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

³⁵⁷ Sefer HaMaamarim 5661 p. 203; 5677 p. 625; 5703 p. 55 and elsewhere.

³⁵⁸ See Likkutei Torah, Drushim L'Rosh HaShanah 57b; Maamarei Admor HaZaken 5568 Vol. 1, p. 565.

be even greater constriction from *Zeir Anpin* to Kingship-*Malchut*. This is as we observe below, that when a person is in a state of emotional arousal, he is incapable of speaking rationally etc., and only when the emotions are [diminished and] constricted, in that they do not radiate with such force, is he then able to speak rationally (with orderly speech). This, then, explains how the illumination from *Zeir Anpin* to Kingship-*Malchut* is only by way of an “aperture,” as mentioned above.

6.

Now, we should add and explain the precise wording in the discourse that, “from *Zeir Anpin* to Kingship-*Malchut* the illumination is only by way of an “aperture.” That is, from *Zeir Anpin* to Kingship-*Malchut* there must be an even greater constriction. His intention in this statement is to negate any room for error in thinking that the limitless light of the Unlimited One (*Ohr Ein Sof*) **itself** illuminates within Kingship-*Malchut* by way of an “aperture,” and therefore specifies that “from *Zeir Anpin* to Kingship-*Malchut*” there must be greater constriction. That is, it is the light **of *Zeir Anpin*** that constricts and illuminates within Kingship-*Malchut* by way of an “aperture.”

This is also why in the analogy he explains that this is like when a person who is in a state of emotional arousal cannot speak according to [ordered] intellect etc. This is unlike the explanation elsewhere,³⁵⁹ that during emotional arousal, a

³⁵⁹ Likkutei Torah, Kedoshim 29c and on, and elsewhere.

person is unable to speak at all. This is because here, we are not speaking about the coming into being of the speech itself (which is drawn from the soul by way of the emotions) but [here we are speaking about] after there already is the matter of speech, within which there is an illumination of the radiance of the emotions, and thus, because of the dominance of the emotions, orderly speech is not possible. In other words, the light **in the emotions** (rather than the light of the soul from which the speech itself is drawn) must be constricted for there to be orderly speech.

In the analogue the likeness to this is that the light **in Zeir Anpin** (not the limitless light of the Unlimited One (*Ohr Ein Sof*) as it is unto itself) becomes constricted and illuminates within Kingship-*Malchut* by way of an “aperture.”

From this we also can understand the matter as it relates to the preceding levels. That is, the light that comes into *Zeir Anpin* by way of a “window” is (not the limitless light of the Unlimited One (*Ohr Ein Sof*) itself but is rather) the light of Understanding-*Binah*. Similarly, the light that comes into Understanding-*Binah* by way of “distance” is the light of Wisdom-*Chochmah*. Similarly, the light that illuminates in Wisdom-*Chochmah* by way of “proximity” is the light of the Crown-*Keter*.

7.

He continues and explains that from Kingship-*Malchut* to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) there only is an illumination by way of a

partition (*Parsa*) which separates between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*).

To explain, the difference between a partition (*Parsa*) and an aperture (*Nekev*)³⁶⁰ is that with an “aperture” (*Nekev*), even though the illumination is constricted, there nevertheless is a radiance of the essential light (*Etzem HaOhr*). In contrast, this is not so as it is by way of a “partition” (*Parsa*), in which there only is an illumination of a [secondary] “offspring light” (*Ohr Shel Toldah*) rather than the essential light (*Etzem HaOhr*). This is as we observe, that if we hang a separating veil, the light [of the sun] does not illuminate as it is, but only as a [secondary] “offspring light” (*Ohr Shel Toldah*).

The same is understood Above, that in the world of Emanation (*Atzilut*), even the light that illuminates by way of “distance,” and even the light [that illuminates] by way of a “window” or an “aperture,” is nevertheless the limitless light of the Unlimited One (*Ohr Ein Sof*) **as it is**. This is why the world of Emanation (*Atzilut*) in its entirety is called “the World of Oneness” (*Olam HaAchdut*),³⁶¹ being that there “He and His life force are one, [and] He and His organs are one.”³⁶²

However, for there to be a drawing down into the world of Creation (*Briyah*), it only is by way of a “partition” (*Parsa*), being that in the world of Creation (*Briyah*) there is the introduction of the possibility for [a sense of independent] existence and a sense of self etc., (that previously was not present). Therefore, this is specifically by way of a “partition”

³⁶⁰ Also see the discourse entitled “v’Heevdeelah HaParochet” in Torah Ohr (Lech Lecha 12b), cited later in the discourse itself.

³⁶¹ See Avodat HaKodesh, Vol. 1, Ch. 2-4 and elsewhere.

³⁶² Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20.

(*Parsa*) which only is a [secondary] “offspring light” (*Ohr Shel Toldah*).

However, we must still understand this better.³⁶³ For, at first glance, even in the world of Emanation (*Atzilut*) there is (a comparison and likeness to) the matter of a partition (*Parsa*). This is as known about the thirteen curtains in the Holy Temple,³⁶⁴ as discussed in Torah Ohr in the discourse entitled “*v’Heevdeelah HaParochet*.”³⁶⁵ This being so, what is the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)?

About this he explains that the partitions (*Parsa’ot*) of the world of Emanation (*Atzilut*) are like what our sages, of blessed memory, taught³⁶⁶ about “the man dressed in linen,”³⁶⁷ that it is “like this snail, whose garment is part and parcel of himself.” The explanation is that we observe that the intellect (*Sechel*) transcends the letters (*Otiyot*) and that the letters of thought (*Machshavah*) and speech (*Dibur*) are only garments (*Levushim*) for the intellect (*Sechel*). However, even so, this garment is not a garment that conceals, but on the contrary, the revelation of the intellect (*Sechel*) is primarily through the letters (*Otiyot*) etc. However, when the intellect (*Sechel*) becomes vested in an analogy (*Mashal*), the analogy then conceals the intellect.

³⁶³ Sefer HaMaamarim 5629 *ibid.* (p. 370 and on).

³⁶⁴ Talmud Bavli, Ketubot 106a

³⁶⁵ Torah Ohr 13c and on.

³⁶⁶ Midrash Bereishit Rabba 21:5

³⁶⁷ Daniel 10:5

The same is so of the difference between the partitions (*Parsa'ot*) in the world of Emanation (*Atzilut*) and the partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, in the world of Emanation (*Atzilut*) this is like the letters that enclothe the intellect (*Sechel*), whereas from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this is like the intellect (*Sechel*) being vested in an analogy (*Mashal*).

(Now, it is explained elsewhere³⁶⁸ that the difference between the partitions (*Parsa'ot*) in the world of Emanation (*Atzilut*) and the partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is similar to the difference between the letters of thought (*Machshavah*) and the letters of speech (*Dibur*). That is, the letters of thought (*Machshavah*) are not outside of the intellect, but are “like this snail, whose garment is part and parcel of himself,” meaning that which is unified with the intellect (*Sechel*) and reveals it. In contrast, the letters of speech (*Dibur*) conceal the intellect (*Sechel*.)

8.

Now, all this is from the perspective of the creation of the chaining down of the worlds (*Seder Hishtalshelut*), this being in a way that the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates in the Crown-*Keter* and Wisdom-*Chochmah* by way of “close proximity” (*Kiruv Makom*) and in

³⁶⁸ See Sefer HaMaamarim 5659 p. 29 and on.

Understanding-*Binah* by way of “distance” (*Richuk Makom*), and in *Zeir Anpin* by way of a “window” (*Chalon*), and in Kingship-*Malchut* by way of an “aperture” (*Nekev*) and in Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) by way of a “partition” (*Parsa*).

However, *HaShem*’s-יהו"ה ultimate Supernal intent in the creation is not for there to remain a state of hiddenness and concealment, Heaven forbid, but on the contrary, that there should be a drawing down of the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) in every place in a way of “close proximity” (*Kiruv Makom*). This is brought about through Torah and *mitzvot*, by which we bring about that even below, there will be the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) in a way of “close proximity” (*Kiruv Makom*).

In the discourse he explains³⁶⁹ that to understand how it is that through Torah and *mitzvot* we affect a drawing down in a way of closeness (*Kiruv*) etc., we first must understand the matter of the sacrifices (*Korbanot*) that they would offer upon the altar, being that, as known, the word “sacrifice-*Korban*-קרבן” is of the same root as “coming close-*Kiruv*-קירוב.”³⁷⁰ [That is, the matter of “sacrifices-*Korbanot*-קרבת” is as indicated by its name, being that the name of something is significant,³⁷¹ in that its entire substance is the matter of “coming close-*Kiruv*-קירוב” to the One Above.] In other words, by offering a physical animal upon the altar, we cause a drawing

³⁶⁹ Sefer HaMaamarim 5629 *ibid.* (p. 374).

³⁷⁰ Sefer HaBahir, Section 46 (109); Also see Zohar III 5a; Shnei Luchot HaBrit, Mesechet Taanit p. 211b; Pri Etz Chayim, Shaar HaTefilah, Ch. 5.

³⁷¹ See Talmud Bavli, Brachot 7b; Yoma 83b

down of the illumination of the limitless light of the Unlimited One (*Ohr Ein Sof*) in a way of “coming close-*Kiruv*-קירוב” even in this world.

In the discourse he continues that to understand how it is that through offering a physical animal upon the altar we cause a drawing down of the limitless light of the Unlimited One (*Ohr Ein Sof*) etc., [because since the substance of Torah is understanding and comprehension, therefore all matters in it must be in a way of intellectual explanation] this is because the root of the animal is from the world of Chaos-*Tohu*, which is above the world of Repair-*Tikkun*.³⁷²

This is because in the world of Repair-*Tikkun* there is the aspect of few lights,³⁷³ and therefore the aspects of “closeness” and “distance” apply. In contrast, in the world of Chaos-*Tohu* there is the aspect of an abundance of light,³⁷⁴ [and as explained elsewhere,³⁷⁵ the abundance is not (just) in quantity but also in quality] and therefore the aspect of “distance” does not apply there, but it all is in a state of “closeness” (*Kiruv*).

Now, since the root of the animal is from the world of Chaos-*Tohu*, in which there was illumination in a state of “closeness” (*Kiruv*), except that with the shattering of the vessels (*Shevirat HaKeilim*) it fell (down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*))

³⁷² See Maamarei Admor HaZaken, Inyanim, p. 408 and elsewhere.

³⁷³ See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 5; Torah Ohr, No’ach 9c and on; Torat Chayim Bereishit 9a; 12c and on, and elsewhere.

³⁷⁴ See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 5 *ibid.*; Torah Ohr, No’ach 9c and on *ibid.*; Torat Chayim Bereishit 9a; 12c and on *ibid.*, and elsewhere.

³⁷⁵ See Sefer HaMaamarim 5626 p. 96 and on; 5696 p. 204 and on.

through the partition (*Parsa*) etc.), therefore, when we refine them and offer them upon the altar, they are elevated to their root in the world of Chaos-*Tohu*, thereby causing the drawing down of the limitless light of the Unlimited One (*Ohr Ein Sof*) to below.

[This is because the matter of the sacrifice is that it is “a pleasing aroma-*Rei’ach Nicho’ach* נִיחֹחַ רִיחַ etc.”,³⁷⁶ meaning,³⁷⁷ “satisfaction of spirit-*Nachat Ru’ach* נַחַת רוּחַ,” in which the word “satisfaction-*Nachat* נַחַת” is of the same root as³⁷⁸ “descend-*Necheit* נָחִית a level.”] Moreover, this is in a way that even in this world, there is an illumination of the limitless light of the Unlimited One (*Ohr Ein Sof*) in a way of “closeness” (*Kiruv*)

Presently, the same is so of prayer, which was established corresponding to the sacrifices (*Korbanot*).³⁷⁹ It is in this regard that we recite in the *Shema*, “Listen, Israel, *HaShem* is our God-*HaShem Elo’heinu* יהוה אלהינו etc.”,³⁸⁰ which is the matter of the union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*.³⁸¹

The explanation is that even within Understanding-*Binah*, which in and of itself is in a state of “distance,” there should be the illumination of the limitless light of the Unlimited One (*Ohr Ein Sof*) within it, in a way of “closeness” (*Kiruv*),

³⁷⁶ Numbers 28:8 and elsewhere.

³⁷⁷ Sifri to Numbers 28:8 *ibid*.

³⁷⁸ Talmud Bavli, Yevamot 63a; See Likkutei Torah, Pinchas 76a; Shemini Atzeret 92d and elsewhere.

³⁷⁹ Talmud Bavli, Brachot 26a-b

³⁸⁰ Deuteronomy 6:4

³⁸¹ See Sefer HaLikkutim of the Chassidus of the Tzemach Tzedek, section on *HaShem* יהוה and *Elohi’em* אלהים, p. 289 and on.

just as it illuminates in Wisdom-*Chochmah*. This is so much so, that through the recital of the second paragraph of the *Shema*, in which we say, “And you shall gather your grain, your wine, and your oil,”³⁸² this is drawn down into physical matters below, so that even in them, there is an illumination of the limitless light of the Unlimited One (*Ohr Ein Sof*) in a way of “closeness” (*Kiruv*).

The same is so of Torah and *mitzvot* in general. This is because Torah is the wisdom and will of the Holy One, blessed is He, and therefore through it the limitless light of the Unlimited One (*Ohr Ein Sof*) is drawn to below in a way of closeness, like it is in Wisdom-*Chochmah*.

This is as he explains in the discourse³⁸³ with the example of learning an intellectual matter (*Sechel*) in speech (*Dibur*). That is, it is not that the intellect (*Sechel*) descends in a way of a chaining down [as explained before (in chapter three) about the lowering of the intellect (*Sechel*) into speech (*Dibur*), in which the intellect first manifests in thought (*Machshavah*) and from thought (*Machshavah*) into the emotions (*Midot*) and from the emotions (*Midot*) into speech (*Dibur*). On the contrary, as explained before (in chapter five), when the emotions (*Midot*) dominate this causes confusion, so that orderly speech (*Dibur*) is not possible].

Rather, the speech (*Dibur*) receives directly from the intellect (*Sechel*), without the chaining down (*Hishtalshelut*) etc. The same is so of the study of Torah, in that through it, the

³⁸² Deuteronomy 11:14

³⁸³ Sefer HaMaamarim ibid. p. 375

limitless light of the Unlimited One (*Ohr Ein Sof*) is drawn down to below in a state of “close proximity” (*Kiruv Makom*).

The same is so of the *mitzvot*. This is because the word “commandment-*mitzvah*-מצוה” is of the same root as “bonding-*Tzavta*-צוותא” and connection.³⁸⁴ That is, through fulfilling the *mitzvot* a bond is caused with the One Above, and thereby there then is a drawing down to below, that even there, the limitless light of the Unlimited One will illuminate in a way of “close proximity” (*Kiruv Makom*).

9.

This then, is the meaning of the verse, “On the fifteenth day of the seventh month etc.” That is, through the service of *HaShem*-יהו"ה, blessed is He, by the Jewish people below during this time, we affect all matters Above, and from there, there also is a drawing down to below.

This is especially so during the month of Tishrei, which is a general month,³⁸⁵ from which there is a drawing down to the entire year, and how much more so, during the holiday of Sukkot, “the day of our festival-*Yom Chagainu*-יום חגינו,”³⁸⁶ on which there is a revelation of all matters that were drawn down on Rosh HaShanah, in “the covering-*BaKeseh*-בכסה” (meaning in a concealed way),³⁸⁷ through the *mitzvah* of the Sukkah and

³⁸⁴ Likkutei Torah, Bechukotai 45c and elsewhere.

³⁸⁵ See Maamarei Admor HaZaken 5566 p. 379; Ohr HaTorah, Sukkot p. 1,756; Zot HaBrachah p. 1,866; Sefer HaMaamarim 5654 p. 36; 5678 p. 278; 5702 p. 49 and elsewhere.

³⁸⁶ Psalms 81:4; Talmud Bavli, Rosh HaShanah 8a and on.

³⁸⁷ See Likkutei Torah Rosh HaShanah 54d; Siddur Im Da"Ch, Shaar Rosh HaShanah 235b; end of the discourse entitled “*Lulav v'Aravah*” 5666, and elsewhere.

the *mitzvot* of the four species (with which we do the act of waving them and then bringing them close to the heart etc.)³⁸⁸ Through this, we draw all the drawings down to below, so that there is a good and blessed year, both physically and spiritually, up to and including “eternal joy upon their heads,”³⁸⁹ with the true and complete redemption by our righteous Moshiach!

³⁸⁸ See Likkutei Torah, Drushim L'Shemini Atzeret 87b; Siddur Im Da"Ch, Shaar HaLulav 263c and on, and elsewhere.

³⁸⁹ Isaiah 35:10; 51:11

Discourse 5

“Lehavin Inyan Simchat Torah... - To understand the matter of Simchat Torah...”

Delivered on Simchat Torah, 5730
By the grace of *HaShem*, blessed is He,

1.

To understand the matter of Simchat Torah, a special day of the year (from which there is a drawing down to the entire year),³⁹⁰ the primary substance of which – as its name indicates – is “the joy of the Torah,” from which it is understood that it primarily is the matter of joy in the Torah.

That is, in addition to the joy of all the holidays, which are called “appointed times for joy” (*Mo’adim l’Simchah*),³⁹¹ and in addition to the uniqueness of the matter of “the time of our rejoicing” which takes place on Shemini Atzeret and Simchat Torah (and from the fact that there is a differentiation and separation between these days and all the other days of the holiday of Sukkot, it is understood that the joy of “the time of our rejoicing” during these days, is joy that is in addition to “the time of our rejoicing” of the holiday of Sukkot).

However, in addition to all this, on Simchat Torah there is a special joy that is not shared with the joy of the holiday of

³⁹⁰ See Maamarei Admor HaZaken 5566 Vol. 2, p. 748; 5569 p. 286; Ohr HaTorah, Sukkot p. 1,756; Zot HaBrachah p. 1,866; Sefer HaMaamarim 5654 p. 36; 5656 p. 278; 5702 p. 49.

³⁹¹ In the liturgy of the Amidah and Kiddush of Yom Tom.

Sukkot. (Moreover, it is unlike the joy of Shemini Atzeret, which only is an additional joy in the general matter of “the time of our rejoicing” of the holiday of Sukkot). This is why [this day] is called “Simchat Torah.” As stated in Zohar on the Torah portion of Pinchas,³⁹² “The Jewish people have the custom to rejoice with it [the Torah] and it is called Simchat Torah etc.”

From the fact that it states that they “have the **custom** etc.,” this demonstrates that this joy is not in a way of a continuation of and connection to the joy of the holiday of Sukkot. For, about the joy of Sukkot, the Torah expressly commands us, “you shall rejoice in your holiday.”³⁹³ This is such that this joy also stems from the nature of man. For, since Sukkot is the time of harvest, [as the verse states],³⁹⁴ “When you gather in from your threshing floor and from your wine cellar,” at which time the blessing of *HaShem*-יהו"ה is openly revealed, this brings to much greater joy.

As stated in Yalkut,³⁹⁵ that this is why about Sukkot you find joy mentioned three times (three times being the presumptive establishment of the matter (*Chazakah*)), unlike Pesach, about which we do not find “joy” mentioned even once, and also unlike Shavuot, about which we find “joy” mentioned once.

[Now, it can be said that the difference between Pesach and Shavuot, is that Pesach only relates to barley³⁹⁶ which is

³⁹² Zohar III 256b

³⁹³ Deuteronomy 16:14; See Shulchan Aruch of the Alter Rebbe, Orach Chayim 529:6

³⁹⁴ Deuteronomy 16:13

³⁹⁵ Yalkut Shimoni, Emor, Remez 654

³⁹⁶ Leviticus 23:11; See Likkutei Torah in the next note.

animal fodder,³⁹⁷ and therefore the joy is not so great. In contrast, on Shavuot, when there also is the matter of wheat,³⁹⁸ which is the food of man, the joy is greater, for as demonstrated from Tractate Pesachim,³⁹⁹ the matter of wheat is much higher than the matter of barley.] This is because the holiday of Sukkot is the time of harvest, when the grains and fruits of the trees are gathered in. This is why “joy” is written three times about it.

From this it is understood that in regard to what Zohar states, “The Jewish people have the custom to rejoice with it etc.,” this is a special joy that is unrelated to the harvest festival, and as the Zohar continues there stating that it has a special name, “It is called Simchat Torah.”

2.

Now, from the statement in Zohar, “The Jewish people have the **custom** to rejoice with it, and it is called Simchat Torah,” it is understood that this joy is not out of reading the Torah. This is because the joy that comes through reading and studying Torah is a natural outcome, as the verse states,⁴⁰⁰ “The directives of *HaShem*-יהו"ה are upright, gladdening the heart.”

That is, it is the nature of every Jew (who goes in the straight path etc.) that the study and reading of Torah brings him to joy. This being so, about this it does not apply to say that they “have the custom etc.” It therefore must be said that the

³⁹⁷ Talmud Bavli, Sotah 14a (in the Mishnah), explained in Likkutei Torah, Emor 36a and on, and elsewhere.

³⁹⁸ See Talmud Bavli, Bava Batra 147a

³⁹⁹ Talmud Bavli, Pesachim 3b

⁴⁰⁰ Psalms 19:9; See Shulchan Aruch, Orach Chayim, Section 554

joy of Simchat Torah (about which it states, they “have the custom etc.”) stems from something special present on the day of Simchat Torah (which is even higher than reading the Torah). This refers to the matter of [making] the circuits (*Hakafot*) and dancing with the Torah as it is wrapped in its mantle etc.⁴⁰¹ As in the known teaching of our Rebbe, our leaders,⁴⁰² this is the primary joy of Simchat Torah.

[It can be said that, at first, the dancing comes from the joy, meaning that the joy is expressed through dancing, and subsequently the dancing itself adds to the joy. This can also be understood from the matter of speech (which is compared to the *Sefirah* of Kingship-*Malchut*), in that at first, speech is the vessel for understanding the intellect and feelings of the heart, meaning that the understanding and feelings are expressed and revealed in the letters of speech, but that the speech itself then adds to the intellect and feelings. The same is understood about the matter of dancing on Simchat Torah, that at first, the dancing comes from the joy, but the dancing itself then adds to the joy.]

This matter primarily relates to Simchat Torah. (In contrast, this is not so of the joy connected to reading the Torah, which also is present on Shemini Atzeret.) This is also understood from what the Alter Rebbe wrote in his Siddur,⁴⁰³ that “it is an old custom to also make the day of Shemini Atzeret

⁴⁰¹ See the discourse entitled “*BaYom HaShemini Atzeret*” 5689 (Sefer HaMaamarim 5689 p. 66); Discourse entitled “*Lehavin Inyan Simchat Torah*” 5705, 5706 (Sefer HaMaamarim 5705 p. 69; 5706 p. 40); 5738 (Torat Menachem, Sefer HaMaamarim Tishrei p. 210).

⁴⁰² See Sefer HaSichot 5703 p. 8; 5705 p. 58; Also see the discourse entitled “*Lech Lecha*” 5738 Ch. 3 (Torat Menachem, Sefer HaMaamarim ibid. p. 252).

⁴⁰³ In “*Seder HaKafot b'Simchat Torah*.”

similar to Simchat Torah, and to circle etc., seven circuits with the Torah scrolls etc., and to dance before them etc.” In other words, the primary aspect of this is on Simchat Torah, only that on Shemini Atzeret we **also** do so, in a way that is **like** Simchat Torah.

This likewise is the meaning of the precise wording of the Zohar, “The Jewish people have the custom to rejoice with it, and it is called Simchat Torah,” even though it comes to explain the verse,⁴⁰⁴ “The eighth day shall be restricted (*Shemini Atzeret*) to you etc.,” [about which Zohar states], “What is ‘a restriction-*Atzeret*’ עֲצִרָתָה etc.” This is because the primary matter of the joy in a way of [making the] circuits and dancing is (not due to the matter of Atzeret, but) due to the **custom** of the Jewish people on Simchat Torah.⁴⁰⁵

Now, the explanation that the joy of Simchat Torah in a way of [making the] circuits and dancing, which is a very great joy, such that it even is drawn down and penetrates the feet, comes because there is an additional novel matter in Simchat Torah that transcends the Torah itself. This is as stated in the continuation of the teaching of the Zohar (in that after stating that “The Jewish people have the custom to rejoice with it, and it is called Simchat Torah”) it states, “and they crown the Torah Scroll with its crown.”

That is, the Jewish people draw a novel matter into the Torah that is higher beyond all comparison to the Torah itself, such that in comparison to it, it is called a Crown-*Keter* (meaning that even in relation to the Torah it is called a Crown-

⁴⁰⁴ Numbers 29:35

⁴⁰⁵ Also see Likkutei Sichot Vol. 9, p. 226 in the first gloss to note 12.

Keter). This is like the crown of the king, which is even higher than the head.

This is also the explanation of Simchat Torah. For, as known,⁴⁰⁶ in addition to the explanation that the Jewish people rejoice in the Torah (and as we recite,⁴⁰⁷ “Avraham rejoiced on Simchat Torah, Yitzchak rejoiced on Simchat Torah,” such that even “Tzemach,” who is Moshiach,⁴⁰⁸ “rejoiced on Simchat Torah”) there also is the explanation that the Torah **itself** rejoices. This is because on Simchat Torah (the Jewish people) “crown the Torah Scroll with its crown,” drawing an even higher aspect into it, this being the aspect of the Crown-*Keter*, the aspect of the encompassing light (*Makif*).

This is also why the joy of Simchat Torah is higher than the joy stemming from reading the Torah. This is because reading the Torah is included in the *mitzvah* of studying the Torah (which is why we recite the blessings of the Torah even upon reading the Torah, and this is especially so of Simchat Torah, when each and every individual ascends to the Torah and makes the blessings on the Torah),⁴⁰⁹ this being a matter that is internalized (*b’Pnimiyyut*).

This is as stated,⁴¹⁰ “Go and partake of my bread,” in that bread (food) indicates the matter of that which manifests inwardly (*Pnimiyyut*). In this itself there are various levels, as in the teaching of our sages, of blessed memory,⁴¹¹ “Eat the fatty

⁴⁰⁶ See Likkutei Sichot Vol. 14, p. 16.

⁴⁰⁷ In the liturgical hymn (*Piyut*) “*Ageel v’Esmach b’Simchat Torah*” – which is recited on the day of Simchat Torah after the Torah reading.

⁴⁰⁸ Talmud Yerushalmi, Brachot 2:4

⁴⁰⁹ See Rama to Shulchan Aruch, Orach Chayim 669:1; Levush 1 there.

⁴¹⁰ Proverbs 9:5; See Zohar I 260a; Likkutei Torah, Vayikra 5d

⁴¹¹ Talmud Bavli, Bava Batra 22a; See Likkutei Torah *ibid*.

meat of the school of Rava.” In other words, there is an aspect of Torah called “fatty meat,” which is higher than the aspect of “bread.”

This is similar to how it is physically, in that bread is food necessary to sustain the body, which is not so of meat, especially fatty meat, this being something that is more elevated and is not a necessity etc. The same is so of Torah (being that all the analogies in the Torah are true and aligned in all their details, being that these analogies chain down from the analogue,⁴¹² and as in the language of Tanya,⁴¹³ “They chained down from them”). That is, the aspect of the “fatty meat” of the Torah is higher than the aspect of “Go and partake of my bread.”

Nevertheless, even the aspect of the “fatty meat” of the Torah is the aspect of that which is manifest inwardly (*Pnimitiyut*). However, the aspect of the Crown of Torah (*Keter Torah*) drawn down on Simchat Torah, is even higher than this, in that it is the aspect of the encompassing light (*Makif*).

However, we must better understand what the power of the Jewish people is, such that they are capable of adding a novel matter in Torah and crowning it with the aspect of the Crown-*Keter*. We also must understand why after [making] the circuits (*Hakafot*) we read the Torah. For, at first glance, since the primary matter of Simchat Torah is the joy of [making] the circuits (*Hakafot*) and dancing, this being a much higher matter than the joy stemming from reading the Torah (as

⁴¹² See Sefer HaMaamarim 5660 p. 22 and elsewhere.

⁴¹³ Tanya, Likkutei Amarim, Ch. 3.

mentioned above), this being so, what is the matter of reading the Torah after [making the] circuits (*Hakafot*)?

3.

Now, this may be understood by prefacing with the explanation in the discourse of Shemini Atzeret of the year 5630,⁴¹⁴ (said by the Rebbe Maharash one-hundred years ago), on the verse,⁴¹⁵ “They gathered before King Shlomo – every man of Israel – for the festival [of Sukkot], in the month of Eitanim, which is the seventh month.”

He explains that “the month of Eitanim-אֵיתָנִים” is the month of Tishrei, since there is an illumination of the aspect of “Strength-*Eitan*-אֵיתָן” in it. [Elsewhere.⁴¹⁶ the greatness of the aspect of “*Eitan*-אֵיתָן” is explained, in that it is a word meaning “strength” and “hardness,” and in regard to the matter of time, it means “ancient,” this being [the meaning] of the “month of Eitanim-אֵיתָנִים” according to Targum, that it is “the month of the Ancients-*Atikaya*-עֲתִיקָיָא,” meaning of the earliest times.]

Now, the letters of [the word] “*Eitan*-אֵיתָן” are [the prefix] letters that indicate the future tense,⁴¹⁷ meaning that in the coming future there will be the revelation of the aspect of

⁴¹⁴ Printed in Sefer HaMaamarim 5629 p. 375 and on.

⁴¹⁵ Kings I 8:2

⁴¹⁶ See Likkutei Torah, beginning of Re'eh; Sefer HaMaamarim 5679 p. 611 and on; 5681 p. 330 and on; 5698 p. 67 and on; 5703 p. 72 and on; Kuntres Limud HaChassidus Ch. 3 [also printed in Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 335], and elsewhere.

⁴¹⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how the twenty-two letters are divided in the Holy Language-*Lashon HaKodesh*, and elsewhere.

“Strength-*Eitan*-איתן.” This is the meaning of [the verse],⁴¹⁸ “A *Maskil*, by Eitan-איתן the Ezrachite-האזרחי.” That is, in the coming future “there will be a dawning-*Yizrach*-יזרח” for the Jewish people of the aspect of “Strength-*Eitan*-איתן.”⁴¹⁹

It similarly is written,⁴²⁰ “Every native-*Ezrach*-אזרח in Israel shall dwell in Sukkot (booths).” That is, everything that is destined to dawn-*L’Hazriyach*-להזריח for the Jewish people, currently “dwells in Sukkot,” meaning that the radiance of this is revealed on the holiday of Sukkot.⁴²¹

This then, is the meaning of “the month of Eitanim-איתנים for the festival” in that on the holiday of Sukkot there is an illumination of the aspect of “Strength-*Eitan*-איתן” which will dawn in the coming future.

[It can be said that what currently illuminates on the holiday of Sukkot is only the aspect of the encompassing light (*Makif*) (except that even the encompassing light (*Makif*) is in a way of being settled (*Hityashvut*-התיישבות), [as the verse states], “[they] shall dwell (*Yeishvu*-ישבו) in Sukkot”).⁴²² Therefore, this does not contradict the verse, “A *Maskil*, by Eitan-איתן the Ezrachite-האזרחי,” indicating that this aspect “will dawn-*Yizrach*-יזרח” in the coming future.]

⁴¹⁸ Psalms 89:1

⁴¹⁹ Also see Likkutei Torah *ibid*.

⁴²⁰ Leviticus 23:42

⁴²¹ Also see the discourse entitled “*Kol HaEzrach*” 5637 (Sefer HaMaamarim 5636 Vol. 2, p. 369); See the end of the discourse entitled “*BaSukkot Teishvu*” 5664; 5670; 5673; 5680; 5694 (Sefer HaMaamarim 5711 p. 58) and elsewhere.

⁴²² See the discourse entitled “*BaSukkot Teishvu*” 5694 (Sefer HaMaamarim *ibid*. p. 57 and on).

4.

Now, to explain the superiority of the revelation that is destined to dawn in the coming future, a radiance of this being revealed on the holiday of Sukkot, he continues in the discourse⁴²³ and brings what our sages, of blessed memory, stated,⁴²⁴ “In the coming world (*Olam HaBa*) there is no eating and no drinking.”

He explains that we cannot say that “the coming world” (*Olam HaBa*) here refers to the world of souls, for if this is so, what is added by stating that there is no eating and no drinking there? It thus must be said that “the coming world” (*Olam HaBa*) here refers to the world of the resurrection of the dead (*Olam HaTechiyah*), in which the souls will specifically be within bodies, and that even so, there will be no eating and drinking.

We can add that from this it is understood that about what was stated before, that on the holiday of Sukkot there is an illumination of the aspect that will dawn in the coming future, this does not only refer to the aspect that will illuminate in the days of Moshiach, but also refers to the aspect that will illuminate upon the resurrection of the dead (*Techiyat HaMeitim*), at which time the primary receipt of reward will be (as stated in Tanya).⁴²⁵ That is, even this aspect currently illuminates on the holiday of Sukkot.

⁴²³ Sefer HaMaamarim 5629 ibid. p. 376.

⁴²⁴ Talmud Bavli, Brachot 17a

⁴²⁵ Tanya, Likkutei Amarim, Ch. 36 in the authors note.

Now, in the discourse he points out that, at first glance, it is not understood how the body could possibly live without eating and drinking. This is because even in the coming future there will be the physical body, and as known, the bodies that will arise upon the resurrection will not be different bodies, but will be the same bodies as there presently are, except that they will be in the ultimate state of perfection. This is as stated in Tractate Sanhedrin⁴²⁶ on the verse,⁴²⁷ “And with them the blind and the lame etc.,” that at first, the bodies will rise with their defects and will only be healed afterwards.

Moreover, the body will then be much stronger than it presently is, as the verse states,⁴²⁸ “He will strengthen your bones.” This is to such an extent that about the verse,⁴²⁹ “I will lead you upright-*Komemiyut*-קוממיות,” our sages, of blessed memory, stated,⁴³⁰ that the stature-*Komah*-קומה of man will be like the stature of Adam, the first man, or twice his stature.

Thus, since it is so, that then too there will be a physical body, how then does it apply that it will not need to eat and drink? This is because even for Adam, the first man, as he was in the Garden of Eden (before the sin) there was the matter of eating and drinking, as the verse states,⁴³¹ “Of every tree of the garden you may freely eat.”

Even Moshe, who immediately upon birth (had an effect on the world, in that) the house became entirely filled with

⁴²⁶ Talmud Bavli, Sanhedrin 91b

⁴²⁷ Jeremiah 31:7

⁴²⁸ Isaiah 58:11

⁴²⁹ Leviticus 26:13

⁴³⁰ Midrash Bereishit Rabba 12:6; Also see Talmud Bavli, Bava Batra 75a; Sanhedrin 100a

⁴³¹ Genesis 2:16

light,⁴³² and [about whom the verse] states, “Moshe Moshe”⁴³³ without a pause in the cantillation between them,⁴³⁴ nevertheless had to eat and drink, and when he ascended the mountain and remained there for forty days, in which “he did not eat bread and did not drink water,”⁴³⁵ he suffered from this (as stated in Midrash).⁴³⁶

This being so, how is it possible that in the coming future the body will live without eating and drinking, and will not even suffer from the lack of eating and drinking? (This is because about the coming future, when “I will remove the spirit of impurity from the land,”⁴³⁷ the verse states,⁴³⁸ “The Lord *HaShem* God-*Adona*”y *HaShem/Elohi*”m-יהוה”m will erase the tears from all faces,” and this being so, it does not apply that there then will be a matter of suffering, which [only applies when] the aspect of [evil is only] “half killed.”)⁴³⁹

5.

He continues in the discourse⁴⁴⁰ stating that to understand this, we first must preface with an explanation of

⁴³² Rashi to Exodus 2:2

⁴³³ Exodus 3:4

⁴³⁴ Zohar III (Idra Rabba) 138a; 187b; See Torah Ohr, Mishpatim 75c; 76c

⁴³⁵ Exodus 34:28

⁴³⁶ Midrash Shemot Rabba 47:7; Also see the discourse entitled “*Lehavin Inyan Simchat Torah*” 5679 & 5705; Ohr HaTorah, Shir HaShirim Vol. 2, p. 775; p. 791; *Hemshech* “v’*Kachah*” 5637, Ch. 88 and on (Sefer HaMaamarim 5637 Vol. 2, p. 616 and on); Sefer HaMaamarim 5698 p. 214.

⁴³⁷ Zachariah 13:2

⁴³⁸ Isaiah 25:8

⁴³⁹ See Talmud Bavli, Bava Kamma 65a

⁴⁴⁰ Sefer HaMaamarim 5629 *ibid.* p. 376.

eating and drinking as it is spiritually. This is as in the verse,⁴⁴¹ “I have come to My garden, My sister, My bride, I have eaten My sugarcane with My honey.” About this it states in Zohar, “I have eaten My sugarcane’ – this refers to the blessings of the *Shema* recital, and ‘My honey’ refers to the *Shema* recital itself.” This is because the prayers were established corresponding to the sacrificial offerings (*Korbanot*)⁴⁴² and about the sacrifices the verse states,⁴⁴³ “My offering, My food (*Lachmi*-לחמי) for My fires,” in that they are called “bread-*Lechem*-לחם.” The same is so of prayer (the blessings of the *Shema* recital and the *Shema* recital) that they are called “eating,” “I have eaten My sugarcane etc.,” through which the matter of “eating” is brought about Above.

In other words, even though Above in Godliness, at first glance, how does it apply for there be a matter of “eating,” and as it states at the end of Tractate Menachot,⁴⁴⁴ “Does He need to eat?” Nevertheless, our sages, of blessed memory, stated,⁴⁴⁵ “The Jewish people provide sustenance to their Father in Heaven.” Similarly, regarding the commandment about the matter of sacrifices, our sages, of blessed memory, stated,⁴⁴⁶ “Instead of giving Me a command in regard to My children, command My children in regard to Me.” In other words, through the sacrifices, the children provide the sustenance of the Holy One, blessed is He, so to speak.

⁴⁴¹ Song of Songs 5:1

⁴⁴² See Talmud Bavli, Brachot 26a-b

⁴⁴³ Numbers 28:2

⁴⁴⁴ Talmud Bavli, Menachot 110a

⁴⁴⁵ Zohar III 7b; Yalkut Shimoni, Pekudei, Remez 418

⁴⁴⁶ Midrash Shir HaShirim Rabba 1:10:3; Rashi to Numbers 28:2 *ibid*.

He explains in the discourse⁴⁴⁷ that just as it is below, that eating causes the bond between the soul and the body, being that the body is of no comparison to the soul and they are in a state of ultimate distance from each other, and thus, for there to be a bond between the body and the soul there must be the matter of eating, the same is understood Above.

That is, for there to be a bond between the spirituality of Godliness and the physicality of the world, as in the teaching of our sages, of blessed memory,⁴⁴⁸ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world,” this is brought about through the matter of the sacrifices (*Korbanot*), which are called “eating.”

The explanation is that below, the act of eating, which causes the bond between the soul and the body, is through the spark of holiness within the bread (about which the verse states,⁴⁴⁹ “Not by bread alone does man live... but by everything that emanates from the mouth of *HaShem*-יהוה etc.), the root of which is higher than that of man, since it is from the aspect of the world of Chaos-*Tohu* which transcends the world of Repair-*Tikkun*.⁴⁵⁰ That is, it is higher than the two aspects which it bonds, and it therefore is in its power to affect their bonding.

The same is so of the matter of “eating” Above, brought about through the sacrificial offerings (*Korbanot*) (and presently, when we do not have the sacrificial offerings

⁴⁴⁷ Sefer HaMaamarim 5629 *ibid.* p. 377

⁴⁴⁸ See Midrash Vayikra Rabba 4:8; Midrash Tehillim 103:1; Also see Talmud Bavli, Brachot 10a.

⁴⁴⁹ Deuteronomy 8:3; See Likkutei Torah, Tzav 13b

⁴⁵⁰ See Likkutei Torah, Tzav 13b and on.

(*Korbanot*) this is brought about through prayer, about which the verse states, “I have eaten My sugarcane with My honey”). That is, through them offering a physical animal upon the altar, it would become subsumed in its root in the world of Chaos-*Tohu* (where the lights are in great abundance etc.),⁴⁵¹ and would ascend to the mystery of the Unlimited One (*Ein Sof*). (For, as known,⁴⁵² “the mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*).”) Through this, there is caused to be a drawing down of the limitless light of the Unlimited One (*Ohr Ein Sof*) to bond with the world, so that “the Holy One, blessed is He, fills the world.”

However, all this is [how it is] presently, when “I have come to My garden,” at which time the matter of “eating” applies, as in the verse, “I have eaten My sugarcane etc.” However, “In His place, it is not His way to eat,”⁴⁵³ meaning that this is a matter that even transcends the world of Chaos-*Tohu*. For, even though the lights of the world of Chaos-*Tohu* are in abundance, not only in quantity but also in quality, nevertheless, the matter of “eating” applies there.

In contrast, this is not so “in His place,” which utterly transcends the matter of “eating.” This is because, just as below, the matter of eating only is necessary to affect the **bond** between the soul and the body, but is of utterly no comparison to the soul, and for the powers of the soul to be unified with the essential self of the soul, the matter of eating is not necessary.

⁴⁵¹ See Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 5.

⁴⁵² See Zohar II 239a; Zohar III 26b

⁴⁵³ See Zohar III 241b-242a

In the discourse he explains⁴⁵⁴ that this is the difference between “He and His life force are one” and “He and His organs are one.”⁴⁵⁵ That is, the matter of “eating” only applies in the aspect of “He and His organs,” being that the “organs” refer to the aspect of the vessels (*Keilim*) - the aspect of the body. Therefore, for there to be the bond between the limitless light of the Unlimited One (*Ohr Ein Sof*) and the aspect of “His organs,” the matter of “eating” is necessary. In contrast, in the aspect of “He and His life force are one” the matter of “eating” is unnecessary.

6.

Now, it should be added that this matter is bound to and comes in continuation of what was explained in the discourse that precedes it,⁴⁵⁶ that the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates in the Crown-*Keter* and Wisdom-*Chochmah* in a way of “close proximity” (*Kiruv Makom*), whereas in Understanding-*Binah* it illuminates in a way of “distance” (*Richuk Makom*).⁴⁵⁷

This also is the difference between “His life force” and “His organs.” For, as known,⁴⁵⁸ the vessels (*Keilim*) of Wisdom-*Chochmah* are called “His life force.” That is, since

⁴⁵⁴ Sefer HaMaamarim ibid. p. 378

⁴⁵⁵ Introduction to Tikkunei Zohar 3b

⁴⁵⁶ The discourse entitled “*Lehavin Shoreshei Inyan Makifim d'Binah*” 5630 (Sefer HaMaamarim p. 369 and on); Also see the discourse of the second day of Sukkot of this year, 5730, entitled “*uVaChamishah Asar Yom – On the fifteenth day*,” Discourse 4, Ch. 3 and on (Sefer HaMaamarim 5730 p. 33 and on).

⁴⁵⁷ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 13-14; Shaar 47 (Shaar Sefer ABY”A), Ch. 1.

⁴⁵⁸ See Likkutei Torah, Matot 87d; Sefer HaMaamarim 5708 p. 161

the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates within the *Sefirah* of Wisdom-*Chochmah* in a way of “close proximity” (*Kiruv Makom*), therefore the vessels (*Keilim*) are few. In contrast, in the *Sefirah* of Understanding-*Binah*, in which the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates in a way of “distance” (*Richuk Makom*), the primary matter of the vessels (*Keilim*) begins,⁴⁵⁹ “His organs.”

[This does not contradict the explanation in various places, that Wisdom-*Chochmah* and Understanding-*Binah* are “two lovers who never separate,”⁴⁶⁰ from which it is understood that even in Understanding-*Binah* there is an illumination of the limitless light of the Unlimited One (*Ohr Ein Sof*) in a way of “close proximity” (*Kiruv Makom*) like it is in Wisdom-*Chochmah*. This is because this matter is only in regard to how Understanding-*Binah* is included in the letters *Vav-Dalet-ו* which are the expansion (*Miluy*) of the letter *Yod-י* of Wisdom-*Chochmah*, where it is in a way of proximity. However, when it is drawn into the letter *Hey-ה*, which then is the aspect of *Yisroel Sabba* and *Tevunah*, which are called the “lower Father-*Abba* and mother-*Imma*,”⁴⁶¹ it then is caused to be in a state of “distance” (*Richuk Makom*).]⁴⁶²

The explanation is that it was previously explained that “close proximity” (*Kiruv Makom*) does not refer to physical space, but to elevation in level. Therefore, in a place where

⁴⁵⁹ See *Hemshech* 5666 p. 666 and on.

⁴⁶⁰ See Zohar II 56a; Zohar III 4a; Likkutei Torah, Re’eh 18b and elsewhere.

⁴⁶¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2-3, and elsewhere.

⁴⁶² See *Ohr HaTorah*, Inyanim p. 184.

there is greater illumination of the limitless light of the Unlimited One (*Ohr Ein Sof*), it is called “close proximity” (*Kiruv Makom*).

This may be understood from the manifestation of the intellect (*Sechel*) within thought (*Machshavah*), which is in a state of closeness. That is, even though the matter of the intellect (*Sechel*) transcends the letters (*Otiyot*) of the thought (*Machshavah*), and how much more so is this so as it is in the power of conceptualization (*Ko'ach HaMaskeel*), and how much more is this so in the essential Heyulie power,⁴⁶³ where it is utterly beyond all comparison to the letters of thought (*Machshavah*), nevertheless, the manifestation of the intellect (*Sechel*) within the letters of thought (*Machshavah*) is in a way that the intellect (*Sechel*) is revealed in a way of close proximity. The same is so Above, that the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of “close proximity” (*Kiruv Makom*).

However, we still must understand this better. For, how does it apply to say about the limitless light of the Unlimited One (*Ohr Ein Sof*) that it illuminates within the Crown-*Keter* and Wisdom-*Chochmah* in a way of “close proximity” (*Kiruv Makom*)? This is because the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*) entirely transcends the aspect of the ten *Sefirot*, as in the teaching,⁴⁶⁴ “He is not of any of these qualities at all.”

⁴⁶³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁴⁶⁴ Introduction to Tikkunei Zohar 17a-b (*Patach Eliyahu*).

We can add that, it makes sense in regard to Wisdom-*Chochmah*, that since its matter is nullification (*Bittul*), it therefore is possible to use the term “close proximity” (*Kiruv Makom*) in relation to it. However, in relation to the Crown-*Keter*, even though “it is dark before the Cause of all causes,”⁴⁶⁵ nevertheless, this is not its matter.

We similarly must understand how it is possible for there to be a bond of the essential self of the soul with the powers [of the soul]. For, is it not explained in various places⁴⁶⁶ how great the distance is between the powers of the soul and the essential self of the soul “which is not of any of these qualities at all,” and is beyond any comparison to the revealed powers? Even though the matter of the desire (*Ratzon*) which reigns over all the powers is present, nevertheless, this does not necessitate that it is in a state of “proximity” to the essence.

However, the explanation⁴⁶⁷ is that since the entire matter of desire is that it only is the leaning and pull of the soul,⁴⁶⁸ and has no existence unto itself, it therefore is in a state of closeness to the essential self of the soul, and through it the bond between the soul and the powers is caused.

⁴⁶⁵ Tikkunei Zohar, toward the end of Tikkun 70 (135b); See Sefer HaArachim Chabad, Vol. 2, section on “*Ohr – b’Yachas l’Choshech*” p. 543 and on.

⁴⁶⁶ Also see Torat Chayim, Bereishit 18a; Sefer HaMaamarim 5669 p. 52.

⁴⁶⁷ Also see Sefer HaMaamarim 5677 p. 190

⁴⁶⁸ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

Now, about the aspects of the Crown-*Keter* and Wisdom-*Chochmah* it states, “In His place it is not His way to eat.” For, even though they are of no comparison to the limitless light of the Unlimited One (*Ohr Ein Sof*), nevertheless, since the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates within them in a way of close proximity (*Kiruv Makom*), there thus is no need for the matter of “eating.”

That is, the matter of “eating” begins with Understanding-*Binah*, in which there is the matter of the vessels (*Keilim*) that are in a state of unrecognized adhesion (*Dveikut Bilti Nikeret*) [to their source]. In contrast, in the aspect of the light (*Ohr*) there is no need for the matter of “eating.” This is because the light (*Ohr*) is in a state of recognizable adhesion (*Dveikut Nikeret*) [to its source], which is why it is in a state of “close proximity” (*Kiruv Makom*) etc.

As known, the analogy for this⁴⁶⁹ is from a very great intellectual who lowers himself to one who is not such a great intellectual, through which there thereby is caused to be a relationship between them, such that despite the fact that he could speak with him by way of great brevity, he nonetheless speaks with him at length etc., through which he comes to be in a state of “close proximity” (*Kiruv Makom*) with him.

This also is why in the coming world (in the world of the resurrection of the dead – *Olam HaTechiyah*) there is no eating or drinking. This is because in the coming future there

⁴⁶⁹ Sefer HaMaamarim ibid. p. 188 and on; Also see *Hemshech* 5672 Vol. 1, Ch. 43.

will be an abundance of light, such that every place will be in a state of “close proximity” (*Kiruv Makom*). It thus will be as it is “in His place,” where “it is not His way to eat,” and [will be] as it is in the bond of the essential self of the soul and the powers [of the soul], in which the matter of “eating” is unnecessary (as explained above). This is how it likewise will be in the coming future in regard the physical body, in that it will be sustained by Godliness and will not require eating.

Moreover, this will be in a way that there will be no suffering from the lack of eating, not as it was for Moshe when he was on the mountain and suffered from the lack of eating (as explained in chapter four). This was because he was one born of woman, and his body was therefore incapable of receiving the awesome strength of the revelation etc. In contrast, in the coming future, when the bodies will be refined, as the verse states,⁴⁷⁰ “He will strengthen your bones,” the body will then be sustained by the radiance of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, and will not at all suffer from the lack of eating. On the contrary, this will be out of great pleasure.⁴⁷¹

8.

Now, it can be said that this is also the difference between Sukkot and Shemini Atzeret. For, about Sukkot the verse states,⁴⁷² “Every native in Israel shall dwell in Sukkot

⁴⁷⁰ Isaiah 58:11

⁴⁷¹ Also see the discourse entitled “*Lehavin Inyan Simchat Torah*” 5679; 5705 (Sefer HaMaamarim 5679 p. 33; 5705 p. 71).

⁴⁷² Leviticus 23:42

(booths),” and the matter of eating is necessary in the Sukkah, just as there is an obligation to eat and drink on every holiday.⁴⁷³ (That is, this is unlike the coming future in the coming world (*Olam HaBa*) when there will be no eating and drinking.)

Furthermore, on the holiday of Sukkot there is the matter of abundant sacrifices (“My food for My fires”) in that they would offer seventy bulls. In contrast, on Shemini Atzeret only one bull was offered. This is as in the teaching of our sages, of blessed memory,⁴⁷⁴ “This is analogous to a king of flesh and blood who said to his servants, ‘Prepare a great feast for me,’ and on the last day [of feasting] he said to his beloved friend, ‘Prepare a small feast for me, so that I can have pleasure from you [alone]’” (“let us make due, you and me, with what we find”),⁴⁷⁵ specifying “a small feast,” meaning that it cannot possibly be any smaller (for if it can be smaller, it is not so small) meaning, [it is small] to a point (*Nekudah*).

In other words, compared to the great feast of the seventy bulls of the holiday of Sukkot, this is like the lack of eating, similar to the coming future when there will be no eating and drinking. Only that in the coming future there will not be the matter of eating altogether, whereas on Shemini Atzeret as it presently is, when we have yet to come to the revelations of the coming future, at the very least there must be a “small feast,” which is why we offer one bull.

⁴⁷³ See Tur and Shulchan Aruch, Orach Chayim 629; Shulchan Aruch of the Alter Rebbe 629:2

⁴⁷⁴ Talmud Bavli, Sukkah 55b; Rashi to Numbers 29:36

⁴⁷⁵ Midrash Bamidbar Rabba 21:24

Now, in Torah there also are the two above-mentioned matters. This is because there is the matter of “bread” and “food” (“eating”) of the Torah. However, there also is the aspect of Torah as it is unified with the Holy One, blessed is He, in a way of “close proximity” (*Kiruv Makom*) (in which there is no need for the matter of “eating,” as mentioned above, that “in His place it is not His way to eat”).

This aspect is called the Crown of Torah (*Keter Torah*-כתר תורה). This is because⁴⁷⁶ all the Crowns (*Ketarim*) chain down one from the other,⁴⁷⁷ up to the aspect of the Great Circle (*Iggul HaGadol*) that precedes the Line-*Kav*. This is why the Crown-*Keter* is in a state of “close proximity” (*Kiruv Makom*), unlike the Line-*Kav* which is in a state of “distance” (*Richuk Makom*).⁴⁷⁸

This is also understood by the fact that it [the Line-*Kav*] has the aspects of “above” and “below.”⁴⁷⁹ That is, the light that does not have the division of “above” and “below” is in a state of “close proximity” (*Kiruv Makom*). In contrast, regarding the Line-*Kav* which does have the aspects of “above” and “below,” it only “touches” [the higher aspect] on its upper

⁴⁷⁶ In regard to the coming section see Sefer HaMaamarim 5677 p. 189 and on.

⁴⁷⁷ See Likkutei Torah, Korach 52c; Sefer HaMaamarim 5643 p. 115; 5659 p. 14 and on; 5665 p. 260 and on; *Hemshech* 5672 Vol. 1, Ch. 79; Vol. 2, Ch. 340; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7-8.

⁴⁷⁸ Also see Ohr HaTorah Inyanim, p. 180.

⁴⁷⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14, and elsewhere.

end, but not on its lower end,⁴⁸⁰ since it only “touches” [the higher aspect] in a way of “distance” (*Richuk Makom*).

(This is analogous to a very great intellectual who speaks to someone who is not such a great intellectual, [and only speaks to him] by way of great brevity etc.)⁴⁸¹ Thus, only the aspect of the Crown-*Keter* is in a state of “close proximity” (*Kiruv Makom*), being that it is rooted in the limitless light of the Unlimited One (*Ohr Ein Sof*) which precedes the constriction-*Tzimtzum*, meaning in the aspect of the Great Circle (*Iggul HaGadol*) which only was “touched” by the constriction-*Tzimtzum*, (unlike the Line-*Kav*, upon which the *Tzimtzum* had an effect, which is why it is in a state of “distance” (*Richuk Makom*)).

10.

With the above in mind, we can understand the matter of Simchat Torah, on which “the Jewish people have the custom to rejoice with it, and it is called Simchat Torah... and they crown the Torah scroll with its Crown-*Keter*.” That is, this joy (*Simchah*) is not connected to the matter of eating, not even in a way of only a “small feast,” - “one bull.”

Rather, this joy is connected with drawing down the aspect of the Crown of Torah (*Keter Torah*-כתר תורה). This is also the reason for the precise wording that they “have the custom etc.” For, as explained in the teachings of Chassidus⁴⁸²

⁴⁸⁰ Etz Chayim, Drush Iggulim v’Yosher, Anaf 2.

⁴⁸¹ Sefer HaMaamarim 5677 *ibid.* p. 188 and on; Also see *Hemshech* 5672 Vol. 1, Ch. 43.

⁴⁸² Likkutei Torah, Drushim L’Sukkot 80c

about the custom of [making the] circuits (*Hakafot*), this matter transcends [both] the Written Torah and the Oral Torah etc., and is drawn down (not by reading the Torah, but) specifically by dancing with the Torah scroll (wrapped in its mantle) with great joy, as in the custom of Jews everywhere.

However, *HaShem's* יהו"ה ultimate Supernal intent is for even the encompassing lights (*Makifim*) to be drawn down and have an effect, up to and including in an inwardly manifest (*Pnimiym*) way. Therefore, even after the dancing etc., there also is the matter of reading the Torah.

In other words, the encompassing lights (*Makifim*) drawn down through the dancing become internalized (*b'Pnimiyyut*) through reading the Torah with the blessing-*Brachah*-ברכה, which is of the same root as “one who draws down-*HaMavreech*-המבריך the vine,”⁴⁸³ this being the matter of drawing down,⁴⁸⁴ up to and including that this should be drawn down into all parts of the world.

This is because the Torah scroll is written with ink upon parchment and includes within it all classes of the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), as well as the class of the speaker (*Medaber*), this being the person who reads the Torah.

Then, from Simchat Torah we draw this matter down throughout the entire year. In other words, the drawing down of the Crown of Torah (*Keter Torah*-כתר תורה) should also be revealed in the understanding and comprehension of the study of Torah.

⁴⁸³ Mishnah Kilayim 7:1

⁴⁸⁴ Torah Ohr 37c

Now, since “study brings to action,”⁴⁸⁵ this also is drawn down into the scrupulous fulfillment of the *mitzvot*, up to and including “know Him in all your ways,”⁴⁸⁶ this being “a small Torah portion upon which the entire body of Torah depends.”⁴⁸⁷ Through this we shall merit a year of light, a year of blessing, and a year of success, up to and including a year of redemption, the true and complete redemption with the coming of our righteous Moshiach, at which time there will be the fulfillment of the prophecy, “I shall lead you upright,”⁴⁸⁸ very soon and in the most literal sense!

⁴⁸⁵ Talmud Bavli, Bava Kamma 17a

⁴⁸⁶ Proverbs 3:6

⁴⁸⁷ Talmud Bavli, Brachot 63a

⁴⁸⁸ Leviticus 26:13

Discourse 6

*“Vayomer Lo Yehonatan... -
Yehonatan said to him...”*

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim & Erev Rosh Chodesh Marcheshvan, 5730
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁸⁹ “Yehonatan said to him, ‘Tomorrow is the New Moon, and you will be missed because your seat will be empty.’” Now, as known⁴⁹⁰ about the matter of “you will be missed-*v’Nifkadeta*-ונפקדת” and “will be empty-*Yipakeid*-יפקד” that though the two words are of the same root (“*Pakad*-פקד”), they nonetheless are opposites of each other. This is because the word “will be empty-*Yipakeid*-יפקד” denotes a lacking, whereas the word “you will be missed-*v’Nifkadeta*-ונפקדת” denotes “remembrance.”⁴⁹¹ Thus, the meaning of “you will be missed (*v’Nifkadeta*-ונפקדת) because your seat will be empty (*Yipaked*-יפקד)” is that for there be the matter of “you will be missed-*v’Nifkadeta*-ונפקדת,” which is the matter of being remembered and in a revealed way, this specifically is through

⁴⁸⁹ Samuel I 20:28 – the beginning of the Haftorah of “*Machar Chodesh*.”

⁴⁹⁰ See at length in the discourse entitled “*Vayomer Lo Yehonatan*” in Maamarei Admor HaZaken 5567 p. 55; 5568 Vol. 1, p. 544; Ohr HaTorah Bereishit 11b and on; Sefer HaMaamarim 5670 p. 62; 5680 p. 158.

⁴⁹¹ See Rashi and Metzudat Dovid to Samuel I 20:28 *ibid*.

the matter of “your seat will be empty-*Yipakeid*-יפקד,” this being the matter of lacking.

This is similar to the renewal of the moon (“Tomorrow is the New Moon”), in that specifically after the complete concealment of the moon (“will be empty-*Yipakeid*-יפקד”) such that not even a point of it remains, there then is caused to be the rebirth of the moon anew (“You will be missed-*v’Nifkadeta*-ונפקדת”).

