THE TEACHINGS OF THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5730
(Volume 2)

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe

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ISBN: 978-1-257-96910-4

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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-הס, for we must not (orally) make mention with the Name *HaShem*!'"[5] Rather, one must

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[1] Leviticus 22:32

[2] Talmud Bavli, Shabbat 115a

[3] Kings I 8:60

[4] Amos 6:10

[5] That is, it forbidden to orally mention His Name *HaShem*-יהו"ה. Therefore, when we pray or read the Torah, we must be silent-הס-65, by saying His title Lord-*Adonay*-אדנ"י-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

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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 sages[10] 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, Rambam[12] 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 sages[14] 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

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[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

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[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

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

[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 known[29] amongst Chassidim as the "Opening Gateway to the Service of *HaShem*." In it, the Mittler Rebbe sets forth all possible levels of attainment of Divine Inspiration, the manner of their attainment and the pitfalls that one may encounter along the way and how to avoid them. Thus, this work is invaluable to all who seek putting the teachings of Chassidus into practice.

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

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[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.

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[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."

5h of Menachem-Av, 5785

ה' מנחם אב **תשפ"ה**

שנת זמרו יהו"ה כי **גאו"ת עש"ה** מודעת זאת בכל הארץ

The Translators

[32] Isaiah 11:9

Discourse 19

"*Az Yasheer Moshe u'Vnei Yisroel… -*
Then Moshe and the children of Israel sang…"

Delivered on Shabbat Parshat Beshalach,
17th of Shvat, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[33] "Then Moshe and the children of Israel sang this song etc." The song of the sea comes in continuation to the splitting of the sea. That is, after the great elevation of the splitting of the sea, "Moshe and the children of Israel sang" in a way that the word "sang-*Yasheer*-ישיר" is in the singular,[34] meaning that Moshe and the children of Israel were on one level equally.[35] This is because song is the matter of joy and "joy breaks boundaries."[36] Therefore, all boundaries, limitations, and differences between Moshe and Israel were removed, such that they all were on one level.

We therefore must understand the greatness and wondrousness of the splitting of the sea. This is especially so considering that the path of their travel was such that there was no need for the sea to split, being that they did not pass through

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[33] Exodus 15:1

[34] See Midrash Shemot Rabba 23:9

[35] Also see the beginning and end of the discourse entitled "*Az Yasheer*" 5677 and elsewhere.

[36] Explained in Sefer HaMaamarim 5657 p. 223 and on.

the sea from one side to the other side, but rather, the side where they descended was the same side where they ascended (as stated by Tosefot).[37] Rather, it must be said that there was an inner matter here, and we therefore must understand what this is.[38]

We also must understand the terminology found in the words of our sages,[39] "As difficult as the splitting of the sea." At first glance, this is not understood.[40] For, how does it apply to say that the splitting of the sea was difficult for the Holy One, blessed is He?

We also must understand the statement in the continuation of the verse, "For He is exalted above the arrogant-*Ga'o Ga'ah*-גאה גאה," which Targum translates as, "He is arrogant over the haughty." At first glance, this statement seems to be connected to the general matter of the exodus of the children of Israel from Egypt. For, notwithstanding the fact that Pharaoh was in a state of arrogance, this being the matter of power, such that he ruled the entire world,[41] even so there was the matter of "He is arrogant over the haughty," which is the matter of shattering the external husk (*Kelipah*) of Pharaoh and the redemption of the children of Israel from him etc. However, what exactly is the relationship between the matter of "He is arrogant over the haughty" and the splitting of the sea? This is because there are many avenues available to the Ever Present

[37] Talmud Bavli, Arachin 15a
[38] Also see Torah Ohr, Beshalach 62b
[39] Talmud Bavli, Pesachim 118a; Sotah 2a
[40] See Sefer HaMaamarim 5654 p.133 and on.
[41] Mechilta Beshalach 14:5; Zohar II 6a

One, and the matter of "He is haughty over the arrogant" could have been accomplished in a different way.

We also must understand the teaching of our sages, of blessed memory,[42] on the verse, "Then Moshe and the children of Israel sang-*Yasheer*-ישיר etc.," that "It does not say 'sang-*Shar*-שר' [in the past tense] but 'will sing-*Yasheer*-ישיר' (in the future tense). From here is proof that the resurrection of the dead (*Techiyat HaMeitim*) [is derived] from the Torah." However, at first glance, what is the connection between them, such that it specifically is in the song at the splitting of the sea where the matter of the resurrection of the dead (*Techiyat HaMeitim*) is hinted?

2.

The explanation is like the beginning of the discourse entitled "*Ashirah LaHaShem Ki Ga'o Ga'ah*" in Torah Ohr[43] (as well as in Ohr HaTorah),[44] with a preface explaining the matter of the descent of the soul to this world (which is a great descent "from a high peak to a deep pit"),[45] that this descent is for the sake of ascent, as known.[46]

However, at first glance, we must understand this better, because what possible ascent could there be for the soul through

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[42] Talmud Bavli, Sanhedrin 91b, cited in Rashi to Exodus ibid.

[43] Torah Ohr, Beshalach 64d

[44] Ohr HaTorah, Beshalach, p. 515 and on.

[45] See Talmud Bavli, Chagigah 5b

[46] See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), section entitled "The twelve letters ה״ו ז״ח ט״י ל״נ ס״ע צ״ק" correspond to the twelve tribes of Israel."

her descent to below, and moreover, that this ascent would be to even higher than before her descent?

For is it not so that about the beginning of her descent it states,[47] "The soul that You have given within me, she is pure," which refers to the soul as she already relates to being manifest in a particular body "**within me**-*Bee*-בי," and about this it states "You have **given**-*Natata*-נתת (within me)."

That is, this is not something that comes about through toil, this being the matter of reward, which is something that is earned and acquired and is the matter of "Canaan-כנען," the meaning of which is "a merchant" (as explained in various places).[48]

However, the word "You have **given**-*Natata*-נתת" is the matter of a "gift-*Matanah*-מתנה," about which it states,[49] "One who gives a gift gives it generously" (beyond what is merely adequate) in that it is beyond the appropriate measure. This refers to the matter of the arousal from Above, in and of itself, which transcends the arousal from Above brought about through an arousal from below, in that the deeds of the lower beings do not reach there.

With the above in mind, we can understand the greatness of the soul as she was before her descent to below. However, even so, through her descent the soul ascends to even higher than she was before her descent. We thus must understand, what is the ascent to higher than the level of "the soul that You have given within me, she is pure?"

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[47] In the "*Elo"hai Neshamah*" blessing in the morning blessings.

[48] See Torah Ohr, beginning of Vayeishev (26c and on).

[49] Talmud Bavli, Bava Batra 53a; 65a; 71a (and Rashbam commentary); Mishneh Torah, Hilchot Mechirah 25:4; Hilchot Zechiyah uMatanah 11:22

However, the explanation is that through the descent, the soul then ascends to the level of one who returns to *HaShem*-יהו"ה in repentance (*Baal Teshuvah*). This is because the soul as it was above, was on the level of a righteous *Tzaddik*, being that "the soul that You have given within me, she is pure," corresponds to the world of Emanation (*Atzilut*),[50] in which "no evil shall dwell with You,"[51] where the matter of sin is entirely inapplicable etc.

Thus, about this our sages, of blessed memory, stated,[52] "In whom did He consult? In the souls of the righteous *Tzaddikim*," in that the consultation about [whether to] create the world was with the souls as they are above, where they are on the level of the righteous *Tzaddikim*.

However, through the descent of the soul to below it reaches the level of one who returns to *HaShem*-יהו"ה in repentance (*Baal Teshuvah*), in that the matter of returning (*Teshuvah*-תשובה) is newly introduced. About this the verse states,[53] "The spirit shall return (*Tashuv*-תשוב) to God who gave it."

That is, the ascent is to "**the God-*HaElohi"m*-האלהי"ם** who gave it," which is higher beyond all comparison to the aspect of "who gave it-*Netanah*-נתנה," which refers to the world of Emanation (*Atzilut*) in which the soul has some relation to form and division, this being the matter of "You have given **into me**," in that it relates to the body etc. (From this it is understood

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[50] Siddur of the Arizal to "*Eloh"ai Neshamah*"; Likkutei Torah, Re'eh 27a

[51] Psalms 5:5; See Likkutei Torah, Bamidbar 3c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54, and elsewhere.

[52] See Ruth Rabba 2:3 (with minor variation).

[53] Ecclesiastes 12:7

that this is not [the aspect] of how all the souls are aligned and "there is One father to us all.")[54]

In contrast, the aspect of God-*Elohi"m*-אלהי"ם is higher beyond all comparison, such that for there be to a drawing down from this aspect a constriction-*Tzimtzum* is necessary, like the first constriction-*Tzimtzum*, prior to which the limitless light of the Unlimited One filled all the space of the void and there was no room for the worlds to exist,[55] not even the world of Emanation (*Atzilut*). It only was through a constriction-*Tzimtzum* such as this, that it became possible for there to be a drawing down from the aspect of God-*Elohi"m*-אלהי"ם to the aspect of "[who] gave it-*Netanah*-נתנה."

This then, is the great elevation brought about in the soul through her descent into the body, in that the matter of return (*Teshuvah*) was newly introduced in it, by which the soul ascends to even higher than the aspect of "You have given within me," which refers to the matter of the world of Emanation (*Atzilut*), to the aspect of "God-*Elohi"m*-אלהי"ם who gave it."

3.

Now, to understand why it specifically is upon the descent of the soul in a body below that it is caused to have this ascent, we first must preface with the general difference between Torah study and prayer,[56] in which we find opposing

[54] See Tanya, Likkutei Amarim, Ch. 32

[55] See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2.

[56] Regarding the coming section, see the discourse entitled "*Vayomer… Re'u Ki HaShem Natan*" 5680* (Sefer HaMaamarim 5680 p. 250 and on); Also see Ohr

matters. This is because it is sometimes explained that Torah is higher than prayer, as in the teaching of the Mishnah,[57] "The study of Torah is equal to them all," including "contemplation in prayer" as mentioned in the Mishnah there.

However, we sometimes find that prayer has a superiority over Torah study, as it states in Talmud,[58] "If only a person would pray throughout the entire day." From this it is understood that there is a superiority to prayer over Torah study, such that they stated, "If only a person would pray throughout the entire day," rather than study Torah.

Moreover, even before the fulfillment of this hope [if only] it states in Mishnah[59] (cited in the Shulchan Aruch of the Alter Rebbe in laws of prayer),[60] "The pious (*Chassidim*) of early generations would pause for one hour and [only] then pray etc.," and it states in Talmud (cited in the Alter Rebbe's Shulchan Aruch in Hilchot Talmud Torah)[61] that "because they were pious (*Chassidim*)" (in that they would spend nine hours every day in prayer, such that they attained divestment from physicality etc.)[62] "their Torah was preserved."

As known, the one doing the preserving must be stronger than that which is preserved[63] (as obviously

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HaTorah, p. 651 and on. [See the Sichah talk that followed the discourse (Ch. 7 (Torat Menachem Vol. 59 p. 155)) that the discourse is primarily founded upon the discourse of his honorable holiness, the Rebbe Rashab, which was said on Parshat Beshalach 50 years earlier).]

[57] Mishnah Pe'ah 1:1; Also see Talmud Bavli, Shabbat 127a

[58] Talmud Bavli, Brachot 21a

[59] Talmud Bavli, Brachot ibid. 30b

[60] Shulchan Aruch of the Alter Rebbe 93:1

[61] Hilchot Talmud Torah, 4:6

[62] Hilchot Talmud Torah ibid. 4:5

[63] See Maamarei Admor HaZaken 5571 p. 283 and on; Siddur Im Da"Ch 133a.

understood). This is to the extent that in Talmud Yerushalmi the version is, "their Torah was blessed." Thus, from this it is understood that prayer is higher than Torah study, in that through it one's Torah study is preserved and blessed.

The same is so of the Torah and the souls of the Jewish people. That is, it is sometimes explained that Torah is higher than the souls of the Jewish people. An example is the teaching of our sages, of blessed memory,[64] "Three knots are bound to one another - The Jewish people are bound to the Torah, and the Torah [is bound] to the Holy One, blessed is He." That is, specifically through Torah the souls of the Jewish people become bound to the Holy One, blessed is He.[65]

Our sages, of blessed memory, likewise stated that the verse,[66] "'On the day of his wedding'[67] refers to the giving of the Torah," in that the Torah is called "the groom" and the souls of the Jewish people are called "the bride."[68] We thus see that the Torah is higher than the souls of the Jewish people.

However, it sometimes is explained that the souls of the Jewish people are higher than the Torah, This is as stated in Midrash,[69] "Seven things[70] preceded the world, the Torah, Israel etc., and I do not know which preceded which. However, since Torah states, 'Command the children of Israel,' and

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[64] Zohar III 73a

[65] See Sefer HaMaamarim 5700 p. 61, p. 68, and elsewhere.

[66] Mishnah Taanit 4:8

[67] Song of Songs 3:11

[68] See Likkutei Torah, Zot HaBrachah 93d and on

[69] Midrash Bereishit Rabba 1:4

[70] This is as stated ("seven things") in Torah Ohr, Megillat Esther 122a. However, in our edition of Bereishit Rabba it states, "six things preceded." Also see Talmud Bavli, Pesachim 54a; Midrash Tanchuma Naso 11, and elsewhere. See the long commentary of the Maharzu to Bereishit Rabba ibid. (Vilna 5615).

‘Speak to the children of Israel,’ we see that the children of Israel preceded the Torah.”[71]

4.

The explanation is that prayer is the matter of ascent from below to Above, as the verse states,[72] “a ladder set earthward whose head reaches heavenward.” In other words, even matters below [indicated by] the simple word “earth-*Aretz*-ארץ,” [but are] “earthward-*Artzah*-ארצה” (with the addition of the letter *Hey*-ה),[73] ascend through prayer to even higher than [that which is indicated by the simple] word “heaven-*Shamayim*-שמים,” to the aspect of “heavenward-*HaShamaymah*-השמימה,” (with the addition of the letter *Hey*-ה).[74]

Now, there are four rungs in the ladder of prayer.[75] That is, just as there are four levels in the descent of the soul from Above to below, as it states, “The soul that You have given within me, she is pure, You created her, You formed her, You blew her [into me],” these being the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*

[71] See Midrash Bereishit Rabba ibid.; Likkutei Sichot, Vol. 34, p. 22; Sefer HaSichot 5752 Vol. 1, p. 116.

[72] Genesis 28:12; Zohar I 266b; Zohar III 306b

[73] Sefer HaMaamarim Kuntreisim Vol. 2, p. 319a

[74] Sefer HaMaamarim Kuntreisim Vol. 2, p. 319a ibid.

[75] Midrash Tanchuma, cited in Moreh Nevuchim 2:10; See Megaleh Amukot, Ophan 196 (cited in Yalkut Re’uveni to Genesis 28:12 ibid. (Vayeitzei)); Shnei Luchot HaBrit, Chelek Torah SheB’Khtav beginning of Parshat Vayeitzei (291b and on); Likkutei Torah, Beshalach 2b.

Asiyah),[76] there likewise are four levels in her ascent from below to Above through prayer.

These four levels are "the wind" (*Ru'ach*-רוח), "the commotion" (*Ra'ash*-רעש), "the fire" (*Aish*-אש), and "the still small voice" (*Kol Demamah Dakah*-קול דממה דקה).[77] That is, the verses of song (*Pesukei d'Zimra*) are the matter of "the wind" (*Ru'ach*-רוח), the blessings of the *Shema* recital are "the commotion" (*Ra'ash*-רעש) in that in the blessings of the *Shema* we recite, "The *Ophanim* and the holy *Chayot* angels rise with a mighty commotion etc." The recital of *Shema* is "the fire" (*Aish*-אש), which generally is the matter of love of *HaShem*-יהו"ה, blessed is He, as we recite in the *Shema*,[78] "And you shall love *HaShem*-יהו"ה your God etc."

We then come to the Amidah prayer, which is the matter of "the still small voice" (*Kol Demamah Dakah*-קול דממה דקה). (This is as our sages, of blessed memory, stated,[79] "One who raises his voice during the [Amidah] prayer is amongst those of little faith.") It is there [in the still small voice] that the King has come.[80] This then, is the matter of the descent of the soul to below, since through this, the ascent in the four levels of prayer is caused.

However, for there to be the ascent from below to Above through prayer, thus elevating matters that are "earthward-*Artzah*-ארצה" etc., there first must be the matter of

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[76] Siddur of the Arizal to "*Eloh"ai Neshamah*"; Likkutei Torah, Re'eh 27a

[77] Kings I 19:11-12; See Torat Chayim Tetzaveh 349a and on; Sefer HaMaamarim 5659 p. 138.

[78] Deuteronomy 6:5

[79] Talmud Bavli, Brachot 24b; Shulchan Aruch of the Alter Rebbe, Orach Chayim 101:2

[80] See Zohar III 223b (Ra'aya Mehemna); Introduction to Tikkunei Zohar 3b

Torah, this being the drawing down from Above and the granting of empowerment for the possibility of subsequently ascending in prayer. This is because in the Torah it is written,[81] "Behold, My word is like fire," in that "just as fire does not become ritually impure, so too the words of Torah do not become ritually impure."[82] Thus, this is the granting of empowerment that even a person who literally is not pure[83] can come to ascend in prayer.

This then, is the meaning of [the teaching], "Israel are bound to the Torah and the Torah [is bound] to the Holy One, blessed is He." This is because the Torah is higher than the souls of the Jewish people, and even higher than prayer, since even as it is below, it is the aspect of "My word is like fire" in a revealed way. Therefore, for man to be capable of ascending through prayer, there first must be the matter of Torah, which is the granting of empowerment for there to then be the possibility of ascending in prayer.

However, once there is the granting of empowerment through Torah, there then is caused to be ascent in prayer to even higher than the Torah. That is, the soul reaches its root as it precedes the Torah, such that through it, there is a revelation of a greater and higher light within Torah, as will be explained (in chapter six and on).

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[81] Jeremiah 23:29

[82] Talmud Bavli, Brachot 22a

[83] It is recalled that there was also mention in the discourse of the matter that "even the sinners of Israel are filled with *mitzvot* like a pomegranate [is filled with seeds]" (Chagigah 27a).

5.

Now, to understand all this we must preface with the explanation in Tanya,[84] that the soul itself does not require repair altogether etc., and did not have to manifest in this world etc., except to draw down light for the repair of the body and the animalistic soul, this literally being comparable to the mystery of the exile of the *Shechinah* to refine the sparks etc. Thus, from the mystery of the exile of the *Shechinah*, we can also understand the descent of the soul to below.

That is, since the *Shechinah* refers to the *Sefirah* of Kingship-*Malchut*, which is called "the queen" (*Matronita*) and "the Lower Mother" (*Imma Tata'ah*),[85] and is also called "the Community of Israel" (*Knesset Yisroel*)[86] in that she is the source of the souls of the Jewish people, from this it is understood that just as this matter relates to the exile of the *Shechinah*, it likewise relates to each and every [Jewish] soul.

The explanation is that the *Sefirah* of Kingship-*Malchut* is called "prayer-*Tefillah*-תפלה," as [king Dovid said in] the verse,[87] "And I am prayer-*VaAni Tefillah*-ואני תפלה." In contrast, Torah is in [the *Sefirah* of] Splendor-*Tiferet*.[88] From this it is understood that the difference between Torah and

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[84] Tanya, Ch. 37, citing Etz Chayim, Shaar 26, Ch. 1.

[85] Tanya, Ch. 52 (72b).

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

[87] Psalms 109:4; See Zohar III 49b; Pri Etz Chayim, introduction to Shaar HaTefilah; Ohr HaTorah, Yahel Ohr to Tehillim p. 249-250.

[88] See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), Ch. 22, section on "Torah."

prayer is like the difference between *Zeir Anpin* and Kingship-*Malchut*.

Now, in regard to *Zeir Anpin* and Kingship-*Malchut*, even though they both are in the world of Emanation (*Atzilut*), nevertheless, they differ in the manner of their emanation. This is because *Zeir Anpin* was emanated in a state of closeness and adhesion to its source (recognizable adhesion) and it thus has the nature of ascent and adhesion (*Dveikut*) which is the matter of the adhesion of the effect to its cause, and it thus is in a state of revelation.

From this it is understood that its nullification (*Bittul*) is not a complete nullification. That is, since the nullification (*Bittul*) of the effect is because it senses its cause, it therefore knows in what [it is subsumed] and why it is subsumed, and thus, such nullification (*Bittul*) is not nullification of its existence (*Bittul b'Metziyut*), being that it has some comparison to its source.

In contrast, the *Sefirah* of Kingship-*Malchut* is emanated in a way of distance and separateness from her source (unrecognizable adhesion (*Dveikut Bilti Nikeret*)). This is why it is called "dark light,"[89] which is the aspect of blackness and the complete absence of revelation.[90] However, because of this it is caused to have a greater thirst and yearning to ascend Above, as the verse states,[91] "So that my soul might sing to You and not be stilled," in that "the lower flame yearns constantly for the upper flame and is not stilled."[92] From this it is also

[89] Zohar I 51a; 83b; Likkutei Torah, Shir HaShirim 5a
[90] See Sefer HaMaamarim 5679 p. 56; 5698 p. 109.
[91] Psalms 30:13
[92] See Zohar II 140a; Zohar I 178b; 77b; 86b

understood that its nullification (*Bittul*) is a nullification of its existence (*Bittul b'Metziyut*).

This is especially so considering that, as known, the root of Kingship-*Malchut* is higher than the root of *Zeir Anpin*. This is as stated in Etz Chayim,[93] that the root of Kingship-*Malchut* is in the Unknowable Head (*Reisha d'Lo Ityada* [or *RaDL"A*]), a level that is utterly beyond all comparison (and it is for this that she "constantly yearns"). Thus, her nullification (*Bittul*) is total nullification (*Bittul b'Tachlit*). In contrast, the nullification (*Bittul*) of *Zeir Anpin* is not total nullification (*Bittul b'Tachlit*) since its source is in the world of Emanation (*Atzilut*) itself, and it is comparable to its source.

Now, just as it is with the *Sefirah* of Kingship-*Malchut*, called the "Community of Israel" (*Knesset Yisroel*-כנסת ישראל), which is in a state of distance and separation from her source, the same is so of the souls of the Jewish people. That is, even though they are rooted in the Essential Self of the Unlimited One, as the verse states,[94] "You are children to *HaShem*-יהו"ה your God," and as stated in Tanya[95] that this is analogous to a son who is drawn from the brain of his father, and just as the son is from the essence of the brain of his father, [in that the entire essence of the father is drawn down in the seminal drop, as known about the difference between the bestowal of the seminal drop and the bestowal of intellect, that the bestowal of intellect is only an external bestowal, whereas the bestowal of the seminal drop is an inner and essential bestowal, as explained

[93] Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 2
[94] Deuteronomy 14:1
[95] Tanya, Ch. 2

in various places],[96] the same is so that the souls of the Jewish people are from the Essential Self of the Unlimited One, and the coming into being of the soul is such that it comes to be in the aspect of a separate thing unto itself.

That is, just as the son is an existence unto himself from the father, so likewise the souls are in the aspect of an existence unto themselves etc.[97] This descent of the soul, in which it becomes an existence unto itself, separate from its Source, is for the sake of ascent, this being the matter of the thirst of the soul in a state of ultimate nullification (*Bittul b'Tachlit*) and is the matter of returning (*Teshuvah*).

However, since the soul becomes an existence unto itself, therefore, for it to be able to ascend Above, the granting of empowerment is necessary. This is brought about through the Torah, which is rooted in *Zeir Anpin* and emanated in a state of closeness and adhesion to its source and is the aspect of revelation.

The same is so of Torah, that even as it descended below, it is in a way that, "Behold, My word is like fire," in that the words of Torah do not contract ritual impurity. This matter is revealed in Torah even as it descended below. Therefore, there is a superiority to Torah, in that specifically through it empowerment is granted for the ascent etc.

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[96] See Likkutei Torah, Shir HaShirim 39c and on; Sefer HaMaamarim 5659 p. 3.

[97] See Maamarei Admor HaZaken 5572 p. 59 and on.

6.

However, after the granting of empowerment through Torah, the ascent of prayer is to even higher than the Torah. This is because prayer is the matter of returning (*Teshuvah*), for as stated in the tenth chapter of Iggeret HaTeshuvah, prayer is the aspect of the Upper Returning (*Teshuvah Ila'ah*) and about returning (*Teshuvah*) it states,[98] "The spirit shall return to God who gave it."

That is, the ascent is to an even higher aspect than "You have given within me" (as explained in chapter two). This is the matter of the ascent to the root of the soul as it even transcends the Torah. This is because, as explained before, the souls of the Jewish people preceded the Torah, as the verses state, "Command the children of Israel," and "Speak to the children of Israel."

That is, even though this matter itself is revealed in the Torah, nevertheless, once the Torah revealed it, the souls of the Jewish people ascend higher than the Torah. This also is so of repentance and return (*Teshuvah*). That is, Torah reveals the superiority of repentance and return (*Teshuvah*),[99] and it then is [revealed] that repentance and return (*Teshuvah*) has a superiority over and above Torah etc.

Now, we should first explain the superiority of returning (*Teshuvah*) [which is the ascent brought about in the soul through its descent to below, in that it ascends from the level of a righteous *Tzaddik* to the level of one who returns to *HaShem*-

[98] Ecclesiastes 12:7
[99] See *Hemshech* 5672 Vol. 3, p. 1,408.

יהו"ה in repentance (*Baal Teshuvah*) (as discussed in chapter two)] which specifically is possible in this world.

This is because[100] in the upper worlds their entire matter is in a way of order, with each thing in its place etc. In contrast, this is not so below in this world as it is before the refinement, where it is possible for everything to change etc., such that it is possible to be transformed from one extreme to the other extreme, this being the matter of repentance and return (*Teshuvah*). That is, through it, one's willful transgressions become (not only like unwitting transgressions, but even) like merits, and to the point that they literally become actual merits.[101]

However, at first glance, this itself requires further explanation. For, why is it that in this world the matter of repentance and return (*Teshuvah*) is possible? The explanation[102] is because in this world there is the aspect of the surrounding transcendent aspect of *HaShem*-יהו"ה, blessed is He (*Sovev*), not just the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*) but has some relation to worlds, but rather, the true surrounding and transcendent aspect of *HaShem*-יהו"ה, blessed is He (*Sovev*) that transcends worlds altogether and in which there are no limitations. That is, even this aspect is present specifically in this world.

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[100] See Likkutei Torah, Pinchas 75c; Sefer HaMitzvot of the Tzemach Tzeddek 142a and on; Sefer HaMaamarim 5635 Vol. 2, p. 372 and on.

[101] Talmud Bavli, Yoma 86b; Tanya, Ch. 7

[102] See Likkutei Torah Pinchas 75c; Sefer HaMitzvot of the Tzemach Tzeddek 142a and on; Sefer HaMaamarim 5635 Vol. 2, p. 372 and on.

This is as we explained before (in the discourses of the days of the redemption of the 19th of Kislev)[103] in explanation of the verse,[104] "Behold, the heavens and the heavens of the heavens cannot contain You, also this Temple that I have built." That is, that which cannot be contained by "the heavens and the heavens of the heavens," which refers to the world of Emanation (*Atzilut*) and the worlds of the Unlimited (*Olamot HaEin Sof*) which transcend the world of Emanation (*Atzilut*), is nevertheless drawn down in the aspect of "also-*Af*-אף" ("also-*Af*-אף this Temple") which refers to the matter of "I also-*Af*-אף actualized it."[105] The matter of "wrath-*Af*-אף" indicates the opposite of goodness and holiness, except that it is transformed through repentance and return (*Teshuvah*).[106]

The general explanation is that through repentance and return (*Teshuvah*) we reach that which transcends the chaining down of the worlds (*Seder Hishtalshelut*), this being the fifth level, "a fifth to Pharaoh,"[107] which transcends the four levels of the order of the chaining down of the worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*).[108]

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[103] In the previous discourses earlier in this year, 5730, entitled "*Katontee* – I have become small," Discourse 9, Ch. 2 and on; "*Padah b'Shalom* – He redeemed my soul in peace," Discourse 10, Ch. 2 and on; "*Ranee v'Simchee* – Sing and be glad, O' daughter of Tziyon," Discourse 11, Ch. 6 and on (See Sefer HaMaamarim 5730 p. 74 and on; p. 83 and on; p. 97 and on, translated in The Teachings of The Rebbe 5730, Vol. 1).

[104] Kings I 8:27; Chronicles I 6:18

[105] Isaiah 43:7

[106] See Likkutei Torah, Balak 69d

[107] Genesis 47:24

[108] See Maamarei Admor HaZaken 5570 p. 92; Ohr HaTorah, Behar p. 620; See Likkutei Torah, end of Parshat Pinchas; Shir HaShirim 24d.

About this our sages, of blessed memory, stated,[109] "In the place were those who return in repentance (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddik Gamur*) cannot stand." That is, this not only includes the level of the righteous (*Tzaddik*) as he is below, for as Tanya explains,[110] "The soul of man, even if he is perfectly righteous (*Tzaddik Gamur*) and serves *HaShem*-יהו"ה with fear and love of delights, is nevertheless not utterly nullified of his existence etc., but rather is a separate entity who fears *HaShem*-יהו"ה and loves Him," such that "there is one who loves."[111]

Rather, it even includes the righteous (*Tzaddik*) as he is in a state of "standing,"[112] this being the matter of the ultimate nullification (*Bittul b'Tachlit*). He too cannot stand in the place where those who return in repentance (*Baalei Teshuvah*) stand. This is because it specifically is through repentance and return (*Teshuvah*) that we reach that which transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*).

This is like the explanation of the Alter Rebbe,[113] that the purpose of the chaining down of the worlds (*Hishtalshelut*) is not for the upper worlds, since for them it is a descent from the light of His countenance, blessed is He, and this also includes the world of Emanation (*Atzilut*). Rather, the ultimate purpose is for this lowest world, in that specifically in it a dwelling place is made for Him, blessed is He, in the lower worlds.

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[109] Mishneh Torah, Hilchot Teshuvah 7:4
[110] Tanya, Ch. 35 (44a and on)
[111] See Torah Ohr, Hosafot p. 114d and elsewhere.
[112] Also see the discourse entitled "*Shuvah Yisroel*" 5743
[113] Tanya, Ch. 36

The same is so of the matter of repentance and return (*Teshuvah*). That is, those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) are higher than the level of the righteous (*Tzaddik*), even as he is in a state of "standing," which generally refers to the level of the world of Emanation (*Atzilut*).

However, through repentance and return (*Teshuvah*), (which only relates to the descent of the soul into a body in this world), ascent is caused to the aspect that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*) (to even higher than it was before its descent).

This is also why repentance and return (*Teshuvah*) causes an elevation in one's service of *HaShem*-יהו"ה, blessed is He, in [fulfilling] Torah and *mitzvot*, as known about the meaning of the words of our sages, of blessed memory, "Repentance and good deeds," that through repentance (*Teshuvah*) the deeds of Torah and *mitzvot* are made to be good and radiant.[114]

7.

With the above in mind, we also can understand this in relation to prayer, the matter of which is repentance and return (*Teshuvah*) (as discussed in chapter six). That is, the ascent brought about through prayer is even higher than the Torah.