This is also why this matter (“You will be missed because your seat will be empty”) was said to Dovid by Yehonatan. This is because the name Yehonatan-יהונתן hints at the four letters of the Name *HaShem*-יהו"ה, being that Yehonatan-יהונתן divides into “*Yeh*”-יה”-*o* gave-*Natan*-נתן.” The letters *Yeh*”-יה”-*o* are the first three letters of the Name *HaShem*-יהו"ה,⁴⁹² and “gave-*Natan*-נתן” has the numerical value of 500 which indicates of the final letter *Hey*-ה as it is multiplied several times (*Hey*-ה-5 times ten times ten).⁴⁹³ Dovid is the aspect of Kingship-*Malchut*, which is the final *Hey*-ה,⁴⁹⁴ that in and of itself can have a matter of lacking, that is, “you will be missed-*Yipakeid*-יפקד.” It thus is in this regard that “Yehonatan said to him (to Dovid).” That is, within the aspect of Dovid there is given (“Yehonatan-יהונתן” is of the root “giving-*Netinah*-נתינה”) and there is a drawing down in the final *Hey*-ה

⁴⁹² Maamarei Admor HaZaken 5567 *ibid.*; 5568 *ibid.* (p. 534); Ohr HaTorah *ibid.* (11a); Sefer HaMaamarim 5680 *ibid.* (p. 167); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁴⁹³ Ohr HaTorah *ibid.*, citing Me’orei Ohr, Ot Yod, section 54.

⁴⁹⁴ Also see Sefer HaMaamarim 5631 Vol. 1, p. 343; p. 372; 5633 Vol. 1, p. 246; p. 253; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) and Gate Five (*Tiferet*), and elsewhere.

as it is in a state of wholeness indicated by 500-ת"ק (the numerical value of “gave-*Natan*-נתן-500”) of even the three letters *Yeh*”ו-י-ה, up to and including the drawing down of the light that transcends the four letters of the Name *HaShem*-יה”ה. All this is drawn specifically to Dovid, who in and of himself, is in a state of “lacking-*Yipakeid*-יפקד,” and there thus is a drawing down there of the revelation of “you will be remembered-*v’Nifkadeta*-ונפקדת.”

Now, the substance of this in our’s service of *HaShem*-יה”ה, blessed is He, is that for there to be the [matter of] “you will be missed-*v’Nifkadeta*-ונפקדת,” which is the matter of remembrance and revelation from Above, this specifically is through “your seat will be empty-*Yipakeid*-יפקד,” which is the matter of lacking, meaning the matter of nullification (*Bittul*).

This is also as explained before,⁴⁹⁵ that the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates within Wisdom-*Chochmah* in a way of “closeness” (*Kiruv Makom*). For, since the substance of Wisdom-*Chochmah* is the aspect of nullification (*Bittul*), therefore the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates within it in a way of “closeness” (*Kiruv Makom*).

2.

Now, we can connect this with the explanation in the discourse entitled “*Bereishit Bara Elokim*” of the year 5705,⁴⁹⁶

⁴⁹⁵ In the preceding discourses of this year, 5730, entitled “*uVaChamishah Asar Yom* – On the fifteenth day,” Discourse 4, Ch. 3 and on (Sefer HaMaamarim 5730 p. 33 and on)

⁴⁹⁶ Sefer HaMaamarim 5705 p. 74 and on.

in which [my father-in-law, the Rebbe] brings the explanation of our teacher, the Baal Shem Tov, whose soul is in Eden, on this verse.⁴⁹⁷ That is, the beginning of one's service begins with "God created-*Bara Elo*" *ה' ברא אלהים*," meaning, to reveal the intention in the name "God-*Elohi*" *אלהים*."

The explanation is that the coming into being of the creation comes about specifically through the title God-*Elohi*" *אלהים*, beginning with the matter of the constriction-*Tzimtzum* through which the space within which the worlds could exist was brought about. For at first, the limitless light of the Unlimited One (*Ohr Ein Sof*) filled all of existence and there was no room for the existence of worlds.⁴⁹⁸ Thus, about this the verse states, "In the beginning God created-*Bereishit Bara Elohi*" *ה' ברא אלהים*," in which the word "created-*Bara*-" *ברא* is a term indicating "revelation."⁴⁹⁹ That is, the ultimate intent is to reveal the intention of the name God-*Elohi*" *אלהים*.

He continues and explains that in the matter of revealing the intention of the name God-*Elohi*" *אלהים* there are three ways and classes of service. He prefaces with the explanation of the Tzemach Tzedek (and this likewise is explained in Torat Chayim of the Mittler Rebbe)⁵⁰⁰ that the word "In the beginning-*Bereishit*-" *בראשית* has three explanations. Targum Onkelos translates the word "*Bereishit*-" *בראשית* as meaning "Primordially-*b'Kadmin*-" *בְּקִדְמִין*," referring to the Crown-

⁴⁹⁷ Genesis 1:1

⁴⁹⁸ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

⁴⁹⁹ See Talmud Bavli, Chullin 43b; Maamarei Admor HaZaken 5563 Vol. 1, p. 259; Sefer HaMaamarim 5635 Vol. 2, p. 291; 5700 p. 1.

⁵⁰⁰ See Torat Chayim, Bereishit 1a; 7a and on.

*Keter*⁵⁰¹ (being that the Crown-*Keter* is the aspect of the light that transcends the chaining down of the worlds (*Hishtalshelut*) and “Preexists-*Kadmon*-קדמון” everything). Targum Yerushalmi translates “*Bereishit*-בראשית” as meaning “*b’Chochmeta*-בחוכמתא,”⁵⁰² that is, “with Wisdom-*Chochmah*” (in that Wisdom-*Chochmah* is the beginning of the entire chaining down of the worlds (*Hishtalshelut*)).

Our sages, of blessed memory,⁵⁰³ explained that “*Bereishit*-בראשית” [divides into] “He created six-*Bara Sheet*-ברא שית,” meaning the six emotions (by which the world was brought into being, as the verse states,⁵⁰⁴ “For six days *HaShem*-יהו"ה made the heavens and the earth,” and “it does not state ‘in six days-*b’Sheishet Yamim*-בששת ימים,’ but states ‘six days-*Sheishet Yamim*-ששת ימים,”⁵⁰⁵ referring to the six emotional qualities (*Midot*) by which the world was created through the medium of the *Sefirah* of Kingship-*Malchut*, which receives from the six emotions (*Midot*). This is as the verse states,⁵⁰⁶ “When He created them-*b’Heebaram*-בהבראם,” meaning,⁵⁰⁷ “He created them with the *Hey*-ה,” referring to the final *Hey*-ה of the Name *HaShem*-יהו"ה, the *Sefirah* of Kingship-*Malchut*.)⁵⁰⁸

⁵⁰¹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8 & 9, and elsewhere.

⁵⁰² Targum Yerushalmi translates it as “*b’Chochma*-בחוכמא,” but see Zohar I 31b that “Yonatan translated ‘*Bereishit*-בראשית’ as ‘*b’Chochmeta*-בחוכמתא.”

⁵⁰³ See Zohar I 3b; 15b; Tikkunei Zohar, Tikkun 11 (26b), and elsewhere.

⁵⁰⁴ Exodus 20:11; 31:17

⁵⁰⁵ See Zohar I 247a; Zohar III 298b and elsewhere; Sefer HaMaamarim 5634 p. 54 and elsewhere.

⁵⁰⁶ Genesis 2:4

⁵⁰⁷ Talmud Bavli, Menachot 29b; Rashi to Genesis 2:4

⁵⁰⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and elsewhere.

Now, corresponding to these three explanations of the word “*Bereishit*” בְּרֵאשִׁית there also are three explanations and levels of the name God-*Elohi*”מ-אלהי. This is because there is no comparison between the name God-*Elohi*”מ-אלהי which causes concealment in the coming into being stemming from the “Primordial-*b’Kadmin*” בְּקַדְמִין - this being the Crown-*Keter*, and the name God-*Elohi*”מ-אלהי which causes concealment in the coming into being stemming from “*b’Chochmeta*” בְּחֹכְמָתָא which is Wisdom-*Chochmah*, and the name God-*Elohi*”מ-אלהי which causes concealment in the coming into being stemming from “He created six-*Bara Sheet*” בְּרָא שֵׁת, which is the coming into being [of the worlds] in actuality.

This matter aligns with the known matter, that in the totality of the order of the chaining down of the worlds (*Seder Hishtalshelut*) there are three general partitions (*Parsa’ot*).⁵⁰⁹ This is similar to what we see in man below, that there is the membrane (*Krum*) above the brain, and there is the narrow of the neck (*Meitzar HaGaron*) that separates between the brains (*Mochin*) and the emotions (*Midot*), and there is the diaphragm (*Chatzer HaKaved*) which separates between the respiratory system and the digestive system. The reason is because this is how it also is above, in that there are three general partitions (*Parsa’ot*) (the substance of which is explained in various places).⁵¹⁰

⁵⁰⁹ Also see the discourse entitled “*Bereishit Bara*” 5739.

⁵¹⁰ See Ohr HaTorah, Vayakhel p. 2,102; *Hemshech* 5672 Vol. 2, p. 875 and on; p. 963 and on.

Aligned with this are three levels in the name God-*Elohi*"m-אלהי"ם that causes concealment. That is, there is the concealment over the aspect of the Crown-*Keter*, there is the concealment over the aspect of Wisdom-*Chochmah*, and there is the concealment over the aspect of the emotions (*Midot*). In each of these letters there must be the matter of "*Bereishit Bara Elohi*"m-אלהי"ם ברא," meaning, the revelation of the intention of the name God-*Elohi*"m-אלהי"ם. This matter is brought about through the general service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot*, and primarily through the sacrifices (*Korbanot*), which is the general matter of serving Him, as well as the prayers, which were established corresponding to the sacrifices.⁵¹¹

About this the verse states,⁵¹² "A ladder was set earthward and its head reached heavenward." That is, even in the aspect of "earthward-*Artzah*-ארצה" (which is the word "earth-*Aretz*-ארץ" with the additional letter *Hey*-ה, indicating that which is below the earth, up to and including the lowest level), we draw down and reveal the aspect of "heavenward-*Shamaymah*-שמימה" (which is the word "heaven-*Shamayim*-שמים" with the additional letter *Hey*-ה, indicating that which is higher than the heavens, up to and including the highest level).⁵¹³ Through this we reach an even higher level than as it

⁵¹¹ See Talmud Bavli, Brachot 26a-b

⁵¹² Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

⁵¹³ See the discourse entitled "*Zeh HaYom*" of Shabbat Parshat Nitzavim 5694, Ch. 2 (Sefer HaMaamarim Kuntreisim Vol. 2, p. 319a).

was before the descent to below, this being descent for the sake of ascent.⁵¹⁴

3.

We should add that the explanation of the revelation of the intention of the name God-*Elohi*"*m*-אלהי"ם is not just that the name God-*Elohi*"*m*-אלהי"ם should conceal over the Godliness in the matter of the coming into being, but that rather even the revelation of the concealment of the name God-*Elohi*"*m*-אלהי"ם itself, meaning, the highest level found in the name God-*Elohi*"*m*-אלהי"ם is in a concealed way.

The explanation is that even the revelation of Godliness in the coming into being of the creation itself is a very lofty matter etc. This is as he explains in the discourse, that the possibility for the revelation of the intention of the name God-*Elohi*"*m*-אלהי"ם is through contemplating (*Hitbonenut*) the heavens and the earth etc., about which the verse states,⁵¹⁵ “How abundant are Your works, *HaShem*-יהו"ה.” This is as explained by Rambam in the second chapter of Laws of the Foundations of the Torah (*Hilchot Yesodei HaTorah*),⁵¹⁶ that the path to attain love of *HaShem*-יהו"ה and fear of Him (these being the foundation and root of the 248-רמ"ה positive *mitzvot* and the 365-שס"ה negative prohibitive *mitzvot*)⁵¹⁷ is through contemplating (*Hitbonenut*) His deeds and creations etc.

⁵¹⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The twelve letters ה"י ו"ה ט"י ל"ב correspond to the twelve tribes of Israel.”

⁵¹⁵ Psalms 104:24

⁵¹⁶ *Mishneh Torah*, *Hilchot Yesodei HaTorah* 2:2

⁵¹⁷ *Tanya*, *Likkutei Amarim*, Ch. 4; Also see “*Pirush*” to *Mishneh Torah*, *Hilchot Yesodei HaTorah* *ibid.* beginning of Ch. 2.

However, the ultimate intention is to affect the nullification of the [created] something (*Yesh*) to the [Godly] “nothing” (*Ayin*). This is as known⁵¹⁸ regarding the explanation of the teaching of our sages, of blessed memory,⁵¹⁹ “The handiwork of the righteous (*Tzaddikim*) is greater than the creation of heaven and earth.” This is because the creation of heaven and earth is “something from nothing” (*Yesh MeAyin*), but not “nothing from something” (*Ayin MeYesh*), as in the teaching,⁵²⁰ “Heaven⁵²¹ gives but does not take back.” In contrast, the handiwork of the righteous (*Tzaddikim*) is to make nothing (*Ayin*) out of something (*Yesh*). This is as in the famous saying of the Alter Rebbe,⁵²² “The Jewish people turn the physical into the spiritual etc.”

From this we can also understand the matter as it relates to the name God-*Elohi*”m-אלהי”m through which the creation was brought into being, the ultimate purpose of which is to reveal the highest level concealed within it.

4.

This may be understood by prefacing with the explanation in the discourse of Simchat Torah of the year 5630⁵²³ (said by the Rebbe Maharash one-hundred years ago)

⁵¹⁸ Ohr HaTorah, Bo p. 256; Discourse entitled “*Gedolim Ma’aseh Tzaddikim*” 5685 Ch. 7 (Sefer HaMaamarim 5685 p. 151 and on).

⁵¹⁹ Talmud Bavli, Ketubot 5a

⁵²⁰ Talmud Bavli, Taanit 25a

⁵²¹ As per the version of the Ba”Ch to Taanit 25a ibid.

⁵²² See HaYom Yom for the 27th of Tevet; Igrot Kodesh of the Rebbe Rayatz, Vol. 11 p. 34.

⁵²³ In the discourse entitled “*BaYom HaShemini Atzeret*” 5630 (Sefer HaMaamarim 5629 p. 383 and on).

about the matter of the wine libations, that we must first understand the matter of wine. For, the verse states,⁵²⁴ “My vintage (wine) that gladdens God and men,” and we must understand how wine gladdens etc.

He explains that we observe that contained in the grapes is wine, but not in a way that it is recognizable that there is wine in the grapes. (This is unlike olives in which we can see that the olives are loaded with oil and that there is fattiness in them. In contrast, the wine is absorbed in the flesh of the grapes and it is not at all recognized in them whether there is wine or not) and when the grapes are pressed it then comes out of concealment into revelation. Therefore, its effect is to “gladden God and men,” meaning, to bring that which is concealed into revelation. This is because the matter of joy is when that which is concealed comes into revelation, in that joy causes revelation (as we observe, that at a time of joy a person reveals various matters that previously were kept secret, hidden, and concealed). Thus, since the production of wine is in a way of bringing the concealed into revelation, therefore, its effect is to cause joy, which also is a coming out from concealment into revelation.

He continues and explains that just as wine gladdens men, so likewise, the matter of “wine gladdens God-*Elohi*”*m*-אלהי”ם” is understood. This is because there are two names, *HaShem*-יהו”ה and His title God-*Elohi*”*m*-אלהי”ם, and the title God-*Elohi*”*m*-אלהי”ם covers over and conceals the light of *HaShem*-יהו”ה and His Holiness. However, within the name

⁵²⁴ Judges 9:13

God-*Elohi*”*m-אלהי*”*m* there is the aspect of the Name *HaShem-יהו* that illuminates within it, except that it is concealed, but “through wine (*Yayin*-יין-70) the secret (*Sod*-סוד-70) comes out,”⁵²⁵ this being the aspect of “the secret of *HaShem-Sod HaShem-יהו*”*m-סוד*.”⁵²⁶ In other words, the “wine” draws out the revelation of the aspect of *HaShem-יהו* that initially was a secret concealed in the name God-*Elohi*”*m-אלהי*”*m*.

The explanation is that the verse states,⁵²⁷ “For *HaShem-יהו* God-*Elohi*”*m-אלהי*”*m* is a sun and a shield.” That is, the Name *HaShem-יהו* is the secret (*Sod*) concealed in the name God-*Elohi*”*m-אלהי*”*m*, just as the sun is covered in its sheath. For example, in the matter of the coming into being of novel existence, that which is actualized and revealed is through the name God-*Elohi*”*m-אלהי*”*m*-86, and this is why the conduct of the world (even as “it was created in a state of wholeness”)⁵²⁸ is in accordance to the natural order-*HaTeva*-הטבע-86 (this being why God-*Elohi*”*m-אלהי*”*m*-86 shares the same numerical value as the natural order-*HaTeva*-הטבע-86).⁵²⁹ Nevertheless, inwardly (*b’Pnimitiyut*) this is through the Name *HaShem-יהו*, (and moreover, the way that novel existence is brought into being from the Name *HaShem-יהו* is in an automatic way, as

⁵²⁵ Talmud Bavli, Eruvin 65a

⁵²⁶ Psalms 25:14

⁵²⁷ Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 4 and on; Yahel Ohr to Psalms 84:12.

⁵²⁸ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To’ar there).

⁵²⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Pardes Rimmonim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6 (121b); Shnei Luchot HaBrit 89a; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re’eh 22b and on.

the verse states,⁵³⁰ “He commanded and they were created”), except that this is not sensed, not even in a way of knowing of its existence (*Yediyat HaMetziyut*).

Even though it is possible to come to this through contemplation (*Hitbonenut*), nevertheless, to come to this there specifically must be contemplation (*Hitbonenut*), since what is actually revealed is only the matter of His title God-*Elohi*”*m*-אלהי”*m*. This is why Pharaoh said,⁵³¹ “I do not know *HaShem*-יהוה,” meaning⁵³² that he did not recognize and know of the existence of the Name *HaShem*-יהוה, but only “God-*Elohi*”*m*-אלהי”*m* will respond with Pharaoh’s welfare.”⁵³³ It thus is in this regard that there must be the matter of work in revealing the secret of the Name *HaShem*-יהוה that is present in His title God-*Elohi*”*m*-אלהי”*m* in a concealed way, this being the matter of “wine that gladdens God-*Elohi*”*m*-אלהי”*m*,” meaning that it reveals that which is found in the name God-*Elohi*”*m*-אלהי”*m* in a concealed way.

5.

However, for there to be the revelation of that which is concealed in the name God-*Elohi*”*m*-אלהי”*m* - “wine gladdens God-*Elohi*”*m*-אלהי”*m*” - this is through “wine gladdens men,” meaning that man reveals that which is concealed within it.

⁵³⁰ Psalms 148:5; See Likkutei Torah ibid. 26b and on.

⁵³¹ Exodus 5:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, beginning of Vol. 2 (The Letters of Creation, Part 1).

⁵³² See Likkutei Torah, Emor 35c; Sefer HaMaamarim 5692 p. 157.

⁵³³ Genesis 41:16

The explanation is that every Jew has two souls.⁵³⁴ One soul is the animalistic soul, and the second uniquely Jewish soul, is literally a part of God from on high.⁵³⁵ The order is that the argument of the animalistic soul comes first,⁵³⁶ (even after becoming a Bar Mitzvah, and how much more so, before becoming a Bar Mitzvah) and conceals over the Godly soul (which is called a “Iad”).⁵³⁷ It then is necessary to come and argue etc., and reveal the Godly soul present in the animalistic soul in a concealed way.

More specifically, within the Godly soul itself there is the level of the soul as it is Above, and it then descends to below in a chaining down of levels etc., until it manifests in the body (as explained in Iggeret HaTeshuvah).⁵³⁸ That which comes to be revealed in the body is only the level of the soul as it comes in a chaining down (*Hishtalshelut*) etc. The work of man is to

⁵³⁴ Tanya, Likkutei Amarim, Ch. 1 (5b)

⁵³⁵ 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*-ממש” 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-אך*”) 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 uShchintei*” p. 102 and note 7 there (in the new edition).]

⁵³⁶ See Zohar I 179a and on; Also see Sefer HaMaamarim 5670 p. 87 and on.

⁵³⁷ Ecclesiastes 4:13 and Rashi there; 4:15; Midrash Kohellet Rabba there.

⁵³⁸ Tanya, Iggeret HaTeshuvah, Ch. 5

affect that even the innerness (*Pnimiyut*) of the soul and the root of the soul will be revealed in the body. This matter comes about through one's service of *HaShem*-יה"ה, blessed is He, being in a way that departs from the limitations of the intellect etc. In other words, in addition to the service of *HaShem*-יה"ה, blessed is He, being "with all your heart and with all your soul,"⁵³⁹ there also must be service of Him "with all your more" (*Bechol Me'odecha*-בכל מאדך),⁵⁴⁰ meaning in a way that transcends limitation.

This then, is the matter of "wine gladdens men," meaning that it refers to the revelation of the secret in the soul, through which the ascent in the soul is caused, so that it reaches a much higher level than as it was before its descent to below. Then, through the matter of "wine gladdens men," this being the revelation of the innerness (*Pnimiyut*) of the soul, we also bring the matter of "wine gladdens God-*Elohi*"מ-אלהי"ם" about, this being the revelation of that which is concealed in the name God-*Elohi*"מ-אלהי"ם, this being the concealment of Kingship-*Malchut*, beginning with the matter of the constriction-*Tzimtzum*, (the root of the concealment) which took place in Kingship-*Malchut* of the Unlimited One (*Ein Sof*), (to the degree that the matter of Kingship-*Malchut* is applicable there),⁵⁴¹ and in a way that the revelation of that which is concealed in the name God-*Elohi*"מ-אלהי"ם is brought about in all the particular levels within it, these being the aspect of the Crown-*Keter*, the aspect of Wisdom-*Chochmah*, and the aspect

⁵³⁹ Deuteronomy 6:5

⁵⁴⁰ Deuteronomy 6:5 *ibid*.

⁵⁴¹ See *Sefer HaMaamarim* 5659 p. 197; 5664 p. 33.

of *Zeir Anpin* (as mentioned in chapter two) until it also is drawn down in the world, so that from the material we make the physical, and from the physical we make the spiritual, and from the spiritual we make a receptacle for Godliness.

6.

This then, is the meaning of “In the beginning God created-*Bereishit Bara Elohi*”מ-אלהי”מ,” about which Rashi explained, “Rabbi Yitzchak said that the Torah should have begun with the verse,⁵⁴² ‘This month shall be for you [the first of the months]’ [this being the first *mitzvah* that the Jewish people were commanded]. Why did it begin with ‘In the beginning-*Bereishit* בראשית-’? Because of [that which is expressed in the verse], ‘He declared to His people the strength of His deeds in order to give them the inheritance of nations.’” In other words, there first must be the matter of the inheritance of nations, such that the soul conquers the animalistic soul, the body, and his portion in the world, up to and including the inheritance of the nations in the literal sense, and through this we reveal in the whole world that which is concealed in the name God-*Elohi*”מ-אלהי”מ, meaning, that we bring about the revelation of the Name *HaShem*-יהו”ה in the world, and that the Name *HaShem*-יהו”ה precedes His title God-*Elohi*”מ-אלהי”מ,⁵⁴³

⁵⁴² Exodus 12:2

⁵⁴³ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and *The Gate of His Title (Shaar HaKinuy)*.

as the verse states,⁵⁴⁴ “On the day that *HaShem* God-*HaShem Elohi*” *m-אלהי יהוה* made earth and heaven.”

7.

This then, is also the matter of “you will be missed because your seat will be empty.” That is, the revelation (“you will be remembered-*v’Nifkadeta*-ונפקדת”) comes about after and through the concealment (“your seat will be empty-*Yipakeid*-יפקד”).

The explanation is that, as known, the general work of man is to fulfill the intention in the creation, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” specifically a “home-*Dirah*-דירה” in which the one who dwells in it is present in all his matters, up to and including his essential self and being. The same is so of the “dwelling place for Him, blessed is He,” that the dwelling is for His Essential Self and Being, blessed is He.

Even though the verse states,⁵⁴⁵ “Would God truly dwell on earth? Behold, the heavens and the heavens of the heavens cannot contain You, and surely also this Temple that I have built,” nevertheless, this [verse] is also stated in the positive sense, that though it indeed is so that “the heavens and the heavens of the heavens cannot contain You,” nevertheless, in “this Temple that I have built” the matter of “I will dwell within them”⁵⁴⁶ is caused to be. The verse thus specifies, “surely also-

⁵⁴⁴ Genesis 2:4

⁵⁴⁵ Kings I 8:27; Chronicles I 6:18

⁵⁴⁶ Exodus 25:8

Af-אף this Temple that I have built,” which is like the verse,⁵⁴⁷ “All who is called by My Name and for My glory, I created it, I formed it, I also-*Af-אף* actualized it.” About this it is explained⁵⁴⁸ that, “I created it-*Barativ-בראתיו*,” “I formed it-*Yatzartiv-יצרתי*” and “I actualized it-*Aseeteev-עשיתי*” refer to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and that the word “also-*Af-אף*” comes to add and include a fourth level, this being the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the chaining down of the worlds (*Hishtalshelut*). As this is in the worlds, this is the world of Emanation (*Atzilut*) which transcends the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). About this the verse states, “I also actualized it-*Af Aseeteev-עשיתי אף*.”

That is, the inclusion of the fourth level is [specifically] connected to the aspect of “I actualized it-*Aseeteev-עשיתי*,” of which there are two explanations. The first is that it refers to the world of Action (*Asiyah*), being that specifically in it the Torah and *mitzvot* were given, and therefore in it the revelation of the fourth aspect (“even-*Af-אף*”) is drawn down.

The second explanation is that the word “*Aseeteev-עשיתי*” also denotes force, as in “force can be used-*Ma’aseen-מעשין* to extract charity.”⁵⁴⁹ In this, there are various levels, but they generally are divided into the two categories of self-restraint (*It’kafiya*) and self-transformation (*It’hapcha*), which generally are [two levels in] the matter of self-nullification

⁵⁴⁷ Isaiah 43:7

⁵⁴⁸ See Likkutei Torah, Balak 69c and on; 67a and on.

⁵⁴⁹ Beit Yosef to Tur Yoreh De’ah, 248 (section entitled “*Kol Adam*”).

(*Bittul*). Through this there can be the revelation of the fourth level that transcends the chaining down of the worlds (*Hishtalshelut*).

This then, is also the general matter of “you will be missed because your seat will be empty.” That is, the matter of “you will be remembered-*v’Nifkadeta*-ונפקדה,” which is the matter of the revelation, up to the ultimate fulfillment of the revelation of the matter of the dwelling place for His Essential Self, blessed is He, is specifically brought about through “your seat will be empty-*Yipakeid*-יפקד,” which is the matter of lacking, this being the general concealment brought about by His title God-*Elohi”m*-אלהי”ם, through which the worlds were brought into being, up to the concealment and hiddenness (*He’elem*-העלם) of this lowest world, and it is specifically here that the dwelling place for His Essential Self, blessed is He, is caused to be, and in an even higher way than it is in the world of Emanation (*Atzilut*). For, even though it is the World of Oneness (*Olam HaAchdut*)⁵⁵⁰ in which “He and His life force and His organs are One,”⁵⁵¹ nonetheless, it [too] is called a “world-*Olam*-עולם” etc.⁵⁵²

This is brought about through the matter of “your seat will be empty” as it is in our service of *HaShem*-יהו”ה, blessed is He, this being the matter of self-nullification (*Bittul*). For, as explained in Tanya,⁵⁵³ the Holy One, blessed is He, only dwells on something that is nullified to Him, up to and including

⁵⁵⁰ See Zohar III 83a (Ra’aya Mehemna); Avodat HaKodesh 1:2

⁵⁵¹ Introduction to Tikkunei Zohar 3b

⁵⁵² Also see Sefer HaMaamarim 5633 Vol. 2, p. 502 and on; p. 506; Sefer HaMaamarim 5710 p. 112.

⁵⁵³ Tanya, Likkutei Amarim, Ch. 6

nullification (*Bittul*) in a way of becoming a Chariot (*Merkavah*) for Godliness.⁵⁵⁴ In this matter too, the superiority is in this lower world, even in comparison to the world of Emanation (*Atzilut*).

This is understood from what the Alter Rebbe wrote in Tanya,⁵⁵⁵ that “even the soul of a righteous *Tzaddik* who serves *HaShem*-יהו"ה with fear and love of Him with delight in Him (*Ahavah b'Taanugim*) is nevertheless not fully and utterly nullified of his independent existence etc., but is a separate entity unto himself who fears *HaShem*-יהו"ה and loves Him,” and “there is the one who loves.”⁵⁵⁶

In contrast, the **true** matter of nullification (*Bittul*) is specifically in this lowest world, and is brought about through the general service of *HaShem*-יהו"ה, blessed is He, in fulfilling the *mitzvot*, (the term “*mitzvah*-מצוה” meaning “to bond-*Tzavta*-צוותא” and connect).⁵⁵⁷ This is as explained in Tanya,⁵⁵⁸ that engaging in Torah and *mitzvot* is literally a matter of self-sacrifice (*Mesirat Nefesh*), like the soul’s departure from the body when its seventy years are completed. This is also emphasized by the fact that the beginning of one’s daily service of Him, is with the recital of “I thankfully submit-*Modeh*

⁵⁵⁴ See Midrash Bereishit Rabba 47:6; 82:6; Tanya, Ch. 23, Ch. 34, Ch. 37, and elsewhere.

⁵⁵⁵ Tanya, Likkutei Amarim, Ch. 35 (44a) – in an added note it states: “And even though there it is discussing the world of Creation (*Briyah*), nevertheless, from the prior chapters it seems to indicate that this matter is also applicable in the world of Emanation (*Atzilut*), as further evidenced by the fact that the love of Him with delight in Him (*Ahavah b'Taanugim*) relates to the world of Emanation (*Atzilut*).”

⁵⁵⁶ See Torah Ohr, Hosafot 114d and elsewhere.

⁵⁵⁷ See Likkutei Torah, Bechukotai 45c; Sefer HaMaamarim 5698 p. 52.

⁵⁵⁸ Tanya, Ch. 41 (58a)

Ani,”⁵⁵⁹ and then afterwards, at the beginning of the prayers with the recital of “Submit to *HaShem*-יהו”ה, call out in His Name,”⁵⁶⁰ until one arrives at the Amidah prayer when “he is like a servant standing before his Master,”⁵⁶¹ this being the ultimate nullification (*Bittul*).

That is, his service of *HaShem*-יהו”ה, blessed is He, is in a way that he utterly is nullified of his own existence (without any consideration of his previous state and standing). In other words, but for His wisdom and will, blessed is He, there is no other additional existence here, since his entire existence is only the existence of the Master etc.

This then, is the meaning of “you will be remembered because your seat will be empty,” that it is through the nullification (*Bittul*) that we come to the aspect of “you will be remembered-*v’Nifkadeta*-ונפקדת.” This is as we recite in the words of the prayers,⁵⁶² “May there rise, come, reach, appear, be favored, heard, remembered-*Yipaked*-יפקד etc.,” until there is caused to be the renewal of the Community of Israel (*Knesset Yisroel*) as well as each and every Jew as an individual, [all of whom] “are destined to be renewed as she [the moon] is,”⁵⁶³ with the true and complete redemption through our righteous Moshiach, “and My servant Dovid will be a leader for them forever,”⁵⁶⁴ speedily and in the most literal sense!

⁵⁵⁹ See the beginning of Seder HaYom, (cited in Be’er Heitev to Orach Chayim 1, S”K 5); Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Kamma 1:5; Mahadura Batra 1:6; Siddur of the Alter Rebbe before “*Modeh Ani*.”

⁵⁶⁰ Chronicles I 16:8

⁵⁶¹ Talmud Bavli, Shabbat 10a

⁵⁶² In the liturgy of “*Ya’aleh v’Yavo*” recited on Rosh Chodesh and holidays.

⁵⁶³ See “*Seder Kiddush Levanah*” from Talmud Bavli, Sanhedrin 42a

⁵⁶⁴ Ezekiel 37:25

Discourse 7

“*Smoocheem La’ad... -*
They are steadfast forever...”

Delivered on Shabbat Parshat Vayera,
20th of Marcheshvan, 5730
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵⁶⁵ “They are steadfast (*Smoocheem*-סמוכים) forever, for eternity, accomplished in truth and fairness.” In the Rebbe Rashab’s discourse by this title said⁵⁶⁶ on the 20th of Marchashvan of the year 5680,⁵⁶⁷ (fifty years ago) upon entering the sixtieth year of his birth [which is why he began the discourse with the verse in this Psalm that begins with the letter *Samech*-ס-60 and is ordered according the letters of the *Aleph-Beit*]. He brings the statement in Zohar that,⁵⁶⁸ ““*Samech*-סמך’ means ‘assistance-*Eizer*-עזר.””

That is, the meaning of [the word] “*Samech*-סמך” in this verse (“They are steadfast-*Smoocheem*-סמוכים”) is not as in the verse,⁵⁶⁹ “He supports-*Someich*-סומך the fallen,” which only indicates that He supports one who has fallen, so that he will

⁵⁶⁵ Psalms 111:8

⁵⁶⁶ See Reshimat HaYoman of the Rebbe Rayatz – Sefer HaMaamarim 5680 p. 338.

⁵⁶⁷ Published as an independent pamphlet by Kehot in the year 5712, and subsequently printed in Sefer HaMaamarim 5680 p. 148 and on.

⁵⁶⁸ Zohar I 35a

⁵⁶⁹ Psalms 145:14

not fall any further,⁵⁷⁰ but is rather a word meaning “assistance-*Eizer*-עֲזֵר,” in that novelty and renewal comes through the assistance and help, as in the verse,⁵⁷¹ “I will make him a helper (*Eizer*-עֲזֵר) corresponding to him,” and similarly,⁵⁷² “Were it not for the Holy One, blessed is He, who assists (*Ozer*-עֹזֵר) him, he would be incapable of overcoming it” (but with the assistance he is capable of overcoming it). That is, through the “assistance-*Eizer*-עֲזֵר” one reaches that which he could not attain on his own.

He explains⁵⁷³ that the “*Samech*-סִמֶּךְ” is the aspect of support and assistance for all who fall, even in the time of exile, at which time the Congregation of Israel (*Knesset Yisroel*) is in a fallen state, this being the aspect of “the fallen Sukkah of Dovid” (*Sukkat Dovid HaNofelet*), referring to the aspect of Kingship-*Malchut* ([which is called],⁵⁷⁴ “The Congregation of Israel-*Knesset Yisroel*-כְּנֶסֶת יִשְׂרָאֵל”) who fell below, and thus assistance (*Eizer*-עֲזֵר) must come to her from a very high and lofty place etc.

He continues by explaining⁵⁷⁵ that according to the statement in Zohar⁵⁷⁶ about the word “balsam-*Apharsemon*-אֶפְרַסְמוֹן,” which contains the letters *Mem*-מֶ and *Samech*-סִ, the letter *Mem*-מֶ is the aspect of [Understanding called] *Tevunah*,

⁵⁷⁰ “As stated in Eishel Avraham regarding the statement in the introduction to Zohar 2b that the letter *Samech*-ס possesses ‘support for the fallen’” (Sefer HaMaamarim 5680 *ibid.*)

⁵⁷¹ Genesis 2:18

⁵⁷² Talmud Bavli, Sukkah 52b

⁵⁷³ Sefer HaMaamarim *ibid.* p. 156 and on.

⁵⁷⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), and elsewhere.

⁵⁷⁵ Sefer HaMaamarim *ibid.* p. 157 and on.

⁵⁷⁶ Zohar II 127a

whereas the letter *Samech*-ס is the aspect of [understanding called] *Binah*,⁵⁷⁷ as it is included in *Wisdom-Chochmah*, these being the aspects of the Upper Father-*Abba* and Mother-*Imma*, and this being the aspect of the inner union (*Yichud Pnimi*) of *Wisdom-Chochmah* and *Understanding-Binah*, in which the drawing is from the inner aspect of the Crown-*Keter*.⁵⁷⁸

He explains that the difference between the letter *Mem*-מ and the letter *Samech*-ס is like the difference between the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*).

That is, the distant encompassing light (*Makif HaRachok*) is an encompassing light that the inner manifest light (*Pnimiyyut*) has no hold on whatsoever etc. [This is as hinted in the physical form of the letters, in that the letter *Mem*-מ spreads forth [in a square] through which it can come [to be grasped] in a settled (*Hityashvut*) way, indicating the encompassing aspect (*Makif*) that comes in a settled way (*Hityashvut*).

In contrast, this is not so of the letter *Samech*-ס, which is entirely round, such that it has no place upon which to settle, hinting at the encompassing aspect (*Makif*) that does not come in a settled way (*Hityashvut*).]⁵⁷⁹ It is from there that there is the drawing down of assistance (*Eizer*-עזר) and support (*Semichah*-סמיכה) even in the time of exile etc.

⁵⁷⁷ Regarding the difference between *Binah* and *Tevunah* (called “the Upper Mother” and “the Lower Mother”) see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 2-3.

⁵⁷⁸ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 26.

⁵⁷⁹ Also see *Ohr HaTorah*, *Vayikra* p. 223; *Hemshech* 5666 p. 358.

He concludes that this is the meaning of, “They are steadfast forever-*Smoocheem La’ad*-לעד סמוכים etc.,” referring to the revelation that will take place in the coming future. This is also understood by the fact that the word “forever-*La’ad*-לעד” also means “adornment-*Adee*-עדי” and jewelry,⁵⁸⁰ referring to the pleasure that will be revealed in the coming future. It is from there that assistance presently comes (in the time of exile) in the aspect of a hidden power, whereas in the coming future it will be revealed.

2.

Now, this can be connected to the verse in Psalm 110 (that relates to this year, this being the 110th year from his birth),⁵⁸¹ “You shall be a priest forever etc.”⁵⁸² To explain, in the writings of the Tzemach Tzeddek on Psalms,⁵⁸³ he brings the teaching of the Zohar⁵⁸⁴ on the verse,⁵⁸⁵ “Yehudah you-*Yehudah Atah*-אתה יהודה.” That is, “[This is as we recite (in the blessings) ‘Blessed are You-*Baruch Atah*-אתה ברוך] in which ‘Blessed-*Baruch*-ברוך’ refers to Him, and ‘You-*Atah*-אתה’ refers to her (Kingship-*Malchut*)... since he said ‘You-*Atah*-אתה,’ she was given dominion and reign... [but] it states, ‘You-

⁵⁸⁰ “As stated in the explanation of ‘*Eileh Pekudei*’” [Likkutei Torah, Pekudei 5a] – Sefer HaMaamarim 5680 *ibid*.

⁵⁸¹ As in the known custom to recite the Psalm that corresponds to the years of one’s life. (See the introduction of the Rebbe to the discourse entitled “*Smoocheem La’ad*” in Sefer HaMaamarim 5780 p. 356 and on; Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on.)

⁵⁸² Psalms 110:4

⁵⁸³ Ohr HaTorah (Yahel Ohr) p. 429 (Ch. 4).

⁵⁸⁴ Zohar II 104a

⁵⁸⁵ Genesis 49:8

Atah-אתה shall be a priest forever...’ here it is bound to the right side... and it thus states ‘You-*Atah-אתה* shall be a priest forever... and it is about this that it states ‘Yehudah you-*Yehudah Atah-אתה יהודה*’ etc.”

He explains that this verse refers to Dovid and Avraham, [and before this, he brings the words of Rashi ([who states] in a style that is unusual for him)], “Our sages expounded that this refers to our forefather Avraham, and I will explain it according to their words etc.,” and he then explains the entire Psalm in relation to Avraham (this also being related to the Torah portion of this week).

However, Rashi then adds, “This Psalm can be explained in another way in relation to Dovid etc.,” and he then explains the entire Psalm in relation to Dovid.] This is because Yehudah and Dovid are the aspect of Kingship-*Malchut*, and for Yehudah and Dovid to be in the state of “You-*Atah-אתה*,” which indicates dominion and reign etc., this is through being connected to the Kindness-*Chessed* of Avraham.

He explains that based on the statement elsewhere⁵⁸⁶ on the verse,⁵⁸⁷ “You-*Atah-אתה* are *HaShem-יהוה* alone,” after which the verse continues, “You-*Ata-את* made the heavens,” in which the word “You-*Ata-את*” is written missing the letter *Hey-ה*, thus indicating that the drawing down in the creation of the heavens etc., is only from the final aspect, the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*).

In contrast, the first “You-*Atah-אתה*” is written with the letter *Hey-ה*. Thus, the work is to cause a drawing down of the

⁵⁸⁶ See Ohr HaTorah, Naso, Hosafot p. 84 (Kehot 5755)

⁵⁸⁷ Nehemiah 9:6

revelation of the aspect of “You-*Atah*-אתה,” [with the letter *Hey*-ה] as in the verse, “You-*Atah*-אתה are *HaShem*-יהו"ה alone etc.”

3.

The explanation is that the word “You-*Atah*-אתה” indicates the highest revelation in the aspect of Kingship-*Malchut*. This is as understood from the difference between the word “You-*Ata*-את” (missing the letter *Hey*-ה) and the word “You-*Atah*-אתה” [with the letter *Hey*-ה] which is a distance beyond all relative comparison.

This is because the word “You-*Atah*-אתה” [with the letter *Hey*-ה] refers to the limitless light of the Unlimited One (*Ohr Ein Sof*) that preceded the constriction-*Tzimtzum* and filled all of existence, such that there was no room for the existence of worlds,⁵⁸⁸ not only those worlds called “the earth-*Aretz*-ארץ,” but even those worlds called “the heavens-*Shamayim*-שמים.” Rather, there only was “You-*Atah*-אתה are *HaShem*-יהו"ה alone.”

In contrast, the word “You-*Ata*-את” (missing the letter *Hey*-ה) refers to the light that followed after the constriction-*Tzimtzum*, which is relative to worlds and relates to them ([as in the continuation of the verse], “made the heavens.. and the earth etc.”) Moreover, as explained elsewhere about the word “You-*Ata*-את” lacking the letter *Hey*-ה, this refers to lacking the five statures (*Partzufim*) of the Crown-*Keter* (that is, the Ancient One-*Atik* and the Long Patient One-*Arich*), Wisdom-

⁵⁸⁸ Etz Chayim, Drush Iggulim v'Yosher, Anaf 2.

Chochmah, Understanding-Binah, Zeir Anpin, and Kingship-Malchut.

That is, although it is so that even in the aspect of “You-*Ata*-את” as it lacks the letter *Hey*-ה, there are all the letters from *Aleph*-א to *Tav*-ת (like the word “You-*Atah*-אתה,” for as it states in Shaar HaYichud VeHaEmunah,⁵⁸⁹ the word “You-*Atah*-אתה” is the aspect of the letters from *Aleph*-א to *Tav*-ת) indicating the matter of wholeness and perfection etc., but it nevertheless lacks the five statures (*Partzufim*).

However, *HaShem*’s-יהו"ה ultimate Supernal intent is that (through the fulfillment of Torah and *mitzvot*) there will be the drawing down of the five statures (*Partzufim*), even in the aspect of “You-*Ata*-את” [lacking the letter *Hey*-ה] That is, even in the *Sefirah* of Kingship-*Malchut*, which is the aspect of the female (*Nukva*), in which there is the matter of lacking, this being the matter of “His strength weakened like a female,”⁵⁹⁰ there will be the drawing down of the revelation of the five statures (*Partzufim*) and it can then be “You-*Atah*-אתה” that is whole [with the letter *Hey*-ה], as in “You-*Atah*-אתה are *HaShem*-יהו"ה alone.”

That is, even though from the perspective of “You-*Atah*-אתה are *HaShem*-יהו"ה alone” as it was before to the constriction-*Tzimtzum*, there was no room for the existence of worlds (as mentioned before) and it only was through the constriction-*Tzimtzum* - “You-*Ata*-את” lacking [the letter *Hey*-ה] that the possibility of worlds came to be, nevertheless, once

⁵⁸⁹ Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, beginning of Vol. 4 (The Vowels of Creation).

⁵⁹⁰ See Talmud Bavli, Brachot 32a and elsewhere.

the worlds have been brought into being, it then is possible for there to even be a drawing down of the light of *HaShem*-יהו"ה that precedes the constriction-*Tzimtzum* - the revelation of the five statures (*Partzufim*) - and that even so, the worlds remain in existence,⁵⁹¹ but on a higher level of existence.

However, we still must understand how it is possible for the creatures, whose existence is subsequent to Kingship-*Malchut* being in a state of "You-*Ata*-את" lacking [the letter *Hey*-ה] to have the power to draw down the revelation of the letter *Hey*-ה through their toil?

About this he explains that "this is through it being bonded with the aspect of the Kindness-*Chessed* of Avraham," (and as mentioned before, when the verse states, "You-*Atah*-אתה shall be a priest forever," this also refers to Avraham). In other words, the drawing down, that even in Kingship-*Malchut* there should be the revelation of the letter *Hey*-ה, is through the aspect of Kindness-*Chessed*, which even refers to the aspect of Kindness-*Chessed* of the order of the chaining down of the worlds (*Seder Hishtalshelut*).

This refers to the drawing down brought about through the union of *Zeir Anpin* and *Nukvah* (the drawing down of *Zeir Anpin* into Kingship-*Malchut*). Thus, how much more is this so of the drawing down from the aspect of Kindness-*Chessed* that transcends the chaining down of the worlds (*Hishtalshelut*), this being the Kindness-*Chessed* of Avraham, about whom the verse states,⁵⁹² "He was the greatest amongst the giants (*Anakim*)," in that his kindness was limitless (*Bli Gvul*). It thus

⁵⁹¹ See *Hemshech* 5666 p. 4, and elsewhere.

⁵⁹² Joshua 14:15; Midrash Bereishit Rabba 14:6; Bamidbar Rabba 13:3

is certainly so, that through this being drawn down into the aspect of Kingship-*Malchut* the revelation of the full word “You-*Atah*-אתה” is caused in her.

This is also why the word “You-*Atah*-אתה” indicates “his dominion and reign etc.” This is because the word “You-*At*-את” [lacking the letter *Hey*-ה] is in the feminine, whereas “You-*Atah*-אתה” is in the masculine, and “it is the way of man to conquer and it is not the way of woman to conquer.”⁵⁹³ In other words, the matter of conquering the world stems from the male, whose matter is specifically Kindness-*Chessed*.⁵⁹⁴ Through this there also is caused to be a drawing down into Kingship-*Malchut*, the aspect of the female (*Nukva*), who, [as she is] in and of herself, does not reveal the illumination below.

With this in mind, we can also understand the connection between the two explanations of the verse, in which [Rashi] first explains that it refers to Avraham, and then adds that it refers to Dovid. This is because through there first being the matter of Avraham, this being the aspect of Kindness-*Chessed* that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), there then is a drawing down of the aspect of “You-*Atah*-אתה” into the level of Dovid, which is the aspect of Kingship-*Malchut* (who is in a state of “You-*Ata*-את” as it is lacking) so that even in her, there will be the matter of “You-*Atah*-אתה” filled with the letter *Hey*-ה.

⁵⁹³ Talmud Bavli, Yevamot 65b; Also see Kiddushin 2b

⁵⁹⁴ See Ohr HaTorah, Bo Vol. 8 p. 2,849.

The verse continues,⁵⁹⁵ “By the word of Malki-Tzeddek.” The meaning [of “by the word of- *Divrati*-דברתי”] is “by the word of-*Divrat*-דברת,” in which the letter *Yod*-י is superfluous.⁵⁹⁶ About this the Tzemach Tzeddek explains⁵⁹⁷ that this is similar to the [additional letter] *Yod*-י in the verse,⁵⁹⁸ “The One who dwells in the heavens-*HaYoshvi BaShamayim*-הישבי בשמים,” (and similarly, like the letter *Yod*-י of the verse,⁵⁹⁹ “The One who is enthroned on high *HaMagbeehee LaShevet*-המגביהי לשבת”) in which the [suffix letter *Yod*-י] is superfluous.

This is as stated in Zohar,⁶⁰⁰ “It should have said, ‘The One who dwells-*HaYoshev*-היושב.’ Why does it say, ‘The One who dwells-*HaYoshee*-היושבי?’” The Zohar answers that the [additional] letter *Yod*-י indicates the aspect of the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*). The Ramaz explains there that this is because both the Upper Father-*Abba* (Wisdom-*Chochmah* and the Upper Mother-*Imma* (Understanding-*Binah*) are hinted in the letter *Yod*-י as it includes the letters of its expansion (*Miluy*) etc. Therefore, the meaning of “the One who dwells in the heavens-*HaYoshvi BaShamayim*-הישבי בשמים” with the additional letter *Yod*-י, comes to indicate that there should be a drawing down into *Zeir Anpin* of the mature intellect (*Mochin d’Gadlut*) of the Upper

⁵⁹⁵ Psalms 110:4 *ibid*.

⁵⁹⁶ See Rashi to Psalms 110:4 *ibid*.

⁵⁹⁷ Ohr HaTorah, Yahel Ohr *ibid*. p. 429 (Ch. 5).

⁵⁹⁸ Psalms 123:1; Also see Rashi to Exodus 15:2

⁵⁹⁹ Psalms 113:5; Also see Ohr HaTorah, Vayechi 396b

⁶⁰⁰ Zohar III 265b

Father-*Abba* and Mother-*Imma* etc., within which there is an illumination of the Holy Ancient One-*Atika Kadisha*. It is in this same way that the word “by the word of- *Divrati* דברתי” is explained, with the additional letter *Yod*-י indicating that there should be an illumination within “speech-*Dibur* דבור” (the aspect of Kingship-*Malchut*) of the aspects of the Upper Wisdom-*Chochmah* and Understanding-*Binah* etc.

5.

This is also the general explanation of, “They are steadfast forever-*Smoocheem La’ad* לעד סמוכים etc.,” which as explained before, refers to the matter of support and assistance (*Eizer*-עזר) to the aspect of Kingship-*Malchut*, which in the time of the exile is in a fallen state, and this [assistance] is through there being a drawing down into her from a very high place etc., up to and including the aspect of the *Samech*-ס, which is the aspect of the distant encompassing light (*Makif HaRachok*) that cannot be grasp inwardly (*b’Pnimiyyut*) etc.

In general, this refers to the revelation of the coming future, for as explained before, the word “forever-*La’ad* לעד” [also] means “adornment-*Adee*-עדי” and jewelry, referring to the pleasure (*Taanug*) that will be revealed in the coming future.

(This is also the matter of the day of Shabbat, especially during in the time of “the desire of all desires” (*Ra’ava d’Raavin*).)⁶⁰¹ This also is the meaning of the [first] verse [of the Psalm],⁶⁰² “The word of *HaShem*-יהוה to my master, ‘Sit at

⁶⁰¹ See *Hemshech* 5666 p. 546 and on.

⁶⁰² Psalms 110:1

My right, [until I make your enemies a stool for your feet].””
 For, in addition to the above-mentioned explanations that this [Psalm] refers to Avraham and Dovid, there also is the explanation that it refers to Moshiach.⁶⁰³

6.

Now, all this depends on our deeds and our work in serving *HaShem*-יהוה, blessed is He, throughout the time of exile,⁶⁰⁴ especially through learning the inner aspects (*Pnimiyyut*) of Torah, up to and including the secrets of the secrets (*Razin d'Razin*) of the Torah, this being the matter of the letter *Samech*-ס, which is the aspect of the distant encompassing light (*Makif HaRachok*) of which there is no inner grasp (*b'Pnimiyyut*), as it is in the Torah (like all matters in Torah) and in a way that even the secrets of the secrets (*Razin d'Razin*) will be drawn down and will come to be studied in a way that they literally are understood and grasped, through which we draw down revelation that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*) and it comes down into the world.

There thereby is the fulfillment of *HaShem*'s-יהוה's general Supernal intent, in that “the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds,”⁶⁰⁵ with the true and complete redemption, a redemption after

⁶⁰³ Seferno – cited in Ohr HaTorah, Yahel Ohr ibid. p. 425 (Ch. 2); Also see Ch. 4 there (and p. 430 ibid. (Ch. 5)).

⁶⁰⁴ See Tanya, Likkutei Amarim, Ch. 37.

⁶⁰⁵ See Midrash Tanchuma, Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36, and elsewhere.

which there is no exile, which is why we then will sing “a new song-*Shir Chadash*-שִׁיר חָדָשׁ,” in the masculine⁶⁰⁶ (and not in the feminine, in that the female gives birth and again becomes impregnated, this being the matter of the exile,⁶⁰⁷ whereas in the coming future there will only be the matter of birth) through our righteous Moshiach ([who is referred to with the words] “Sit at My right,” as mentioned in chapter five), who will come and redeem us soon, in the most literal sense!

⁶⁰⁶ See Mechilta to Exodus 15:1; Shemot Rabba 23:11; Tosefot entitled “*Hachi Garsinan v’Nomar*” to Talmud Bavli, Pesachim 116b, and elsewhere.

⁶⁰⁷ Midrash Shemot Rabba ibid. Ohr HaTorah Bo, p. 300; Vol. 8 p. 2,936.

Discourse 8

*“Vayihyu Chayei Sarah... -
And Sarah’s lifetime was...”*

Delivered on Shabbat Parshat Chayei Sarah,
Shabbat Mevarchim Kislev, 5730⁶⁰⁸
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁰⁹ “And Sarah’s lifetime was one hundred years, twenty years, and seven years; the years of Sarah’s life.” In his discourse by this title,⁶¹⁰ the Rebbe Rashab, whose soul is in Eden, and whose birthday was celebrated on the 20th of Marcheshvan, points out that the verse already states “And Sarah’s lifetime was,” and this being so, why did the verse repeat, “the years of Sarah’s life?”

He continues in the discourse that in Zohar⁶¹¹ on the verse, “And Sarah’s lifetime was,” it first explains the verse,⁶¹² “The advantage of land is in everything; even a king is indebted to the field.” He then states⁶¹³ that the matter of “And Sarah’s lifetime was” is that “Sarah merited Supernal life.”

⁶⁰⁸ The original discourse was edited by the Rebbe and published as a pamphlet for the 20th of Marcheshvan 5752.

⁶⁰⁹ Genesis 23:1

⁶¹⁰ Of the year 5680 – printed in Sefer HaMaamarim 5680, p. 140 and on; It appears that it is founded upon the discourse by this title in Sefer HaMaamarim 5630 p. 19 and on.

⁶¹¹ [Zohar Vol. 1] Chayei Sarah (p. 122a).

⁶¹² Ecclesiastes 5:8

⁶¹³ Zohar *ibid.* (122b)

In the discourse he explains the relationship between [the verse], “The advantage of land is in everything; even a king is indebted to the field,” and [the verse], “And Sarah’s lifetime was.” That is, the “land-*Eretz*-ארץ” and the “field-*Sadeh*-שדה” are the aspect of Kingship-*Malchut*, and the matter of “the advantage of land (*Eretz*-ארץ) is in everything; even a king is indebted to the field (*Sadeh*-שדה),” refers to the drawing down of the lights that transcend Kingship-*Malchut* - the aspect of “everything-*Kol*-כל” and the aspect of “the King-*Melech*-מלך” - into the aspect of Kingship-*Malchut*.

This then, is the relationship between [the verse], “The advantage of land is in everything; even a king is indebted to the field,” and [the verse], “And Sarah’s lifetime was.” This is because Sarah is the aspect of Kingship-*Malchut* (like the “land-*Eretz*-ארץ” and the “field-*Sadeh*-שדה”) and the reason “Sarah merited Supernal life” is because there was a drawing down in her of the lights that transcend Kingship-*Malchut*.

In the discourse, he explains at length the four matters in the verse, “The advantage of land etc.,” these being the two aspects of Kingship-*Malchut* - the “land-*Eretz*-ארץ” and “field-*Sadeh*-שדה,” as well as the two aspects in the lights that transcend Kingship-*Malchut* - the aspect of “everything-*Kol*-כל” and the aspect of “King-*Melech*-מלך.” He explains that the “twenty years, and seven years,” are like the aspect of “everything-*Kol*-כל,” whereas the “one hundred years” is like the aspect of “King-*Melech*-מלך.”⁶¹⁴

After this (at the conclusion of the discourse) he explains that [the words] “And Sarah’s lifetime was” refer to

⁶¹⁴ As will be explained in Ch. 9.

the drawing down of the Supernal life (“one hundred years, twenty years, and seven years”) into Kingship-*Malchut*, whereas [the words], “the years of Sarah’s life” refer to the drawing down of the Supernal life into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Now, we must better understand this. For, to explain what is added by [the words] “the years of Sarah’s life,” over and above, “And Sarah’s lifetime was,” at first glance, it only is relevant that [the words] “And Sarah’s lifetime was” refer to the drawing down of the Supernal life, based on which it can be explained that the addition of [the words] “the years of Sarah’s life” refer to the drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

However, from the fact that (in the discourse) this explanation comes after the explanation of the verse, “The advantage of land is in everything etc.,” and its relationship to [the verse], “And Sarah’s lifetime was,” this seems to indicate that through this, there is added explanation to “the years of Sarah’s life,” (that is, the drawing down into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*)).

2.

This may be better understood according to the explanation in the discourse⁶¹⁵ about the difference between the “land-*Eretz*-אֶרֶץ” and the “field-*Sadeh*-שָׂדֶה.” Namely, that the

⁶¹⁵ Regarding some of the upcoming matters, also see Biurei HaZohar of the Mittler Rebbe, Hosafot p. 129d and on; Also see the discourse entitled “*Nachamu*” 5670 (in Sefer HaMaamarim 5670 p. 218; p. 222 and on); Torat Menachem, Sefer HaMaamarim Av, p. 168 and on.

“land-*Eretz*-אֶרֶץ” refers to the entire world, whereas the “field-*Sadeh*-שָׂדֶה” (which is the choicest part of the land) refers to the Garden of Eden (*Gan Eden*).

This difference between the world at large and the Garden of Eden (in that the world at large is called “land-*Aretz*-אֶרֶץ” whereas the Garden of Eden is called a “field-*Sadeh*-שָׂדֶה”) is [as they are] in their roots. That is, the coming into being of the world is from the externality (*Chitzoniyyut*) of Kingship-*Malchut* called the “land-*Aretz*-אֶרֶץ,” whereas the Garden of Eden (*Gan Eden*) is from the innerness (*Pnimiyyut*) of Kingship-*Malchut* called the “field-*Sadeh*-שָׂדֶה.”

He continues in the discourse [and explains] that just as the superiority of a literal field is that it is a fit place to be sowed, the same is so of the Garden of Eden (*Gan Eden*), in that it is a fit place for the drawing down of the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) (the growth) brought about through “sowing” the *mitzvot*.

[As explained elsewhere⁶¹⁶ about the verse,⁶¹⁷ “*HaShem* God-*Adona*” *y Elohi*” מ-אלהי”m-יהו”ה took the man and placed him in the Garden of Eden, to work it and to guard it,” about which our sages, of blessed memory, stated,⁶¹⁸ “[The word] ‘to work it-*l’Avdah*-לַעֲבֹדָה’ refers to the 248-רמ”ה positive action *mitzvot*, and [the word] ‘to guard it-*l’Shamrah*-לְשִׁמְרָה’ refers to the 365-שס”ה negative prohibitive *mitzvot*,” and the reason “He placed him in the Garden of Eden (specifically) to work it and

⁶¹⁶ Sefer HaMaamarim 5670 p. 215 and on.

⁶¹⁷ Genesis 2:15

⁶¹⁸ Ohr HaTorah, Bereishit (Vol. 6, p. 1,041b citing “our sages, of blessed memory”); Also see Likkutei Torah, Shir HaShirim (48a); Yalkut Re’uveini to Genesis ibid.; Zohar I 27a; Tikkunei Zohar, Tikkun 21 (62a) and Tikkun 55 (88b).

to guard it” is because the Garden of Eden (*Gan Eden*) is the fit place for the revelation drawn down through fulfilling Torah and *mitzvot*.

The reason the revelation brought about through fulfilling *mitzvot* is drawn into the world at large (after man was expelled from the Garden of Eden) is as the verse states,⁶¹⁹ “*HaShem* God-Adona”*y Elohi*”*m-אלהי”m* sent man from the Garden of Eden to work the soil etc.” The matter of “working the soil” is to make the place of the world fitting for the revelation.]⁶²⁰

This then, is the meaning of [the verse], “The advantage of land is in everything; even a king is indebted to the field.” That is, the advantage of “land-*Eretz*-אֶרֶץ” [referring to the entire world, the existence of which comes from the externality (*Chitzoniyut*) of Kingship-*Malchut*], is “in everything-*BaKol*-בְּכֹל,” in that there is a drawing down into her of the aspect of “everything-*Kol*-כֹּל,” referring to the *Sefirah* of Foundation-*Yesod*, which is called “everything-*Kol*-כֹּל.”⁶²¹

The words, “Even a king is indebted to the field” refer to the drawing down of the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) (which transcends the aspect of “everything-*Kol*-כֹּל”) through fulfilling the *mitzvot*. This is as Zohar states there, “Who does the ‘King-*Melech*-מֶלֶךְ’ refer

⁶¹⁹ Genesis 3:23

⁶²⁰ Nevertheless, “this is not at all comparable to how it was at first” (Sefer HaMaamarim 5670 *ibid.*)

⁶²¹ See Zohar III 257a (Ra’aya Mehemna); Pardes Rimmonim, Shaar 13 (Shaar HaShe’arim), end of Ch. 6; Shaar 23 (Shaar Erchei HaKinuyim), section on “*Kol*-כֹּל” and “*Kalah*-כִּלָּה”; Likkutei Torah of the Arizal to Genesis 40:1 (Vayeishev); Also see Maamarei Admor HaEmtza’ee, Devarim Vol. 2, p. 687.

to? It refers to the Supernal King as He is bound to ‘the field-*Sadeh*-שדה’ when it is worked.”

That is, through working in the Garden of Eden (“a worked field-*Sadeh Ne’evad*-נעבד-שדה”), which the work of fulfilling the *mitzvot* (“‘to work it-*l’Avdah*-לעבדה” refers to the 248-רמ"ח positive action *mitzvot*, and ‘to guard it-*l’Shamrah*-לשמרה” refers to the 365-שס"ה negative prohibitive *mitzvot*”), through this the revelation of the limitless light of the Unlimited One (“the Supernal King”) which transcends the revelation of the aspect of “everything-*Kol*-כל,” is drawn down.

3.

Now, the explanation of the three above-mentioned levels, [Kingship-*Malchut* as she is unto herself, the drawing down of the revelation of the aspect of “everything-*Kol*-כל” (Foundation-*Yesod*), and the drawing down of the aspect of the Supernal King (*Melech Ila’ah*) through fulfilling the *mitzvot*], is that the difference between Foundation-*Yesod* and Kingship-*Malchut* is that⁶²² Kingship-*Malchut* is the root of the creations.

This is why Kingship-*Malchut* is called “speech-*Dibur*-דיבור” ([as it states],⁶²³ “Kingship-*Malchut* is the mouth (*Peh*-פה)”) just as speaking (*Dibur*) is for the other. That is, in addition to the fact that what one actually speaks is heard by the other (and it is heard by the other because it comes outside of oneself and thus separates from the one who speaks) even the

⁶²² See Torah Ohr, end of Terumah (81b); *Hemshech* 5666 p. 284 and on, and elsewhere.

⁶²³ Introduction to Tikkunei Zohar (“*Patach Eliyahu*”) 17a.

power to speak, as it is in oneself, is the matter of his power to speak to his fellow. The same is so of Kingship-*Malchut* - even as she is in the world of Emanation (*Atzilut*) before descending to enliven the creations) she [already] is the root and source of the creations.

[In contrast], Foundation-*Yesod* is the conclusion of the world of Emanation (*Atzilut*) (called,⁶²⁴ “The conclusion of the body”) and is comparable to the emotions (*Midot*) in man. That is, even though [one’s emotions] relate to the other, nevertheless, the matter is⁶²⁵ that **he himself** becomes roused and emotional.

This then, is the meaning of “the advantage of land is in everything.” That is, the advantage of the “land-*Eretz*-אֶרֶץ” (Kingship-*Malchut*, the root of the creations) is that there is a drawing down into her of the aspect of “everything-*Kol*-כָּל,” that is, the Foundation-*Yesod* (which is the conclusion of the world of Emanation (*Atzilut*)).

Now, it can be said that the fact that this drawing down is called “the **advantage** (*Yitron*-יתרון) of land,” even though Kingship-*Malchut* **always** receives from *Zeir Anpin* (the emotions), is because (generally) the drawing down from *Zeir Anpin* to Kingship-*Malchut* is such that through the lights of *Zeir Anpin* that she receives within herself, Kingship-*Malchut* is caused to **undergo change**.⁶²⁶

⁶²⁴ Introduction to Tikkunei Zohar 17a *ibid*.

⁶²⁵ Also see Sefer HaMaamarim 5700 p. 24 (that this is the difference between the emotions (*Midot*) and Kingship-*Malchut*); Likkutei Sichot, Vol. 6 p. 114 and on.

⁶²⁶ This is similar to the moon (which is rooted in Kingship-*Malchut*), that through her receiving the light of the sun (*Zeir Anpin*), she affects a change in the light, so that it is caused to be moonlight rather than sunlight.

[This is like when one speaks words of love. Since the reason he speaks these words of love is to reveal his love to the other, the love drawn down in the speech is a descent and a change, in comparison to his [emotion of] love itself.] However, “the advantage of land-*Eretz-ארץ* (Kingship-*Malchut*) is in everything-*Kol-כל* (the Foundation-*Yesod*)” in that Kingship-*Malchut* receives the Foundation-*Yesod* (as it is in Himself)⁶²⁷ – [which is] the conclusion of the world of Emanation (*Atzilut*).

4.

Now, the fact that the drawing down of the revelation of the aspect of “everything-*Kol-כל*” is the “advantage” in Kingship-*Malchut*, is specifically in regard to the externality (*Chitzoniyut*) of Kingship-*Malchut*, that is, “the land-*Eretz-ארץ*.” For, since the matter of the externality (*Chitzoniyut*) of Kingship-*Malchut* (the speech (*Dibur*) of Kingship-*Malchut*) is that it is the root of the creations, therefore, when there is the drawing down into her of the revelation of the aspect of “everything-*Kol-כל*,” (the conclusion of the world of) Emanation (*Atzilut*) which **transcends** the root of the creations, there then is the “advantage” (the novelty).

However, in regard to the innerness (*Pnimiyyut*) of Kingship-*Malchut*, the contrary is true, in that the matter of the innerness (*Pnimiyyut*) of Kingship-*Malchut* (that is, the three

⁶²⁷ This is like [the verse] (Isaiah 30:26), “The light of the moon will be like the light of the sun.” For, even though the moon also will receive from the sun then, nevertheless, “there will not be any change in the light as it is in the moon, compared to how it is in the sun” (*Hemshech* 5666 p. 291).

upper *Sefirot* of Kingship-*Malchut*) is that she receives from the aspect of Foundation-*Yesod*. It is in this regard that the Garden of Eden (*Gan Eden*) is called “everything-*Kol*-כל.”

[This is as in the teaching of our sages, of blessed memory,⁶²⁸ “There are three [people] to whom the Holy One, blessed is He, [already] gave a taste of the coming world (*Olam HaBa*) in this world. These are Avraham, Yitzchak, and Yaakov. Avraham, about whom the verse states,⁶²⁹ ‘[*HaShem*-יהוה blessed Avraham] with everything-*BaKol*-בכל.’ Yitzchak, about whom the verse states,⁶³⁰ ‘[I have eaten] from everything-*MiKol*-מכל.’ Yaakov, about whom the verse states,⁶³¹ ‘[I have] everything-*Kol*-כל.’”] This is because “everything-*Kol*-כל” is the *Sefirah* of Foundation-*Yesod* (as mentioned above) and the Garden of Eden (*Gan Eden*) is from the inner aspect (*Pnimityut*) of Kingship-*Malchut*, which receives from the Foundation-*Yesod*.

5.

Now, in the discourse it is explained that the reason Foundation-*Yesod* is called “everything-*Kol*-כל” is because of the fifty gates of Understanding-*Binah* (*Nun Shaarei Binah*) drawn down within it (in that the word “everything-*Kol*-כל” has the numerical value of 50-נ).⁶³²

⁶²⁸ Talmud Bavli, Bava Batra 16b and on.

⁶²⁹ Genesis 24:1

⁶³⁰ Genesis 27:33

⁶³¹ Genesis 33:11

⁶³² See Pardes Rimonim *ibid.* [note 13 in the original discourse]; Maamarei Admor HaEmtza’ee, *Devarim* Vol. 2, p. 687.

From this it is understood that “the advantage of land” (Kingship-*Malchut*) brought about through the aspect of “everything-*Kol*-כל” is in two matters. [The first] is that there is a drawing down into her of the aspect of Foundation-*Yesod*, which is the conclusion of the emotions (*Midot*) of the world of Emanation (*Atzilut*), and beyond this, through the Foundation-*Yesod* there is a drawing down into her of the fifty gates of Understanding-*Binah* - the intellect (*Mochin*) that transcends the emotions (*Midot*).

It can be said that these two matters are related to each other. The explanation is that emotions (*Midot*) relate to the other. For, even though emotions (*Midot*) are something that relates to the person himself (unlike speech, which is revelation to the other), nevertheless, they are on the level of a person as he relates to the other.

In contrast, intellect (*Mochin*) is the level of a person as he is unto himself, separate from others. Therefore, when the drawing down is only from the aspect of the emotions of *Zeir Anpin* as they relate to the other, then through Kingship-*Malchut* receiving the emotions of *Zeir Anpin* within herself, she is caused to undergo change (as mentioned in chapter three).

However, when Kingship-*Malchut* receives the emotions (*Midot*) of *Zeir Anpin* as they are within herself [this being the matter of “the advantage of land is in everything-*Kol*-כל,” such that even in “the land-*Eretz*-ארץ” there is an illumination of the revelation of the aspect of “everything-*Kol*-כל” as it is within himself] this comes about through the root of the drawing down being from the intellect (*Mochin*). For, since intellect (*Mochin*) transcends relation to others (which is the

matter of speech (*Dibur*) which is Kingship-*Malchut*), therefore even when the drawing down comes into speech (*Dibur*), it does not have the ability to affect change in it.

6.

Now, even the aspect of intellect (*Mochin*) that transcends relation to another is still within the general order of the chaining down of the worlds (*Seder Hishtalshelut*). However, the revelation of the aspect of the Supernal King (*Melech Ila'ah*) brought about through fulfilling the *mitzvot* (“the king is indebted to the field”) which transcends the aspect of “everything-*Kol*-כל,” transcends the chaining down of the worlds (*Hishtalshelut*).

In addition, based on the explanation elsewhere,⁶³³ the aspect of “everything-*Kol*-כל” is the aspect of *HaShem*’s יהו"ה surrounding transcendent light (*Sovev*).⁶³⁴ The reason Foundation-*Yesod* is called “everything-*Kol*-כל” is because Foundation-*Yesod* is of the middle line (*Kav HaEmtza'ee*) that reaches the Crown-*Keter* (the surrounding transcendent aspect (*Sovev*)).

[This is also the meaning of the verse,⁶³⁵ “For everything (*Ko Kol*-כל כי)⁶³⁶ in the heavens and earth [is Yours],” the Targum translation of which is, “He is One in the

⁶³³ See Shaarei Orah [of the Mittler Rebbe] 85b.

⁶³⁴ Also see Likkutei Torah, Shabbat Shuvah 67d.

⁶³⁵ Chronicles I 29:11

⁶³⁶ [The numerical value of “for everything-*Ki Kol*-כל כי-80” is the same as “Foundation-*Yesod*-יסוד-80” to which it refers in the above verse.]

heavens and earth.” This is because relative to His surrounding light (*Sovev*), the heavens and earth are equal.]

[Based on this] it must be said that the revelation of the aspect of the Supernal King (brought about through fulfilling the *mitzvot*) even transcends the aspect of His surrounding light (*Sovev*). This is because His surrounding light (*Sovev*) has a relation to worlds, except that it transcends and includes them all as one.

This is the meaning of “For everything (*Ko Kol*-כִּי כֹל) in the heavens and earth [is Yours].” That is, even relative to His surrounding light (*Sovev*) there are “the heavens and the earth,” except that it bonds and unifies them – “He is One in the heavens and the earth.”

However, through the *mitzvot* there is the drawing down of the revelation of the Essential Self of the limitless light of the Unlimited One who transcends relation to worlds, and even transcends His surrounding light (*Sovev*). This is as the discourse explains that the drawing down brought about through fulfilling the *mitzvot* is from the innerness (*Pnimiyut*) of the Crown-*Keter*.

The difference between the Long Patient One-*Arich* (the externality (*Chitzoniyut*) of the Crown-*Keter*) and the Ancient One-*Atik* (the innerness (*Pnimiyut*) of the Crown-*Keter*) is that the Long Patient One-*Arich* is the root and source of the emanations, except that it encompasses them (*Makif*) – that is, it is His surrounding light (*Sovev*).⁶³⁷ In contrast, the Ancient One-*Atik* is the lowest aspect of the Emanator – the limitless

⁶³⁷ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1; Likkutei Torah, Bechukotai 46c, and elsewhere.

light of the Unlimited One (*Ohr Ein Sof*) which transcends relation to worlds.

In the discourse he explains that the Supernal King (*Melech Ila'ah*) is Splendor-*Tiferet*. [This is as stated in Zohar there, that “the king-*Melech*-מלך” refers to the Holy One, blessed is He (*Kudsha Brich Hoo*) and “the Holy One, blessed is He” (*Kudsha Brich Hoo*) refers to the aspect of Splendor-*Tiferet*] and it is Splendor-*Tiferet* that draws down the innerness (*Pnimiyyut*) of the Crown-*Keter*.

It can be said that the reason it (specifically) is Splendor-*Tiferet* that draws down the innerness (*Pnimiyyut*) of the Crown-*Keter*, even though Foundation-*Yesod* is also part of the middle line (*Kav HaEmtza'ee*), is because Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* are the essence of the emotional qualities (*Midot*), whereas Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* are the qualities through which bestowal is issued (from the emotional qualities (*Midot*) of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*).⁶³⁸

Therefore, the revelation of the Crown-*Keter* that comes about through the Foundation-*Yesod* (by which there is the bestowal) is the aspect that is the root of the emanations. In contrast, the revelation of the Crown-*Keter* brought about through Splendor-*Tiferet* (which transcends the bestowal) is the innerness (*Pnimiyyut*) of the Crown-*Keter*.

⁶³⁸ See Tanya, Iggeret HaKodesh, Epistle 15 (122a); Sefer HaMitzvot of the Tzemach Tzedek 12b and on; *Hemshech* 5666 p. 289 and elsewhere.

Now, as known⁶³⁹ the two matters, the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds all worlds (*Sovev Kol Almin*), are rooted in the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the restraint of the *Tzimtzum*.

That is, the light of limitation (*Ohr HaGvul*) (that precedes the restraint of the *Tzimtzum*) is the root for His light that fills all worlds (*Memaleh*), whereas the light of limitlessness (*Ohr HaBli Gvul*) is the root for His light that surrounds all worlds (*Sovev*).

Now, the difference between the effect of the constriction-*Tzimtzum* on the light of limitation (*Ohr HaGvul*) (the root of His light that fills all worlds – *Memaleh*) and the effect of the constriction-*Tzimtzum* on the light of limitlessness (*Ohr HaBli Gvul*) (the root of His light that surrounds and transcends all worlds – *Sovev*) is that the effect of the constriction-*Tzimtzum* on the light of limitation (*Ohr HaGvul*) is in the light itself.

That is, through the constriction-*Tzimtzum* it comes with measure and limitation according to the capacities of the worlds – that is, it is His light that fills all worlds (*Memaleh Kol Almin*). In contrast, the effect of the constriction-*Tzimtzum* on the light of limitlessness (*Ohr HaBli Gvul*) is (not in the light itself, but only) that it does not illuminate in the space of the void. This is what brings about the matter of the surrounding light (*Sovev*),

⁶³⁹ See at length in *Hemshech* 5672 Vol. 2, p. 934 and on; *Sefer HaMaamarim* 5687 p. 39 and on, and elsewhere.

in that the light does not illuminate (within the worlds - the space of the void) in a revealed and inner manifest way, but only in an encompassing and transcendent way (*Makif*) and in a concealed way.

With this in mind, we can say that the two matters in the aspect of “everything-*Kol*-לכל,” [that is, that through the Foundation-*Yesod* there is the drawing down of the emotions (*Midot*) and the intellect (*Mochin*), and that through the Foundation-*Yesod* there is the drawing down of the Crown-*Keter*] as they are rooted in the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the restraint of the *Tzimtzum*, are the light of limitation (*Ohr HaGvul*) and the light of limitlessness (*Ohr HaBli Gvul*). However, through fulfilling the *mitzvot* there is a drawing down⁶⁴⁰ of a **new** light that did not illuminate even before the constriction-*Tzimtzum*.

It is in this regard that in the coming future there will be “a new heaven and a new earth,”⁶⁴¹ for there then will be the revelation of all matters that were drawn down through our present deeds and toil, including the new light drawn down through presently fulfilling Torah and *mitzvot*, and through this there also will be a novelty in the world, “a new heaven and a new earth.”

This is because the fact that in the coming future there will be a drawing down in the world of the revelation of the light of limitlessness (*Ohr HaBli Gvul*) which illuminated before to the constriction-*Tzimtzum* is **not true novelty**. For, being that this light was already revealed in the space of the

⁶⁴⁰ As is in the discourse (Sefer HaMaamarim 5680 p. 145)

⁶⁴¹ Isaiah 66:22; See at length in the discourse *ibid.* (p. 146).

void, except that through the constriction-*Tzimtzum* the light was withdrawn, therefore, when the light returns to be drawn down again, this is not a true novelty.

Rather, the reason that in the coming future there will be “a new heaven and a new earth” is because there then will be the revelation of a **new** light (drawn down through presently fulfilling Torah and *mitzvot*) that was not present even before the constriction-*Tzimtzum*.

8.

Now,⁶⁴² as known, when it is stated that the creation was for the sake of the Jewish people,⁶⁴³ what is meant is not just the creation of the world, but also all revelations, including the highest revelations. Based on this, we also can understand about the above-mentioned light that did not illuminate even before the constriction-*Tzimtzum*, that the fact that this light (which transcends the parameters of being “drawing down” and “revealed”) is (so to speak) brought about, is so that through the work of the Jewish people there then will be a drawing down and revelation, and that its drawing down and revelation will be in the world. [This is as mentioned before, that through the new light, [both] **the heavens and the earth** will be new.] For through this *HaShem*’s-יהו"ה Supernal intent for a dwelling place in the lower worlds will be fulfilled .

⁶⁴² See the statement **similar to this** in Torat Menachem, Sefer HaMaamarim Elul p. 220.

⁶⁴³ Rashi to the beginning of Bereishit [Genesis 1:1].

With this in mind, we can connect the explanation of the Zohar that [the verse means], “the king is bound to a worked field-*Melech LaSadeh Ne’evad*-לשדה נעבד” (in which the word “worked-*Ne’evad*-נעבד” refers to the “field-*Sadeh*-שדה”) whereas the (simple) meaning [of the verse], that the word “indebted-*Ne’evad*-נעבד” refers to the king, in that even the essence of the light (*Etzem HaOhr*) which transcends the parameters of being “drawn down” and “revealed” (that is, the Upper King – *Melech Ila’ah*) is “indebted-*Ne’evad*-נעבד,” so to speak, to the “working of the field” (“the field that is worked-*Sadeh Ne’evad*-שדה נעבד”), referring to the matter of fulfilling the *mitzvot*.

Now, in explanation of the language of the verse, “the **field** that is worked-*LaSadeh Ne’evad*-לשדה נעבד,” we should add that *HaShem*’s-ה"ה Supernal intent for a “dwelling place in the lower worlds” - that the revelation of Godliness should be drawn down in the lower worlds - stems from the matter of the lower worlds themselves.

It can be said that this is why the revelation brought about through the *mitzvot* is through the place in which the *mitzvot* are done being made fitting for the revelation. [This is as mentioned above (in chapter two), that the reason the Garden of Eden (*Gan Eden*) is called a “field-*Sadeh*-שדה” is because the Garden of Eden is a fitting place for the revelation brought about through “sowing” the *mitzvot*.

The same is so of the space of the entire world. That is, the reason He “sent man from the Garden of Eden to work the soil etc.,” is to make the place of the world fitting for the revelation brought about through the *mitzvot*.] This is because

the drawing down of revelation brought about through the *mitzvot* into the world, is also due to the (space of the) world being fitting for this, in that therefore the revelation in the world stems from the matter of the world itself.

This then, is the meaning of “the King is indebted to the worked field-*Melech LaSadeh Ne’evad* נעבד-לשדה.” For, the fulfillment of *HaShem*’s-ה"ה Supernal intent for a “dwelling place in the lower worlds” is that the revelation in the world should (not only be due to the fulfillment of the *mitzvah*, but also) due to the world - the “field-*Sadeh*” שדה.” Thus, the fact that, so to speak, the essence of the light (*Etzem HaOhr*) is brought about, this being the Supernal King (*Melech Ila’ah*), is with this intention, and thus, “The King is indebted to the worked field-*Melech LaSadeh Ne’evad* נעבד-לשדה.”

Now, we should add that the reason (the inner aspect) for why man was banished from the Garden of Eden (*Gan Eden*) is because *HaShem*’s-ה"ה Supernal intent for a dwelling place in the lower worlds is for the dwelling to be in the lowest world of which there is no lower,⁶⁴⁴ and that the dwelling in it should be because of the matter (of this lowest place). Therefore, “*HaShem* God-*Adona*” יי אלהי”מ-*Elohi* sent man from the Garden of Eden to work the soil etc.,” to make the place of the world (the lowest place)⁶⁴⁵ fitting for the

⁶⁴⁴ Tanya, Ch. 36.

⁶⁴⁵ That is, in addition to the fact that, at the beginning of the creation the world at large, there was the “lower world,”* nevertheless, through the sin of the tree of knowledge an even lower world was caused. It can be said that the two matters of the “lower” world, [meaning that [it is low] in and of itself, and that which was brought about through the sin of the tree of knowledge] are similar to the two matters discussed in the coming note – the “land-*Eretz*” ארץ-*Eretz*” and the “field-*Sadeh*” שדה” of the side opposite holiness. [* That is, in addition to the fact that it was not fit for the revelation brought about through the *mitzvot* of the floor of the Garden of Eden, it

revelation, so that even the lowest place, of which there is no lower, should be made into a dwelling place for Him, blessed is He, and that the dwelling in it should be due to its matter.

The same is so of the “field-*Sadeh*-שדה” and “land-*Eretz*-ארץ” as they are Above, in that *HaShem*’s-יהוה ultimate Supernal intent in the drawing down of the revelation of the aspect of the Supernal King (*Melech Ila’ah*) into the “field-*Sadeh*-שדה,” this being the inner aspect (*Pnimityut*) of Kingship-*Malchut*, is so that through this, there will be a drawing down of the revelation in the “land-*Eretz*-ארץ,”⁶⁴⁶ this being the externality (*Chitzoniyut*) of Kingship-*Malchut* (and thereby, into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), up to and including this lowest world).

Moreover, this should be in a way that the revelation in the “land-*Eretz*-ארץ” should (not be like something that is superimposed upon it, but that it should be) the matter of the land [itself], similar to the inner aspect of Kingship-*Malchut*

was “necessary for there to be **repair** of the world at large” (only that absent of the sin the repair, it would have occurred automatically) – See *Sefer HaMaamarim* 5670 in note 8 [in the original discourse – p. 215 and on].

⁶⁴⁶ It should be pointed out that in *Zohar* *ibid.* there is another explanation to “the king is in servitude of the field-*Melech LaSadeh Ne’evad* נעבד-מלך לשדה” (which is also brought in the above-mentioned discourse p. 146 and on). Namely, that Kingship-*Malchut* of the side of holiness is in servitude to the “field-*Sadeh*-שדה” of the side opposite holiness. It can be said (and similarly see *Torat Menachem*, *Sefer HaMaamarim* Av p. 171) that the reason that this explanation of the words “*Melech LaSadeh Ne’evad* נעבד-מלך לשדה” comes after the previous explanation of the words “*Melech LaSadeh Ne’evad* נעבד-מלך לשדה,” that it refers to “the Supernal King who is bound to the field when it is worked,” is because the intention in the [existence] of the “field-*Sadeh*-שדה” of the side opposite holiness, is for it to be transformed to holiness, and that the revelation of the Supernal King (*Melech Ila’ah*) should be drawn down there too, [and in an even loftier way, brought about through the superiority of repentance (*Teshuvah*)].

(the “field-*Sadeh*-שדה”)⁶⁴⁷ whose matter is that she receives revelations that are higher than her.

9.

This then, is the meaning of [the verse], “And Sarah’s lifetime was one hundred years, twenty years, and seven years.” In the discourse he explains that the “one hundred years” refers to the inner aspect (*Pnimitiyut*) of the Crown-*Keter* - the aspect of the Supernal King (*Melech Ila’ah*). The twenty years and seven years refer to the intellect (*Mochin*) and the emotions (*Midot*) (that are drawn down through the Foundation-*Yesod*) - the aspect of “everything-*Kol*-כל.”

Now, this requires further explanation. For, the way that Sarah merited Supernal Life was from below to Above, in that first there was the aspect of “everything-*Kol*-כל” and then [there was] the aspect of the Supernal King (*Melech Ila’ah*). However, the order in the verse is [first] “one hundred years,” and then “twenty years and seven years.”

It can be said that this is in order to hint that the drawing down of the aspect of “one hundred years” - the Supernal King (*Melech Ila’ah*), subsequently also drew down the aspects of “twenty years and seven years” - the aspect of “everything-*Kol*-כל.”

⁶⁴⁷ With this in mind, the language of the Zohar is sweetened, in that “the Supernal King becomes bound to **the field**.” For, in addition to the fact that the beginning of the drawing down is in “the field-*Sadeh*-שדה,” and it thereby is also drawn into “the land-*Eretz*-ארץ,” it can be said that with this [the Zohar] hints that even the drawing down in “the land-*Eretz*-ארץ” will be akin to the manner of [the drawing down in] “the field-*Sadeh*-שדה.”

Through this, the revelation of the aspect of “one hundred years” was first drawn down into the aspect of the “field-*Sadeh*-שדה” (the innerness (*Pnimiyut*) of Kingship-*Malchut*) and there subsequently was also the drawing down into the aspect of the “land-*Eretz*-ארץ” (the externality (*Chitzoniyut*) of Kingship-*Malchut*).⁶⁴⁸ It then states, “the years of Sarah’s life,” in that she also drew this revelation into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

To add, through the drawing down of the aspect of “one hundred years” (the Supernal King – *Melech Ila’ah*) into the externality (*Chitzoniyut*) of Kingship-*Malchut*, and particularly into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) there is caused to be an ascent in it. This is because, in and of Himself, the Supernal King (*Melech Ila’ah*) is the light (*Ohr*) (except that it is the light that transcends being drawn down and revealed). However, through it being drawn down below, there is the revelation in it of the Supernal intent of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One.

With this in mind, [it is understood why] the order of these matters, as they are in the verse, is from below to Above, both in regard to Sarah, in that to the greater degree of her ascent Above, she drew the aspect of “one hundred years” further below, and also in regard to the “one hundred years” itself, that through it being drawn below, an ascent is caused within it.

⁶⁴⁸ To point out based on what it states in the discourse (p. 147), the twenty years and seven years “are the matter of the advantage **of the land** is in everything” – even though, at first glance, it should have said that it is the aspect of “everything-*Kol*-כל.”

This then, is the meaning of “the years of Sarah’s life,” that, “they all were equally good.”⁶⁴⁹ That is, in and of itself, the light is the aspect of “one hundred years,” in which “one-hundred” is the matter of division into particulars, except that they are unified as one, which is why the word “year-*Shanah*-שנה” is written here in the singular. It then states, “the years of Sarah’s life,” without mentioning a number, being that this transcends the matter of division.

The next verse continues, “In Kiryat-Arba-קריית ארבע (literally, “the gathering of four”) which is Chevron-הברון.” That is, after the drawing down of the aspect of “one hundred years” into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) this revelation is drawn down into the physical body, which is “bound-*Mechubar*-מחבור” ([and is of the same root as] “Chevron-הברון”) and is [composed of] the four foundational elements.⁶⁵⁰ Through this there is caused to be an addition in the bond (*Chibur*-חיבור) between the soul and the body⁶⁵¹ so that there will be length of days and good years, years of Torah and *mitzvot*,⁶⁵² Chassidic years, and in an expansive way, up to and including the essential expansiveness, in that we go to greet our righteous Moshiach, and in a way of “eternal joy upon their heads.”⁶⁵³

⁶⁴⁹ Rashi on the verse (at the beginning of the Torah portion) [Genesis 23:1].

⁶⁵⁰ Zohar, Chayei Sarah 122b (Midrash HeNe’elam)

⁶⁵¹ This is because to the degree that the body is refined, to that degree the soul desires to be in the body. The reason that in Sarah there was the opposite of this, is because of a different reason. See Rashi on the verse.

⁶⁵² See HaYom Yom for the 6th of Cheshvan

⁶⁵³ Isaiah 35:10; 51:11

Discourse 9

*“Katontee Mikol HaChassadim... -
I have become small from all the kindnesses...”*

Delivered on Shabbat Parshat Vayishlach,
19th of Kislev, 5730
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁵⁴ “I have become small from all the kindnesses etc.” In the letter written upon returning from [imprisonment in] Petersburg,⁶⁵⁵ his honorable holiness, the Alter Rebbe, explains that “with every act of kindness that the Holy One, blessed is He, does for a person, he should be very humbled etc., and whosoever comes closer to Him, is all the more like nothing, naught, and non-existence. This is the aspect of the right side of holiness and of the ‘kindness to Avraham etc.’”⁶⁵⁶

From this it is understood that the matter of “I have become small etc.,” is a general matter. In other words, in addition to the fact that every story written in the Torah about our forefathers is a sign and a granting of empowerment to their children,⁶⁵⁷ in this itself there are particular matters, general

⁶⁵⁴ Genesis 32:11

⁶⁵⁵ Tanya, Iggeret HaKodesh, Epistle 2

⁶⁵⁶ Micah 7:20

⁶⁵⁷ See Midrash Tanchuma, Lech Lecha 9; Bereishit Rabba 40:6; Ramban to Genesis 12:6; 12:10; 14:1; Ohr HaTorah, beginning of Lech Lecha, and elsewhere.

matters, and even more general matters, and the matter of “I have become small” is the most general matter.

This is because “whosoever comes closer... is more like nothing etc.,” this being the ultimate intention in the descent of the soul into the body, in order to ascend and come to a state of closeness, up to “being subsumed in the body of the King,”⁶⁵⁸ this being the ultimate elevation in the aspect of closeness, which is bound to the nullification (*Bittul*) of “I have become small etc.,” as mentioned above.

Now, in various places⁶⁵⁹ it is explained that this stems from the aspect of the powers of kindness (*Chassadim*) as they are in the world of Repair (*Tikkun*), and that this is the novelty of the powers of kindness (*Chassadim*) of the world of Repair-*Tikkun* compared to the powers of kindness (*Chassadim*) of the world of Chaos-*Tohu*.

Additionally, it can be said that the intention in this also is to the powers of kindness (*Chassadim*) of the world of Chaos-*Tohu* as they are on the level of holiness, except that there they are the opposite of how it is in the world of Repair-*Tikkun*, where it is in a way that “whosoever comes closer is all the more like nothing etc.”

With this in mind, we can explain the matter of the prayer of Yaakov,⁶⁶⁰ “The God of my father Avraham... (I have become small etc.)” As explained in Torah Ohr,⁶⁶¹ he prayed that there should be a drawing down to him of the encompassing lights (*Makifim*) of the side of holiness of our forefathers, to

⁶⁵⁸ Zohar I 217b

⁶⁵⁹ In the discourse entitled “*Katontee*” 5679 and elsewhere.

⁶⁶⁰ Genesis 32:10

⁶⁶¹ Torah Ohr, Vayishlach

assist him in drawing down the encompassing light (*Makif*) of the world of Chaos-*Tohu* to be revealed below etc.

(This too is a general matter – that is, the general matter of refining (*Birur*) the world of Chaos-*Tohu* by the world of Repair-*Tikkun*, through which the world of Repair-*Tikkun* itself is also elevated). His intention in this was to affect the refinement (*Birur*) of the world of Chaos-*Tohu* so that it will have the matter of “I have become small” in it, like the world of Repair-*Tikkun*.

Now, in Torah Ohr⁶⁶² it is explained that from Yaakov’s perspective it was possible to affect the refinement (*Birur*) etc., but that the lacking was due to Esav etc., and this matter will be fulfilled in the coming future upon the completion of the refinements (*Birurim*). This is as in the words of Yaakov,⁶⁶³ “Until I come to my lord in Se’ir,” about which our sages, of blessed memory explained (cited in Rashi there)⁶⁶⁴ that this will come about in the days of Moshiach, as the verse states,⁶⁶⁵ “Saviors will ascend Mount Tziyon to judge the Mountain of Esav, and the kingdom will be *HaShem*’s-יהוה” (as we say at the end of the Haftarah).

This is the ultimate refinement, and is as [the world was] at the beginning of creation before the sin of the tree of knowledge, when the world was created in a state of wholeness.⁶⁶⁶ This is the general matter of the revelation of

⁶⁶² Torah Ohr *ibid.* 24b and on.

⁶⁶³ Genesis 33:14

⁶⁶⁴ Midrash Bereishit Rabba 78:14; Yalkut Shimoni Vayishlach, Remez 133

⁶⁶⁵ Obadiah 1:21

⁶⁶⁶ Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To’ar there).

Godliness in the world, as the verse states,⁶⁶⁷ “I have come to My garden-*Gani*-גני,” about which it states in Midrash Rabbah,⁶⁶⁸ “‘to My wedding canopy-*Genuni*-גנוני’ – to the place where I primarily was at first, in that the essential root of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, was in the lower worlds.”⁶⁶⁹

However, though the sin of the tree of knowledge and the sins that followed afterwards, the *Shechinah* withdrew from the earth to the firmament etc., up to the seventh firmament. Afterwards, seven righteous *Tzaddikim* arose (in seven generations) until Moshe who is the seventh, and through their work they drew the *Shechinah* down to the earth.”

As stated, in and of himself, Yaakov was already prepared for this at that time, and wanted to bring this about in Esav as well, through gifts, prayer, and war. This is as Rashi explained,⁶⁷⁰ “Yaakov prepared himself for three things: to give him a gift; for prayer, and for war.”

We therefore must understand the matter of these three things and their relationship to each other, being that at first glance, the opposite is true, that these matters are opposites of each other. This is because a gift is the matter of kindness and closeness, whereas war is the matter of distance, to the point of actual separation. This being so, what is the relationship between these three matters?

⁶⁶⁷ Song of Songs 5:1

⁶⁶⁸ Midrash Shir HaShirim Rabba there; See at length in *Hemshech “Bati LeGani”* 5710 (Sefer HaMaamarim 5710 p. 111).

⁶⁶⁹ See Midrash Bereishit Rabba 19:7

⁶⁷⁰ Rashi to Genesis 32:9 – explained in the Sichah talks after the discourse (Likkutei Sichot Vol. 15 p. 265 and on).

2.

Now, to understand this, we first must preface with an explanation of the general matter of drawing Godliness down into the world in order to make “a dwelling place for Him, blessed is He, in the lower worlds,”⁶⁷¹ in which “a dwelling place” is specified, in that the one who dwells within it is present there in all his matters, both his external and inner matters, up to and including the totality of his essential self.⁶⁷²

Now, the primary matter of the “dwelling place” was in the Holy Temple (*Mikdash*), as well as in the Tabernacle (*Mishkan*), which is also called the Holy Temple (*Mikdash*).⁶⁷³ This is as in the words of Shlomo,⁶⁷⁴ “Behold, the heavens and the heavens of the heavens cannot contain You, and surely this House that I have built.” That is, “this House” (the Holy Temple) was the dwelling place for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He, who “the heavens and the heavens of the heavens cannot contain.”

Now, at first glance, this requires explanation.⁶⁷⁵ For, as Shlomo said in astonishment, “Would God truly dwell on

⁶⁷¹ See Midrash Tanchuma, Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

⁶⁷² See Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997; *Hemshech* 5666 p. 5.

⁶⁷³ Talmud Bavli, Eruvin 2a

⁶⁷⁴ Kings I 8:27; Chronicles II 6:18

⁶⁷⁵ In regard to the coming section – see the discourse entitled “*Padah b'Shalom*” 5680* & 5687 (Sefer HaMaamarim 5680 p. 183 and on; 5687 p. 83 and on); Sefer HaMaamarim 5643 p. 87 and on; Also see the discourse by the same title of the year 5713 (Sefer HaMaamarim 5713 p. 51 and on, translated in The Teachings of The Rebbe 5713, Discourse 6).

earth? Behold, the heavens and the heavens of the heavens cannot contain You, and surely this Temple that I have built.” That is, how does it apply for the Holy Temple to be the place where the *Shechinah* and His Essential Self dwells, when at the very same time, “the heavens and the heavens of the heavens cannot contain you”?

As known, “the heavens” refers to the world of Emanation (*Atzilut*) (as explained in the discourses⁶⁷⁶ on the verse,⁶⁷⁷ “Praise *HaShem*-יהוה from the heavens.” In contrast, “the heavens of the heavens” refers to the worlds of the Unlimited (*Olamot HaEin Sof*) which transcend the world of Emanation (*Atzilut*). However, they too “cannot contain You.” This being so, it is a wonder and a novelty that specifically “this House” will be such that it “contains You,” and in a way of being a “dwelling etc.”

3.

Now,⁶⁷⁸ several of the great sages of Israel⁶⁷⁹ explain that the dwelling of the *Shechinah* within the Holy Temple was similar to the matter of prophecy, about which the verse states,⁶⁸⁰ “I am likened-*Adameh*-אדמה by the hand of the

⁶⁷⁶ See Siddur Im Da”Ch 65b; Ohr HaTorah, Na”Ch Vol. 2, p. 1,006; Vol. 3, p. 1,332, and elsewhere.

⁶⁷⁷ Psalms 148:1

⁶⁷⁸ In regard to the coming section see Ohr HaTorah, Vayeitzei 178a and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 103 and on; Sefer HaMaamarim 5630 p. 63 and on; 5643 *ibid*.

⁶⁷⁹ See the citations in Likkutei Sichot, Vol. 19 p. 141.

⁶⁸⁰ Hosea 12:11

prophets,” meaning that this only was a “likeness-*Dimyon-*דמיון.”

This is because the aspect of Godliness that becomes revealed to a prophet is not the actual being of Godliness, but is only a ray and radiance. Furthermore, even from the perspective of the prophet, this is not in a way of being a receptacle for the prophecy, but solely by way of preparedness, meaning that he only was prepared for this, but not that the prophecy actually manifested in the vessel of his brain and became unified with him.

This is like the possibility for prophecy specifically in the land of Israel. For, as our sages, of blessed memory, taught,⁶⁸¹ “When the land of Israel was chosen, all the other lands were rendered unfit.” What is meant by this is not that the land of Israel is the aspect of the receptacle for the matter of prophecy, but only that the land of Israel alone is fitting and prepared for the matter of prophecy.

This is similar to writing an intellectual concept with the fingers of one’s hand, in that one’s fingers are not an actual receptacle for the light of the intellect, except that they are fitting and prepared for the intellect to pass through them. However, this is unlike the power of intellect in the brain of the head, in which the brain is the receptacle for the light of the intellect that manifests within it and becomes unified with it.

In contrast, the fingers of the hand are not actual receptacles for intellect at all (and in this, they are equal to the

⁶⁸¹ Midrash Tanchuma Bo 5; Mechilta to Exodus 12:1; See Mo’ed Katan 25a and Rashi there; Zohar I 141a.

toes of the feet). It only is that they are fitting and prepared for the intellect to pass through them.

The same is so of the matter of prophecy (according to the above-mentioned great sages of Israel). That is, the vessel of the brain of the prophet is not a receptacle for the matter of prophecy, but only is fitting and prepared for it, and the same is so of the Holy Temple. That is, it was not a receptacle for Godliness but was only fitting and prepared for Godliness to rest there. Moreover, the aspect of Godliness that dwelt in the Holy Temple was only a ray and radiance, like the matter of prophecy.

However, in truth this is not so. For, even when it comes to the matter of prophecy, it is not just a ray and radiance. Although the language of the verse⁶⁸² is that “I am likened-*Adameh*-אדמה by the hand of the prophets,” indicating that this is only a radiance, and as our sages, of blessed memory, taught,⁶⁸³ “All the prophets [other than Moshe] prophesied with [the word] ‘Thus-*Koh*-כה,’” which in the language of Kabbalah and Chassidus is the matter of the “unclear lens” (*Aspaklariya SheEina Me’irah*),⁶⁸⁴ this being the *Sefirah* of Kingship-*Malchut* which only is a radiance, and even in regard to the prophet Shmuel, who was the head of the prophets,⁶⁸⁵ being that his prophecy was from the aspects of Victory-*Netzach* and Majesty-*Hod*,⁶⁸⁶ which is why he said,⁶⁸⁷ “The Eternal Victor

⁶⁸² Hosea 12:11 *ibid*.

⁶⁸³ Sifri to the beginning of Matot, cited in Rashi to Numbers 30:2

⁶⁸⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gates Three & Four (*Netzach & Hod*), and elsewhere.

⁶⁸⁵ See Rashi to Shmuel I 1:1; Akeidat Yitzchak, Balak (Shaar 82).

⁶⁸⁶ See Shaar Ru’ach HaKodesh, Drush 1; Shaar HaPesukim, Shmuel I 1:11.

⁶⁸⁷ Samuel I 15:29

of Israel-*Netzach Yisroel*-יִשְׂרָאֵל נִצָּח does not lie etc.,” nevertheless, the aspects of Victory-*Netzach* and Majesty-*Hod* are “outside the body,”⁶⁸⁸ but nevertheless, this is not just a ray and radiance, but is the **actual being** of the light and ray.

Furthermore, this is not in a way that the prophet only is fitting for the matter of prophecy, but he actually is a receptacle for this. This is as stated in Shaarei Kedushah of Rabbi Chayim Vital,⁶⁸⁹ that upon unifying the ten Supernal *Sefirot*, the prophet affects a drawing down to himself of the revelation of prophecy, which becomes engraved in his intellect. That is, the prophecy becomes engraved in his thought and in the vessel of the intellect of the prophecy, in a way that it manifests and becomes unified with him, this being because he is a receptacle for this.

The same is so of the Holy Temple, that it (not only was fitting for Godliness, but was rather) a dwelling place for His Essential Self. Moreover, this itself was in a way of “containing You-*Yechalkelucha*-יִכְלֶכְלֶךָ” (which is of the same root as the word “vessel-*Kli*-כֵּל”) in that it was a receptacle (*Kli*-כֵּל) for drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One.

This being so, we must understand how it applied that in the Holy Temple there was the dwelling of His Essential Self, as in the astonishment of Shlomo, “Behold the heavens etc.” That is, being that the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He, is truly limitless (*Bli Gvul*), how does it apply for the Holy Temple, which is limited,

⁶⁸⁸ See Etz Chayim, Shaar 16 (Shaar Holadat Abba v’Imma v’Zeir Anpin v’Nukva), beginning of Ch. 4.

⁶⁸⁹ Shaarei Kedushah, translated as Gates of Holiness, Part 3, Gate 5.

to be a vessel (*Kli*) and dwelling (*Dirah*) for that which is Unlimited (*Bli Gvul*)?

4.

However, the explanation is that generally, the matter of limitation (*Gvul*) is the matter of time and space. About the matter of “space-*Makom*-מקום,” we find that the Holy One, blessed is He, is called “the Place-*Makom*-מקום,” as in the teaching of our sages, of blessed memory,⁶⁹⁰ “He is the place-*Makom*-מקום of the world and the world is not His place-*Makom*-מקום.”

Similarly, in Midrash Rabbah⁶⁹¹ they explained the verse,⁶⁹² “Behold there is a Place-*Makom*-מקום with Me” that, “My place is secondary to Me and I am not secondary to My place.” We therefore must understand the novelty in stating “My place is secondary to Me and I am not secondary to My place,” being that at first glance, this seems to be obvious.

This may be understood with a preface about the matter of “space-*Makom*-מקום,” of which there are two opinions,⁶⁹³ and the primary novelty is according to the second opinion, as will be explained.

To explain, in [Sefer] Ikkarim⁶⁹⁴ it states that there are two views about the matter of “space-*Makom*-מקום.” There are

⁶⁹⁰ Midrash Bereishit Rabba 68:9; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *HaShem*, blessed is He, is the Place-*Makom*-מקום of all beings.

⁶⁹¹ Midrash Shemot Rabba 45:6

⁶⁹² Exodus 33:21

⁶⁹³ In regard to the coming section – see Ohr HaTorah, Na”Ch Vol. 1, p. 402 and on; Sefer HaMaamarim 5643 p. 94 and on.

⁶⁹⁴ Ikkarim 2:17

those who say that “space” (*Makom*-מקום) is that which surrounds and encompasses something. However, the author of the Ikkarim himself holds the view that “space” (*Makom*-מקום) is the empty area and void that the object itself occupies.

These two views are also explained in Kabbalah. For, in the book *Emek HaMelech*⁶⁹⁵ it is explained that the matter of “space” (*Makom*-מקום) refers to the limitless light of the Unlimited One (*Ohr Ein Sof*) that surrounds (*Sovev*) and encompasses (*Makif*) the entire chaining down of the worlds (*Hishtalshelut*), this being the Great Circle (*Iggul HaGadol*). In contrast, in *Likkutei Torah* of the Arizal⁶⁹⁶ it is explained that “space” (*Makom*-מקום) refers to the void (*Challal*) within which the worlds exist.

In general, these are the two matters of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) and His light that manifests and fills all worlds (*Memaleh Kol Almin*). That is, the Great Circle (*Iggul HaGadol*) which encompasses the totality of the chaining down of the worlds (*Hishtalshelut*) is the matter of His surrounding light (*Sovev*), whereas the place of the void (*Challal*) etc., is the matter of His light that fills all worlds (*Memaleh Kol Almin*).

Now, the primary novelty of “My place is secondary to Me and I am not secondary to My place,” is according to the second explanation, that “space-*Makom*-מקום” refers to His

⁶⁹⁵ *Emek HaMelech*, Shaar 1 (Shaar Sha'ashuey HaMelech) Ch. 1; Shaar 8 (Shaar Adam Kadma'ah Stam) Ch. 9; Shaar 13 (Shaar Abba v'Imma) Ch. 46 (79b); Shaar 14 (Shaar Kiryat Arba) Ch. 152.

⁶⁹⁶ *Likkutei Torah* to Exodus 33:21 *ibid.* (Ki Tisa)

light that fills all worlds (*Memaleh*) (as explained by the Alter Rebbe⁶⁹⁷ whose redemption we are celebrating).

To explain, the aspect of His light that fills all worlds (*Memaleh Kol Almin*) is light that is measured and limited. This is as our sages, of blessed memory, taught,⁶⁹⁸ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.” That is, just as, in and of itself, the soul has no division, but when it manifests in the body it divides according to the limbs [of the body], such that the power of sight manifests in the eye and the power of hearing manifests in the ear etc., the same is so of all six-hundred and thirteen powers. (That is, this comes about specifically upon the soul’s manifestation in the body, whereas in and of itself, the soul has no division in it, as explained in Tanya).⁶⁹⁹

The same is so Above in Godliness, in that, in and of itself, there is no division in it. Nevertheless, when it comes to manifest in the worlds and the creations, it then is made to be in a way of tangible existence and division etc., this being the matter of His light that fills all worlds (*Memaleh Kol Almin*).

About this it states, “My place is secondary to me.” That is, in truth, even the space of existence and division is utterly nullified to Him. The primary novelty in this is in His light that fills all worlds (*Memaleh Kol Almin*) to a greater degree than in His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

⁶⁹⁷ Cited in the discourse entitled *Padah b'Shalom* 5680 and 5687 *ibid.*; Ohr HaTorah Na”Ch *ibid.*, and Sefer HaMaamarim 5643 *ibid.*

⁶⁹⁸ See Talmud Bavli, Brachot 10a; Midrash Tehillim 103a

⁶⁹⁹ Tanya, Likkutei Amarim, Ch. 51

This is like the explanation⁷⁰⁰ about the matter of [the verse],⁷⁰¹ “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.” That is, at first glance, the verse should have said “Singular-*Yachid*-יחיד,” which indicates the true matter of His Singularity to a greater degree, since the word “one-*Echad*-אחד” can also be [mistaken] for the number “one-*Echad*-אחד” in enumeration, such as during the six days of creation, in which the verse states, “day one-*Yom Echad*-יום אחד,”⁷⁰² which is then followed by “day two-*Yom Sheini*-יום שני” and “day three-*Yom Shleeshee*-יום שלישי” etc.

In contrast, the word “Singular-*Yachid*-יחיד” is such that there is no second, as in the verse,⁷⁰³ “Your son, your only one-*Yechidcha*-יחידך,” in which it does not apply to say there is “a second.” However, even so, the verse specifically states “*HaShem* is One-*HaShem Echad*-יהו"ה אחד.”

However, the explanation is that this is the primary novelty, that even in the space (*Makom*-מקום) within which the worlds exist, the seven firmaments and the earth, this being the meaning of the letter *Chet*-ח-8 [of the word “One-*Echad*-אחד”], and in the four directions of the world (the letter *Dalet*-ד-4 [of the word “One-*Echad*-אחד”]) they too are nullified to the Master of the world-*Alupho Shel Olam*-אלופו של עולם [the *Aleph*-א-1 of the word “One-*Echad*-אחד”].⁷⁰⁴ This likewise is the novelty of

⁷⁰⁰ See Torah Ohr, Va'era 55b; Imrei Binah, Shaar HaKriyat Shema, Ch. 8 and on; Sefer HaMitzvot of the Tzemach Tzedek 124a and on.

⁷⁰¹ Deuteronomy 6:4

⁷⁰² Genesis 1:5

⁷⁰³ Genesis 22:2

⁷⁰⁴ See Sefer Mitzvot Katan, Siman 2, cited in Beit Yosef, Orach Chayim, Siman 61; Shulchan Aruch and Alter Rebbe's Shulchan Aruch, Orach Chayim 61:6; Likkutei Torah, Tazriya 23c; Also see Talmud Bavli, Brachot 13b.

“My place is secondary to Me,” in that even the matter of “space-*Makom*-מקום” is utterly nullified to Him.

More specifically, there also is the matter of the nullification (*Bittul*) of “space-*Makom*-מקום” in relation to literal physical space, as well as to spiritual space (*Makom*-מקום), this being the matter of the six Supernal directions - the six emotions (*Midot*), which are the root and source of physical space below.

This is as stated,⁷⁰⁵ “For six days *HaShem*-ה' made [the heavens and the earth],” and “it does not state ‘in six days-*b'Sheishet Yamim*-בששת ימים,’ [but rather, ‘six days-*Sheishet Yamim*-ששת ימים’]” referring to the six Supernal emotions (*Midot*) from which the heavens and earth were created.⁷⁰⁶ Even in this aspect there is the matter of “My place is secondary to Me,” as the verse states,⁷⁰⁷ “Yours *HaShem*-ה' is the greatness (*Gedulah*) and the might (*Gevurah*) etc.” That is, the six Supernal directions, which are the six emotional qualities (*Midot*), are secondary and nullified to You.

5.

Now, the matter of “My place is secondary to Me” was openly revealed in the Holy Temple (and in the Tabernacle (*Mishkan*) which is called the Holy Temple (*Mikdash*)), where space (*Makom*-מקום) was utterly and completely nullified. This is as our sages, of blessed memory, taught about the Holy of

⁷⁰⁵ Exodus 20:11; 31:17

⁷⁰⁶ See Zohar I 247a; Zohar III 298b and elsewhere; Sefer HaMaamarim 5634 p. 54 and elsewhere.

⁷⁰⁷ Chronicles I 29:11

Holies,⁷⁰⁸ “The space of the Ark was not according to measure.” For, although the Ark was 2 ½ cubits in length, 1 ½ cubits in width and 1 ½ cubits in height,⁷⁰⁹ nevertheless, there was a measure of ten cubits from each side of it.⁷¹⁰ This is because the space of the Ark itself was utterly nullified to the aspect that transcends space. This dispels the question as to how it is applicable for the limitless light of the Unlimited One to dwell within a limited space. This is because the limited space itself is utterly nullified to the Unlimited, such that limitation itself is caused to transcend limitation, and it therefore is possible for the limitless light of the Unlimited One to manifest within it.

Now, this revelation primarily took place in the Holy Temple, and then from the Holy Temple it was drawn into the entire world to be a dwelling place for Him, blessed is He, in the lower worlds. For, as explained in Likkutei Torah,⁷¹¹ when the Jewish people would ascend for the pilgrimage festivals, they would take all the revelations that took place in the Holy Temple [with them] through the year, until their next ascent in pilgrimage, so that throughout entire year there was the matter of prostration as there was in the Holy Temple.

Through this, they affected the entire world to come to have the matter of nullification (*Bittul*) as it was in the Holy Temple, to make the world a dwelling place for Him, blessed is He, in the lower worlds.

⁷⁰⁸ Talmud Bavli, Yoma 21a

⁷⁰⁹ Exodus 25:10

⁷¹⁰ [Even though the total length and width of the Holy of Holies was 20 cubits. Thus, though the Ark had measure and dimension, it took up no space.]

⁷¹¹ Likkutei Torah, Zot HaBrachah 98b

However, we still must understand this better. This is because the matter of nullification (*Bittul*) is also present in “the heavens and the heavens of the heavens,” these being the world of Emanation (*Atzilut*) and the worlds of the Unlimited (*Olamot HaEin Sof*) which transcend the world of Emanation (*Atzilut*), such that the world of Emanation (*Atzilut*) is called “the World of Oneness” (*Olam HaAhdut*).⁷¹² This being so, why is it that specifically “this House” is the dwelling place for Him, blessed is He.

However, this may be understood based on the analogy of a talking bird. That is, even though the speech of the bird cannot at all compare to human speech, nonetheless, this brings joy and delight to a person and to the king, specifically because it is a novelty.

There also is another matter in this. Namely, that the primary nullification (*Bittul*) is specifically in this world, more so than in the upper worlds. This is like the difference between the nullification (*Bittul*) of a lesser sage in relation to a great sage, as compared to the nullification (*Bittul*) of a simpleton in relation to a great sage.

In regard to the lesser sage, who has intellectual knowledge and recognition of the greatness of the great sage, it follows automatically that his nullification to him is the result of his intellect. It thus is like the nullification of a candleflame in comparison to a torch, such that its [light] becomes subsumed

⁷¹² See Zohar III 83a (Ra’aya Mehemna); Avodat HaKodesh 1:2, and elsewhere.

in the [light of the] torch. This is not a true nullification, because if the torch would be withdrawn, the candleflame would remain in its existence. This likewise is so of the nullification of the lesser sage in relation to the greater sage.

In contrast, the nullification of the simpleton to the great sage is the ultimate nullification, meaning that it is the nullification of his existence (*Bittul b'Metziyut*). This likewise is the level of nullification (*Bittul*) in this world, in which the nullification (*Bittul*) is total nullification (*Bittul b'Tachlit*).

There also is an advantage to the level of nullification of the “something” (*Bittul HaYesh*) of this world. This is as explained in Iggeret HaKodesh,⁷¹³ that the coming into being of the physical “something” (*Yesh*) is specifically solely by the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, in that it is solely in His power and ability to create something from absolute nothingness and naught, and in a way that it senses that it has no cause or origin that precedes it,⁷¹⁴ similar to His Essential Self whose existence is intrinsic to Him and is not caused by any cause that precedes Him, Heaven forbid to think so.

Thus, since the existence of the created “something” (*Yesh HaNivra*) is brought into being by the True Something (*Yesh HaAmeete*), his nullification (*Bittul*) is thus such that he is caused to be utterly and totally nullified to the True Something (*Yesh HaAmeete*) (as explained in Biurei HaZohar

⁷¹³ Tanya, Iggeret HaKodesh, Epistle 20 (130b)

⁷¹⁴ See Biurei HaZohar cited later in the discourse; Sefer HaMaamarim 5677p. 150; 5707 p. 238; Discourse entitled “*Bati LeGani*” 5711 Ch. 4 (Torat Menachem, Sefer HaMaamarim *Bati LeGani* Vol. 1, p. 9 and on, translated in The Teachings of The Rebbe 5711, Discourse 1), and elsewhere.

on Parshat Beshalach).⁷¹⁵ This is the ultimate nullification (*Bittul b'Tachlit*) and is the closest of the close, of which there is nothing higher.

This is why the revelation of the Essential Self of the Singular Preexistent Intrinsic Being was specifically in “this House,” within this world which is made to be a dwelling place for Him, blessed is He, and not in “the heavens and the heavens of the heavens.”

7.

Now, the revelation below of this aspect and level that, “My place is secondary to Me,” is through the service of *HaShem*-יהו"ה, blessed is He, that took place in the Holy Temple, the primary aspect of which was the service of the sacrificial offerings, as explained in the discourses of the *Hilulah*.⁷¹⁶

The matter of the sacrificial offerings is that man offers an animal, which is rooted in the world of Chaos-*Tohu*, upon the altar, the root of the animal being higher than the root of man, which is from the world of Repair-*Tikkun* (and is why man requires animals). Through this, the animal is elevated to its root and source in the four animal angels (*Chayot*) of the Supernal Chariot (*Mekavah*).⁷¹⁷

⁷¹⁵ Biurei HaZohar 96b and on.

⁷¹⁶ See the discourse entitled “*Bati LeGani*” 5710, Ch. 2 (Sefer HaMaamarim 5710 p. 112).

⁷¹⁷ Also see Sefer HaMaamarim 5698 p. 229; 5709 p. 30.

(As known,⁷¹⁸ the face of the lion on the Chariot (*Merkavah*) is the source for all the wild animals, the face of the ox is the source for all domesticated animals, and the face of the eagle is the source for all fowl.) Through this the animal angels (*Chayot*) uplift the Throne,⁷¹⁹ as well as the Supernal Man (*Adam HaElyon*) upon the throne, to the aspect of “He is not a man,”⁷²⁰ and even higher.

For, as known, “the mystery of the sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*),”⁷²¹ and from there, there is a drawing down to below, this being the matter of the “pleasing aroma” (*Rei’ach Nicho’ach*-ריח ניחוח)⁷²² which is of the root⁷²³ “descend in level-*Neichot Darga*-נִחוֹת דְּרָגָה,”⁷²⁴ and is the matter of drawing Godliness down to below.

This then, is the matter of “even in this House,” in that through the service of *HaShem*-יהו"ה, blessed is He, of bringing the sacrificial offerings the manifestation of Godliness was caused in the Holy Temple, such that it was a dwelling place for Him, blessed is He, in the lower worlds.

This is also brought about through serving Him in our prayers, which were established in place of the sacrifices.⁷²⁵

⁷¹⁸ See Taamei HaMitzvot of Rabbi Chayim Vital, Parshat Vayikra (section entitled “*Mitzvat Korbanot*”) and elsewhere.

⁷¹⁹ See Midrash Shemot Rabba, end of Ch. 23; Bamidbar Rabba end of Ch. 14; Rabbeinu Bachaye to Exodus 25:10 citing Pirkei d’Rabbi Eliezer; Liturgical hymn (*Piyut*) “*v’Chayot*” in the Musaf liturgy of Rosh HaShanah after the “*Keter*” sanctification (in some versions of the liturgy); Also see Torah Ohr, Yitro 71a and on; 72d and on.

⁷²⁰ Samuel I 15:23; See Torah Ohr *ibid.* p. 71b and on; 72b and on.

⁷²¹ See Zohar II 239a; Zohar III 26b

⁷²² Numbers 28:8 and elsewhere.