The explanation is that in addition to the order of the four levels of the ladder of prayer (in that according to Torah

[114] Likkutei Torah, Matot 82a; Drushei Shemini Atzeret 85a; Shir HaShirim 17c; Also see Torah Ohr, beginning of Megillat Esther.

the ladder [of prayer] has four rungs)[115] corresponding to the four levels in the descent of the soul to below, "She is pure, You created her, You formed her, You blew her," therefore, the ascent through prayer is also in these four levels (as explained in chapter four).

Now, through the ascent in these four levels, ascent is caused to even higher, to the aspect of "God-*HaElohi"m*-האלהי"ם who gave it," which even transcends the "still small voice" (*Kol Demamah Dakah*) of the Amidah prayer, where "the King has come."[116] [It sometimes is explained in Kabbalah and Chassidus that this refers to the matter of *Nefilat Apayim*, which follows after the Amidah prayer, [in which we recite],[117] "To You, *HaShem*-יהו"ה, I uplift my soul etc."]

In general, this is the difference between the "four portions," which are the inner manifest levels that come in a way of division, these being the four levels of the *Nefesh*, *Ruach*, *Neshamah*, and *Chayah* [of the soul].

That is, even though the level of the *Chayah* is the aspect of an encompassing light (*Makif*), nevertheless, it is the encompassing light (*Makif*) that relates to the inner manifest lights (*Pnimiyim*). In general, this is the matter of Wisdom-*Chochmah*, which although is only a point (*Nekudah*), is nevertheless called the beginning of the chaining down of the worlds (*Hishtalshelut*).[118] We thus find that even the *Chayah* [level of the soul] is included as [part of] the inner manifest

[115] See Talmud Bavli, Bava Batra 59a
[116] See Zohar III 223b (Ra'aya Mehemna); Introduction to Tikkunei Zohar 3b
[117] Psalms 25:1
[118] See Likkutei Torah, Shir HaShirim 26d

lights (*Pnimiyim*), in that it relates to the inner manifest lights (*Pnimiyim*) and is in a state of division.

In general, this is the matter of the world of Emanation (*Atzilut*), for although it transcends the divisions of time and space, in that this only begins in the world of Creation (*Briyah*), whereas the world of Emanation (*Atzilut*) transcends time - "He was and He is and He will be-*Hayah v'Hoveh v'Yihiyeh*- הי"ה והו"ה ויהי"ה as one"[119] - and there thus is a partition (*Parsa*) which separates between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*),[120] thus changing the light that is drawn into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) so that it is not as it is in the world of Emanation (*Atzilut*),[121] nevertheless, the world of Emanation (*Atzilut*) also is in the category of division [into ten *Sefirot*] etc.

Higher than this is the fifth level, the aspect of the *Yechidah*-**יחידה** of the soul (which is of the same root as "the Singular One-*Yachid*-**יחיד**"). This is the encompassing aspect (*Makif*) that transcends division altogether. This is as known about the difference between [the word] "One-*Echad*-אחד" and [the word] "Singular-*Yachid*-יחיד."[122] That is, in the aspect indicated by "One-*Echad*-אחד," it is necessary to negate the

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[119] See Zohar III 257b (Ra'aya Mehemna); Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity, Ch. 7 (82a).

[120] See Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 2; Shaar 42 (Shaar Drushei ABY"A), Ch. 13 & Ch. 14.

[121] See Torah Ohr, Lech Lecha 12c and on; Vayera 14a and on, and elsewhere.

[122] See Torah Ohr Va'era 55b; Imrei Binah, Shaar HaKeriyat Shma, Ch. 8 and on; Sefer HaMitzvot of the Tzemach Tzeddek 124a and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 & 11.

matter of division, whereas in the aspect indicated by "Singular-*Yachid*-יחיד," it altogether transcends division etc.

This then, is the ascent brought about through prayer, the substance of which is repentance and return (*Teshuvah*), through which we reach that which transcends the order of the chaining down of the worlds (*Hishtalshelut*), the aspect of the *Yechidah*, which entirely transcends division.

In addition to this, through the ascent in prayer to the fifth aspect, we draw the fifth aspect into Torah as well. The explanation is that the Torah as it comes from Above, has four levels. This is as stated in Midrash,[123] "When the Holy One, blessed is He, sought to tell the Torah to Israel, He said it to Himself four times before He said it to Israel, as the verse states,[124] "Then He looked, and recorded it, He prepared it and perfected it," and it then [continues], "and He said to man."

Included in this is also the aspect of the "gift" (*Matanah*-מתנה) of the Torah, about which the verse states,[125] "He **gave** (*Vayitein*-ויתן) Moshe [the two Tablets of Testimony] etc.," which is the matter of a gift (*Matanah*-מתנה). This is as in the teaching of our sages, of blessed memory,[126] "A precious treasure… [You seek to **give**] etc."

However, there is an even higher aspect than this, which is what the souls of the Jewish people bring about through

[123] Midrash Shemot Rabba 40:1; Also see the discourse entitled "*Lachein Emor*" 5658 (Sefer HaMaamarim 5658 p. 93); 5718 (Torat Menachem, Vol. 22, p. 304 and on), and elsewhere.

[124] Job 28:27

[125] Exodus 31:18; See Midrash Bereishit Rabba 6:5

[126] Talmud Bavli, Shabbat 88b

Torah. This is as our sages, of blessed memory, stated,[127] "Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him." This refers to the drawing down of the aspect of the Holy One, blessed is He, who is holy and separate in and of Himself, that He should be blessed[128] and drawn down to below. This is the meaning of [the teaching],[129] "Dovid would bind the Torah Above with the Holy One, blessed is He." This refers to the matter of studying Torah for its own sake (*Lishmah*), meaning for the sake of the Torah itself.

This matter is brought about through prayer, the substance of which is repentance and return (*Teshuvah*). For, as stated above (in chapter six), once there is the granting of the empowerment of Torah for the ascent of prayer, the ascent in prayer is caused to be much higher, such that it also brings ascent in the Torah.

About this, after [the verse states],[130] "You shall love *HaShem*-יהו"ה your God, with all your heart, and with all your soul, and with all your more," it then states,[131] "and you shall speak of them," [about which it states],[132] "The Torah is referring to the words of Torah."

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[127] See Tanna d'Bei Eliyahu Rabba, Ch. 18; Yalkut Shimoni, Eichah, Remez 1,034.

[128] [The word "blessed-*Baruch*-ברוך" also means to "draw down," as in (Mishnah Kilayim 7:1), "One who draws down-*HaMavreech*-המבריך the vine etc."]

[129] See Zohar III 222b (Ra'aya Mehemna); Likkutei Torah, Shlach 47c, and elsewhere.

[130] Deuteronomy 6:5

[131] Deuteronomy 6:7

[132] See Sifri and Rashi to Deuteronomy ibid.; Talmud Bavli, Yoma 19b and (the second) Rashi there entitled "*Bam*-בם"; Shulchan Aruch of the Alter Rebbe, Orach Chayim 156:16; Hilchot Talmud Torah 3:2.

In other words, through the ascent of prayer, "You shall love etc.," the souls of the Jewish people bring about a drawing down in Torah, this being the matter of "and you shall speak of them-***v'Deebarta*** *Bam*-**ודברת בם**," which is a word that indicates leadership and drawing forth, as in the verse,[133] "He shall lead-*Yadber*-ידבר nations under us." This also includes that he becomes a leader, a ruler, who reigns over the Torah, in that it becomes **his** Torah, which is why it states,[134] "A Torah scholar who forgoes his honor, his honor is forgone."

8.

Now, the two above-mentioned levels of the four portions, and the fifth, are also present Above in the chaining down of the worlds (*Hishtalshelut*) itself, even before the constriction of *Tzimtzum*, in the aspect about which it states,[135] "Before the world was created, there was He and His Name alone."

To explain, in the light (*Ohr*) that precedes the constriction of the *Tzimtzum* itself, there is the light that is for the sake of revelation in the worlds, this being the aspect of the **revelation** of light (*Giluy Ohr*), and there also is the aspect of the light (*Ohr*) that He separated[136] for Himself,[137] and is not for the sake of revelation in the worlds. Nevertheless, even the light (*Ohr*) that He separated for Himself is the existence of

[133] Psalms 47:4
[134] Talmud Bavli, Kiddushin 32a-b
[135] Pirkei d'Rabbi Eliezer, Ch. 3
[136] Talmud Yerushalmi, Brachot 8:6; Midrash Bereishit Rabba 3:6
[137] See Sefer HaMaamarim 5668 p. 25 and on.

light (*Ohr*), meaning that it is not as it actually is in His Essential Self, in which there is no aspect of light (*Ohr*) altogether.

This is like the difference between the essential powers [of the soul] which are subsumed in the soul, and the matter of the soul bearing powers within itself.[138] That is, the powers that are subsumed in the soul are, at the very least, in the aspect of powers (*Kochot*), and they thus relate to the revealed powers, up to and including the physical and material limbs of the body. However, in regard to the fact that the soul **itself** bears powers, this is in a way that there is no existence of powers there altogether, but only the wholeness and perfection of the soul.

The same is so of the limitless light of the Unlimited One that precedes the *Tzimtzum*, that there is the light (*Ohr*) as it actually is in His Essential Self, which is not at all in a state of revelation and light, this only being due to the wholeness and perfection of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, [about Whom it states], "He is the perfection of everything,"[139] and He thus also bears the perfection of limitation (*Gvul*) within Himself etc.

Then there is the aspect of the revelation (*Giluy*) in the light (*Ohr*), beginning with the level of light (*Ohr*) that He separated for Himself, which already has relation to the revelation that follows the constriction of the *Tzimtzum* etc. This also is the meaning of the statement about the creation of

[138] See Sefer HaMaamarim 5659 p. 229; 5662 p. 327 and on; 5665 p. 267 and on; *Hemshech* 5672 Vol. 1, Ch. 166.

[139] See introduction to Tikkunei Zohar 17b

the light (*Ohr*),[140] "God said, 'Let there be light,' and there was light-*Vayehi Ohr*-ויהי אור," and it does not say, "And it was so-*Vayehi Khein*-ויהי כן," as it does in the other utterances.

This is as in the explanation of the Baal Shem Tov,[141] that for there to be the matter of light (*Ohr*), the matter of the constriction-*Tzimtzum* was necessary, which appears to be a travail for the world. This is why the word used is "and there was-*Vayehi*-ויהי," as in the teaching of our sages, of blessed memory,[142] "Wherever [in Torah] the word 'and there was-*Vayehiy*-ויהי' is stated, it is a word that only indicates grief."

However, all this is in relation to the light as it is within revelation, but is not so of the light (*Ohr*) that is actually subsumed in His Essential Self and is in the state of utmost concealment (*He'elem*). This is like what we explained before about the difference between the *Nefesh*, *Ruach*, *Neshamah*, *Chayah* [levels of the soul] which have form and division, being that, at the very least, they have the matter of revelation (*Giluy*), and the *Yechidah* [level of the soul] which has no division at all, being that it is in the utmost state of concealment (*He'elem*), like the light that is actually subsumed in His Essential Self.

It is to this aspect that service of *HaShem*-יהו"ה, blessed is He, with repentance and return (*Teshuvah*) reaches. That is, through the descent of the soul below to this world, which is filled with the external husks (*Kelipah*) and the side opposite holiness (*Sitra Achara*) - the ultimate concealment - and the toil of repentance and return (*Teshuvah*), by which the concealment

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[140] Genesis 1:3

[141] See Keter Shem Tov, Section 247; Ohr Torah of the Rav, the Maggid of Mezhritch, end of Section 2.

[142] Talmud Bavli, Megillah 10b

is transformed etc., one reaches the ultimate concealment of the One Above, meaning the aspect of the light (*Ohr*) that actually is subsumed in His Essential Self, even higher than the light (*Ohr*) that He separated for Himself, and [beyond that], up to and including the innerness and Essential Self of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, (as explained in the continuum (*Hemshech*) of the Hilulah).[143]

9.

Now, this matter also relates to the wondrousness of the splitting of the sea. For, the verse states,[144] "He transformed the sea to dry land." The "sea-*Yam*-ים" refers to the matter of concealment (*He'elem*) and the "dry land-*Yabashah*-יבשה" is the matter of revelation (*Giluy*). At the splitting of the sea, "He transformed the sea (*Yam*-ים) to dry land (*Yabashah*-יבשה)," in that the concealment (*He'elem*) itself came to be revealed (*Giluy*), up to and including the ultimate concealment, His Essential concealment, which came into revelation, as explained in Shaar HaEmunah of the Mittler Rebbe.[145]

This then, is the meaning of "He is arrogant over the haughty." This is because, "haughtiness" [exaltedness] is the

[143] The end of the *Hemshech* entitled "*Bati LeGani*" 5710 (Sefer HaMaamarim 5710 p. 154 and on).

[144] Psalms 66:6

[145] Shaar HaEmunah (Ner Mitzvah v'Torah Ohr) Ch. 54 and on (p. 96a and on).

highest level,[146] up to and including the aspect of the light (*Ohr*) that He separated to Himself.

However, "He is arrogant over the haughty" refers to the light (*Ohr*) as it actually is in His Essential Self, which came forth into revelation (*Giluy*). This is the matter of the difficulty of splitting the sea ("it is as difficult as the splitting of the sea") this being because of the matter of the constriction-*Tzimtzum*. This is because at the splitting of the sea there was a revelation of the light (*Ohr*) that completely transcends revelation (*Giluy*), in that this aspect completely transcends division.

To explain, in regard to the level of the surrounding transcendent light (*Sovev*) that relates to worlds, which is like the *Chayah* [of the soul], a matter of division applies. However, from His true surrounding transcendent aspect (*Sovev*), which is like the *Yechidah* [of the soul], division does not apply altogether.

Now, since this aspect was revealed at the splitting of the sea, there thus were no divisions between Moshe and the children of Israel. That is, even though Moshe and the children of Israel are of no comparison to each other, as the verse states about Moshe,[147] "For I drew him from the water," in that he even is higher than the Torah, which is in Splendor-*Tiferet*, and as explained elsewhere[148] in regard to Moshe being "heavy of mouth and heavy of speech,"[149] that this was because he could

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[146] Also see Torah Ohr, Beshalach 62c; 63c; *Hemshech* "*Bati LeGani*" ibid. 5710, Ch. 17 (Sefer HaMaamarim 5710 p. 153); Discourse by the same title of the year 5747.

[147] Exodus 2:10

[148] See Sefer HaMaamarim 5627 p. 92 and on; 5658 p. 85 and on; Sefer HaSichot 5652 Vol. 1, p. 285 and on.

[149] Exodus 4:10

not lower himself to the aspect of the Oral Torah (the "mouth-*Peh*-פה") and the Written Torah (the "tongue-*Lashon*-לשון"), being that he was higher than them.

In contrast, the **children** of Yisroel (*Bnei Yisroel*- בני ישראל) are even lower than Yisroel-ישראל, in that they are from Victory-*Netzach* and lower.[150] However, even so, the verse states, "Then Moshe and the children of Israel sang-*Yashir*-ישיר" (in the singular) in that they were on one level. This is because at the splitting of the sea, Moshe drew this aspect to all the children of Israel.[151]

This then, is also the meaning of the statement of our sages, of blessed memory, "It does not say 'sang-*Shar*-שר' [in the past tense] but 'will sing-*Yasheer*-ישיר' [in the future tense]. From here is proof that the resurrection of the dead (*Techiyat HaMeitim*) [is derived] from the Torah."

This is because in a refined way the resurrection of the dead (*Techiyat HaMeitim*) is the matter of repentance (*Teshuvah*), since "one who falls from his level is called 'dead.'"[152] The matter of "the resurrection of the dead (*Techiyat HaMeitim*) [being derived] from the Torah," is the matter of repentance and return (*Teshuvah*), which is revealed through the Torah.

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[150] See Taamei HaMitzvot of Rabbi Chayim Vital, beginning of Parshat Tisa; Me'orei Ohr, Ot Beit, Section 52; *Hemshech* 5672 Vol. 1, Ch. 170.

[151] In an additional redaction of this discourse it states: "This being in addition to the drawing forth of the matter of the Torah, which is the matter of Moshe, as it states (Malachi 3:22), "Remember the Torah of My servant Moshe" (See Talmud Bavli, Shabbat 89a; Midrash Shemot Rabba 30:4). Yet, even so, he drew this down to all the children of Israel, such that 'whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him.'"

[152] See Zohar III 135b, cited in Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 2; Likkutei Torah, Chukat 56d and on, and elsewhere.

That is, even though repentance and return (*Teshuvah*) transcends the Torah, as in the teaching of our sages, of blessed memory,[153] "They asked the Torah, ['If a man should sin by what should he be atoned? The Torah answered, "Let him bring a sacrifice and he shall be atoned,"]… they asked the Holy One, blessed is He, [and He said, 'Let him repent'] etc.," meaning that from the perspective of Torah the matter of repentance (*Teshuvah*) is not possible, and it only is because "they asked the Holy One, blessed is He," who transcends the Torah, but nevertheless, this matter itself was revealed in the Torah.[154] (This is like what we explained before (in chapter six) about the souls of the Jewish people being higher than the Torah, in that this matter itself was revealed in the Torah). In other words, the granting of empowerment for repentance and return (*Teshuvah*) is from the Torah.

Now, the matter of the resurrection of the dead (*Techiyat HaMeitim*) (which is the ultimate receiving of the reward, that will primarily take place in the seventh millennium) will be in the coming future. However, since at the time of the giving of the Torah there already was a foretaste of the revelation of the coming future (as stated in Tanya),[155] therefore, at the splitting of the sea, which was preparatory to the giving of the Torah, there was a hint to the resurrection of the dead (*Techiyat HaMeitim*). The same is so of the revelations of Godliness with signs and miracles through the righteous

[153] See Talmud Yerushalmi, Makkot 2:6
[154] See *Hemshech* 5672 Vol. 3, p. 1,408
[155] Tanya, Likkutei Amarim, Ch. 36.

Tzaddikim of each and every generation, as stated in Shaar HaYichud VeHaEmunah.[156]

10.

Now, just as during the exodus from Egypt, at the time of the splitting of the sea, there was the matter of, "Then Moshe and the children of Israel sang-*Yashir*-ישיר," in the singular, in that each and every Jew saw the revelation of Godliness and said, "This is my God and I shall build Him a Sanctuary,"[157] so likewise, this will be in the coming future, and in a way that is beyond this.

This is as the verse states,[158] "As in the days that you left the land of Egypt, I will show them wonders." That is, in the coming future there will be wonders [that will be considered as wondrous] even in comparison to [the wonders of] the exodus from Egypt.[159] This is why at the splitting of the sea they only said "This-*Zeh*-זה [is my God]" once, whereas in the coming future they will say "This-*Zeh*-זה" twice,[160] as the verse states,[161] "And they will say on that day, 'Behold! This-*Zeh*-זה is our God; we hoped to Him that He would save us; This-*Zeh*-זה is *HaShem*-יהו"ה to whom we hoped," (as stated at the end of Tractate Taanit).

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[156] Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5.

[157] Exodus 15:2

[158] Micah 7:15

[159] See Zohar I 261b; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 7; Ohr HaTorah to Micah 7:15 (Na"Ch Vol. 1, p. 487).

[160] See Midrash Shemot Rabba, end of Ch. 23.

[161] Isaiah 25:9

Now, just as during the splitting of the sea all the matters were drawn down through Moshe, the same will be so in the coming future, in that Moshe and Aharon will be with them even before the [third] Holy Temple will be built,[162] and will even be prior to the redemption. This is as Rambam states,[163] "A king will arise from the house of Dovid who diligently contemplates Torah [and observes its *mitzvot* as prescribed by the Written Law and the Oral Law, as Dovid, his ancestor] and he will compel all of Israel to walk in its ways and to repair its breaches, and will fight the wars of *HaShem*-יהו"ה… and he succeeds and builds the Temple in its place and gathers the dispersed of Israel."

This likewise is understood about the offshoot of Moshe in each and every generation,[164] with his honorable holiness, my father-in-law, the Rebbe, at their head, in that he will be with us when we go to greet the face of our righteous Moshiach, for a faithful shepherd never forsakes the flock of his pasture.[165]

All this will be brought about through engaging in the study of Torah, acts of lovingkindness, and praying with the congregation, through which "it is as though he has redeemed Me and My children from amongst the nations of the world."[166] Then, from the individual redemption of "**as though (*Ke*Eeloo-**כאילו) he redeemed Me," (with the prefix letter *Khaf*-כ-20 only indicating similarity (*Khaf HaDimyon*) which is the matter of

[162] See Tosefot entitled "*Echad*" to Talmud Bavli, Pesachim 114b; Also see Yoma 5b.

[163] Mishneh Torah, Hilchot Melachim 11:

[164] See Tikkunei Zohar, Tikkun 69 (112a; 114a)

[165] See Igrot Kodesh of the Rebbe Rayatz Vol. 1, p. 141.

[166] Talmud Bavli, Brachot 8a

the Crown-*Keter*-כתר-620, which has a numerical value of "twenty-*Esreem*-עשרים-620"],[167] we then come to the general redemption, that "he redeemed Me and My children" in actuality, through our righteous Moshiach, speedily in our times and in the most literal sense, "with eternal joy upon their heads!"[168]

[167] See Likkutei Torah, Shir HaShirim 35c and elsewhere.
[168] Isaiah 35:10; 51:11

Discourse 20

"*Vayedaber Elokim… -*
God spoke…"

Delivered on the 3rd day of the week,
20th of Shvat, after the Minchah prayer, 5730[169]
By the grace of *HaShem,* blessed is He,

1.

The verse states,[170] "God spoke all these things to say." The Alter Rebbe's[171] question about this is well known. That is, the word "to say-*Leimor*-לאמר" here is not understood, and is unlike all other instances in Torah where the word "to say-*Laimor*-לאמר" is used (such as "*HaShem*-יהו"ה spoke to Moshe to say-*Leimor*-לאמר") in which the meaning of "to say-*Leimor*-לאמר" is to say to others. [This as Rashi explains in the fifth chapter of Tractate Sotah,[172] "The *Shechinah* speaks the saying to Moshe for him to repeat it and say it to Israel."]

In contrast, this cannot be explained in relation to the Ten Commandments, being that all the Jewish people heard etc., both those who were [physically] present and those who were not [physically] present etc. [This is as stated in Pirkei

[169] This discourse is a continuation of the earlier discourse of Erev Shabbat Kodesh, 10th of Shvat, of this year, 5730, entitled "*Lehavin Inyan Ketivat Sefer Torah* – To understand the matter of writing a Torah scroll," Discourse 16

[170] Exodus 20:1

[171] Torah Ohr, Yitro 67b; Ohr HaTorah ibid. p. 866.

[172] Sotah 5:4; Talmud Bavli, Sotah 27b

d'Rabbi Eliezer,[173] that all the souls of the Jewish people, until the end of all generations, were present at Mount Sinai, consecrated a covenant with the Holy One, blessed is He, and received the Torah.]

He explains that the meaning of the word "to say-*Leimor*-לאמר" here is to say and speak all the words of Torah that already were said to Moshe at Sinai etc. This empowerment was given to the Jewish people so that the law that comes out of their mouths will literally be the word of *HaShem*-יהו"ה said to Moshe at Sinai etc.

In other words, the Holy One, blessed is He, gave the Torah to the Jewish people in a way that there then would be [the aspect of] "to say-*Leimor*-לאמר." That is, through the Torah study of every Jew in every place and at all times, he brings about that the Holy One, blessed is He, repeats and says Torah as it was given at Mount Sinai, as in the words of our sages, of blessed memory,[174] "Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him."

The Torah continues,[175] "I am *HaShem*-יהו"ה your God etc." The question about this is known.[176] For, at first glance, it is not understood how it applies to say about Him, blessed is He, that he came to say "I am *HaShem*-יהו"ה your God," in that this is something that only applies in man who has body, form

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[173] Pirke d'Rabbi Eliezer Ch. 41

[174] Tanna d'Bei Eliyahu, beginning of Ch. 18; Yalkut Shimoni Eichah, Remez 1,034.

[175] Exodus 20:2

[176] Likkutei Torah, Nitzavim 45b; Also see the discourse entitled "*Ki HaMitzvah HaZot*" of Shabbat Parshat Nitzavim Vayeilech of later this year, 5730, Discourse 48.

and image, as known etc. To explain, what seems to be indicated by the words, "I am *HaShem*-יהו"ה your God," is that "I-*Anochi*-אנכי" is a sign and indication on *HaShem*-יהו"ה your God, and thus, since we know who "I-*Anochi*-אנכי" is, we thereby know who "*HaShem*-יהו"ה your God" is.

However, at first glance, it should be the opposite. For, it makes sense about the Name *HaShem*-יהו"ה, which is of the same root as, "He who brings into being-*Mehaveh*-מהווה,"[177] that we can know of Him through His creation. This is as stated by Rambam in Hilchot Yesodei HaTorah,[178] "What is the path to attain love and fear of Him? When a person contemplates His wondrous and great deeds and creation etc., [as the verse states,[179] "How abundant are Your works" and[180] "How great are your works"] and appreciates His wisdom… to know His Name etc."

How much more is this so of the matter of "your God-*Elo"hecha*-אלהי"ך," in which the word "God-*Elohi"m*-אלהי"ם" means power and ability,[181] in that all powers and abilities in the world are found from Him (as stated in Tur and Shulchan Aruch[182] and brought in the Alter Rebbe's Shulchan Aruch).[183]

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[177] Pardes Rimonim, Shaar 1 (Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, beginning of Ch. 4; See Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Part 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) (4a and on, cited in the introduction to Shnei Luchot HaBrit, 4b and on); Moreh Nevuchim 1:61; Tur and Shulchan Aruch, Orach Chayim, Siman 5, and elsewhere.

[178] Mishneh Torah, Hilchot Yesodei HaTorah 2:2

[179] Psalms 104:24

[180] Psalms 92:6

[181] See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

[182] Orach Chayim, Siman 5

[183] Alter Rebbe's Shulchan Aruch, Orach Chayim, Siman 5

Thus, even a person who does not see the matter of "how abundant" and "how great [are Your works]" in creation in a revealed way, nevertheless sees the natural order of the creation, and from the natural order he comes to recognize "God-*Elohi"m*-אלהי"ם-86," which has the same numerical value as "the natural order-*HaTeva*-הטבע-86."[184]

In general, these are two ways in the knowledge of Godliness. That is, there is the perspective of His light that fills all worlds (*Memaleh Kol Almin*) - "your God-*Elo"hecha*-אלהי"ך," and there is the perspective of His light that surrounds and transcends all worlds (*Sovev Kol Almin*) - "*HaShem*-יהו"ה."

In contrast, the meaning of "I-*Anochi*-אנכי" is as stated in Zohar,[185] "I - meaning who I am, which is not hinted in any letter or even in any thorn [of a letter]." This being so, how does it apply to say that the sign by which to know "*HaShem* your God-*HaShem Elo"hecha*-יהו"ה אלהי"ך" is through "I-*Anochi*-אנכי," "I - meaning who I am"?

The verse continues,[186] "who took you out of the land of Egypt." Now, the Jewish philosophers already asked a question on this.[187] That is, shouldn't He have stated an even greater matter, "[I am *HaShem*-יהו"ה your God] who created the heavens and the earth," which is the matter of creating

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[184] Pardes Rimonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section entitled "*v'HaMargeel*" (121b); Shnei Luchot HaBrit 89a; 189a; 308b; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re'eh 22b and on.

[185] Zohar III 257b; See Likkutei Torah, Pinchas 80b

[186] Exodus 20:2 ibid.

[187] See Rabbi Avraham Ibn Ezra to Exodus 20:1; Kuzari, Maamar 1, Section 25; See Ohr HaTorah Yitro p. 903 and on; p. 905; Also see Maamarei Admor HaEmtza'ee, Vayikra Vol. 1, p. 401; Sefer HaMaamarim 5679 p. 360 and on; 5700 p. 20; 5707 p. 208.

something from nothing? This is especially so according to the lengthy explanation in Iggeret HaKodesh,[188] that the coming into being of something from absolute nothingness comes specifically from the Essential Self and Being of the Emanator, blessed is He, whose existence is intrinsic to Him and who is not caused by any cause that precedes Him, Heaven forbid to think so. It thus is solely in His power and ability to actually create something from absolute nothingness etc. This being so, we must understanding why instead of saying "who created the heavens and the earth" the verse states "who took you out of the land of Egypt."

2.

This may be understood by prefacing with another matter that requires explanation. That is, the three matters in [the words], "I am *HaShem* your God-*Anochi HaShem Elo"hecha*-אנכי יהו"ה אלהי"ך." As explained above, "I-*Anochi*-אנכי" is "I – meaning who I am etc." However, we find an additional explanation of [the word] "I-*Anochi*-אנכי." This is as stated in Tractate Shabbat,[189] "From where is it derived that the Torah employs the language of acrostic (*Notarikon*)…? The word 'I-*Anochi*-אנכי' is an acrostic for 'I have given Myself in My writings-*Ana Nafshi Ketavit Yehavit*-אנא נפשי כתבית יהבית.'"

Now the matter of writing ("My writings") which then is followed by giving below ("I have given") is a tremendous constriction in comparison to the aspect of "I - meaning who I

[188] Iggeret HaKodesh, Epistle 20 (130b)
[189] Talmud Bavli, Shabbat 105a (Ein Yaakov version of the text)

am, that is not hinted in any letter or thorn of a letter," that there should be a drawing down from there of the matter of writing and giving below.

Based on this, we find that according to the explanation of the Zohar, the aspect of "I-*Anochi*-אנכי" is higher beyond all comparison to the aspects of "*HaShem* your God-*HaShem Elo"hecha*-יהו"ה אלהי"ך." In contrast, according to the explanation of the Talmud, that "I-*Anochi*-אנכי" is an acrostic for "I have given Myself in My writings-*Ana Nafshi Ketavit Yehavit*-**אנא נפשי כתבית יהבית**," this even is lower than the aspect of "your God-*Elo"hecha*-אלהי"ך."

This is because "God-*Elohi"m*-אלהי"ם-86" is only "the natural order-*HaTeva*-הטבע-86," and as it is within the natural order, it is in a way of a power and ability. In contrast, the matter of "I have given-*Yehavit*-יהבית" (in the acronym "I-*Anochi*-אנכי") refers to Torah as it was given below, such that the recipient is the master over the Torah, in that it becomes **his**.[190]

That is, as the Torah is from the perspective of the recipient, he receives something that relates to him, though [at this point] he is in a state that precedes the giving of the Torah (being that it only is through "I have given" that he comes to receive the Torah). This is why it must be emphasized that even as it is below, it is as expressed in the verse,[191] "Behold, My word is like fire," in that "just as fire does not become ritually impure, likewise the words of Torah do not become ritually

[190] See Talmud Bavli, Kiddushin 32a and on; Avodah Zarah 19a
[191] Jeremiah 23:29

impure."[192] This being so, this is lower than the aspect of "your God-*Elo"hecha*-אלהי"ך," and how much more is it certainly lower the aspect of *HaShem*-יהו"ה, and how much more is it of no comparison to "I - meaning who I am, who is not hinted in etc."

3.