⁷²³ Talmud Bavli, Yevamot 63a

⁷²⁴ See Likkutei Torah, Pinchas 76a; Shemini Atzeret 92d

⁷²⁵ Talmud Bavli, Brachot 26a-b

This is the meaning of the verse,⁷²⁶ “When a man brings an offering of you,” in which the verse does not state, “When a man of you brings an offering.” The Rebbe, whose joyous day and redemption we are celebrating, explained⁷²⁷ that this refers to the matter of offering the animalistic soul, which is rooted higher [than the Godly soul], such that “its argument precedes.”⁷²⁸ Through prayer it is elevated to its root and source etc., and from there, there is a drawing down of the revelation to below.

8.

Now, for the sacrifices to be offered there had to be the Priests (*Kohanim*), the Levites (*Leviyim*) and the Israelites (*Yisra'elim*), “The Priests performing their service, the Levites [in their song] on the platform, and the Israelites in [*Maamad*] attendance.”⁷²⁹ The reason is because the sacrifices (*Korbanot*) are the matter of ascent, and in every ascent of the recipient there first must be the drawing down and granting of empowerment from the Bestower.⁷³⁰ This is as we recite in the [prayers] welcoming the Shabbat (*Kabbalat Shabbat*), “Come my Beloved, to greet the bride (and thereby) let us welcome the Shabbat.”

⁷²⁶ Leviticus 1:2

⁷²⁷ Cited in the discourse entitled “*Padah b'Shalom*” 5687 *ibid.*; Also see Likkutei Torah 2b and on; Sefer HaMaamarim Kuntreisim Vol. 2, p. 450a (copied in HaYom Yom for the 12th of Adar Sheini).

⁷²⁸ See Zohar I 179a and on.

⁷²⁹ Talmud Bavli, Megillah 3a and elsewhere.

⁷³⁰ See Sefer HaMaamarim 5680 p. 149 and on; 5689 p. 122 and on; Discourse entitled “*Lecha Dodi*” 5714 (Torat Menachem, Sefer HaMaamarim Elul p. 235 and on, translated in The Teachings of The Rebbe 5714, Discourse 23).

It thus is in this regard that the service of *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings was done by the Priests ("the Priests performing their service") since "they are the agents of the Merciful One,"⁷³¹ this being the matter of drawing down the light from Above so that it then will be possible to elevate the animal.

The elevation [itself] is brought about by the Levites [in their song] on the platform, in that their service was "to uplift their voice [in song],"⁷³² as the verse states,⁷³³ "The Levite shall serve Him-*Hoo*-הוה."

The Israelites in their [*Maamad*] attendance is primarily the matter of the drawing down after the ascent, and therefore, its primary aspect is the matter of the [*Maamad*] attendance.

This is as stated in Talmud,⁷³⁴ "Were it not for the *Maamad* attendance, heaven and earth would not continue to exist." (For, even though their intention [there] was to the matter of the sacrifices in general, they nevertheless specified the matter of the *Maamad* attendance.) This refers to the primary drawing down and revelation in the world, through which the entire world is sustained.

This was brought about through the people that were in [*Maamad*] attendance, and was drawn to the entire Jewish people through them. (This is like the explanation before (in

⁷³¹ Talmud Bavli, Yoma 19a

⁷³² Zohar III 39a; 177b

⁷³³ Numbers 18:23; See Ohr HaTorah, Toldot Vol. 4, p. 920a and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 40, and the notes there.

⁷³⁴ Talmud Bavli, Taanit 27b

chapter five) that from the Holy Temple the revelation was drawn to the entire world.)

Now, there likewise are these three matters in prayer. This is because before prayer there must be the giving of charity. This is as stated in Talmud,⁷³⁵ “Rabbi Elazar would first give a *peruta* to a poor person and only then would pray, as the verse states,⁷³⁶ ‘I will behold Your face through charity (*Tzedek*-צדק).’” This is the drawing down from Above for there to be the matter of ascent. Then, the prayer itself is the matter of the ascent, and after prayer there is the matter of engaging in study of Torah, “from the synagogue to the study hall,”⁷³⁷ this being the drawing down to below.

9.

Now, just as this was so in the Holy Temple (*Mikdash*), and the Tabernacle (*Mishkan*) which is called the Holy Temple (*Mikdash*), this was likewise so of Yaakov. That is, in and of himself, he already was prepared for the fulfillment of the prophecy, “Saviors will ascend Mount Tziyon etc.,” to affect the refinement (*Birur*) of Esav, this being the matter of refining (*Birur*) the world of Chaos-*Tohu*.

He therefore had to prepare himself in three things; gifts, prayer, and war, which are comparable to the three matters present in the sacrificial service. That is, the gifts are the matter of the kindness-*Chessed* and drawing down from Above, this

⁷³⁵ Talmud Bavli, Bava Batra 10a

⁷³⁶ Psalms 17:15

⁷³⁷ See Talmud Bavli, Brachot 64a

being the empowerment for the ascent brought about through prayer, [which is] “a ladder set earthward etc.,”⁷³⁸ (through which there subsequently is caused to be the drawing down through the study of Torah), which is by way of battle, as the verse states,⁷³⁹ “With my sword and with my bow,” which Targum translates as “With my prayer and with my supplication,” and as it states,⁷⁴⁰ “One who wants to eat bread must do so by the blade of the sword.”

We should add that according to the statement before (in chapter one) that Yaakov wanted to refine the world of Chaos-*Tohu* so that the matter of nullification will be there (“I have become small”) just like in the world of Repair-*Tikkun*, which is why he prepared himself in three matters, being that the word “prepared-*Heetkeen*-הֵתְקִין” is of the same root as the word “repair-*Tikkun*-תִּיקֶן.”

It thus is in this regard that he prepared (*Heetkeen*-הֵתְקִין) himself in three things. This is because the superiority of the world of Repair-*Tikkun*-תִּיקֶן is that there are three lines and modes in it, (unlike the world of Chaos-*Tohu* in which there only are two modes) and through this there is the drawing down of Godliness into the world.

⁷³⁸ Genesis 28:12; See Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

⁷³⁹ Genesis 48:22 and see Targum there.

⁷⁴⁰ Zohar III 188b; See Likkutei Torah, Vol. 2, p. 490; Maamarei Admor HaEmtza'ee, Beshalach p. 180, and elsewhere.

This then, is the meaning of the verse, “He redeemed my soul in peace from battles against me, because the many were with me.” [This matter relates to the redemption of the 19th of Kislev, which took place on the third day of the week, on which “it was good” was said twice, (as in the words of the Alter Rebbe in the famous letter⁷⁴¹ he wrote upon being freed).]

About this [verse] our sages, of blessed memory, explained,⁷⁴² “Whosoever engages in the study of Torah study, acts of lovingkindness, and prays with the congregation, [I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world],” these three being inclusive of all three lines.⁷⁴³

Through this the redemption is brought about in a way of peace, so that there is no need for the matter of war (as what took place in the redemption of the 19th of Kislev) and so shall it be for us in the near future, through our righteous Moshiach, may he come and redeem us and take us upright to our Land!

⁷⁴¹ Igrot Kodesh of the Alter Rebbe p. 232 (copied in HaYom Yom for the 19th of Kislev).

⁷⁴² Talmud Bavli, Brachot 8a

⁷⁴³ See Chiddushei Aggadot of the Maharsha to Brachot 8a *ibid.*; Ohr HaTorah (Yahel Ohr) to Psalms *ibid.* (p. 204).

Discourse 10

*“Padah b'Shalom Nafshi... -
He redeemed my soul in peace...”*

Delivered on Motzei-Shabbat Parshat Vayishlach,

19th of Kislev, 5730⁷⁴⁴

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

1.

The verse states,⁷⁴⁵ “He redeemed my soul in peace from battles against me, because the many were with me.” Our sages, of blessed memory, explained (in Tractate Brachot),⁷⁴⁶ “The Holy One, blessed is He, said: Whosoever engages in the study of Torah, acts of lovingkindness, and prays with the congregation, I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world.”

Now, we need to understand⁷⁴⁷ why the redemption is brought about specifically through these three things. For, though it is true that these matters are hinted in the verse, as Rashi explains that “peace-*Shalom*-שלום” refers to Torah, as the verse states,⁷⁴⁸ “(Its ways are ways of pleasantness) and all its pathways are peace,” and likewise, acts of lovingkindness are

⁷⁴⁴ This discourse is a continuation to the preceding discourse entitled “*Katonti* – I have become small” of the day of Shabbat Parshat Vayishlach (p. 73 and on).

⁷⁴⁵ Psalms 55:19

⁷⁴⁶ Talmud Bavli, Brachot 8a

⁷⁴⁷ Regarding the coming section, see the discourse entitled “*Padah b'Shalom*” 5680 & 5687 (Sefer HaMaamarim 5680 p. 183 and on; 5687 p. 83 and on.)

⁷⁴⁸ Proverbs 3:17

also [a matter of] peace (*Shalom*), in that through acting kindly etc., there comes to be fraternity and peace (this being the coming close of the pauper to the homeowner, the recipient to the bestower).

This is similarly so of the matter of praying with the congregation, “the many were with me,” meaning, “they prayed with me.” About this the verse states, “He redeemed,” this being the matter of “He redeemed Me and My children etc.” Nonetheless, this itself requires explanation in the verse itself. That is, why does the verse specifically connect the matter of redemption with engaging in the study of Torah, acts of lovingkindness, and praying with the congregation?

2.

To preface, the general matter of “He **redeemed** Me and My children from amongst the nations” is that it is as it was before the matter of exile. Thus, since the exile is connected to the matter of sin, “we were exiled because of our sins,”⁷⁴⁹ beginning with the first sin, the sin of the tree of knowledge, which is the source of all sins,⁷⁵⁰ it is understood that the redemption must be as it was before the sin.

Now, the difference and superiority of [the state] before the sin compared to after the sin, can be understood from the

⁷⁴⁹ See the Musaf liturgy of the holidays.

⁷⁵⁰ Also see Torah Ohr 79d; Discourse entitled “*Bati LeGani*” 5711, Ch. 2 (Torat Menachem, Sefer HaMaamarim Bati LeGani Vol. 1, p. 7 and on, translated in The Teachings of The Rebbe 5711, Discourse 1), and elsewhere.

teaching of the Midrash⁷⁵¹ [on the verse],⁷⁵² “I have come to My garden-*Gani*-גני,” meaning, “to My wedding canopy-*Genuni*-גנוני – to the place of My primary dwelling, in that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lower worlds.”⁷⁵³ Except that there then was a change, in that though the sin of the tree of knowledge, the *Shechinah* withdrew from the earth to the [first] firmament. Then later, through the sins [of the generations that] followed, the *Shechinah* also [withdrew to the second and third firmaments] etc., until it withdrew to the seventh firmament.

Now, from the continuation of the Midrash it also is understood how the repair of these matters came about. For, as it continues, “There then arose seven righteous *Tzaddikim* (in seven generations) and each one drew the *Shechinah* down from Above to below, beginning with Avraham, who drew the *Shechinah* down from the seventh firmament to the sixth firmament, until Moshe came, who was the seventh, and drew it down from the first firmament of the heavens to the earth. There then was the command,⁷⁵⁴ “They shall make a Sanctuary for Me and I will dwell within them,” meaning that a Dwelling (*Mishkan*) was made for the *Shechinah* in the lower worlds, as it was at first.

From the above we can also understand the matter of “he redeemed Me and My children from amongst the nations of the world,” that this will be like how it was before the exile, in

⁷⁵¹ Midrash Shir HaShirim Rabba there; See at length in *Hemshech “Bati LeGani”* 5710 (Sefer HaMaamarim 5710 p. 111).

⁷⁵² Song of Songs 5:1

⁷⁵³ See Midrash Bereishit Rabba 19:7

⁷⁵⁴ Exodus 25:8

that the essential root of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, was in the lower worlds.

However, this itself requires further explanation. For, why is it that the essential root of the *Shechinah* is specifically in the lower worlds? In truth,⁷⁵⁵ this is the question that King Shlomo asked about the Holy Temple (for when it states about the Tabernacle (*Mishkan*) “I will dwell within them,” this also refers to the Holy Temple (*Mikdash*), being that the Tabernacle (*Mishkan*) is called the Holy Temple (*Mikdash*) and the Holy Temple (*Mikdash*) is called the Tabernacle (*Mishkan*).)⁷⁵⁶ [Shlomo asked],⁷⁵⁷ “Would God truly dwell on earth? Behold, the heavens and the heavens of heavens cannot contain You, surely this House that I have built.”

To preface, when it states, “the heavens and the heavens of the heavens cannot contain You,” this includes all the particular levels of “the heavens and the heavens of the heavens,” up to the very highest level. As known, the highest level in the matter of “the heavens” refers to the world of Emanation (*Atzilut*), as explained⁷⁵⁸ about [the verse],⁷⁵⁹ “Praise *HaShem*-יהוה from the heavens.”

From this it is understood that “the heavens of the heavens” are an even higher matter, and refer to the worlds that transcend the world of Emanation (*Atzilut*), called the worlds of the Unlimited (*Olamot HaEin Sof*). About this it states,

⁷⁵⁵ Also see Sefer HaMaamarim 5643 p. 87 and on.

⁷⁵⁶ Talmud Bavli, Eruvin 2a

⁷⁵⁷ Kings I 8:27; Chronicles I 6:18

⁷⁵⁸ See Siddur Im Da”Ch 65b; Ohr HaTorah Na”CH Vol. 2, p. 1,006; Vol. 3 p. 1,332, and elsewhere.

⁷⁵⁹ Psalms 148:1

“Behold, the heavens and the heavens of the heavens cannot contain You,” in that the essential root of the *Shechinah* does not apply there. It thus is understood all the more so “surely in this House that I have built.”⁷⁶⁰ However, even so, “this House” - the Holy Temple, was where the *Shechinah* manifested, which the matter of the essential root of the *Shechinah* specifically being in the lower worlds.

Now, at first glance, to answer this, an explanation is required. That is, how can it be that though “the heavens and the heavens and the heavens cannot contain You,” but only “this House?” On the contrary, explanation is required not only in regard to the **essential root** of the *Shechinah*, but in regard to the *Shechinah* in general (on whatever level it may be).

That is, how does it apply for it be bound to and manifest in a physical place, in the Holy Temple made of wood and stones, and similarly, before this – in the Tabernacle (*Mishkan*) (which is called the Temple (*Mikdash*), about which the verse states, “I will dwell within them”) and was made of thirteen⁷⁶¹ (fifteen)⁷⁶² things (as enumerated in Midrash) all of which were worldly physical matters that have measure and limitation?

(Moreover, the opposite is true, that it specifically is in this way that there could be the matter of the Tabernacle (*Mishkan*), as explained in various places.) At first glance, it is not understood how there could possibly be a matter of spirituality there, especially the matter of the *Shechinah* (on

⁷⁶⁰ See Metzudat Dovid and Metzudat Tziyon ibid.

⁷⁶¹ See Midrash Tanchuma 5; Midrash Shir HaShirim Rabba 4:13; Zohar II 148a; Rashi and Da’at Zekeinim from the Baalei HaTosefot at the beginning of Parshat Terumah.

⁷⁶² See Rabbeinu Bachaye to Exodus 25:7, and Kli Yakar to Exodus 25:3.

whatever level it was in the Tabernacle (*Mishkan*) and Temple (*Mikdash*)).

3.

Now, as known,⁷⁶³ there are those who want to explain this⁷⁶⁴ like the explanation about prophecy, that it is not the essential being of the matter (of Godliness), but only is as in the verse,⁷⁶⁵ “I am **likened**-*Adameh*-אָדַמֶה by the hand of the prophets,” which is a word meaning “similarity-*Dimyon*-דְּמִיּוֹן,” meaning that it only is a ray and radiance.

In their opinion, this was not present in a prophet in a way that it became unified to him etc., but only like the general matter of the revelation of prophecy, which specifically [takes place] in the land of Israel (as they explained in the Talmud⁷⁶⁶ on the verse,⁷⁶⁷ “The word of *HaShem*-ה' הָיָה came etc.”).

That is, [they are of the opinion] that this is not in a way that the land of Israel is a receptacle for the revelation of prophecy, like the body is a receptacle for the soul, or like the general matter of the vessel (*Kli*) in relation to the light (*Ohr*), in which the vessel (*Kli*) unifies with the light (*Ohr*), but [they

⁷⁶³ In regard to the coming section, see Ohr HaTorah Vayeitzei 178a and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 103 and on; Sefer HaMaamarim 5630 p. 63 and on; Sefer HaMaamarim 5643 *ibid.*; Also see the discourse entitled “*Padah b'Shalom* – He redeemed my soul in peace” 5713 (Sefer HaMaamarim 5713 p. 51 and on, translated in The Teachings of The Rebbe 5713, Discourse 6).

⁷⁶⁴ See the citations in Likkutei Sichot, Vol. 19, p. 141

⁷⁶⁵ Hosea 12:11

⁷⁶⁶ Talmud Bavli, Mo'ed Katan 25a and Rashi there; Also see Midrash Tanchuma Bo 5; Mechilta to Exodus (Bo) 12:1; Zohar I 141a

⁷⁶⁷ Ezekiel 1:3

rather say] that the land of Israel is [only] a place that is fitting for the revelation of prophecy.

As known, the example for this is the matter of writing something intellectual with the fingers of one's hand. That is, even though the writing of the intellectual matter is specifically through the fingers of the hand, and not through the toes of the feet, which altogether have no relation to writing something intellectual, nonetheless, this is not in a way that the fingers of the hand become a receptacle for the light of the intellect (being that fingers have no relation to intellect altogether, and no difference takes place in them whatsoever from how they are before writing, during writing, and after writing). Rather, it only is that the the fingers are the place [in the body] that is fitting for writing the intellectual matter.

Now, this is how the above-mentioned opinions want to explain the manifestation of the *Shechinah* in the Holy Temple, that it was not the aspect of a vessel (*Kli*), but was only a place that is fitting [for this], nor does it relate to the Essence etc., but only to a ray and radiance of it alone, similar to the matter of prophecy.

However, the final conclusion is that it is not according to the above-mentioned opinion, not even in regard to prophecy, and certainly not in regard to the Holy Temple. For, although it is true that about prophecy the verse states, "I am likened-*Adameh*-אדמה by the hand of the prophets," being that all the prophets (except for our teacher Moshe) prophesied with [the word] "Thus-*Koh*-כה,"⁷⁶⁸ which refers to the *Sefirah* of

⁷⁶⁸ Sifri to the beginning of Matot, cited in Rashi to Numbers 30:2

Kingship-*Malchut*,⁷⁶⁹ which is the level of the later prophets, who received prophecy from the aspect of Kingship-*Malchut*. Furthermore, in general, the matter of prophecy is from the aspects of Victory-*Netzach* and Majesty-*Hod*,⁷⁷⁰ which are “outside the body,”⁷⁷¹ and the verse therefore speaks of this with the words, “I am likened-*Adameh*-אדמה by the hand of the prophets.” Nonetheless, the way in which the matter of “likening-*Adameh*-אדמה” was for the prophets (whether from the aspects of Victory-*Netzach* and Majesty-*Hod*, or whether from the aspect of Kingship-*Malchut*) was in the essential being and [true] quality of the matter, meaning the revelation of the **essential being** of the light and ray (not just a radiance and ray from it).

Moreover, this was present for the prophet not just in a way that he only was fitting and prepared for it, but was as stated in Shaar HaKedushah of Rabbi Chayim Vital,⁷⁷² that through the prophet unifying the ten Supernal *Sefirot*, he thereby affects a drawing down to himself of the revelation of prophecy, which becomes engraved in his intellect, similar to the manifestation of the intellect in the vessel of the brain, which is why there is a change in the vessel of the brain from before he conceptualized it, after he conceptualized it, and during the conceptualization.

⁷⁶⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gates Three & Four (*Netzach & Hod*), and elsewhere.

⁷⁷⁰ See Zohar III 35a; Shaar Ru'ach HaKodesh, Drush 1; Sefer HaMaamarim 5682 p. 396, and elsewhere.

⁷⁷¹ See Etz Chayim, Shaar 16 (Shaar Holadat Abba v'Imma v'Zeir Anpin v'Nukva), beginning of Ch. 4.

⁷⁷² Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 5.

The same is so – and to a greater degree – of the Holy Temple. That is, not only was the manifestation of the *Shechinah* in a way that the Holy Temple was a vessel (*Kli*) for the light (*Ohr*), such that they unified as one, but beyond this, the revelation in the Holy Temple was not just a matter of a ray and radiance, but was a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One.

This is also understood from Shlomo's question, "Behold, the heavens and the heavens of the heavens cannot contain You, surely this Temple that I have built." From this it is understood that the revelation in the Holy Temple transcended the world of Emanation (*Atzilut*) ("the heavens") and even transcended the worlds of the Unlimited ("the heavens of the heavens").

This is because even in the world of Emanation (*Atzilut*) there only is a radiance of the Line-*Kav*,⁷⁷³ except that it unifies with the world of Emanation (*Atzilut*) in a way that is like lights (*Ohr*) and vessels (*Kli*), such that "He and His life force are one, and He and His organs are one."⁷⁷⁴ In contrast, the revelation in the Holy Temple was even higher than "the heavens of the heavens."

This is the meaning of what the Midrash calls, "the **essential root** of the *Shechinah* (*Ikkar Shechinah*)" (and not just the simple word "*Shechinah*"). Moreover, this was in a way of revelation greater than the revelation of the limitless light of the Unlimited One in the world of Emanation (*Atzilut*) and in

⁷⁷³ See Tanya, Iggeret HaKodesh, Epistle 20 (131b); *Hemshech* 5672 Vol. 1, Ch. 38.

⁷⁷⁴ Introduction to Tikkunei Zohar (3b); Iggeret HaKodesh, Epistle 20 *ibid*.

the worlds of the Unlimited (*Olamot HaEin Sof*) which “**cannot** contain you,” [in which the word “contain You-*Yechalkelucha*-יכלכלוך”] is of the same root as the word “vessel-*Kli*-כלי.”

In contrast, within “this House” it **is** in a way of “containing You-*Yechalkelucha*-יכלכלוך,” in that it is the vessel (*Kli*) for the revelation that transcends the world of Emanation (*Atzilut*) and the worlds of the Unlimited (*Olamot HaEin Sof*), this being the matter of the **essential root** of the *Shechinah* (*Ikkar Shechinah*).

This being so, an explanation is necessary as to how it is possible that within the matter of space, especially physical space, there can be the revelation of Godliness, up to and including in a way of “a dwelling place,” which is the matter of the **essential root** of the *Shechinah* (*Ikkar Shechinah*) in the lower worlds, “a dwelling place for Himself, blessed is He, in the lower worlds.”⁷⁷⁵

4.

Now, the explanation is that the verse states,⁷⁷⁶ “Behold there is a Place-*Makom*-מקום with Me,” (meaning that “space-*Makom*-מקום” is such that it is “with Me,” which is why it is possible for the essential root of the *Shechinah* to be there). About this it states in Midrash,⁷⁷⁷ “My place is secondary to Me and I am not secondary to My place.” At first glance, it is not

⁷⁷⁵ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

⁷⁷⁶ Exodus 33:21

⁷⁷⁷ Midrash Shemot Rabba 45:6

understood what the novelty in this statement is [in that it seems to be obvious].

Now, we first must preface with an explanation of the matter of “space-*Makom*-מקום.”⁷⁷⁸ For, as brought in Sefer Halkkarim,⁷⁷⁹ there are two opinions about this. There are those who say that “space” (*Makom*) refers to that which surrounds and encompasses the physical thing from the outside, and the existence of the physical thing is within it. However, the opinion of the author of Sefer Ikkarim himself, is that “space” (*Makom*-מקום) is the empty area which the object itself occupies.

Now, these two views also are present in Kabbalah. That is, in the book Emek HaMelech⁷⁸⁰ it is written that the matter of “space” (*Makom*-מקום) refers to the Great Circle (*Iggul HaGadol*) that surrounds (*Sovev*) and encompasses (*Makif*) the void and empty space within which all worlds were formed.

In contrast, in Likkutei Torah of the Arizal⁷⁸¹ it is explained that “space” (*Makom*-מקום) refers to the void (*Challal*) and empty space (*Makom Panuy*) (within which the physicality exists, and which the physicality fills).

Now, in general, these are the two matters of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), and His light that manifests within

⁷⁷⁸ In regard to the coming section, see Ohr HaTorah, Na”Ch, Vol. 1, p. 403 and on; Sefer HaMaamarim 5643 p. 94 and on.

⁷⁷⁹ Sefer Halkkarim, Part 2, Ch. 17.

⁷⁸⁰ Emek HaMelech, Shaar 1 (Shaar Sha’ashuey HaMelech) Ch. 1; Shaar 8 (Shaar Adam Kadma’ah Stam) Ch. 9; Shaar 13 (Shaar Abba v’Imma) Ch. 46 (79b); Shaar 14 (Shaar Kiryat Arba) Ch. 152.

⁷⁸¹ Likkutei Torah to Exodus 33:21 *ibid.* (Ki Tisa)

and fills all worlds (*Memaleh Kol Almin*). (This is as also explained by the Alter Rebbe in various discourses,⁷⁸² that the matter of “space-*Makom*-מקום” refers to the *Sefirah* of Kingship-*Malchut* - the aspect of His light that fills all worlds (*Memaleh Kol Almin*), which accords to the second opinion).

The root of all this is the Great Circle (*Iggul HaGadol*), and the Line-*Kav* that illuminates within the void (*Challal*) and empty space (*Makom Panuy*), and from there this is drawn all the way down in every world and matter according to its aspects in the inner manifest light (*Memaleh*) and the surrounding transcendent light (*Sovev*).

From this it is understood that the matter of “space-*Makom*-מקום” is the aspect of His light that fills all worlds (*Memaleh Kol Almin*), this being the Godly light that comes in a way of inner manifestation (*Hitlabshut*) to bring the worlds into being and enliven them.

This is as in the teaching of our sages, of blessed memory,⁷⁸³ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.” That is, the Godliness in the world is comparable to the soul in the body, in that each limb receives the vitality appropriate to that limb. Therefore, the vitality of the soul in the eye, brings about the matter of sight, and the vitality in the ear brings about the matter of hearing, and the same applies to all 248-רמ"ח limbs, each limb according to its purpose. The same is so of the Godliness that fills the world,

⁷⁸² Cited in the discourse entitled “*Padah b'Shalom*” 5680 & 5687 (Sefer HaMaamarim 5680 p. 183 and on; 5687 p. 83 and on); Also see Ohr HaTorah Na”Ch Vol. 1, p. 403 and on *ibid.*; Sefer HaMaamarim 5643 p. 94 and on *ibid.*

⁷⁸³ See Midrash Vayikra Rabba 4:8; Midrash Tehillim 103:1; Also see Talmud Bavli, Brachot 10a.

which in the terminology of Zohar is called “His light that fills all worlds” (*Memaleh Kol Almin*).

This then, is the matter of “space-*Makom*-מקום,” meaning, the aspect of His light that fills all worlds (*Memaleh Kol Almin*) and comes in a way of manifesting within the vessel (*Kli*) and in a specific way etc., up to and including the first root, which is the aspect of the Line-*Kav*, from which all matters are drawn, it being the matter of the “close source” (*Makor HaKarov*).

More specifically, in “space-*Makom*-מקום” itself there is a difference between spiritual space and physical space. Spiritual space refers to the matter of the six Supernal directions, [as in the verse] “Greatness (*Gedulah*) an might (*Gevurah*) and splendor (*Tiferet*) and victory (*Netzach*) and majesty (*Hod*), for all (*Ki Kol*)⁷⁸⁴ in the heavens and earth [is Yours].”⁷⁸⁵ These are the six *Sefirot*, called “the six days of creation.”⁷⁸⁶ It is from here that the matter of “space-*Makom*-מקום” is drawn down below, into physical space, which also has the six directions, up, down, and the four directions of the world [east, west, south and north].

About this the verse states, “Behold there is a Place-*Makom*-מקום with Me” in that, “My place is secondary to Me,” this being the nullification (*Bittul*) of spiritual space, as the verse states,⁷⁸⁷ “**Yours**, *HaShem*-יהוה, is the greatness

⁷⁸⁴ [The numerical value of “for everything-*Ki Kol*-כי כל-80” is the same as “Foundation-*Yesod*-יסוד-80” to which it refers in the above verse.]

⁷⁸⁵ Chronicles I 29:11

⁷⁸⁶ See Zohar I 247a; Zohar III 298b; Sefer HaMaamarim 5634 p. 54, and elsewhere.

⁷⁸⁷ Chronicles I 29:11 *ibid*.

(*Gedulah*) and the might (*Gevurah*) etc.” In other words, the six Supernal directions, these being the six emotional qualities (*Midot*), are nullified to **You**, and in this way there likewise is the nullification (*Bittul*) of physical space.

Now, the novelty in this can be understood from the explanation⁷⁸⁸ of [the verse],⁷⁸⁹ “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה,” in which it does not say “Singular-*Yachid*-יחיד,” even though at first glance, this would seem to be a higher matter.

This is because the word “singular-*Yachid*-יחיד” is like [in the verse],⁷⁹⁰ “Your son, your **only one**-*Yechidcha*-יחידך,” meaning that there only is him and no other. In contrast, this is not so of the word “One-*Echad*-אחד.” This is because [in the creation] after “day one-*Yom Echad*-יום אחד”⁷⁹¹ there also was “day two-*Yom Sheini*-יום שני” and “day three-*Yom Shleeshee*-יום שלישי” etc. However, even so, the verse specifically states, “*HaShem* is One-*HaShem Echad*-אחד יהו"ה.”

This is because the matter of being “Singular-*Yachid*-יחיד” is as the limitless light of the Unlimited One is, in and of Himself, in that He is singular and unique. In contrast, the matter of “One-*Echad*-אחד” is such that we “crown Him as King above and below, and in the four directions.”⁷⁹² For, as stated by the Beit Yosef⁷⁹³ in the name of Sefer Mitzvot Katan,⁷⁹⁴ the

⁷⁸⁸ Also see Torah Ohr, Va'era 55b; Imrei Binah, Shaar HaKriyat Shema, Ch. 8 and on; Sefer HaMitzvot of the Tzemach Tzedek 124a and on.

⁷⁸⁹ Deuteronomy 6:4

⁷⁹⁰ Genesis 22:2

⁷⁹¹ Genesis 1:5

⁷⁹² See Talmud Bavli, Brachot 13b

⁷⁹³ Beit Yosef to Tur Orach Chayim, Siman 61

⁷⁹⁴ Sefer Mitzvot Katan, Siman 2

letter *Chet*-ח-8 [of the word “One-*Echad*-אחד”] hints at the seven firmaments and the earth (above and below), and the *Dalet*-ד-4 [of the word “One-*Echad*-אחד”] hints at the four directions of the world, and they are nullified to the *Aleph*-א [of the word “One-*Echad*-אחד”] which hints at the Master of the world-*Alupho Shel Olam*-אלופו של עולם.⁷⁹⁵

This then, is the novelty of “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה,” in that even from the perspective of space (*Makom*-מקום) there is the matter of nullification (*Bittul*) - “My place is secondary to Me.” In other words, there not only is the nullification (*Bittul*) of the six spiritual directions, “Yours, *HaShem*-יהו"ה, is the greatness (*Gedulah*) etc.,” but there also is the nullification (*Bittul*) of **physical** space, above, below and in the four directions of the world [east, west, south and north], all of which are hinted in the word “One-*Echad*-אחד.”

Now, the matter of the nullification (*Bittul*) of “space-*Makom*-מקום” (“My place is secondary to Me”) was revealed in the Holy Temple and is why there was the revelation of the *Shechinah* in the Holy Temple. The explanation is that in the Holy of Holies in the Tabernacle (*Mishkan*) and in the Holy Temple (*Mikdash*), was the Holy Ark, about which our sages, of blessed memory, stated,⁷⁹⁶ “The space of the Ark was not according to measure.”

That is, even though it is called “the **space** (*Makom*) of the Ark,” this being the matter of space (*Makom*-מקום), and

⁷⁹⁵ Shulchan Aruch and Alter Rebbe's Shulchan Aruch, Orach Chayim 61:6; Likkutei Torah, Tazriya 23c; Also see Talmud Bavli, Brachot 13b.

⁷⁹⁶ Talmud Bavli, Yoma 21a

according to the law of the Torah, the Ark measured 2 ½ cubits in length, 1 ½ cubits in width and 1 ½ cubits in height,⁷⁹⁷ nevertheless, when measuring it against the room of the Holy of Holies, [which measured 20 cubits by 20 cubits, from all sides], [when measured] there were ten cubits from each side of the Ark [to each wall].⁷⁹⁸ This is because “the space of the Ark was not according to measure” (meaning that [though it itself had measurement] it took up no space and did not at all diminish the measurement of the space of the room).⁷⁹⁹ That is, the space [of the Ark] was in a way of the absence of space. There thus was the revelation of the *Shechinah* in the Holy Temple (this being the matter of the **essential root** of the *Shechinah* (*Ikkar Shechinah*) that was in the lower worlds). This is because [in the holy of holies] physical space was nullified of its existence (non-space), “My place is secondary to Me,” such that it came to be in a state of the absence of space.

5.

With the above in mind, we also can understand why the Holy Temple was specifically constructed by Shlomo. That is, when Dovid wanted to build the Holy Temple, the Holy One, blessed is He, told him,⁸⁰⁰ “You shall not build the Temple, but rather, your son, who will emerge from your loins – he will build the Temple for My Name.” The reason is explained in

⁷⁹⁷ Exodus 25:10

⁷⁹⁸ [Even though the total length and width of the Holy of Holies was 20 cubits. Thus, though the Ark had measure and dimension, it took up no space.]

⁷⁹⁹ Rashi to Talmud Bavli, Yoma 21a ibid.

⁸⁰⁰ Kings I 8:19

Divrei HaYamim,⁸⁰¹ that “you have shed much blood (and therefore) you shall not build a Temple for My Name; Behold, a son will be born to you, he will be a man of rest... His name will be Shlomo, and I will bestow peace and tranquility upon Israel in his days; He will build a Temple for My Name.”

Now, at first glance, the connection between these matters is not understood, that because “I will bestow peace and tranquility upon Israel in his days,” therefore, “He will build a Temple for My Name.”

The explanation about this is known, namely, that peace (*Shalom*-שלום) is a matter that bonds opposites. As in the known teaching of the Rav, the Maggid of Mezhritch,⁸⁰² [whose Hilulah is on the 19th of Kislev, and as in what the Alter Rebbe wrote in the letter⁸⁰³ about his emancipation [from imprisonment] that it took place “on the day of the Hilulah and passing of our Holy Rebbe”], on the verse,⁸⁰⁴ “Dominion and dread are with Him; He makes peace in His heights,” that there is [the angel] Michael, the minister of water, and [the angel] Gavriel, the minister of fire,⁸⁰⁵ and the Holy One, blessed is He, makes peace between them. That is, peace (*Shalom*-שלום) is the matter of bonding opposites.

This likewise is the general matter of the bonding of physicality and spirituality, which thereby causes the physical

⁸⁰¹ Chronicles I 22:8-10

⁸⁰² Biurei HaZohar of the Mittler Rebbe, beginning of Lech Lecha 17a; Likkutei Amarim of the Rav, the Maggid of Mezhritch (Kehot 5770), Section 53.

⁸⁰³ Igrot Kodesh of the Alter Rebbe p. 232 (copied in HaYom Yom for the 19th of Kislev).

⁸⁰⁴ Job 25:2

⁸⁰⁵ See Tanya, Iggeret HaKodesh, Epistle 12; Also see Midrash Bamidbar Rabba 12:8; Shir HaShirim Rabba 3:11; Midrash Tanchuma Vayigash 6; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

to be nullified of its existence (to no longer be physical). This then, is the matter of “the space of the Ark was not according to measure,” in that the space (*Makom*) was made to be in a way of the absence of space (*Bli Makom*), in order for the revelation of the essential root of the *Shechinah* (*Ikkar Shechinah*) to be possible there. Therefore, “the Temple for My Name,” in which there would be the essential root of the *Shechinah* (*Ikkar Shechinah*), could only be built by someone whose matter is peace (*Shalom*-שלום), which is the bonding of opposites - space (*Makom*) and the absence of space (*Bli Makom*) at once.

This also is the difference between Shlomo and Dovid in regard to the matter of serving *HaShem*-יהו"ה, blessed is He. That is, for Dovid, the matter of affecting refinements (*Birurim*) was in a way of battle. That is, not only was it not a matter of bonding opposites, but on the contrary, he waged war with the opposing side, such that “you have shed much blood.”

In contrast, this was not so for Shlomo, for whom “I will bestow peace and tranquility upon Israel in his days,” in that the matter of affecting refinements (*Birurim*) was in a way of tranquility. That is, he sat in his place, as the verse states,⁸⁰⁶ “Shlomo sat upon the throne of *HaShem*-יהו"ה,” and gifts were brought to him from all the lands etc.,⁸⁰⁷ and in this way he brought about the refinement of all the sparks that needed refinement by the Jewish people in his days.⁸⁰⁸

Now, we should add about this particular matter that was present in Shlomo, that this was even higher than the

⁸⁰⁶ Chronicles I 29:23

⁸⁰⁷ See Kings I 10:1 and on

⁸⁰⁸ See Torah Ohr, Bereishit 6a

Tabernacle (*Mishkan*) of the seventh generation through Moshe. For, even though in the Tabernacle (*Mishkan*) there also was the revelation of the essential root of the *Shechinah* (*Ikkar Shechinah*), nonetheless, this was in a way that [as the verse states] “I travelled about in a tent.”⁸⁰⁹

In contrast, in the times of Shlomo, the *Shechinah* was [inwardly] manifest in a way of permanency, this being the matter of “tranquility (*Menuchah*) and inheritance (*Nachalah*)”⁸¹⁰ (both tranquility and inheritance) referring to Yerushalayim.⁸¹¹

Thus, the refinement (*Birur*) that took place in the times of Shlomo was also higher than in the time of the Tabernacle (*Mishkan*). This is because even though in the time of the Tabernacle (*Mishkan*) the Jewish people also did not require the matter of battle, but the Holy Ark would go before them flattening mountains and killing snakes and scorpions (as stated in Midrash),⁸¹² nevertheless, the Jewish people were not in their place, but had to travel in the wilderness, “the great and awesome wilderness – of snake, fiery serpent, and scorpion, and where there was no water.”⁸¹³ In contrast, in the time of Shlomo the refinement (*Birur*) was out of peace and tranquility, in that he remained in his place and all matters were brought to him etc.

It should be pointed out that in the refinement in a way of from Above to below itself, this being the refinement brought

⁸⁰⁹ Samuel II 7:6

⁸¹⁰ Deuteronomy 12:9

⁸¹¹ See Talmud Bavli, Zevachim 119a

⁸¹² Sifri and Rashi to Numbers 10:34

⁸¹³ Deuteronomy 8:15

about through Torah (as opposed to the refinement brought about through prayer, which is from below to Above),⁸¹⁴ this is connected to the innerness (*Pnimiyut*) of Torah,⁸¹⁵ in that “there are no questions or disputes there etc.”⁸¹⁶ similar to the refinement in which he sits in his place etc., and not in a way that he must come to the place of question and dispute, and [then] clarify and uncover the truth etc.

6.

However, for there to be the manifestation of the *Shechinah* in actuality, man’s toil in serving *HaShem*-יהוה, blessed is He, is necessary. This is why the general matter of the Tabernacle (*Mishkan*) and Temple (*Mikdash*) is the matter of offering sacrifices (as explained in the commentaries as well as in the verses).⁸¹⁷

Through this, the matter of “it brings satisfaction of spirit before Me that I spoke and My will was done”⁸¹⁸ is brought about, this being the ultimate purpose and fulfillment of [the intent] of the Tabernacle (*Mishkan*) and Temple (*Mikdash*). This is why even about the Tabernacle we find the

⁸¹⁴ See the discourse entitled “*Padah b’Shalom*” 5675 (*Hemshech* 5672 Vol. 2, Ch. 373); Discourse by the same title of the year 5679 (*Sefer HaMaamarim* 5679 p. 130 and on); Also see *Ohr HaTorah Vayikra* p. 254 and on; *Sefer HaMaamarim* 5627 p. 291 and on, and elsewhere; *Hemshech* 5672, Vol. 1, Ch. 286; *Sefer HaMaamarim* 5679 p. 469, and elsewhere.

⁸¹⁵ See *Hemshech* 5672 Vol. 2, Ch. 377; Discourse entitled “*Padah b’Shalom*” 5726 (*Torat Menachem*, *Sefer HaMaamarim Kislev* p. 126, translated in *The Teachings of The Rebbe* 5726, Discourse 10).

⁸¹⁶ *Zohar* III 124b (Ra’aya Mehemna), cited and explained in Tanya, *Iggeret HaKodesh*, Epistle 26.

⁸¹⁷ See *Mishneh Torah*, beginning of *Hilchot Beit HaBechirah*.

⁸¹⁸ *Sifri* and *Rashi* to *Numbers* 28:8 and elsewhere.

matter of “a fire went forth from before *HaShem*-יהו"ה,”⁸¹⁹ (this being the ultimate purpose and fulfillment of the revelation of the essential root of the *Shechinah* in the lower worlds), which was brought about (not by erecting the Tabernacle (*Mishkan*) itself, but) specifically through the matter of bringing the sacrificial offerings (*Korbanot*).

Now, the explanation of the elevated level of the sacrificial offerings (*Korbanot*) is well known.⁸²⁰ Namely, that through offering the sacrifice upon the altar we elevate it to its root and source in the Supernal Chariot (*Merkavah*).

[As known⁸²¹ about the four *Chayot* angels of the Supernal Chariot (*Merkavah*), the face of the lion on the Chariot (*Merkavah*) is the source of all the wild animals, the face of the ox is the source of all domesticated animals, and the face of the eagle is the source of all fowl.] When the soul of the animal ascends to the face of the ox of the Chariot (*Merkavah*), the *Chayot* angels then uplift the Throne,⁸²² as well as the Supernal Man (*Adam HaElyon*) upon the throne, to the aspect of “He is not a man.”⁸²³

The reason it is in the power of the sacrifices to bring this about, is because the root and source of the animal is in the aspect of “He is not a man,” which, in general, is the world of

⁸¹⁹ Leviticus 9:24

⁸²⁰ Also see Sefer HaMaamarim 5698 p. 229; 5709 p. 30.

⁸²¹ See Taamei HaMitzvot of Rabbi Chayim Vital, Parshat Vayikra (section entitled “*Mitzvat Korbanot*”) and elsewhere.

⁸²² See Midrash Shemot Rabba, end of Ch. 23; Bamidbar Rabba end of Ch. 14; Rabbeinu Bachaye to Exodus 25:10 citing Pirkei d’Rabbi Eliezer; Liturgical hymn (*Piyut*) “*v’Chayot*” in the Musaf liturgy of Rosh HaShanah after the “*Keter*” sanctification (in some versions of the liturgy); Also see Torah Ohr, Yitro 71a and on; 72d and on.

⁸²³ Samuel I 15:23; See Torah Ohr *ibid.* p. 71b and on; 72b and on.

Chaos-*Tohu*. For, as known,⁸²⁴ the world of Repair-*Tikkun* is called “man-*Adam*-אדם,” whereas the world of Chaos-*Tohu* is called “animal-*Beheimah*-בהמה.” Therefore, through the sacrifice (*Korban*) there is caused to be ascent to the aspect of “He is not a man,” and it thus is possible to affect a drawing down from there of the matter of the essential root of the *Shechinah* in the lower worlds.

Now, a small measure of this is also brought about through prayer, which was established in place of the sacrifices.⁸²⁵ From this it is understood that prayer also includes the matter of the sacrificial offerings. This is also the meaning of our sages, of blessed memory, statement in Talmud Yerushalmi, Tractate Brachot,⁸²⁶ on the verse,⁸²⁷ “Seek *HaShem*-יהוה where He can be found.” [They said], “Where can He be found? In the synagogues and study halls.” We thus find that synagogues and study halls are called “a small Temple.”⁸²⁸

That is, just as in the Holy Temple there was a manifestation of the level of Godliness that “the heavens and the heavens of the heavens cannot contain You,” this being the matter of the essential root of the *Shechinah* (*Ikkar Shechinah*), this also is so of synagogues and study halls, which are called “a small Temple,” in that there too, there is the matter of the essential root of the *Shechinah* (*Ikkar Shechinah*).

⁸²⁴ See Maamarei Admor HaEmtza’ee, Nitzavim p. 894 and on; Sefer HaMaamarim 5631 Vol. 2, p. 554 and on, and elsewhere.

⁸²⁵ Talmud Bavli, Brachot 26a-b

⁸²⁶ Talmud Yerushalmi, Brachot 5:1

⁸²⁷ Isaiah 55:6

⁸²⁸ Ezekiel 11:16; See Talmud Bavli, Megillah 29a

Nevertheless, through prayer this matter is not yet in the ultimate state of perfection and wholeness, but this rather is solely through the sacrificial offerings in the Holy Temple, as we recite,⁸²⁹ “There we will offer before You our obligatory sacrifices... as in the **command** of Your will.” That is, this is brought about specifically through the actual sacrificial offerings (*Korbanot*) of animal or fowl (of the class of animals (*Chai*)), as well as flour, which is from the class of the vegetative (*Tzome’ach*), including the salt, which is from the class of the inanimate (*Domem*), all of which are brought by man, who is in the class of the speaker (*Medaber*). (For, as explained in various places,⁸³⁰ the matter of the sacrifices (*Korban*) unifies and elevates the inanimate (*Domem*), the vegetative (*Tzome’ach*), the animal (*Chai*) and the speaker (*Medaber*).)

This may be understood by prefacing with an explanation of the superiority of the nullification of space (“My place is secondary to Me”) in “this House” (the Holy Temple), that is, the nullification of physical space relative to the nullification of spiritual space, the six spiritual directions which also are present in “the heavens and the heavens of the heavens.” For, as explained elsewhere,⁸³¹ in the first place, spiritual space is not in the aspect of actual space. That is, the six spiritual directions only are the root and source of space.

⁸²⁹ In the Musaf liturgy; Also see *Torat Chayim*, Vayechi 95al 96c and on; *Sefer HaMaamarim* 5637 Vol. 2 p. 420 and on.

⁸³⁰ See *Taamei HaMitzvot* of Rabbi Chayim Vital, beginning of Parshat Vayikra (section beginning “*Mitzvat Korbanot*”); Also see Tanya, *Likkutei Amarim*, Ch. 34 (43b).

⁸³¹ See *Likkutei Torah*, *Bechukotai* 48b; *Imrei Binah*, *Petach HaSha’ar*, translated as *The Gateway to Understanding*, Ch. 3 and on.

Likewise, its nullification is not the ultimate nullification, which is the aspect of the actual absence of existence. In contrast, physical space is the aspect of actual existence, and its nullification (*Bittul*) is ultimate and total nullification, which is the aspect of actual absence of existence.

As known, the analogy for this, is a minor sage who is nullified relative to a great sage, in that even though he is nullified to him, this is not total nullification. This is because his nullification stems from his wisdom, and his wisdom remains in existence as well, at the very least as the [light of a] spark is subsumed in the torch. In contrast, someone who has no relation to the matter of wisdom altogether, when he is nullified to the great sage, his nullification is total nullification (*Bittul b'Tachlit*).

In this way there likewise is the nullification (*Bittul*) of physical space (“My place is secondary to Me”) in that the space (*Makom*) is in a state of actual existence, and its nullification (*Bittul*) also is an nullification of its actual existence (*Bittul b'Metziyut*).

This may be understood better based the explanation in Biurei HaZohar,⁸³² that the possibility for the existence of a created something, such that he has no sense or recognition at all, that something is bringing him into existence and enlivening him, is because his existence is brought into being by the Essential Self and Being of the Emanator Himself, blessed is He, whose existence is intrinsic to Him and is not caused by any

⁸³² Biurei HaZohar Beshalach 96b and on; Also see Sefer HaMaamarim 5677 p. 150; 5707 p. 238; Discourse entitled “*Bati LeGani*” 5711 Ch. 4 (Torat Menachem, Sefer HaMaamarim Bati Legani Vol. 1, p. 10, translated in The Teachings of The Rebbe 5711, Discourse 1), and elsewhere.

cause that precedes Him, and thus He alone has the power and ability to create something from absolute nothingness, without any other cause or origin preceding the something.⁸³³ That is, its existence is actual something, and thus when it is nullified, it's nullification is absolute.

This likewise is the superiority of the nullification of the place of “this House” relative to “the heavens and the heavens of the heavens” and the six spiritual directions. That is, this space is in the aspect of actual existence, the ultimate physicality, and thus its nullification (*Bittul*) is the actual absence of existence.

This is also the superiority of the sacrifices (*Korbanot*) over and above prayer (*Tefillah*). It only is that because the matter of prayer, is what finally brings about the possibility of bringing sacrifices in the Holy Temple “in accordance to the command of Your will,” that prayer is thus in the aspect of the cause, which has greater power than the that which is caused by it, that is, what results from it.⁸³⁴

7.

Now, just as the matter of sacrifices was such that there were “the Priests performing their service, the Levites [in their song] on the platform, and the Israelites in [*Maamad*] attendance,”⁸³⁵ so likewise these three matters must be in the prayers, which correspond to the sacrifices.

⁸³³ See Tanya, Iggeret HaKodesh, Epistle 20

⁸³⁴ See Sefer HaMaamarim 5637 Vol. 2, p. 417, p. 430, and elsewhere.

⁸³⁵ Talmud Bavli, Megillah 3a and elsewhere.

The explanation is that the matter of “the Priests performing their service” is in the right line and mode. For, as known the Priest (*Kohen*) is called a “man of kindness-*Chessed*.”⁸³⁶

The matter of the Levites [in their song] on the platform, is that their service was “to uplift their voice [in song],” (as stated in Zohar),⁸³⁷ this being the matter of praying with [an audible] voice, as the verse states,⁸³⁸ “The voice is the voice of Yaakov.”

The Israelites in their [*Maamad*] attendance is the matter of drawing down (*Hamshachah*) to below, this being the primary matter. This is as our sages, of blessed memory, stated,⁸³⁹ “Were it not for the attendance *Maamad* [of the Israelites, heaven and earth would not continue to exist.” [For, even though the intention [there] is to the general matter of the sacrifices, which include all three matters of, “the Priests performing their service, the Levites [in their song] on the platform, and the Israelites in their [*Maamad*] attendance,” nevertheless, the teaching **specifies** the matter of their attendance *Maamad*, since it is the primary matter.] It is for this reason that the people of the attendance-*Maamad* were acting as emissaries of all the Jewish people, standing in attendance at the offering of the sacrifices on their behalf (as the owners).⁸⁴⁰

From this it is understood that the effect of the sacrifice, both in the elevation of the aspect of “the Man upon the throne”

⁸³⁶ See Zohar III 145b; Tanya, Likkutei Amarim, Ch. 53.

⁸³⁷ Zohar III 39a; 177b

⁸³⁸ Genesis 27:22

⁸³⁹ Talmud Bavli, Taanit 27b

⁸⁴⁰ See Mishneh Torah, Hilchot Klei Mikdash, beginning of Ch. 6.

to the aspect of “He is not a man,” as well as the matter of the “satisfaction of spirit-*Nachat Ru’ach*-נחת רוח before Me”⁸⁴¹ [in which the word “satisfaction-*Nachat*-נחת”] is of the same root as⁸⁴² “descend-*Necheit*-נחית a level,” this being the drawing down of all the matters to below, was drawn down to every place there was a Jew, through the people of the *Maamad* attendance.

This is similar to what is explain particularly about the ascents in pilgrimage [festivals], as the verse states,⁸⁴³ “Your menfolk shall appear before the Lord, *HaShem*-יהוה,” and “just as one comes to see, so does he come to be seen,”⁸⁴⁴ and in a way of a “face to face”⁸⁴⁵ revelation, from which there is a drawing down to every Jew in his place. This matter was one’s vitality (by which he was enlivened) and he would conduct himself accordingly throughout the year, until the next pilgrimage.⁸⁴⁶

Now, these three matters also are present in prayer. This is because the beginning of the empowerment for the prayer to be as it should be, in a way that “I shall behold Your face,”⁸⁴⁷ is through [the first half of the verse] “And I – with charity (*b’Tzedek*-בצדק),”⁸⁴⁸ by “first giving a *peruta* to a poor person and only then praying.”⁸⁴⁹ This is the matter of charity

⁸⁴¹ Sifri to Numbers 28:8 *ibid*.

⁸⁴² Talmud Bavli, Yevamot 63a; See Likkutei Torah, Pinchas 76a; Shemini Atzeret 92d and elsewhere.

⁸⁴³ Exodus 23:17 and elsewhere.

⁸⁴⁴ Talmud Bavli, Chagigah 2a

⁸⁴⁵ Deuteronomy 5:4

⁸⁴⁶ See Likkutei Torah, Zot HaBrachah 98b

⁸⁴⁷ Psalms 17:15

⁸⁴⁸ Psalms 17:15 *ibid*.

⁸⁴⁹ Talmud Bavli, Bava Batra 10a

(*Tzedakah*-צדקה), which also is inclusive of the *mitzvot* in their entirety, all of which are included in the *mitzvah* of charity (*Tzedakah*). This is why charity (*Tzedakah*) is simply called “*mitzvah*” in Talmud Yerushalmi.⁸⁵⁰

Then, when the prayer is as it should be, such that it is “a ladder set earthward whose head reaches heavenward,”⁸⁵¹ referring to prayer (as stated in the Midrashic teachings of our sages, of blessed memory),⁸⁵² the prayer is such that there then is the matter of studying Torah, “from the synagogue to the study hall,”⁸⁵³ and the study of Torah causes the drawing down from Above to below.

This is as the verse states,⁸⁵⁴ “If you follow My statutes,” meaning that, “You should toil laboriously in the study of Torah,”⁸⁵⁵ and “then I will provide your rains in their time,”⁸⁵⁶ along with all the blessings stated in that Torah portion, their beginning being through Torah, in that “He looked into the Torah and created the world.”⁸⁵⁷ It thus is through this that all matters that are needed are subsequently drawn down.

⁸⁵⁰ Tanya, Likkutei Amarim, Ch. 37 (48b)

⁸⁵¹ Genesis 28:12

⁸⁵² Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a)

⁸⁵³ See Talmud Bavli, Brachot 64a

⁸⁵⁴ Leviticus 26:3

⁸⁵⁵ Torat Kohanim and Rashi to Leviticus *ibid*.

⁸⁵⁶ Leviticus 26:4

⁸⁵⁷ Zohar II 161a and on

This then, is the meaning of, “He redeemed my soul in peace.” That is, for there to be the matter of “He redeemed Me and my children from amongst the nations,” as it was before the exile, this being the revelation of the essential root of the *Shechinah* (*Ikkar Shechinah*), for this the matter of nullification (*Bittul*) must be affected below (as mentioned in chapter four).

As explained (in chapter five) this is the bond of opposites brought about through the matter of peace (*Shalom*-שלום) [just as the revelation of the essential root of the *Shechinah* in the Holy Temple was through Shlomo, “I will bestow peace and tranquility upon Israel in his days.” Moreover, this matter is not just brought about in the place of the Holy Temple, but also in every place that a Jew is found, as in the language of the verse, “I will bestow upon Israel”].

This is the matter of “peace in the lower entourage”⁸⁵⁸ brought about through the bonding of the Godly soul with the animalistic soul, through the “peace in the upper entourage”⁸⁵⁹ which is the matter of [the verse],⁸⁶⁰ “Dominion and dread are with Him; He makes peace in His heights.”

This then, is the matter of “He redeemed my soul in peace,” “He has redeemed Me and My children from amongst the nations,” referring to the study of Torah, acts of lovingkindness, and praying with the congregation, these being the “three pillars upon which the world stands - Torah, the

⁸⁵⁸ See Talmud Bavli, Sanhedrin 99b; Likkutei Torah, Matot 85d and on.

⁸⁵⁹ See Talmud Bavli, Sanhedrin 99b *ibid.*; Likkutei Torah, Matot 85d and on.

⁸⁶⁰ Job 25:2

Temple service [and prayer], and acts of lovingkindness,”⁸⁶¹ (as stated in Chiddushei Aggadot of the Maharsha there).⁸⁶²

This is because their matter is that of peace (*Shalom*-שלום), beginning with the matter of acts of lovingkindness, through which they treat him in a way of measure for measure⁸⁶³ and do charity and kindness with him, this being the matter of the granting of empowerment from Above, in a way of arousal from Above. There then is the matter of praying with the congregation and studying Torah. This is because it is through the Torah that everything that is drawn down is drawn down (as discussed in chapter seven).

However, this is only in way that “It is as if (*K’Eeloo*-כאילו) he has redeemed Me,” with the prefix letter *Khaf*-כ only indicating a similarity (*Khaf*-כ *HaDimyon*). This is because the primary matter of the essential root of the *Shechinah* in the lower worlds, brought about through prayer, which corresponds to the sacrifices, is not in the state of ultimate wholeness and perfection (as discussed in chapter six).

Nevertheless, this is the preparation by which it is brought about that “he redeemed Me” in actuality, “He redeemed my soul in peace,” referring to the *Sefirah* of Kingship-*Malchut*⁸⁶⁴ - the *Shechinah* that is in exile⁸⁶⁵ together with all the Jewish people, “Me and My children,” as the verse states, “You will be gathered up one by one, O’ Children of Israel,” with the true and complete redemption, when “the

⁸⁶¹ Mishnah Avot 1:2

⁸⁶² Cited in Ohr HaTorah, Yahel Ohr to Psalms ibid. (p. 204).

⁸⁶³ Talmud Bavli, Sanhedrin 90a

⁸⁶⁴ See the end of the discourse entitled “*Padah b’Shalom*” 5673

⁸⁶⁵ Zohar I 150b; Zohar III 90b

master comes,” referring to King Moshiach, who will take us upright to our land, “with goodness and pleasantness,”⁸⁶⁶ and with “eternal joy upon their heads.”⁸⁶⁷

⁸⁶⁶ See Job 36:11

⁸⁶⁷ Isaiah 35:10; 51:11

Discourse 11

*“Ranee v’Simchee Bat Tziyon... -
Sing and be glad, O’ daughter of Tziyon...”*

Delivered on Shabbat Parshat Vayeishev,
Shabbat Chanukah, Shabbat Mevarchim Tevet, 5730
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸⁶⁸ “Sing and be glad, O’ daughter of Tziyon! For behold, I am coming and I will dwell within you – the word of *HaShem*-יהו"ה.” The Rebbe whose redemption and joyous occasion we are celebrating asks a question on this⁸⁶⁹ [and this is similarly asked in the discourses of our Rebbes, our leaders who succeeded him, in Shaarei Orah⁸⁷⁰ and in Ohr HaTorah⁸⁷¹ etc.] that we must understand the meaning of the two words “sing-*Ranee*-רני” and “be glad-*Simchee*-שמחי.”

We also must understand why the Congregation of Israel is specifically called “the daughter of Tziyon” More generally, we must understand the relation of this matter to the Haftorah of Chanukah. For, at first glance, the Haftorah should

⁸⁶⁸ Zachariah 2:14 – the Haftorah of Shabbat Chanukah

⁸⁶⁹ Torah Ohr, Mikeitz 36a and on, 36d and on; Maamarei Admor HaZaken 5565 Vol. 1 p. 124.

⁸⁷⁰ Shaarei Orah, Shaar HaChanukah, discourse entitled “*Ranee v’Simchee*” Ch. 1 and on.

⁸⁷¹ Ohr HaTorah, Chanukah p. 313b and on

have started with the verse,⁸⁷² “I see and behold – there is a menorah [made] entirely of gold etc.,” in which it discusses the lights of the Holy Temple, which are the source and root for the Chanukah lights. Moreover, the miracle of Chanukah took place in the lights of the Holy Temple. This being so, why does the Haftorah begin from the verse, “Sing and be glad, O’ daughter of Tziyon,” which at first glance, seems to be entirely unrelated to the matter of Chanukah?

2.