A summary of the explanation of the matter, and in continuation to the explanation before, in the discourse entitled "*Lehavin Inyan Ketivat Sefer Torah*,"[193] is that the writing of the Torah scroll by Moshe (the first person to write a Torah scroll, as explained in the Written Torah, and at great length in the Oral Torah) is like[194] the verse,[195] "Moshe wrote their goings forth according to their journeys" (through which he then brought about that "these were their journeys according to their going forth"). That is, Moshe drew down the aspect of "their original source-*Motza'eihem*-מוצאיהם," meaning the origin and root of their souls, as they are rooted ever higher, up to and including the Essential Self of the Singular Preexistent Intrinsic and Unlimited One.

This matter was drawn down by our teacher Moshe by way of writing, "Moshe wrote etc.," this being the matter of

[192] Talmud Bavli, Brachot 22a

[193] The discourse of Erev Shabbat Kodesh, 10th of Shvat, of this year, 5730, entitled "*Lehavin Inyan Ketivat Sefer Torah* – To understand the matter of writing a Torah scroll," Discourse 16.

[194] See Ohr HaTorah, Vayeilech p. 1,457.

[195] Numbers 33:2; See Likkutei Torah, Masei 92a; 92d; 93d; 96a; Ohr HaTorah Masei p. 1,352.

writing the Torah. For, the substance of the Torah is that it is the Torah of Truth.[196]

As known,[197] the fixture (*Tikkun*) "and Truth-*v'Emet*-ואמת" is one of the thirteen attributes of mercy drawn down from the will of the Supernal One, blessed is He, and it itself is in that part of the face that is empty of hairs (*Sa'arot*), where there is the revelation of "a man's wisdom illuminates his face."[198] (In contrast, as the drawing down is through the "hairs" (*Sa'arot*), the student must then be a fitting receptacle to receive the matter of intellect).

This was drawn down to below through Moshe by way of writing ink on physical parchment, and beyond this, in a way of a signature. (This is as Rabbi Meir, who "illuminated (*Me'ir*-מאיר) the eyes of the sages in Torah law (*Halachah*),"[199] revealed, namely, that the meaning of "He wrote-*Katav*-כתב" is "He signed-*Chatam*-חתם.")[200] It then does not apply for there to be a matter of change in this, even in regard to particular matters and revelations in this.

This is also the matter of "their goings forth according to their journeys," referring to the descent of the soul to below,

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[196] Malachi 2:6; Talmud Yerushalmi Rosh HaShanah 3:8

[197] See Zohar III 131a-b; 133b and on; Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 9; Likkutei Torah, Masei 92a; 92d; 93d; 96a; Ohr HaTorah Masei p. 1,352.

[198] Ecclesiastes 8:1

[199] Talmud Bavli, Eiruvin 13b

[200] See Talmud Bavli, Gitting 21b; 23a (and Rashi there entitled "*Lav Milta Hee d'Amri*"); Also see Rashi to 3b there entitled "*Chatimah*"); Likkutei Torah, Masei ibid. 92d 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 scribe signed-*Chatam Sofer*-חתם סופר.'"

which is the final journey, all the way to the "deep pit."[201] Through this the matter of "these were their journeys according to their going forth" is caused.

That is, the descent of "their goings forth according to their journeys" is for the sake of ascent, that the soul ascends to her source and root, as she is rooted in His Essential Self, blessed is He, such that the soul of every single Jew, which literally is part of God from on high,[202] becomes one with His Essential Self, blessed is He.

This matter is also connected to Torah, for through the Torah a bond is caused between the Jewish people and the Holy One, blessed is He. This is as stated in Zohar,[203] "They are three levels, Israel, the Torah, and the Holy One, blessed is He, and each is level upon level, concealed and revealed." In other words, the revealed and the concealed [aspects] of the Jewish people, are bound through the revealed and concealed [aspects]

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[201] See Talmud Bavli, Chagigah 5b

[202] 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 Rimonim, 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).]

[203] Zohar III 73a

of the Torah, to the revealed and concealed aspects of the Holy One, blessed is He.

4.

The explanation is that the descent "from their original source-*Motza'eihem*-מוצאיהם to their journeys" refers to the descent of the soul to manifest in the body and the animalistic soul, which is the greatest descent. This is understood from the explanation in Torah Ohr,[204] and at greater length in Torat Chayim,[205] (in the discourse entitled "*Lehavin HaTa'am SheNishtaneh Yetzirat Guf HaAdam M'Shaar Kol HaNivra'im*") that the body of man is of no comparison whatsoever to the soul, and it is into this body that the soul comes in a way of inner manifestation, to the point of becoming unified, in that they become as one thing.

Therefore, very great contemplative toil (*Hitbonenut*) is required on the part of man, until he comes to recognize that he has a cause that precedes him, and until he comes to recognize that there is the power of the Actor in the acted upon, until he comes to recognize that within himself he has a second soul which is "a part of God etc."

That is, even though this is in him in a way of faith, nonetheless, as a result of the descent to below etc., very great contemplative toil (*Hitbonenut*) is necessary for this to be in him in a way of recognition, up to and including recognition by way of seeing, until he becomes one with this recognition.

[204] Torah Ohr 3d and on.
[205] Torat Chayim 18d and on.

(This is as Tanya explains[206] about understanding an intellectual matter, that "this is a most wondrous unity, and there is no unity similar or parallel to it etc.")

However, before this, meaning before the toil, he is the ultimate "something" (*Yesh*), in that he was created in a such a way that according his own sensibility, he does not sense that he has a cause that precedes him.[207] [It is only after contemplation (*Hitbonenut*) etc., that he ultimately recognizes the truth, that on the contrary, the existence of the "something" (*Yesh*) below is unified to the True Something (*Yesh HaAmeetee*) who has no cause that precedes Him, Heaven forbid to think so.][208]

This then, is the general matter of "their original source-*Motza'eihem*-מוצאיהם to their journeys," which is the descent of the soul to the lowest level below. This is explained at length in the *Hemshech* of the Hilulah,[209] that the descent is to such a extent that the permutation of the letters "*Shin-Kof-Reish*-ש׳ק׳ר׳" is possible, which is the hiddenness and concealment of the world, up to and including the falseness-*Sheker*-שקר of the world.

The toil is to transform the falseness-*Sheker*-**שקר** of the world into a beam-*Keresh*-**קרש** from which the Tabernacle (*Mishkan*) is built, the substance of which is "I will dwell within them."[210] However, through this, the matter of "their journeys

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[206] Tanya, Ch. 5 (9b)

[207] See *Hemshech* 5672 Ch. 333; Sefer HaMaamarim 5677 p. 150; 5707 p. 238.

[208] Biurei HaZohar, Beshalach 43c; Sefer HaMaamarim 5661 p. 191 and on.

[209] See the discourse entitled "*Bati LeGani*" 5710 Ch. 9-10 (Sefer HaMaamarim 5710 p. 124 and on), and elsewhere.

[210] Exodus 25:8

to their original source" is caused. That is, specifically through the descent of the soul all the way down, the ascent is caused to even higher than the place from where it descended, up to that which utterly transcends the matter of descents and ascents, this being the ascent to His Essential Self.

However, for this to happen empowerment must be granted from Above. This is because for every toil in serving *HaShem*-יהו"ה, blessed is He, below, there must be an arousal from Above that precedes it. This is explained in the *Hemshech* of the Hilulah,[211] that for the sake of the toil in serving *HaShem*-יהו"ה, blessed is He, below, the Supernal treasury is opened etc. This refers to the general matter of the giving of the Torah, at which time there was the nullification of the decree that "the upper will not descend below and the lower will not ascend above."[212]

This refers to the granting of empowerment from the aspect of "I-*Anochi*-אנכי," [that is, not just the aspect of "your God-*Elo"hecha*-אלהי"ך," and not just the aspect of *HaShem*-יהו"ה, which has the form of letters (*Otiyot*), and moreover, four letters, such that even as the Name *HaShem*-יהו"ה is before the restraint of the *Tzimtzum*, it has a root and source for the four letters, in the form that they subsequently come into revelation below, but rather, from the aspect of "I-*Anochi*-אנכי"], I - meaning who I am, which is not hinted in any letter, not even in any thorn of a letter etc."

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[211] See the discourse entitled "*Bati LeGani*" 5710, Ch. 11, Ch. 17, and Ch. 19 (Sefer HaMaamarim ibid. p. 131, p. 152 and on, p. 154).

[212] See Midrash Tanchuma Va'era 15; Shemot Rabba 12:3

This is also the Supernal treasury present in every single Jew because of his root in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One. This is why "the Name of Heaven is frequent in the mouths of all."[213] What is meant in this is (not the matter of the **Name** of Heaven, which only is a name and radiance, but on the contrary) what is meant is His Essential Self, blessed is He, who is frequent in the mouths of all (as explained in Torah Ohr),[214] such that they say this with complete simplicity, such as "the Creator," or "He who lives eternally," and the like, with all other descriptions. (This is as cited by the Rebbe, the leader of our generation, whose Hilulah we are celebrating, in the Yiddish discourses,[215] in the name of the Baal Shem Tov.) That is, they simply mean His Essential Self, blessed is He, who is simple in the utmost simplicity, and is not hinted in any letter nor any thorn of a letter.

This also is why through their toil in serving *HaShem*-יהו"ה, blessed is He, below, the children of Israel have an effect Above etc. This is as in the known teaching of the Rav, the Maggid [of Mezhritch],[216] (which also became a teaching of the Alter Rebbe[217] since he repeated it often),[218] in explanation of

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[213] See Maamarei Admor HaZaken 5565 Vol. 1, p. 12; Inyanim Vol. 1, p. 74; p. 76; Sefer HaMaamarim 5682 p. 284; 5689 p. 23.

[214] Torah Ohr, Vayera 14b

[215] See Sefer HaMaamarim Yiddish p. 138 and on.

[216] 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).

[217] See the discourse entitled "*Padah b'Shalom*" 5738 Ch. 3 (Torat Menachem, Sefer HaMaamarim Kislev p. 144) and note 28 there.

[218] See Sefer HaSichot 5704 p. 23; Igrot Kodesh of the Rebbe Rayatz Vol. 3, p. 303 and on, copied in HaYom Yom for the 13th of Adar.

the teaching of our sages, of blessed memory,[219] "Know what is above you (*Da Ma Lema'ala Mimcha*-דע מה למעלה ממך)," that "All matters that are brought about Above (*Lema'ala*-למעלה) are from you (*Mimcha*-ממך)."

There also is the known teaching[220] on the verse,[221] "Make for yourself two silver trumpets (*Chatzotzrot*-חצוצרות)" [said to our teacher Moshe, the faithful shepherd] that the word "trumpets-*Chatzotzrot*-חצוצרות" is "two half forms-*Chatzi Tzurot*-חצי צורות," and that through man's work below, he brings about wholeness and perfection both below and Above, so to speak, even in matters that are of no relation at all to the parameters of above and below, both for man, this being the essence of his soul, as well as for the Holy One, blessed is He, this being the simplicity of His Essential Self, up to and including the Essential Self and Being of the Unlimited One, blessed is He.

5.

However, even though the beginning of the drawing down is from the aspect of "I-*Anochi*-אנכי, I - meaning who I am," which is not hinted in any letter or thorn of a letter, this being the level that transcends all division, such that it is not in the category of division (which is the inner meaning of "not hinted in any letter or thorn of a letter," in that not only is there

[219] Mishnah Avot 2:1

[220] 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).

[221] Numbers 10:12 [10:2]

actually no letter or thorn of a letter in it, but it entirely transcends this category), nevertheless, the ultimate perfection of the work, is for it also to be drawn in the Name *HaShem*-יהו"ה, beginning with how it is in man, [for since "Face to face did *HaShem*-יהו"ה speak to you," (and as explained by the Tzemach Tzeddek in Ohr HaTorah[222] (from the commentary of the Ramaz in Zohar)[223] that there are two ways this is stated, "face in face-*Panim b'Panim*-פנים בפנים" or "face to face-*Panim el Panim*-פנים אל פנים"),[224] therefore the Name *HaShem*-יהו"ה is within man as well],[225] and is then also drawn in the aspect of "your God-*Elo"hecha*-אלהי"ך," the name "God-*Elohi"m*-אלהי"ם" which is in the plural,[226] and is a term of power and ability, this being related to the particulars of toiling with the body and animalistic soul, [being that the soul itself does not require repair, and its descent to below is solely to repair the body and animalistic soul],[227] in the particular limbs and powers, each power manifesting in an inner way in the limb that relates to it, through which there also is caused to be the recognition below of "Who is like You amongst the powers, *HaShem*-יהו"ה,"[228] until this is in a way that "He works

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[222] Ohr HaTorah, Va'etchanan p. 193 (citing Likkutei Torah, in the explanation in *Eileh Masei* on the verse, "Moshe wrote" [93d]); Also see the discourse entitled "*Panim b'Panim* 5679. 5693; 5697 (Sefer HaMaamarim 5679 p. 580; 5693 p. 523; 5697 p. 273 and on).

[223] Zohar III 261a

[224] Exodus 33:11

[225] See Ohr HaTorah Yitro p. 725 – citing Reishit Chochmah, Shaar HaYirah, Ch. 7.

[226] See Rashi to Genesis 20:3; 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; Sefer HaMitzvot of the Tzemach Tzeddek 5b, and elsewhere.

[227] See Tanya, Likkutei Amarim, Ch. 37 (48b)

[228] Exodus 15:11

wonders"[229] (as explained at length in *Hemshech* "*Mayim Rabim*"[230] and elsewhere). In other words, the matter of "I-*Anochi*-אנכי" should be drawn into *HaShem*-יהו"ה, until it even is drawn into "your God-*Elo"hecha*-אלהי"ך," so that even in them, there is the matter of "I-*Anochi*-אנכי."

This is like the lengthy explanation in the discourses of the Rebbe Rashab, whose soul is in Eden,[231] about the verse, "You are standing this day, all of you,"[232] as individuals who literally are as one (as explained in Likkutei Torah).[233] That is, this must then be drawn into the particular levels "from the heads of your tribes, until the hewers of your wood and the drawers of your water," so that there too, there is the recognition of the matter as it stems from being individuals who literally are as one.

Now, the explanation is that although the toil in serving *HaShem*-יהו"ה, blessed is He, must be an inner toil, through inner contemplation (*Hitbonenut b'Pnimiyut*) etc., nevertheless, this toil must stem from the aspect of "I - meaning who I am" of the One Above, as it is drawn down in the aspect of "I - meaning who I am" in the soul of man, the matter of which in our service of *HaShem*-יהו"ה, blessed is He, is the matter of self-sacrifice (*Mesirat Nefesh*) and the matter of repentance and

[229] Psalms 77:15
[230] *Hemshech* "*Mayim Rabim*" of the year 5636, Ch. 155-160.
[231] See the end of the discourse entitled "*Atem Nitzavim*" 5672 and 5674.
[232] Deuteronomy 29:9
[233] Likkutei Torah, beginning of Nitzavim.

return (*Teshuvah*),[234] this being the upper repentance (*Teshuvah Ila'ah*).

As explained at length in Iggeret HaTeshuvah,[235] the substance of this is to return to *HaShem*-יהו"ה, blessed is He, literally etc., and to adhere to Him with a wondrous unity, through prayer. This has an effect on the study of Torah and the fulfillment of *mitzvot* that follow after prayer, being that all these matters come about through the upper repentance (*Teshuvah Ila'ah*).

However, in this itself there are two modes of service. The beginning of one's service is in a way that the matter of "I-*Anochi*-אנכי" is drawn into the Name *HaShem*-יהו"ה as it is in its place. In other words, the aspect of "I-*Anochi*-אנכי," which generally refers to the light that transcends the world of Emanation (*Atzilut*), is drawn into the Name *HaShem*-יהו"ה as it is in its place, the matter of which is the world of Emanation (*Atzilut*).[236]

It then is also drawn into the aspect of "your God-*Elo"hecha*-אלהי"ך," meaning that it also is drawn into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), this being the matter of the name "God-*Elohi"m*-אלהי"ם," which is in the plural, [indicating] the world of division,[237] so that there is the drawing down of the aspect of "I am *HaShem-Anochi HaShem*-אנכי יהו"ה."

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[234] See Likkutei Torah, Nitzavim 45c-d; Drushim L'Shabbat Shuvah 65b and on; Discourse entitled "*Atem Nitzavim*" 5663 (Sefer HaMaamarim 5663 Vol. 1, p. 121 and on; Vol. 2, p. 361 and on).

[235] Tanya, Iggeret HaTeshuvah, Ch. 8 and on.

[236] See Sefer HaMaamarim 5659 p. 40.

[237] See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), Hakdamah l'Drush; Ohr HaTorah, Tetzaveh p. 1,548.

Then, through reaching the ultimate in this mode of service, we come to the ultimate service in its perfection, this being the drawing of "I am *HaShem-Anochi HaShem*-אנכי יהו"ה" such that change is affected in [the aspect of] *HaShem*-יהו"ה, in that it becomes like the aspect of "I-*Anochi*-אנכי." This too is then drawn forth into the aspect of "your God-*Elo"hecha*-אלהי"ך" so that it becomes like *HaShem*-יהו"ה, and beyond this, "your God-*Elo"hecha*-אלהי"ך" becomes like "I-*Anochi*-אנכי."

This is like the two kinds of effects that the service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah have on the entire year. That is, the beginning of the service is in a way that stems from self-sacrifice (*Mesirat Nefesh*) and acceptance the yoke (*Kabbalat Ol*) [of His Kingdom]. That is, on Rosh HaShanah one does the service of the entire year as it is in its place, except that there is a recognizable impression [in the rest of the year] from the positive resolutions of Rosh HaShanah.

We then come to the ultimate perfection in the service, that "the eyes of *HaShem*-יהו"ה your God are upon it from the beginning of the year until the end of the year."[238] That is, throughout the whole year "the beginning of the year" is recognizable in it, in that [on Rosh HaShanah] all the particular levels "from the heads of your tribes until the hewers of your wood and the drawers of your water" are in a state and standing of individuals who literally are as one, such that they entirely transcend the category of division, this being the matter of "I - meaning who I am-*Anochi Mi SheAnochi*-אנכי מי שאנכי."

[238] Deuteronomy 11:12; See Tanya, Iggeret HaKodesh, Epistle 14.

6.

Now, with the above in mind, we can explain the two matters in "I-*Anochi*-אנכי," I - meaning who I am, which is not hinted in any letter or thorn of a letter," – and that additionally it is an acronym for "I have given Myself in My writing-*Ana Nafshi Ketavit Yehavit*-אנא נפשי כתבית יהבית." This is because the highest matter of "I-*Anochi*-אנכי," which transcends division etc., must also be drawn into "I have given in My writing-*Ketavit Yehavit*-כתבית יהבית." This is as Shnei Luchot HaBrit explains,[239] that "My writing-*Ketavit*-כתבית" refers to the Written Torah, and "I have given-*Yehavit*-יהבית" refers to the Oral Torah.

In general, the explanation is that all matters of Torah must descend and come into a way of writing ("My writing-*Ketavit*-כתבית"), in a way that the writer is a Jew found in this lowest world, in the aspect of a "something" (*Yesh*). (This is as explained (in chapter four) that he is created in such a way that he senses himself as [self-existent] not having a cause or reason before him). However, even so, the Torah is written by his hand, and in a way that in this writing the matter of the Name *HaShem*-יהו"ה is hinted at in general.[240]

As stated in books of Kabbalah[241] on the matter of writing *STa"M* ([an acronym for] Sefer Torah, Tefillin, and Mezuzah), especially a Torah Scroll (being that the Tefillin and

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[239] Shnei Luchot HaBrit, Mesechet Shavuot 190b, cited in Ohr HaTorah Yitro p. 901.

[240] In regard to all of the above, see Ohr HaTorah Yitro p. 902; Chukat p. 806 and on; Hosafot p. 36

[241] See Me'orei Ohr, Ot Dalet, Section 11, cited in Ohr HaTorah ibid.

Mezuzot are portions of the Torah Scroll too), the drop of ink is the aspect of the letter *Yod*-י of the Name *HaShem*-יהו"ה. The writing is with the right hand,[242] which has five fingers and is the matter of the first letter *Hey*-ה-5 of the Name *HaShem*-יהו"ה. The quill (held in the five fingers of the right hand) has the form of the letter *Vav*-ו and is the *Vav*-ו of the Name *HaShem*-יהו"ה. The writing is upon parchment, which is the plane of the recipient, this being the matter of the final *Hey*-ה of the Name *HaShem*-יהו"ה.

We then **give the Torah** ("I have given-*Yehavit*-יהבית") by beginning to learn it with someone who, in and of himself, has no relation to this, in that he is the lower one, not just because of the reality of things, but he also is lower because of the decree (that the lower will not ascend above).[243] The nullification of the decree must therefore be in a way that "**I** will go first,"[244] as the verse states,[245] "*HaShem*-יהו"ה descended on Mount Sinai," (before the lower beings ascended above), this being the matter of "I have **given**-*Yehavit*-יהבית." Only after this does there begins to be the ascent "from their journeys to their original source-*Motza'eihem*-מוצאיהם," until the union with the aspect of "I - meaning who I am," who is not hinted in any letter or thorn of a letter.

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[242] See Tur and Shulchan Aruch, Orach Chayim 32:5; Shulchan Aruch of the Alter Rebbe 32:7.

[243] See Midrash Tanchuma Va'era 15; Shemot Rabba 12:3

[244] See Midrash Tanchuma Va'era 15 ibid.; Shemot Rabba 12:3 ibid.

[245] Exodus 19:20

With the above in mind, we can also understand why the verse specifically states, "[I am *HaShem*-יהו"ה your God] who took you out of the land of Egypt" (and not "who created the heavens and the earth"). This is because the existence of Egypt in the literal sense (in that "a verse never departs from its literal meaning"),[246] all the way [as it is] below - "the nakedness of the land"[247] - begins from the matter of "Egypt-*Mitzrayim*-מצרים" as it is in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) (even before the existence of falseness (*Sheker*-שקר) is made to be in the world, but just hiddenness and concealment) up to even higher, as it is in the world of Emanation (*Atzilut*), this being the name "God-*Elohi"m*-אלהי"ם," which is the measure and limitation within the world of Emanation (*Atzilut*), and up to even higher, the general matter of the vessels (*Keilim*).

Beyond this, even before the restraint of the *Tzimtzum*, there already is the root and source for lights (*Orot*) and vessels (*Keilim*), and the root and source of the vessels (*Keilim*) is the matter of constraint (*Meitzarim*-מיצרים) and limitations. This is so even in the light (*Ohr*), and even in the light that He separated to Himself, since light is already a matter of revelation, in essence revelation is already a matter of constraint (*Meitzar*-מיצר) and limitation.

However, through the toil of the Jewish people, the matter of "who took you out of the land of Egypt (*Mitzrayim*-

[246] Talmud Bavli, Shabbat 63a
[247] Genesis 42:9; 42:12; See Midrash Kohelet Rabba 1:4 toward the end.

מצרים)" is caused, including the highest matter there can possibly be in the matter of "the land of Egypt-*Eretz Mitzrayim*-ארץ מצרים" [constraints], up to the aspect of the desire (*Ratzon*-רצון) of the Supernal One, which precedes the restraint of the *Tzimtzum*, this being the matter that the word "land-*Eretz*-**ארץ**" is of the same root as the word "desire-*Ratzon*-**רצון**."[248] Thus, since this already is a matter of revelation and desire, this too is an aspect of "(the land) of Egypt-*Mitzrayim*-מצרים," and about this too, the verse states, "Who took you out of the land of Egypt-*Mitzrayim*-מצרים," until he becomes one with the aspect of "I-*Anochi*-אנכי."

All this comes about through the toil in the land of Egypt-*Mitzrayim*-מצרים in the literal sense, up to and including in "the nakedness of the land," since it is there that a leap is caused, in a way that is beyond measure of comparison, [this being the matter of repentance and return (*Teshuvah*) in general, which is an ascent that is beyond any comparison, "in a single hour and a single moment"],[249] from the land of Egypt in the literal sense, meaning the physicality and materiality of the world, up to the land of Egypt as it is on the highest level of elevation, up to and including the aspect of the arousal of the desire ("It arose in His will"), specifying "arose-*Alah*-עלה," meaning that it is in the category of ascending and in His desire, this too already being a motion and movement. However, it specifically is through the toil in serving *HaShem*-יהו"ה, blessed is He, below, that one reaches higher than even the aspect of the arousal of the desire, which comes about by being bound to the

[248] See Midrash Bereishit Rabba 5:8

[249] Zohar I 129a and on (explained in Likkutei Sichot, Vol. 20 p. 86 and on).

Torah, this being the matter of "I have given [Myself] in My writings-*Ketavit Yehavit*-כתבית יהבית."

8.

This then, is the meaning of "God spoke all these things to say-*Leimor*-לאמר," specifying "to say-*Leimor*-לאמר." In other words, it is in the power of a Jew, in every place and at every time, that through studying Torah, reading and studying, the Holy One, blessed is He, reads and studies opposite him. Moreover, just as he studies out of self-sacrifice (*Mesirat Nefesh*), because of the aspect of "I - meaning who I am" in his own soul, the study of the Holy One, blessed is He, also stems from the aspect of "I - meaning who I am," through which it then is drawn down below, so that in the aspect of "your God-*Elo"hecha*-אלהי"ך" there is a drawing of the aspect of *HaShem*-יהו"ה, and in the aspect of *HaShem*-יהו"ה there is a drawing of the aspect of "I-*Anochi*-אנכי," such that the aspect of "I-*Anochi*-אנכי" is also revealed in the aspect of "your God-*Elo"hecha*-אלהי"ך." This brings about the matter of "who took you out of the land of Egypt" as it is in one's spiritual service, that his position is higher than measure and limitation.

Then afterwards (and moreover, immediately afterwards) there is a drawing down of the matter of "who took you out of the land of Egypt in actuality, meaning that the Holy One, blessed is He, takes the Jewish people out of the exile (of all the kingdoms (and exiles), all of which are named after Egypt-*Mitzrayim*-מצרים),[250] and He does so each and every day

[250] See Midrash Bereishit Rabba 16:4; Likkutei Torah of the Arizal, Teitzei

through our doing so on **this** day – "**today**, if you listen to His voice,"[251] and "the Jewish people repent and are immediately redeemed,"[252] so that there immediately is caused to be the matter of redemption from all constraints and limitations, this being the matter of "breaking the boundary" (*Peritzat Geder*-פריצת גדר) which is the matter of our righteous Moshiach. This is as stated in Midrash,[253] that the verse,[254] "The one who breaks forth (*Poretz*-פורץ) will go before them" refers to Moshiach, who is a descendent of Peretz-**פרץ**, about whom the verse states,[255] "With strength you asserted yourself-*Partzta Alecha Paretz*-**פרצת** עליך פרץ."

This matter will be revealed through our toil in the [times of] "the footsteps of Moshiach," at the end of the time of the exile, in a way of "I have given My writing-*Ketavit Yehavit*-כתבית יהבית," beginning by increasing in the study of the Torah of "My writing-*Ketavit*-כתבית," which refers to the Written Torah, as well as an increase in the study of the Torah of "I have given-*Yehavit*-יהבית," which refers to the Oral Torah, and out of joy and good heartedness.

There then will be "study that leads to action,"[256] the scrupulous fulfillment of the *mitzvot*, through which one is made to be the master over his portion in the world, and merits to receive his livelihood from His full, open, holy, and

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[251] Psalms 95:7; Talmud Bavli, Sanhedrin 98a

[252] Mishneh Torah, Hilchot Teshuvah 7:5

[253] Midrash Bereishit Rabba 85:14 and Rashi there; Aggadat Bereishit end of Ch. 63.

[254] Micah 2:13

[255] Genesis 38:29

[256] Talmud Bavli, Bava Kamma 17a

expansive hand,[257] in a way that transcends measure and limitations, from the aspect of "I - meaning who I am," and this thereby is automatically drawn forth in [all aspects relating to] one's children, health, and abundant sustenance, such that there will be the revelation of the true and complete redemption through our righteous Moshiach, may he come and redeem us and take us upright to our land, speedily and in the most literal sense, in our times!

[257] See the third blessing in the Grace after Meals (*Birkhat HaMazon*).

Discourse 21

"*Vayedaber Elokim… -*
God spoke…"

Delivered on Shabbat Parshat Yitro,
24th of Shvat, Shabbat Mevarchim Adar Rishon, 5730[258]
By the grace of *HaShem,* blessed is He,

1.

The verse states,[259] "God-*Elohi"m*-אלהי"ם spoke all these things to say: I am *HaShem*-יהו"ה your God etc." Now, as known, the reason that the name used here is specifically "God-*Elohi"m*-אלהי"ם," the matter of which is might (*Gevurah*) and constriction (*Tzimtzum*), is because[260] for "all these things" to be drawn down, meaning the Ten Commandments, which are inclusive of all six-hundred and thirteen commandments (as stated in Rashi's commentary),[261] this drawing being of the highest level - the aspect of "I-*Anochi*-אנכי" – meaning, "Who I am," which is not hinted in any letter or any thorn [of a letter],"[262] [as drawn in the aspect of *HaShem*-יהו"ה ("I am

[258] This discourse is a continuation of the earlier discourse of Erev Shabbat Kodesh, 10th of Shvat, of this year, 5730, entitled "*Lehavin Inyan Ketivat Sefer Torah* – To understand the matter of writing a Torah scroll," Discourse 16, and the preceding discourse entitled "*Vayedaber Elokim* – God spoke" of the 20th of Shvat, Discourse 20 (Sefer HaMaamarim 5730, p. 123 and on; p. 168 and on).

[259] Exodus 20:1-2

[260] See the discourse entitled "*Vayedaber Elokim*" in Likkutei Torah, Bamidbar 15c and on.

[261] Rashi to Exodus 24:12

[262] See Zohar III 257b; Likkutei Torah, Pinchas 80b

HaShem-Anochi HaShem-אנכי יהו"ה") which consists of four letters that come in an order of before and after, the letter *Yod*-י being a point, the letter *Hey*-ה being a spreading forth etc.,[263] until (it is drawn into the title "God-*Elohi"m*-אלהי"ם" which is in the plural, and)[264] becomes the aspect of "your God-*Elo"hecha*-אלהי"ך,"[265] "the God that is yours-*Elo'ah Shelcha*-אלוה שלך," meaning that it relates to the creation, such that it is called in his name], and since this is such a great descent, it must be through a constriction (*Tzimtzum*). This is why it specifically states "God-*Elohi"m*-אלהי"ם," in that this was brought about through the constriction (*Tzimtzum*) of His title God-*Elohi"m*-אלהי"ם.

However, this descent is for the sake of ascent. This is the meaning of (the continuation of the verse) "to say-*Leimor*-לאמר," meaning that "the children of Israel responded [to each utterance] etc.,"[266] which is the matter of the Torah study of Jewish people, "to say-*Leimor*-לאמר" and to speak all the words of Torah etc., as the verse states,[267] "Let my tongue reply with Your word," like a person who repeats the words of the one speaking them.[268]

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[263] See Likkutei Torah, Beshalach 1a and on; Biurei HaZohar of the Mittler Rebbe 151a; Biurei HaZohar of the Tzemach Tzeddek Vol. 1, p. 363 and on.

[264] See Rashi to Genesis 35:7; Torah Ohr, Va'era 56b; Sefer HaMitzvot of the Tzemach Tzeddek 5b, and elsewhere.