About this it is explained that the verse states,⁸⁷³ “Serve *HaShem* יהו"ה with gladness, come before Him with song.” About this it states in *Zohar*,⁸⁷⁴ “‘gladness-*Simchah*-שמחה’ in the morning, and ‘song-*Renanah*-רננה’ in the evening.”

With this in mind, we can ask further about the words “Sing (*Rani*-רני) and be glad (*Simchee*-שמחי).” This is because “gladness-*Simchah*-שמחה” and “song-*Renanah*-רננה” are at different times, “song-*Renanah*-רננה” being in the night and “gladness-*Simchah*-שמחה” being in the day.

Moreover, not only are they at different times, but they are at opposite times (as stated in *Shaarei Orah*).⁸⁷⁵ For, the verse states,⁸⁷⁶ “God called the light ‘day’ etc.,” such that He established the border of “day” as the time when the sun shines,

⁸⁷² Zachariah 4:2

⁸⁷³ Psalms 100:2

⁸⁷⁴ *Zohar* I 229b

⁸⁷⁵ *Shaarei Orah*, *Shaar HaChanukah* ibid. Ch. 8-13.

⁸⁷⁶ Genesis 1:5

and He established the border of “night” etc., meaning that they are opposite times.

From this we can understand about the matter of serving *HaShem*-יהו"ה, in that serving Him with “song-*Renanah*-רננה” relates to night, and serving Him with “gladness-*Simchah*-שמחה” relates to day, these being modes of service that are different and even opposites of each other.

However, this verse states, “Sing (*Ranee*-רני) and be glad (*Simchee*-שמחי), O’ daughter of Tziyon,” including both “song-*Renanah*-רננה” and “gladness-*Simchah*-שמחה” simultaneously. We therefore must understand why it is that specifically in the “daughter of Tziyon” the two matters of “song-*Renanah*-רננה” and “gladness-*Simchah*-שמחה” are connected to each other, such that they come together as one.

3.

The explanation is that the verse states,⁸⁷⁷ “For *HaShem* God-*HaShem Elohi*”מ-אלהי יהו"ה is a sun and a shield.” That is, the revelation of “the sun of *HaShem*-יהו"ה” is during the day, whereas night is a time of darkness, in which all matters are hidden and concealed, similar to a shield which conceals the light of the sun. That is, these matters are present in existence as they are, but are hidden and concealed and not seen to the eye, such that it appears as though they are not in existence.

Now, this is so throughout the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), up to and

⁸⁷⁷ Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 and on.

including this lowest world, of which there is no lower, in that it is the ultimate hiddenness and concealment. This is especially so during the time of exile, about which the verse states,⁸⁷⁸ “Hide, I shall hide My face,” such that even on good days, like Chanukah and Purim, it is in a way that Godliness does not shine in open revelation.⁸⁷⁹

Now, the reason for the hiddenness and concealment in the world is because of the hiddenness and concealment in man’s service of *HaShem*-יהו"ה, blessed is He. For, even though, in and of itself, the soul “remains faithfulness to Him, even during the sin,”⁸⁸⁰ there nevertheless is no illumination in its 613-תרי"ג powers and in its thought, speech, and action etc., this being the hiddenness and concealment in man’s service of *HaShem*-יהו"ה, blessed is He, which is what causes the hiddenness and concealment in the world.

However, even so, there is the matter of “song-*Renanah*-רננה’ in the night.” In other words, even at night, the matter of which is darkness, hiddenness, and concealment, there is the matter of song. On the contrary, it specifically is because of the hiddenness and concealment, that through contemplating this very matter itself, one will come to have an even greater thirst and yearning (as explained in Tanya,⁸⁸¹ and especially in the Chassidic discourses that came afterwards), this being the matter of “song-*Rinah*-רינה.”

Through this he then comes to the higher level of, “gladness-*Simchah*-שמחה’ in the day.” This is the joy from the

⁸⁷⁸ Deuteronomy 31:18

⁸⁷⁹ Also see Likkutei Torah, Tzav 16a-b

⁸⁸⁰ See Tanya, Likkutei Amarim, Ch. 24.

⁸⁸¹ See Tanya, Likkutei Amarim, Ch. 7 & Ch. 44.

revelation of light that comes after the hiddenness and concealment. For, as explained in Tanya⁸⁸² about the joy of the soul when it departs from the contemptible body - “the serpent’s skin”⁸⁸³ - “there is no joy as great as being released from exile and captivity.

This is analogous to a prince who was taken captive etc., and then went free to the house of his father, the king” (and how much more is this so if the king himself was imprisoned, as the verse states,⁸⁸⁴ “The king imprisoned in the tresses,” as stated in Iggeret HaTeshuvah).⁸⁸⁵

The order is that there first must be song (*Renanah*-רננה) at night, and we thereby come to joy (*Simchah*-שמחה) in the day. This is like how it was at the beginning of creation, in that “at first it was dark and then light followed.”⁸⁸⁶

4.

This is also the meaning of the verse,⁸⁸⁷ “For You are my flame *HaShem*-יהוה and *Hashem*-יהוה illuminates my darkness.” The explanation is that our sages, of blessed memory, stated,⁸⁸⁸ “If you guard My flame,” referring to the

⁸⁸² Tanya, Likkutei Amarim, Ch. 31.

⁸⁸³ Introduction to Tikkunei Zohar, 10b; Tikkun 21, 48b

⁸⁸⁴ Song of Songs 7:6

⁸⁸⁵ Tanya, Iggeret HaTeshuvah, Ch. 7 (96b)

⁸⁸⁶ Talmud Bavli, Shabbat 77b

⁸⁸⁷ Samuel II 22:29; Also see Torah Ohr, Mikeitz 40b and on; Shaarei Orah, Shaar HaChanukah, discourse entitled “*Ki Atah Neiri*” Ch. 1 and on (34b and on); Ohr HaTorah, Chanukah 326b and on; Sefer HaMaamarim 5653 p. 172 and on; Discourse entitled “*Ki Atah Neiri*” of Shabbat Parshat Mikeitz, Zot Chanukah 5747.

⁸⁸⁸ Midrash Devarim Rabbah 4:4

matter of fulfilling Torah and *mitzvot*, [as the verse states],⁸⁸⁹ “A *mitzvah* is a flame and Torah is light,” then “I shall guard your flame,” this being,⁸⁹⁰ “The soul of man is the flame of *HaShem*-יהו"ה.”

Moreover, this is not only is in regard to spiritual matters, but is also drawn down in regard to the physical matters of the world, which stand upon the three pillars of Torah, the Temple service (*Avodah*), and acts of lovingkindness.⁸⁹¹ These are the three columns that include the totality of service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* through the three matters of thought, speech, and action.

However, all the above is in normal times, when “the daily *Tamid* offerings are brought according to their order,” which is a time when there is the normal order in serving *HaShem*-יהו"ה, blessed is He, with “the *mitzvah* is a flame and the Torah is light.”

However, in the time of exile there must be a higher mode of service, since at such time it is necessary to bring about the matter of “*HaShem*-יהו"ה illuminates my darkness.” That is, to illuminate the darkness of the exile, the first Name *HaShem*-יהו"ה [in the verse] is not sufficient, but there also must be the second Name *HaShem*-יהו"ה, this being the revelation of the Name *HaShem*-יהו"ה that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*).⁸⁹²

⁸⁸⁹ Proverbs 6:23

⁸⁹⁰ Proverbs 20:27

⁸⁹¹ Mishnah Avot 1:2

⁸⁹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

This is also hinted in that the two Names *HaShem*-יהוה are (not just four letters, but are) eight letters, and this matter is drawn down through repentance (*Teshuvah*), which is in Understanding-*Binah*,⁸⁹³ and is the eighth *Sefirah*.⁸⁹⁴ That is, it is not enough for there be service indicated by the words, “a *mitzvah* is a flame and Torah is light” (*Ner Mitzvah v’Torah Ohr*) but there also must be the matter indicated by [the conclusion of the verse],⁸⁹⁵ “the way of life and the reproof of discipline” (*Derech Chayim v’Tochachat Mussar*).

As explained in Kuntres Etz HaChayim,⁸⁹⁶ this is a higher mode of service than “a *mitzvah* is a flame and Torah is light,” in that, in and of itself, it transcends the three columns, only that it is drawn down and illuminates within them.

5.

The explanation is that the verse states,⁸⁹⁷ “Let not the wise man glorify in his wisdom, and let not the mighty man glorify in his strength, let not the wealthy man glorify in his wealth, but only in this shall he who glorifies glorify – contemplate and know Me.”

⁸⁹³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Teshuvah*.”

⁸⁹⁴ Also see Torah Ohr, Mikeitz 40b and on; Shaarei Orah, Shaar HaChanukah, discourse entitled “*Ki Atah Neiri*” Ch. 1 and on (34b and on); Ohr HaTorah, Chanukah 326b and on; Sefer HaMaamarim 5653 p. 172 and on; Discourse entitled “*Ki Atah Neiri*” of Shabbat Parshat Mikeitz, Zot Chanukah 5747.

⁸⁹⁵ Proverbs 6:23 *ibid*.

⁸⁹⁶ Kuntres Etz HaChayim, p. 15

⁸⁹⁷ Jeremiah 9:22-23

Now, at first glance, this is not understood,⁸⁹⁸ being that we are speaking about one who truly is wise, which is why even the verse calls him wise (*Chacham*-חכם). In other words, the Torah itself calls him wise (*Chacham*-חכם) and as our sages, of blessed memory, said,⁸⁹⁹ “Who is [truly] called ‘wise’ (*Chacham*-חכם)? One who sees the consequences that will be born.” Similarly, about the mighty man (*Geebor*-גבור), our sages, of blessed memory, stated,⁹⁰⁰ “Who is mighty (*Geebor*-גבור)? One who conquers his inclination.” Similarly, about the wealthy man, our sages, of blessed memory, stated,⁹⁰¹ “Who is wealthy (*Asheer*-עשיר)? He who is happy with his lot.” This being so, why does the verse state, “Let not [the wise etc.], glorify etc.”

Moreover, considering the explanation in Kabbalah and Chassidus,⁹⁰² the wise man (*Chacham*), the might man (*Geebor*) and the wealthy man (*Asheer*) correspond to the three columns. That is, the wise man (*Chacham*) is the matter of the right column, the mighty man (*Geebor*) is the matter of the left column, and the wealthy man (*Asheer*) is the matter of the central column, which is the aspect of Splendor-*Tiferet*. Thus, this includes the entire chaining down of the worlds (*Seder*

⁸⁹⁸ Also see Maamarei Admor HaZaken 5568 Vol. 1, p. 41; Ohr HaTorah, Na”Ch Vol. 2, p. 878 and on; Sefer HaMaamarim 5634 p. 66; Discourse entitled “*Padah b’Shalom*” of Shabbat Parshat Vayeitzei, 10th of Kislev 5719 (Sefer HaMaamarim 5719, p. 68 and on, translated in The Teachings of The Rebbe 5719, Discourse 9); Also see the second discourse entitled “*Vayedaber Elokim*” of this year (5730); “*HaChodesh*” of Shabbat Parshat Tzav 5743.

⁸⁹⁹ Talmud Bavli, Tamid 32a

⁹⁰⁰ Mishnah Avot 4:1

⁹⁰¹ Mishnah Avot 4:1 *ibid*.

⁹⁰² See the discourse entitled “*Rani v’Simchee*” *ibid*. and Shaarei Orah of the Mittler Rebbe *ibid*. Ch. 15.

Hishtalshelut). This being so, why does it say that they should not glorify in all these matters, “But only in this shall one glorify... contemplate and know Me.”

6.

This may be understood by prefacing with what was explained before⁹⁰³ about the matter of the manifestation of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, in the Holy Temple. That is, it is unlike the opinion of those who said that the revelation in the Holy Temple was but a ray and radiance alone, and that the revelation was not in a way of a receptacle (*Kli*), but that the Holy Temple was only fitting for this. They compared this to [their view about] the matter of prophecy, about which the verse states,⁹⁰⁴ “I am likened-*Adameh*-אדמה by the hand of the prophets.”

Rather, it is like the words of Shlomo [who said],⁹⁰⁵ “Behold, the heavens and the heavens of the heavens cannot contain You, surely this Temple that I have built.” That is, even though “the heavens and the heavens of the heavens,” which refer to the world of Emanation (*Atzilut*) and the worlds of the Unlimited (*Olamot HaEin Sof*) that transcends the world of Emanation (*Atzilut*), “cannot contain You,” nevertheless, in “this House” He is present with the totality of His Essential Self.

⁹⁰³ In the preceding discourses of this year, 5730, the discourse entitled “*Katontee* – I have become small,” Discourse 9, and “*Padah b'Shalom* – He redeemed my soul in peace, Discourse 10 (Sefer HaMaamarim 5730 p. 75 and on; p. 84 and on).

⁹⁰⁴ Hosea 12:11

⁹⁰⁵ Kings I 8:27; Chronicles I 6:18

That is, in the Holy Temple there not only was a radiance, but His Essential Self and Being, blessed is He, and in the way indicated by the word “contain You-*Yechalkelucha*-יכלכלוך,” meaning, in a way of being a “vessel-*Kli*-כלי.”

However, we must understand this better. For, how does it apply for there be the manifestation of the *Shechinah* in the physical Holy Temple? As in the question of Shlomo,⁹⁰⁶ the wisest of all men,⁹⁰⁷ “Would God truly dwell on earth etc.?”

However, the explanation is that the verse states,⁹⁰⁸ “Behold, there is a Place-*Makom*-מקום with Me” about which our sages, of blessed memory, explained,⁹⁰⁹ “My place is secondary to Me.” This matter of the nullification (*Bittul*) of space (*Makom*-מקום) specifically took place in the Holy Temple (and from there it also was drawn into the entire world, through the “narrowing windows”).⁹¹⁰

It is in this regard that in the Holy of Holies “the space of the Ark was not according to measure.”⁹¹¹ For, although the Ark measured 2 ½ cubits in length, 1 ½ cubits in width and 1 ½ cubits in height,⁹¹² nevertheless, the space of the Ark was not according to measure, in that its space itself was in a state of the absence of space.⁹¹³

⁹⁰⁶ Kings I 8:27; Chronicles I 6:18 *ibid*.

⁹⁰⁷ See Kings I 5:11

⁹⁰⁸ Exodus 33:21

⁹⁰⁹ Midrash Shemot Rabba 45:6

⁹¹⁰ Kings I 6:4; Talmud Bavli, Menachot 86b and Rashi there; Also see Midrash Vayikra Rabba 31:7; Tanchuma Tetzaveh 6; Beha'alotcha 2.

⁹¹¹ Talmud Bavli, Yoma 21a

⁹¹² Exodus 25:10

⁹¹³ [Even though the total length and width of the Holy of Holies was 20 cubits, there was a measure of ten cubits between the Ark and the walls. Thus, although the Ark had measure and dimension, it took up no space.]

Now, even though Above in Godliness there also is the matter of nullification (*Bittul*), and as the verse states,⁹¹⁴ “Yours, יהו"ה-*HaShem*, is the greatness (*Gedulah*) and the might (*Gevurah*) and the splendor (*Tiferet*), and the victory (*Netzach*) and the majesty (*Hod*), for all (*Ki Kol*)⁹¹⁵ in the heavens and earth [is Yours],” such that they all are in a way of “Yours,” meaning that they are secondary to and nullified to You, nevertheless, this is unlike the nullification (*Bittul*) of space (“My place is secondary to Me”) that took place in the Holy Temple.

This is because Above in Godliness, the matter of existence is not in its ultimate form, and likewise, the nullification is also not in its ultimate form. It only is below, in the Holy Temple, where the existence of space is in its ultimate form, and thus the nullification is also in its ultimate form.

This is as explained in various places⁹¹⁶ that it specifically is in the physical something, who senses his existence as being intrinsic to him and that he has no cause or origin that precedes him, that this is because his root is in the Essential Self of the Unlimited One, יהו"ה-*HaShem*, blessed is He, whose existence truly is intrinsic to Him, and who has no cause or origin that precedes Him, Heaven forbid to think so, and therefore there also is this sense in the physical something. Because of this, his nullification is also the ultimate

⁹¹⁴ Chronicles I 29:11 *ibid*.

⁹¹⁵ [The numerical value of “for everything-*Ki Kol*-כ"ל-80” is the same as “Foundation-*Yesod*-יסוד-80” to which it refers in the above verse.]

⁹¹⁶ See Biurei HaZohar of the Mittler Rebbe, Beshalach 96b and on; Also see Sefer HaMaamarim 5677 p. 150; 5707 p. 238; Discourse entitled “*Bati LeGani*” 5711 Ch. 4 (Torat Menachem, Sefer HaMaamarim Bati LeGani Vol. 1, p. 10, translated in The Teachings of The Rebbe 5711, Discourse 1), and elsewhere.

nullification (*Bittul b'Tachlit*), meaning the nullification of his existence (*Bittul b'Metziyut*) and through this he becomes a receptacle (*Kli*) for the manifestation of the *Shechinah*.

This is also why Dovid could not build the Holy Temple, because [as the verse states] “you have shed much blood.”⁹¹⁷ Rather, it specifically was Shlomo, [about whom the verse states],⁹¹⁸ “I will bestow peace and tranquility upon Israel in his days,” who was able to build the Holy Temple. This is because peace (*Shalom*-שלום) is the matter of bonding opposites,⁹¹⁹ and through this there can be the bonding of space and the absence of space. Therefore, “the heavens and the heavens of the heavens cannot contain You,” but only “this House,” specifically.

7.

Now, just as in the Holy Temple in this world, there was a superiority in comparison to the upper worlds, it likewise is so that in this world itself there is a superiority to the time of the exile. For, even though “because of our sins we were exiled from our land,”⁹²⁰ and the hiddenness and concealment is to the ultimate degree, such that there is the existence of darkness, nevertheless, it specifically is through this that we come to the revelation of an even higher light.

This was explained before about the matter of “and *HaShem* יהו"ה illuminates my darkness,” that for there to be the

⁹¹⁷ Chronicles I 22:8-10

⁹¹⁸ Chronicles I 22:8-9ibid.

⁹¹⁹ See Likkutei Torah, Bechukotai 48d; Naso 27a; Va'etchanan 8a

⁹²⁰ See the holiday Musaf liturgy.

illumination of the darkness there must be the revelation of the Name *HaShem*-יהו"ה that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*). However, the complete and perfect revelation of this will take place in the coming future, at which time there will be the true matter of peace.

Nonetheless, even now, there must be preparation for this. For, as known about all revelations from Above, there must be an arousal from below akin to the arousal from Above drawn down through it, and at the very least, there must be preparation to receive the revelations.

There thus must be a similarity and hint of this in one's mode of serving *HaShem*-יהו"ה, blessed is He, [such as when eating on Shabbat, it should be as indicated by the verse,⁹²¹ "A righteous person eats to satisfy his soul," this being refinement (*Birur*) in a way of peace, because of the superiority of Shabbat, which is called "holy-*Kodesh*-קדש"⁹²² (and is higher than the holidays, which only are [called]⁹²³ "a holy convocation-*Mikra Kodesh*-קודש-מקרא"),⁹²⁴ up to the aspect of "holiness-*Kodesh*-קדש is a thing unto itself,"⁹²⁵ this being the *Sefirah* of Wisdom-*Chochmah*].

This refers to the matter of serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) during the time of exile. This is as in the known explanation of the

⁹²¹ Proverbs 13:25; Also see Torah Ohr, beginning of Chayei Sarah.

⁹²² Exodus 31:14

⁹²³ Exodus 12:16; Leviticus 23:7 and on.

⁹²⁴ See Zohar III 94a; Pri Etz Chayim, Shaar Mikra'ei Kodesh, Ch. 1; Likkutei Torah, Tzav 12a and on; Siddur Im Da"Ch 217a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

⁹²⁵ See the preceding citation.

verse,⁹²⁶ “Now the man Moshe was exceedingly humble, more than any person on the face of the earth,” that this [humility] was primarily in relation to the generation of the “footsteps of Moshiach,” because of the superiority of their self-sacrifice (*Mesirat Nefesh*) during the time of exile.

This is because service of *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) stems from the essential self of the soul, which is why there are no measures or limitations in it whatsoever (and there thus is automatically no room whatsoever for the opposite etc.) and it is drawn into all the particulars of one's service, which come into the division of the three lines, except that all matters are in a way of inter-inclusion, which is the matter of peace (*Shalom*-שלום).

This is similar to the Holy Temple, in which there was the drawing down of His Essential Self that transcends division, but even so, the Temple service was in a way of division, “The Priests performing their service, the Levites [in their song] on the platform, and the Israelites in their *Maamad* attendance,”⁹²⁷ similar to the three columns upon which the world stands. That is, the drawing down of His Essential Self, which transcends division, was also drawn into the three columns, this being the matter of peace (*Shalom*-שלום).

8.

This then, is also the meaning of [the verse], “Let not the wise man glorify in his wisdom, and let not the mighty man

⁹²⁶ Numbers 12:3

⁹²⁷ Talmud Bavli, Megillah 3a and elsewhere.

glorify in his strength, let not the wealthy man glorify in his wealth. But only in this shall one glorify – contemplate and know Me.”

To explain, the word “glory-*Heelool*-הִילּוּל” is of the same root in the verse,⁹²⁸ “when His flame shone-*b’Heelo-*בהִילּוּ,” which is the matter of revelation (*Gilyu*).⁹²⁹ This is as the Alter Rebbe explained in Likkutei Torah⁹³⁰ about the academy of Hillel (*Beit Hillel*-בֵּית הִלֵּל). [To point out, this is also related to Chanukah, in that the Torah law is according to the academy of Hillel, that we continue to add to the [lights].]⁹³¹

Thus, for there to be the revelation and “glory-*Heelool*-הִילּוּל” during the time of exile, it is not enough for there to be service in the three columns (the wise, the strong, and the wealthy), but there must be [the service of] “contemplate and know Me,” specifying “Me-*Otee*-אוֹתִי,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-ה' Himself, blessed is He, this being through serving Him with self-sacrifice (*Mesirat Nefesh*) stemming from the essential self of the soul.

From this there then is also a drawing down into the three columns, in that the revelation of the essential self of the soul through serving Him with self-sacrifice (*Mesirat Nefesh*) is also drawn down to illuminate in the particular powers of the soul. This is so, even though “contemplate and know Me,” which is the matter of [the verse],⁹³² “Know the God of your

⁹²⁸ Job 29:3

⁹²⁹ See Torah Ohr, Vayeishev 30a

⁹³⁰ Likkutei Torah, Shir HaShirim 48c

⁹³¹ Talmud Bavli, Shabbat 21b

⁹³² Chronicles I 28:9; See Tanya, Kuntres Acharon 156b

father,” comes in a way of grasp within the Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at* of the intellectual soul (*Nefesh HaSeechleet*), such that it also has an effect on the animalistic soul (*Nefesh HaBehamit*).

This then, is the meaning of “Let not the wise man glorify in his wisdom etc.,” which refers to glorifying in the matters of wisdom, strength, and wealth, as they are unto themselves. However, through the matter of “contemplate and know Me,” which is the matter of serving Him with self-sacrifice (*Mesirat Nefesh*), the glory is caused in all three columns as well.

9.

This is also the meaning of the verse, “Sing and be glad, O’ daughter of Tziyon.” For, as known,⁹³³ during the time of the Holy Temple the Jewish people are called “Tziyon-צִיּוֹן,” in that they are a “sign-*Tziyun*-צִיּוֹן” indicating the One Above.⁹³⁴ However, during the time of exile, when the hiddenness and concealment is to the ultimate degree, they then are called “the daughter of Tziyon-*Bat Tziyon*-בַּת צִיּוֹן.” Thus, because of the hiddenness and concealment during the time of exile the service of *HaShem*-יְהוָה of the Jewish people must be in a way of self-sacrifice (*Mesirat Nefesh*).

This is also the general matter of Chanukah, in which the *mitzvah* is [to kindle the Menorah] after the setting of the

⁹³³ See Torah Ohr, Mikeitz 37b and on.

⁹³⁴ See Likkutei Torah, Devarim 1b; Shaarei Orah of the Mittler Rebbe *ibid.* Ch. 16.

sun,⁹³⁵ indicating the hiddenness and concealment etc. At the time [of the Chanukah story] the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people was in a way of self-sacrifice (*Mesirat Nefesh*), by which they brought about the victory, in that "You delivered the many into the hands of the few, and the impure into the hands of the pure etc."⁹³⁶ About this the verse states, "Sing and be glad, O' daughter of Tziyon." For, even though singing (*Reenah*-רינה) and gladness (*Simchah*-שמחה) are two distinct and different matters, such that they even are opposites, nevertheless, when the Jewish people are called "the daughter of Tziyon," this being in the time of exile, when their service of *HaShem*-יהו"ה, blessed is He, is out of self-sacrifice (*Mesirat Nefesh*) stemming from the essential self of the soul, then even the [different] modes of service of "sing and be glad" come together at once.

The verse concludes, "I will dwell within you – the word of *HaShem*-יהו"ה." That is, even though in the coming future there will be the fulfillment of the prophecy,⁹³⁷ "Many nations will join themselves to *HaShem*-יהו"ה on that day," and,⁹³⁸ "Nations will walk by your light," nonetheless, the primary aspect will be that "I will dwell within **you**," specifically

⁹³⁵ Talmud Bavli, Shabbat 21b *ibid.*, explained in Ohr HaTorah, Chanukah Vol. 5, p. 940b; See the beginning of the discourse entitled "*Mitzvatah MiShetishka HaChamah*" 5630; 5654; 5678; Discourse by the same title from the year 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 163 and on); Also see the discourse entitled "*Lehavin HaHefresh Bein Neirot Chanukah L'Neirot Shabbat* etc." 5719 (Sefer HaMaamarim 5719 p. 19 and on, translated in The Teachings of The Rebbe 5719, Discourse 11).

⁹³⁶ See the liturgy of the thanksgiving for the miracles "*Al HaNissim*" that is added to the prayers on Chanukah.

⁹³⁷ Zachariah 2:15

⁹³⁸ Isaiah 60:3

meaning within the Jewish people, because of their self-sacrifice (*Mesirat Nefesh*) during the time of exile.

In addition, just as the manifestation of the *Shechinah* in the Holy Temple was the drawing down of His Essential Self, blessed is He, and in a way that the drawing down also came into the three columns (as discussed in chapter seven), the same is so of serving Him stemming from the essential self of the soul (the matter of self-sacrifice (*Mesirat Nefesh*) and the matter of repentance (*Teshuvah*)), in that it transcends division but is nevertheless drawn down and also comes into service of Him in the three columns.

Through this, we bring the matter of redemption about, as the verse states,⁹³⁹ “He redeemed my soul in peace from battles against me, because the many were with me,” about which our sages, of blessed memory, explained,⁹⁴⁰ “The Holy One, blessed is He, said: Whosoever engages in Torah study, acts of lovingkindness, and prays with the congregation, I ascribe him merit as if he redeemed Me and My children from amongst the nations of the world.”

This is because all three columns are connected to the matter of peace (*Shalom*-שלום), as explained by Rashi. This is to the point that the matter of “He redeemed Me and My children from amongst the nations of the world” will be caused in actuality, with the coming of our righteous Moshiach, speedily and in the most literal sense!

⁹³⁹ Psalms 55:19

⁹⁴⁰ Talmud Bavli, Brachot 8a and Rashi there.

Discourse 12

“Ranee v’Simchee Bat Tziyon... - Sing and be glad, O’ daughter of Tziyon...”

Delivered on the 3rd day of the week of Parshat Mikeitz,
The 5th light of Chanukah, 5730
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁴¹ “Sing and be glad, O’ daughter of Tziyon!” We previously explained⁹⁴² the question on this verse [from the discourses of the Alter Rebbe, whose redemption and joyous day we are celebrating, with additional explanations, notes, and summaries from Shaarei Orah of the Mittler Rebbe and Torah Ohr of the Tzemach Tzedek, as well as in the discourses of our Rebbes, our leaders, who succeeded them, up to and including his honorable holiness, my father-in-law, the Rebbe] that here the Jewish people are specifically called “daughter of Tziyon-*Bat Tziyon*”⁹⁴³ *בת ציון-בַּת צִיּוֹן*.

We also pointed out the question about the beginning of the verse, “Sing and be glad,”⁹⁴⁴ in which the two matters of “song-*Rinah*” *רִנָּה*” and “gladness-*Simchah*” *שִׂמְחָה*” are

⁹⁴¹ Zachariah 2:14 – the Haftorah of Shabbat Chanukah

⁹⁴² In the discourse entitled “*Ranee v’Simchee*” of Shabbat Parshat Vayeishev, Shabbat Chanukah, of this year, 5730, Discourse 11.

⁹⁴³ Torah Ohr, Mikeitz 36a and on; Shaarei Orah of the Mittler Rebbe 24b and on; 32b and on; Ohr HaTorah, Chanukah p. 313b and on; p. 318b.

⁹⁴⁴ Also see Torah Ohr *ibid.* 36d and on; Shaarei Orah of the Mittler Rebbe 29a.

juxtaposed to each other, though at the same time there is the principle brought in Zohar,⁹⁴⁵ that “‘gladness-*Simchah*-שמחה’ is in the morning, and ‘song-*Renanah*-רננה’ is in the evening.” This is because they are two [different] modes in serving *HaShem*-יהו"ה, blessed is He, as also understood from the verse,⁹⁴⁶ “Serve *HaShem*-יהו"ה with gladness (*Simchah*-שמחה), come before Him with song (*Renanah*-רננה).” In other words, they are in different places.

For, about “gladness” (*Simchah*-שמחה) the verse states “serve *HaShem*-יהו"ה” (simply) in all places, whereas about “song” (*Renanah*-רננה) it states, “come before Him,” specifying, “before Him-*Lefanav*-לפניו.” This is like the difference between them in time, for as mentioned before from the teaching of the Zohar, “‘gladness-*Simchah*-שמחה’ is in the morning and ‘song-*Renanah*-רננה’ is in the evening.”

Based on this, even though the verse wants to say that the “daughter of Tziyon” must have both above-mentioned modes of service, at first glance, it should have said it in a way that the difference between them is recognized, by making some separation between “Sing and be glad,” such as saying, “Sing, O’ daughter of Tziyon, and be glad.”

This being so, why does it state, “Sing and be glad” without anything separating between them? (Now, even though it says “Sing **and** be glad-*Ranee v’Simchee*-רני ושמח,” with the addition of the [prefix letter] *Vav*-ו which can either be a *Vav*-ו that adds or a *Vav*-ו that separates, and only indicates that they

⁹⁴⁵ Zohar I 229b

⁹⁴⁶ Psalms 100:2

are not one thing, but two things, nevertheless, they come together as one, without any separation between them.

2.

About this it is explained in the discourses of our Rebbes, our leaders (beginning with the discourses of the Alter Rebbe, whose redemption and joyous day we are celebrating)⁹⁴⁷ that, in general, the Jewish people are only called “Tziyon” (and not “the daughter of Tziyon”), as the verse states,⁹⁴⁸ “Say unto Tziyon, ‘You are My people.’”

However, this only is when they have the matter of studying Torah and fulfilling the *mitzvot*, this being the meaning of the words that come before the words, “Say unto Tziyon, ‘You are My people,’” which state, “[I have placed My words in your mouth]... to implant the heavens and to set a foundation for the earth.” (Only afterwards does the verse conclude, “Say unto Tziyon, ‘you are My people’”). This is because the sustainment of the heavens and earth, (“to implant the heavens and set a foundation for the earth”) is through the Jewish people engaging in Torah study.

This is as stated in Zohar,⁹⁴⁹ “The Holy One, blessed is He, gazed into the Torah and created the world, and the Jewish people engage in the study of Torah and sustain the world.” This then, is the matter of “to implant the heavens and to set a foundation for the earth” as it is in the service of *HaShem*-יהו"ה,

⁹⁴⁷ Torah Ohr *ibid.* 37b and on; Shaarei Orah of the Mittler Rebbe 31a and on.

⁹⁴⁸ Isaiah 51:16; Talmud Yerushalmi, Taanit 4:2

⁹⁴⁹ Zohar I 161a and on.

blessed is He, of the Jewish people, who are engaged in studying the Written Torah and the Oral Torah. This is as explained in the beginning of Torah Ohr,⁹⁵⁰ on the verse,⁹⁵¹ “The heaven is My throne and the earth is My footstool.” That is, “heaven” and “earth” refer to the Written Torah and the Oral Torah.

Another explanation⁹⁵² is that “The heaven is My throne” (“to implant the heavens”) refers to the study of Torah, and “the earth is My footstool” (“and set a foundation for the earth”) refers to fulfilling the *mitzvot*. This is because the deeds of the *mitzvot* are connected to matters of the earth. In contrast, this is not so of Torah, about which the verse states,⁹⁵³ “Behold, My word is like fire,” and “just as fire does not contract ritual impurity, so too the words of Torah etc.,”⁹⁵⁴ and it also is called “the bread of Heaven.”⁹⁵⁵ That is, even when it is on a level in which it is called “bread,” it nevertheless is “the bread of Heaven,” like the Manna in which there was no dross.⁹⁵⁶

This then, is the meaning of “To implant the heavens and to set a foundation for the earth, and to say unto Tziyon, ‘You are My people.’” That is, when the service of *HaShem*-יהוה of the Jewish people in studying Torah and fulfilling the *mitzvot* (“to implant the heavens and to set a foundation for the earth”) is in a state of wholeness, they then are called “Tziyon,”

⁹⁵⁰ Torah Ohr, Bereishit 1c

⁹⁵¹ Isaiah 66:1

⁹⁵² Torah Ohr ibid.

⁹⁵³ Jeremiah 23:29

⁹⁵⁴ Talmud Bavli, Brachot 22a

⁹⁵⁵ See Torat Chayim, Beshalach 211a and on; Maamarei Admor HaEtmza'ee, Ha'azinu p. 1,224.

⁹⁵⁶ See Talmud Bavli, Yoma 75b

which is a word that means a “sign-*Tziyun*” (for Godliness),⁹⁵⁷ in that “all who see them will recognize them etc.”⁹⁵⁸

In contrast, when “because of our sins we were exiled from our land,”⁹⁵⁹ in which the word “sin-*Cheit*” is a word that means “lacking,”⁹⁶⁰ meaning that there is lacking in the service of “to implant the heavens and to set a foundation for the earth,” then instead of being called “Tziyon,” the Jewish people are called “the **daughter** of Tziyon-*Bat Tziyon*.”

However, about this the verse states, “Sing and be glad, O’ daughter of Tziyon!” That is, it specifically is during the time of exile, when the Jewish people are called “the daughter of Tziyon,” that their service can be in a way of “Sing and be glad” simultaneously.

The explanation is that during the time when the Holy Temple was standing (at which time they are called “Tziyon”) all matters are in their proper order. In contrast, this is not so during the time of exile (when they are called “the daughter of Tziyon”) at which time order does not apply. This is because the general state and standing during the time of exile is in a way of the confusion of order. This is because, though every Jew must study Torah and fittingly fulfill the *mitzvot*, nonetheless, because of the great constraints, suffering, and imprisonment, his inclination overpowers him,⁹⁶¹ and as a result

⁹⁵⁷ Also see Likkutei Torah, Devarim 1b.

⁹⁵⁸ Isaiah 61:9

⁹⁵⁹ See the Musaf liturgy of the holidays.

⁹⁶⁰ See Kings I 1:21 and Rashi there; Likkutei Torah, Matot 82a; Nitzavim 51a; Sefer HaMaamarim 5691 p. 318 and on.

⁹⁶¹ See Mishneh Torah, Hilchot Geirushin, end of Ch. 2.

of this he is lacking etc., and a confusion of the order is caused for him.

Therefore, there also was caused to be confusion in the work of repairing this, [being that “God made] one opposite the other etc.”⁹⁶² That is, there no longer is the differentiation of time and space, such that there is a difference between “‘gladness-*Simchah*-שמחה’ in the day, and ‘song-*Renanah*-רננה’ in the night,” and the difference between “Serve *HaShem*-יהו"ה” with gladness (*Simchah*-שמחה) (in every place), come before Him (specifically) with song (*Renanah*-רננה).”

Rather, “song and gladness” are caused to be in one place and at one time, even at the very same time. This is why the verse states “Sing and be glad” without any separation between them (such that even the *Vav*-ו of “**and** be glad-*v'Simchee*-ושמחי,” is a *Vav*-ו that adds and connects, as we find in many places in Torah).

3.

Now, the general matter of the exile, (at which time, as mentioned above, the service of *HaShem*-יהו"ה of the Jewish people is in a way of “sing and be glad, O’ daughter of Tziyon,”) began with the exile in Egypt, which was the beginning of all the exiles.⁹⁶³ [The same is so of the matter of redemption, that its beginning was with the exodus from Egypt. It only is that there is a difference between the redemption from

⁹⁶² Ecclesiastes 7:14; See Tanya, Likkutei Amarim Ch. 6

⁹⁶³ See Likkutei Torah and Sefer HaLikkutim of the Arizal to the beginning of Parshat Teitzei; Sefer HaMaamarim 5709 p. 107.

all other exiles, which were redemptions followed by exile, and the redemption from **this** exile, that bears a similarity to the redemption from Egypt, which was a complete redemption in that all the sparks were refined etc. This is as stated,⁹⁶⁴ “You shall empty out Egypt.”

[As explained in the writings of the Arizal⁹⁶⁵ on the reason for the prohibition to return to Egypt, as in the verse,⁹⁶⁶ “You shall not see them ever again,” this is because they already removed all the sparks of holiness from there, and a Jew should not waste his time and efforts in a place where there is no work of affecting refinements (*Birurim*), this being to the extent that it is a Torah prohibition]. From [the exodus from Egypt] they came to receiving the Torah, as the verse states,⁹⁶⁷ “When you take the people out of Egypt, you will serve God on this mountain.”

Beyond this, the complete redemption from **this** exile is superior even in comparison to the redemption from Egypt. For, even though [the redemption from Egypt] was a complete redemption, as mentioned above, nonetheless, after the redemption from Egypt there were more exiles – the rest of the exiles, and they too are named after [the exile] in Egypt.⁹⁶⁸ [Because of this, it also became permissible to return to Egypt to engage in commerce,⁹⁶⁹ as explained by the Torah legal

⁹⁶⁴ Exodus 3:22; See Torah Ohr, Va’era 56d

⁹⁶⁵ Likkutei Torah and Sefer HaLikkutim ibid.

⁹⁶⁶ Exodus 14:13; Mishneh Torah, Hilchot Melachim 5:7

⁹⁶⁷ Exodus 3:12

⁹⁶⁸ See Midrash Bereishit Rabbah 16:4; Sefer HaMaamarim 5709 ibid.

⁹⁶⁹ Mishneh Torah, Hilchot Melachim 5:8

authorities,⁹⁷⁰ which is why we find that there were great Jewish sages in Egypt.]

In contrast, the redemption from this exile will be a redemption about which a new song will be sung, since it will be an eternal and sustained redemption, after which there will be no further exile.⁹⁷¹ Therefore, even though the exodus from Egypt will be recalled in the days of Moshiach, it will only be in a secondary way,⁹⁷² whereas the coming redemption will be primary.

This is also the meaning of the verse,⁹⁷³ “As in the days that you went out of the land of Egypt, I will show them wonders.” That is, in the redemption of the coming future there will be matters that are wonderous even in comparison to the wonders that took place in the exodus from Egypt.⁹⁷⁴ Nevertheless, even the matter of “I will show them wonders” is compared to “the days that you went out of the land of Egypt.” In other words, the matters of the coming redemption are similar to the matters that there were in “the days that you went out of the land of Egypt.”]

From this it is understood that the statement before, that during the time of exile the service of *HaShem*-יהוה of the Jewish people is caused to be disorderly, meaning higher than measure and limitation (which is why it is possible for there to

⁹⁷⁰ See Radbaz to Mishneh Torah, Hilchot Melachim ibid. 5:6; Mikra'ei Kodesh (Izmir 5489) to Mishneh Torah ibid.; Aruch HaShulchan HaAtid, Hilchot Melachim, Siman 74, Se'if 12-15 and elsewhere.

⁹⁷¹ See Mechilta to Exodus 15:1; Tosefot entitled “*Hachi Garsinan v'Nomar*” to Talmud Bavli, Pesachim 116b.

⁹⁷² Talmud Bavli, Brachot 12b

⁹⁷³ Micah 7:15

⁹⁷⁴ See Ohr HaTorah to Micah 7:15 ibid.

be the matter of “sing and be glad” simultaneously) already began in the exile in Egypt.

4.

The explanation of this is as in the question asked in the discourses of the Tzemach Tzeddek.⁹⁷⁵ That is, it is not understood why the Torah goes on at great length about the matter of “Yosef had been brought down to Egypt,”⁹⁷⁶ as well as the story of the (doubled) dream of Pharaoh, up to and including the story of the Torah portion of this week (in the Torah portion relating to the third day of the week, the fifth light of Chanukah) about Yosef’s dominion over the entire land of Egypt, as the verse states,⁹⁷⁷ “Without you, no man may lift up his hand or foot in all the land of Egypt,” as well as Yosef’s work throughout the seven years of plenty in gathering all the food etc.,⁹⁷⁸ upon which the sustainment of the entire land of Egypt depended etc.

The Tzemach Tzeddek explains⁹⁷⁹ that for the children of Israel to be capable of withstanding the exile in Egypt, which is called “the nakedness of the land,”⁹⁸⁰ it first was necessary for there to be the matter of “Yosef had been brought down to Egypt.” More specifically, in this there are two matters. Firstly, the *Shechinah* had to descend even before the exile began. This

⁹⁷⁵ Ohr HaTorah, Mikeitz 340a and on.

⁹⁷⁶ Genesis 39:1

⁹⁷⁷ Genesis 41:44

⁹⁷⁸ Genesis 41:48

⁹⁷⁹ Ohr HaTorah, Mikeitz ibid.

⁹⁸⁰ Genesis 42:9; 42:12; Midrash Kohelet Rabba 1:4 (toward the end).

is because the exile began with the Yaakov's descent into Egypt, and the true exile only began after "Yosef died, and all his brothers and that entire generation."⁹⁸¹

However, even before all this, the *Shechinah* had to descend, which already took place in the days of Yosef, when "Yosef had been brought down to Egypt." For as stated in Zohar,⁹⁸² Yosef is the aspect of the Upper Foundation-*Yesod Elyon*, which is why he is called Yosef the Righteous (*Yosef HaTzaddik*), because of his [spiritual] quality, as well as his mode of service etc. Therefore, the *Shechinah* was with him (and the same is so of every Jew, that through guarding the holy covenant, the *Shechinah* is with him) and descended with him into Egypt. This matter was preparatory to the fact that not only would the children of Israel not become sunken in exile of Egypt, Heaven forbid, but on the contrary, they could bring about the matter of "You shall empty out Egypt."

However, this matter is not yet sufficient, but there also must be the matter of physical redemption in the literal sense, and the refinement of all matters, including physically. Therefore, in addition to the descent of the *Shechinah*, it also was necessary for Yosef to have dominion over the land of Egypt, to the point that "Yosef gathered all the money that was found in the land of Egypt etc.,"⁹⁸³ this being an incredible amount of silver and gold from the entire world.⁹⁸⁴ This was preparatory to the fact that, through Yosef, this would reach

⁹⁸¹ Exodus 1:6

⁹⁸² See Zohar I 197a; Also see 59b; 93b there.

⁹⁸³ Genesis 47:14

⁹⁸⁴ See Talmud Bavli, Pesachim 119a

every Jew, all of whom are called by the name Yosef (as stated in Midrash).⁹⁸⁵

The Tzemach Tzedek⁹⁸⁶ adds a wondrous matter to this. Namely, that in order to guarantee the general matter of the exile in Egypt, Yosef brought about that even while he was in Egypt under the rule of Pharaoh, [for, even though in a revealed way, Yosef was the viceroy of the king, and “without you, no man may lift up his hand or foot etc.,” nevertheless, “by the throne (of Pharaoh, the king of Egypt) I shall outrank you”],⁹⁸⁷ nevertheless, the bestowal of beneficence was not through the seventy ministering angels, not even through the minister of Egypt, but was rather through the *Shechinah*, through the medium of Yosef, as the verse states,⁹⁸⁸ “Yosef... was the provider to all the people of the land.”

It is understood that what is meant in this is not just the bestowal to Yaakov and his sons, which was through Yosef, but is rather was according to the literal meaning of the verses (in that “a verse never depart from its literal meaning”)⁹⁸⁹ that the bestowal to all of Egypt was through “Yosef amassed grain etc.”,⁹⁹⁰ such that when the Egyptians “cried out to Pharaoh etc.”,⁹⁹¹ Pharaoh told them,⁹⁹² “Go to Yosef etc.” In other words, even Pharaoh admitted that at that time, the bestowal of

⁹⁸⁵ Midrash Bereishit Rabbah 71:2; Rashi and Metzudat Dovid to Psalms 80:2; Midrash cited in the notes to Midrash Tehillim to Psalms *ibid.*, Buber edition, note 16.

⁹⁸⁶ In Ohr HaTorah Mikeitz *ibid.*

⁹⁸⁷ Genesis 41:40 and Rashi there.

⁹⁸⁸ Genesis 42:6

⁹⁸⁹ Talmud Bavli, Shabbat 63a; Rashi to Genesis 37:17; Exodus 12:2

⁹⁹⁰ Genesis 41:49

⁹⁹¹ Genesis 41:55

⁹⁹² Genesis 41:55 *ibid.*

all matters was through Yosef, such that without him “no man could lift up his hand or foot.”

We should add to this, based on the second explanation of the words, “by the throne I shall outrank you.” That is, even when all matters are drawn down through Yosef, nevertheless, “by the throne I shall outrank you,” referring to [the throne] of Pharaoh-**פַּרְעֹה** of the side of holiness, “from which there is the uncovering-*Itpera'oo*-**אתפרעו** of all lights” (as stated in Zohar),⁹⁹³ this being a level in holiness that transcends all measure and limitation.

Now, since “there is the uncovering of all lights,” it thus is possible for this to also take place in Egypt without any concern etc. This is like what we find about the exodus from Egypt, that it was “not through an angel, and not through a *Seraph*, and not through an emissary, but rather by the Holy One, blessed is He, Himself, in His glory.”⁹⁹⁴

It is explained in the writings of the Arizal⁹⁹⁵ that had an angel gone etc., not only would it not be in his ability to redeem Israel, but there would be the possibility that he himself would [also] become sunken there, because of the impurity in “the nakedness” of Egypt. It therefore was necessary for the exodus from Egypt to be by the Holy One, blessed is He, Himself, in His glory.

From this it is understood that it specifically is because of the aspect “from which there is the uncovering-*Itpera'oo*-**אתפרעו** of all the lights,” which transcends measure and

⁹⁹³ Zohar I 210a

⁹⁹⁴ Haggadah Shel Pesach, section beginning “*Vayotzee'einu*.”

⁹⁹⁵ Siddur of the Arizal to Haggadah *ibid*. Also see Likkutei Torah, Tzav 12c; 16a; Siddur Im Da”Ch 299a and elsewhere.

limitation, that the breaking of Egypt was possible, and on the contrary, that “you shall empty out Egypt.”

5.

Now, “the deeds of our forefathers are a sign for the children,”⁹⁹⁶ (as the Tzemach Tzeddek brings in the discourse),⁹⁹⁷ such that this matter is also relevant to all subsequent exiles, up to and including our times, during this final exile, the redemption from which will specifically be “like the days that you went out of the land of Egypt,” (as discussed in chapter three).

The explanation is that similar to the state and standing mentioned above about Yosef the Righteous (as elucidated in the Written Torah) there likewise was the miracle of the 19th of Kislev (and this is so of the many miracles that happened for the righteous *Tzaddikim*, the leaders of the world).

As the Alter Rebbe wrote in his holy letter⁹⁹⁸ about his emancipation from [imprisonment in] Petersburg, “*HaShem*-יהוה acted wondrously and has done greatly in the earth,” (and as we once explained at length,⁹⁹⁹ the Alter Rebbe repeats this three times),¹⁰⁰⁰ “and especially in the eyes of the ministers and

⁹⁹⁶ See Midrash Tanchuma, Lech Lecha 9; Midrash Bereishit Rabba 40:6; Ramban to Genesis 12:6 and elsewhere.

⁹⁹⁷ Ohr HaTorah, Mikeitz 340b *ibid*.

⁹⁹⁸ Igrot Kodesh of the Alter Rebbe p. 230; Also see Likkutei Sichot Vol. 15 p. 285 and on.

⁹⁹⁹ Also see the Sichah talk of Shabbat Parshat Mikeitz 5724 (Torat Menachem Vol. 38 p. 326); Sichah of the 2nd day of Sukkot 5726 (Torat Menachem, Vol. 45 p. 82); Sichah of the 19th of Kislev 5729 (Torat Menachem, Vol. 55 p. 23); Also see “*Kivei Baichovski*” p. 115.

¹⁰⁰⁰ As per the version cited in Igrot Kodesh *ibid*. in the notes.

all the nations etc., such that even in their eyes it is a wondrous thing etc.” In other words, even the nations of the world saw this with their eyes of flesh.¹⁰⁰¹

Moreover, there then was caused to be the revelation of the innerness (*Pnimityut*) of Torah, in a way of understanding and comprehension,¹⁰⁰² and at the very least in a way of a “taste” (*Te'imah*-טעימה) as in, “those who have tasted it (*To'amehah*-טועמיה) have merited life,”¹⁰⁰³ a foretaste and likeness of the revelation of the reasons (*Ta'amei*-טעמי) of the Torah that [will be revealed] in the Torah teachings of Moshiach.¹⁰⁰⁴

The explanation is that even though it also is so that there were previous redemptions from the intermediate exiles, (those exiles between the exile in Egypt and this final exile), that of Greece, Media, and Persia, (which include the redemption of the time of Chanukah, from which time there are the Chanukah lights that will never be nullified),¹⁰⁰⁵ nevertheless, in those times there was not yet the revelation of the innerness (*Pnimityut*) of Torah, except only to singularly unique individuals (as stated in *Iggeret HaKodesh*),¹⁰⁰⁶ and how much more so, that this was not [available] in a way of understanding and comprehension.

However, it specifically is in this final bitter exile, that the innerness (*Pnimityut*) of the Torah was given to each and

¹⁰⁰¹ Also see *Likkutei Sichot* Vol. 25 p. 186 and on.

¹⁰⁰² See *Sefer HaSichot*, *Torat Shalom* p. 112 and on, and elsewhere.

¹⁰⁰³ See *Likkutei Sichot* Vol. 15 p. 282

¹⁰⁰⁴ See Rashi to Song of Songs 1:2

¹⁰⁰⁵ See *Midrash Tanchuma* (Beha'alotcha 5); *Bamidbar Rabba* (15:6); *Ramban* to beginning of the Torah portion of Beha'alotcha.

¹⁰⁰⁶ *Tanya*, *Iggeret HaKodesh*, Epistle 26 (142b)

every Jew, specifically in a way that from generation to generation and from year to year we are commanded to increase in this study, and in a way of “spreading the wellsprings [of these teachings] to the outside.”

That is, even though this is not yet the Torah teachings of Moshiach in a revealed way, but is only a foretaste, nonetheless, through the study being such that one fully invests himself into it, in this foretaste there also is [everything] all the way to high above etc.

On the contrary, since all the revelations that will take place in the coming future with the coming of our righteous Moshiach dependent on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of exile,¹⁰⁰⁷ and moreover, those revelations are only called the “**reward**,” whereas our deeds and service of Him are **that which causes and brings this about**, we thus find that the matter that brings about the revelation of the Torah of Moshiach, is specifically the beginning, preparation, and likeness to this that took place while still in exile, in the doubled and quadrupled darkness, through studying in a way of giving up one’s desire, at which time the study is in a way of “you have toiled,”¹⁰⁰⁸ and it only is in the form of a reward for this that there subsequently will be the revelation of the [inner] reasons for the Torah with the coming of our righteous Moshiach who will teach Torah to the

¹⁰⁰⁷ Tanya, beginning of Ch. 37.

¹⁰⁰⁸ Talmud Bavli, Megillah 6b – “If a person says to you, ‘I have toiled and not found [success],’ do not believe him. [If he says], ‘I have not toiled, but have found [success], do not believe him. [If he says], ‘I have labored and I have found [success],’ believe him.”

entire nation,¹⁰⁰⁹ and out of expansiveness and plenty, as the Rambam states,¹⁰¹⁰ “Delights will be freely available as dust.” So shall it be for us soon, “in its time I will hasten it,”¹⁰¹¹ below ten hands-breadths, with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense, in our times!

¹⁰⁰⁹ See Mishneh Torah, Hilchot Teshuvah 9:2

¹⁰¹⁰ Mishneh Torah, Hilchot Melachim 12:5

¹⁰¹¹ Isaiah 60:22; Talmud Bavli, Sanhedrin 98a

Discourse 13

“*Yehudah, Atah...* -
Yehudah, you...”

Delivered on Shabbat Parshat Vayechi,
18th of Teivet, 5730
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰¹² “Yehudah, you your brothers shall submit to you; your hand will be on the neck of your enemies.” The question about this is well known.¹⁰¹³ Namely, why does the verse state “Yehudah, you-*Atah*-אתה,” which is not stated in relation to all the other tribes? This is especially so considering the continuation of verse, “your brothers shall submit to you-*Yoducha Acheecha*-יודוך אחיך,” speaking directly to Yehudah (in the second person). Thus, the verse should have [simply] said, “Yehudah, your brothers shall submit to you-*Yehudah Yoducha Acheecha*-יְהוּדָה יוֹדוּךְ אַחִיךָ.” That is, the word “You-*Atah*-אתה” seems to be superfluous here.

We also must understand the relationship between, “your brothers shall submit to you” and the continuation of the verse, “Your hand will be on neck of your enemies.” The explanation is that there **is** an enemy (that is, it is not such that

¹⁰¹² Genesis 49:8

¹⁰¹³ See the beginning of the discourse entitled “*Yehudah Atah*” 5680 (Sefer HaMaamarim 5680 p. 217) 5688 (Sefer HaMaamarim 5688 p. 45).

there altogether is no enemy) but that “your hand will be on the neck of your enemies.” That is, it is not only like the verse,¹⁰¹⁴ “I will cause all your enemies turn the back of their neck to you,” that is, that the enemy will flee and his neck will thus be turned to you, but it is beyond this, in that “your hand will be on the neck of your enemies,” to smite him etc.

2.

This can be understood by prefacing with the explanation of the Alter Rebbe (this week being his Hilulah on the 24th of Teivet) in Torah Ohr,¹⁰¹⁵ where he explains that the matter of “Your brothers shall submit to you” refers to Reuven, Shimon, and Levi.

It can be said that the reason he explains the matter of “Your brothers shall submit to you” only in regard to Reuven, Shimon, and Levi, even though Yehudah was king over all the tribes,¹⁰¹⁶ is because the primary novelty of “Your brothers shall submit to you” is in relation to Reuven, Shimon, and Levi, who were born before him [and were his elders], for about the tribes born after Yehudah, it is not such a great novelty [that they submitted to him].

¹⁰¹⁴ Exodus 23:27

¹⁰¹⁵ Torah Ohr 45a and on.

¹⁰¹⁶ See Midrash Bereishit Rabba 84:17; Yalkut Shimoni, Vayechi, Remez 159.

This is especially so according to the view¹⁰¹⁷ that explains the teaching of our sages, of blessed memory,¹⁰¹⁸ on the verse,¹⁰¹⁹ “Honor your father etc.,” that [the additional word] ‘*et*-את’ [in the verse] comes to include your older brother, which not only refers to the eldest brother, but to any brother who is older than you.

Therefore, the matter of “Your brothers will submit to you” - the aspect of “submission-*Hoda’ah*-הודאה” being the matter of nullification (*Bittul*) - was only in relation to Re’uven, Shimon, and Levi. In contrast, this was not so of the other tribes, for whom Yehudah’s elevation stemmed from the intellectual [understanding that he is their elder], rather than by way of submitting (*Hoda’ah*-הודאה) [to him].

Now, about the verse stating, “Yehudah, You-*Yehudah Atah*-אתה יהודה etc.,” about the word “You-*Atah*-אתה”¹⁰²⁰ it states in Zohar,¹⁰²¹ “Three places are called ‘You-*Atah*-אתה.” About this it is explained¹⁰²² that the three levels of “You-*Atah*-אתה” are Kingship-*Malchut*, Kindness-*Chessed*, and Wisdom-*Chochmah*. This is because about the *Sefirah* of Wisdom-

¹⁰¹⁷ See Zohar III 82a; 83a; Sefer HaMitzvot of the Rambam, Shores 2; Sefer HaChassidim, Section 345; Shaar HaMitzvot of the Arizal to Exodus 20:12 (Yitro); Birkei Yosef to Yoreh De’ah 240:22 (and in Shiurei Brachah there); Also see Torat Menachem, Reshimat HaYoman p. 286.

¹⁰¹⁸ Talmud Bavli, Ketubot 103a (“honor your father **and** (ואת) your mother... the additional *Vav*-ו in “and your mother-*v’Et Eemecha*-ואת אמך is in order to include your older brother.”)

¹⁰¹⁹ Exodus 20:12

¹⁰²⁰ In regard to the coming section, also see Ohr HaTorah, Vayechi (Vol. 2), p. 363b and on.

¹⁰²¹ Zohar III 193b

¹⁰²² Siddur Im Da”Ch 39c and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 422, p. 524 and on.

Chochmah the verse states,¹⁰²³ “For You (*Atah*-אתה) are our Father.” About the *Sefirah* of Kindness-*Chessed* the verse states,¹⁰²⁴ “You (*Atah*-אתה) shall be a priest forever,” and the *Sefirah* of Kingship-*Malchut* is called “You-*Atah*-אתה” as in the continuation of the verse,¹⁰²⁵ “You (*Atah*-אתה)... because you are a king of righteousness.”

This then, is also the meaning of the verse here, which states, “Yehudah, You-*Atah*-אתה.” This is because Yehudah refers to the *Sefirah* of Kingship-*Malchut*, which is the final *Sefirah*, as the verse states [about Yehudah],¹⁰²⁶ “Then she stopped giving birth.”

This is as explained in the Siddur, in the discourses on “*Baruch SheAmar*,”¹⁰²⁷ about the difference between “You-*Atah*-אתה” and “He-*Hoo*-הוא.” That is, the word “He-*Hoo*-הוא” [in the third person] indicates someone who is hidden and concealed, whose being is not [directly] known in a revealed way. In contrast, the word “You-*Atah*-אתה” [in the second person] indicates the aspect of revelation, and therefore, the word “You-*Atah*-אתה” indicates the three levels that are the aspect of revelation (*Giluy*).

The *Sefirah* of Kingship-*Malchut* is called “You-*Atah*-אתה” because its matter is the drawing down and revelation into the worlds of Creation, Formation, and Action (*Briyah*,

¹⁰²³ Isaiah 63:16

¹⁰²⁴ Psalms 110:4

¹⁰²⁵ Ibid

¹⁰²⁶ Genesis 29:35

¹⁰²⁷ Siddur Im Da”Ch 39c and on ibid.

Yetzirah, Asiyah) (about which the verse states,¹⁰²⁸ “From there it divided”).

Moreover, the revelation of all the *Sefirot* is through the *Sefirah* of Kingship-*Malchut*.¹⁰²⁹ This is like how it is in the powers of the soul, that Kingship-*Malchut* is the matter of revelation to another. Likewise, the [aspect of the] revelation (*Gilyu*) of each of the powers is the matter of Kingship-*Malchut* within [each of] them.¹⁰³⁰

Now, the *Sefirah* of Kingship-*Malchut* is called “The Congregation of Israel-*Knesset Yisroel*-כנסת ישראל,”¹⁰³¹ because she congregates (*Konesset*-כונסת) and collects all the revelations that are above her within herself.¹⁰³² The drawing down and revelation of all matters in Kingship-*Malchut* come about through the *Sefirah* of Kindness-*Chessed*, which is called “the day that accompanies all the days,”¹⁰³³ in that through it all revelation is drawn to Kingship-*Malchut*. Likewise, the *Sefirah* of Wisdom-*Chochmah* is the beginning of the revelation,¹⁰³⁴

¹⁰²⁸ Genesis 2:10

¹⁰²⁹ See Likkutei Torah, Masei 89d.