[265] See Torah Ohr, Yitro 67b; Likkutei Torah, Balak 74b; Ha'azinu 72d; See the beginning of the discourse entitled "*Vayedaber Elokim*" 5636 (Sefer HaMaamarim 5636 Vol. 2, p. 490).

[266] Rashi and Mechilta to Exodus 20:1

[267] Psalms 119:172

[268] See Talmud Bavli, Sukkah 38b; Also see Torah Ohr ibid.; Likkutei Torah, Shir HaShirim 44b.

That is, after the descent and the granting of empowerment from Above to below with [the words], "God spoke all these things," it then is through the toil of the souls of the Jewish people, who engage in the study of Torah, that an ascent is caused to that which is higher than where there was the constriction of "God-*Elohi"m*-אלהי"ם spoke," meaning, higher than how the Torah is in its root.

This is because the souls of the children of Israel are rooted higher than the Torah. This is as stated in Midrash,[269] "Seven things preceded the world," the Torah and Israel being among them, "yet I do not know which preceded which. However, from the fact that it states, 'Command the children of Israel,' and 'Speak to the children of Israel,' this proves that the thought of Israel preceded everything," even higher than the Torah as it is in its root.

2.

Now, in addition to the matter of "God-*Elohi"m*-אלהי"ם spoke all these things to say," this being the descent and drawing down into the aspect of speech (*Dibur*), there also must be the descent and drawing down into actual tangible action (in addition to the fact that the speech of the Holy One, blessed is He, is considered to be an action).[270] This refers to the matter of writing, until it even is drawn further down, into the matter of engraving. [For, as known,[271] engraving has a superiority

[269] See Midrash Bereishit Rabba 1:4 and elsewhere.
[270] See Midrash Bereishit Rabba 44:22 and elsewhere.
[271] See Likkutei Sichot, Vol. 17 p. 318 and on.

over writing, in that for there to be an engraving, much greater effort is needed, and because of this itself the revelation in engraving is greater than in writing.]

About this it states in the Torah portion of Mishpatim,[272] "*HaShem*-יהו"ה said to Moshe, 'Ascend to Me to the mountain and remain there, and I shall give you the stone Tablets (the matter of engraving) and the Torah and commandment that I have written, to teach them."

About this, our sages, of blessed memory, stated,[273] "'the Tablets' refer to the Ten Commandments, 'Torah' refers to the five books of Moshe, 'the commandment' (*mitzvah*) refers to the Mishnah etc., 'to teach them' refers to the Talmud." In the words of Rambam,[274] "'the Torah' refers to the Written Torah, and 'the commandment' (*mitzvah*) refers to its elucidation." That is, in the Torah there also is a matter of a descent and drawing down until letters are written with ink on parchment (as explained in Tanya),[275] this being the matter of action.

This is also the meaning of the statement of our sages, of blessed memory,[276] which also is brought in Rambam [there],[277] that our teacher Moshe wrote thirteen Torah scrolls. He gave twelve to the twelve tribes, and one Torah scroll (the thirteenth, which can be said to correspond to the Jewish people

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[272] Exodus 24:12

[273] Talmud Bavli, Brachot 5a

[274] In his introduction to Mishneh Torah.

[275] Tanya, Ch. 4

[276] Midrash Devarim Rabba 9:9; Midrash Tehillim 90:1; Pesikta d'Rav Kahana, Piska v'Zot HaBrachah.

[277] In his introduction to Mishneh Torah and in his introduction to his commentary on Mishnah (section beginning "*Da*-דע."

as a whole) he placed within the Ark (which also is called the Torah scroll of the Temple Courtyard),[278] against which all the [other] Torah scrolls would be checked, this being the matter of the descent and drawing down of the Torah even into the aspect of action (*Ma'aseh*). This grants empowerment for the ascent brought about by the souls of the Jewish people, as explained before.

Now, since this matter comes in continuation of the giving of the Torah, it must be said that at the giving of the Torah itself there was a hint to the descent of the Torah even into the aspect of action (writing). The explanation is that in the word "I-*Anochi*-אנכי," which includes the entire Torah [being that the entire Torah is included in the Ten Commandments (as stated in Rashi's commentary),[279] and in the Ten Commandments themselves, the first two commandments, "I am *HaShem*-יהו"ה" and "You shall have no other etc.," include all six-hundred and thirteen commandments,[280] as explained in Tanya,[281] and therefore they only heard [the first two commandments] "I am *HaShem*-יהו"ה," and "You shall have no other" directly from the mouth of the Almighty,[282] since they included all of Torah, and in this itself, the first verse includes all Ten Commandments,[283] all of which

[278] See Rashi to Talmud Bavli, Bava Batra 14b entitled "*Sefer HaAzarah*"; Rashi to Mo'ed Katan 18b entitled "*Afilu*"; Talmud Yerushalmi, Sanhedrin 2:6; Mishneh Torah, Hilchot Sefer Torah 7:2; Hilchot Sanhedrin 3:1; Tzafnat Pa'aneach Al HaTorah to Deuteronomy 31:9.

[279] Rashi to Exodus 24:12 ibid.

[280] See Zohar II 92a; 276a; Shnei Luchot HaBrit, beginning of Yitro 315a.

[281] Tanya, beginning of Ch. 20.

[282] Talmud Bavli, Makkot 24a

[283] See Keter Shem Tov, Section 311; Also see Likkutei Sichot Vol. 25 p. 382.

is included in the first word "I-*Anochi*-אנכי"],[284] and our sages, of blessed memory, explained[285] that "the word 'I-*Anochi*-אנכי' is an acrostic (*Notarikon*) for 'I have given Myself in My writing-*Ana Nafshi Ketavit Yehavit*-אנא נפשי כתבית יהבית.'"

We explained before[286] that the Shnei Luchot HaBrit explains[287] that the word "in My writing-*Ketavit*-כתבית" refers to the Written Torah, and "I have given-*Yehavit*-יהבית" refers to the Oral Torah. We thus find that in the word "I-*Anochi*-אנכי" there already is a hint to the drawing down of the Torah even into the aspect of action, this being the matter of writing (*Ketivah*).

However, at first glance this is not understood.[288] This is because the statement in Zohar[289] about the greatness of the aspect of "I-*Anochi*-אנכי" is known, that "I - meaning who I am" is not hinted in any letter nor any thorn of a letter" (as mentioned above). Thus, how does this align with the explanation in Shnei Luchot HaBrit, mentioned above, that the acronym of the word "I-*Anochi*-אנכי," this being, "I have given Myself in My writing-*Ana Nafshi Ketavit Yehavit*-**אנא נפשי כתבית יהבית**," refers to the Written Torah and the Oral Torah? At first glance, these are two completely opposite explanations. On the other hand, being that the two explanations are on the

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[284] See Zohar II 85b; Panim Yafot, Parshat Yitro; Also see Likkutei Sichot ibid.

[285] Talmud Bavli, Shabbat 105a (Ein Yaakov version).

[286] In the [first] discourse entitled "*Vayedaber Elokim*" of the 20th of Shvat, 5730, Discourse 20, Ch. 6 (Sefer HaMaamarim 5730, p. 175).

[287] Shnei Luchot HaBrit, Mesechet Shavuot 190b, cited in Ohr HaTorah Yitro p. 901.

[288] Also see the above-mentioned discourse entitled "*Vayedaber Elokim*," Discourse 20, Ch. 2 (Sefer HaMaamarim 5730 p. 170).

[289] See Zohar III 257b; Likkutei Torah, Pinchas 80b

same word, it must be said that they are related to each other,[290] such that they are unified with each other.

3.

Now, to understand this, we first must preface with the verse,[291] "Wisdoms will sing outside."[292] About this Zohar states,[293] (in explanation of the word "Wisdoms-*Chochmot*-חכמות" in the plural) "[The verse states] 'Wisdoms-*Chochmot*-חכמות,' indicating two - the Upper Wisdom (*Chochmah Ila'ah*) and the Lower Wisdom (*Chochmah Tata'ah*)."

This is as explained in Ohr HaTorah[294] on the verse,[295] "Let not the wise man glorify himself with his wisdom… But only with this shall he who glorifies glorify himself – contemplate and know Me." At first glance it is not understood why the wise man should not glorify in his wisdom? For, is it not so that since the Torah of Truth describes him as a wise man, he thus is truly wise, and this being so, why should he not glorify in it?

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[290] See Likkutei Sichot, Vol. 3, p. 782 and elsewhere.

[291] Proverbs 1:20

[292] In regard to the coming section see the discourse entitled "*Zachor*" of Shabbat Parshat Yitro 5680 (Sefer HaMaamarim 5680 p. 259 and on).

[293] See Zohar I 141b

[294] Ohr HaTorah, Na"Ch Vol. 2, p. 878 and on; Also see Maamarei Admor HaZaken 5568 Vol. 1, p. 41; Vol. 2 p. 725 and on; Sefer HaMaamarim 5634 p. 66 and on; Also see the 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 discourse entitled "*HaChodesh*" of Shabbat Parshat Tzav, Shabbat HaGadol 5743 and elsewhere.

[295] Jeremiah 9:22-23

He explains this[296] based on the statement elsewhere[297] on the verse,[298] "A woman who fears *HaShem*-יהו"ה, she shall be glorified," that the word "glorified-*Tithallal*-תתהלל" is of the same root [as in the verse],[299] "When His flame shone-*b'Heelo*-בהילו," (as also explained in Likkutei Torah[300] about the name "Beit Hillel-בית הלל," that it is of the same root as "when His flame shone-*b'Heelo*-בהילו"). This likewise is the meaning of "glorification-*Heelool*-הילול" in wisdom, which refers to the light (*Ohr*) of Wisdom-*Chochmah*.

That is, in and of itself, the matter of Wisdom-*Chochmah* is water,[301] but also has the matter of light (*Ohr*) in it. About this the verse states, "Let not the wise man glorify himself with his wisdom," in that through Wisdom-*Chochmah* alone one will not come to the light (*Ohr*) of Wisdom-*Chochmah*. Rather, it specifically is through "contemplate and know Me," in which the word "contemplate-*Haskeil*-הַשְׂכֵּל," is a transitive verb (*Po'el Yotzeh*) (meaning, "to make understood") in that he causes his fellow to understand,[302] and through this there is the drawing of "glorification-*Heelool*-הילול" and revelation in the Wisdom-*Chochmah*.

This is also the meaning of the verse, "Wisdoms will sing outside."[303] The word "Wisdoms-*Chochmot*-חכמות" refers

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[296] Ohr HaTorah ibid. p. 881 and on.

[297] Torah Ohr, Shemot 53d

[298] Proverbs 31:30

[299] Job 29:3

[300] Likkutei Torah, Shir HaShirim 48c

[301] See Tanya, Ch. 3; Torat Chayim cited later in the discourse; Maamarei Admor HaEmtza'ee, Bereishit p. 131.

[302] [I.e., a better translation of the words "*Haskeil v'Yado'a Otee*- השכל וידוע אותי" would be "make Me understood and known."]

[303] Also see Torah Ohr, Yitro 70a

to two levels in Torah, as explained at length in the beginning of Torat Chayim.[304] That is, there is the level of Torah as it is unto itself, in that it is the Wisdom-*Chochmah* of the Holy One, blessed is He. There then is the level of Torah as it also relates to worlds, about which they stated,[305] "He gazed into the Torah and created the world," and as it states in Midrash[306] on the verse,[307] "I was with Him as His nursling," "do not just read it as 'nursling-*Amon*-אמון,' but read it as 'craftsman-*Uman*-אומן,' in that the Torah says, 'I was the craftsman's tool of the Holy One, blessed is He,' similar to the analogy of blueprints and plans etc.," and that through delving into them, the world was created.

This is also why the Ten Commandments align corresponding to the Ten Utterances by which the world was created. This is as our sages, of blessed memory, expounded[308] on the verse,[309] "Each ladle was ten ten (*Asarah Asarah*- עשרה עשרה) of the sacred shekel." In alignment with this there also are two explanations of the word,[310] "In the beginning-*Bereishit*-בראשית." Targum[311] translates it as "with wisdom-*b'Chochmeta*-בחוכמתא," this being that aspect of Torah that relates to the world. The explanation that "In the beginning-*Bereishit*-בראשית" means "two beginnings-*Beit Reishit*-ב' ראשית

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[304] Torat Chayim, Bereishit 1a and on; Also see Maamarei Admor HaEmtza'ee ibid. p. 130 and on; Also see p. 77 and on.

[305] Zohar II 161a and on.

[306] Midrash Bereishit Rabba 1:1

[307] Proverbs 8:30

[308] Zohar III 11b and on

[309] Numbers 7:86

[310] Genesis 1:1

[311] Targum Yerushalmi translates it as "*b'Chochma*-בחוכמא," but see Zohar I 31b that "Yonatan translated '*Bereishit*-בראשית' as '*b'Chochmeta*-בחוכמתא.'"

– for the sake of the Torah which is called 'the beginning-*Reishit*-ראשית'"[312] is the aspect of Torah that transcends the world, for which the world was created.

This then, is the meaning of "Wisdoms will sing outside," [stating] "Wisdoms-*Chochmot*-חכמות" indicating two, the Upper Wisdom (*Chochmah Ila'ah*) and the Lower Wisdom (*Chochmah Tata'ah*). In general, the Lower Wisdom (*Chochmah Tata'ah*) is the level of Torah as it is the craftsman's tool of the Holy One, blessed is He, through which the world was brought into being (this being as the Torah already is below). The Upper Wisdom (*Chochmah Ila'ah*) is the Torah as it is, in and of itself, higher than the world.

More specifically, in Torah itself there are two levels, this being the difference between the Torah itself, which transcends the world, and the commandments of the Torah, which relate to the world. For, just as in the general totality of the chaining down of the worlds (*Hishtalshelut*), everything is in a way of descent, whereas the matter of ascent is specifically through the descent to the world of Action (*Asiyah*),[313] so too, this is so in the Torah itself, that the elevation brought about in Torah is not as the Torah is, in and of itself, higher than the world and the upper worlds, but is rather specifically through its descent to below into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) etc.

This then, is the meaning of "Wisdoms (*Chochmot*-חכמות) will sing outside." That is, the ascent is specifically through drawing the Wisdom-*Chochmah* into the "outside-

[312] Rashi to Genesis 1:1
[313] See later at the end of Ch. 4.

BaChutz-בחוץ." This is like the verse, "Let not the wise man glorify himself with his wisdom," meaning, as it remains within himself, "rather… make Me understood and known (*Haskeil v'Yado'a Otee*-השכל וידוע אותי) etc.," as it is drawn to [teach] another, as explained before.

4.

The explanation may be understood from what we see in man below ["for in the image of God, He made man"[314] and he is called "man-*Adam*-אדם" because "I am likened-*Adameh*-אדמה to the Supernal One,"[315] for which reason "from my flesh I behold God"].[316] That is, for one to be able to bestow intellect to his fellow, especially to one of lesser [intellectual] stature, he must be wise in essence (*Chacham b'Etzem*).

That is, since he is wise in essence, meaning that the intellect is his own, such that he is unified to it with "a most wondrous unity, [in which] there is no unity similar or parallel to it"[317] he thus has mastery over the intellect and is able to bestow and explain it, even to a recipient of much lesser [intellectual] stature. In contrast, one who is incapable of bestowing it to his fellow, this indicates that even within himself, the intellect is not one with him, and he does not have mastery over it etc.

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[314] Genesis 9:6

[315] See Isaiah 14:14; Sefer Asarah Maamarot, Maamar Eim Kol Chai, Section 2, Ch. 33; Shnei Luchot HaBrit 3a; 20b, and elsewhere.

[316] Job 19:26

[317] See Tanya, Ch. 5

This is like what the verse states about Shlomo,[318] "He spoke three thousand analogies." That is, it specifically was Shlomo, who was wiser than all men,[319] that because of his greatness, was capable of bestowing the intellect and lowering it through three thousand analogies, such that even a person of lesser intellectual stature would be capable of understanding it, as explained in *Hemshech* "*Mayim Rabim*" of the Rebbe Maharash.[320]

However, in general, the matter of bestowing intellect is something in which there is relativity, since both (the bestower and the recipient) are in the class of the speaker (*Medaber*). Moreover, within the class of the speaker (*Medaber*) itself, it is in a way that though the bestower introduces new intellect to the recipient, the recipient already has intellect, and a true bestower [of intellect] reveals the intellect of the recipient and brings it out from potential into actuality, opening his intellect such that in forty years he will come to grasp the depth of his teacher's intellect.[321] From all this, it is understood that the bestowal of intellect is something that is of relative comparison.

However, there is an even deeper matter. This refers to their statement,[322] "There is none as wise as one who has experience." That is, the true litmus test of his wisdom is if he can bring his wisdom into action,[323] and action (*Ma'aseh*) is

[318] Kings I 5:12, explained in Torah Ohr, Lech Lecha 11c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45, and elsewhere.

[319] Kings I 5:11

[320] Ch. 36 and Ch. 197.

[321] See Talmud Bavli, Avodah Zarah 5b

[322] Akeidah, Parshat Noach, Shaar 14, section three.

[323] See Sefer HaMaamarim 5698 p. 9; 5700 p. 165 and elsewhere.

utterly of no comparison to Wisdom-*Chochmah*, as explained in Shaar HaYichud VeHaEmunah.[324]

(Even though it is explained there that "it only is an elevation of five levels," it nevertheless is understood that the intention is that they are completely incomparable, as understood from the comparison made [there] between the Supernal wisdom in comparison to a physical action.) Yet, even so, it specifically is through the descent into the matter of action (*Asiyah*) that added elevation is caused in the matter of Wisdom-*Chochmah*.

Now, just as in man's intellect added elevation is caused specifically through the descent into the matter of action (*Asiyah*), the same is so Above. This is the meaning of the verse, "Wisdoms will sing outside," that the elevation of "singing" is specifically through the Wisdom-*Chochmah* being drawn "outside-*BaChutz*-בחוץ," this being the matter of the descent into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

Moreover, within the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) themselves, this is primarily through the drawing down into Action (*Asiyah*), which is completely incomparable. This is as the verse states,[325] "I also have actualized it-*Af Aseeteev*-אף עשיתיו," in that the word "also-*Af*-אף" causes a separation in the matter. That is, the separation is even in relation to the world of Formation (*Yetzirah*) ("I formed it-*Yatzarteev*-יצרתיו") which is

[324] Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 9.

[325] Isaiah 43:7

the world of speech (*Dibur*), and how much more is this so in relation to the world of Creation (*Briyah*). Moreover, in the world of Action (*Asiyah*), it specifically [is drawn] to the "outside-*BaChutz*-בחוץ."

This is likewise the meaning of the verse,[326] "Let not the wise man glorify himself with his wisdom… But only in this shall one who glorifies glorify himself – make Me understood and known." That is, it is not when his wisdom is only to himself, in the world of Emanation (*Atzilut*), but specifically in its descent to below for the sake of the lower.

For, as known,[327] the knowledge of the world of Emanation (*Atzilut*) is for it to be possible for there to be the lowering and recognition of Godliness by the created beings below. This is as the verse states,[328] "Know the God of your father," through which one reaches [the continuation of the verse] "and serve Him wholeheartedly," with love of *HaShem*-יהו"ה and fear of *HaShem*-יהו"ה, until this comes into the actual fulfillment of the *mitzvot* in action.

Now, we should add that this is also hinted in the word "(make) Me-*Otee*-אותי (understood and known)." For, in addition to the simple meaning that "Me-*Otee*-אותי" refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, the word "Me-*Otee*-**אותי**" contains the letters *Aleph*-א through *Tav*-ת (all the letters) and the letter *Yod*-י-10 refers to the Ten Utterances [of creation]. [This is similar to the

[326] Jeremiah 9:22-23 ibid.
[327] See *Hemshech* 5672 Vol. 1, Ch. 6; Ch. 95, and elsewhere.
[328] Chronicles I 28:9; See Tanya, Kuntres Acharon 156b

statement in Tanya[329] on the verse,[330] "And You-*v'Atah*-ואתה give life to all," that the word "You-*Atah*-אתה" refers to the aspect of the letters (*Otiyot*) from *Alef*-א to *Tav*-ת, and the letter *Hey*-ה-5 represents the five places in the mouth[331] from where the letters issue."]

The explanation is that it specifically is through the descent into the aspect of the letters (*Otiyot*) and the Ten Utterances, by which the world was created,[332] that we reach "Me-*Otee*-אותי" according to its simple meaning, the revelation of the Essential Self of the Unlimited One, who is not hinted in any letter nor any thorn of a letter.

The general explanation is that in the order of the chaining down of the worlds (*Seder Hishtalshelut*), everything is in a way of descent from the light of His countenance, blessed is He. As stated in Tanya,[333] and as explained by his honorable holiness, the Rebbe Rashab, whose soul is in Eden,[334] this (even) refers to the world of Emanation (*Atzilut*) and even includes Wisdom-*Chochmah* of the world of Emanation (*Atzilut*).

That is, even though the level of Wisdom-*Chochmah* is "that He alone exists and there is nothing besides Him" (as the Alter Rebbe states in the name of his teacher, peace be upon him, in the note in chapter thirty-five of Tanya), nevertheless,

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[329] Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2 (77b).

[330] Nehemiah 9:6

[331] Sefer Yetzirah 2:3

[332] Mishnah Avot, beginning of Ch. 5.

[333] Tanya, Ch. 36 (45b)

[334] Sefer HaMaamarim 5658 p. 30; 5678 p. 112

this is a descent from the light of His countenance, blessed is He.

Rather, the matter of the ascent specifically begins through the drawing down to below, in this lowest world, the world of Action (*Asiyah*). This is as explained in the discourses of the Hilulah,[335] that specifically through the descent all the way down, the ascent is caused to be even higher, up to and including the level that transcends the limitations of "above" and "below." The same is so of the matter of Wisdom-*Chochmah*, that it reaches the ultimate elevation specifically through being drawn to the outside (*BaChutz*-בחוץ).

5.

Now, the specific elevation brought about through the drawing down and descent of Wisdom-*Chochmah* to the outside (*BaChutz*-בחוץ) is the matter of "song," ("Wisdoms will sing outside") which is the matter of pleasure (*Taanug*).

This is as explained in the discourses of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,[336] on the matter of *TaNT"A*-טנת"א (cantillations-*Ta'amim*-**ט**עמים, vowels-*Nekudot*-**נ**קודות, crownlets-*Tagin*-**ת**גין, and letters-*Otiyot*-**א**ותיות).

The matter of "letters-*Otiyot*-אותיות" [the source of which are the letters of the Torah, from which the matter of letters is entirely drawn, as in the teaching,[337] "He gazed into

[335] *Hemshech* "*Bati LeGani*" 5710, Ch. 9-10; Ch. 13 and on.

[336] In the discourse entitled "*Zachor*" of Shabbat Parshat Yitro 5680 (Sefer HaMaamarim 5680 p. 259 and on).

[337] Zohar II 161a and on.

the Torah and created the world,"] are revelation (*Giluy*) [and are of the same root as in the verse],[338] "The morning **comes**-*Ata*-אתא." That is, the letters reveal the intellect, and the letters (*Otiyot*-אותיות) of Torah are in *Zeir Anpin* (the emotions).[339] This is because, for the intellect to be drawn down to manifest in letters, it must be constricted through the emotions (*Midot*).

The crownlets-*Tagin*-תגין are the crowns of the letters. This is as our sages, of blessed memory, taught,[340] "When Moshe ascended on high, he found the Holy One, blessed is He, sitting and tying crowns on the letters." These are higher than the letters themselves, and are in Understanding-*Binah*,[341] since it is the Splendor-*Tiferet* of the Mother-*Imma* (Understanding-*Binah*) that becomes the Crown-*Keter* of *Zeir Anpin*.[342] They nevertheless relate to the letters (*Otiyot*) and their matter is revelation (*Giluy*). We thus find that "Rabbi Akiva would expound mounds and mounds of Torah laws (*Halachot*) from each thorn [of the letters]."[343] From this it is understood that in relation to someone like Rabbi Akiva, [the crownlets] are a matter of revelation, in that he literally derived Torah laws (*Halachot*) from them.

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[338] Isaiah 21:12; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the difference between the various names of general classification; Also see Torah Ohr 42b; Ohr HaTorah, Beshalach p. 391, and elsewhere.

[339] See Ohr HaTorah, Va'era Vol.6 p. 2,572 and on.

[340] Talmud Bavli, Menachot 29b and Rashi there.

[341] See Ohr HaTorah, Va'era ibid. Vol. 6 p. 2,572 and on.

[342] Etz Chayim, Shaar 36 (Shaar Miyut HaYare'ach), Ch. 1 (Mo'ed Katan); Likkutei Torah, Shir HaShirim 24a.

[343] Talmud Bavli, Menachot 29b ibid.

Higher than this is the aspect of the vowel points-*Nekudot*-נקודות, which are in Wisdom-*Chochmah*,[344] just as Wisdom-*Chochmah* is only the aspect of a point (*Nekudah*). Nonetheless, when the vowels (*Nekudot*) are included with the letters (*Otiyot*) they reveal the intellect in the letters (*Otiyot*) to a greater degree. For example, when the letters "אם," are vowelized with either a *Tzeirei*-צֵרֵי or a *Cheereek*-חִרִק, the meaning of the word changes.[345]

This is because the point of Wisdom-*Chochmah* is the primary aspect of the intellect and its source. Thus, the intellect is revealed through the vowels (*Nekudot*) to a greater extent than through the crownlets (*Tagin*), which are called crowns (*Ketarim*) in that the chaining down of the Crowns-*Keterim* is from [crown] to [crown]. This is why the crownlets-*Tagin* come in a way of distance and are more transcendent and encompassing (*Makif*) than the vowels (*Nekudot*).

Higher than all are the cantillations-*Ta'amim*-טעמים, which are in (the innerness (*Pnimiyut*) of) the Crown-*Keter*,[346] and are completely concealed. This is as our sages, of blessed memory, taught,[347] "The reasons-*Ta'amei*-טעמי of the Torah were not revealed," and they only will be revealed in the coming future with the Torah of Moshiach, as the verse states,[348] "Let Him kiss me with the kisses of His mouth," and "then our

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[344] See Ohr HaTorah, Va'era ibid. Vol. 6 p. 2,572 and on.

[345] [When the letters "אם" are vowelized with a *Tzeirei*-צרי, it means "mother-*Eim*-אֵם," whereas when they are vowelized with a *Cheereek*-חרק, it means "if-*Eem*-אִם."]

[346] See Ohr HaTorah, Va'era ibid. Vol. 6 p. 2,572 and on.

[347] See Talmud Bavli, Sanhedrin 21b

[348] Song of Songs 1:2 and Rashi there

mouths will be filled with laughter."[349] (Nevertheless, the revelations of the days of Moshiach are even present in our times,[350] except that they are like something placed in a storage container,[351] or like a person who has a treasury, and also has the key etc.)

This then, is the meaning of "Wisdoms will sing outside," that specifically through the Wisdoms being drawn outside (*BaChutz*-בחוץ) they "will sing," which is the matter of song and delight (*Taanug*).

This is also the meaning of the statement in Zohar,[352] "'song-*Ranena*-רננא' in the evening," meaning that specifically in the [time of] evening (night and darkness) which, in space, is the matter of "outside-*BaChutz*-בחוץ," we come to the matter of "song-*Rinah*-רינה."

6.

Now, being that everything was given when the Torah was given [at Sinai], and as well known,[353] there never will be

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[349] Psalms 126:2; See Talmud Bavli, Brachot 31a

[350] See Shefa Tal of Rabbi Shabtai Sheftel Horowitz, (the nephew of Rabbi Yishayah Horowitz, the author of Shnei Luchot HaBrit – known as the Holy ShaLa"H) in his commentary on Iggeret HaTa'amim (the Epistle on the Cantillations).

[351] See Sefer HaMaamarim 5642 p. 313; 5651 p. 96; 5658 p. 33; Discourse entitled "*Bati LeGani* – I have come to My garden" 5711, Ch. 5 (Torat Menachem, Sefer HaMaamarim, Bati LeGani Vol. 1, p. 10, translated in The Teachings of The Rebbe 5711, Discourse 1).

[352] Zohar I 229b; Also see the prior discourse of this year, the first discourse entitled "*Rani v'Simchee* – Sing and be glad, O' daughter of Tziyon," Discourse 11, Ch. 2-3; and the second discourse by the same title, Discourse 12 (Sefer HaMaamarim 5630 p. 94 and on; p. 101).

[353] See Sefer HaMaamarim 5647 p. 87; 5656 p. 356; *Hemshech* 5666 p. 32; p. 719; *Hemshech* 5672, Ch. 179.

another giving of the Torah, thus when the Torah was given, there was the giving of "the Torah (the Written Torah) and the commandment (the Oral Torah which explains it) that I have written to teach them,"[354] and "the word 'I-*Anochi*-אנכי' is an acrostic (*Notarikon*) for 'I have given Myself in My writing-*Ana Nafshi Ketavit Yehavit*-אנא נפשי כתבית יהבית,'"[355] ("I have written-*Ketavit*-כתבית" refers to the Written Torah and "I have given-*Yehavit*-יהבית" refers the Oral Torah).

That is, the descent into the matter of action (*Ma'aseh*) is in the Written Torah, this being the matter of writing (*Ketivah*), and the descent into the matter of understanding and comprehension is in the Oral Torah. (This is because the Written Torah transcends understanding and comprehension, which is why whosoever ascends to the Torah, makes the blessings over the Torah, "even if he does not know what it is saying."[356]

In contrast, the Oral Torah comes into understanding and comprehension, which is why in regard to the Oral Torah, if a person does not know what it is saying, it is forbidden [for him] to make the blessing.)[357] It specifically is through this descent of "I have given Myself in My writing-*Ana Nafshi Ketavit Yehavit*-אנא נפשי כתבית יהבית" that we reach the aspect of "I - meaning who I am-*Anochi Mee SheAnochi*-אנכי מי שאנכי," which is not hinted in any letter nor even a thorn of a letter.

This likewise is the matter of writing a Torah Scroll, which is the matter of descent into action ("I have written-

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[354] Exodus 24:12 ibid.
[355] Talmud Bavli, Shabbat 105a (Ein Yaakov version of the text)
[356] See Hilchot Talmud Torah of the Alter Rebbe, end of Ch. 2.
[357] Hilchot Talmud Torah ibid.

Ketavit-כתבית") and in way that includes all four classes in the world, these being the inanimate (*Domem*), the vegetative (*Tzome'ach*), the animal (*Chai*), and the speaker (*Medaber*).

This is because the writing is done through the power of action in man - the class of speaker (*Medaber*) - and he writes with a quill on parchment, both being from the class of animal (*Chai*). The ink is of the class of the inanimate (*Domem*) and the class of the vegetative (*Tzome'ach*), this being the gallnut in the ink, which also is used for working the hides [into parchment].

Furthermore, during the writing, he is knowledgeable in all the laws of writing a Torah Scroll, which are in the Oral Torah ("I have given-*Yehavit*-יהבית"). We then put the Torah Scroll in the Ark, this being the matter of "I shall dwell within them"[358] in general, the primary dwelling of the *Shechinah* specifically being in the Tabernacle (*Mishkan*) (as explained in the discourses of the Hilulah),[359] until the revelation and descent of the Third Holy Temple.[360]

7.