¹⁰³⁰ Likkutei Torah Masei ibid.

¹⁰³¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “The Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל.”

¹⁰³² See Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “The Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל.”

¹⁰³³ See Zohar III 103a-b; 191a-b; Etz Chayim, Shaar 25 (Shaar Drushei HaTzelem) Drush 2; Pri Etz Chayim, Shaar HaSukkot, Ch. 1; Shaar Maamarei Rashbi, Parshat Yitro, Terumah and Emor; Likkutei Torah, Ha’azinu 76b and elsewhere.

¹⁰³⁴ See Likkutei Torah, Shir HaShirim 26d and elsewhere.

both in man, who is called “a small world,”¹⁰³⁵ as well is in the big world, and the same is so Above.

This then, is the meaning of “Yehudah, you (*Atah*-אתה) your brothers shall submit to you.” That is, even though Yehudah refers to the *Sefirah* of Kingship-*Malchut*, and “your brothers” refers to the tribes Reuven, Shimon, and Levi, who preceded and are higher than him, nevertheless, “your brothers shall submit to you,” due to the superiority of the revelation in the *Sefirah* of Kingship-*Malchut* (“Yehudah you-Yehudah *Atah*-אתה יהודה” which is the matter of the revelation) drawn down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

That is, even though the other *Sefirot* have the matter of revelation, nevertheless, the revelation is only in its own place, and is of no comparison to the *Sefirah* of Kingship-*Malchut* which brings about revelation even in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

(In Torah Ohr¹⁰³⁶ in the [section] “from the handwriting of his honorable holiness, the [Alter] Rebbe, whose soul is in Eden,” it states that *Zeir Anpin* is the end of the worlds of the Unlimited (*Olamot HaEin Sof*),¹⁰³⁷ whereas Kingship-*Malchut* is the root of the creations. This is the matter of the two Cherubim [about which the verse states],¹⁰³⁸ “One Cherub from

¹⁰³⁵ Midrash Tanchuma Pekudei 3; Zohar III 257b; Tikkunei Zohar, Tikkun 69 (100b; 101a); Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Section 1.

¹⁰³⁶ Torah Ohr, Terumah 81a-b

¹⁰³⁷ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33.

¹⁰³⁸ Exodus 25:19; 37:8

the end at one side, and one Cherub from the end at the other side.”)

This then, is the meaning of “your brothers shall submit to you,” due to the revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is because through the descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) ascent is caused even in the *Sefirah* of Wisdom-*Chochmah*.

This is like the explanation in Tanya,¹⁰³⁹ that *HaShem*’s-יהו"ה ultimate Supernal intent in the chaining down of the worlds (*Hishtalshelut*) etc., is not for the sake of the upper worlds, and for them (including the world of Emanation (*Atzilut*)) it is a descent from the light of His countenance, blessed is He.

However, through the revelations being drawn down all the way to the world of Action (*Asiyah*) there also is caused to be ascent in the world of Emanation (*Atzilut*), and the matter of the world of Emanation (*Atzilut*) is the *Sefirah* of Wisdom-*Chochmah*.¹⁰⁴⁰

3.

The verse continues, “Your hand will be on the neck of your enemies.” The explanation is that because of the superiority of “Yehudah you-*Yehudah Atah*-אתה יהודה” (which

¹⁰³⁹ Tanya, Likkutei Amarim, Ch. 36; See Sefer HaMaamarim 5658 p. 30; 5678 p. 112; Discourse entitled “*Bati LeGani* – I have come to My garden” 5711 (Torat Menachem, Sefer HaMaamarim Bati LeGani, Vol. 1, p. 9, translated in The Teachings of The Rebbe 5711, Discourse 1).

¹⁰⁴⁰ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 5 & Ch. 13.

is why “your brothers shall submit to you”) this being the matter of the revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (as discussed above) the primary revelation is specifically in the world of Action (*Asiyah*) of which there is no lower world. For, it is in [the world of Action] that we bring about the matter of “a dwelling place for Him, blessed is He, in the lower worlds,” through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

This is as explained in Tanya,¹⁰⁴¹ that “so it arose in His will, blessed is He, that He finds it pleasurable when the side opposite holiness is subjugated [to holiness] and darkness is transformed to light, so that the light of *HaShem*-יהוה illuminates in the place of darkness with the greater strength and intensity of light that emerges out of darkness etc.” [This matter specifically applies below, rather than in the world of Emanation (*Atzilut*) in which “no evil shall dwell with You.”]¹⁰⁴²

This then, is the meaning of “Your hand will be on the neck of your enemies.” This is because the enemy refers to the external husks (*Kelipah*) and the side opposite holiness (*Sitra Achara*), meaning¹⁰⁴³ “the other side that is not the side of holiness.”

This is because the side of holiness is the manifestation and drawing down of the holiness of the Holy One, blessed is He, which rests upon that which is nullified to Him, blessed is

¹⁰⁴¹ Tanya, Likkutei Amarim, Ch. 36

¹⁰⁴² Psalms 5:5; Likkutei Torah, Bamidbar 3c and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

¹⁰⁴³ Tanya, Likkutei Amarim, Ch. 6.

He, like every Jew below, who has the power to literally be nullified to the Holy One, blessed is He, with self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה. This is as in the known teaching,¹⁰⁴⁴ "A Jew neither desires nor is able to be separated from Godliness." Therefore, whatever separates him from Godliness is his enemy.

About this the verse states, "Your hand will be on the neck (*Oref*-עורף) of your enemies,"¹⁰⁴⁵ in that there is no revelation of the inner manifest powers in the neck. In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of restraint (*Itkafiya*), in that he altogether has neither the interest nor the desire nor the vitality to engage with the enemy, and thus is "like one who begrudgingly casts something over his shoulder [to his enemy] etc.,"¹⁰⁴⁶ with or without being wholeheartedly invested in it.¹⁰⁴⁷

4.

This then, is the meaning of the verse, "Yehudah, you your brothers shall submit to you; your hand will be on the neck of your enemies." That is, through the revelation of ("You-*Atah*-אתה") in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), until and including this lowest world

¹⁰⁴⁴ See Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 384 (copied in HaYom Yom for the 25th of Tammuz); p. 547 (copied in HaYom Yom for the 21st of Sivan); Discourse entitled "*Bati LeGani*" 5710, Ch. 3-4 (Sefer HaMaamarim 5710 p. 115, p. 117) and elsewhere.

¹⁰⁴⁵ Also see Torah Ohr, Vayechi *ibid.*, column c.

¹⁰⁴⁶ See Tanya, Likkutei Amarim, Ch. 22.

¹⁰⁴⁷ See Chronicles I 12:33 as per Midrash Vayikra Rabba 25:2 cited in Rashi there (that the soldiers of the tribe of Zevulun would be victorious in battle with or without being invested in it wholeheartedly).

of Action (*Asiyah*) to bring the matter of the restraint (*Itkafiya*) about etc., the elevation in all the *Sefirot* is caused, including the *Sefirot* of Kindness-*Chessed* and Wisdom-*Chochmah*.

This is such, that through this we come to the **true reality** of the matter of “You-*Atah*-אתה” (higher than the three levels Kingship-*Malchut*, Kindness-*Chessed*, and Wisdom-*Chochmah* called “You-*Atah*-אתה”) this being the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He, the True Being. (This is as the Rambam writes,¹⁰⁴⁸ “He alone is true, and no other entity has truth that compares to His truth,” and,¹⁰⁴⁹ “all existent beings only came into being from the truth of His Being.”)

As explained in Torah Ohr,¹⁰⁵⁰ this refers to the fact that the Name of Heaven is frequent upon the mouths of all,¹⁰⁵¹ and even children know etc. That is, this is not a matter of revelations (*Giluyim*), being that the matter of the constriction-*Tzimtzum* was in the revelations (*Giluyim*) and they thus are only a radiance.

This is not so of the Essential Self of the Singular Preexistent Intrinsic Being, the True Existence. Therefore, it does not apply to say “You-*Atah*-אתה” about [created] beings. Only when we see the True Being in [the novel created] beings, does it then apply for there to be the true matter of “You-*Atah*-אתה” in them.

Now, we come to this through the work of “Yehudah, you-*Atah*-אתה etc.,” through which we reach the true matter of

¹⁰⁴⁸ Mishneh Torah, Hilchot Yesodei HaTorah 1:4

¹⁰⁴⁹ Mishneh Torah, Hilchot Yesodei HaTorah 1:1

¹⁰⁵⁰ Torah Ohr, Vayera 14:2

¹⁰⁵¹ See Sefer HaMaamarim 5689 p. 23.

“You-*Atah*-אתה” as revealed in *Wisdom-Chochmah*. This is as stated in the note, in the thirty-fifth chapter of Tanya, “This accords with what I heard from my teacher (the Rav, the Maggid of Mezhritch), peace be upon him etc., that the Unlimited One, blessed is He, is the True One-*Echad*-אחד, in that He alone exists and there is nothing besides Him, and this in fact, is the level of *Wisdom-Chochmah*.”¹⁰⁵²

We then come to the fulfillment of the prophecy, [in a subsequent verse]¹⁰⁵³ “[until Shiloh¹⁰⁵⁴ arrives], the assembly of nations will be his,” (not only in a way of “your hand will be on the neck of your enemies,” [through] the restraint (*Itkafiya*), but in a way that they utterly are nullified and transformed into holiness), at which time there will be the fulfillment of the verse,¹⁰⁵⁵ “Foreigners will stand and tend to your crops,” with the coming of our righteous Moshiach, speedily and in the most literal sense!

¹⁰⁵² There is a small portion of the discourse missing here.

¹⁰⁵³ Genesis 49:

¹⁰⁵⁴ The name Shiloh refers to Moshiach.

¹⁰⁵⁵ Isaiah 61:5

Discourse 14

*“HaBa'im Yashreish Yaakov... -
[Days] are coming when Yaakov will take root...”*

Delivered on Shabbat Parshat Shemot,
25th of Teivet, Shabbat Mevarchim Shvat, 5730
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁵⁶ “[Days] are coming when Yaakov will take root; Yisroel will bud and blossom and fill the face of the earth with fruit,” (as stated at the beginning of [this week’s] Haftorah for the Torah portion of Shemot, which relates to the statement at the beginning of the Torah portion (for, as known,¹⁰⁵⁷ the substance of the Haftorah is related to the Torah portion),¹⁰⁵⁸ “And these are the names of the children of Yisroel who were coming to Egypt.”) In Torah Ohr,¹⁰⁵⁹ the Alter Rebbe (whose Hilulah on the 24th of Tevet, fell out before Shabbat), points out that we must better understand the relationship between “taking root” and “coming to Egypt.”

To point out, the simple meaning is that through the exile in Egypt, the Jewish people greatly multiplied (this being the meaning of “Yisroel will bud and blossom,” which came

¹⁰⁵⁶ Isaiah 27:6

¹⁰⁵⁷ See Tur, Orach Chayim 428 toward the end.

¹⁰⁵⁸ Exodus 1:1; See Rashi to Isaiah 27:6 *ibid.*, and elsewhere.

¹⁰⁵⁹ Torah Ohr, Shemot 53c and on, in the discourse entitled “*HaBa'im Yashreish Yaakov.*”

about through “taking root” in Egypt). This is as the verse states,¹⁰⁶⁰ “With seventy souls your ancestors descended to Egypt, and now *HaShem*-יהוה your God has made you like the stars of heaven for abundance” (as we recite in the Haggadah).¹⁰⁶¹ This is also as stated at the beginning of the Torah portion. (Immediately following [the passage] “who are coming to Egypt”) [it states],¹⁰⁶² “the children of Israel were fruitful, teemed, increased, and became strong – very very much.

Nonetheless, this itself requires explanation. That is, why is it that the matter of “Yisroel will bud and blossom” specifically, was brought about through the exile in Egypt (“who were coming to Egypt”)? We also must understand why it states, “[Days] are coming when Yaakov will take root,” specifically using the name Yaakov [rather than the name Yisroel (as stated at the beginning of the Torah portion, “These are the names of the children of Yisroel etc.”)] Only at the end of the verse, about the matter of “budding and blossoming,” which refers to the time of redemption, is the name Yisroel used.] From this it is understood that specifically Yaakov has a unique superiority here.

This is as also cited in Torah Ohr,¹⁰⁶³ that the verse states,¹⁰⁶⁴ “Your Creator, O’ Yaakov, the One who formed you, O’ Yisroel.” That is, about Yaakov a term of “creation” (*Briyah*-בריאה) is used, whereas about Yisroel a term of

¹⁰⁶⁰ Deuteronomy 10:22

¹⁰⁶¹ Haggadah Shel Pesach, section entitled “*BiMetei Me’at*”

¹⁰⁶² Exodus 1:7

¹⁰⁶³ Torah Ohr 53c and on *ibid*.

¹⁰⁶⁴ Isaiah 43:1

“formation” (*Yetzirah*-יצירה) is used, even though, at first glance, it seems that the opposite should have been said, being that Yisroel is greater than Yaakov.

This is because Yaakov-יעקב is a low level, in that he is named this because “his hand was grasping onto the heel-*Akeiv*-עקב of Esav.”¹⁰⁶⁵ That is, not only does Esav exist, but his hand is grasping the heel (*Akeiv*-עקב) of Esav, such that there can be [the matter of] “he outwitted me (*Vaya’akveini*-ויעקבני) these two times.”¹⁰⁶⁶ In contrast, the name Yisroel-ישראל is “because you have striven-*Sarita*-שריית with God-*Elohi*”-אלהי”ם and with man and have overcome.”¹⁰⁶⁷ That is, he is higher (not only than Esav, but is even higher than) the ministering angel of Esav.

However, the world of Creation (*Briyah*-בריאה) is higher than the world of Formation (*Yetzirah*-יצירה). This is because the matter of formation (*Yetzirah*) is only that one makes a form in something, or changes something from one form to another form, which also is in the ability of the creatures to do.

In contrast, creation (*Briyah*) indicates the coming into being of something from nothing (as stated by Ramban in his Torah commentary,¹⁰⁶⁸ “We have no expression in the Holy Language for bringing something out of nothing, except for the word ‘created-*Bara*-ברא””).

This is something that is not in the ability of the creatures to do, but is solely [in the power] of the Essential Self of the Singular Preexistent Unlimited One, *HaShem*-יהוה

¹⁰⁶⁵ Genesis 25:26

¹⁰⁶⁶ Genesis 27:36

¹⁰⁶⁷ Genesis 32:29

¹⁰⁶⁸ Ramban to Genesis 1:1

Himself, blessed is He, whose existence is intrinsic to Him etc. He alone has the power and ability to create something from nothing.¹⁰⁶⁹

This is especially so considering the order of the worlds, in that the world of Creation (*Briyah*) is higher than the world of Formation (*Yetzirah*) in a way that is beyond any relative comparison. This is as stated,¹⁰⁷⁰ “He forms light and creates darkness.” That is, the world of Formation (*Yetzirah*), which is the revealed world (*Alma d’Itgaliya*), is called “light-*Ohr*-אור,” whereas the world of Creation (*Briyah*), which is the concealed world (*Alma d’Itkasiya*), is called “darkness-*Choshech*-חושך,”¹⁰⁷¹ in that it is the matter of concealment (*He’elem*) that transcends revelation (*Gilyu*).¹⁰⁷² However, even so, the verse states, “Your Creator, Yaakov,” and as it states here, “[Days] are coming when Yaakov will take root,” specifically Yaakov-יעקב.

2.

Now, we should first explain the matter of “taking root” (“[Days] are coming when Yaakov will take root”) this being the matter of sowing, through which there then is caused to be the sprouting (“will bud and blossom”) in a way that is beyond any relative comparison.¹⁰⁷³

¹⁰⁶⁹ Tanya, Iggeret HaKodesh, Epistle 20

¹⁰⁷⁰ In the *Yotzer* blessing of the *Shema* recital.

¹⁰⁷¹ Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 1 and elsewhere.

¹⁰⁷² See Likkutei Torah, Drushim L’Yom HaKippurim 69b; Shir HaShirim 4c,

¹⁰⁷³ Also see Torah Ohr, beginning of Parshat Beshalach.

This is because¹⁰⁷⁴ most seeds that are sown are inedible garden seeds, in that they only are a seed, which has neither the flavor (nor the scent) of food. However, when the seed is sown in the earth, edible fruits sprout from it, even though, in essence, the seed was not at all in the aspect of food. (This is not so of the [edible] flesh of the fruit, which if planted, will not cause anything to sprout at all.)

Even regarding the seed of grains which are eaten, in addition to the fact that through planting them, an increase is caused in the crop in a manifold way etc., (in that through planting a single seed many seeds will grow) moreover, the sprouting only occurs once the seed has been in the earth for three days, causing it to decompose¹⁰⁷⁵ and be completely nullified of its existence as a seed, and only then can the sprouting take place. This being so, it is a matter that is beyond any relative comparison. How much more is this so of a tree, that through planting a seed that has no flavor at all, a big tree bearing [many] fruits grows. This certainly is a matter that is beyond all relative comparison.

Now, the matter of sowing also is present in the Jewish people, who are called “the first of His crop.”¹⁰⁷⁶ [To point out, in some communities, the Haftorah read for the Torah portion of Shemot is, “The words of Yirmiyahu,”¹⁰⁷⁷ which concludes with the verse,¹⁰⁷⁸ “Israel is holy to *HaShem*-יהוה, the first of His crop.”] That is [the matter of sowing is present] in their

¹⁰⁷⁴ See Torah Ohr, Shemot ibid. 53d

¹⁰⁷⁵ See Mishnah Kilayim 2:3

¹⁰⁷⁶ Jeremiah 2:3

¹⁰⁷⁷ Jeremiah 1:1 and on

¹⁰⁷⁸ Jeremiah 2:3 ibid.

service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot*. (This is because everything that exists in the world is because this is also how it is in Torah, as in the teaching of our sages, of blessed memory,¹⁰⁷⁹ "He gazed into the Torah and created the world.")

The explanation is that as it is in the service of *HaShem*-יהו"ה, blessed is He, the sowing of a seed which has no flavor, is the matter of accepting the yoke (*Kabbalat Ol*) [of Heaven], which is the matter of serving Him with simplicity.

In general, this is the difference between [studying] the Torah and [fulfilling] the *mitzvot*. This is because Torah is the matter of understanding and comprehension, and thus, if one's study is such that he does not know what is being said (in the Oral Torah) he has not fulfilled his obligation to study Torah, and cannot make the blessing over the Torah (as Magen Avraham writes).¹⁰⁸⁰

In contrast, this is not so of the *mitzvot*, the fulfillment of which must specifically be through accepting the yoke (*Kabbalat Ol*), as in the words of the blessing over the *mitzvot*, "Who has sanctified us with His commandments and commanded us etc." This is such that even those *mitzvot* that are intellectually understood, called "ordinances" (*Mishpatim*), must be fulfilled only out of accepting the yoke (*Kabbalat Ol*).¹⁰⁸¹ This is as our sages, of blessed memory, stated,¹⁰⁸² "One who says [in prayer], 'Just as Your mercies extend to a

¹⁰⁷⁹ Zohar II 161a and on.

¹⁰⁸⁰ Magen Avraham to Shulchan Aruch, Orach Chayim, Siman 50, cited in Hilchot Talmud Torah of the Alter Rebbe, end of Ch. 2.

¹⁰⁸¹ See Sefer HaMaamarim 5692 p. 187.

¹⁰⁸² Mishnah Brachot 5:3; Talmud Bavli, Brachot 33b and Rashi there.

bird's nest [in that You commanded to send the mother bird away, so too extend Your mercies to us'], they silence him, because he transforms the attributes of the Holy One, blessed is He, into [expressions of] mercy, when they are nothing but decrees."

In other words, when fulfilling the *mitzvot* stems from reason, this is an unbefitting way to fulfill the *mitzvah*, since fulfilling the *mitzvah* must only be because "He sanctified us with His commandments and commanded us," which is the matter of accepting the yoke (*Kabbalat Ol*).

More specifically, in Torah itself there (not only is the matter of understanding and comprehension, but) also the matter of accepting the yoke (*Kabbalat Ol*). This is because the study of Torah¹⁰⁸³ must specifically be with the fear of Heaven and the acceptance of the yoke.

This is also the general matter of according precedence to "we will do" (*Na'aseh*) over "we will listen" (*Nishma*), in that specifically through this, we reach the true matter of Torah. (This is similar to the growth that comes through sowing the seed which has no flavor. This is as the verse states,¹⁰⁸⁴ "The innocence of the upright will guide them," as explained in the Talmudic passage on the giving of the Torah.¹⁰⁸⁵

This then, is also the meaning of "Yaakov will take root," specifically Yaakov-עקב. For, the matter of accepting the yoke (which is indicated by the rooting and sowing of a seed

¹⁰⁸³ To point out, in the blessing over the Torah we recite "who chose us from amongst all the nations," this being free choice (*Bechirah Chafsheet*) absent of reason.

¹⁰⁸⁴ Proverbs 11:3

¹⁰⁸⁵ Talmud Bavli, Shabbat 88b

that has no flavor) in the form of man, is in the heel (*Eikev*-עֵקֶב) of the foot, this being the matter of [the name] Yaakov-יעקב, [which divides into] “the *Yod* in the heel-*Yod Eikev*-י' עֵקֶב,” as explained in Torah Ohr.¹⁰⁸⁶ (In contrast, this is not so of Yisroel-יִשְׂרָאֵל the matter of which is, “a head for Me-*Li Rosh*-לִי רֹאשׁ”)

Now, just as in the general matter of sowing (“will take root”), the matter of growth is specifically brought about through it, the same is so regarding the general matter of the descent to Egypt, “[They] were coming (to Egypt) [where] Yaakov will take root,” through which the matter of growth is brought about, “Yisroel will bud and blossom.” This is like how it is, that specifically through the descent into exile in Egypt there was caused to be the elevation of the giving of the Torah, as the verse states,¹⁰⁸⁷ “When you take the people out of Egypt, you will serve God on this mountain.”

3.

Now, to understand with additional explanation why it specifically is through “Yaakov will take root” that we come to “Yisroel will bud and blossom,” we must preface with the explanation in Sefer HaMaamarim 5562 [Sefer Maamarei Admor HaZaken, which is in the handwriting of the Mittler Rebbe, with the glosses and notes of the Tzemach Tzeddek],¹⁰⁸⁸ in the discourse that begins with the words, “*Lehavin Shorshan*

¹⁰⁸⁶ Torah Ohr Shemot 53d

¹⁰⁸⁷ Exodus 3:12

¹⁰⁸⁸ See the “*Petach-Davar*” to the book.

Shel HaDevarim,”¹⁰⁸⁹ [which is a wondrous explanation of the discourse of the Torah portion of Vayechi,¹⁰⁹⁰ and which appears to be a discourse of the Torah portion of Shemot, since the discourse that follows it is of the Torah portion of Va’era.]¹⁰⁹¹ There is a very deep and sweet explanation there of the statement at the beginning of Tanya¹⁰⁹² in the name of the Zohar¹⁰⁹³ on the verse,¹⁰⁹⁴ “He blew into his nostrils the soul of life,” that “He who blows, blows from within himself, from his inwardness and his innermost being,” which is in reference to the souls of the Jewish people.

There he explains that the level of “He blows from within himself” transcends the entire matter of refinements (*Birurim*). For, even though the matter of refinements (*Birurim*) is also a very high level, [as it states],¹⁰⁹⁵ “They are refined with Wisdom-*Chochmah*,” this being the aspect of the Concealed Wisdom (*Chochmah Stima’ah*) of the Long Patient One-*Arich Anpin*, nevertheless, this is connected to the aspect of the desire (*Ratzon*), which is of no comparison to the

¹⁰⁸⁹ Maamarei Admor HaZkane 5562 Vol. 1 p. 128 and on; Also see the above-mentioned discourse by the same title with the glosses in Ohr HaTorah, Vayechi, Vol. 6 p. 1,117a and on; Sefer HaMaamarim 5652 p. 16 and on.

¹⁰⁹⁰ Sefer HaMaamarim *ibid.* p. 125.

¹⁰⁹¹ The same is likewise so regarding various discourses that begin “*Lehavin Shorshan Shel HaDevarim HaNizkarim Le’eil*” in the above-mentioned Sefer HaMaamarim.

¹⁰⁹² Tanya, Likkutei Amarim, beginning of Ch. 2

¹⁰⁹³ See Marei Mekomot Hagahot v’Ha’arot Ktzarot to Tanya *ibid.*; Also see Igrot Kodesh, Vol. 20 p. 131 (that this is not found in our editions of Zohar, but is found in other early works of Kabbalah, amongst them: Emek HaMelech 127c; Introduction to Shefa Tal; Also see Ramban to Genesis 2:7; Rabbeinu Bachaye to Exodus 20:7.

¹⁰⁹⁴ Genesis 2:7

¹⁰⁹⁵ See Zohar II 254b (Heichalot); Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 6; Tanya, Iggeret HaKodesh, Epistle 26 (144b); Epistle 28.

Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, (relative to whom the world of Emanation (*Atzilut*) and the world of Action (*Asiyah*) are utterly equal). Thus, for there to be the matter of desire (*Ratzon*), there had to be a constriction-*Tzimtzum* of His Essential Self etc.

This matter (that the desire is of no comparison to His Essential Self) is also understood intellectually (and not just out of simple faith). To explain, the question posed by the Jewish philosophers is well known.¹⁰⁹⁶ That is, how does it apply for there to be such a prayer as, "May it be Your will (*Yehi Ratzon*-יהי רצון) etc." For, at first glance, this would imply the matter of change [in Him], Heaven forbid to think so. That is, before the prayer His desire is one way, and through our prayer [being accepted] we cause it to be a different way [thus implying change in Him].

Furthermore, we also must understand the matter of desire (*Ratzon*) Above in general, such that "it brings satisfaction of spirit before Me that I spoke and My will was done."¹⁰⁹⁷ For, at first glance, desire (*Ratzon*) [that is, wanting] is a matter that only applies in man below, whose want for something is because he lacks it, and the satisfaction of the want is what makes him whole, all of which does not apply to say about *HaShem* יהו"ה's Essential Self, blessed is He.

The explanation¹⁰⁹⁸ is that the matter of desire (*Ratzon*) is that there was an emanation from the Essential Self of the

¹⁰⁹⁶ Also see Maamarei Admor HaZaken *ibid.* p. 73.

¹⁰⁹⁷ Sifri and Rashi to Numbers 28:8 and elsewhere.

¹⁰⁹⁸ Maamarei Admor HaZaken *ibid.* p. 126

Emanator of the light of the desire (*Ohr HaRatzon*), just as He emanated the light of wisdom (*Ohr HaChochmah*) etc. (Only that after the desire (*Ratzon*) was emanated, it is such that it is completely unified to the One who desires, and is unlike the other emanated *Sefirot* that do not have this union). Thus, since this is what was emanated from the Essential Self of the One who emanated it, it is of no comparison to His Essential Self, and it comes by way of the constriction-*Tzimtzum* of His Essential Self etc.

However, the root of the souls of the Jewish people that “He blew from within Himself, from His inwardness and His innermost being,” is higher than the aspect of the desire (*Ratzon*). This is why the level of the souls of the Jewish people is even higher than Torah and *mitzvot*.

This is as stated in Midrash,¹⁰⁹⁹ “Seven things preceded the world: The Torah, the Jewish people etc.,” and amongst the seven themselves, the Jewish people preceded the Torah, since it states in Torah, “Command the children of Israel,” and “Speak to the children of Israel.” That is, only once there are the souls of the Jewish people is it possible for there to be the matter of Torah.

This is because Torah and *mitzvot* relate to the desire (*Ratzon*), being that the entire matter of Torah is “to distinguish between the impure and the pure, and between that creature which may be eaten and that creature which may not be

¹⁰⁹⁹ This is as stated (“seven things”) in Torah Ohr, Megillat Esther 122a and elsewhere. In our edition of Midrash Bereishit Rabbah it states “six things preceded.” See Talmud Bavli, Pesachim 54a; Midrash Tanchuma Naso 11, and elsewhere; Also see the long commentary of the Maharzu to Bereishit Rabba there (Vilna 5615).

eaten,”¹¹⁰⁰ this being the matter of refinements (*Birurim*), which depend on the matter of desire (*Ratzon*). In contrast, the souls of the Jewish people are higher than the desire (*Ratzon*), since they come from “His inwardness and His innermost being.”

Now, the matter of “He blew into his nostrils,” meaning, “He blew from His inwardness,” is specifically stated in relation to the souls of the Jewish people as they descended below to manifest in the body. This is because for there to be the descent to below there must be the matter of a leap (*Dilug*) with great strength etc.

This is as in the analogy that he brings¹¹⁰¹ about the matter of the rebounding light (*Ohr Chozer*), that it is like one who throws a stone with strength against a wall, that the stone bounces back to the one who threw it, and this rebound is due to it striking the wall with force, in that commensurate to the strength of the throw will be the strength of its rebounding from the wall to its source etc.

The same is so of the souls of the Jewish people, that the matter of “He blew into his nostrils,” which is the strongest power that comes from “His inwardness and His innermost being,” is specifically when the soul descends below to manifest in the physical body in this lowest world of which there is no lower (in which there specifically is caused to be a dwelling place for Him, blessed is He).¹¹⁰² It is specifically through this that the soul returns to the Essential Self of the

¹¹⁰⁰ Leviticus 11:47

¹¹⁰¹ Sefer HaMaamarim ibid. p. 127; p. 31

¹¹⁰² Tanya, Likkutei Amarim, Ch. 36

Singular Preexistent Intrinsic and Unlimited One, *HaShem*-ה' blessed is He, from which she came.

4.

This is also why the matter of “Yisroel will bud and blossom” is brought about specifically through “[Days] are coming when Yaakov will take root,” which refers to the matter of the descent into exile in Egypt, which is called “the iron crucible.”¹¹⁰³ The same is so of all constraints (*Meitzarim*-מִצְרִים) and oppression etc., that are called by the name “Egypt-*Mitzrayim*-מִצְרַיִם,” in which there is hiddenness and concealment on the outside, and there similarly is hiddenness and concealment on the inside, stemming from “the foreign God within you.”¹¹⁰⁴

The general totality of this service is like the sowing of a seed which has no flavor, in that it is solely out of accepting the yoke (*Kabbalat Ol*), “Yaakov will take root” (as explained above). However, it specifically is through overcoming all the obstacles, impediments, concealment, and hiddenness, without being moved by all the tests etc., that we reach [the point that] “Yisroel will bud and blossom,” this being the general matter of the redemption (*Geulah*), not just the four terms of redemption,¹¹⁰⁵ “I shall take you out-*v’Hotzeiti*-וְהוֹצֵאתִי,” “I shall rescue you-*v’Heetzalti*-וְהִצַּלְתִּי,” “I shall redeem you-

¹¹⁰³ See Deuteronomy 4:2; Kings I 8:51; Jeremiah 11:4; Also see Torah Ohr, Yitro 74a and on.

¹¹⁰⁴ See Talmud Bavli, Shabbat 105a

¹¹⁰⁵ Talmud Yerushalmi, Pesachim 10:1; Shulchan Aruch of the Alter Rebbe, Orach Chayim 472:14.

ו'Ga'alti-וגאלתי," "I shall take you-v'Lakachti-ולקחתי [to Me],"¹¹⁰⁶ but also the fifth term,¹¹⁰⁷ "I shall bring you-v'Heiveiti-והבאתי to the Land etc.," which hints at the coming redemption,¹¹⁰⁸ at which time there will be the revelation of Godliness.

This is as stated by Rambam (in Hilchot Teshuvah¹¹⁰⁹ and at the end of Hilchot Melachim) in explanation of why the sages and prophets yearned for the days of Moshiach etc., since there then will be the fulfillment of the prophecy,¹¹¹⁰ "The earth will be filled with the knowledge of HaShem-יהו"ה" (similar to the verse,¹¹¹¹ "the face of the earth will be filled with fruit") (and concludes in Hilchot Melachim), "as the waters cover the ocean floor" with the coming of our righteous Moshiach, speedily and in the most literal sense!

¹¹⁰⁶ Exodus 6:6-7

¹¹⁰⁷ Exodus 6:8

¹¹⁰⁸ See Drashot Rabbi Yehoshua Ibn Shuaib, end of Parshat Va'era; Torah Sheleimah Va'era p. 111.

¹¹⁰⁹ Mishneh Torah, Hilchot Teshuvah 9:2

¹¹¹⁰ Isaiah 11:9

¹¹¹¹ Isaiah 27:6

Discourse 15

*“Hoo Aharon u’Moshe... -
He was Aharon and Moshe...”*

Delivered on Shabbat Parshat Va’era,
3rd of Shvat, 5730
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹¹² “He was Aharon and Moshe to whom *HaShem*-יהוה said, ‘Take the children of Israel out of the land of Egypt... They were the ones who spoke to Pharaoh, king of Egypt... He was Moshe and Aharon.’” The question about this (in *Torat Chayim*¹¹¹³ and *Ohr HaTorah*) is well known.¹¹¹⁴ That is, why is it that about the matter of taking the children of Israel out of Egypt, the verse states, “He was Aharon and Moshe,” (with Aharon preceding Moshe), but about the matter of speaking to Pharaoh the verse states, “He was Moshe and Aharon,” (with Moshe preceding Aharon)?

We should add to the question here, that at first glance, it should have been the opposite. For, about the children of

¹¹¹² Exodus 6:26-27

¹¹¹³ *Torat Chayim*, Va’era 72c and on.

¹¹¹⁴ *Ohr HaTorah*, Va’era Vol. 1, p. 225; Vol. 8 p. 2,894 and on; Also see the discourse entitled “*Hoo Aharon u’Moshe*” in *Maamarei Admor HaZaken* 5563 Vol. 1, p. 122 and on; Discourse by the same title of the years 5641, 5655 & 5680 (*Sefer HaMaamarim* 5641 p. 37 and on; 5655 p. 62 and on; 5680 p. 231 and on); 5744; Also see *Sefer HaArachim Chabad*, Vol. 2, section on “*Aharon – b’Yachas l’Moshe*” p. 174 and on.

Israel (“Take the children of Israel out etc.”) the matter was primary done by Moshe. For, it was Moshe who spoke to the children of Israel (both before and after) even without Aharon, and “Moshe received the Torah from Sinai and transmitted it”¹¹¹⁵ to the children of Israel.

Moreover, even in regard to taking the children of Israel out of Egypt, this was specifically done by Moshe, and it is he who is called “the first redeemer” (and he is also “the final redeemer”).¹¹¹⁶ Likewise, the end of the exodus from Egypt, which was the matter of the splitting of the sea,¹¹¹⁷ was specifically done by Moshe, as the verse states,¹¹¹⁸ “And you – lift up your staff [and stretch out your arm over the sea and split it] etc.,” specifically with the staff of Moshe. In contrast, Aharon did not have such a relation to the matter of the exodus from Egypt. This being so, about taking of the children of Israel out of Egypt the verse should have said, “He was Moshe and Aharon.”

In contrast, regarding the matter of speaking to Pharaoh, the speech was primary through Aharon, being that Moshe was “heavy of mouth [and heavy of speech] etc.”¹¹¹⁹ This being so, in the verse that states, “They were the ones who spoke to Pharaoh,” it should have said, “He was Aharon and Moshe.”

¹¹¹⁵ Mishnah Avot 1:1

¹¹¹⁶ See Midrash Shemot Rabbah 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, Genesis 49:10 (Vayechi); Torah Ohr, beginning of Mishpatim (75b).

¹¹¹⁷ See Tosefta Brachot, beginning of Ch. 2 (cited in Torah Ohr, Beshalach 62b) and Chasdei Dovid there; Likkutei Sichot Vol. 3, p. 878 and on; p. 968 and on.

¹¹¹⁸ Exodus 14:16

¹¹¹⁹ Exodus 4:10

[Now, at first glance, it seems possible to explain this similar to Rashi's statement on the verse,¹¹²⁰ "Every man: Your mother and father you shall fear," that, "here the Torah gave precedence to the mother before the father, since it is revealed before Him that a child fears his father more than his mother, whereas when it comes to honor, the verse gave precedence to the father over the mother ("honor your father and your mother")¹¹²¹ since it is revealed before Him that a child honors his mother more than his father."

The same can be suggested about our subject here, that in regard to the exodus from Egypt, in which Moshe was primary, the Torah had to give precedence to Aharon over Moshe, whereas in the matter of speaking to Pharaoh, in which Aharon was primary, it had to give precedence to Moshe over Aharon.

However, this explanation is insufficient, since in the first place, we do not find [anywhere] that the exodus from Egypt is attributed to Aharon as well (such as it is in regard to the awe and respect one must have for his father and mother, in which there also is an obligation to fear one's mother and there also is an obligation to honor one's father). This being so, it is not understood why the Torah had to give precedence to Aharon over Moshe.]

We also must understand why the verse states, "He was Aharon and Moshe... He was Moshe and Aharon" (in which the word "He-*Hoo*-הוא" is in the singular) as in the question in

¹¹²⁰ Leviticus 19:3

¹¹²¹ Exodus 20:12

Zohar,¹¹²² “At first glance, it should have said ‘They-*Heim*-הם’” (in the plural), as in the continuation of the verse, “They (*Heim*-הם) were the ones who spoke etc.” This is especially so considering that this verse itself emphasizes that Moshe and Aharon are two different levels. This is as understood from Rashi statement,¹¹²³ “There are some passages where the Torah mentions Aharon before Moshe etc., to indicate that they were equated as one.” Thus, since the Torah had to emphasize that they were equated as one, it is understood that they are two different levels, and this being so, it should have stated “they-*Heim*-הם” in the plural.

2.

Now, to understand this, we first must preface with an explanation of this matter as it is in our service of *HaShem*-יהו"ה, blessed is He.¹¹²⁴ For, as known, all matters in Torah are instructional to the service of *HaShem*-יהו"ה in the human soul of each and every Jew.

The same applies to the matter of the exodus from Egypt, that in each and every generation¹¹²⁵ and each and every day¹¹²⁶ a person is obligated to view himself as if he has come

¹¹²² Zohar II 26b, cited in Ohr HaTorah Va'era Vol. 1 ibid. (p. 226); Sefer HaMaamarim 5641, 5655 & 5680 ibid.

¹¹²³ Rashi to Exodus 6:26

¹¹²⁴ See Torat Chayim ibid.

¹¹²⁵ Talmud Bavli, Pesachim 116b (in the Mishnah)

¹¹²⁶ The addition (and explanation) of the Alter Rebbe in Tanya, beginning of Ch. 47; Also see Maamarei Admor HaZaken ibid. p. 124.

out of Egypt today.¹¹²⁷ That is, there is the matter of the exodus from Egypt in every generation, at every time and in every Jew.

Likewise, presently there also are the aspects of Moshe and Aharon who take the children of Israel out of Egypt, and it is they who speak etc. This refers to two ways in the work of Moshe and Aharon, except that there is a difference in the order of the work. That is, precedence is given to Aharon over Moshe when it comes to the exodus from Egypt, and precedence is given to Moshe over Aharon when it comes to speaking to Pharaoh.

3.

The explanation¹¹²⁸ is that the difference between Moshe and Aharon as they are in our service of *HaShem*-יהו"ה, blessed is He, is that Moshe is the matter of Torah. This is as stated,¹¹²⁹ "Remember the Torah of My servant Moshe." That is, [the Torah] is named for him.¹¹³⁰ The matter of Torah is that it is in a way of drawing down from Above to below.

In contrast, the matter of Aharon is the ascent from below to Above, this being the meaning of the verse,¹¹³¹ "When you uplift (*b'Ha'alotcha*-בהעלותך) the flames (*Neirot*) etc." That is, the seven flames [of the menorah] are the seven categories and paths in the service of *HaShem*-יהו"ה, blessed is

¹¹²⁷ See Tanya and Sefer HaMaamarim ibid.

¹¹²⁸ In regard to the coming section see the discourses cited in the 2nd and 3rd notes of the discourse.

¹¹²⁹ Malachi 3:22

¹¹³⁰ Talmud Bavli, Shabbat 89a; Midrash Tanchuma Beshalach 10

¹¹³¹ Numbers 8:2

He, of the Jewish people (as explained in Likkutei Torah on the Torah portion of Beha'alotcha).¹¹³²

Additionally, Aharon is called “the agent of the bride,”¹¹³³ who elevates them from below to Above. In our service of *HaShem*-יהו"ה, blessed is He, this is the matter of prayer, which is in a way of ascent from below to Above, “a ladder set earthward whose head reaches heavenward.”¹¹³⁴

Now, the general matter of the exodus from Egypt was brought about through Moshe and Aharon. This is because the matter of the exodus from Egypt is as the verse states,¹¹³⁵ “**I am HaShem**-יהו"ה **your God** who took you out of the land of Egypt,” this being the revelation of the aspect of “I-*Anochi*-אנכי” as it is drawn down through the Name *HaShem*-יהו"ה into His title God-*Elohi*”מ-אלהי (which is the matter of drawing down to below, in that this is what is indicated by His title God-*Elohi*”מ-אלהי, which is in the plural,¹¹³⁶ as in the teaching,¹¹³⁷ “Write it (“Let Us make [man]”)¹¹³⁸ and let whosoever wishes to err, err.”) [This is drawn down] to be “**your God-Elo**”*hecha-*

¹¹³² Likkutei Torah, Beha'alotcha 29c and on.

¹¹³³ See Zohar I 266b; Zohar II 49b; Zohar III 20a (Ra'aya Mehemna), 53b, 275b.

¹¹³⁴ Genesis 28:12; Zohar I 266b *ibid.*; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

¹¹³⁵ Exodus 20:2; Deuteronomy 5:6; Also see the discourse entitled “*Vayedaber Elokim*” of the 20th of Shvat and the discourse by the same title of Shabbat Parshat Yitro of this year (Sefer HaMaamarim 5730 p. 168 and on; p. 178 and on – Discourse 20 and Discourse 21 of this year, 5730).

¹¹³⁶ See Rashi to Genesis 35:7; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Torah Ohr, Va'era 56b.

¹¹³⁷ Midrash Bereishit Rabba 8:8

¹¹³⁸ Genesis 1:26

אלהי"ך,"¹¹³⁹ meaning, "your strength and your vitality,"¹¹⁴⁰ and to reach the aspect of "I-*Anochi*-אנכי," this is through Moshe and Aharon, meaning, the two matters of Torah and prayer.

Now, the order in this, is that there first must be the matter of prayer, this being the ascent from below to Above, the arousal from below that awakens the arousal from Above. Then comes the matter of Torah, which is the drawing down from Above to below.

That is, even though there is the matter of the inter-inclusion of Torah and prayer (like all matters in holiness, which are in a way of inter-inclusion one with the other) since in Torah there also is the matter of prayer, especially in the book of Psalms, and likewise, in prayer there also is the matter of Torah, both in the verses of Torah that are in our prayers, as well as the orders of Mishnah and Baraitot that precede prayer (such as [the Mishnah],¹¹⁴¹ "What is the location of the offerings") nonetheless, in the actual toil below (where it is necessary to bring the exodus from Egypt about) they are two matters, and their order is that there first must be the matter of prayer. This is like the teaching of Abba Binyamin,¹¹⁴² "Let my prayer be adjacent to my bed." Then, afterwards, there is the study of Torah, "from the synagogue to the study hall."¹¹⁴³ For, as known,¹¹⁴⁴ the study of Torah that follows prayer is higher than the study of Torah that precedes prayer.

¹¹³⁹ See Torah Ohr, Yitro 67b; Likkutei Torah, Balak 74b; Ha'azinu 72d and elsewhere.

¹¹⁴⁰ See Likkutei Torah, Shlach 40c; Balak 73c and elsewhere.

¹¹⁴¹ Mishnah Zevachim 5:1

¹¹⁴² Talmud Bavli, Brachot 5b

¹¹⁴³ Talmud Bavli, Brachot 64a

¹¹⁴⁴ See Likkutei Torah, Zot HaBrachah 96b and elsewhere.

However, all the above is in regard to the redemption of the Jewish people from Egypt, but in regard to the matter of breaking Pharaoh, there first must be the drawing down from Above to below, this being the matter of Moshe, which is the matter of the Torah, about which the verse states,¹¹⁴⁵ “Behold My word is like fire,” since [the words of Torah] do not contract ritual impurity etc.¹¹⁴⁶ Therefore through it, the breaking of the external husk (*Kelipah*) of Pharaoh, “the great serpent who crouches within his rivers etc.,” is possible.¹¹⁴⁷

This is to such an extent that [even] Moshe feared to go to Pharaoh, and a special command was necessary,¹¹⁴⁸ “Come to Pharaoh,” this being the matter of granting empowerment and drawing down from Above to below, so that that he will be capable of bringing about the shattering of the external husk (*Kelipah*) of Pharaoh. Only after this was it possible for there to be the matter of ascent from below to Above, the refinement (*Birur*) of the sparks that are found below, through Aharon.

With the above in mind, we can also understand why when it comes to the exodus of the children of Israel from Egypt, the Torah gives precedence to Aharon over Moshe, since there first must be the matter of serving Him in prayer, which is the matter of Aharon. Then, afterwards, there is the study of Torah, which is the matter of Moshe.

In contrast, when it comes to the matter of speaking to Pharaoh, the Torah gives precedence to Moshe over Aharon.

¹¹⁴⁵ Jeremiah 23:29

¹¹⁴⁶ Talmud Bavli, Brachot 22a

¹¹⁴⁷ Ezekiel 29:3; Also see Torah Ohr, Va’era 57a; Likkutei Sichot, Vol. 21 p. 40 and on.

¹¹⁴⁸ Exodus 10:1; See Zohar II 34a

This is because to affect the breaking of the external husk (*Kelipah*) of Pharaoh, the drawing down must first be from Above, this being the matter of Moshe, and only afterwards is the ascent of the sparks caused, this being the matter of Aharon.

4.

Now, even though Torah study and prayer, the matter of Moshe and Aharon, are different from each other, the verse nevertheless states, “He is Aharon and Moshe... He is Moshe and Aharon,” stating “He-*Hoo*-הוא” in the singular. This refers to He who transcends both of them, and therefore has the power to bond and unify them.

The explanation is that Torah and prayer are [the aspects of] drawing down (*Hamshachah*) and ascending up (*Ha’ala’ah*). This is because prayer brings about the elevation of the lower one, in that there is the sense of the existence of the lower one. That is, one’s thoughts during prayer are about the soul as it manifests in the body. This is especially so according to Rambam who wrote,¹¹⁴⁹ that prayer is the matter of pleading for one’s needs. That is, one senses that he is lacking etc., and only then does the matter of prayer apply.

In contrast, when it comes to the matter of Torah, which is the drawing down from Above, one’s existence is not at all sensed, for there is nothing here but the Torah of the Holy One, blessed is He. This is as in the words of the blessing over the Torah, “Who has chosen us from amongst all the nations and given us His Torah.” Even though the study of Torah must be

¹¹⁴⁹ Mishneh Torah, Hilchot Tefilah 1:1-2

in a way that it is understood in one's intellect, nonetheless, it is in a way that the existence of the world is of utterly no consequence at all, since he is engaged in the study of the Torah of the Holy One, blessed is He, and "He and His wisdom are One."¹¹⁵⁰

However, this distinction only applies in a place and level that has the distinctions of ascent (*Ha'ala'ah*) and drawing down (*Hamshachah*), which is so on all levels of the order of the chaining down of the worlds (*Seder Hishtalshelut*), including even before the restraint of the *Tzimtzum*. For, there too, there is the matter of "coming and not coming" (*Mati v'Lo Mati*),¹¹⁵¹ which is a matter of change. Thus, this only is applicable in the level of the light (*Ohr*).

In contrast, it is not applicable in the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, where the matter of change is utterly inapplicable, and thus there is no difference between the ascent (*Ha'ala'ah*) and the drawing down (*Hamshachah*). This is what the aspect of "He-*Hoo* הוּא," refers to, in that it indicates the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He.¹¹⁵²

This is the difference between the word "You-*Atah* אתה" and the word "He-*Hoo* הוּא." That is, "You-*Atah* אתה" is in the second person, and indicates revelation (light-*Ohr* אור).

¹¹⁵⁰ See Mishneh Torah, Hilchot Yesodei HaTorah 2:10; Tanya, Ch. 2.

¹¹⁵¹ See Imrei Binah, Shaar HaKriyat Shema, Ch. 38 (64d).

¹¹⁵² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The gate entitled, "The drawing forth of Action from the letters to *Elohi* מ"ם-אלהי."

In contrast, the word “He-*Hoo*-הוא” is in the third person and indicates concealment. In general, this is the difference between the order of the chaining down of the worlds (*Seder Hishtalshelut*) and that which transcends the chaining down of the worlds (*Hishtalshelut*).

This likewise is the meaning of “He (*Hoo*-הוא) is Aharon and Moshe... He (*Hoo*-הוא) is Moshe and Aharon.” That is, “He-*Hoo*-הוא” refers to the aspect of the Crown-*Keter* which transcends Moshe and Aharon who are the aspects of Wisdom-*Chochmah* and Understanding-*Binah*,¹¹⁵³ [or] Victory-*Netzach* and Majesty-*Hod*,¹¹⁵⁴ or *Zeir Anpin* and Kingship-*Malchut*.¹¹⁵⁵

(That is, Torah is in the aspect of *Zeir Anpin*, and prayer is in Kingship-*Malchut*, as in the words of [king] Dovid,¹¹⁵⁶ “and I am prayer.”) Through the aspect of “He-*Hoo*-הוא,” the aspect of the Crown-*Keter*, their bond is caused, “He (*Hoo*-הוא) is Aharon and Moshe... He (*Hoo*-הוא) is Moshe and Aharon.” That is, through the aspect of “He-*Hoo*-הוא” there is caused to be “Aharon **and** Moshe-וּמֹשֶׁה,” [and] “Moshe **and** Aharon-וְאַהֲרֹן,” with the additional letter *Vav*-ו, this being the *Vav*-ו that connects (not the *Vav*-ו that adds, and certainly not the *Vav*-ו that separates [between two things]).

¹¹⁵³ See Ohr HaTorah, Va’era Vol. 1 *ibid.* (p. 226 and on); Also see the end of the discourse entitled “*Hoo Aharon u’Moshe*” 5641, 5655, and 5680 *ibid.* Sefer HaArachim Chabad *ibid.* p. 149 and on.

¹¹⁵⁴ See Ohr HaTorah, Balak p. 903; Sefer HaArachim Chabad *ibid.* (p. 154 and on).

¹¹⁵⁵ See Ohr HaTorah, Va’era *ibid.*; Sefer HaArachim *ibid.*

¹¹⁵⁶ Psalms 109:4; See Zohar III 49b; Pri Etz Chayim, introduction to Shaar HaTefilah; Also see the later discourse of this year, 5730, entitled “*Az Yasheer*,” (Sefer HaMaamarim 5730, p. 159 and on), Discourse 19.

This then, is the meaning of [the verse], “He was Aharon and Moshe to whom *HaShem*-יהו"ה said, ‘Take the children of Israel out of the land of Egypt.’ That is, this refers to one’s general service of *HaShem*-יהו"ה, blessed is He, in the two matters of prayer (Aharon) and Torah (Moshe).

The matter of prayer is the nullification and ascent from below to Above, beginning with the recitation of “I thankfully submit before You” (*Modeh Ani*), and subsequently, the morning blessings and the general order of the prayers. This is then followed by drawing down from Above to below through the study of the Torah, which brings about the refinement of the world etc., through the world being conducted according to the instructions of Shulchan Aruch [the Code of Torah Law] etc. (This is such that it also has an effect on the matter of prayer, and therefore, all the particulars regarding prayer are stated in Torah, in the laws of prayer of the Shulchan Aruch.)

Through this there is caused to be the matter of [the Torah portion of] “Come to Pharaoh etc.,”¹¹⁵⁷ and then [the Torah portion of],¹¹⁵⁸ “It happened when Pharaoh sent the people,” this being the general matter of the exodus from Egypt, beginning with the individual redemption of each Jew in particular,¹¹⁵⁹ and thereby, also the general redemption, and in a way that “He redeemed my soul in peace,”¹¹⁶⁰ “He redeemed

¹¹⁵⁷ Exodus 10:1

¹¹⁵⁸ Exodus 13:17

¹¹⁵⁹ See Tanya, Iggeret HaKodesh, Epistle 4

¹¹⁶⁰ Psalms 55:19

Me and My children from amongst the nations of the world,”¹¹⁶¹
with the coming of our righteous Moshiach, speedily and in the
most literal sense!

¹¹⁶¹ Talmud Bavli, Brachot 8a

Discourse 16

“Lehavin Inyan Ketivat Sefer Torah... - To understand the matter of writing a Torah Scroll...”

Delivered on the afternoon of the 6th day of the week,
Erev Shabbat Kodesh, Parshat Bo, 5730¹¹⁶²
By the grace of *HaShem*, blessed is He,

Upon the conclusion of the writing of the Torah Scroll to greet Moshiach,
which began being written at the behest of and in the presence of his
honorable holiness, [my father-in-law] the Rebbe, the leader of our
generation.

1.

In order to better understand the matter of writing a
Torah scroll, as stated by Rambam,¹¹⁶³ “It is a positive
commandment for each and every Jewish man¹¹⁶⁴ to write a

¹¹⁶² The original discourse was edited by his honorable holiness, the Rebbe, and published in proximity to the holiday of Shavuot 5746. This was printed together with “a short summary regarding the matter of the Sefer Torah to greet our righteous Moshiach” [printed at the end of Sefer HaMaamarim 5730, p. 381 and on].* [* This discourse was also printed in a pamphlet entitled “*Siyum v’Kenisat Sefer Torah*” that the Rebbe handed out to men, women, and children on the third day of the week, the 28th of Marcheshvan 5752.]

¹¹⁶³ Mishneh Torah, Hilchot (Tefillin, Mezuzah v)Sefer Torah 7:1; See at length in Likkutei Sichot, Vol. 23, the 1st Sichah talk of the holiday of Shavuot (p. 17 and on); Vol. 24, the 2nd Sichah talk of Parshat Vayeilech (p. 207 and on).

¹¹⁶⁴ Rambam writes[“each and every Jewish man-*Kol Ish v’Ish* ואיש ואיש”], whereas in Shulchan Aruch, Yoreh De’ah, beginning of Section 270 it states “Every Jewish man-*Kol Ish* כל איש” (only mentioning “man-*Ish* איש” once), but this is not the place to elaborate on this.

Torah scroll for himself,¹¹⁶⁵ as the verse states,¹¹⁶⁶ ‘And now, write down [this] song for yourselves.’¹¹⁶⁷ A king is commanded to write another Torah scroll for himself, for the sake of his sovereignty, in addition to the scroll he possesses while a commoner, as it states,¹¹⁶⁸ ‘It shall be that when he sits on the throne of his kingdom, he shall write two copies of this Torah for himself... It shall be with him, and he shall read from it all the days of his life etc.’¹¹⁶⁹

The first person to write a Torah scroll was our teacher Moshe, the faithful shepherd of all Israel,¹¹⁷⁰ and “there is an offshoot of Moshe in each and every generation.”¹¹⁷¹ He finished writing it on the eve before the holy Shabbat, as explained in various places.¹¹⁷² The Tzemach Tzedek wrote

¹¹⁶⁵ In Shulchan Aruch *ibid.*, its states “to write for him a Torah Scroll-*Lichtov Li-*לכתוב לו” [as opposed to “to write a Torah scroll for himself-*Lichtov Sefer Torah l’Atzmo-*לעצמו ספר תורה”].

¹¹⁶⁶ Deuteronomy 31:19

¹¹⁶⁷ In Mishneh Torah *ibid.*, (he states the word “and now-*v’Atah-*וְעַתָּה” but leaves out the word “this-*HaZot-*הַזֹּאת”). However, in the continuation, “meaning, write down the [entire] Torah which contains **this** (*Zu-*זוֹ) song,” this seemingly indicates that this was a printing error, and that the word “this-*HaZot-*הַזֹּאת” should also be included [in the text]. This is especially so considering that the way it is written in the numeration of the *mitzvot* at the beginning of Sefer HaYad (positive *mitzvah* 17) is “Write down this (*HaZot-*הַזֹּאת) song, as well as in Sefer HaMitzvot, positive *mitzvah* 18. See Tzafnat Paane’ach to Mishneh Torah *ibid.*

¹¹⁶⁸ Deuteronomy 17:18-19

¹¹⁶⁹ Mishneh Torah *ibid.* Halacha 2; Also see Mishneh Torah, Hilchot Melachim 3:1.

¹¹⁷⁰ See Tanya, beginning of Ch. 42.

¹¹⁷¹ Tikkunei Zohar, Tikkun 69 (114a); Also see p. 112a.

¹¹⁷² For, the passing of Moshe (on the 7th of Adar) was at Minchah time on Shabbat (Zohar II 88b; 156a; Tur, Orach Chayim 292 (in the name of Sar Shalom Ga’on).* Shulchan Aruch of the Alter Rebbe *ibid.*, Se’if 5, and elsewhere). Based on this we must say that he finished the writing of the Torah scroll on the eve before the holy Shabbat (*Erev Shabbat*), on the 6th of Adar (Tosefot entitled “*MiKan*” to Talmud Bavli, Menachot 30a) – explained at length in the Sichah talk of Shabbat Parshat Pekudei, 6th of Adar Sheni 5730 (Ch. 5 and on (Torat Menachem, Vol. 59 p. 287 and on)). [* Tur *ibid.* wrote “there are Midrashic teachings that prove that he

about this¹¹⁷³ that the matter of writing a Torah scroll can be understood by what the Alter Rebbe explains about the matter of “Moshe wrote,”¹¹⁷⁴ as will later be explained.

2.

Now, it is written,¹¹⁷⁵ “These are the journeys of the children of Israel who went forth from the land of Egypt.” In the discourses on “*Eileh Masei* – These are the journeys,”¹¹⁷⁶ the Alter Rebbe asks [stating] that we must understand why the verse states “These are the journeys” in the plural, but then concludes, “who went forth from the land of Egypt,” though the departure from Egypt was only the first departure and journey (in which they traveled from Ramses to Sukkot).

About this he explains¹¹⁷⁷ that all forty-two journeys, until their encampment on the [river] Jordan across from Yericho - which is in the Holy Land, may it be rebuilt and firmly established by our righteous Moshiach speedily in our days - are called “going forth from the land of Egypt.” About this the

did not pass away at that time (see Ba”Ch there entitled “*u’Mah Shakatah*”). However, Shulchan Aruch of the Alter Rebbe *ibid.* cites that Moshe passed away on Shabbat and does not mention that there is anyone who disputes the matter. For the give and take regarding this, [see]: She’elat Ya’avetz Vol. 1, Section 33; Chatam Sofer Vol. 6, Section 29; Sefer Nefesh Chayah (of Rabbi Reuven Margoliot), Section 292; Makor Chessed (by the same author) to Sefer Chassidim, Section 356; Also see Sefer Asarah Ma’amarot, Maamar Chikur Din, Part 2, Ch. 13.]

¹¹⁷³ In Ohr HaTorah, Vayeilech p. 1,457.

¹¹⁷⁴ [Numbers 33:2]

¹¹⁷⁵ Numbers 33:1

¹¹⁷⁶ In Likkutei Torah, in the beginning of the second discourse entitled “*Eileh Masei*” (88c); Also see Ohr HaTorah, Masei *ibid.* p. 1,352 and p. 1,357.

¹¹⁷⁷ In Likkutei Torah *ibid.* 89a; Also see 91a there; Ohr HaTorah *ibid.* p. 1,358.

verse states,¹¹⁷⁸ “Moshe wrote their goings forth according to their journeys... and these were their journeys according to their going forth.”

His honorable holiness, the Alter Rebbe, asks a question about this.¹¹⁷⁹ That is, why is it that in regard to “Moshe wrote” the verse gives precedence to “their goings forth” before “their journeys” (“Moshe wrote their goings forth according to their journeys”) but it then reverses the order stating, “and these were their journeys according to their going forth.”

He explains that, as well known, *HaShem's*-יהו"ה ultimate Supernal intent in the descent of the soul into the body, in which the soul descended “from a high peak to a deep pit,”¹¹⁸⁰ this being the “Egypt-*Mitzrayim*” (מצרים- constraints-) of the world, or at the very least, the “Egypt-*Mitzrayim*” (מצרים- constraints-) of the side of holiness,¹¹⁸¹ is all for the sake of ascent.

Moreover, the ascent is to higher than where the soul descended from, as explained in various places,¹¹⁸² from which the purpose of the descent is understood. That is, through its descent the soul reaches higher than the level it descended from.

¹¹⁷⁸ Numbers 33:2

¹¹⁷⁹ In the beginning of the third discourse entitled “*Eileh Masei*” (91a); Also see Ohr HaTorah *ibid.* p. 1,352.

¹¹⁸⁰ Per the language of our sages, of blessed memory, in Talmud Bavli, Chagigah 5b.

¹¹⁸¹ See Torah Ohr, Yitro 71c; Likkutei Torah *ibid.* 89c, and elsewhere.

¹¹⁸² See Torah Ohr, No'ach 9a; Beshalach 62d and on; Yitro 71a; Likkutei Torah, beginning of Balak, and elsewhere. In Likkutei Torah Masei *ibid.* 91d [it states], “When it comes to the souls, even though they arose in thought, they are nevertheless drawn from the aspect of the letters of the thought and through their descent into the body... there is the aspect of the revelation of the light of *HaShem*-יהו"ה that fills all world (*Memaleh Kol Almin*) and His light that surrounds all worlds (*Sovev Kol Almin*), the Master of the thought (*Baal HaMachshavah*).”

This then, is the meaning of “and these are their journeys according to their goings forth-*Masei hem l’Motza’eihem*-מוצאיהם למסעיהם,” this being the ascent from below to Above, to the aspect of “their original source-*Motza’eihem*-מוצאיהם.”¹¹⁸³ The introduction and granting of empowerment for this was “Moshe wrote their goings forth according to their journeys.”

That is,¹¹⁸⁴ Moshe [the faithful shepherd of all Israel in all generations] wrote (writing being the matter of drawing down)¹¹⁸⁵ and drew down from the aspect of “their original source-*Motza’eihem*-מוצאיהם,” the source of the souls of the Jewish people, to “their journeys-*Masei hem*-מסעיהם,” this being that part of the soul that manifests in the body.

The verse uses the word “*Motz’eihem*-מוצאיהם” (rather than “their going out-*Yetziyatam*-יציאתם” or the like), in that it is like a “source-*Motza’eihem*-מוצאיהם,”¹¹⁸⁶ and thus, that which is drawn from it is automatically like it. This is because “their original source-*Motza’eihem*-מוצאיהם” is a level about which it does not apply to say that there is a bestowal of a given matter from there, thus causing change in it, but it only is a “source-*Motza’eihem*-מוצאיהם,” in an automatic way.¹¹⁸⁷ Nevertheless, it is specifically from

¹¹⁸³ See Likkutei Torah ibid. 96a, “It is possible that the ascent to ‘their origins-*Motza’eihem*-מוצאיהם’ is higher than where the initial drawing forth was from in ‘their origins-*Motza’eihem*-מוצאיהם.’”

¹¹⁸⁴ Likkutei Torah ibid. 92a; 92d; 93d; 96a; Ohr HaTorah ibid. p. 1,373.

¹¹⁸⁵ Likkutei Torah ibid. 95d; Ohr HaTorah ibid. p. 1,358; p. 1,365.

¹¹⁸⁶ Likkutei Torah ibid. 96a

¹¹⁸⁷ This is similar to what is explained in various places regarding the difference between “[the terms] “[He] created-*Bara*-ברא” and “[It was] created-*Nivra*-נברא.” That is, the term “[He] created-*Bara*-ברא” indicates that there is a power of the Actor in the acted upon, and this is only applicable in relation to His titles, blessed is He. However, with respect to His Essential Self and Being, blessed is He, it is as though He merely “commanded and they were created-*v’Neevra*’oo-ונבראו”

there that the matter is drawn down to below. This is as the verse states,¹¹⁸⁸ “He blew into his nostrils the soul of life,” and “He who blows, blows from within himself.”¹¹⁸⁹

Beyond this, in the matter of “He (Moshe) wrote-*Vayichtov*-ויכתוב” there also is the inclusion of the matter of the signature. This is as stated in Talmud¹¹⁹⁰ in explanation of the verse,¹¹⁹¹ “He shall write her [a bill of divorce] etc.,” that the view of Rabbi Meir [who is called such because “he illuminated-*Me’ir*-מאיר the eyes of the sages in Torah law (*Halachah*)”]¹¹⁹² is that the meaning of “He shall write-*Katav*-כתב” is “He shall sign-*Chatam*-חתם.”¹¹⁹³ In other words, Moshe caused the matter of writing (*Kteevah*-כתיבה) and signing (*Chatimah*-חתימה) the aspect of “their original source-*Motza’eihem*-מוציאיהם” to “their journeys-*Maseihem*-מסעיהם.” Through this it then was possible for there to actually be “these are their journeys (*Maseihem*-מסעיהם) to their original source

automatically, in that they are of no level of comparison or relation to Him whatsoever, blessed is He.” See Torah Ohr, Megillat Esther 96c; This is likewise stated in Likkutei Torah, Re’eh 20c; 26d; Shir HaShirim 14c; 41d, and in the continuation of the matter there it states, “As it states, “Wisdom is found from nothing,” using a term of “finding-*Metziyah*-מציאה,” in which the one who finds, does not know where that which he found came to him from, this being one and the same matter as “they were created-*Nivra’oo*-נבראו’oo.”

¹¹⁸⁸ Genesis 2:7

¹¹⁸⁹ Tanya, beginning of Ch. 2, citing Zohar; See Iggeret HaTeshuvah, Ch. 5; Likkutei Hagahot I’ Tanya, Ch. 2 *ibid*.

¹¹⁹⁰ See Talmud Bavli, Gittin 21b, 23a (and in Rashi there beginning “*Lav Milta Hoo d’Amree*”); Also see Rashi there 3b beginning “*Chatimah*.”

¹¹⁹¹ Deuteronomy 24:1; Also note Likkutei Levi Yitzchak to Tanya p. 20.

¹¹⁹² Talmud Bavli, Eruvin 13b

¹¹⁹³ Likkutei Torah, Masei *ibid*. 92d. There it states, “[The word] ‘and he wrote-*Vayichtov*-ויכתוב’ is like ‘the writing of a scribe-*Ktav Sofer*-כתב סופר’ in the Mishnah at the end of Tractate Gittin (87b), to which the Talmud (there 88a) explains ‘the sign of a scribe-*Chatam Sofer*-חתם סופר.’”

(*Motza'eihem*-מוצאייהם),” this being the ascent from below to Above, as explained before.

3.

Now, the explanation (according to the above-mentioned discourses) is that it states in Zohar¹¹⁹⁴ that the seventh fixture (*Tikkun*) of the “thirteen fixtures of the beard” (*Yod-Gimmel Tikkunei Dikna*) is the fixture (*Tikkun*) of “and Truth-*v'Emet*-ואמת.” For, although all thirteen “fixtures of the beard” (*Tikkunei Dikna*) are drawn from completely higher than the order of the chaining down of the worlds (*Seder Hishtalshelut*), which is why the thirteen attributes of mercy (*Yod-Gimmel Midot HaRachamim*) repair **all** blemishes, as explained in Iggeret HaTeshuvah,¹¹⁹⁵ they nevertheless are called “the fixtures of the beard” (*Tikkunei Dikna*), [in that they are similar to] the “hairs” (*Sa'arot*) of the beard.

The matter of hair is that¹¹⁹⁶ even though its vitality is derived from the brain within the skull, nevertheless, the way the vitality is drawn to the hair is through the the bone of the skull which separates and is the greatest constriction (*Tzimtzum*), to the extent that if the hair of one's head is cut, he feels no pain at all.

The likeness to this is understood Above, that even though the drawing down of the aspect of “the hairs of the beard” (*Tikkunei Dikna*) is from much higher than the order of

¹¹⁹⁴ See Zohar III 131a-b; Pri Etz Chayim, Shaar 12 (Shaar HaSelichot) Ch. 8, section entitled “*Amar Yitzhak*.”

¹¹⁹⁵ [Tanya], Iggeret HaTeshuvah, Ch. 8

¹¹⁹⁶ Likkutei Torah *ibid.* p. 92d and on.

the chaining down of the worlds (*Seder Hishtalshelut*), nevertheless, the way it is drawn down is only in the way of a glimmer of radiance, which comes down through a great constriction (*Tzimtzum*) that is called by the name “hairs” (*Sa’arot*).

In contrast, when it comes to the seventh of the thirteen fixtures of the beard (*Tikkunei Dikna*), which is the fixture (*Tikkun*) of “and Truth-*v’Emet*—אמת,” there is a drawing down and revelation in it that is not by way of the constriction (*Tzimtzum*) of the hairs (*Sa’arot*). The likeness to this in man below is that this is that part of the face that remains without hair, as explained in Zohar.¹¹⁹⁷

Furthermore, about this the verse states,¹¹⁹⁸ “A man’s wisdom lights up his face.” That is, in the radiance of a person’s face there is recognition of the novelty of a new drawing down from the aspect of Wisdom-*Chochmah*. For example, Rabbi Avahu’s¹¹⁹⁹ face would shine when he found a new Tosefta,¹²⁰⁰ and the change in his face was apparent to all. This is as stated in Talmud¹²⁰¹ about Rabbi Yehudah, that even a non-Jew could recognize that his face was radiant, being that “a man’s wisdom lights up his face.”

This is one of the differences between the drawing down in the hairs (*Sa’arot*) and the drawing down in the face (*Panim*).

¹¹⁹⁷ Zohar III *ibid.* [131]a; 133b

¹¹⁹⁸ Ecclesiastes 8:1; Likkutei Torah *ibid.* 93b; Also see 95d there.

¹¹⁹⁹ Talmud Yerushalmi, Shabbat 8:1; Pesachim 10:1; Shekalim 3:2; Midrash Kohelet Rabba 8:1:4.

¹²⁰⁰ (In Talmud Yerushalmi and Kohelet Rabba *ibid.* it states, “and old Tosefta,” but) this is as stated in Likkutei Torah *ibid.* 93b, and elsewhere in the teachings of Chassidus.

¹²⁰¹ Talmud Bavli, Nedarim 49b, and also see the preceding citation number 36 [in the original discourse, to Talmud Yerushalmi].

That is, even though the hairs are drawn from the brains in the head, and even after this, they receive vitality from the brains in the head, such that through this they sprout and grow, even so, all that is visible and revealed is the hairs, whereas the vitality within them is not apparent, such that even the fact that they receive vitality is not apparent in them. In contrast, when it comes to the drawing down in the face, in that “a man’s wisdom lights up his face,” the wisdom is apparent in his face.

This then, is why the seventh fixture (*Tikkun*) is called “and Truth-*v’Emet*-ואמת.” For, the matter of truth (*Emet*-ואמת) is that it is changing.¹²⁰² That is, the novelty (superiority) of this fixture (*Tikkun*) is that the drawing down does not change (or conceal it) such that even when it is drawn down it shines in a revealed way.

Now, it can be said that the seventh fixture (*Tikkun*) called “and Truth-*v’Emet*-ואמת,” (truth being unchanging) is also because its root is in that from which the seventh fixture (*Tikkun*) comes, this being “I *HaShem*-יהוה have not changed.”¹²⁰³

4.

Now, according to what is known,¹²⁰⁴ that whatever is higher is drawn further down, it is understood that the seventh

¹²⁰² See Likkutei Torah *ibid.*, citing Sefer Kol BaRamah.

¹²⁰³ Malachi 3:6; Likkutei Torah *ibid.*

¹²⁰⁴ See Likkutei Torah, Shlach 47b; Balak 73d; Shir HaShirim 23a; Shaarei Orah, discourse entitled “*Yaviyu Levush Malchut*” Ch. 12, Ch. 32 and on; Discourse entitled “*Bati LeGan*” 5719, Ch. 4 (Torat Menachem, Sefer HaMaamarim Shvat p. 297 and on [translated in The Teachings of The Rebbe 5719, Discourse 13]).

fixture (*Tikkun*), the fixture of “and Truth-*v’Emet*-וְאֵמֶת,” is primarily drawn down below.

The explanation is that the true matter of “I *HaShem*-יהו"ה have not changed,” is in the Essential Self and Being of the Unlimited One, blessed is He, whose existence is intrinsic to Him¹²⁰⁵ and who is not caused by any cause that preceded Him, Heaven forbid to think so. For, about revelations (*Gilyim*)¹²⁰⁶ which are preceded by a cause and reason, the true matter of “I have not changed” cannot be said.

This is because the very fact that they were preceded by a cause and reason is itself a change, being that there is a change from before they were drawn down from the cause and reason, during their drawing down from the cause and reason, and after being drawn down from the cause and reason.

In contrast, regarding His Essential Self and Being, blessed is He, which is not caused by any cause that preceded Him, Heaven forbid to think so, there are no changes in Him, and thus this is the **true** matter of “I *HaShem*-יהו"ה have not changed.”

Now, this matter is primarily drawn down to below. This is as explained by his honorable holiness, the Mittler Rebbe,¹²⁰⁷ that the fact that the “something” (*Yesh*) below senses itself as having intrinsic existence, and does not sense that it has a cause that preceded it, is because it is rooted in the

¹²⁰⁵ [Tanya], Iggeret HaKodesh, Epistle 20 (130b)

¹²⁰⁶ In regard to the coming section also see Likkutei Sichot, Vol. 17 p. 153, note 43.

¹²⁰⁷ Biurei HaZohar, Beshalach 43c, and likewise also in the discourse entitled “*u’Lekachtem Lachem*” 5661 (Sefer HaMaamarim 5660-5662, p. 191 and on); Also see Shaarei Orach *ibid.* Ch. 45-51; Sefer Maamarei Admor HaZaken, Al Maamarei Rabboteinu Zichronam L’Brachah p. 483.

Essential Self of the Singular Preexistent Being whose existence **is** intrinsic to Him and who is not caused by any cause that preceded Him, Heaven forbid to think so. That is, the true existence of the created “something” (*Yesh HaNivra*) is the True Something (*Yesh HaAmeete*). This is as explained at length in the discourse entitled “*Mi Kamochah*” of his honorable holiness, the Rebbe Maharash.¹²⁰⁸

[About [that discourse] his honorable holiness, my father-in-law, the Rebbe, revealed¹²⁰⁹ that each Rebbe had fixed discourses that he would repeat publicly once every two or three years, and one of these discourses of the Rebbe Maharash was the discourse entitled “*Mi Kamocha*.”]

This is also explained in his continuum (*Hemshech*) entitled “*Mayim Rabim*”¹²¹⁰ about the matter of “there is nothing besides Him.”¹²¹¹ [That is, in addition to the explanation there¹²¹² about the matter of “The Great (*HaGadol*), the Mighty (*HaGibor*) etc.”¹²¹³ (about which our sages, of blessed memory, stated,¹²¹⁴ “Greatness-*Gedulah*-גְּדוּלָה”¹²¹⁵

¹²⁰⁸ 5629, printed in Sefer HaMaamarim 5629 p. 143 and on.

¹²⁰⁹ HaYom Yom for the 28th of Tammuz; Sefer HaMaamarim 5659 p. 224; Igrot Kodesh of his honorable holiness, the Rebbe Rayatz, Vol. 6 p. 267.

¹²¹⁰ Of the year 5636

¹²¹¹ Deuteronomy 4:35 – This verse is amongst the verses recited in “*Atah Hareita*,” which at the time of concluding and bringing the Torah scroll into the Synagogue we “proclaim the verses of “*Atah Hareita*” like on Simchat Torah” – as per the letter of his honorable holiness, my father-in-law the Rebbe, printed in Kovetz Michtavim, Kovetz 3 (New York 5710) p. 7 and on, also copied in Kovetz “Yagdil Torah” (New York), Year 3, Notebook 3 (28), Ch. 31; Kuntres “Siyum v’Hachnasat Sefer Torah” (Kehot 5741), p. 25 and on; Igrot Kodesh of the Rebbe Rayatz ibid. p. 73 and on.

¹²¹² Ch. 8 and on (p. 15 and on).

¹²¹³ Deuteronomy 10:17; Nehemiah 9:32

¹²¹⁴ Talmud Bavli, Brachot 58a

¹²¹⁵ Chronicles I 29:11

refers to the act of creation”) which is explained in Shaar HaYichud VeHaEmunah,¹²¹⁶ that even though the soul descends to a place where there are “many waters and rivers” that cause confusion, nevertheless, “many waters cannot extinguish the love, nor rivers drown it,”¹²¹⁷ it is in addition to this that it is explained there]¹²¹⁸ that even though the world exists, notwithstanding all this, the **true** reality of its substance is Godliness, and it specifically is below [in this world] that this matter is apparent, as explained there at length.

The same is also explained in the discourses of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,¹²¹⁹ that it specifically is below in this world that it is apparent and revealed that “none can compare to You,” and through this, we know that even the Supernal worlds cannot compare to His Essential Self. The same is so of the matter of “there is nothing besides Him.”

5.

Now, the matter that the true reality of the existence of the created “something” (*Yesh HaNivra*) is the True Something (*Yesh HaAmeete*) of His Essential Self, blessed is He, refers to the souls of the Jewish people as they are below. For, it is specifically about them that it applies to use the word “something-*Yesh-ו*” (being that they are in a state of

¹²¹⁶ Ch. 4 [translated as The Gate of Unity and Faith]

¹²¹⁷ Song of Songs 8:7

¹²¹⁸ In Ch. 158 and on (p. 175 and on).

¹²¹⁹ *Hemshech* 5672 Vol. 1, Ch. 87 (p. 12); Vol. 2, Ch. 329 (p. 676) p. 1,155; Vol. 3, p. 1,442 and on; *Sefer HaMaamarim* 5680 p. 50, and elsewhere.

existence). In contrast, the nations of the world etc., are not in the aspect of existence,¹²²⁰ since their existence is secondary to [and dependent on] the souls of the Jewish people¹²²¹ (as explained in many places). Thus, the statement that “the created something (*Yesh HaNivra*) is the True Something (*Yesh HaAmeetee*,” refers to the souls of the Jewish people below, who are rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He.

That is, even though “all beings in existence only exist from the truth of His Existence” (this being “the foundation of all foundations and the pillar of all wisdoms etc.”),¹²²² even so, the souls [of the Jewish people] are “literally a part of God from on high.”¹²²³ The teaching of the Baal Shem Tov [on this] is well known,¹²²⁴ that when one takes hold of a part of the Essence, one takes hold of all of it.

With the above in mind, it is understood that even as the soul is below, “a Jew neither desires nor is he capable of being separated from Godliness, Heaven forbid.”¹²²⁵ For, even as he is below, nonetheless, in the reality of his own existence he

¹²²⁰ Also see Likkutei Sichot, Vol. 18, p. 165 and on; Vol. 20 p. 139 and on.

¹²²¹ As is so with **all** matters of the creation, including the upper worlds, that they themselves are not the ultimate purpose for their having been created, but rather “for the sake of Israel and the sake of the Torah” – see Midrash Bereishit Rabba 1:4; Midrash Tanchuma Buber, Bereishit 10; Otiyot d’Rabbi Akiva, Ot Beit; Rashi to the beginning of the Torah [Genesis 1:1] – also see Likkutei Sichot Vol. 10 p. 25, and Vol. 20 *ibid*.

¹²²² Mishneh Torah, beginning of Hilchot Yesodei HaTorah [1:1].

¹²²³ Tanya, beginning of Ch. 2

¹²²⁴ *Hemshech* 5666 p. 522; *Hemshech* 5672 Vol. 1, p. 553; Also see there p. 415; Vol. 2, p. 1,081.

¹²²⁵ HaYom Yom for the 25th of Tammuz; Igrot Kodesh of his honorable holiness, the Rebbe Rayatz, Vol. 4, p. 384; Also see the discourse entitled “*Bati LeGani*” 5710 Ch. 3 (Sefer HaMaamarim 5710 p. 115), Ch. 4 (p. 117); Sefer HaMaamarim 5684 p. 215 and p. 243, and elsewhere.

senses, as it were, the true reality of the existence of *HaShem's*-יהו"ה Essential Self and Being, blessed is He, whose existence is intrinsic to Him, and who is not caused by any cause that preceded Him, Heaven forbid to think so.

6.

This then, is the meaning of [the verse], “Moshe wrote their goings forth according to their journeys... and these were their journeys according to their going forth.” That is, our teacher Moshe drew down the aspect of *HaShem's*-יהו"ה Essential Self and Being (“their original source-*Motza'eihem*-מוצאיהם”) into the soul as it is below (“their journeys-*Maseihem*-מסעיהם”) through which there then was caused to be the ascent of the soul, “and these were their journeys (*Maseihem*-מסעיהם) to their original source (*l'Motza'eihem*-למוצאיהם).”

As explained at length in the discourse of the Hilulah of the 10th of Shvat¹²²⁶ (and particularly in the twentieth chapter)¹²²⁷ about the matter of the descent of the soul, that since the Godly soul descended all the way down into the body and the natural soul, therefore, for it to be capable of withstanding all the tests and fulfill its mission and purpose, it it specifically requires the quality of victory (*Nitzachon*) and it is the quality of victory (*Nitzachon*) that brings about the

¹²²⁶ In the discourse entitled “*Bati LeGani*” 5710, printed in Sefer HaMaamarim there, p. 111 and on.

¹²²⁷ The chapter which corresponds to this year, (5730) – the twentieth year. It can be suggested that perhaps each chapter of the twenty chapters corresponds to a single year – and this chapter is explained at length in the discourse by the same title of Shabbat (and Motzei Shabbat) Parshat Bo – on p. 134 and on [in Sefer HaMaamarim 5730 – Discourse 17 and 18

drawing down and revelation of the Supernal treasury, this being the revelation of the innerness and Essential Self of the Unlimited One, blessed is He.

Beyond this, through man's service of יהו"ה-*HaShem*, blessed is He, elevation is cause even Above, so to speak. This is as in the known teaching of the Rav, the Maggid [of Mezhritch],¹²²⁸ in explanation of the Mishnah,¹²²⁹ "Know what is above you-*Da Mah LeMa'alah Mimcha*-ממך,"¹²²⁸ "דע מה למעלה ממך," that "You should know that whatever is Above in the Supernal statures (*Partzufim*) and *Sefirot*, is all from you-*Mimcha*-ממך," in that it depends on one's toil.

More specifically, it is explained in his teaching¹²³⁰ on the verse,¹²³¹ "Make for yourself two silver trumpets (*Chatzotzrot*-חצוצרות)" [said to our teacher Moshe, the faithful shepherd] that the word "trumpets-*Chatzotzrot*-חצוצרות" means "two half forms-*Chatzi Tzurot*-חצי צורות," and that through ones's toil below he brings wholeness and perfection Above, so to speak, so that there is a whole form (*Tzurah*-צורה).

7.

Now, the drawing down of the aspect of "and Truth-*v'Emet*-ואמת," which is the seventh fixture (*Tikkun*), through the fixtures of the beard (*Tikkunei Dikna*), and then through the ten

¹²²⁸ Likkutei Amarim of the Rav, the Maggid of Mezhritch (Kehot edition), section 198 (p. 50c); Ohr Torah, p. 112b.

¹²²⁹ Mishnah Avot 2:1

¹²³⁰ Ohr Torah 45d and on, cited and explained in Yahal Ohr to Tehillim 98:7 (p. 357 and on), and at length in *Hemshech* 5672 Vol. 2, Ch. 384 and on (p. 874, p. 901).

¹²³¹ Numbers 10:12 [10:2]

Sefirot of the world of Emanation (*Atzilut*) and the entire chaining down of the worlds (*Seder Hishtalshelut*) until this lowest world of which there is no lower,¹²³² is through Torah.

This is as in the teaching of our sages, of blessed memory,¹²³³ “There is no truth (*Emet*-אמת) except for Torah.” About the Torah the verse states,¹²³⁴ “Behold, My word is like fire,” in that “just as fire does not contract ritual impurity, so too the words of Torah.”¹²³⁵ That is, the [fire of] Torah is drawn to every place, even all the way down [with no loss of its purity].

That is, not only is the Torah drawn all the way down, but beyond this, even as it is below, it is as it is Above, in a way that “My word is like fire.” This is the aspect of truth (*Emet*-אמת), the matter of which is as stated in Talmud Yerushalmi,¹²³⁶ [in explanation of the words, “the signet of the Holy One, blessed is He, is ‘Truth-*Emet*-אמת’”] that the letter *Aleph*-א is the beginning of all the letters, the letter *Tav*-ת is the end of all the letters, and the letter *Mem*-מ is their middle, and there are no changes in this whatsoever. This is the meaning of [the verse],¹²³⁷ “I am first and I am last, and besides Me (even in the middle) there is no God.” Therefore, through the Torah (which is Truth-*Emet*-אמת) there is the drawing down of the aspect of, “and Truth-*v’Emet*-ואמת,” the seventh fixture (*Tikkun*), into this lowest world of which there is no lower.

¹²³² Tanya, beginning of Ch. 36

¹²³³ Talmud Yerushalmi Rosh HaShanah 3:8; Eicha Rabba, Petichta 2; Tikkunei Zohar, Tikkun 21 (50a); Also see Talmud Bavli, Brachot 5b

¹²³⁴ Jeremiah 23:29

¹²³⁵ Talmud Bavli, Brachot 22a; Mishneh Torah, end of Hilchot Kriyat Shema

¹²³⁶ Talmud Yerushalmi, Sanhedrin 1:1

¹²³⁷ Isaiah 44:6

This then, is the meaning of “Moshe wrote etc.,” which refers to the matter of Torah. This is because Moshe is the matter of Torah (as explained in Likkutei Torah) [as it states],¹²³⁸ “Moshe received the Torah etc.” Moreover, the Torah is named after him, as the verse states,¹²³⁹ “Remember the Torah of My servant Moshe.” Thus, it is through Torah that he drew the aspect of, “and Truth-*v’Emet*-וְאֱמֶת,” from the thirteen fixtures of the beard (which are the thirteen attributes of mercy) from the desire of the Supernal One, blessed is He, all the way down, until and including by way of writing it (“He wrote-*Vayichtov*-וַיִּכְתֹּב”) with ink on parchment.

In other words, even though, in general, the writing of intellect - and how much more so the wisdom of the Holy One, blessed is He - is a great descent,¹²⁴⁰ and there must be many constrictions until there is a drawing down of the 22 letters of the Torah with ink in a book, as explained in Tanya,¹²⁴¹ nevertheless, with all this, no change comes about by its being drawn down, and its drawing down is all the way to this lowest world of which there is no lower. This is why in the writing (of Moshe) (according to the view of Rabbi Meir) the signature was also included, as explained above.

Now, about the signature there are two matters. The first is that a signature is placed upon a document so that it will

¹²³⁸ Mishnah Avot, beginning of Ch. 1.

¹²³⁹ Malachi 3:22; See Midrash Shemot Rabba 30:4

¹²⁴⁰ See Likkutei Torah, Masei ibid. 91d; 95d; Ohr HaTorah ibid. p. 1,358; 1,365.

¹²⁴¹ Ch. 4 (8b)

not change,¹²⁴² this being the matter of “I *HaShem*-יהו"ה have not changed.” [This also is present in every single Jew, as in [the complete verse],¹²⁴³ “I *HaShem*-יהו"ה have not changed, and you, the sons of Yaakov, have not perished.” One explanation of this [verse] is¹²⁴⁴ that since “I *HaShem*-יהו"ה have not changed,” therefore also you, “the sons of Yaakov, have not perished.”]

The second matter of a signature is that¹²⁴⁵ not only is it not the essential self of the person, but it only is his name and sign (a name having no measure of comparison to the essential self of the one who bears the name). Beyond this, when a signature is stamped in wax with a signet, [the wax] is separate and removed from the signet.

The analogue for this in the worlds, is that it refers to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), in which “He and His life force and a He and His organs **are not** one with Him.”¹²⁴⁶ This is especially so of the world of Action (*Asiyah*) of which there is no lower world. In other words, the aspect of “I *HaShem*-יהו"ה have not changed” (“their original source-*Motza'eihem*-מוצאיהם”) this being the first matter of the signet, is drawn down and signed all the way down (“in their journeys-*Maseihem*-מסעיהם”) and there likewise is also the second matter in the signet. All this is

¹²⁴² Likkutei Torah, 3rd discourse entitled “*Eileh Masei*” 91d; Also see the explanation there 93c.

¹²⁴³ Malachi 3:6

¹²⁴⁴ *Hemshech* 5666 p. 246 and elsewhere.

¹²⁴⁵ Also see Likkutei Torah *ibid.* 91d

¹²⁴⁶ Iggeret HaKodesh, beginning of Epistle 20.

brought about through “Moshe wrote,” meaning, through our teacher Moshe, the faithful shepherd.

9.

This then, is the matter of the *mitzvah* of writing a Torah scroll, about which his honorable holiness, the Tzemach Tzedek, wrote that it is akin to the matter of “Moshe wrote etc.” As mentioned before, every single Jew has the aspect of Moshe within himself.¹²⁴⁷ [This is as the verse states,¹²⁴⁸ “Now, O’ Israel, what does *HaShem*-יהוה your God ask of you? Only to fear,” about which they asked in Talmud,¹²⁴⁹ “Is fear of Heaven a minor matter?” (This is especially so considering that the verse then enumerates several particulars,¹²⁵⁰ such that our sages, of blessed memory, expounded,¹²⁵¹ “Do not read it as ‘what-*Mah*-מה,’ but rather read it as ‘one hundred-*Me’ah*-מאה,’ which is the ultimate perfection¹²⁵² - ten that include ten.¹²⁵³ It also is explained in various places¹²⁵⁴ that this verse contains

¹²⁴⁷ Tanya, Ch. 42

¹²⁴⁸ Deuteronomy 10:12

¹²⁴⁹ Talmud Bavli, Brachot 33b

¹²⁵⁰ See Midrash Tehillim and Yalkut Shimoni to Psalms 27:4, explained in Likkutei Torah, Masei, discourse entitled “*Eta b’Midrash Tehillim*” (96b and on), and with the glosses, in Ohr HaTorah, Eikev p. 578 and on; p. 583 and on; Masei p. 1,416 and on; Also see the discourse by the same title and its explanation in Sefer HaMaamarim 5563 (Vol. 2) p. 704 and on.

¹²⁵¹ Beginning of Tanya Rabbati; Rashi (entitled “*Mah*”) and Tosefot (entitled “*Sho’el Me’imach*”) to Talmud Bavli, Menachot 43b; Shulchan Aruch of the Alter Rebbe, Orach Chayim 46:1; Also see Likkutei Torah, the third discourse entitled “*Eileh Masei*” Ch. 2 and on (92b and on).

¹²⁵² See Likkutei Torah *ibid.* 91c citing Zohar I 123a.

¹²⁵³ Also see Torah Ohr, Toldot 20a (cited in Likkutei Torah *ibid.*); Ohr HaTorah, Eikev *ibid.* p. 584 and elsewhere.

¹²⁵⁴ Tosefot *ibid.*

one hundred (*Me'ah*-מאה) letters.) Now, they answered, “Yes, for Moshe it is a minor matter,” for since every single Jew has the aspect of Moshe in him, therefore fear is a small matter for every single Jew.]¹²⁵⁵

Now, since every single Jew has the aspect of Moshe in himself, it therefore is in his ability, that through writing a Torah scroll, he draws down the aspect of “and Truth-*v'Emet*-ואמת” as it is in the true reality of existence, [as stated by Rambam,¹²⁵⁶ “He alone is true, and no other entity has truth that compares to His truth”]. To draw this all the way down, and in way that “a man’s wisdom lights up his face,” so that the entire world recognizes in him that he has found a new Tosefta.

This is also drawn down into writing, with ink on parchment, parchment that comes from [the hide of] an animal (the class of animal (*Chai*) and ink made from the vegetative (*Tzome'ach*) and the inanimate (*Domem*), and from all this a complete Torah is made, up to [the very last words], “before the eyes of all Israel.”¹²⁵⁷

Now, it can be said that this is why his honorable holiness, my father-in-law, the Rebbe, the leader of our generation, began writing a Torah scroll (and we have merited to finish it).

This is because, our sages, of blessed memory, stated,¹²⁵⁸ “Moshe is the first redeemer and he is the last

¹²⁵⁵ Tanya ibid.

¹²⁵⁶ Mishneh Torah, Hilchot Yesodei HaTorah 1:4, cited in Likkutei Torah in the explanation to the aforementioned discourse – 93a.

¹²⁵⁷ Deuteronomy 34:12

¹²⁵⁸ See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, Parshat Vayechi; Torah Ohr, beginning of Mishpatim.

redeemer.” This is why Shiloh-שִׁילֹה-345, which is a name for Moshiach,¹²⁵⁹ has the same numerical value as Moshe-מֹשֶׁה-345,¹²⁶⁰ and when we add “One-Echad-אֶחָד-13,”¹²⁶¹ as explained there, in the well-known Sichah talk of his honorable holiness, my father-in-law, the Rebbe.¹²⁶² In other words, when we draw down the aspect of “One-Echad-אֶחָד,” so that there is the illumination of the Aleph-א-1, referring to the Master of the world-*Alupho Shel Olam*-אֱלֹהֵי עוֹלָם, into the Chet-ח-8 and the Dalet-ד-4, these being the seven firmaments and the earth and the four directions of the world,¹²⁶³ and in a revealed way (“I am called as I am written”),¹²⁶⁴ this then is the revelation of Moshiach. Therefore, just as Moshe is the matter of writing a Torah scroll, as previously discussed at length, it can be said that this also is so of the matter of Moshiach.

We can add that our righteous Moshiach is called, “King Moshiach-*Melech HaMoshiach*-מֶלֶךְ הַמְּשִׁיחַ,”¹²⁶⁵ as the verse states,¹²⁶⁶ “My servant Dovid will be king over them.” About

¹²⁵⁹ As it states (Genesis 49:10), “Until Shiloh will arrive,” to which Rashi explains, “King Moshiach, whose will be the kingdom.” Additionally, “Shiloh will arrive-*Yavo Shiloh*-יָבֹא שִׁילֹה-358” has the same numerical value as “Moshiach-מְשִׁיחַ-358” [as stated] in Baal HaTurim on the verse.

¹²⁶⁰ Zohar I ibid. 25b; Baal HaTurim ibid.; Likkutei Torah, and Shaar HaPesukim of the Arizal to Parshat Vayechi.

¹²⁶¹ This is because in the verse, “(Shiloh) will arrive-*Yavo*-יָבֹא שִׁילֹה” the word *Yavo*-יָבֹא-13 shares the same numerical value as “One-Echad-אֶחָד-13,” and together they have the same numerical value as Moshiach-358, See the Sichah talk there.

¹²⁶² The Sichah of Acharon Shel Pesach 5699 (Sefer HaSichot 5699 p. 329); Also see Likkutei Sichot, Vol. 11, p. 8.

¹²⁶³ Sefer Mitzvot Katan, cited in Beit Yosef to Orach Chayim 61; Shulchan Aruch (and Shulchan Aruch of the Alter Rebbe) 61:6; Likkutei Torah, Tazriya 23c; Also see Talmud Bavli, Brachot 13b.

¹²⁶⁴ Talmud Bavli, Pesachim 50a

¹²⁶⁵ Also see Mishneh Torah, Hilchot Melachim, Ch. 11 and Ch. 12.

¹²⁶⁶ Ezekiel 37:24, which refers to King Moshiach, as elucidated by Metzudat Dovid to the verse, “King Moshiach, who comes from the seed of Dovid, will be

the Torah scroll of a king the verse states, “It shall be with him and he shall read from it **all the days of his life**,” and our sages, of blessed memory, expounded¹²⁶⁷ on the verse,¹²⁶⁸ “That you may remember the day you went out of the land of Egypt **all the days of your life**,” [to which they explained], “‘The days of your life’ refers to the days, ‘All the days of your life’ comes to add the nights [as well]. The sages said, ‘The days of your life’ refers to this world, ‘All the days of your life’ **comes to include the days of Moshiach**” - this world and the coming world. From this we can also understand what it states about him [the king], that “he shall read from it all the days of his life,” that this also refers to the days of Moshiach.

10.

Now, in actuality, we now have completed the Torah scroll that his honorable holiness, my father-in-law, the Rebbe, called the Torah Scroll of Moshiach. Therefore, now it is only a matter of time, that in the very near future we will merit the coming of our righteous Moshiach, who will come and redeem us and take us upright to our land, and there will then be the revelation of the Torah of Moshiach. For, although this too already was given to Moshe at Sinai, when the Torah was given, being that there will not be another giving of the Torah, as

king over them.” Also see the (1st) discourse entitled “*v’Avdi Dovid*” 5699, Sefer HaMaamarim 5699 p. 191 and on.

¹²⁶⁷ Pesach Haggadah, section beginning “*Amar Rabbi Elazar*” from Talmud Bavli, Brachot 12b (in the Mishnah).

¹²⁶⁸ Deuteronomy 16:2

explained in various places,¹²⁶⁹ nonetheless, at the giving of the Torah this was in a concealed way, whereas in the coming future the Torah of Moshiach will be revealed, “He will kiss me with the kisses of His mouth.”¹²⁷⁰

The preparation for this is, “those who have tasted it have merited life,” on the eve before the holy Shabbat after noon, during the “six thousand¹²⁷¹ years of the world,”¹²⁷² at which time there was his honorable holiness, my father-in-law, the Rebbe, who came after the revelation of the Arizal, and after the revelation of the Baal Shem Tov and the Rav, the Maggid of Mezhritch, and after the revelation of his honorable holiness the Alter Rebbe and his successors until his honorable holiness, my father-in-law, the Rebbe, all of this being the preparation and introduction and vessel, so that in the very near future, when everyone fulfills his matters, we will merit the actual revelation of the empowerment granted to us by his honorable holiness, my father-in-law, the Rebbe, in a revealed way, and there will be the fulfillment of his hope and will, that together with this Torah scroll we go out and greet the face of our righteous Moshiach, with joy and gladness of heart, and “with eternal joy upon their heads”¹²⁷³ will be fulfilled, and in a way that [we go] “with our youngsters and with our elders.. with our

¹²⁶⁹ Sefer HaMaamarim 5656 p. 356; *Hemshech* 566 p. 23; p.546, and elsewhere.

¹²⁷⁰ Song of Songs 1:2; See Rashi there; Also see Likkutei Sichot Vol. 22, p. 77 notes 68-69.

¹²⁷¹ Talmud Bavli, Rosh HaShanah 31a

¹²⁷² See the Sichah talk of his honorable holiness, my father-in-law the Rebbe, from the second day of Shavuot 5709 Ch. 19 (Sefer HaMaamarim 5710 p. 245; Sefer HaSichot 5709 p. 311), “It is already *erev Shabbat* after noon etc.” Also see Likkutei Sichot Vol. 15 p. 282; p. 42 and on.

¹²⁷³ Isaiah 35:10; 51:11

sons and with our daughters,” speedily and in the most literal sense, and in the language of Targum, “in our times.”¹²⁷⁴

¹²⁷⁴ See Likkutei Sichot Vol. 9 p. 23, note 61.

Discourse 17

*“Bati LeGani... -
I have come to My garden...”*

Delivered on Shabbat Parshat Bo,
10th of Shvat, 5730
By the grace of *HaShem*, blessed is He,

This discourse was first said at the gathering on Shabbat, and repeated at the gathering at the conclusion of Shabbat (*Motzei Shabbat*), the 10th of Shvat, which is the discourse that was published.

Discourse 18

*“Bati LeGani... -
I have come to My garden...”*

Delivered on Motzei Shabbat Parshat Bo,
10th of Shvat, 5730¹²⁷⁵
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁷⁶ “I have come to My garden, My sister, My bride.” In the discourse of the day of his passing, the day of his Hilulah,¹²⁷⁷ his honorable holiness, my father-in-law, the Rebbe, whose Hilulah we are celebrating, brings what it states in Midrash Rabbah (on the verse),¹²⁷⁸ “‘to My garden-*LeGani*-לגני,’ – ‘to My wedding canopy-*L’Genuni*-לגנוני,’ meaning, to the place where I primarily was at first, in that, at

¹²⁷⁵ The original discourse was edited by his honorable holiness, the Rebbe, and published as a pamphlet for the 10th of Shvat 5750. This discourse is primarily founded on the twentieth chapter of the discourse of the Hilulah, which is the conclusion and end of the continuum (*Hemshech*), and was published in honor of the 10th of Shvat [5750] at which time this chapter is being learned for the second time.* This discourse was said twice – first at the gathering of the day of Shabbat, the 10th of Shvat, and then in the gathering upon the conclusion of Shabbat. What is printed here is the discourse that was said with greater attendance, at the gathering upon the conclusion of Shabbat, and included within it are also the additions on the discourse that were said at the gathering of the day of Shabbat. [* See the “*Petach Davar*” [opening words] to the discourse by this title of the year 5728 – Torat Menachem, Sefer HaMaamarim Shvat p. 306 and in gloss 2 there.]

¹²⁷⁶ Song of Songs 5:1

¹²⁷⁷ The discourse entitled “*Bati LeGani*” 5710 (printed in Sefer HaMaamarim 5710 p. 111 and on), which was given out by the author of the discourse for the 10th of Shvat 5710, the day of his passing.

¹²⁷⁸ [Midrash Rabba, Shir HaShirim 5:1]

first, the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lowest of worlds.

However, because of undesirable matters (beginning with the sin of the tree of the knowledge of good and evil) the *Shechinah* withdrew from below to above, up to the seventh firmament. There then arose seven righteous *Tzaddikim* (beginning with Avraham [about whom the verse states],¹²⁷⁹ “Avraham was one”) and they drew the *Shechinah* down from above to below, until Moshe came, who was the seventh, and all sevens are beloved,¹²⁸⁰ and he drew the *Shechinah* down to the earth.”

This matter (the drawing down and descent of the *Shechinah* below in the earth) was brought about primarily¹²⁸¹ through the Tabernacle (*Mishkan*) that Moshe made. This is as the verse states,¹²⁸² “They shall make a Sanctuary for Me, and I will dwell within them.”

In the discourse he explains that the reason the essential root of the *Shechinah* was in the lower worlds is because *HaShem*’s-יהו"ה ultimate Supernal intent in the creation and existence of the worlds is that “the Holy One, blessed is He, desired a dwelling place for Himself, blessed is He, in the lower worlds.”¹²⁸³

¹²⁷⁹ Ezekiel 33:24

¹²⁸⁰ Midrash Vayikra Rabba 29:11

¹²⁸¹ In contrast, this was not so at the giving of the Torah – see the discourse entitled “*Bati LeGani*” 5728, note 5 (Torat Menachem, Sefer HaMaamarim Shvat p. 306).

¹²⁸² Exodus 25:8

¹²⁸³ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

Now, it can be said that just as the descent (and chaining down – *Hishtalshelut*) in the worlds in general, is for the sake of ascent, in that the descent of the Godly light to bring the creations into being and enliven them in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) up to and including the creations of this lower world, is for the sake of the ascent that will then be brought about through this,¹²⁸⁴ the same is so in regard to the descent in this world itself.

That is, the descent brought about by the sin of the tree of the knowledge of good and evil and the undesirable matters that followed, is for the sake of ascent.¹²⁸⁵ That is, it is so that, presently, the drawing down of the essential root of the *Shechinah* (after it was withdrawn) will be more elevated than the drawing down of the essential root of the *Shechinah* in the lower worlds as it was at the beginning of the creation.

2.

He continues the discourse [and explains] that what is meant by the Holy One, blessed is He, desiring a dwelling place

¹²⁸⁴ Sefer HaMaamarim 5685p. 135; p. 150. It can be said that the ascent brought about through the coming into being of the creations, is also in **the light** that descended to bring the creations into being – see later in Ch. 7.

¹²⁸⁵ See Likkutei Sichot, Vol. 5, p. 66, that even though the sins themselves are the opposite of the will of the Supernal One – the descent that is brought about through them in man and in the world is according to the desire of the Supernal One (similar to what is explained in Iggeret HaKodesh, Epistle 25 (138b) that even though the one who causes the damage has free choice, nevertheless, the damaged is due to a decree from Heaven). It should be pointed out from Torat Chayim, Toldot 13a and on (in regard to the matters in general, such as the sin of the tree of knowledge and the like) is that even the sins themselves came about because “Above they steer him from the path of goodness to the path of evil,” but that even so, this is not a contradiction to the matter of free choice, as explained there at length.

for Himself in the lower worlds, is that Godliness should be revealed below through man's toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

Now, in this there are two matters. [Firstly], that the revelation of Godliness below ("a dwelling place in the lower worlds,") should not be through a drawing down from Above, but should be through man's toil. [Secondly], that the toil by which the revelation of Godliness is brought about in the world should be the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

It can be said that the reason he adds that the perfection of the dwelling place in the lower worlds is when the dwelling is brought about through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*),¹²⁸⁶ is because according to this, there presently is greater emphasis on the superiority of drawing down the essential root of the *Shechinah*, compared to the drawing down at the beginning of the creation.

That is, the reason that presently the drawing down (after the descent was caused in the world) is higher than how it was at the beginning of the creation, is not just because every ascent that follows a descent is an ascent to a higher level than the level that preceded the descent,¹²⁸⁷ but is also because presently, the drawing down is brought about through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

¹²⁸⁶ It should be pointed out, that in the summary to the first chapter he only brings that the dwelling is brought about "through restraint (*Itkafiya*) and transformation (*It'hapcha*)," and he does not mention that the dwelling is brought about through man's toil.

¹²⁸⁷ See *Torat Menachem*, *Sefer HaMaamarim* Av p. 167 and the citations there in note 9.

In contrast, this was not so before the sin of the tree of the knowledge of good and evil. For, although at that time the drawing down of the essential root of the *Shechinah* in the lower worlds was also by the toil of Adam, the first man, [who was commanded]¹²⁸⁸ “to work it and to guard it,”¹²⁸⁹ nevertheless, at that time, the toil was to draw Godliness from Above, rather than the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

3.

Now, it can be said that this is why the Tabernacle (*Mishkan*) was made after the sin of the [golden] calf.¹²⁹⁰ For, the intention in the descent of the world (through the sin of the [golden] calf)¹²⁹¹ before making the Tabernacle (*Mishkan*), is so that the work of “They shall make a Sanctuary for Me” will (not only be the fulfillment of the command of the Holy One,

¹²⁸⁸ Genesis 2:15

¹²⁸⁹ See Sefer HaMaamarim 5670 p. 215-217 that the reason that at the outset of creation the essential root of the *Shechinah* was in the lower worlds, was because the world was created in a way in which it was **fit** that the essential root of the *Shechinah* be drawn down in it, but the drawing down itself was brought about through the toil of “to work it and to guard it.”

¹²⁹⁰ For, even according to the opinions that state that the commandment regarding the Tabernacle (*Mishkan*) was given before to the sin of the [golden] calf (Zohar II 195a*) nevertheless the [actual] **making** of the Tabernacle (*Mishkan*) was after the sin of the [golden] calf. Additionally, according to various views (Rashi on Exodus 31:18; 33:11; Midrash Tanchuma, Terumah 8), the **command** about making of the Tabernacle (*Mishkan*) also was **after** to the sin of the [golden] calf. (* According to the view of the Zohar there (224a), even **the donations** toward the Tabernacle (*Mishkan*) took place before to the sin of the [golden] calf.)

¹²⁹¹ See the preceding note 9 [in the original discourse, [to Likkutei Sichot Vol. 5 *ibid.*, and Torat Chayim Toldot *ibid.*].

blessed is He, but will also be) the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

As explained in the discourse,¹²⁹² the work of, “you shall make a Sanctuary for Me,” is to transform the folly-*Shtut*-שטות of the side opposite holiness to holy folly-*Shtut*-שטות, and to transform the falseness-*Sheker*-שקר of the world¹²⁹³ into a board-*Keresh*-קרש of the Tabernacle (*Mishkan*). This thereby brings about that “I shall dwell within them,” in that there is a drawing down of the primary root of the *Shechinah* in the lower worlds in an even higher way than how it was before the sin.

This matter (that the drawing down of the *Shechinah* in the lower worlds, as it was in the Tabernacle (*Mishkan*), was even higher than how it was before the sin) is also understood by the fact that the conduct of the world (even before the sin) was according to the natural order, and the root of the natural order is from the light that has a relation to the worlds.¹²⁹⁴

In contrast, the conduct in the Tabernacle (*Mishkan*) was a miraculous conduct, that transcends the natural order.

¹²⁹² In Ch. 3 and on and Ch. 6 and on.

¹²⁹³ The falseness (*Sheker*-שקר) of the world is that the world appears to be an existence [unto itself], which is the opposite of the truth, in that the primary aspect is the Godly vitality that enlivens it. (See the *Hemshech* of the Hilulah, end of Ch. 10.) To point out based upon Tanya Ch. 36 (46a) which discusses the matter of the revelation at the giving of the Torah, “You have been shown... there is nothing besides Him” (Deuteronomy 4:35) and in the continuation of the matter there (46b) it states, “It only is that subsequently, their sin caused them **and the world** to become coarse again.” This indicates that the revelation of “there is nothing besides Him” that was revealed at the giving of the Torah, also illuminated (to a small degree) after the giving of the Torah until the sin of the [golden] calf, and that this revelation was also **in the world**. Thus, from this it is understood that the falseness (*Sheker*-שקר) of the world primarily is after the sin of the [golden] calf.

¹²⁹⁴ See at length in the discourse entitled “*Zeh HaYom*” of the 12th of Tammuz 5738 Ch. 5 (Torat Menachem, Sefer HaMaamarim Tammuz p. 67 and on).

[This is as in the teaching of our sages, of blessed memory,¹²⁹⁵ “Ten miracles were wrought for our ancestors in the Holy Temple,” and the same was so in the Tabernacle (*Mishkan*).]¹²⁹⁶ This is because miracles are rooted in the light that transcends the worlds.

Beyond this, in the Holy of Holies “the space of the Ark was not according to measure,”¹²⁹⁷ in that there was space and that which transcends space as one, and for there to be a bond of two opposites, space and higher than space,¹²⁹⁸ this comes about specifically through the revelation of the limitless light of the Unlimited One that even transcends the light that is higher than the worlds,¹²⁹⁹ for Whom all impossibilities¹³⁰⁰ are possible.¹³⁰¹

Now, the same is so of the descent of the world brought about through the exile, which is a descent for the sake of ascent. That is, since the primary toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) is during the time of exile, therefore, the drawing down brought about through the toil of

¹²⁹⁵ [Mishnah] Avot 5:5

¹²⁹⁶ Which is called the “Holy Temple-*Mikdash*-מִקְדָּשׁ” – Eruvin 2a, and most of the miracles enumerated there that were wrought for our ancestors also related to the Tabernacle (*Mishkan*).

¹²⁹⁷ Talmud Bavli, Yoma 21a

¹²⁹⁸ See Imrei Binah, Petach HaShaar [translated as The Gateway to Understanding], Ch. 6 (3b) that when it states that “the space of the Ark was not according to measure,” this means (**not** that in the space of the Ark there was a revelation of an aspect that transcends space, but rather) that “even within the aspect of the limitation (*Gvul*) and measure of the Ark (itself) there was the aspect of the absence of limitation (*Bli Gvul*).”

¹²⁹⁹ See Imrei Binah *ibid.* [translated as The Gateway to Understanding.]

¹³⁰⁰ See Shaalot uTeshuvot HaRashba, Section 418, cited in Sefer HaChakirah of the Tzemach Tzeddek, p. 68.

¹³⁰¹ See at length in Likkutei Sichot Vol. 3, p. 904.

the time of exile is higher than the drawing down brought about through the toil during the time of the Holy Temple.

This is one reason why the revelation of the coming future will be higher than the revelation there was in the Holy Temple, being that the revelation of the coming future¹³⁰² will be the revelation of that which was drawn down through serving *HaShem*-יהו"ה, blessed is He, in the time of the exile.

4.

The discourse continues¹³⁰³ (after having explained at length that the drawing down of the *Shechinah* in the lower worlds is primarily through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*)) which is why the Jewish people are called "the Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה"¹³⁰⁴ on account of their toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

It can be said that the explanation is that the difference between an army-*Tzava*-צבא (the soldiers) and ministers and the like, who are engaged in the betterment of matters in the country, is in two ways. Firstly, there is the effect on the country brought about through them. That is, through [the soldiers] going out to war to conquer the enemy, a novelty is caused in the country of the king, such that even the country that at first was in the possession of the enemy, becomes part of the country of the king. (In contrast, this is not so of the

¹³⁰² Tanya, beginning of Ch. 37

¹³⁰³ In Ch. 10

¹³⁰⁴ As it states (Exodus 12:41) "It was on that very day that all the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות left the land of Egypt."

betterment of the country and the increase of its power brought about through the ministers, in which there is no novelty).

Secondly, it also is in regard to the army-*Tzava*-צבא themselves. That is, the way they are invested and given over to the king transcends all limitations, such that they risk their lives by going out to war. Beyond this, they always are in a state of readiness (even when it is not a time of war) to give up their lives without any deviation from their orders,¹³⁰⁵ this being the superiority of self-nullification (*Bittul*).

This is why the Jewish people are called “the Legions of *HaShem-Tzivot HaShem*-יהו"ה-הצבאות,” because of their toil in serving *HaShem*-יהו"ה, blessed is He, with self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*). The matter of self-transformation (*It'hapcha*) is that they transform the world, which appears to be an existence [unto itself] [this being the falseness-*Sheker*-שקר of the world],¹³⁰⁶ into be a sanctuary and dwelling place for Him, blessed is He, this being similar to the conquest brought about through war. One of the elements of the superiority of self-transformation (*It'hapcha*) is its **novelty**,¹³⁰⁷ in that when darkness is transformed into light, this is a novelty.

¹³⁰⁵ See Sefer HaMaamarim 5701 p. 82 that this is the primary matter of an army-*Tzava*-צבא.

¹³⁰⁶ See the *Hemshech* of the Hilulah ibid., copied in note 17 [of the original discourse].

¹³⁰⁷ To explain based on the explanation in the *Hemshech* of the Hilulah in Ch. 1, about the superior quality of transformation (*It'hapcha*),* that when the darkness is transformed to light, an advantage is caused to the light, like the advantage of light that comes out of darkness. Also see Ohr HaTorah Pinchas p. 1,205 and on, and elsewhere, that the advantage of light that comes from transforming the darkness, stems from the **novelty** in it, and this is why the advantage is that there is a drawing down of a **novel** light. [* Also see the discourse entitled “*Bati LeGani*” 5729, Ch. 3 (Torat Menachem, Sefer HaMaamarim Shvat p. 329 [translated in The Teachings of

The matter of self-restraint (*Itkafiya*) is the war itself, in that he fights against his inclination. The superiority of self-restraint (*Itkafiya*) is in the matter of self-nullification (*Bittul*),¹³⁰⁸ in that because of the will of the Holy One, blessed is He, he sets himself aside.¹³⁰⁹

In the discourse¹³¹⁰ he continues [and explains] that just as in a physical war, to win the war they squander the treasures and (through the officers) give them to the soldiers so that they will be victorious in the war, the same is so Above, that for the Legions of *HaShem-Tzivot HaShem* יהו"ה צבאות to win the war, they are given the Supernal treasury, in a way of squandering it.

5.

Now, the difference between the toil of self-restraint (*Itkafiya*) and toil of self-transformation (*It'hapcha*) is also in the drawing down brought about through them. That is, the drawing down brought about through the toil of self-restraint (*Itkafiya*) is higher than the drawing down brought about through the toil of self-transformation (*It'hapcha*).¹³¹¹

the Rebbe, 5729 Vol. 1, Discourse 16]) that the intention there is (primarily) to the matter of **transformation** (*It'hapcha*).]

¹³⁰⁸ See at length in Torah Ohr, Vayakhel 89c-d and in the Hosafot to Torah Ohr there p. 114c and on; Sefer HaLikkutim Da"Ch Tzemach Tzeddek, section on "*Itkafiya v'Ithapcha*" Ch. 3 (p. 1,658 and on).

¹³⁰⁹ As in the language of the Tzemach Tzeddek in Ohr HaTorah Vayakhel p. 2,164.

¹³¹⁰ Ch. 11 and on.

¹³¹¹ See at length in Torah Ohr, Vayakhel 89c-d and in the Hosafot to Torah Ohr there p. 114c and on; Sefer HaLikkutim Da"Ch Tzemach Tzeddek, section on "*Itkafiya v'Ithapcha*" Ch. 3 (p. 1,658 and on).

This is because “when the side opposite holiness is restrained (specifically restrained-*Itkafiya*) the glory of the Holy One, blessed is He, is elevated in all worlds.”¹³¹² That is, the drawing down and revelation of the Essential Self of the limitless light of the Unlimited One, who transcends relation to worlds, is caused.¹³¹³ This is why this drawing down is called “elevation-*Istalek*-אסתלק,” being that it is a revelation of the light in a way of elevated exaltedness (*Romemut*).¹³¹⁴

[To pointed out, the same is so of the passing (*Histalkut*-הסתלקות) of the righteous *Tzaddikim*, that it is not a passing in the literal sense, Heaven forbid to think so, being that the shepherds of Israel do not leave the flock of their pastures.¹³¹⁵ Rather, the opposite is true, that there is a higher drawing down, the drawing down of the soul of the righteous *Tzaddik* itself, in that it [no longer] is limited in the vessel and garment.¹³¹⁶

The reason it is called an “elevation-*Histalkut*-הסתלקות” is because it is revelation that transcends manifestation in vessels. This is especially so after twenty years [from the passing] at which time there also is the additional matter of “being able to sell the properties of his father.”¹³¹⁷ [This also refers to the students of the righteous *Tzaddik* who are called

¹³¹² See Tanya, Ch. 27 and Likkutei Torah, beginning of Pekudei (from Zohar II 128b; Also see there 67b and 184a); Torah Ohr *ibid.* 89d; Likkutei Torah, Chukat 65c.

¹³¹³ *Hemshech* of the Hilulah, Ch. 1.

¹³¹⁴ Torah Ohr *ibid.* Also see Sefer HaMaamarim 5671 p. 159 that the reason it is called “elevated-*Istalek*-אסתלק” is because it is removed from the aspect that is inwardly manifest (*Pnimiyut*).

¹³¹⁵ As his honorable holiness, my father-in-law the Rebbe writes in his Igrat Kodesh (Vol.1, p. 141).

¹³¹⁶ See Iggeret HaKodesh, in the explanation to Epistle 27 (146b and on).

¹³¹⁷ Talmud Bavli, Bava Batra 156a

his “sons.”]¹³¹⁸ In Likkutei Torah¹³¹⁹ it is explained that the reason our sages, of blessed memory, stated,¹³²⁰ that one must be twenty years old to sell the properties of his father, is because the encompassing lights (*Makifim*) of the Father-*Abba* (Wisdom-*Chochmah*) which are encompassing lights (*Makifim*) that transcend manifestation in vessels (*Keilim*) then enter him.

This may also be connected to the fact that the word “twenty-*Esreem*-עשרים-620” has the same numerical value (*Gematria*) as the Crown-*Keter*-כתר-620.¹³²¹ According to Likkutei Torah there, on the verse,¹³²² “Take a census... according to [the count of] their skulls (*Gulgelotam*-גלגלותם), from twenty-years and up etc.,” the explanation is that “their skulls-*Gulgelotam*-גלגלותם” refers to the Crown-*Keter* (the “skull-*Galgalta*-גלגלתא”). Thus, through drawing down the encompassing lights (*Makifim*) of the Father-*Abba*, it is possible for there to be ascent to the “skull-*Galgalta*-גלגלתא,” that is, the Crown-*Keter*.