This then, is the meaning of, "God spoke all these things to say." That is, "God spoke all these things" for the sake of "to say-*Leimor*-לאמר," referring to a Jew reading (the Written Torah) and studying (the Oral Torah), at which point "the Holy

[358] Exodus 25:8
[359] Sefer HaMaamarim 5710 p. 111 and on.
[360] See Rashi to Talmud Bavli, Sukkah 41a; Likkutei Sichot, Vol. 27 p. 204.

One, blessed is He, reads and studies opposite him,"[361] just like at the giving of the Torah. This is why our sages, of blessed memory, stated,[362] "Just as there, it was with reverence, fear, quaking and trembling (these four corresponding to the four letters of the Name *HaShem*-יהו"ה, as stated in the writings of the Arizal),[363] so too here etc."

Therefore, [Torah] study must be such that "they are as new in your eyes,"[364] to the point of actually being new.[365] Through this we draw down the aspect of "I - meaning who I am-*Anochi Mee SheAnochi*-אנכי מי שאנכי," which entirely transcends [the Name] *HaShem*-יהו"ה as it means "He was and He is and He will be-*Hayah v'Hoveh v'Yihiyeh*-היה והוה ויהיה as one,"[366] this being in the world of Emanation (*Atzilut*),[367] which is the World of Oneness (*Olam HaAchdut*),[368] and how much more is it certainly higher than God-*Elohi"m*-אלהי"ם, which is in the plural, and is in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) which are lower than the world of Emanation (*Atzilut*).

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[361] See Tanna d'Bei Eliyahu Rabba, beginning of Ch. 18; Yalkut Shimoni, Eicha, Remez 1,034.

[362] Talmud Bavli, Brachot 22a; See Torah Ohr and Likkutei Torah, Shir HaShirim 44b ibid.; Torah Ohr, Yitro 67b ibid., and elsewhere.

[363] Likkutei HaShas of the Arizal, Mo'ed Katan (section entitled "*Mah Lehalan*").

[364] See Sifri and Rashi to Deuteronomy 6:6; Shulchan Aruch and Alter Rebbe's Shulchan Aruch 61:2

[365] Rashi to Deuteronomy 11:13; 26:16

[366] Zohar III 257b (Ra'aya Mehemna); Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a).

[367] See Imrei Binah, Shaar HaKriyat Shema, Ch. 40 (66c); Ohr HaTorah, Parshat Zachor, p. 1,771; Sefer HaMaamarim 5659 p. 40.

[368] See Zohar III (Ra'aya Mehemna) 83a; Avodat HaKodesh, Vol. 1, Ch. 2.

Now, as per the teaching of the Rav, the Maggid of Mezhritch[369] on the teaching of the Mishnah,[370] "Know what is above you (*Da Ma Lema'ala Mimcha*-דע מה למעלה ממך)" that, "All matters brought about Above (*Lema'ala*-למעלה) are from you (*Mimcha*-ממך)," meaning that it depends on you, beyond this, the lower one affects perfection Above, as in the teaching of the Rav, the Maggid of Mezhritch[371] on the verse,[372] "Make for yourself two silver trumpets (*Chatzotzrot*-חצוצרות)" [said to our teacher Moshe, the faithful shepherd] that the word "trumpets-*Chatzotzrot*-חצוצרות" is "two half forms-*Chatzi Tzurot*-חצי צורות," in that the Holy One, blessed is He, and the Jewish people are two half forms that perfect each other, so to speak.

In other words, through one's service of *HaShem*-יהו"ה, blessed is He, below, he brings perfection and wholeness Above, so to speak,[373] so that there will be a complete form-*Tzurah*-צורה,[374] until we go out of the exile with the Torah

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[369] 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).

[370] Mishnah Avot 2:1

[371] 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). Also see Ohr Torah, Section 134; Also see the prior discourse of this year, 5730, entitled "*Lehavin Inyan Ketivat Sefer Torah* – To understand the matter of writing a Torah Scroll," Discourse 16, Ch. 6 (Sefer HaMaamarim 5730, p. 129).

[372] Numbers 10:12 [10:2]

[373] See Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Section 4.

[374] There is a small portion of the discourse missing here. It is recalled that there was also mention of the matter of [the verse] (Ecclesiastes 2:14) "The wise man's eyes are in his head" [meaning, "upon his head"] in that "the *Shechinah* rests upon the head" (Zohar III 187a; Tanya, Ch. 35 (44a)).

Scroll[375] to greet our righteous Moshiach, speedily and in the most literal sense.

[375] See the end of the previous discourse "*Lehavin Inyan Ketivat Sefer Torah*."

Discourse 22

"*V'Hayah Midei Chodesh b'Chodsho… - It shall be that at every new moon…*"

Delivered on Shabbat Parshat Mishpatim,
2nd day of Rosh Chodesh Adar Rishon, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[376] "It shall be that at every New Moon and on every Shabbat, all flesh will come to prostrate before Me, says *HaShem*-יהו"ה." About the words, "all flesh will come to prostrate before Me," this is similar to the statement in this week's Torah portion about the commandment to ascend in pilgrimage to the Holy Temple,[377] "Three times during the year shall all your menfolk be seen before the Lord, *HaShem*-יהו"ה." About this it states in Talmud,[378] "Just as one comes to see, so does he come to be seen." This is specifically through seeing (which is greater than hearing, since through seeing, the certainty of the truth of the matter is realized in the deepest way)[379] that we come to the prostration, this being the matter of

[376] Isaiah 66:23
[377] Exodus 23:17
[378] Talmud Bavli, Chagigah 2a
[379] Also see Torah Ohr, Mishpatim 75a

self-nullification (*Bittul*) (as explained in Likkutei Torah at the end of the Torah portion of Zot HaBrachah).[380]

However, all the above was when the Holy Temple was standing. However, upon the destruction of the Holy Temple "we are unable to ascend and see (and thus are automatically unable) to prostrate before You."[381] Thus, about this the verse states that in the coming future "all flesh will come to prostrate," to a greater degree than before, not just three times a year, but "at every New Moon and on every Shabbat."[382]

As stated in Yalkut on the end of [the book of] Yishayahu,[383] on the verse,[384] "When shall I come and appear before God?" it states, "The Jewish people said, 'Master of the world, when will you return us to the glory when we would ascend three times [a year] in pilgrimage and see the *Shechinah*?' The Holy One, blessed is He, responded, 'My son, in this world you would ascend three times a year, but when the end-time comes [after the walls of the exile completely burn down, this being the end of the exile, the beginning of the redemption will then commence, as Rambam states,[385] 'A king shall arise from the house of Dovid, who studies Torah diligently and observes its *mitzvot* like his ancestor Dovid… and will compel all Israel to follow its path and repair its

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[380] The end of the discourse entitled "*v'Hayah Midei Chodesh b'Chodsho*" (97d).

[381] See the Musaf liturgy of the holidays.

[382] See the discourse entitled "*v'Hayah Midei Chodesh b'Chodsho*" 5630 (Sefer HaMaamarim 5630 p. 256 and on); Discourse entitled "*Shalosh Pe'amim BaShanah*" of Shabbat Parshat Mishpatim 5632 and 5678 (Sefer HaMaamarim 5632 Vol. 1, p. 59 and on; 5678 p. 172 and on).

[383] Yalkut Shimoni, Yishayahu, Remez 514

[384] Psalms 42:3

[385] Mishneh Torah, Hilchot Melachim, end of Ch. 11

breaches, and will wage the war of *HaShem*-יהו"ה… if he succeeds in the above, builds the Temple in its place, and gathers the dispersed of Israel," then this is the true and complete redemption, at which point] you are destined to ascend there on every New Moon, as the verse states, 'It shall be that at every New Moon etc.'" In other words, there then will be the ascent to the Holy Temple to see, be seen, and prostrate on every Shabbat and Rosh Chodesh.

Now, Yalkut asks[386] how it is possible that they should come on every New Moon (Rosh Chodesh) and Shabbat from the ends of the world. He explains that clouds will come and carry them, bringing them to Yerushalayim etc., about which the Prophet praises them [saying],[387] "Who are these who fly like a cloud, like doves to their dovecote?"

We thus find that there are three general periods in this. The first period is the mundane days of the week that are neither Shabbat nor the New Moon. On those days, even in the coming future, there will not be the service of ascending, seeing, being seen, and prostrating. The second period is the three pilgrimage festivals, at which time there was ascent in pilgrimage in the time of the Holy Temple, not only during the first Temple, but also during the second Temple, about which the verse states,[388] "I will be glorified-*v'Ekavedah*-ואכבד" missing the letter *Hey*-ה [at the end of the word],[389] meaning[390] that there was no

[386] Yalkut Shimoni to Isaiah, Remez 503.

[387] Isaiah 60:8

[388] Haggai 1:8

[389] Talmud Bavli, Yoma 21b

[390] See Likkutei Torah, Drushim L'Rosh HaShanah 57c; Also see the discourse entitled "*Tziyon b'Mishpat Tipadeh* – Tziyon will be redeemed through justice" 5729, translated in The Teachings of The Rebbe 5729, Discourse 37, and elsewhere.

illumination of the Upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, but only of the Lower letter *Hey*-ה, and this too was in a state of concealment. From this it is understood that the level of prostration in the second Temple was not like the level of prostration in the first Temple, being that the place to which he came to see, which brought about the prostration, was higher [in the first Temple].

The third period is with the coming of the end-time, when there will be seeing and prostrating on every Shabbat and New Moon (Rosh Chodesh). Moreover, the general seeing and prostrating (even on the three pilgrimage festivals) will be even higher than as it was during the time of the Temple. (This is like the statement before about the superiority of seeing and prostrating in the first Temple, in comparison to the second Temple.)

Moreover, this will not just be higher than the second Temple, but will even be higher than the first Temple. (For, although [in the first Temple] there was a revelation of "the moon in its state of wholeness,"[391] it nonetheless was not in a way that was sustained.) That is, in the coming future there will be a light that transcends them all, the true meaning of which is (not just that it will be higher, but) that this higher light that transcends "them all" will be brought about through the revelation and service of *HaShem*-יהו"ה, blessed is He, that took place in the first and second Holy Temples.

[391] See Zohar III 150a; 225b; Midrash Shemot Rabbah 15:26

2.

Now, to understand this, we first must preface with the statement at the beginning of this week's Torah portion,[392] "These are the ordinances that you shall place before them: If you acquire a Hebrew slave etc." A well-known question about this is asked in the discourses of the Alter Rebbe, the Mittler Rebbe, and the Tzemach Tzeddek etc.[393] That is, we must understand why the word "before them-*Lifneihem*-לפניהם" is in the plural, whereas the words "If you acquire-*Ki Tikneh*- כי תקנה" are in the singular, when the verse should have continued "If you acquire-*Ki Tiknoo*-כי תקנו" in the plural.

However, the explanation is that "If you acquire-*Ki Tikneh*-כי תקנה" [in the singular] refers to our teacher Moshe, and these words relate to what was stated [in the verse] before, "These are the ordinances that you shall place," in that specifically our teacher Moshe, peace be upon him, should place the ordinances before them. The word "you shall place-*Taseem*-תשים" (in the singular) also refers to Moshe, whose matter is the Torah.[394] It then states, "before **them**-*Lifneihem*-לפניהם" (in the plural), meaning that through Moshe the Torah was drawn down to every single Jew.

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[392] Exodus 21:1-2

[393] Torah Ohr, beginning of Mishpatim 74c; Torat Chayim Mishpatim 277a; 284a; Sefer HaMitzvot of the Tzemach Tzeddek 80a; Also see the discourse entitled "*v'Eileh HaMishpatim*" 5738 (Torat Menachem, Sefer HaMaamarim Adar p. 8 and on), and elsewhere.

[394] See Mechilta to Exodus 15:1; Midrash Shemot Rabba 30:4

This is also the meaning of the statement of our sages, of blessed memory,[395] (also brought in Torah law (*Halachah*) in Hilchot Talmud Torah of the Alter Rebbe)[396] that from the verse "that you shall **place before them**" we derive that Torah must be learned in a particular way - that you [our teacher Moshe] must provide them with [order and] reasoning, so that [the Torah] that they learn will be understood and accepted in their hearts, "like a table fully set before a person, with everything ready to eat."[397]

However, we still must understand this better. For, is it not so, that this Torah portion comes in continuation of the Torah portion in which the Torah was given at Mount Sinai, where the Ten Commandments, which are inclusive of all six-hundred and thirteen commandments, were given (as Rashi[398] states, citing Azharot of Rabbi Saadya Gaon)?

This being so, why did [the Torah] not state "that you shall place before them" there, but here, and specifically in relation to the Torah law of, "If you acquire a Hebrew slave"? Moreover, the law of, "If you acquire a Hebrew slave" follows many laws that precede it. [This is because the law of "if you acquire a Hebrew slave" refers to one who is sold by the court on account of [having been found guilty of] theft (as stated in Rashi). This being so, this servitude takes place after his theft, and after not having the funds to make restitution. It only is then that the court sells him. Moreover, before this can even take

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[395] Talmud Bavli, Eruvin 54b and Rashi there; Mishneh Torah, Hilchot Talmud Torah 4:4

[396] Hilchot Talmud Torah 4:18

[397] Rashi to Exodus 21:1 ibid.

[398] Rashi to Exodus 24:12

place, a court of Torah law must first exist, and how much more so, must there first be the prohibition "do not steal" of the Ten Commandments].

This being so, it is not understood to an even greater degree, why the matter of "you shall place before them" is specifically said in relation to the law of "if you acquire a Hebrew slave." We also must understand the meaning of the matter of "before them-*Lifneihem*-לפניהם," and the meaning of the matter of "if you acquire-*Ki Tikneh*-כי תקנה."

3.

Now, this may be understood by prefacing with the explanation in the section of Talmud that discusses the giving of the Torah, in Tractate Shabbat.[399] That is, the angels argued, "A precious and hidden [treasure]… and You seek to give it to flesh and blood? 'Set Your glory over the heavens!'"[400] However, even so, the Torah was not given to them, [for] "it is not in the heavens,"[401] but rather went and descended etc.,[402] until it was given specifically below, in the place that "you descended to Egypt and there is an evil inclination amongst you,"[403] until it manifested in physical things and in Moshe's retort to the angels] "is there an evil inclination amongst you?"

[399] Talmud Bavli, Shabbat 88b and on
[400] Psalms 8:2
[401] Deuteronomy 30:12; See Bava Metziya 59b
[402] See Tanya Ch. 4 (8b)
[403] Talmud Bavli, Shabbat 88b and on ibid.

meaning false arguments, in which one argues this and the other argues that (as explained in Tanya).[404]

This is as explained before, that the going and descent of the Torah into many levels, until it became manifest in this lowest world, is a matter of the greatest descent. However, this descent is for the sake of ascent. For, through this the Torah ascends even higher than it was before its descent. This comes about through the souls of the Jewish people serving *HaShem*-יהו"ה, blessed is He, below.

That is, through their service they cause elevation in the Torah as well. This is as known about the matter of studying Torah for its sake (*Lishmah*), meaning, for the sake of the Torah,[405] that [by studying Torah] the souls of the Jewish people bring elevation in the Torah, that it does not have by itself [without being learned].

This [ability] of the Jewish people is because of the great level of their souls, which precede everything, as the verse states,[406] "They resided there in the service of the King," and our sages, of blessed memory, stated,[407] "In whom did He consult? In the souls of the righteous *Tzaddikim*." In other words, when "He consulted" etc., the souls were already present, meaning that they are higher than the matter of the consultation etc., but are rooted in His Essential Self, which transcends the root of the Torah. Thus, since in their root they

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[404] Tanya, Ch. 5

[405] See Pri Etz Chayim, Shaar Hanhagat HaLimud; Likkutei Torah Vayikra 5a; Shlach 47c; Zot HaBrachah 96c

[406] Chronicles I 4:23

[407] Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

are higher than the Torah, they thus can bring about ascent in the Torah.

Now, even though the ascent brought about in Torah is due to the level of the soul itself, nevertheless, this is brought about specifically by the souls as they are below, who are called "slaves" (*Avadim*-עבדים),[408] not by the souls as they are above, who are called "sons" (*Banim*-בנים).[409] In other words, it comes about through the work of a slave (*Eved*-עבד) and not through the work of a son (*Ben*-בן).

The difference between them, is that the "son" (*Ben*-בן) refers to *Zeir Anpin*, who is called the "son" in relation to the Father-*Abba* (Wisdom-*Chochmah*) and the Mother-*Imma* (Understanding-*Binah*) and higher than this. In contrast, the "slave" (*Eved*-עבד) is when he comes into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*),[410] and in the worlds of Creation, Formation, and Action themselves, specifically in the world of Action (*Asiyah*).

This is because this is the place where there is the general work of serving *HaShem*-יהו"ה, blessed is He, by restraining the side opposite holiness (*Itkafiya*), and in a way that we thereby come to the aspect of transformation (*It'hapcha*), through which the glory of the Holy One, blessed is He, is then elevated etc.[411]

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[408] Ohr HaTorah, Mishpatim p. 1,149; Sefer HaMaamarim 5636 Vol. 2, p. 271

[409] See Ohr HaTorah ibid.; Sefer HaMaamarim 5636 ibid.

[410] See Sefer HaMaamarim 5657 p. 177; *Hemshech* 5666 p. 207

[411] Tanya, Ch. 27 (34a); Likkutei Torah, Pekudei cites to Zohar II 128b (and also cites to Zohar II 67b; Also see 184a); Also see Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c.

As explained in the discourses of the Hilulah, [412] the meaning of "elevated-*Istalek*-אסתלק" is that there is a drawing forth of a revelation of light that is in a state of exaltedness (*Romemut*). What is meant is not that it is not drawn down below, but that it is drawn down but remains in a state of exaltedness (*Romemut*).[413] On the contrary, it specifically is because it is in a state of essential exaltedness and elevation that it is drawn [all the way] down below, as known.

4.

With this in mind, we can explain why it was immediately after the giving of the Torah that the verse states, "These are the ordinances that you shall place before them: If you acquire a Hebrew slave etc." For, it specifically is the level of the slave (*Eved*-עבד), which refers to the work in the world of Action (*Asiyah*), by which we effect the elevation brought about by the descent of the Torah below.

However, the slave must specifically be "a Hebrew slave-*Eved Ivree*-עבד עברי." To preface, at first glance, it is not understood why the Torah calls him "a Hebrew-*Ivree*-עברי (slave)." This is because the name "Hebrew-*Ivree*-עברי" is what we were called before the Torah was given, as the verse states,[414] "The God of the Hebrews-*Elo"hei HaIvreeyeem*-אלה"י העבריים etc." Thus, since this verse is already after the Torah was given, it should have called him an "Israelite-

[412] See the discourse entitled "*Bati LeGani*" 5710, Ch. 1 and in the note there (Sefer HaMaamarim 5710, p. 112).

[413] Torah Ohr ibid.

[414] Exodus 5:3

Yisroel-ישראל," or "a Jew-*Yehudi*-יהודי," as in the teaching of our sages, of blessed memory,[415] "Whosoever repudiates idolatry (which is considered as submitting to [the truth of] the entire Torah)[416] is called a 'Jew-*Yehudi*-יהודי.'"

The explanation is that the name "Hebrew-*Ivree*-**עברי** (slave)" is as in the verse,[417] "Your forefathers always dwelt **beyond** the River-***Eiver*** *HaNahar*-הנהר **עבר**."[418] "Beyond the River-*Eiver HaNahar*-עבר הנהר" refers to the aspect that [is beyond and] even is higher than the Garden of Eden (*Gan Eden*). For, the verse states,[419] "A river (*Nahar*-נהר) went out of Eden to water the Garden," meaning that the Garden (*Gan*) receives from the River (*Nahar*-נהר), and "beyond the River-*Eiver HaNahar*-עבר הנהר" is even higher than the River (*Nahar*-נהר). About this the verse states, "Your forefathers always dwelt beyond the River-*Eiver HaNahar*-עבר הנהר." That is, this is where the forefathers "dwelt" and are rooted, beginning with Avraham, who bequeathed all his matters to his descendants who came after him (including converts, in that Avraham is the father of all converts).[420]

This is also the general matter of [the teaching], "The deeds of the forefathers are a sign for their children,"[421] and "it

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[415] Talmud Bavli, Megillah 13a

[416] Talmud Bavli, Kiddushin 40a

[417] Joshua 24:2

[418] See Torah Ohr, Mishpatim 75d; Torat Chayim, Mishpatim 278c and on; 284d; Sefer HaMitzvot of the Tzemach Tzeddek 82b; Discourse entitled "*v'Eileh Mishpatim*" 5738 ibid.

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[420] See Mishneh Torah, Hilchot Bikkurim 4:3; Rabbi Ovadia Bartenura to Mishnah Bikkurim 1:4.

[421] See Midrash Tanchuma, Lech Lecha 9; Bereishit Rabba 40:6; Ramban to Genesis 12:6; 12:10.

is an inheritance from our forefathers," and as in the words of the Alter Rebbe,[422] "a huge fortune [falls into his possession by inheritance] etc." That is, inheritance is even granted to a newborn infant, and he inherits everything,[423] to the point that he is one existence with his father, as our sages, of blessed memory, taught[424] on the verse,[425] "Succeeding your fathers will be your sons."

This then, is the meaning of "(If you acquire) a Hebrew slave-*Eved Ivree*-עבד עברי," specifically.[426] For, since the soul descended below, in that specifically there she is in a state of being a "slave-*Eved*-עבד," therefore, for her work to be capable of bringing the elevation about etc., she specifically must be bound to her root and source Above, in the aspect of "beyond the River-*Eiver HaNahar*-עבר הנהר" ("Hebrew-*Ivree*-עברי") which our forefathers drew to each and every Jew, even to one whose level is that of a "slave-*Eved*-עבד," in that "in and of himself, he would prefer to be free [to do as he pleases],"[427] so that even for him, there is a drawing down of the aspect of "beyond the River-*Eiver HaNahar*-עבר הנהר."

Thus, since this drawing down is from the root of the soul which transcends the restraint of the *Tzimtzum*, therefore just as before the restraint of the *Tzimtzum* there was no space

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[422] Tanya, Ch. 33 (42b)

[423] See Talmud Bavli, Niddah 44a

[424] Talmud Bavli, Bava Batra 159a; Shaalot uTeshuvot Tzafnat Paane'ach Dvinsk Vol. 1, Section 118; Warsaw Vol. 2 Section 118, and elsewhere.

[425] Psalms 45:17

[426] See Torah Ohr, Mishpatim 75d; Torat Chayim, Mishpatim 278c and on; 284d; Sefer HaMitzvot of the Tzemach Tzeddek 82b; Discourse entitled "*v'Eileh Mishpatim*" 5738 ibid.

[427] Talmud Bavli, Gittin 13a

for the worlds to exist,[428] so too, this is brought about in the level of the "slave" (*Eved*-עבד) below, that the world is of no consequence to him etc.

5.

About this the verse states, "If you acquire a Hebrew slave," specifying "acquire-*Tikneh*-תקנה," which is a term of "acquisition-*Kinyan*-קנין." The explanation is that, as known[429] about the words,[430] "Blessed is your Maker (*Oseich*-עושך), blessed is your Former (*Yotzreich*-יוצרך), blessed is your Creator (*Boreich*-בוראך), blessed is your Owner (*Koneich*-קונך)," the words "Maker" (*Oseich*-עושך), "Former" (*Yotzreich*-יוצרך), and "Creator" (*Boreich*-בוראך) correspond to the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), whereas the word "Owner" (*Koneich*-קונך) refers to the world of Emanation (*Atzilut*). That is, "Owner-*Koneich*-קונך" is higher than "Creator-*Boreich*-בוראך."

However, we must understand this better. For, is it not so that the matter of "creation-*Briyah*-בריאה" refers to the novelty of the coming into being of something from nothing? (As stated by Ramban,[431] "We have no expression in the Holy Language for bringing something into being out of nothing, except for the word 'created-*Bara*-ברא.'") This is much more wondrous than the matter of acquiring ownership (*Kinyan*-קנין), (which is not a novelty in the existence of the thing itself, in that

[428] See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2.
[429] Torah Ohr, Mishpatim 76b; See Torat Chayim ibid. 284a
[430] In the Kiddush Levanah liturgy
[431] Ramban to Genesis 1:1

it remains the same thing, except that it is transferred from one domain to another domain). This being so, why is "Blessed is your Owner (*Koneich*-קונך)" higher than "Blessed is your Creator (*Boreich*-בוראך)"?

The explanation is that "acquisition-*Kinyan*-קנין" indicates a drawing forth from concealment to revelation, meaning that there is no change in its essential being, to be something separate. In contrast, "creation-*Briyah*-בריאה" indicates the coming into being of something from nothing, in that it becomes something separate.[432]

The substance of this, as it is in our service of *HaShem*-יהו"ה, blessed is He, is that "acquisition-*Kinyan*-קנין" indicates that even as the soul is below, on the level of a "slave" (*Eved*-עבד), there is a drawing forth in her of her root and source, the aspect of "Your forefathers always dwelt beyond the River-*Eiver HaNahar*-עבר הנהר."[433]

Now, we should add that besides the fact that there is a drawing forth into the level of the "slave" (*Eved*-עבד) below of the root and source of the soul, in the aspect of "beyond the River-*Eiver HaNahar*-עבר הנהר," which is also the meaning of "Blessed is… your Owner-*Baruch Koneich*-ברוך קונך," in which the word "Blessed-*Baruch*-ברוך" is a word that also means "to draw down," as in [the Mishnah],[434] "One who draws down-*HaMavreech*-המבריך the vine," meaning that we draw down the aspect of "your Maker (*Oseich*-עושך)," which is the beginning of the service, and we then draw down the aspect of "your

[432] Ohr HaTorah, Mishpatim, p. 1,124 and on.
[433] Ohr HaTorah ibid.
[434] Mishnah Kilayim 7:1; Torah Ohr, Mikeitz 37c

Former (*Yotzreich*-יוצרך)" etc., until we even draw down the aspect of "your Owner (*Koneich*-קונך)" into the level of the "slave" (*Eved*) below.

However, there also is a matter of ascent in this from below to Above, to elevate the level of the "slave" (*Eved*) to his root and source in the aspect of "beyond the River" (*Eiver HaNahar*-עבר הנהר) until we thereby bring the second meaning of "Blessed-*Baruch*-ברוך" about, which is that we are blessing the One about whom "Blessed-*Baruch*-ברוך" is stated, meaning that we affect elevation even in the aspect of "your Owner-*Koneich*-קונך." This is the meaning of what our sages, of blessed memory, stated,[435] "Israel adds strength to the power of the One Above," since "He yearns for your handiwork,"[436] in that it is specifically through the service of the "slave" (*Eved*-עבד) below in this world, that ascent and perfection is caused Above etc.

This then, is the meaning of [the verse], "These are the ordinances that you shall place before them: If you acquire a Hebrew slave." That is, the matter of "If you acquire" refers to our teacher Moshe, peace be upon him,[437] to whom it was said, "These are the ordinances that you shall place before them."

To explain, the verse states,[438] "I shall provide grass in your field for your animals." As explained in the teachings of Chassidus,[439] this refers to Moshe, who bestows the aspect of

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[435] Midrash Eichah Rabbah 1:33

[436] Job 14:15; See Avodat HaKodesh, Chelek HaAvodah Ch. 1 and on; Shnei Luchot HaBrit, Shaar HaGadol 29b and on.

[437] See Torah Ohr, Mishpatim 74c; Torat Chayim Mishpatim 278c; 284a

[438] Deuteronomy 11:15

[439] Torah Ohr, Mishpatim 74c, 76b; Ohr HaTorah Mishpatim p. 1,114 and on; p. 1,126.

"grass-*Eisev*-עשב," which is *HaShem*'s-יהו"ה name of *A"V*-ע"ב-72 [יו"ד ה"י וי"ו ה"י] with a *Shin*-ש in the middle of the word,[440] "to your animals," which refers to souls that are in the aspect of "the seed of animal,"[441] as they are found in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), [which are called] the world of separateness (*Alma d'Perudah*),[442] and are the aspect of "your field" which is outside of the house in the city, "the city of our God,"[443] which refers to the world of Emanation (*Atzilut*),[444] and not in a way in which he elevates them to the world of Emanation (*Atzilut*).

For example, the giving of the Torah could have taken place in one of two ways.[445] That is, He could have elevated the Jewish people to Above and given them the Torah there, or the Torah could have descended to the Jewish people as they are below. In actuality, the giving of the Torah was that "*HaShem*-יהו"ה descended upon Mount Sinai,"[446] such that the Torah specifically descended below.

The same is so of Moshe, [whose entire existence is the matter of Torah, so much so, that it is called by his name, as the verse states,[447] "Remember the Torah of my servant Moshe"]. That is, he draws down to the souls of the "seed of animal" as they are "in your field," in the worlds of Creation, Formation,

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[440] Tikkunei Zohar, Tikkun 21 (62b); Tikkun 51 (86b); Torah Ohr, Mishpatim 75b; Ohr HaTorah Mishpatim p. 1,114.

[441] Jeremiah 31:27; See Torah Ohr 74c; 76b ibid.; Ohr HaTorah ibid. p. 1,111 and on; p. 1,124 and on.

[442] See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), Hakdamah l'Drush.

[443] Psalms 48:2

[444] See Ohr HaTorah Mishpatim p. 1,185; Shir HaShirim Vol. 2, p. 754.

[445] Also see Sefer HaMaamarim 5697 p. 283.

[446] Exodus 19:20

[447] Malachi 3:22; See Mechilta and Shemot Rabbah in note 17.

and Action (*Briyah*, *Yetzirah*, *Asiyah*), specifically in the world of separateness (*Alma d'Peruda*). Therefore, it is about Moshe that the verse states, "When you acquire a Hebrew slave-*Eved Ivri*-עבד עברי," in that he causes that even in a "slave" there is a drawing down from the aspect of "beyond the River-*Eiver HaNahar*-עבר הנהר," this being the root of his soul Above. This is done through "if you acquire-*Ki Tikneh*-כי תקנה," which as explained before, is the matter of revealing that which is concealed (*Giluy HaHe'elem*).

6.

Now, the general matter of "if you acquire a Hebrew slave" brought about through Moshe,[448] is the aspect of Moshe in every single Jew.[449] About this the verse states,[450] "What does *HaShem*-יהו"ה your God ask of you, but to fear *HaShem*-יהו"ה etc." It is in relation to this level that fear (*Yirah*) is considered to be "a minor matter."[451]

This refers to the fact that every single Jew has the matter of nullification (*Bittul*) [in him], which is the matter of Moshe [who said],[452] "And what (*Ma"h*-מ"ה) are we?" This refers to the power of self-sacrifice for the sanctification of the Name of *HaShem*-יהו"ה (*Mesirat Nefesh al Kiddush HaShem*) present in every Jew. This is because even the lowest Jew will give up his life for the sanctification of *HaShem's*-יהו"ה Name,

[448] See Sefer HaMaamarim 5629 p. 149; 5641 p. 58.
[449] See Tanya, Ch. 48
[450] Deuteronomy 10:12
[451] See Talmud Bavli, Brachot 33b
[452] Exodus 16:6-7; Also see Ohr HaTorah, Vayechi 390a and on.

blessed is He,[453] without any contemplation whatsoever (and certainly without any lengthy contemplation). From this it is understood that this matter stands [prepared and] ready in him, only that it becomes revealed in the matter of sanctifying the Name of *HaShem*-יהו"ה.