That is, after twenty years [from his passing] it is possible to receive more than the *Chayah* level of the soul of the righteous *Tzaddik*, but even the aspect of his *Yechidah*. For, as explained in Likkutei Torah there, the encompassing lights (*Makifim*) of the Father-*Abba* and the Skull-*Galgalta* are the aspects of the *Chayah* and *Yechidah*.]

¹³¹⁸ Sifri and Rashi to Deuteronomy 6:7

¹³¹⁹ Likkutei Torah, Bamidbar, in the discourse entitled “*MiBen Esreem*” (2a)

¹³²⁰ Bava Batra 156a *ibid*.

¹³²¹ See Torat Olah of the Rama Vol. 1, Ch. 4 (6c); Likkutei Torah, Shir HaShirim 35c; Kehilat Yaakov in its section.

¹³²² Numbers 1:2-3

In the twentieth chapter [of the discourse] (the chapter that relates to this year),¹³²³ he continues [and explains] that the descent of the soul into the body is not for its own sake, being that the soul itself is not in need of repair. Rather, its descent is to repair, refine, and clarify the body and the natural soul, as the Alter Rebbe states in Tanya,¹³²⁴ founded on what is stated in Etz Chayim.¹³²⁵ He explains that this is comparable to the mystery of the exile of the *Shechinah* for the sake of refining the sparks.

It can be said that the reason he states that this is comparable to the mystery of the exile of the *Shechinah*, is because through this example it is understood that when it states that the soul does not require repair, this is in addition to the fact that it does not require any actual repair (like all the creations),¹³²⁶ but rather, that it altogether does not require repair.¹³²⁷

For, just as with the *Shechinah*, it obviously does not apply that she requires repair altogether, and the fact that she comes into exile is **solely** for the sake of refining sparks, the

¹³²³ 5730 (the year this discourse was said) – the twentieth year of the study of the *Hemshech*. This year (5750) is the twentieth year of the study of the *Hemshech* for the **second** time. See the “*Petach Davar*” to the discourse by this title of the year 5728 (Torat Menachem, Sefer HaMaamarim Shvat p. 306 and gloss b there).

¹³²⁴ [Tanya], Ch. 37 (48b)

¹³²⁵ [Etz Chayim], Shaar 26 (Shaar HaTzelem) Ch. 1

¹³²⁶ As stated in Midrash (Bereishit Rabba 11:6), “Everything that was created during the six days of creation requires some action” ([to bring it to] repair-*Tikkun* – Rashi there).

¹³²⁷ Even though the language of Tanya (even prior) is that it “does not require any repair altogether,” it can be explained that what is meant is that it does not at all require the [same] repair as **the creations** require.

same is so of the descent of the soul to below [which is comparable to the mystery of the exile of the *Shechinah*], in that she requires no repair at all.

7.

Now, after the discourse explains the great level of the soul (as it was before the descent)¹³²⁸ which is why it does not require repair, he states that the descent of the soul is to clarify and refine one's body and natural soul, and to illuminate his portion of the world. That is, at first he says that the intent of the descent is for the sake of one's body and natural soul, and he then adds "his portion in the world."¹³²⁹

It can be said that the explanation is that this chapter, which is the final chapter, conclusion and end of the continuum (*Hemshech*), explains the sum-total and inner and central point of the entire continuum. This may be connected to the fact that this is the twentieth chapter [of the continuum], "twenty-*Esreem*-עשרים-620" being the same numerical value as the word Crown-*Keter*-כתר-620, and the Crown-*Keter* is the desire (*Ratzon*), in that the essential point and sum total of every matter is the fulfillment of the desire (*Ratzon*).

It can be said that this is why at the beginning of the discourse he explains *HaShem's* יהו"ה Supernal intent in the creation and existence of the worlds, and at the beginning of the chapter that concludes the continuum (*Hemshech*), he explains

¹³²⁸ As quoted later in the discourse in Ch. 8

¹³²⁹ Another variation in the language, is that at the beginning of the matter he says "to repair, to refine, and to clarify," and he then states "to clarify and refine."

HaShem's יהו"ה Supernal intent in the descent of the soul into the body, the creation of man.¹³³⁰ This is because all of creation in its entirety is for the sake of man,¹³³¹ [referring to the Jewish people, about whom it states],¹³³² “You are called ‘man-*Adam*-אדם.””

This is because even the Supernal intent in the creation of the worlds, because “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” is for the sake¹³³³ of the Jewish people.¹³³⁴ Therefore, in the twentieth chapter, in which he explains the inner point of all matters of the preceding chapters, he discusses the matter of *HaShem's* יהו"ה Supernal intent in the creation of man.

With the above in mind, that it can be said that the reason at the beginning of the matter, he states that *HaShem's* יהו"ה Supernal intent in the descent of the soul is in order to repair the body and natural soul, and does not mention his portion in the world, is to emphasize that the primary and inner intention is man.

Now, as known, even *HaShem's* יהו"ה Supernal intent in the descent of the soul to below to refine and clarify the body and animalistic soul, is not for her own sake. Nonetheless,

¹³³⁰ See Likkutei Torah, Re'eh 28c in explanation of the teaching of our sages, of blessed memory (Eruvin 13b), “It is preferable for man that he had been created,” that this refers to the descent of the soul from the aspect of “she is pure” (*Tehorah Hee*-אתה בראתה-*Atah Baratah* etc. (טהורה היא-*Hee*).

¹³³¹ See the discourse entitled “*Zeh HaYom*” of the night of Erev Rosh HaShanah 5742, Ch. 2 (Torat Menachem, Sefer HaMaamarim Tishrei p. 41) and on.

¹³³² Talmud Bavli, Yevamot 61a

¹³³³ Rashi to the beginning of Bereishit [Genesis 1:1]

¹³³⁴ As explained in the discourse entitled “*Bati LeGani*” of the year 5737 (Torat Menachem, Sefer HaMaamarim Shvat p. 386 and on).

through her descent to below, she is caused to have an ascent.¹³³⁵

Now, her ascent is in two matters. There is the ascent brought about in her through fulfilling *HaShem's* יהו"ה Supernal intent,¹³³⁶ and from this there is a chaining down that she also is caused to ascend in regard to the matter of revelations (*Gilyum*). That is, while she was Above she was in a state of being perfectly righteous (*Tzaddik Gamur*) and by her descent to below she came to be in the aspect of one who returns to *HaShem* יהו"ה in repentance (*Baal Teshuvah*).¹³³⁷

It can be said that being that the creation of the worlds is for the sake of the Jewish people, as discussed before, therefore, just as it is with the Jewish people, that through the descent of their souls to below there is caused to be the ascent of the soul, and the ascent is in two matters, in that she fulfills *HaShem's* יהו"ה Supernal intent and in that she comes to the

¹³³⁵ To point out what it states in Sefer HaMaamarim 5700 p. 8, "She does not require repair, but she does require ascent." Also see Maamarei Admor HaEmtza'ee, Vayikra Vol. 2, p. 745.

¹³³⁶ Likkutei Torah, Re'eh 28d; See Likkutei Sichot Vol. 15 p. 248.

¹³³⁷ Likkutei Torah, Balak 73a; Torat Menachem, Sefer HaMaamarim Tishrei p. 229, and the citations there in note 25; Also see Likkutei Sichot ibid. p. 249 in the notes. It should be pointed out, that in the superiority of those who return in repentance (*Baalei Teshuvah*) over and above the righteous (*Tzaddikim*), there are two matters: That is, the repentant (*Baalei Teshuvah*) conquer their inclination to a greater degree than the righteous (*Tzaddikim*) (Mishneh Torah, Hilchot Teshuvah 7:4) – this being the superiority of self-restraint (*Itkafiya*). There then is the fact that "previously, this person was despised by the Ever Present One etc., and today he is beloved... previously he was separate from *HaShem* יהו"ה, the God of Israel... and today he adheres to the *Shechinah*" (Mishneh Torah ibid. 7:6-7) – this being the matter of the **novelty** that is (similar to) the superiority of self-transformation (*It'hapcha*), as explained in chapter four. How much more is this so when the repentance is in a way that willful transgressions are made to be as merits for him (Yoma 86b), in which case, there literally is the matter of transformation (*It'hapcha*).

aspect of one who returns in repentance (*Baal Teshuvah*), and from this there also is a chaining down in the worlds.

That is, through the descent of the Supernal worlds to bring this lower world into being, they too are caused to have an ascent, and this ascent is in two matters. That is, they are the preparation by which the existence of this lower world is made, within which *HaShem* 'ס יהו"ה Supernal intent for “a dwelling place in the lower worlds” is fulfilled.¹³³⁸

Additionally, there also is the elevation (in the matter of the revelations) in this world, in that through self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) there is a drawing down of the light that transcends relation to worlds, and this drawing down also is present in the upper worlds, being that through them this lowly world is brought into being.¹³³⁹

8.

He explains in the discourse that the reason the soul does not require repair is because “every single soul stands in its form before the Holy King.”¹³⁴⁰ He adds that before the soul descended it was in a state of ultimate adhesion (*Dveikut*) to the source from which it was hewn in the Living God – true and complete adhesion, without any separation whatsoever.

¹³³⁸ See Sefer HaMaamarim 5643 p. 38, “It is impossible for there to be the existence of this physical world were there not first the upper worlds, (and therefore it is also the case) that there is intent in the upper worlds.”

¹³³⁹ See Sefer HaMaamarim 5658 p. 32.

¹³⁴⁰ Cited to Zohar in many places in the teachings of Chassidus. See Zohar III 104b; Zohar I 90b; 227b; 233b; Zohar II 96b; Zohar III 61b

These two matters (that it “stood in its form before the Holy King” and that it was in a state of ultimate adhesion (*Dveikut*)) are two levels in the nullification (*Bittul*) of the soul. That it “stands... before the Holy King” is like one who stands before a king. That is, when one is standing before the king he is in a state of ultimate nullification (*Bittul*), in that “one who makes gestures in the presence of the king” is caused to undergo the opposite of life.¹³⁴¹ Nevertheless, in and of himself, he is an existence, and he only is nullified (*Bittul*) because he is standing before the king. However, the fact that the soul is in the ultimate state of adhesion (*Dveikut*) etc., is¹³⁴² because she is not an existence unto herself.

In the discourse, after stating that as the soul was before to its descent it was in a state of ultimate adhesion (*Dveikut*) etc., he adds that its one singular desire was for *HaShem*-יהו"ה alone, and nothing foreign with it. Now, we must better understand this. For, after having stated that the soul is in the ultimate state of adhesion, what is added and introduced [by stating] that she had no foreign desire.

This can explained according to the statement in Talmud,¹³⁴³ “Yaakov wanted to reveal the end of days to his sons, but the *Shechinah* withdrew from him. He said, ‘Perhaps, Heaven forbid, one of my descendants is unfit etc.’ His sons said to him, ‘Just as there only is One in your heart, so too there only is One in our hearts.’”

¹³⁴¹ See Talmud Bavli, Pesachim 57b; Chagigah 5b

¹³⁴² This is clarified by the explanation in *Hemshech* 5672 Vol. 1. 356) about to the difference between “connection-*Hitkashrut*-התקשרות” and “adhesion-דביקות.”

¹³⁴³ Talmud Bavli, Pesachim 56a

Now, we must better understand this, because the nullification (*Bittul*) of the tribes (“there only is One in our hearts”) is lower in level than the nullification (*Bittul*) of Yaakov. [This is as also understood from the fact that Yaakov (who is the quality of Truth (*Emet*-אמת))¹³⁴⁴ was in doubt that perhaps one of his descendants was unfit.] However, the terminology, “Just as... so too,” indicates that the two matters are equal.

We also must understand their statement, “[just as] there only is One in your heart.” This is because the nullification (*Bittul*) of the forefathers is that “they themselves are the Supernal Chariot (*Merkavah*)”¹³⁴⁵ [and how much more is this so of Yaakov, who is the choicest of the forefathers],¹³⁴⁶ with all the limbs of the body.¹³⁴⁷ This being so, why did they say “there only is One **in your heart-b’Leebcha**-בלבך.”

What is further not understood, is that “**in your heart-b’Leebcha**-בלבך,” (with the [prefix letter] *Beit*-ב) means “that which is in your heart,”¹³⁴⁸ [similar to the meaning of [the word] “in the voice-b’Kol”-בקול].¹³⁴⁹ This indicates that even in the

¹³⁴⁴ As it states (Micah 7:20), “Give truth (*Emet*-אמת) to Yaakov” – Zohar I 139a; 161a; Zohar III 302a; Also see Zohar I 161a; Tanya, Ch. 13 (19a).

¹³⁴⁵ Midrash Bereishit Rabba 47:6; 82:6; See Maamarei Admor HaEmtza’ee, Devarim Vol. 1, p. 215.

¹³⁴⁶ Shaar HaPesukim of the Arizal to Genesis 27:25 (Toldot); Also see Bereishit Rabba 76:1; Zohar I 119b; 147b, and elsewhere.

¹³⁴⁷ See Tanya, Ch. 23 (28b) that “**all their limbs etc.**”

¹³⁴⁸ Shaarei Teshuvah of the Mittler Rebbe, Vol. 2 (Shaar HaTeshuvah), discourse entitled “*Eeta b’Ra’aya Mehemna*” Ch. 26 (19a).

¹³⁴⁹ See Likkutei Torah, Re’eh 23b that “‘b’Kol’ refers to the inner aspect (*Pnimityut*) of the voice,” and in the continuation of the matter there, “that which manifests within the innerness (*Pnimityut*) of the voice-Kol”-קול.” It should also further be pointed out from Shulchan Aruch of the Alter Rebbe, Hilchot Rosh HaShanah 585:4 (from Turei Zahav and Magen Avraham there, S”K 2) that it states, “One should not say ‘*Lishmo’ah b’Kol Shofar*’-לשמע בקול שופר” as this would imply

heart of Yaakov, the matter of “only One” is only in the innerness (*Pnimiyyut*) of the heart.

Now, in Shaarei Teshuvah,¹³⁵⁰ the Mittler Rebbe explains this with a preface of the difference between the nullification (*Bittul*) of speech (*Dibur*) to thought (*Machshavah*), and the nullification (*Bittul*) of thought (*Machshavah*) to the intellect (*Sechel*).

That is, the nullification (*Bittul*) of speech (*Dibur*) to thought (*Machshavah*) is not the ultimate nullification (*Bittul*). For, even though for speech be ordered, it is through the speech receiving from the thought, in that in addition to the fact that before speaking one must organize his thoughts as to how to speak, [as known¹³⁵¹ about the matter of¹³⁵² “He [first] said it four times to Himself”], moreover, even during speech itself, the thought must illuminate within the speech, so that the speech will be according to the instruction of the thought.¹³⁵³

Nevertheless, at the essence of its being, speech (*Dibur*) is separate from thought (*Machshavah*), and its nullification (*Bittul*) to the thought is only in regard to the fact that the order

‘to heed the sound of the Shofar.’” That is, the meaning of “to heed the sound of-the voice-*l’Tzayet L’Kol*-לְצַיֵּית לְקוֹל” indicates the matter that is manifest in the voice. This is similar to “to heed My voice-*b’Kolee Tishma’u*-בְּקוֹלִי תִשְׁמָעוּ” the meaning of which is “to heed **the matter** that I am speaking.”

¹³⁵⁰ Shaarei Teshuvah *ibid.* Ch. 24 (17c-d)

¹³⁵¹ See Ohr HaTorah, Va’era Vol. 7 p. 2,579.

¹³⁵² Midrash Shemot Rabba 40:1; Also see Bereishit Rabba 24:5; Midrash Tanchuma Vayakhel 4; Zohar I 5a, and elsewhere.

¹³⁵³ Also see Sefer HaMaamarim 5704 p. 143 and on, that “in order that the speech be according to how he ordered it in the speech of the thought (*Dibur SheBMachshavah*)*... it is necessary that at the time that he speaks... his mind should be bound to the speech of thought (*Dibur SheBMachshavah*).” [* The thought (in which he organizes) how to speak is called “speech of thought” (*Dibur SheB’Machshavah*). (Sefer HaMaamarim *ibid.* p. 142, also see the subsequent note 79 [in the original discourse, “When he thinks the intellect in letters etc.”])]

of the letters of speech (*Dibur*) must accord to the instructions of the thought (*Machshavah*). This is comparable to the nullification (*Bittul*) of the chariot to the rider, in that the chariot is an existence unto itself, and the nullification of the horses (the chariot) to the rider, is only in so far as their movement is according to the desire of the rider.

In contrast, the nullification (*Bittul*) of the letters of thought (*Machshavah*) to the intellect (*Sechel*) is (not just in relation to order of the letters but is also) in the essence of their existence. That is, for there to be the [existence] of letters of thought (*Machshavah*) this specifically is through the intellect (*Sechel*) (or the emotions (*Midot*)) being manifest within them. [The reason that thought (*Machshavah*) flows constantly is because the intellect (*Sechel*) and emotions (*Midot*) are constantly felt in a person.]¹³⁵⁴ Beyond this, the matter of the letters of thought (*Machshavah*) is that they receive from the intellect (*Sechel*) or the emotions (*Midot*) that manifest within them.

The explanation is that the difference between thought (*Machshavah*) and speech (*Dibur*) is also in the way they relate to the intellect (*Sechel*) and emotions (*Midot*) that manifest within them. That is, thought (*Machshavah*) is a unified garment, whereas speech (*Dibur*) is a separate garment.

The matter of speech (*Dibur*) is that man enclothes his intellect (*Sechel*) and emotions (*Midot*) within an existence (letters) that is external to him. Therefore, even though for there to be speech (from the person who speaks) this specifically is when the speech (*Dibur*) receives from his intellect (*Sechel*) and

¹³⁵⁴ See *Hemshech* 5672 p. 263 (p. 534).

emotions (*Midot*), nonetheless, after there already is speech (*Dibur*) it also is heard by his fellow, who is separate from the speaker. In contrast, the matter of the letters of thought (*Machshavah*) is that the intellect (*Sechel*) and the emotions (*Midot*) of the one who thinks, are revealed through them. Therefore, even after the letters of thought (*Machshavah*) are present, they do not go outside of himself.¹³⁵⁵

Now, in the nullification (*Bittul*) of the letters of thought (*Machshavah*) to the intellect (*Sechel*), there are two general levels. There is when he thinks about the intellectual matter in its letters [and how much more is this so when he thinks how to give over the intellect to his fellow, and as mentioned above, before speaking he must organize his thoughts as to how to speak]. In this thought (*Machshavah*) the letters (*Otiyot*) are sensed, except that they are unified to the intellect, as mentioned above.

Then there is when he thinks about the intellect itself [this being the aspect of] thought of thought (*Machshavah SheB'Machshavah*)],¹³⁵⁶ and in this thought (*Machshavah*) the letters (*Otiyot*) are not sensed, being that they are subsumed and nullified to the intellect (*Sechel*).¹³⁵⁷

About this the tribes said to Yaakov, “Just as there only is One in your heart,” (specifying “in your heart-*b'Leebcha*-בלבך”). This is because the matter of “One-*Echad*-אחד” is that

¹³⁵⁵ See Sefer HaMaamarim 5659 p. 3.

¹³⁵⁶ However, when he thinks about the intellectual matter in its letters (*Otiyot*) – even though it is higher than the thought of how to speak – it nevertheless is called “speech of thought” (*Dibur SheBMachshavah*). (Sefer HaMaamarim Kuntreisim Vol. 3, p. 41; 5704 *ibid.* and elsewhere.)

¹³⁵⁷ See Shaarei Teshuvah *ibid.* (17d); Sefer HaMaamarim Kuntreisim and 5704 *ibid.*

there is no existence besides Him, not even an existence that is nullified to Him. They therefore said, “there only is One in your heart,” (even though “our forefathers are themselves the Supernal Chariot (*Merkavah*),” and the nullification of the chariot (*Merkavah*) is in all the limbs).

This is because the matter of “One-*Echad*-אחד” is specifically in his heart, and in his heart itself – in the innerness (*Pnimityut*) of the heart. [This is as explained above that the meaning of “**in** your heart-*b’Leebcha*-בְּלִבְךָ” refers to the innerness of the heart.] This is because on the level of the heart, including the heart of the Supernal Man, since the matter of emotions (*Midot*) is present, even though “He and His life force are literally one,”¹³⁵⁸ this is not the true matter of “only One-*Echad*-אחד.” They therefore said, “**in** your heart-*b’Leebcha*-בְּלִבְךָ,” meaning in the innerness of the heart, in that it is in the essential point of the heart that there is an illumination of the Simple Oneness, “only One-*Echad*-אחד.”

With this in mind, we can explain why after the discourse states that when the soul is above “it stands in its form before the Holy King and (beyond this) that it was in a state of the ultimate adhesion etc.,” he then adds that “it had the one desire for *HaShem*-יהו"ה alone, and nothing foreign with it.” This is because the meaning of [the word] “foreign-*Zar*-זר” (here) also is to an existence that is completely nullified, (like

¹³⁵⁸ As in the language of Shaarei Teshuvah ibid. Ch. 26 (19a); Now, at first glance, the intention seems to be the lights (*Orot*) (of the emotions)* since even the unity of the lights (*Orot*) is not the true reality of the matter of “only One-*Echad*-אחד.” Also see Torat Menachem, Sefer HaMaamarim Iyaar p. 287. [* It can be said that this is why he specifies “He and His life force are **literally** (*Mamash*-ממש) one,”

the nullification of the letters (*Otiyot*) of thought (*Machshavah*) that are subsumed in the intellect (*Sechel*). About this he states, “and nothing foreign with it.” This is because when the soul was above, there was an illumination in it of the revelation of the essential point of the heart, and because of this revelation there is “nothing foreign with Him,” and “there only is One-*Echad*-אחד in your heart.”

9.

Now, according to the above, we must understand the meaning of what the tribes said, “so too there only is One in our hearts,” being that the tribes are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). [This is as explained in various places¹³⁵⁹ about the difference between the forefathers and the tribes, in that the forefathers are in the world of Emanation (*Atzilut*), whereas the tribes are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).]

The nullification (*Bittul*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are the nullification (*Bittul*) of the Lower Unity of *HaShem*-יהוה (*Yichuda Tata'ah*), (which is lower than the nullification (*Bittul*) of the Supernal Chariot (*Merkavah*) of the world of Emanation (*Atzilut*)). However, even so, they said, “there only is One in our hearts,” the matter of “One-*Echad*-אחד” being that there is no existence besides Him (this being even higher than the Supernal Chariot (*Merkavah*) of the world of Emanation (*Atzilut*)). Beyond this, they said, “**Just as** there only is One in

¹³⁵⁹ Torah Ohr, Vayeitzei 24a; Torat Chayim ibid. 35c and on, and elsewhere.

your heart, **so too** there only is One in our hearts,” in that the matter of “only One-*Echad*-אחד” in them, and the matter of “only One-*Echad*-אחד” in Yaakov, are equal.

In Shaarei Teshuvah there,¹³⁶⁰ the Mittler Rebbe explains that the root of all the differences in the order of the chaining down of the worlds (*Seder Hishtalshelut*) [including the difference between the Lower Unity of *HaShem*-יהו"ה, blessed is He (*Yichuda Tata'ah*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and His Upper Unity (*Yichuda Ila'ah*) in the world of Emanation (*Atzilut*), and even higher, the nullification of “only One-*Echad*-אחד”] in the desire (*Ratzon*) for the worlds, in that it arose in His simple desire to emanate and to create.

However, the root of the souls is in the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, who transcends the simple desire (*Ratzon Pashut*) [about which it states],¹³⁶¹ “In whom did He consult? In the souls of the righteous *Tzaddikim*.”]¹³⁶²

Thus, since in relation to the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, (the root of the souls) all matters are equal, therefore, the matter of “only One-*Echad*-אחד” of Yaakov, is also drawn down in the tribes, souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

¹³⁶⁰ [Shaarei Teshuvah of the Mittler Rebbe *ibid.*] Ch. 26 (19c).

¹³⁶¹ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

¹³⁶² In other words, “In whom did He consult” also includes the consultation regarding the simple desire (*Ratzon Pashut*) (*Hemshech Rosh HaShanah* 5703 Ch. 6 and elsewhere).

With the above in mind, we can say that the reason he [explains] at length the matter of the greatness of the soul as it is above, up to and including the elevation of “there is nothing foreign with Him” [even though the content of this chapter primarily is in regard to the toil of the soul specifically as it is below,] is (also) to hint at the strength of the soul to overcome all obstacles and impediments upon its descent to below.

The explanation is that the reason that the soul had “one desire for *HaShem*-יהו"ה alone, and nothing foreign with Him,” is (primarily) because of its root in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the desire to emanate and create.

[For, when it comes to the desire to emanate and create, since the desire is for there to be worlds, there therefore is the root and possibility for a foreign desire (not only for the level of a foreign desire mentioned before, which is an existent being that is completely nullified, but rather, even an actual foreign desire in its simple sense. This is because the desire for there to be worlds, is for there also to be the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) up to and including this physical world.)

Thus, in regard to the fact that the soul had “one desire for *HaShem*-יהו"ה alone, and nothing foreign with Him,” it can be said that this means that there also was no room for the possibility for a different desire (not even [in a way of] an existence that is completely nullified). This matter in the soul is because it is rooted in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One,

HaShem-יהו"ה Himself, blessed is He, who transcends the desire for worlds, in which there is no room for the possibility of any existence outside of Himself.]

Thus, since because of its root in the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the matter of the “only One-*Echad*-אחד” of Yaakov (the soul as it is above) is drawn down and revealed in the tribes as well (the soul as it is below). Therefore, even when it is in a body filled with foreign desires (foreign in the literal sense) such as physical and material lusts which obstruct the soul from Godly service,¹³⁶³ there is the power to overcome them.

10.

Now, in the discourse, after he explains that the purpose of the descent of the soul is to clarify and refine the body and natural soul, and to illuminate his portion in the world, he adds that the primary work (of the soul) is specifically below. For, since the body is filled with foreign desires and physical and material lusts, which obstruct the soul from its Godly service, the soul must therefore labor with great toil and in a very difficult battle.

It can be said that the reason he specifically adds that the primary work is below, is to explain another matter brought about in the soul by its descent to below – this being the superiority of self-restraint (*Itkafiya*). For, in regard to his

¹³⁶³ As in the language of the *Hemshech* of the Hilulah ibid. (quoted later in Ch. 10).

previous statement that the descent of the soul is to clarify and refine the body and natural soul etc., this is so that through the descent it comes to the ascent of self-transformation (*It'hapcha*). However, about the fact that the primary work is below (“labor with great toil and a very difficult battle”) this is so that through the descent it comes to the ascent of self-restraint (*Itkafiya*).

Now, according to the explanation before (in chapter seven) that in the twentieth chapter he explains the inner point of all matters in the continuum (*Hemshech*) and that the inner point of all matters in the world is as these matters are in man, we should add that in the previous chapters he (primarily) explains the matter of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) as they are in the world, which come about through man's toil in serving *HaShem*-יהו"ה, blessed is He. However, in the twentieth chapter he explains the matter of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) as they are in man's work itself.

11.

Now, in man's work of serving *HaShem*-יהו"ה, blessed is He, there are three columns; Torah, the Temple service (*Avodah*), and acts of lovingkindness.¹³⁶⁴ Now, it can be said that one reason that the column of Temple Service is called “work-*Avodah*-עבודה,” is because the granting of empowerment for the work in all three columns (“labor with great toil and with a very difficult battle”) is through the column of “work-*Avodah*-

¹³⁶⁴ Mishnah Avot 1:2

”עבודה” referring to the service of the sacrificial offerings (*Avodat HaKorbanot*) [in the Holy Temple],¹³⁶⁵ and during exile, through the service of prayer (*Avodat HaTefillah*).¹³⁶⁶

This can be better understood by what the Tzemach Tzeddek explains in the discourse¹³⁶⁷ entitled “You shall serve *HaShem* your God-*v’Avadetem et HaShem Elohei*”*chem-*”¹³⁶⁸ that this refers to serving Him in prayer (*Avodat HaTefillah*).¹³⁶⁹ The matter of prayer (“prayer-*Tefillah*” being a word that indicates “bonding”)¹³⁷⁰ is to affect the bond of Kingship-*Malchut* - this being the aspect of the light of *HaShem*, יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) - with the aspect of His surrounding transcendent light (*Sovev*).

Now, there are two matters in this. There is the prayer itself (this being man’s service of *HaShem*-יהו"ה in prayer), which is to affect the elevation of Kingship-*Malchut* to His surrounding transcendent light (*Ohr HaSovev*) [as in the verse],¹³⁷¹ “I will exalt You, my God, the King,” this being the bond of His inner manifest light (*Memaleh*) with His

¹³⁶⁵ See the commentators to Mishnah Avot ibid.

¹³⁶⁶ Rabbeinu Yona to Mishnah Avot ibid.

¹³⁶⁷ Ohr HaTorah, Mishpatim p. 1,208

¹³⁶⁸ [Exodus 23:25]

¹³⁶⁹ Talmud Bavli, Bava Kamma 95b [92b]; Bava Metziya 107b; Mishneh Torah, Hilchot Tefilah, beginning of Ch. 1.

¹³⁷⁰ As it states in Rashi on the Torah portion of Vayeitzei ([Genesis] 30:8) in regard to “Sacred schemes (*Naftulei*-נפתולי)... I have maneuvered (*Niftalti*-נפתלתי) with my sister,” that “there are those who explain that it is of the root ‘*Pteel*-פתיל’ as in ‘a covering closely bound-*Tzmeed Pteel*-פתיל צמיד” and likewise in the Mishnah (Keilim 1:5) [it states], “One who binds-*HaTofel*-התופל *an earthenware vessel” – Ohr HaTorah ibid. p. 1,198 (in “the second version”). [* This is as it also appears in Torah Ohr, Terumah 79d; Sefer HaMaamarim 5634 p. 154 **and elsewhere**. See Sefer HaMaamarim 5683 p. 215 (and Sefer HaMaamarim 5709 p. 79 b) and the note there.]

¹³⁷¹ Psalms 145:1

surrounding transcendent light (*Sovev*) in a way of [ascent] from below to Above.

There then is the drawing down from Above brought about through prayer, which is the bonding of His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*) in a way [of descent] from Above to below, so that His surrounding transcendent light (*Ohr HaSovev*), which transcends the chaining down of the worlds, (*Hishtalshelut*) will be drawn down and revealed within Kingship-*Malchut*.

It can be said that this is the meaning of [the verse], “You shall serve HaShem your God-*v’Avadetem et HaShem Elohei”chem-יהו"ה אלהיכם*.” That is, *HaShem-יהו"ה* is the surrounding transcendent [aspect] (*Sovev*) and God-*Elohi”m-אלהי”ם* is the inner manifest [aspect] (*Memaleh*).¹³⁷² Thus, the meaning of “You shall serve HaShem your God-*v’Avadetem et HaShem Elohei”chem-יהו"ה אלהיכם*,” *וַעֲבַדְתֶּם אֶת יְהוָה אֱלֹהֵיכֶם*,” is that the matter of “you shall serve-*v’Avadetem-וַעֲבַדְתֶּם*” (referring to the service of prayer) is that *HaShem-יהו"ה* (the surrounding transcendent aspect – *Sovev*) should be “**your** God-*Elohei”chem-אלהיכם*,” meaning, your strength and your vitality.¹³⁷³

In regard to the fact that through prayer (*Tefillah*) there is caused to be the union of His surrounding transcendent [light] (*Sovev*) and His inner manifest [light] (*Memaleh*), the Tzemach Tzedek explains there, that prayer is “a ladder set earthward

¹³⁷² See the discourse entitled “*Shuvah Yisroel*” of the 6th of Tishrei 5737 (Torat Menachem, Sefer HaMaamarim Tishrei p. 89 and on), Ch. 2 and on.

¹³⁷³ See Ohr HaTorah ibid. p. 1,224.

whose head reaches heavenward.”¹³⁷⁴ This refers to the bond between the soul as it is in the body (“earthward”) and the soul as it is Above (“heavenward”).

This is because the soul as it is in the body is comparable to His inner manifest light (*Memaleh*), whereas the soul as it is Above [which is the aspect of the encompassing light (*Makif*) of the soul that is in the body] is comparable to His surrounding transcendent light (*Sovev*).¹³⁷⁵ Through the union of the inner manifest light (*Memaleh*) and surrounding transcendent light (*Sovev*) as they are in man, there is caused to be the union of His inner manifest light (*Memaleh*) with His surrounding transcendent light (*Sovev*).

Now, this can be connected to the matter of prayer in the simple sense, which is that man pleads for his needs. This is because the satisfaction of the requests of prayer is brought about through the union (*Yichud*) of His surrounding transcendent light (*Sovev*) with His inner manifest light (*Memaleh*).

That is, the reason **change** is caused in the creations below¹³⁷⁶ (that the sick are healed etc.) is through a drawing down of the limitless light of the Unlimited One who transcends the chaining down of the worlds (*Hishtalshelut*). (This is because from the perspective of the chaining down of the worlds (*Hishtalshelut*) it was decreed upon him to be sick). The reason that through the drawing down of the light that

¹³⁷⁴ Genesis 28:12, as per the explanation of Zohar (Zohar I 266b; Zohar III 306b; Also see Tikkunei Zohar, Tikkun 45 – 83a): “The ladder refers to prayer.”

¹³⁷⁵ Likkutei Torah, Drushim L’Rosh HaShanah 62c and elsewhere.

¹³⁷⁶ See Kuntres Acharon (in Tanya), discourse entitled “*Lahavin Mah SheKatuv b’Pri Etz Chayim*” (155a).

transcends the chaining down of the worlds (*Hishtalshelut*) there are particular bestowals (such as healing the sick, blessing the years, and the like) is because of the light that transcends the chaining down of the worlds (*Hishtalshelut*) being drawn down into the chaining down of the worlds (*Hishtalshelut*).

Now, as known,¹³⁷⁷ for there to be the bond between His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*), this comes about through a drawing down of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One who transcends both His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*).

The same is so of the soul, that the bond of the soul as it is Above with the soul as it is in the body, is brought about through drawing down the essential self of the soul, which in general is the *Yechidah*. This drawing down is brought about through the labor of “[You shall love *HaShem*-יהוה your God...] with all your more”¹³⁷⁸ (*Bechol Me’odecha*-בכל מאדך), meaning,¹³⁷⁹ “With every measure (*Midah*-מדה) that He metes out to you, thank Him.”

That is, the fact that he thanks the Holy One, blessed is He, “with every measure” equally, stems from the revelation of the *Yechidah*. [The soul within the body consists of the aspects of *Nefesh*, *Ru’ach*, and *Neshamah*. The soul that is above is the aspect of the *Chayah*, whereas the essential self of the soul is the *Yechidah*.]

¹³⁷⁷ See the discourse entitled “*Shuvah Yisroel*” *ibid.*, Ch. 6 (Torat Menachem, Sefer HaMaamarim *ibid.* p. 94) and note 53 there.

¹³⁷⁸ Deuteronomy 6:5

¹³⁷⁹ Talmud Bavli, Brachot 54a in the Mishnah.

With the above in mind, it is understood that service of *HaShem*-יהו"ה in prayer (*Avodat HaTefillah*-עבודת התפילה) is the granting of empowerment for the “work-*Avodah*-עבודה” (“labor with great toil and with a very difficult battle”) in all three columns. This is because the power to overcome all obstacles stems from the essential self of the soul (as discussed in chapter nine) and through prayer (*Tefillah*), this being the bond of the soul as it is in the body (*Nefesh, Ru'ach, Neshamah*) to the soul as it is above (*Chayah*) there also is a drawing down of the revelation of the *Yechidah*.

12.

Now, it was explained before (at the end of chapter three) that the primary matter of self-restraint (*Itkafiya*) (as well as self-transformation (*It'hapcha*)) and the drawing down brought about through this, is during the time of the exile. To point out, this matter is also emphasized in prayer. For, as explained by the Tzemach Tzedek in the above-mentioned discourse,¹³⁸⁰ during the time of exile prayer is much higher than prayer during the time of the Holy Temple.

As the Alter Rebbe stated,¹³⁸¹ during the time of exile, Kingship-*Malchut* herself is in a state of prayer (*Tefillah*). This is because during the time of the Holy Temple, Kingship-*Malchut* requests her needs from her Husband, *Zeir Anpin*, (meaning that the drawing down of the light that transcends the chaining down of the worlds (*Hishtalshelut*) into Kingship-

¹³⁸⁰ P. 1,209

¹³⁸¹ Torah Ohr, Megillat Esther 93d – cited in Ohr HaTorah ibid.

Malchut is by way of *Zeir Anpin*). However, during the time of the exile it is unnecessary to draw down by way of the Supernal attributes (*Midot*).

In the discourse, the Tzemach Tzeddek explains this as it is in man's service of *HaShem*-יהו"ה, blessed is He. That is, during the time of the Holy Temple, the ascent of the soul that is in the body to its root Above, was through love (*Ahavah*) and fear (*Yirah*). However, during the time of the exile, when "My dove is in the cleft of the rocks, hidden by the cliff,"¹³⁸² the love (*Ahavah*) and fear (*Yirah*) of the soul are hidden, and the solution for this is, "Show me your reflection."¹³⁸³

Now, a "reflection-*Mareh*-מראה" is the rebounding light (*Ohr Chozer*) and refers to service of Him "with all your more" (*Bechol Me'odecha*-בכל מאדך) which transcends limitation and is awakened by the concealment. Through this, the ascent of the soul to its root is in a way of a leap (*Dilug*), the ascent being much higher than the ascent that comes through love (*Ahavah*) and fear (*Yirah*), which is in a way of order and gradation.

It can be said that this is why the above-mentioned discourse states that through the concealment during the time of the exile we come to [love of Him] "with all your more," this being the revelation of the *Yechidah* (as mentioned at the end of chapter eleven), even though the bond of the *Nefesh*, *Ru'ach* and *Neshamah* with the *Chayah* (even in the time of the Holy Temple) was through the drawing down of the *Yechidah* (as said before), because during the time of the Holy Temple the

¹³⁸² Song of Songs 2:14; See Likkutei Torah, Shir HaShirim, discourse entitled "Yonati" (17b and on) – cited in Ohr HaTorah *ibid*.

¹³⁸³ Song of Songs 2:14 *ibid*.; Likkutei Torah, Shir HaShirim *ibid*.

service itself was (primarily) service that stemmed from the *Nefesh*, *Ru'ach*, and *Neshamah*, as well as service that stemmed from the *Chayah*, and it only is that the bond of these two modes of service was brought about through the drawing down of the *Yechidah*. However, during the time of the exile, when the service itself is in a way of self-sacrifice (*Mesirat Nefesh*), the *Yechidah* **itself** is revealed.

13.

Now, it can be said that through the *Yechidah* being revealed through service of *HaShem*-יהו"ה, blessed is He, during the time of the exile, there is caused to be ascent in it. This is because *HaShem*'s-יהו"ה ultimate Supernal intent in all matters of the world, including the soul, is for the sake of man's service of *HaShem*-יהו"ה, blessed is He. Therefore, the fact that the revelation of the *Yechidah* is caused through service of Him, is a matter of elevation relative to the *Yechidah* as it is, in and of itself.

We can connect this to what we recite before the prayers, "We are fortunate! How good is our portion! How pleasant is our lot! How beautiful is our inheritance!" In his discourse by this title,¹³⁸⁴ His honorable holiness, my father-in-law, the Rebbe, explains these three matters; a "portion-*Chelek*-חלק," a "lot-*Goral*-גורל," and an "inheritance-*Yerushah*-ירושה."

To preface, there are two general levels in the soul of man; [firstly] that it is alive in essence (*Chai b'Etzem*), [and

¹³⁸⁴ Of the 2nd of Nissan 5700 (Sefer HaMaamarim 5700 p. 30 and on).

secondly] that it lives to enliven (*Chai LeHachyot*),¹³⁸⁵ referring to the vitality that spreads from the soul to enliven the body. In this vitality itself, there are two levels. There is the general vitality that enlivens all the limbs of the body equally, and there is the particular vitality that manifests in each limb according to what it is.

The same is so of the soul (that is, the Godly soul), which has (a likeness to) these three levels. That is, there is the essential self of the soul, there is its illumination within the body and natural soul in a general way, being that the body and natural soul are not receptacles for this light, and there is its manifestation within the body and natural soul. He explains that these three matters are a “portion-*Chelek*-חלק,” a “lot-*Goral*-גורל,” and an “inheritance-*Yerushah*-ירושה.”

It can be said that (in general) these three matters are the *Nefesh*, *Ru'ach*, *Neshamah*, and the *Chayah*, and the *Yechidah*. As he explains there,¹³⁸⁶ “our inheritance” refers to the essential point of Jewishness in every single Jew, and as known, the essential point of Jewishness is the *Yechidah* of the soul. He explains there, that the reason these three matters are mentioned according to their order from below to above, is because *HaShem*’s-ה' ultimate intent is that even in the revelation of the essential point of Jewishness, though it is an inheritance

¹³⁸⁵ See Sefer HaSichot 5705 p. 23 and on, and the discourse said by the Rebbe Rashab, whose soul is in Eden, on Rosh HaShanah 5663, which speaks about the matter of being alive in essence (*Chai b'Etzem*) and alive to enliven (*Chai LeHachyot*) as it related to the fact that in the year 5663 it was the conclusion of twenty years since the passing of his father. In the notes there [it states], “With this we can understand the content of the discourse entitled ‘*Ashreinu*’ of the 2nd of Nissan 5700.”

¹³⁸⁶ In the above-mentioned discourse of the year 5700, Ch. 6 (Sefer HaMaamarim ibid. p. 36).is

(*Yerushah*) that comes automatically, it nonetheless should be brought about through man's toil by his own strength.

14.

He continues the discourse and explains that specifically at times of serving *HaShem*-יהו"ה, blessed is He, that is when one's inclination overpowers him to thwart and distract him. This is clearly observable, that specifically during service of Him, in studying Torah, praying or fulfilling a *mitzvah*, it is specifically then, that it seems to him that he must do some [other] matter that is of great importance to himself. These thoughts of the animalistic soul are meant to distract the Godly soul. Proof of this, is the fact that at other times, such thoughts do not fall upon him.

Now, according to the explanation before (in chapters seven and ten) that the matters in man (explained in the twentieth chapter) are the root for those matters in the world (explained in the previous chapters) it can be said that the fact that a person accepts these thoughts, even though he sees that they specifically fall upon him at times of serving *HaShem*-יהו"ה [from which one should understand, even with the intellect of his animalistic soul, that these thoughts are only there to distract him from his Torah study and from his Godly service], but even so, he accepts these thoughts, in that this is the matter of falseness (*Sheker*-שקר) in a person, from which there is a chaining down of the falseness (*Sheker*-שקר) of the world, in that the world appears to be an [independent] existence (as explained in the previous chapters).

Now, the teaching of the Rebbe Maharash at the beginning of *Hemshech* “*Mayim Rabim*” (5636) on the verse,¹³⁸⁷ “A man’s foolishness corrupts his way, and his heart rages against *HaShem*-יהו”ה,” is well known. That is, all evil that befalls a person is caused by himself. For example, one who places himself at risk in the pursuit of excess, when calamity befalls him, it is he himself who caused it, since he could have sufficed with bread to eat and a garment to wear.

Beyond this, even if he lusts for wealth, if he would know (and if this knowledge would be affixed in him) that “it is the blessing of *HaShem*-יהו”ה that enriches,” and the only reason there must to be action according to the natural order, as it states,¹³⁸⁸ “*HaShem*-יהו”ה your God will bless you in all that you **do**,” is because the Holy One, blessed is He, wants the blessing (from Above) to be drawn down through the garments of the natural order. [With this realization] his action would only be done in a way of “the toil of your hands,”¹³⁸⁹ meaning, toiling with the hands and external limbs, but not with the toil of the mind and heart,¹³⁹⁰ and he certainly would not endanger himself for this.

¹³⁸⁷ Proverbs 19:3

¹³⁸⁸ Deuteronomy 15:18; See *Derech Mitzvot* 107a (also see 8a there); *Kuntres U'Maayan*, Maamar 25, Ch. 1.

¹³⁸⁹ Psalms 128:2

¹³⁹⁰ See *Likkutei Torah*, Shlach 42d; Chukat 66c; *Drushim L'Rosh HaShanah* 63d; *Maamarei Admor HaZaken Al Parshiyot HaTorah*, Vol. 1, p. 54; Discourse entitled “*Mayim Rabim*” 5738 Ch. 2 (*Torat Menachem*, *Sefer HaMaamarim Cheshvan* p. 246).

We can connect this with the explanation at the beginning¹³⁹¹ of the above-mentioned *Hemshech*, that the “many waters” (*Mayim Rabim*) refers to preoccupation in the pursuit of livelihood and thoughts of worldly matters. This is because, [the verse], “A man’s foolishness corrupts his way etc.,” in that whatever evil befalls a person it is he himself who caused it, also refers to the above-mentioned “many waters” (*Mayim Rabim*).

That is, the reason that thoughts of livelihood distract him, such that because of this he is unable to [properly] engage in the study of Torah and service of *HaShem*-יהו"ה, is because himself caused it. This is because if he would properly contemplate that “it is the blessing of *HaShem*-יהו"ה that enriches,” then thoughts pertaining to livelihood would not distract him. The same applies to all thoughts that distract a person from Torah study and service of *HaShem*-יהו"ה, that in most of them, it is the person himself who brings it upon himself.

In other words, because the concealment and hiddenness of the world, including the concealment and hiddenness of the body and animalistic soul, as it is unto itself, even after the descent caused by the sin of the tree of the knowledge of good and evil and even in the time of the exile, they would not be hidden and concealed to such an extent, in that the hiddenness and concealment is primarily caused by the person himself.

¹³⁹¹ Also see Torah Ohr, beginning of Noach; Torat Chayim Noach 58d and on; Discourse entitled “*Mayim Rabim*” 5738 *ibid*.

From this it is understood how much more this is so of the thoughts mentioned above (in chapter fourteen) which fall upon a person at times of Torah study and prayer, that if he would consider that they specifically fall upon him at times of serving *HaShem*-יהו"ה, blessed is He, because their entire matter is to distract him from the study of Torah and service of *HaShem*-יהו"ה, not only would he not entertain these thoughts, but they would not fall upon him in the first place.

16.

Now, even when a person brings himself to a such a state, at which time his toil in serving *HaShem*-יהו"ה, blessed is He, is very difficult, nevertheless, through serving Him in prayer, empowerment is granted to overcome it. Being that all matters are measure for measure, therefore, service Him in prayer also comes though great and difficult toil. This is so of the contemplation (*Hitbonenut*) during prayer itself, which is a very great toil, as explained in Tanya,¹³⁹² especially since the contemplation (*Hitbonenut*) must be a particular contemplation (*Hitbonenut Pratit*), as a result of which the work is even more difficult for him, as explained by the Rebbe Rashab, whose soul is in Eden, in Kuntres HaAvodah.¹³⁹³

Moreover, this also is so of the preparation that precedes prayer, as explained by the Rebbe Rashab, whose soul is in Eden, in Kuntres HaTefillah.¹³⁹⁴ That is, before prayer one

¹³⁹² [Tanya], Ch. 42 (59b)

¹³⁹³ [Kuntres HaAvodah], Ch. 6; See p. 40 and p. 42 there.

¹³⁹⁴ [Kuntres HaTefillah], Ch. 11 (p. 23 and on).

must toil to remove all other preoccupations from his mind, so that they will not distract him during prayer. He explains there that even those for whom it seems that they are incapable of removing distractions from their hearts, if they were to set their hearts [to understand] that when they go to sleep they remove all preoccupations and worries from themselves, and if it is so, that for the sake of a physical matter necessary for the body [such as sleep] they are capable of removing these preoccupations, this being so, they certainly are capable of doing so for something that is important to their souls.

17.

He continues the discourse [and explains] that the solution to be free of thoughts that fall upon him at times of Torah study and prayer is to awaken the quality of Victory-*Netzach* in his soul. For, since the quality of victory is embedded in the essence of the soul, which transcends the revealed powers, therefore, through the quality of Victory-*Netzach* he can overcome and push away all preoccupations and distractions.

At first glance, it seems possible to say that the reason he states in the discourse that the solution is to specifically awaken to quality of Victory-*Netzach*, is because the remedy brought earlier (in chapter sixteen) from Kuntres Tefillah, only pertains to foreign thoughts that fall upon a person during prayer because of his preoccupations, but when the thoughts specifically fall upon him during prayer in order to distract him

(and the discourse is speaking about these thoughts) the solution is to awaken the quality of Victory-*Netzach*.

However, we must better understand this. For, at first glance, even about such thoughts, it is possible to be free of them by contemplating that they fall upon him specifically at times of serving *HaShem*-יהו"ה, blessed is He, because their matter is entirely to distract him from Torah study and service of *HaShem*-יהו"ה. However, it states in the discourse that the solution to be free of these thoughts is not through contemplation (*Hitbonenut*), but specifically by way of victory (*Nitzachon*).

18.

Now, in Tanya¹³⁹⁵ it is explained that foreign thoughts that fall upon a person during prayer in order to distract him, are analogous to a person praying with devotion, and a wicked uncircumcised¹³⁹⁶ person stands in front of him and chats and speaks with him to distract him.

The teaching of the Baal Shem Tov [about this] is well-known.¹³⁹⁷ That is, when another person (and certainly a non-Jew or a child)¹³⁹⁸ speaks to him and distracts him during prayer, he should contemplate that being that everything [that

¹³⁹⁵ [Tanya], Ch. 28.

¹³⁹⁶ In Tanya there it states, “an idolater” but in the “*Luach Tikkun*” [corrections] to Tanya there, it is corrected as it is above [in the discourse, i.e. “uncircumcised-*Arel*-ערל.”]

¹³⁹⁷ Tzavaat HaRivash, Kehot edition, Section [translated as The Way of The Baal Shem Tov], cited in Iggeret HaKodesh, Epistle 25 (141a).

¹³⁹⁸ In which case there is greater emphasis that this is by, Divine Providence (*Hashgachah Pratit*), being that they do not have free-choice (*Bechirah*) to such an extent.

happens] is by Divine Providence (*Hashgachah Pratit*), it is understood that this is the descent of the *Shechinah*, so to speak, which wondrously descended [innumerable levels] to manifest a spark of her radiance into the mouth of this person who is causing the distraction, and the reason the *Shechinah* descended to such a degree is so that I should strengthen myself in prayer. Through this contemplation he rouses himself to pray with even greater devotional intent from the very depths of his heart, until he does not hear the words of the one causing the distraction.

Now, we should connect this to the teaching of the Rav, the Maggid of Mezhritch,¹³⁹⁹ at the beginning of this week's Torah Portion (Bo), on the verse,¹⁴⁰⁰ "So that I may place these signs of Mine in his midst." That is, the reason that the Holy One, blessed is He, hardened the heart of Pharaoh and brought three additional plagues upon him, was in order to refine the sparks in Egypt that had previously not been refined.

This is the meaning of the words, "So that I may place these signs of Mine," in which the word "signs of Mine-*Ototai-אותות*" is of the same root as "letters-*Otiyot-אותיות*." This is because the sparks that fell into the external husks (*Kelipot*) are from the letters (*Otiyot-אותיות*) that shattered. [This is as known about the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*,¹⁴⁰¹ that the shattering of the vessels (*Shevirat HaKeilim*) was the shattering of the letters (*Otiyot*), and this then caused that sparks of them fell into the external husks (*Kelipot*).] Their primary refinement comes about

¹³⁹⁹ Ohr Torah, beginning of the Torah portion of Bo.

¹⁴⁰⁰ At the beginning of the Torah portion [Exodus 10:1].

¹⁴⁰¹ See Sefer HaMaamarim 5679 p. 432; 5700 p. 104, and elsewhere.

through placing them (after changing the permutation (*Tziruf*)) in the Torah.

The refinement of the letters (*Otiyot*-אותיות) that shattered and fell into the external husks of Egypt, and were not previously refined, comes through the Holy One, blessed is He, putting them into the stories at the beginning of the Torah portion. This then, is the meaning of, “So that I may place My letters-*Ototai*-אותות etc.” That is, the reason the Holy One, blessed is He, hardened Pharaoh’s heart is “so that I may place My letters-*Ototai*-אותות,” meaning, in order to refine those letters (*Otiyot*-אותיות) that fell in the shattering by placing them in the stories of the Torah. [Except that, even so, since there remained sparks in Egypt that were not refined, there thus was the command,¹⁴⁰² “Let each man request of his fellow... silver vessels and gold vessels,” in order to refine all the sparks in Egypt.]

19.

Now, this matter, that the remedy to be free of distractions during prayer is through contemplating that the purpose of the distractions is to awaken one to pray with greater devotional intent, is when the distractions are caused by the speech of another person who distracts him. In contrast, when the distractions come from foreign thoughts that fall upon him from his animalistic soul in order to distract him, (even though when his animalistic soul distracts him with foreign thoughts, it is analogous to a wicked uncircumcised person who distracts

¹⁴⁰² In this week’s Torah portion (Bo) [Exodus] 11:2

him by speaking [to him], as cited above from Tanya), nevertheless, at the time that the foreign thoughts fall upon him, there is no room to contemplate about the descent of the *Shechinah* and the manifestation of the spark of its radiance within the foreign thought.

As stated in Tanya there, “He should answer nothing at all, nor should he engage in argument against the foreign thought.” [It can be said that even contemplating the cause of the foreign thought is included in the “answer and argument,” and should be avoided]. Thus, the solution is to make himself as if he does not know and did not hear the thoughts that fell upon him, thus removing his attention from them. [That is, if he contemplates the reason for the foreign thoughts at a later date, the contemplation may be of benefit to him, so that during prayer he will not have foreign thoughts. However, while the foreign thoughts fall upon him [during prayer] the solution is to make himself as if he does not know and has not heard the foreign thoughts that fell upon him.]

The discourse thus states that the solution to be free of the thoughts that fall upon him during Torah study and prayer, is to awaken the quality of Victory-*Netzach*. For, during the time that foreign thoughts fall upon him [during prayer or Torah study], there is no room for contemplation, as explained above.

20.

Now, through contemplating the cause of the distractions [coming through the speech of another person who distracts him, and similarly, contemplating the cause of the

distractions of the foreign thoughts coming from the animalistic soul, which he contemplates at a later date], that the descent of the *Shechinah* and the manifestation of the spark of its radiance into the distracting speech and thought, is in order to rouse him with greater devotional intent, this being descent for the sake of ascent, he thereby elevates the sparks that fell in the speech, this being the matter of self-transformation (*It'hapcha*). However, when he awakens the quality of Victory-*Netzach* within himself and overcomes the distractions and pushes them away, making himself as if he did not hear the thoughts, this is a matter of self-restraint (*Itkafiya*).

Now, according to the explanation before (in chapter five) that the drawing down through the toil of self-restraint (*Itkafiya*) is higher than the drawing down through the toil of self-transformation (*It'hapcha*), it can be said that by pushing away the thoughts in a way of self-restraint (*Itkafiya*), he thereby adds strength to the devotional intent of his prayer to a greater degree than the devotional intent brought about through the above-mentioned contemplation.

21.

Now, for a person to be able to overcome the distractions and push them away, this being a very great and difficult toil, he is granted help from Above, and in a way of squandering the Supernal treasury.

Now, we should explain the connection between the two matters. For, since the treasury is concealed, in that “no eye has

seen it,”¹⁴⁰³ the granting and revealing of the treasure, especially in a way of squandering it, is difficult before the Holy One, blessed is He, so to speak. However, nevertheless this is done for man’s sake, so that he will be capable of performing the above-mentioned difficult labor.

We should add that according to what is known,¹⁴⁰⁴ that the drawing down from Above brought about through man’s labor, is higher than the drawing down from Above as a granting of empowerment for man to be capable of performing his labor, we can say that through man overcoming the distractions and pushing them away (through the empowerment granted by the drawing down of the Supernal treasury) the drawing down of the treasury brought about by his labor is even higher.

It can be said that this is the meaning of his statement in the discourse (at the end and conclusion of the twentieth chapter, which also is the end and conclusion of the whole continuum (*Hemshech*)), that through the victory, in that man is victorious over his animalistic soul, he causes¹⁴⁰⁵ the drawing down of the Supernal treasury, this being the revelation of the innerness and Essential Self of the Unlimited One, *HaShem*-יהו"ה blessed is He.

In the earlier chapters, where he explains the matter of the treasury, he does not use such terminology (“the innerness

¹⁴⁰³ Isaiah 64:3; *Hemshech* of the Hilulah, Ch. 17.

¹⁴⁰⁴ Likkutei Torah, Shir HaShirim 24a-b

¹⁴⁰⁵ It can be said that the word “causes-*Gorem* גורם” is [used] because in this aspect the labor does not awaken or draw it forth, and it only is that through the perfection of the labor there is **caused** to be the drawing down from Above.

and Essential Self of the Unlimited One, blessed is He”).¹⁴⁰⁶ This is because there it discusses the matter of the drawing down and revelation of the treasury for the sake of victory. In contrast, at the end and conclusion of the continuum (*Hemshech*), in which he speaks about the drawing down of the treasury brought about through man’s victory, he says that it is “the revelation of the innerness and Essential Self of the Unlimited One, blessed is He.”

22.

Now, we should explain the relation between this matter and the end and conclusion of the twentieth chapter, based on the explanation in Likkutei Torah,¹⁴⁰⁷ that the reason that the way to the Entrance Hall (*Ulam*) [of the Holy Temple] was forty cubits high,¹⁴⁰⁸ two times twenty, is because “twenty-*Esreem*-עשרים-620” is the numerical value of the Crown-*Keter*-כתר-620, and two times “twenty-*Esreem*-עשרים” (forty) refers to the two aspects of the Crown-*Keter* - the Ancient One-*Atik* and the Long Patient One-*Arich*.

It is explained there that the reason the way to the Entrance Hall (*Ulam*) did not have doors and was always opened, in and of itself,¹⁴⁰⁹ is because man’s service is of no comparison to awaken and draw down the aspect of the Crown-

¹⁴⁰⁶ In the above-mentioned *Hemshech*, in Ch. 17 [it states], “This is the aspect of His Essential Self,” but in the continuation of the matter there, it seems to refer to the essence of the light (*Etzem HaOhr*).

¹⁴⁰⁷ [Likkutei Torah] Shir HaShirim 35c

¹⁴⁰⁸ [Mishnah] Midot 2:3

¹⁴⁰⁹ Midot 2:3 *ibid*.

Keter, which transcends the chaining down of the worlds (*Hishtalshelut*), and it only is that through perfecting [one's] service of Him it is drawn down on its own.

Now, according to the explanation elsewhere,¹⁴¹⁰ that the arousal from below not only reaches the Hidden Wisdom (*Chochmah Stima'ah*) but also reaches the Skull-*Galgalta* of the Long Patient One-*Arich*, it can be said that the fact that the entrance to the Hall was always open in and of itself, primarily stems from the aspect of the Ancient One-*Atik* within it.

With this in mind, we can explain the relation between the revelation of the innerness and Essential Self of the Unlimited One, blessed is He, and the end and concluding signet of the twentieth chapter. That is, the end and concluding signet of “twenty-*Esreem*-עשרים” is the second aspect of the Crown-*Keter*, this being the Ancient One-*Atik*, and in the Ancient One-*Atik* Himself, it is the innerness (*Pnimityut*) of the Ancient One-*Atik*, up to and including the innerness and Essential Self of the Unlimited One, *HaShem*-יהו"ה blessed is He. The perfection of this revelation will be in the opening to the Entrance Hall (*Ulam*) of the third Holy Temple, may it soon be built in our days through our righteous Moshiach, speedily and in the most literal sense!

¹⁴¹⁰ Likkutei Levi Yitzchak to Tanach and Maamarei Chachameinu Zichronam L'Brachah, p. 109.