However, the power of self-sacrifice (*Mesirat Nefesh*) and self-nullification (*Bittul*) must be drawn and revealed in all matters. [For example, in the matter of "What-*Ma"h*-מ"ה does *HaShem*-יהו"ה your God ask of you, but to fear etc.," [our sages, of blessed memory, stated],[454] "Do not just read it as 'what-*Ma"h*-מ"ה,' but read it as 'one-hundred-*Me'ah*-מאה.'" That is, the matter of "what-*Ma"h*-מ"ה" must be drawn down and revealed in the one-hundred-*Me'ah*-מאה blessings that one recites every day[455] (as explained in the discourse of the Rebbe Maharash entitled "*Lehavin Inyan HaBrachot*")].[456] Through this his service is renewed in all matters. (This is like the explanation elsewhere[457] about the statement of our sages, of blessed memory,[458] "Repentance and good deeds," that it is through prefacing with repentance (*Teshuvah*) that one's deeds are changed and become "good deeds" that illuminate.)

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[453] Tanya, Ch. 18

[454] Beginning of Tanya Rabbati; Rashi and Tosefot to Talmud Bavli, Menachot 43b; Shulchan Aruch of the Alter Rebbe, Orach Chayim 46:1; Also see the previous discourse of this year, 5730, entitled "*Lehavin Inyan Ketivat Sefer Torah* – To understand the matter of writing a Torah Scroll," Discourse 16.

[455] Talmud Bavli, Menachot 43b ibid.; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

[456] Likkutei Torah L'Gimmel Parshiyot (Vilna 5644) 28c and on, subsequently printed in Ohr HaTorah Bereishit Vol. 3, p. 551a and on; Also see *Hemshech* "*Chayav Adam Levarech*" 5638 (Sefer HaMaamarim 5638 p. 87 and on).

[457] Likkutei Torah, Matot 82a; Drushei Shemini Atzeret 85a; Shir HaShirim 17c

[458] Talmud Bavli, Brachot 17a; Mishnah Avot 4:17, and elsewhere.

This also is the work of a slave ("a Hebrew slave") in general, this being the matter of self-nullification (*Bittul*). This is because a slave is not at all an existence unto himself.[459] This is as Rashba explained about the matter of,[460] "Whatever a slave acquires, his master acquires," that what is meant here is not that the slave first acquires it himself and thereby his master then acquires it, but that in the first place, he acquires it for his master, being that a slave is not at all an independent existence.

Because of this matter of self-nullification (*Bittul*) a slave even has an element of superiority over a son. This is because the difference between a slave and a son, is that a son is related to his father, being that he is drawn from the seminal drop from the brain of the father, as explained in Tanya.[461] This is why a father transmits five things to his son (as stated in Mishnah).[462] Because of this, his nullification (*Bittul*) to his father is not total. In contrast, this is not so of a slave, the existence of whom is not from the master's existence, and thus his nullification to him is total.

Now, this is the true matter of prostration, which (as explained in chapter one) is the matter of self-nullification (*Bittul*). That is, this specifically is when there is no recognition in the one who prostrates, of the greatness of the one to whom he prostrates, because when he has recognition of his greatness, this is not the ultimate self-nullification (*Bittul b'Tachlit*) and it only is when he has no recognition of his greatness, that the nullification is inner, true, and essential.

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[459] See *Hemshech* 5666 p. 431 and on; Sefer HaMaamarim 5697 p. 309.
[460] Talmud Bavli, Kiddushin 23b
[461] Tanya, Ch. 2
[462] Mishnah Eduyot 2:9

Through this, we come to the perfection of the self-nullification (*Bittul*) as it will be in the coming future. About this the verse states, "It shall be that at every New Moon… all flesh will come to prostrate before Me." That is, this is the service of *HaShem*-יהו"ה, blessed is He, that will be renewed in the coming future, in a way of prostrating with ultimate self-nullification (*Bittul b'Tachlit*).

However, all this depends on our deeds and service of *HaShem*-יהו"ה throughout the six thousand years of the world,[463] especially during the time of the exile,[464] with difficult work, this being the general matter of "work-*Avodah*-עבודה," which is of the same root as "worked hides-*Orot Avoodeem*-עורות עבודים"[465] [and as explained in Talmud and in the Halachic authorities, one who has worked hides cannot be a king or a high priest].[466]

This is the general matter of [the verse],[467] "A *mitzvah* is a flame and Torah is light," this being the matter of service of Him stemming from the vessels (*Keilim*), in that there is the matter of the natural order and he breaks the natural order, this being the matter of restraining the side opposite holiness, through which there is the drawing down of light etc.

This then, is the matter of a "Hebrew slave-*Eved Ivree*-עבד עברי." That is, the superiority in his service stems from the matter of self-nullification (*Bittul*) (as mentioned above about

[463] Talmud Bavli, Rosh HaShanah 31a
[464] See Tanya, Ch. 37
[465] Torah Ohr, Mishpatim 76a
[466] Talmud Bavli, Kiddushin 82a; Mishneh Torah, Hilchot Melachim 1:6
[467] Proverbs 6:23

the superiority of the nullification (*Bittul*) of a slave, over the nullification (*Bittul*) of a son).

This also is the superiority of serving Him specifically in the time of the exile, through which we come to the revelation of the coming future, which will be in an even higher way than the revelation at the time of the Holy Temple. For, as explained (in chapter one), in the time of the Holy Temple they would only ascend in pilgrimage three times a year, on the three pilgrimage festivals. However, in the coming future there will be ascent to the Holy Temple every Shabbat and New Moon (Rosh Chodesh).

7.

Now, this requires explanation, for at first glance, it is not understood.[468] That is, why is it that in the time of the Holy Temple the ascent in pilgrimage was only on the holidays (Yom Tov), but not on Shabbat? Is it not so that the holidays (Yom Tov) are only "**called** holy-*Mikra'ei Kodesh*-**מקראי** קודש,"[469] whereas Shabbat is the aspect of "'Holiness-*Kodesh*-קדש' is a thing unto itself?"[470]

[468] Regarding the coming section see the discourse entitled "*v'Hayah Midei Chodesh b'Chodsho*" 5630 (Sefer HaMaamarim 5630 p. 256 and on); Discourse entitled "*Shalosh Pe'amim BaShanah*" of Shabbat Parshat Mishpatim 5632 and 5678 (Sefer HaMaamarim 5632 Vol. 1, p. 59 and on; 5678 p. 172 and on).

[469] Leviticus 23:4; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

[470] Zohar III 94 b; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26 ibid.

As known,[471] on the holidays (Yom Tov) there only is an illumination of the aspect of the brains of the Mother-*Imma*, the *Sefirah* of Understanding-*Binah* (which is the matter of the joy (*Simchah*)). In contrast, on Shabbat there is an illumination of the aspect of the brains of the Father-*Abba*, the *Sefirah* of Wisdom-*Chochmah*. Even more not understood, is that the ascent in pilgrimage to the Holy Temple was to see, and [as known] seeing (*Re'iyah*) is the matter of Wisdom-*Chochmah*. This being so, why was the ascent in pilgrimage on the three pilgrimage festivals, but not on Shabbat, which is the aspect of Wisdom-*Chochmah*?

The explanation is that the holidays (Yom Tov) are the matter of joy (*Simchah*), and joy (*Simchah*) is the matter of revelation (*Giluy*), as we observe, that in a time of joy a person reveals matters that at regular times, he would not be able to reveal. In contrast, on Shabbat, even though its matter is pleasure (*Taanug*), as the verse states,[472] "You shall call Shabbat a delight (*Oneg*)," this being the matter of the brains of the Father-*Abba* (Wisdom-*Chochmah*), this is nevertheless concealed, and as explained in Pri Etz Chayim,[473] presently there only is a revealed illumination of the externality of the Ancient One-*Atik*. That is, "the innerness (*Pnimiyut*) of the Father-*Abba*, which is the innerness (*Pnimiyut*) of the Ancient One-*Atik*"[474] is presently concealed, even on Shabbat.

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[471] See Pri Etz Chayim, Shaar Mikra Kodesh, Ch. 1; Likkutei Torah, Tzav 11d and on; Ohr HaTorah, Drushim L'Pesach p. 732 and on.

[472] Isaiah 58:13

[473] Pri Etz Chayim, Shaar HaKeriyat Shema, Ch. 15; Likkutei Torah, Shir HaShirim 50c; 51c and on.

[474] Pri Etz Chayim ibid.; Also see Likkutei Torah, Nitzavim 49d; Sefer HaMaamarim 5700 p. 49 and on.

This then, is the superiority of the holidays (Yom Tov). That is, even though the revelation that takes place then is lower than the aspect of the brains of the Father-*Abba* (Wisdom-*Chochmah*) which illuminates on Shabbat, nevertheless, since it is matter is joy (*Simchah*) that breaks boundaries,[475] it illuminates in a revealed way below. Our sages, of blessed memory, therefore stated,[476] "Rejoicing is only through meat, and rejoicing is only through wine," which is a matter that comes into revelation within man and within the entire world. This is why the ascent in pilgrimage in the time of the Holy Temple was only on the holidays (Yom Tov).

However, in the coming future, when there will be an illumination of the innerness (*Pnimiyut*) of the Father-*Abba* (Wisdom-*Chochmah*) which is the innerness (*Pnimiyut*) of the Ancient One-*Atik* on Shabbat, this being the meaning of [the words],[477] "All will be satisfied and delighted by Your goodness," in that this matter will be complete and revealed in the coming future, therefore there will be ascent to see and be seen in the Holy Temple on every Shabbat.

There likewise will be ascent in pilgrimage on every New Moon (Rosh Chodesh). For, as known, the New Moon (Rosh Chodesh) is not called "a day of labor." This is as the verse states,[478] "The gate of the inner courtyard that faces eastward shall be closed during the six days of labor, but on the

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[475] Explained in Sefer HaMaamarim 5657 p. 223 and on.

[476] Talmud Bavli, Pesachim 109a

[477] In the Shabbat Amidah liturgy

[478] Ezekiel 46:1; See the discourse entitled "*v'Hayah Midei Chodesh b'Chodsho*" 5630 (Sefer HaMaamarim 5630 p. 256 and on); Discourse entitled "*Shalosh Pe'amim BaShanah*" of Shabbat Parshat Mishpatim 5632 and 5678 (Sefer HaMaamarim 5632 Vol. 1, p. 59 and on; 5678 p. 172 and on).

day of Shabbat it shall be opened, and on the day of the New Moon it shall be opened."

That is, the day of Shabbat and the day of the New Moon are not included in "the days of labor." In contrast, the holidays (Yom Tov) are included in "the days of labor," being that on Yom Tov it is permitted to perform the labor of preparing food (as expressly stated in the Written Torah[479] and explained at length in the Oral Torah).[480]

However, this is still not understood. For, is it not so that on the New Moon (Rosh Chodesh) it not only is permitted to prepare food, like the holidays (Yom Tov), but it also is permitted to engage in all forms of labor? This being so, how can it be said that it is not included in "the days of labor"?

The explanation is that in speech (*Dibur*) there are two levels. The first is as it receives from the emotions (*Midot*) (*Zeir Anpin*) and the second is as it receives from the brains (*Mochin*). This is like how it is in man below, that when he speaks words of love etc., his speech (*Dibur*) receives from his emotions (*Midot*). That is, even though the emotions come through the intellect (and as stated by Rambam,[481] "What is the path to attain love and fear of Him? When a person contemplates His wondrous and great deeds etc.") nevertheless, the speech (*Dibur*) does not receive directly from the intellect.

However, when one speaks words of intellect (*Sechel*), his speech (*Dibur*) then receives directly from the brains (*Mochin*). That is, the speech (*Dibur*) remains in its place (and

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[479] Exodus 12:16

[480] Mishnah Beitza 36b; Mishneh Torah, Hilchot Yom Tov 9:1; Tur, Shulchan Aruch and Alter Rebbe's Shulchan Aruch, Orach Chayim 495.

[481] Mishneh Torah, Hilchot Yesodei HaTorah 2:2

is not in a way that it is subsumed in the intellect). This is because that which is externally apparent to his fellow, is only his speech (*Dibur*) which comes through the letters [of his speech] and it only is that the intellect illuminates in the letters.

As our sages, of blessed memory, stated[482] on the verse,[483] "They are life to those who find them-*L'Motzeihem*-למוצאיהם" - "Do not just read it as 'to those who find them-*L'Motzeihem*-למוצאיהם,' but read it as 'to those who express them-*L'Motza'eihem*-למוצאיהם,' meaning specifically those who express them with their mouth." However, the primary matter is the intellect (*Sechel*) in that the intellect is dominant over the letters, this being the matter of the dominance of the lights (*Orot*) over the vessels (*Keilim*).

This then, is also the difference between Rosh Chodesh and "the days of labor." This is because during the days of labor, the speech (*Dibur*) receives from the aspect of the emotions (*Midot*). In contrast, on Rosh Chodesh the speech (*Dibur*) receives from the aspect of Wisdom-*Chochmah*, and this is why even though it is permitted to perform labor, it nevertheless is not included in "the days of labor," being that the speech (*Dibur*) then receives from the aspect of Wisdom-*Chochmah*.

Now, in the matter that the revelation of Wisdom-*Chochmah* in the letters (*Otiyot*), there is a superiority to the New Moon (Rosh Chodesh) even in relation to Shabbat. This is because on Shabbat there only is a revelation of an illumination of the aspect of Wisdom-*Chochmah* itself, whereas

[482] Talmud Bavli, Eruvin 54a
[483] Proverbs 4:22

on Rosh Chodesh, when the aspect of Wisdom-*Chochmah* illuminates within the letters (*Otiyot*), it is higher than the aspect of Wisdom-*Chochmah* itself, but is the drawing down from the source of Wisdom-*Chochmah*, [about which the verse states],[484] "Wisdom-*Chochmah* is found from nothing-*Ayin*-אין," this being the aspect of the Crown-*Keter*.[485]

This is the meaning of the words, "that faces eastward-*Kadeem*-קדים," being that "Preexistence-*Kedem*-קדם" is the matter of the Crown-*Keter*,[486] which transcends the aspect of Wisdom-*Chochmah* that is called "the beginning-*Reishit*-ראשית" and illuminates on Shabbat. The revelation of this aspect will take place in the coming future, and the ascent to the Holy Temple will therefore be on every (Shabbat and) New Moon (Rosh Chodesh).

8.

Now, the revelation of this aspect, which will be revealed in the coming future, depends on our deeds and our work right now. This is the meaning of the verse,[487] "If you acquire a Hebrew slave, he shall work for six years." This refers to the work during the six mundane days of the week, and more generally, [the work] during the six thousand years of the

[484] Job 28:12

[485] See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*) and Gate Ten (*Keter*); Tanya, Iggeret HaKodesh, Epistle 17 (126a); Sefer HaMaamarim 5635 Vol. 2, p. 302.

[486] See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*).

[487] Exodus 21:2 ibid.

world,[488] which must be in a way of the labor of a slave, meaning, the opposite of the nature of what one is accustomed to (as explained in Tanya[489] that "one who serves God" is one who changes his nature and habit) and by way of force. This is the meaning of the word "our deeds-*Ma'aseinu*-מעשינו," such as "charity may be extracted by compulsion-*Ma'asin*-מעשין,"[490] which is a matter of force, as explained in the discourses of the Rebbe whose Hilulah we are celebrating.[491]

There then will be the matter of joy (*Simcha*) in its completeness, as the verse states,[492] "Israel will rejoice in its Maker," and "*HaShem*-יהו"ה will rejoice in His works," [493] in which it does not say "rejoices-*Samach*-שמח" [in the present] but "will rejoice-*Yismach*-ישמח,"[494] in the future, in that this will specifically take place in the coming future.[495] This is also why the word "will rejoice-*Yismach*-**ישמח**" shares the same letters as Moshiach-**משיח**.[496]

This is because there are two matters in Moshiach. There is the aspect of the son, as the verse states,[497] "You are

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[488] Torah Ohr, Mishpatim 76b

[489] Tanya, Ch. 15; See Torah Ohr Mishpatim 75d

[490] Mordechai to Bava Batra 8b; Beit Yosef to Tur, Yoreh De'ah 248 (section beginning "*Kol Adam*").

[491] In the discourse entitled "*v'Avdee Dovid*" 5699 (Sefer HaMaamarim 5699 p. 191).

[492] Psalms 149:2

[493] Psalms 104:31

[494] Midrash Vayikra Rabba 20:2

[495] See the discourse entitled "*v'Hayah Midei Chodesh b'Chodsho*" 5630 (Sefer HaMaamarim 5630 p. 256 and on); Discourse entitled "*Shalosh Pe'amim BaShanah*" of Shabbat Parshat Mishpatim 5632 and 5678 (Sefer HaMaamarim 5632 Vol. 1, p. 59 and on; 5678 p. 172 and on).

[496] Shnei Luchot HaBrit 366a; See the discourses in the note prior to this one; Also see Rashi to Psalms 21:2

[497] Psalms 2:7

My son, I have begotten you this day," which refers to Moshiach.[498] There also is the aspect of the slave (*Eved*-**עבד**), as the verse states,[499] "Behold, My servant (*Avdee*-**עבדי**) will succeed, he will become exalted, and become high, and exceedingly lofty." The primary elevation in him is the aspect of the servant (*Eved*-עבד) within him, in that it specifically is because he is in the aspect of "My servant-*Avdee*-עבדי" that "he will become exceedingly lofty," in which the word "exceedingly-*Me'od*-**מאד**" shares the same letters as "Adam-**אדם**"[500] except that the order of the permutation indicates that he will even be higher than Adam, the first man.[501]

This then, is the meaning of "Israel will rejoice in their Maker-*b'Osav*-בעושיו," in the plural (*Lashon Rabim*). As explained in Tanya,[502] this refers to the labor in this physical world, which is called "the domain of the many" (*Reshut HaRabim*) and "the mountains of separation" (*Turei d'Perudah*). However, through this, we bring about that "*HaShem*-יהו"ה will rejoice is His works," with the coming of our righteous Moshiach who will gather the dispersed of Israel, at which point he then will be certainly Moshiach (*Moshiach Vadai*),[503] speedily, literally, and in our times!

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[498] Talmud Bavli, Sukkah 52a

[499] Isaiah 52:13

[500] See Sefer HaGilgulim, end of Ch. 1; Megaleh Amukot, Ophan 180; Torah Ohr 46d

[501] See Sefer HaGilgulim, Ch. 7; Likkutei Torah, Shir HaShirim 51c; Discourse entitled "*Bati LeGani*" 5711 (Torat Menachem, Sefer HaMaamarim Bati LeGani Vol. 1, p. 14, translated in The Teachings of The Rebbe 5711, Discourse 1) note 19.

[502] Tanya, end of Ch. 33

[503] Mishneh Torah, Hilchot Melachim, end of Ch. 11

Discourse 23

"*Ki Tisa… -*
When you take a census…"

Delivered on Shabbat Parshat Vayakhel, Parshat Shekalim,
Shabbat Mevarchim & Erev Rosh Chodesh Adar Sheini, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[504] "When you take a census of the children of Israel according to their number… This shall they give – everyone who passes through the census – a half shekel of the sacred shekel, the shekel is twenty gera, half a shekel as a portion to *HaShem*-יהו"ה." Now, the question about this is well known.[505] That is, why does the Torah explain the amount of a whole shekel here (stating "the shekel is twenty gera") when the obligation is only to give a half shekel, ten gera? At first glance, what is added by knowing the amount of a whole shekel?

We also must understand why the verse states "a half shekel" twice, first stating "a half shekel of the sacred shekel," and then repeating "a half shekel as a portion to *HaShem*-יהו"ה"?

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[504] Exodus 30:12-13

[505] See the discourse entitled "*Ki Tisa*" 5680* (Sefer HaMaamarim 5680 p. 263) [* See the Sichah talk that followed the discourse, Ch. 13 (Torat Menachem Vol. 59 p. 261 and on), that this discourse is founded upon the discourse of Shabbat Parshat Shekalim of 50 years (a Jubilee (*Yovel*)) prior (the discourse entitled "*Ki Tisa*" 5680.]

We also must understand the precise wording for [a "census" here, which literally is] "When you uplift the head-*Ki Tisa et Rosh*-כי תשא את ראש." That is, the verse refers to the matter of enumeration (*Cheshbon*), and this being so, why does it specifically say, "When you uplift-*Ki Tisa*-כי תשא," and in this itself, "When you uplift the head-*Ki Tisa et Rosh*-כי תשא את ראש," that the enumeration and counting must specifically be of the "head-*Rosh*-ראש?"

2.

Now, to understand this, we must preface with the statement in Yalkut[506] on the verse,[507] "Mankind will have bowed and man will have humbled himself, yet You will not forgive (*Tisa*-תשא) them." [Yalkut states], "'Mankind will have bowed-*Vayishach Adam*-וישח אדם' – this refers to Israel, as the verse states,[508] 'Now, you are My sheep, the sheep of My pasture, you are man-*Adam*-אדם.'

'Man will have humbled himself-*Vayishpal Ish*-וישפל איש' – this refers to Moshe, as the verse states,[509] 'For this man-*Ish*-איש Moshe.' Moshe said before the Holy One, blessed is He, 'I know that Israel bowed to the [golden] calf and I was humbled' [as the verse states,[510] 'Go, descent – for your people have become corrupt,' about which our sages, of blessed

[506] Yalkut Shimoni, beginning of Parshat Tisa (Remez 386); Yalkut Shimoni to Yishayahu 2:9 (Remez 393).
[507] Isaiah 2:9
[508] Ezekiel 34:31; Also see Talmud Bavli, Bava Metziya 34:31 and elsewhere.
[509] Exodus 32:1
[510] Exodus 32:7

memory, stated,[511] 'I only granted you prominence for the sake of Israel etc.'], 'forgive them (*Tisa*-תשא) for Your sake alone. This is the meaning of 'When you forgive (*Ki Tisa*-כי תשא) the head of the children of Israel.'" However, we must understand the meaning of Moshe's plea, "forgive them for Your sake alone," something that we do not find anywhere else. Why is this specifically necessary here?

3.

This may be understood by prefacing with the teaching of our sages, of blessed memory,[512] "One should not stand in prayer except with a heavy head (*Koved Rosh*-כובד ראש)."[513] Now, at first glance, the matter of "a heavy head-*Koved Rosh*-כובד ראש" is the very opposite of "uplift the head-*Tisa et Rosh*-תשא את ראש."[514] This is because "heaviness-*Koved*-כובד" is the matter of lowering, and thus is the opposite of "uplift the head-*Tisa et Rosh*-תשא את ראש," which is the matter of elevation.

As known,[515] whatever is lighter ascend higher up, and whatever is heavier descends further down. For example, in the foundational elements (*Yesodot*), the element of earth (*Affar*) which is the heaviest element, has the greatest nature to descend. In contrast, the element of fire (*Aish*) which is the most refined of the foundational elements, has the nature to

[511] Talmud Bavli, Brachot 32a

[512] Mishnah Brachot 5:1; Talmud Bavli, Brachot 30a

[513] Also see Tzava'at HaRivash, translated as The Way of The Baal Shem Tov, Section 73.

[514] Sefer HaMaamarim 5680 ibid. (p. 267)

[515] See Mishneh Torah, Hilchot Yesodei HaTorah 4:2; Sefer HaMaamarim 5698 p. 246.

ascend, and, as it were, effort is required to compel it to remain below. This being so, it is not understood why before prayer there must be the "heaviness of the head-*Koved Rosh*-כובד ראש," which is a matter of descent. This is especially so considering that the substance of prayer is that it is "a ladder set earthward whose head reaches heavenward,"[516] this being a matter of ascent.

4.

Now, the general explanation may be understood with a preface explaining the verse,[517] "A wise man's eyes are in his head."[518] Rashi explained, "In the beginning[519] he gazes to see what will be in the end." This is because "the lips of a forbidden woman drip honey,"[520] referring to the enticements of the animalistic soul about the sweetness of the sin. It therefore is necessary to see what will be its end, which is that "her end is as bitter as wormwood."[521] Thus, a person should "calculate the gain [obtained by committing a] transgression, against the loss [incurred] thereby."[522]

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

[517] Ecclesiastes 2:14

[518] See Sefer HaMaamarim 5680 ibid. (p. 263 and on); Also see Ohr HaTorah, Tisa p. 833 and on; Vol. 8 p. 3,097 and on; Discourse entitled "*Ki Tisa*" 5658 and 5665 (Sefer HaMaamarim 5658 p. 146 and on; 5665 p. 189 and on); Also see the discourse entitled "*Ki Tisa*" 5713, translated in The Teachings of The Rebbe 5713, Discourse 10 (Sefer HaMaamarim 5713 p. 90 and on).

[519] [That is, 'at the head-*b'Rosho*-בראשו']

[520] Proverbs 5:3

[521] Proverbs 5:3 ibid.

[522] Mishnah Avot 2:1

Likewise, when it comes to fulfilling the *mitzvot*, it is possible for a person to become lazy in this regard, because of the enticement of his [evil] inclination, which shows him the difficulty in fulfilling the *mitzvot*. Therefore, he [too] must "calculate the loss of the *mitzvah* against its reward."[523]

This then, is the meaning of [the verse] "The wise man's eyes are in his head." What is meant is not that the wise man has no tests, but the opposite is true, that he indeed is tested, and he is aware of the reward of the transgression, as well as the difficulties of fulfilling the *mitzvah*. Nevertheless, through him gazing to see what its end will be, he does not take the enticements of the [evil] inclination into account, and transforms himself etc., to the point that "from the forest itself comes the [handle for the] axe."[524] Through doing so, he reaches even higher, since he fulfills the purpose of the descent of his soul to below, which did not descend to repair herself, but to repair the body and animalistic soul etc.[525]

However, it still is not understood how one can transform himself and not be enticed by the animalistic soul. For, at first glance, even though "a wise man's eyes are in his head," meaning that "from the beginning of something, he gazes to see what its end will be," nonetheless, this itself is not enough, because [this gazing] is not of a tangible something that can be felt with the hands, but is only seen [in the mind's eye]. In contrast, the enticement of the animalistic soul is felt in a

[523] Mishnah Avot 2:1 ibid. way
[524] Tanya, Ch. 31; Sanhedrin 39b
[525] Tanya, Ch. 37 (48b)

tangible way in the [actions of] hands etc. This being so, how can he keep himself from being enticed etc.?

Now, to explain, is another explanation of "the head-*Rosh*-ראש." This is, it refers to the aspect of the **head** of the soul. For, as known,[526] in the soul there is the "head-*Rosh*-ראש" of the soul and "foot-*Regel*-רגל" of the soul. The "head" (*Rosh*) is the part of the soul that does not manifest in the body, and the "foot" (*Regel*) is the part of the soul that manifests in the body. Now, the hiddenness and concealment of the body and animalistic soul is only in relation to the "foot" (*Regel*) of the soul, not the "head" (*Rosh*) of the soul.

However, this itself requires explanation. For, how can the "head" (*Rosh*) of the soul affect the "foot" (*Regel*) of the soul so that it will not be moved by the enticements of the animalistic soul? Cannot the opposite happen, that the "foot" (*Regel*) of the soul will not be moved by the "head" (*Rosh*) of the soul, but on the contrary, the "head" (*Rosh*) might be drawn after the "foot" (*Regel*)?

Now, this is understood from another explanation of the verse, "The wise man's eyes are in his head." That is, "he gazes at that which dwells upon his head,"[527] refers to the *Shechinah*, which is called "the Head of all heads."[528] The substance of this, as it is in the soul, is the encompassing aspect (*Makif*) of the soul, the aspect of the singular-*Yechidah*-**יחידה** [essence of the soul] which receives from the Singular One-*Yachid*-**יחיד**,[529]

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[526] See Likkutei Torah, Drushim L'Rosh HaShanah 62c; Sefer HaMaamarim 5656 p. 248 and on; 5687 p. 13 and on.

[527] Zohar III 187a

[528] See Zohar III 10b; 11a; 289b

[529] Likkutei Torah, Re'eh 25a

and from this there is a drawing down of empowerment to the aspect of the "head" (*Rosh*) of the soul, to be able to effect the aspect of the "foot" (*Regel*) of the soul.

5.

However, there can possibly be a state of "the heaviness of the head-*Koved Rosh*-כובד ראש," referring to the "heaviness" of the "head" (*Rosh*) of the souls of the Jewish people.[530] That is, a lacking in the bond between the "head" (*Rosh*) and the "foot" (*Regel*) of the soul. Similarly, there likewise can possibly be a matter of "the heaviness of the head" (*Koved Rosh*) Above.

This is as in the known explanation of the Rav, the Maggid of Mezhritch,[531] on the teaching of our sages, of blessed memory, "One should not stand in prayer except with heaviness of the head (*Koved Rosh*-כובד ראש)." That is, the prayer should be about the "heaviness of the head" (*Koved Rosh*), such that when one prays about a lacking, he should not pray about his own lacking, but the lacking Above in the aspect of "the head" (*Rosh*) - "the Head of all heads." That is, "the heaviness of the

[530] As per the explanation of the Alter Rebbe. See Sefer HaMaamarim 5680 ibid. (p. 263 and on); Also see Ohr HaTorah, Tisa p. 833 and on; Vol. 8 p. 3,097 and on; Discourse entitled "*Ki Tisa*" 5658 and 5665 (Sefer HaMaamarim 5658 p. 146 and on; 5665 p. 189 and on); Also see the discourse entitled "*Ki Tisa*" 5713, translated in The Teachings of The Rebbe 5713, Discourse 10 (Sefer HaMaamarim 5713 p. 90 and on); Also see Maamarei Admor HaZaken, Maamarei Rabboteinu Zichronam L'Brachah p. 40; 5563 Vol. 2, p. 506 and on; Ohr HaTorah, Inyanim p. 13 and on.

[531] Ohr Torah, Section 56; Section 450; Also see Tzava'at HaRivash, translated as The Way of The Baal Shem Tov, Section 73.

head" (*Koved Rosh*) refers to the *Shechinah*, and the matter [of the prayer] is that it is lacking in the matter of the bond etc.

6.

The explanation is that the verse states, "For everything (*Ki Kol*-כי כל) that is in the heavens and the earth [is Yours],"[532] which Targum[533] translates as, "He is One in the heavens and the earth," which refers to the bond between the heavens and the earth. This is because "the heavens for height"[534] refers to the aspect of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev Kol Almin*). This is why the heavens are spherical (*Iggulim*) in shape, indicating that which is surrounding (*Sovev*) and encompassing (*Makif*).

The earth is the aspect of His light that fills all worlds (*Memaleh Kol Almin*), about which our sages, of blessed memory, stated,[535] "Just as the soul fills the body, so does the Holy One, blessed is He, fill the world." This refers to the union (*Yichud*) of the Holy One, blessed is He (*Kudsha Breech Hoo*) and His Indwelling Presence (*Shechinteih*). The Holy One, blessed is He, (*Kudsha Breech Hoo*) is the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*) and His Indwelling Presence (*Shechinteih*) is the aspect of His light that fills all worlds (*Memaleh Kol Almin*).

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[532] Chronicles I 29:11
[533] Zohar I 31a; Tikkunei Zohar, Tikkun 47 (84a)
[534] Proverbs 25:3
[535] See Midrash Vayikra Rabba 4:8; Midrash Tehillim 103

Now, as known,[536] the matter of the union (*Yichud*) of the Holy One, blessed is He, (*Kudsha Breech Hoo*) and His Indwelling Presence (*Shechinteih*) is present on all levels, beginning with the aspects of *Zeir Anpin* and Kingship-*Malchut*. That is, *Zeir Anpin* is called "the Holy One, blessed is He," (*Kudsha Breech Hoo*), in that He is holy and separate from worlds, whereas His Indwelling Presence (*Shechinteih*) is the matter of Kingship-*Malchut*.

In relation to the brains (*Mochin*), these are the matter of Wisdom-*Chochmah* and Understanding-*Binah*, in that relative to Wisdom-*Chochmah*, Understanding-*Binah* is the aspect of the Indwelling Presence (*Shechinah*).

In relation to the worlds in general, this is the matter of the world of Emanation (*Atzilut*) and higher than the world of Emanation (*Atzilut*). Higher still, the beginning of the revelation of the Line-*Kav* is the aspect of the *Shechinah* (as explained by the Rebbe Maharash in the lengthy *Hemshech* "*v'Kachah*"),[537] whereas the limitless light of the Unlimited One (*Ohr Ein Sof*), which precedes the restraint of the *Tzimtzum*, is the aspect of the Holy One, blessed is He (*Kudsha Breech Hoo*).

Within the limitless light of the Unlimited One (*Ohr Ein Sof*) which itself precedes the restraint of the *Tzimtzum*, the aspect of Kingship-*Malchut* of the Unlimited One is called His

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[536] See Maamarei Admor HaZaken 5564 p. 235; Ohr HaTorah, Shemini Atzeret p. 1,825; Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, p. 819 and on; Sefer HaMaamarim 5657 p. 199 and on; 5679 p. 100 and on; Discourse entitled "*Bati LeGani* – I have come to My garden" 5711, Ch. 1 (Torat Menachem, Sefer HaMaamarim Bati LeGani, Vol. 1, p. 6 and on, translated in The Teachings of The Rebbe 5711, Discourse 1).

[537] Ch. 27 (Sefer HaMaamarim 5637 Vol. 2, p. 445 and on).

Indwelling Presence (*Shechinteih*), whereas the Holy One, blessed is He, (*Kudsha Breech Hoo*) is the aspect of the limitless light of the Unlimited One, which transcends the aspect of Kingship-*Malchut* of the Unlimited One etc.

This then, is the meaning of "For everything (*Ki Kol*-כי כל) that is in the heavens and the earth [is Yours]," meaning, "He is One in the heavens and the earth," in that there must be a bond between His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*).

This also is the matter of the union (*Yichud*) of the sun and the moon.[538] This is because the sun, [refers to] "the sun of *HaShem*-יהו"ה,"[539] where there are no changes, and indicates the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*). The moon, in which there are changes, indicates the aspect of His light that fills all worlds (*Memaleh Kol Almin*). Their union (*Yichud*), in a revealed way, is at the time of the birth of the [new] moon, in which, in and of itself, the moon is just a point (*Nekudah*) and is renewed by receiving the light from the sun.

About this the verse states,[540] "Tomorrow is the New Moon, and you will be remembered (*v'Nifkadeta*-ונפקדת) because your seat will be empty (*Yipaked*-יפקד)." That is, through "being empty-*Yipaked*-יפקד," which is the matter of complete nullification (*Bittul b'Tachlit*) etc., there thereby is

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[538] See Biurei HaZohar of the Tzemach Tzeddek Vol. 2, p. 887 and on; Also see Maamarei Admor HaZaken, Ketuvim Vol. 1, p. 100; Ohr HaTorah, Bo Vol. 8 p. 2,926; Discourse entitled "*HaChodesh*" 5715 (Sefer HaMaamarim 5715 p. 137, translated in The Teachings of The Rebbe 5715, Discourse 11).

[539] See Psalms 84:12; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

[540] Samuel I 20:18

caused to be the matter of "you will be remembered-*v'Nifkadeta*-ונפקדת," that "our remembrance will arise etc.,"[541] this being the matter of the union (*Yichud*) of the Holy One, blessed is He, (*Kudsha Breech Hoo*) and His Indwelling Presence (*Shechinteih*) - the union (*Yichud*) of the Name *HaShem*-יהו"ה and His title God-*Elohi"m*-אלהי"ם.

However, when there is a lacking in the bond between the heavens and the earth - the aspects of His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*) - then from the perspective of His inner manifest light (*Mameleh*) as it is unto itself, since it is in a state of measure and limitation, such that it only extends so far and no further, it is possible for an opposite matter to come from this, Heaven forbid. (It is to negate this, that His surrounding transcendent light (*Sovev*) must be drawn down into His inner manifest light (*Memaleh*), [this being] the union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence).

This is also the meaning of the verse,[542] "Because you did not serve *HaShem*-יהו"ה your God, with joy and goodness of heart when there was an abundance of everything (*Kol*-כל)." The matter of "everything-*Kol*-כל" is the matter of the bond between His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*) (as discussed above). Here it states, "an abundance of everything-*Rov Kol*-רוב כל," referring to the abundant levels in the aspect of "everything-*Kol*-כל." This is because as mentioned above, the matter of the Holy One,

[541] See the liturgical hymn ("*Ya'aleh Tachanuneinu*") of the Yom Kippur evening prayers.

[542] Deuteronomy 28:47

blessed is He (*Kudsha Breech Hoo*) and His Indwelling Presence (*Shechinteih*) is present on all the levels, from before the restraint of the *Tzimtzum* to the aspects of *Zeir Anpin* and Kingship-*Malchut*.

However, when "you did not serve *HaShem*-יהו"ה your God… when there was an abundance of everything-*Rov Kol*-רוב כל," meaning that there was a lacking in the aspect of "everything-*Kol*-כל," this can can literally bring to the very opposite, as the verse subsequently states, "So you will serve your enemies… in nakedness and lacking everything-*Kol*-כל."

The substance of this, as it is in one's service of *HaShem*-יהו"ה in his soul, is that from the perspective of the "foot" (*Regel*) as it is, in and of itself, when it is not bound to the "head" (*Rosh*), it is possible to stumble and fall far below. There therefore must be the bond with the "head" (*Rosh*), this being the matter of [the verse], "A wise man's eyes are in his head." This likewise is the meaning of the statement in Kuntres Etz HaChayim,[543] that for service of Him in the Lower Unity of *HaShem*-יהו"ה (*Yichuda Tata'ah*) to be real and true, there at least must be a small sense of the nullification (*Bittul*) of His Upper Unity (*Yichuda Ila'ah*).

7.

This then, is the meaning of the "heaviness of the head-*Koved Rosh*-כובד ראש," of which there are two explanations.

[543] Kuntres Etz HaChayim, Ch. 7

The first[544] is that it refers to "the heaviness of the head" of the *Shechinah*, and the second[545] is that it refers to "the heaviness of the head" of the souls of the Jewish people, and both [explanations] are connected to each other. This is because when there is a lacking in the union (*Yichud*) of the Holy One, blessed is He (*Kudsha Breech Hoo*) and His Indwelling Presence (*Shechinteih*), then in the soul of man, there is no illumination of the aspect of the "head" (*Rosh*) in the aspect of the "foot" (*Regel*).

This also is the meaning of the statement of our sages, of blessed memory,[546] "When a person suffers, what does the *Shechinah* say? 'I am distressed about My head, I am distressed about My arm.'" That is, the "heaviness of the head" (*Koved Rosh*) below also causes a "heaviness of the head" (*Koved Rosh*) Above.

However, about this our sages, of blessed memory, stated, "One should not stand in prayer except with the heaviness of the head (*Koved Rosh*-כובד ראש)." That is, the prayer should be about the lacking Above, which causes the lacking below. This is because the lacking Above is that at first, the limitless light of the Unlimited One filled all the space of

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[544] Ohr Torah, Section 56; Section 450; Also see Tzava'at HaRivash, translated as The Way of The Baal Shem Tov, Section 73.

[545] As per the explanation of the Alter Rebbe. See Sefer HaMaamarim 5680 ibid. (p. 263 and on); Also see Ohr HaTorah, Tisa p. 833 and on; Vol. 8 p. 3,097 and on; Discourse entitled "*Ki Tisa*" 5658 and 5665 (Sefer HaMaamarim 5658 p. 146 and on; 5665 p. 189 and on); Also see the discourse entitled "*Ki Tisa*" 5713, translated in The Teachings of The Rebbe 5713, Discourse 10 (Sefer HaMaamarim 5713 p. 90 and on); Also see Maamarei Admor HaZaken, Maamarei Rabboteinu Zichronam L'Brachah p. 40; 5563 Vol. 2, p. 506 and on; Ohr HaTorah, Inyanim p. 13 and on.

[546] Talmud Bavli, Sanhedrin 46a

the void, and He then restrained Himself and withdrew His light etc.,[547] through which concealment and lacking was caused on all levels, until it [even] is possible for sin and transgression to be, not just sin and transgression in the literal sense, but also "sin-*Avon*-עון" which is of the root "crookedness-*Eevoot*-עיוות" and diversion, in that one diverts his path from the path of the King. Similarly, the word "sin-*Cheit*-חטא" is of the same root [as in the verse],[548] "I and my son Shlomo will be deemed deficient-*Chata'im*-חטאים," as Rashi explains, that it means "lacking-*Chaserim*-חסרים."

This can be to the point of sickness that stems from lacking the fiftieth gate (*Shaar HaNun*). For, as known, "one who is sick-*Choleh*-חולה" has a numerical value of 49-מ"ט,[549] about which the verse states,[550] "You have made him a little less than God," all of which is a result of the first *Tzimtzum*.

The remedy for this is the union (*Yichud*) of the Holy One, blessed is He (*Kudsha Breech Hoo*) and His Indwelling Presence (*Shechinteih*), meaning that the light that illuminated before the restraint of the *Tzimtzum* should be drawn down, thus drawing His surrounding transcendent light (*Sovev*) into His inner manifest light (*Memaleh*) etc. Through this, there also will be the bond between the "head" (*Rosh*) and "foot" (*Regel*) in man below – this being the opposite of "the heaviness of the

[547] See Etz Chayim, Shaar 1 (Shaar Drush Iggulim v'Yosher) Drush 1, Anaf 2.

[548] Kings I 1:21; See Sefer HaMaamarim 5691 p. 318 and on.

[549] Likkutei Torah of the Arizal, Parshat Vayera (Ta'amei HaMitzvot – section entitled "*Bikur Cholim*"); Me'orei Ohr, Ot Chet, Section 35; Also see Sefer HaMaamarim 5653 p. 261; p. 270, and elsewhere.

[550] Psalms 8:6; See Talmud Bavli, Rosh HaShanah 21b

head" (*Koved Rosh*), which is the matter of "I am distressed about My head, I am distressed about My arm."

This bond comes about through the *mitzvah* of Tefillin,[551] the matter of which is the subjugation of the mind and heart to *HaShem*-יהו"ה (As known, the intentionin subjugating the mind and heart, is unlike the intentions in all the *mitzvot*, but rather, this [itself] is part of the *mitzvah*.)[552] This is such that it also should be drawn to the liver, which is the third of the three "rulers," the brain (*Mo'ach*-מוח), the heart (*Lev*-לב), and the liver (*Kaved*-כבד),[553] by which this thereby is drawn into all 248-רמ"ח limbs.

8.

This then, is the meaning of, "When you uplift the head-*Ki Tisa et Rosh*-כי תשא את ראש etc." This is because when the Jewish people sinned with the [golden] calf, this caused a lacking in the world, and thus the matter of forgiveness and atonement became necessary, "to atone for your souls,"[554] through drawing down additional lights etc. It therefore was necessary for there to be the matter of "uplift the head" (*Tisa et Rosh*), the opposite of the matter of "the heaviness of the head" (*Koved Rosh*), the matter of which is that the "head" (*Rosh*) is separate from the "foot" (*Regel*). On the contrary, the "head"

[551] See Chiddushei Aggadot of the Maharsha to Sanhedrin 46a ibid.

[552] See Bayitch Chadash (Ba"Ch) to Tur, Orach Chayim 8 and 625.

[553] See Zohar I 138a (Midrash HaNe'elam); Zohar II 153a; Zohar Chadash 80a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27, and elsewhere.

[554] Exodus 30:12-13

(*Rosh*) of the soul should have an effect on the "foot" (*Regel*) of the soul, this being through the matter of "uplift the head" (*Tisa et Rosh*), which is the matter of elevating the "head" (*Rosh*) to the aspect of "their skulls-*Gulgelotam*-גלגלותם," this being the aspect of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*).[555]

This matter is brought about through [the *mitzvah* of] the half shekel. This is because the word "half-*Machtzah*-מחצה" is of the same root [as in the verse],[556] "Divide-*v'Chatzitah*-וחצית the spoils in half," meaning "to separate-*Lechatzot*-לחצות" between the animalistic soul and the Godly soul.

For, at first it was written,[557] "And *HaShem* God-*HaShem Elohi"m*-יהו"ה אלהי"ם formed the man," in which the word "formed-*Vayiitzer*-וייצר" is written with a doubled letter *Yod*-י, about which our sages, of blessed memory, stated,[558] "Two statures were created, these being two inclinations, the good inclination and the evil inclination" that are attached to each other. (That is, the two statures were attached one to the other, back-to-back (*Achor b'Achor*).

This is why the matter of separation (*Nesirah*) was necessary, so that the union (*Yichud*) could be face-to face (*Panim b'Panim*).) It thus is necessary to separate between them, this being the matter of the separation (*Nesirah*) of the animalistic soul, to remove and separate the evil within it through the matter of self-restraint (*Itkafiya*), through which it

[555] See Likkutei Torah, Bamidbar 2a; 5a
[556] Numbers 31:27
[557] Genesis 2:7
[558] Talmud Bavli, Brachot 61a

becomes subsumed in the holiness of the Godly soul, in a way of face-to-face (*Panim b'Panim*) union.

There then is made to be [the aspect of] "the shekel is twenty gera," which hints at the ten powers of the Godly soul and [the ten powers] of the animalistic soul.[559] About this the verse states,[560] "You have laid Your hand upon me," according to Rashi's explanation that "Your hand-*Kapechah*-כפכה" is a word that denotes "force-*Kefiyah*-כפיה," and through this we reach the *Khaf*-כף-20,[561] which is the matter of the Crown-*Keter*-כתר-620.[562]

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[559] See the beginning of the discourse entitled "*Zeh Yitnoo*" 5634; and "*Ki Tisa*" 5641.

[560] Psalms 139:5; See Sefer HaMaamarim 5680 ibid. (p. 270 and on); "*Ki Tisa*" 5658 and 5665 (Sefer HaMaamarim 5658 p. 146 and on; 5665 p. 189 and on); Also see the discourse entitled "*Ki Tisa*" 5713, translated in The Teachings of The Rebbe 5713, Discourse 10 (Sefer HaMaamarim 5713 p. 90 and on).

[561] See Ohr HaTorah, Ki Tisa p. 1,906.

[562] The end of this discourse is missing. [The numerical value of "Crown-*Keter*-כתר-620" is the same as "twenty-*Esreem*-עשרים-620." See Likkutei Torah, Shir HaShirim 35c and elsewhere.]

Discourse 24

"*Eileh Pekudei HaMishkan… -*
These are the reckonings of the Taberbacle…"

Delivered on Shabbat Parshat Pekudei,
6th of Adar Sheini, 5730[563]
By the grace of *HaShem,* blessed is He,

1.

The verse states,[564] "These are the reckonings of the Tabernacle, the Tabernacle of Testimony, that were reckoned at Moshe's bidding." The question about this [verse] is well known. That is, why does it say "Tabernacle" (*Mishkan*-משכן) twice?[565] We also must understand why the first time it mentions "Tabernacle" (*Mishkan*-משכן) it is stated simply, whereas the second time "Tabernacle" (*Mishkan*-משכן) is mentioned it states, "the Tabernacle of Testimony" (*Mishkan HaEidut*-משכן העדות).[566]

We also must understand the words, "that were reckoned at Moshe's bidding," of which there are two explanations. [The first is that] it refers to what is written

[563] The original discourse was edited by the Rebbe and published as a pamphlet for the 25th of Adar 5751.

[564] At the beginning of this week's Torah portion (Pekudei) [Exodus 38:21].

[565] See the beginning of the discourse by the same title as this in Likkutei Torah on this week's Torah portion (3a); Torat Chayim there (647b; 655b [in the new edition see Vol. 2, Pekudei 442c; 452a]).

[566] Torat Chayim ibid.

adjacent to it, "the Tabernacle of Testimony."[567] This is why it states "that were reckoned-*Pookad*-פקד" in the singular, since only one Tabernacle (*Mishkan*) "was reckoned at Moshe's bidding," this being "the Tabernacle of Testimony."

Another explanation is that [the words] "that were reckoned at Moshe's bidding" refer to the Tabernacle (*Mishkan*) in general, including the "Tabernacle" mentioned simply. On the contrary, the simple meaning (and a verse does not depart from its simple meaning)[568] of the words "that were reckoned at Moshe's bidding" is that it refers to "These are the reckonings of the Tabernacle" (in which the verse first states "reckonings-*Pekudei*-פקודי" simply, and then explains that this was "at Moshe's bidding"). However, we must understand the relation between the two explanations.

2.

The essential point of the explanation is as stated in Likkutei Torah,[569] that the matter of the Tabernacle (*Mishkan*-משכן) is the manifestation of the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*-שכינה), as the verse states,[570] "They shall make a Sanctuary for Me, and I will dwell (*v'Shachanti*-ושכנתי) within them." The two matters in the Tabernacle (*Mishkan*) [simply "Tabernacle-*Mishkan*-משכן" and "the Tabernacle of Testimony-*Mishkan HaEidut*-משכן העדות"] are

[567] Likkutei Torah ibid. (5a); Torat Chayim ibid. (658a [444d]).

[568] Talmud Bavli, Shabbat 63a

[569] [Likkutei Torah] ibid. (5a); Also see Torat Chayim ibid. (647b and on; 655b and on [442c and on; 452a and on]).

[570] Exodus 25:8

two levels in the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*), these being the Lower *Shechinah* and the Upper *Shechinah*.[571]

Now, as known, since every Jew is a Tabernacle (*Mishkan*) and Temple (*Mikdash*) for Him, blessed is He, [as our sages, of blessed memory taught,[572] on the verse,[573] "They shall make a Sanctuary for Me, and I shall **dwell within them**," that, "It does not say 'within it-*b'Tocho*-בתוכו,' but 'within them-*b'Tocham*-בתוכם,' meaning, within each and every Jew], it thus is understood that the two matters of the Tabernacle (*Mishkan*) [simply "Tabernacle" (*Mishkan*) and "the Tabernacle of Testimony" (*Mishkan HaEidut*)] are also in the "Tabernacle" (*Mishkan*) of the Jewish people.

Now, according to the teaching of our sages, of blessed memory,[574] on the verse "the Tabernacle of Testimony" (*Mishkan HaEidut*), that "it is a testimony to all the people of the world, that the Holy One, blessed is He, desires the Jewish people," it can be said that when it states that the Jewish people are a "Tabernacle" (*Mishkan*) (simply), this is through serving Him with Torah and *mitzvot*, and when it states that they are "a Tabernacle of Testimony" (*Mishkan HaEidut*), this is through serving Him with repentance (*Teshuvah*).

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[571] Likkutei Torah ibid. (4d).

[572] Brought in Likkutei Torah, beginning of Naso (20b) in the name of "our sages, of blessed memory." See Reishit Chochmah, Shaar HaAhavah, Ch. 6, toward the beginning (section entitled "*u'Shnei Pesukim*" – 69b), and elsewhere – cited in Likkutei Sichot, Vol. 27 p. 414.

[573] Exodus 25:8 ibid.

[574] Yalkut Shimoni, beginning of Pekudei; Similarly see Midrash Shemot Rabba to Pekudei 51:4, and similarly see Rashi to the verse.

Now, this may be connected to what was mentioned before from Likkutei Torah, that simply Tabernacle (*Mishkan*) and the "Tabernacle of Testimony" (*Mishkan HaEidut*) are the Lower *Shechinah* and the Upper *Shechinah*. This is because the Lower *Shechinah* is Kingship-*Malchut* and the Upper *Shechinah* is Understanding-*Binah*.[575]

This is also the difference between serving Him with Torah and *mitzvot* and serving Him with repentance (*Teshuvah*). That is, fulfilling the *mitzvot*, which are the commandments of the King, are in Kingship-*Malchut*,[576] whereas repentance (*Teshuvah*) is in Understanding-*Binah*.[577]

It can also be said that since the Tabernacle (*Mishkan*), (**the whole** [matter of the] Tabernacle (*Mishkan*)) atones for the sin of the [golden] calf,[578] thus, even the simple Tabernacle (*Mishkan*) is included in serving Him with repentance (*Teshuvah*). However, the difference between the simple Tabernacle (*Mishkan*) and the Tabernacle of Testimony (*Mishkan HaEidut*) is that the simple Tabernacle (*Mishkan*) is the Lower Repentance (*Teshuvah Tata'ah*) and the Tabernacle of Testimony (*Mishkan HaEidut*) is the Upper Repentance (*Teshuvah Ila'ah*).

This aligns even more to what was brought above from Likkutei Torah, that the simple "Tabernacle" (*Mishkan*) and the "Tabernacle of Testimony" (*Mishkan HaEidut*) are the Lower

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[575] See introduction to Tikkunei Zohar 1b and elsewhere.

[576] Likkutei Torah, Shlach 40a (cited in Likkutei Torah, Pekudei 3c ibid.); Va'etchanan 10c; Nitzavim 49c; Also see Torat Chayim ibid. (652b [455c]).

[577] See Ohr HaTorah, Yom HaKippurim p. 1,556.

[578] Midrash Tanchuma, Terumah 8; Also see the citations in note 10 [of the original discourse]; Rashi to Leviticus 9:23, and elsewhere.

Shechinah (Kingship-*Malchut*) and the Upper *Shechinah* (Understanding-*Binah*). This is because the Lower Repentance (*Teshuvah Tata'ah*) is the return of the lower letter *Hey*-ה, *Tashuv Hey Tata'ah*-תשוב ה' תתאה (Kingship-*Malchut*), and the Upper Repentance (*Teshuvah Ila'ah*) is the return of the upper letter *Hey*-ה, *Tashuv Hey Ila'ah*-תשוב ה' עילאה (Understanding-*Binah*).[579]

Now, according to the view[580] that the commandment "They shall make a Sanctuary for Me," and also the donations for the Tabernacle (*Mishkan*), took place before the sin of the [golden] calf, in which case all Israel were on the level of righteous *Tzaddikim* [at that time], it can be said that the two aspects of the Tabernacle (the simple Tabernacle (*Mishkan*) and the Tabernacle of Testimony (*Mishkan HaEidut*)) are two aspects in the service of Him of the righteous *Tzaddikim*.

As explained in Likkutei Torah,[581] the Jewish people being the aspect of the simple Tabernacle (*Mishkan*) comes about by them fulfilling the positive action *mitzvot*, and the Jewish people being the aspect of the Tabernacle of Testimony (*Mishkan HaEidut*) comes about by them fulfilling the negative prohibitive *mitzvot*.

Now, it could be said that the two aspects of the Tabernacle (*Mishkan*), as they are in the service of *HaShem*-יהו"ה of the righteous *Tzaddikim*, is also service of Him with the

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[579] Tanya (Iggeret HaKodesh) Ch. 4; Also see the end of Ch. 8 and beginning of Ch. 9.

[580] Zohar II 224a; See Likkutei Sichot Vol. 6 p. 153 and on, that according to this view – the matter of the Tabernacle (*Mishkan*) relates to the service of *HaShem*-יהו"ה, blessed is He of the righteous *Tzaddikim*.

[581] Likkutei Torah on this week's Torah portion [Pekudei] 4c; Torat Chayim ibid. (652b and on; 657a and on [455a and on; 443d and on]).

inner manifest powers [of the soul]. That is, the simple Tabernacle (*Mishkan*) is service of Him with the heart (*Avodat HaLev*), whereas the Tabernacle of Testimony (*Mishkan HaEidut*) is service of Him with the mind (*Avodat HaMo'ach*).

Now, this can be connected to the explanation in Likkutei Torah, that the two matters of the Tabernacle (*Mishkan*) are the positive *mitzvot* and the negative *mitzvot*. That is, the positive action *mitzvot* are in the letters *Vav-Hey*-ו״ה of the Name *HaShem*-יהו״ה – these being the emotions (*Midot*) (the letter *Vav*-ו being *Zeir Anpin*, and the final letter *Hey*-ה being Kingship-*Malchut*),[582] whereas the negative prohibitive *mitzvot* are in the letters *Yod-Hey*-י״ה of the Name *HaShem*-יהו״ה – these being the intellect (*Mochin*) (the letter *Yod*-י being Wisdom-*Chochmah*, and the first letter *Hey*-ה being Understanding-*Binah*.)[583]

3.

This may be understood by prefacing with the explanation in Likkutei Torah,[584] that the letters *Yod-Hey*-י״ה are concealed, whereas the letters *Vav-Hey*-ו״ה are revealed.[585] The explanation[586] is that letters *Yod-Hey*-י״ה are the intellect

[582] This is as stated in Iggeret HaTeshuvah Ch. 4 (94b) and elsewhere.

[583] Iggeret HaTeshuvah Ch. 4 (94b) ibid. and elsewhere.

[584] [Likkutei Torah] ibid. (3b and on); Torat Chayim ibid. (648a and on; 655b and on [452c and on; 442c and on]).

[585] Tikkunei Zohar, Tikkun 10 (25b); See (in addition to the citation in the preceding note), Likkutei Torah, Re'eh (29a); Tanya, beginning of Ch. 44.

[586] In regard to the coming section (in chapter four) – see *Hemshech* "*v'Hechereem*" 5631 p. 48 and on; 5666 p. 111 and on; Sefer HaMaamarim 5677 p. 168 and on; 5679 p. 407; Kuntreisim Vol. 2, p. 299b and on; 5700 p. 82.

(*Mochin*) whereas the letters *Vav-Hey*-ו"ה are the emotions (*Midot*) (as mentioned above).

Amongst the difference between the intellect (*Mochin*) and the emotions (*Midot*) is that intellect relates to oneself, whereas emotions relate to one's fellow (as will soon be explained at length). The same is so Above, in that the emotions (*Midot*) are for the sake of the worlds, whereas the intellect (*Mochin*) is higher than worlds. Therefore, the emotions (*Midot*) are in a state of revelation to another and are revealed, whereas the intellect (*Mochin*) is concealed from the other, and is hidden.

Now, when it is said that the intellect (*Mochin*) is concealed (*Nistarot*), whereas the emotions (*Midot*) are revealed (*Niglot*), what is meant is that the general matter of the emotions (*Midot*), including the emotions of the heart (before he reveals them to his fellow) are the aspect of the revealed (*Niglot*). The same is so in the reverse, that the general matter of intellect (*Mochin*) (even after he reveals his intellect to his fellow) is in a state of concealment (*Nistarot*).

The explanation is that when it says that the emotions (*Midot*) relate to another, this is not just in relation to the result of the emotions, but is even in relation to the emotions themselves. For example, in regard to the quality of Kindness-*Chessed*, the substance of which is the bestowal of goodness to another, if there is no other [to bestow the kindness to], the matter of Kindness-*Chessed* does not apply. Even though in various places[587] it is explained that when it says that there

[587] *Hemshech* 5672 Vol. 3, p. 1,362 [and there it is explaining that the difference between the intellect (*Mochin*) and the emotions (*Midot*) is in regard to

cannot be emotions (*Midot*) without another, this is specifically in regard to the **result** of the emotions (*Midot*).

In contrast, in regard to the arousal of the emotions (*Midot*) (and this certainly applies to the essence of the emotions) even without [the presence of] another it is possible for them to be, such as it was with Avraham, who was anguished when he had no guests.[588] The reason he was anguished by not being able to bestow kindness [to another] is because within himself (even without the presence of another) Kindness-*Chessed* was in a state of arousal. However, this only applies when there is someone (another) in the world to bestow the kindness to.

However, if there would be no one in the world to bestow kindness to, there could not be the emotional arousal of Kindness-*Chessed*.[589] Moreover, the matter of Kindness-*Chessed* (meaning, its essential quality) would not apply, in that the very definition of Kindness-*Chessed* is specifically bestowing goodness to **another**.

In addition, from the fact that our forefather Avraham suffered because he had no one to bestow kindness to, this proves that the (actual) bestowal [of the kindness] even reaches the emotion of Kindness-*Chessed* itself, because the suffering

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the **effect**, "that when it comes to the intellect (*Mochin*) it is possible for there to be the effect in actuality, meaning, the insight, without another, whereas when it comes to the emotions (*Midot*) it is impossible for there to be the bestowal in actuality without the other."] Sefer HaMaamarim 5679 p. 324; 5700 p. 22.

[588] Rashi to the beginning of the Torah portion of Vayera.

[589] This is similarly so of love, that even though it is possible for there to be love for a certain thing even when that thing is distant from him, [and on the contrary, it is due to the distance that the love is with even greater strength], this is specifically **when there is the presence** of the thing that is loved. (Sefer HaMaamarim 5677 p. 169; Kuntreisim Vol. 2, p. 299b.)

is when there is a lacking. Thus, the fact that Avraham was anguished over not being able to bestow kindness, is because the matter of Kindness-*Chessed* is the bestowal of kindness, and when there is no **actual** bestowal, the quality of Kindness-*Chessed* is lacking in its wholeness.

4.

Now, just as it is in the emotions (*Midot*), that even the emotions (*Midot*) themselves relate to another, the same is reversed in the intellect (*Mochin*). That is, the fact that the intellect (*Mochin*) is to oneself, higher than relating to another, is not only in regard to the intellect (*Mochin*) itself, in that the matter of intellect (*Sechel*) is to oneself, [unlike the emotions (*Midot*) whose matter (even the matter of the emotions themselves) is to bestow to another]. Rather, even the effect of the intellect (*Mochin*) does not require another. This is because even when a person is alone (without another), he can conceptualize matters of intellect and insight. And even though by bestowing intellect to another this adds to one's intellect, [as in the teaching,[590] "I learned] more from my students than from them all," this specifically is in regard to addition in the intellect.[591]

[590] Talmud Bavli, Taanit 7a

[591] The fact that through bestowal to another there is caused to be addition in the intellect does not stem from the power of the intellect (*Ko'ach HaSechel*) itself, that the power of the intellect (*Ko'ach HaSechel*) requires another, but rather, it is because "their beginning is bound with their end and their end with their beginning." (*Hemshech* 5666 ibid. in note 21 [in the original discourse – p. 111 and on]).

However, it indeed is possible for the essence of the conceptualization (as well as the actual insight) to be present even without another. This is because even when there is no one to bestow to, a person can conceptualize great and deep concepts and insights. On the contrary, to come to the depth of a matter and grasp it clearly, [the presence of] another can sometimes cause distraction, which is why most sages spent much time in solitude.

This is the meaning of the statement of our sages, of blessed memory,[592] that "the sages of the Sanhedrin would deliberate all night," to which Rashi explains, "each man by himself." This is because to come to the true depth of the reasoning, this specifically is when he delves into it, in and of himself.[593] Even according to the explanation of the Rambam[594] that "each one would deliberate the matter with his

[592] Talmud Bavli, Sanhedrin 40a (in the Mishnah)

[593] According to this, the deliberations of the Sanhedrin were in three levels. First they would all judge the matter together. They would then "join together in pairs" throughout the day (as stated in the Mishnah there); Then afterwards, they would deliberate (the entire night) each man by himself.

[594] Mishneh Torah, Hilchot Sanhedrin 12:3

partner,"[595] nevertheless, this specifically was with his partner, and not with all of them together.[596]

5.

This then, explains [how] the intellect (*Mochin*) is the concealed (*Nistarot*) whereas the emotions (*Midot*) are the revealed (*Niglot*). For, in regard to the emotions (*Midot*), since their substance is to bestow to another, they thus are in a state of revelation (*Giluy*), except that as long as they are in the heart, they have yet to actually come out into revelation.

However, in regard to the intellect (*Mochin*), since it is to himself and transcends relation to another, therefore even when he reveals his intellect to another, it is unlike the intellect as he conceptualizes it to himself. [For, as explained in various places,[597] the bestowal of the intellect to one's fellow is through

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[595] Rambam there states, "They deliberate the matter throughout the night, each one with his partner or alone in his house." In regard to the fact that the Chassidic discourse [only] cites "each one with his partner" – the intention seems to be that according to the view of the Rambam **it is adequate** for each one todelve into it with his partner, but the primary matter is that they do not all sit together.* [* On the contrary, there is an advantage in him analyzing the matter together with his partner – see *Hemshech* "*v'Hechereem*" in note 21 [in the original discourse p.48 and on] in that "through his partner there is an illumination of the concealed etc." Based on this we can explain that when the Rambam states "with his partner or on his own," one should endeavor to delve into the matter together with his partner," but this is not obligatory and it also is possible to do so "on his own."

[596] Based on this, the view of the Rambam is that there are only two levels in the deliberation of the Sanhedrin: All together, and each person with his partner, and this second level was both during the day and at night. In regard to what it states in the bracketed note in the preceding note, that there is an advantage to delving into the matter together with his partner, it can be said that even according to the view of the Rambam there are two levels (but in the inverse). During the day he specifically had to delve into the matter together with his partner, and it night it also was possible to do so alone.

[597] *Hemshech* 5666 p. 288, p. 293.

the medium of the emotions.] We thus find that the essence of the intellect (as it is in himself) remains concealed.

Now, there also is an additional matter in this, which is that even the intellect that is revealed to the other, is not because it is a matter of revelation to another. This is because the substance of intellect in general (including intellect that is revealed to another) is that it is to himself, except that he reveals matters that are within himself (which are higher than revelation) to another.

To add, when it states that intellect transcends relation to another, what is meant is not just another who is outside of himself, but even those matters within himself that are [in the category of being] "another" relative to the intellect. Therefore, to come to the depth of an intellectual matter, all of one's powers must be constricted and concealed (including the desire to understand the intellect).[598] For since relative to the intellect, they are "another," they therefore distract from the understanding of the intellect (just like another who is outside of oneself).

The same is so in the reverse, that even when a person understands the intellect, the grasp of it is distant and separate from all his other matters and powers,[599] such that it could be that the grasp of it will have no effect on him. The fact that (generally) the grasp of the intellect brings about emotions in the heart, up to and including bringing to tangible action,

[598] *Hemshech* 5666 p. 112; Sefer HaMaamarim 5677 p. 168; Kuntreisim Vol. 2 p. 300a.

[599] See at length in Sefer HaMaamarim 5655 p. 74; Also see *Hemshech* 5666 p. 113; Sefer HaMaamarim 5673 p. 83.

("great is study, as it brings to action"),[600] is [not because the matter of intellect is to have an effect on the emotions and deed, but] because the intellect is like light that illuminates in all places.[601]

From this it is understood that the effect of the intellect on all the powers and matters in a person, is not the revelation of the intellect itself.[602] With the above in mind, we can say that when it states that the intellect (*Mochin*) is the concealed (*Nistarot*) this means that it is even concealed from the powers and matters in the person himself.

6.

This then, is the meaning of [the verse], "These are the reckonings of the Tabernacle, the Tabernacle of Testimony, which were reckoned at Moshe's bidding." The simple Tabernacle (*Mishkan*) is service of *HaShem*-יהו"ה with the heart (*Avodat HaLev*). This is why about this Tabernacle (*Mishkan*) the verse states "**the** *Tabernacle-HaMishkan*-המשכן," with the prefix letter *Hey*-ה, indicating the **known** [Tabernacle-*Mishkan*] (*Hey*-ה *HaYediyah*). This is because the emotions in the heart are in a state of revelation (*Giluy*).

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[600] Kiddushin 40b

[601] *Hemshech* 5666 ibid. p. 114

[602] This is like the difference between "light" (*Ohr*) and "power" (*Koach*). That is, the matter of a "power" (*Koach*) is to act, and therefore, it is through the act that the power (*Koach*) is revealed. In contrast, when it comes to the light (*Ohr*), since its matter is not to illuminate (to bring about the effect of the light), it therefore is not revealed through illuminating (see Sefer HaMaamarim 5664 p. 129 [p. 3 in the new edition]; 5670 p. 32).

In contrast, in regard to "the Tabernacle of Testimony-*Mishkan HaEidut*-משכן העדות," testimony (*Eidut*-עדות) is something that only applies to something that is concealed (as explained in Likkutei Torah),[603] and refers to serving Him with one's brain (*Avodat HaMo'ach*), in that intellect (*Mochin*) is in a state of concealment.

[To add, in the intellect (*Mochin*) itself, the primary matter of the Tabernacle of Testimony (*Mishkan HaEidut*) (in that testimony applies to something that is concealed) is the innerness (*Pnimiyut*) of intellect (*Mochin*) which transcends relation to emotions (*Midot*).]

The matter of the Tabernacle of Testimony (*Mishkan HaEidut*) is that the grasp of Godliness [which even includes the grasp of the innerness (*Pnimiyut*) of the intellect (*Mochin*)] becomes unified with the one who grasps, until his existence is that he **is** a Tabernacle of Testimony (*Mishkan HaEidut*) – a Tabernacle (*Mishkan*) and dwelling place for the Godly light that illuminates in the intellect (*Mochin*), which transcends the light that illuminates in the emotions (*Midot*).

This is why about the Tabernacle of Testimony (*Mishkan HaEidut*) the verse states "which was reckoned at Moshe's bidding," because for a person to be a Tabernacle (*Mishkan*) for this light, this comes from the aspect of Moshe in every Jew.[604]

However, a verse does not depart from its simple meaning, in that [the words] "which were reckoned at Moshe's

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[603] [Likkutei Torah] Pekudei (4a and on).

[604] See Tanya, beginning of Ch. 42; See Likkutei Torah ibid. 5d in regard to the matter of "reckoned at Moshe's bidding."

bidding" (also) refer to "These are the reckonings of the Tabernacle (*Mishkan*)" (as explained in chapter one). For, through the toil of the Tabernacle of Testimony (*Mishkan HaEidut*) (the intellect – *Mochin*), even the emotions (*Midot*) (the simple Tabernacle (*Mishkan*)) are caused to be different ,[605] [and as explained in chapter five, that the intellect (*Mochin*) is like light that illuminates everywhere].

7.

Now, as known, the superiority of serving *HaShem*-יהו"ה with repentance (*Teshuvah*), over and above the service of the righteous *Tzaddikim*, is that the service of the righteous *Tzaddikim* is in a way of order and gradation, whereas the service of repentance (*Teshuvah*) is like "leaping over a wall,"[606] not in a way of gradation.

It can be said that amongst the explanations of why repentance (*Teshuvah*) is (specifically) in Understanding-*Binah*

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[605] To explain based on the explanation in the notes of the Tzemach Tzeddek to Psalms (Yahel Ohr p. 326), the explanation of the verse, the explanation of the verse, "Whoever sits in the refuge of the Most High (*Seiter Elyon*-סתר עליון), he shall dwell in the [protective] shade of the Almighty (*Tzeil Shaddai*-צל שדי)" (Psalms 91:1) that "the concealment of the Most High-*Seiter Elyon*-סתר עליון" refers to the union of the Father-*Abba* and Mother-*Imma* – "the Tabernacle of Testimony" (*Mishkan HaEidut*), and "the shade of the Almighty-*Tzeil Shaddai*-צל שדי" refers to the union of *Zeir Anpin* and *Nukva* – "these are the reckonings (*Pekudei*) of the Tabernacle (*Mishkan*)." It can be suggested (see at length in the [later] discourse entitled "*Erenu v'Lo Atah Ashurenu v'Lo Karov*" [of this year] 5730, [Discourse 41], Ch. 9 (Sefer HaMaamarim 5730, p. 329 and on)) that the connection between the two matters is that the aspect of "the concealment of the Most High-*Seiter Elyon*-סתר עליון" (the union (*Yichud*) of the Father-*Abba* and Mother-*Imma*) is also drawn forth into the aspect of "the shade of the Almighty-*Tzeil Shaddai*-צל שדי" (the union (*Yichud*) of *Zeir Anpin* and *Nukva*).

[606] [See Psalms 18:30]

(as mentioned in chapter two), even though the righteous *Tzaddikim* also have service stemming from the intellect (including service stemming from the innerness (*Pnimiyut*) of the intellect) is because the primary superiority of intellect (*Mochin*) over emotions (*Midot*) is that the light of the intellect is higher and separate from the existence of the person (as discussed in chapter five). Therefore, the matter of intellect (Understanding-*Binah*) is (primarily) in the service of repentance (*Teshuvah*), which is the "leap" and departure from [self] existence.

Based on the above, the two matters in the Tabernacle (*Mishkan*) are the service of the righteous *Tzaddikim* and the service of repentance (*Teshuvah*). The service of the righteous *Tzaddikim* (including serving *HaShem*-יהו"ה with the intellect (*Avodat HaMochin*)) is the simple Tabernacle (*Mishkan*), whereas the Tabernacle of Testimony (*Mishkan HaEidut*) is service of Him with repentance (*Teshuvah*).

In regard to the connection between the two explanations of [the words] "which were reckoned at Moshe's bidding," (based on this explanation) it can be said to be as follows: The matter of Moshe is the nullification of independent existence, [as he said],[607] "What (*Mah*-מה) are we." Therefore, the primary matter of "reckoned at Moshe's bidding" is the Tabernacle of Testimony (*Mishkan HaEidut*). However, even so, this also relates to [the words], "These are the reckonings of the Tabernacle (*Mishkan*)," since through repentance (*Teshuvah*), even fulfilling Torah and *mitzvot* is in a

[607] Exodus 16:8; In Likkutei Torah, Pekudei ibid. (5a) he connects this with [the words] "which were reckoned at Moshe's bidding."

higher way. This is as in the known explanation[608] of the words of our sages, of blessed memory,[609] "Repentance and good deeds," that through repentance (*Teshuvah*) the deeds of Torah and *mitzvot* are made to be good and radiant.

Now in repentance (*Teshuvah*) itself, there also are the two matters of emotions (*Midot*) and intellect (*Mochin*) (the simple Tabernacle (*Mishkan*) and the Tabernacle of Testimony (*Mishkan HaEidut*)). The Lower Repentance (*Teshuvah Tata'ah*) - "the return of the lower letter *Hey*-ה" (*Tashuv Hey Tata'ah*-תשוב ה' תתאה) (to the letter *Vav*-ו)[610] is in the emotions (*Midot*). The Upper Repentance (*Teshuvah Ila'ah*) - "the return of the upper letter *Hey*-ה" (*Tashuv Hey Ila'ah*-תשוב ה' עילאה) (to the letter *Yod*-י),[611] is in the intellect (*Mochin*).

It can be said that the explanation, as it is in our service of *HaShem*-יהו"ה, blessed is He, is that the Lower Repentance (*Teshuvah Tata'ah*) primarily relates to serving Him in Torah and *mitzvot* ("turn away from evil and do good").[612] That is, the "leap" in the Lower Repentance (*Teshuvah Tata'ah*) relates to one's own existence[613] and is therefore included in the aspect of the emotions (*Midot*) (existence).

In contrast, the Upper Repentance (*Teshuvah Ila'ah*) is [the matter of] returning one's soul to it source as it was unified with *HaShem*-יהו"ה in the ultimate unity before being blown

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[608] Likkutei Torah, Drushim L'Shemini Atzeret 85a; Shir HaShirim 17c; See Likkutei Sichot Vol. 4 p. 1,053 and on.

[609] Mishnah Avot 4:17

[610] See Likkutei Torah, Balak 75a-b

[611] Likkutei Torah Balak 75a-b ibid.

[612] See Likkutei Torah ibid. (73c and on).

[613] See at length in Likkutei Sichot Vol. 19 p. 403 and on.

[into him],[614] through which he departs from and is nullified of his existence. It therefore is in the intellect (*Mochin*) - Understanding-*Binah*.

Based on this, the two matters in the Tabernacle (*Teshuvah*) are also present in repentance (*Teshuvah*) itself. The simple Tabernacle (*Mishkan*) is the Lower Repentance (*Teshuvah Tata'ah*), whereas the Tabernacle of Testimony (*Mishkan HaEidut*) is the Upper Repentance (*Teshuvah Ila'ah*).

Thus, it can be said that the elucidation of the two explanations of [the words], "which were reckoned at Moshe's bidding," is that the primary matter of "reckoned at Moshe's bidding" (this being the nullification of [self] existence) is in the Upper Repentance (*Teshuvah Ila'ah*) - the Tabernacle of Testimony (*Mishkan HaEidut*). Except that, even so, this also relates to [the words], "These are the reckonings of the Tabernacle (*Mishkan*)," since through the Upper Repentance (*Teshuvah Ila'ah*), the Lower Repentance (*Teshuvah Tata'ah*) is also caused to be higher.[615]

8.

According to this, we can explain the statement in Likkutei Torah on the verse, "These are the reckonings of the Tabernacle." That is, the word "reckonings-*Pekudei*-פקודי" is (also) of the same root as "marital relations-*Pekidah*-פקידה" and

[614] Iggeret HaTeshuvah, Ch. 8; In Likkutei Torah ibid. (74a) [it stated],"The Upper Repentance (*Teshuvah Ila'ah*) is over the fact that he is [in a state in which] there is one who loves."

[615] See Likkutei Sichot ibid. p. 405 and on.

"union" (*Yichud*), as in,[616] "A man is obligated to have marital relations (*Lifkod*-לפקוד) with his wife."

Elsewhere[617] it is explained about the matter of her food, her clothing, and her conjugal rights, that "her food" refers to the drawing down that manifests in the vessel (*Kli*) of the recipient. "Her clothing" refers to the drawing down of the encompassing aspect (*Makif*) that transcends the inner aspect (*Pnimiyut*). "Her conjugal rights" refers to the drawing down of the essence, which even transcends the encompassing aspect (*Makif*) of the garment.

To add, the superiority of "her conjugal rights" is not just in regard to the drawing down from Above (in that "her conjugal rights" refers to the drawing down of the essence) but is also in regard to the Jewish people, in that they do not receive this drawing down by way of a garment.

It can be said that about this our sages, of blessed memory, stated,[618] "One who says, '[I do not want to have marital relations with my wife] unless I am clothed and she is clothed,' must divorce her and give her [payment for her] marriage contract." That is, the negation of "I am clothed" is that the drawing down from Above is without a garment, and the negation of "she is clothed" is that the revelation is not received through a garment.

Now, we must understand this better. For, this explanation (in Likkutei Torah) of "these are the reckonings of the Tabernacle" (in which the word "reckonings-*Pekudei*-פקודי"

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[616] Talmud Bavli, Yevamot 62b
[617] See Ohr HaTorah, Mishpatim p. 1,197
[618] Talmud Bavli, Ketubot 48a

is of the same root as "marital relations-*Pekidah*-פקידה" and union (*Yichud*)), comes in continuation to the explanation there, that the Tabernacle of Testimony (*Mishkan HaEidut*) is the drawing down (through the negative prohibitive *mitzvot*) which transcends manifestation in vessels (*Keilim*), whereas "the reckonings of the Tabernacle (*Mishkan*)" is the drawing down (through the positive action *mitzvot*) that manifests in vessels (this being the aspect of "her food" which is even lower than "her clothing"). Yet, even so, the verse says about it, "**the reckonings-*Pekudei*-פקודי** of the Tabernacle," using a word meaning "marital relations-*Pekidah*-פקידה" and union (*Yichud*).

We also must understand the connection between Rashi's explanation, that "the word 'Tabernacle-*Mishkan*-**משכן**' is mentioned twice in allusion to the Temple, which was taken in collateral (*Mashkon*-**משכן**) by being destroyed twice for Israel's iniquities" - and the explanation in Likkutei Torah, that the two mentions of "Tabernacle-*Mishkan*-משכן" are the highest drawings down (the drawing down through the positive *mitzvot* and the drawing down through the negative *mitzvot*), to the point of [being] "the **reckonings-*Pekudei*-פקודי** of the Tabernacle," the word "reckonings-*Pekudei*-פקודי" being a term for "marital relations-*Pekidah*-פקידה" and union (*Yichud*).

It can be said that the explanation is that through the Tabernacle (*Mishkan*), which atoned for the sin of the [golden] calf, it was revealed that, in the first place, the (Supernal) intent in the deed of the [golden] calf was so that they thereby will reach the level of repentance (*Teshuvah*). The same is so of the fact that the Temple was taken twice in collateral (*Mashkon*-משכן) for Israel's iniquities. The [Supernal] intent in this was so

that they will reach the level of repentance (*Teshuvah*) and thereby the collateral (*Mashkon*-משכן) would be returned to them, in a way that is much higher than how it was before the destruction.

Now, amongst the superior aspects of repentance (*Teshuvah*) relative to the service of [simply] fulfilling Torah and *mitzvot*, is that the reason a Jew repents, even after the separation brought about through sin ("your sins separate"),[619] is because repentance (*Teshuvah*) comes from the essential self of the soul, which always is bound to the Essential Self of *HaShem*-יהו"ה, blessed is He. Thus, since the essential self of the soul is (also) the "essence" of the revealed powers, therefore through repentance (*Teshuvah*), even fulfilling Torah and *mitzvot* stemming from the revealed powers of the soul, come to transcend measure and limitation.

This then, is the connection between the two matters in [the words], "These are the reckonings of the Tabernacle," in that "reckonings-*Pekudei*-פקודי" is of the same root as "marital relations-*Pekidah*-פקידה" and union (*Yichud*), and "Tabernacle-*Mishkan*-משכן" is of the same root as "collateral-*Mashkon*-משכון." For, through repentance (*Teshuvah*) that comes because the Temple was taken twice in collateral (*Mashkon*-משכן), the essential self of the soul is revealed, and thus fulfilling Torah and *mitzvot* comes to also transcend measure and limitation, to the point of being in a way of "reckonings-*Pekudei*-פקודי" as it means "marital relations-*Pekidah*-פקידה" and union (*Yichud*), [in that] "Israel and the Holy One, blessed is He, are entirely one."

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[619] Isaiah 59b

9.

We should add that the reason Likkutei Torah brings proof for the fact that "union" (*Yichud*) is called "marital relations-*Pekidah*-פקידה" from the teaching of our sages, of blessed memory, "A man is obligated to have marital relations (*Lifkod*-לפקוד) with his wife,"[620] is because this teaching discusses the obligation for a man to have relations with his wife when he is about to depart on a journey.

In [citing] this, he hints that in addition to the matter of "the reckonings of the Tabernacle (*Mishkan*)," the intention of which is that through the Temple being taken in collateral (*Mashkon*) repentance will take place, and the resulting union ("marital relations-*Pekidah*-פקידה") (in the coming future) will be in a much higher way, but even at that time itself (when the Temple was taken as collateral) there nonetheless was the union (*Yichud*).

This is as explained elsewhere[621] about what our sages, of blessed memory, stated,[622] "When the gentiles entered the Sanctuary they saw the [two] Cherubs adhering to each other." Now, at first glance this is astonishing,[623] being that the adhesion of the Cherubs with each other indicated the great love between the Holy One, blessed is He, and Israel, like the love

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[620] Even though in that section of Talmud (Yevamot 62b) the word "*Pekidah*-פקידה" is used in relation to marital union even before this [teaching].

[621] Torat Menachem, Sefer HaMaamarim Adar p. 84

[622] Talmud Bavli, Yoma 54b

[623] As in the question posed in Chiddushei Aggadot of the Maharsha there 54a.

between a man and a woman.[624] However, at first glance, when the gentiles entered the Sanctuary, this was the opposite of the love.

The explanation is that since in the time of exile, the Community of Israel (*Knesset Yisroel*) is like a woman whose husband has gone overseas,[625] therefore, before the husband (the Holy One, blessed is He) departs on his journey, there is marital union, and therefore the Cherubim were "like a man joined and clinging to his partner,"[626] except that at that time, the "marital union-*Pekidah*-פקידה" was in a state of concealment [in the world], whereas what was revealed was the destruction of the Temple and the exile.

However, this means that through serving Him in the time of the exile, especially by serving Him in repentance (*Teshuvah*), the "marital union-*Pekidah*-פקידה" will be revealed with the construction of the third Holy Temple, and the collateral (*Mashkon*) will then be returned, [both] the Tabernacle (*Mishkan*) and the Tabernacle of Testimony (*Mishkan HaEidut*), with the coming of our righteous Moshiach, speedily and literally!

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[624] See Yoma ibid. 54a; Bava Batra 99a

[625] Taanit 20a; Sanhedrin 104a; Eichah Rabba to the verse (Lamentations 1:1) "She has become like a widow"; Zohar II 122a; Siddur (Im Da"Ch) 58b and on; Ohr HaTorah, Na"Ch, Vol. 2 p. 1,047 and on.

[626] Kings I 7:36; Yoma 54a ibid. and on.

Discourse 25

"*Zachor*… - *Remember*…"

Delivered on Shabbat Parshat Vayikra,
Parshat Zachor, 13th of Adar Sheini, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[627] "Remember what Amalek did to you on the way, when you left Egypt." The reading of the Torah portion of Zachor comes in continuation to what the Torah related in the Torah portion of Beshalach,[628] "Amalek came and battled Israel in Rephidim etc." The Torah continues,[629] "And it was that when Moshe raised his hand Israel would prevail etc." (The order of matters that took place in the battle with Amalek is also related to the times that followed, as it states,[630] "*HaShem*-יהו"ה maintains a war against Amalek from generation to generation.") About this it states in Mechilta[631] and in Mishnah,[632] "Did the hands of Moshe make war etc.? Rather, it is to teach you that as long as the Israel gazed upward

[627] Deuteronomy 25:17
[628] Exodus 17:8
[629] Exodus 17:11
[630] Exodus 17:16
[631] Mechilta to Exodus ibid.
[632] Mishnah Rosh HaShanah 3:

[and subjugated their hearts to their Father in Heaven], they prevailed etc."

Now, we must better understand[633] what the reason is that it was specifically in the war with Amalek that their prevailing [in battle] came about through Moshe raising his hands. This is not something that we find in other wars, beginning with the war of Avraham with the four kings who waged war and prevailed over the five kings,[634] and similarly [we do not find this] with Yaakov when he prepared himself for war etc.[635] Similarly, [we do not find this] with subsequent wars related in Tanach and at length in the teachings of our sages, of blessed memory.

More specifically, when it comes to the matter of "gazing upward," this refers to trusting in *HaShem*-יהו"ה (the opposite of "my strength and the might of my hand [made all this wealth for me] etc."[636] It rather is like the teaching of our sages, of blessed memory,[637] "If not for the Holy One, blessed is He, who assists him, [he could not overcome] etc.")

This trust in *HaShem*-יהו"ה must be present in all wars, as the verse states,[638] "It shall be that when you draw near to war, the Priest shall approach and speak to the people. [He shall say to them, 'Hear O' Israel, you are coming near to the battle against your enemies;] let your heart not be faint; [do not be

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[633] See the discourse entitled "*v'Hayah Ka'asher Yareem*" 5680 (printed in an independent pamphlet and subsequently printed in Sefer HaMaamarim 5680 p. 278 and on).

[634] Genesis 14:8 and on.

[635] Rashi to Genesis 32:9

[636] Deuteronomy 8:17

[637] Talmud Bavli, Sukkah 52b

[638] Deuteronomy 20:2 and on.

afraid, do not panic, and do not be broken before them]. For *HaShem*-יהו"ה your God is the One who goes before you, to fight for you with your enemies, to save you."

It similarly is written,[639] "For *HaShem*-יהו"ה your God walks within your camp to rescue you and deliver your enemies before you, so your camp should be holy etc." This is as stated by Rambam,[640] "Once a soldier enters the throes of battle, he should rely on the Hope of Israel and their Savior etc." That is, he must trust in *HaShem*-יהו"ה that he certainly will be victorious in the war.

This is like the known precision of the verse,[641] "When you will go out to war **over** your enemies," in which the verse does not say "with (*Eem*-עם) your enemies," or the like, but, in the first place, says "**over** (*Al*-על) your enemies," meaning above them.[642] In other words, he has no relation to the paths, conducts, and parameters of the enemy. (For, if he did have relation to them, it would be possible for there to be [the matter expressed in the verse],[643] "One nation shall prevail over the other nation.")

Rather, it only is that because the Holy One, blessed is He, wants the war to manifest in a natural way, He therefore goes to war with armaments and engages in all the strategies and acts of war. (This is as stated about the war with Amalek,[644] "[Yehoshua] weakened [Amalek and its people] with the

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[639] Deuteronomy 23:15

[640] Mishneh Torah, Hilchot Melachim 7:15

[641] Deuteronomy 21:10

[642] Also see Maamarei Admor HaEmtza'ee, Teitzei p. 493; Ohr HaTorah ibid. p. 870; Discourse entitled "*Ki Teitzei*" 5745; Sefer HaSichot 5749 Vol. 2 p. 676.

[643] Genesis 25:23; See Tanya, Ch. 9

[644] Exodus 17:13

sword." However, he knew that, in the first place, he essentially is above the enemy and thus is certain that "*HaShem*-יהו"ה your God will deliver him into your hand."[645]

This then, is the general matter of the Jewish people gazing upward, this being the matter of trusting in *HaShem*-יהו"ה. Moreover, the manner of gazing (*Histakloot*-הסתכלות), the meaning of which is seeing with strong contemplation, [as explained by the legal authorities (*Poskim*)[646] about things it is prohibited to gaze at, even though it is permitted to see them. An example of this is a king, as the verse states,[647] "Your eyes will behold the King in His splendor," but even so, they said that it is forbidden to gaze (*Lehistakel*-להסתכל) at a Nasi,[648] in that what is meant in this, is gazing with strong contemplation.]

However, we must understand what the relation is between the Jewish people gazing upward (which is necessarily in every war) and Moshe raising his hands, about which it states in the war with Amalek, "And it was that when Moshe raised his hand," [meaning], "as long as the Jewish people gazed upward etc." At first glance, the matter of gazing into Godliness, ("gazing upward") took place in any event, such as at the splitting of the sea, when they said,[649] "This is my God, and I will build Him a Sanctuary," even without Moshe raising his hand. [For, though at the splitting of the sea the verse states,[650] "Moshe stretched out his hand," this only was for the

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[645] Deuteronomy 21:10 ibid.

[646] See Magen Avraham to Orach Chayim 128, Se'if Katan 35; Shulchan Aruch of the Alter Rebbe to Orach Chayim 128, end of section 36, and elsewhere.

[647] Isaiah 33:17

[648] The leader of the Jewish people.

[649] Exodus 15:2

[650] Exodus 14:21

sake of splitting the sea and not for the sake of gazing at Godliness.] What then is the reason that in the war with Amalek, the gazing to Above of the Jewish people was brought about through Moshe raising his hands?

2.

This may be understood by prefacing that the war with Amalek was when the Jewish people were "on the way, when you left Egypt."[651] To explain, as known, it states in the writings of the Arizal,[652] that "Egypt-*Mitrayim*-מצרים" is the "narrow of the neck-*Meitzar HaGaron*-מיצר הגרון" which separates between the intellect (*Mochin*) and the emotions (*Midot*).

The explanation is that, as known, there are four letters of the Name *HaShem*-יהו"ה corresponding to the ten *Sefirot*. Their matter in the soul are[653] the ten powers present in every Godly soul. As explained in Tanya, they are the "three mothers" and "the seven days of construct," these being the intellect (*Mochin*) and the emotions (*Midot*).

More generally, they are the matter of the inner manifest powers (*Kochot Pnimiyim*) and the encompassing transcendent powers (*Kochot Makifim*). The inner manifest powers (*Kochot Pnimiyim*) are the *Nefesh*, *Ru'ach*, and *Neshamah* of the soul,

[651] Deuteronomy 25:17 ibid.

[652] See Likkutei Torah of the Arizal to Genesis 39:40 (*Vayeishev*) (section entitled "*Vayehi… Atah Neva'er Sod Yosef*"); Torah Ohr, Va'era 58b and on; Yitro 71d; Hosafor to Vayechi 102c; 104b and on.

[653] See Likkutei Torah, Re'eh; Sefer HaMaamarim 5679 p. 611 and on.

whereas the encompassing transcendent powers (*Kochot Makifim*) are the *Chayah* and *Yechidah* of the soul.

Now,[654] the matter of the inner manifest (*Kochot Pnimiyim*) powers, begins with Understanding-*Binah*, which is the matter of grasp and comprehension. This is because that which precedes it, which is the flash and point of insight (Wisdom-*Chochmah*) is not yet an inner manifest (*Pnimiyut*) level. This is because an inner (*Pnimiyut*) power means that man has mastery over it, which is not so of the flash of insight, being that he is not a master over it.

This is as we observe, that the flash of insight falls upon him of its own accord, even when he is not prepared for it, since he is occupied in a different matter, to the point that it can be that he does not desire it. Therefore, this is not yet an inner manifest (*Pnimiyut*) aspect, but is a transcendent (*Makif*) aspect. It only is in the matter of grasp and comprehension, the aspect of Understanding-*Binah*, which is the spreading forth into the details etc., that man has mastery over it. Thus, it is from here that the inner manifest (*Pnimiyut*) aspect begins.

Within [the three levels of the] *Nefesh*, *Ru'ach*, and *Neshamah* (*NaRa"N*),[655] this is the level of Neshamah, as the

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[654] In regard to the coming section see the beginning of the discourse entitled "*Zachor*" and the discourse entitled "*v'Hayah KaAsher Yareem Moshe Yado*" and the discourse entitled "*Reishit Goyim Amalek*" 5680 (printed as an independent pamphlet* Kehot 5730, and subsequently in Sefer HaMaamarim 5680 p. 278 and on) [* See the opening words of the above mentioned pamphlet, that at the gathering of Shabbat Parshat Zachor, the Purim feast, and Shabbat Parshat Parah of this year [5730] the Rebbe said portions of the above-mentioned discourses with some changes and additions.]

[655] Also see the discourse entitled "*Reishit Goyim Amalek*" and the discourse entitled "*Zachor*" in Maamarei Admor HaEmtza'ee, Shemot Vol. 2, p. 435 and on; p. 543 and on; Discourse entitled "*Zachor*" 5668 (Sefer HaMaamarim 5668 p. 143

verse states,[656] "It is the soul (*Nishmat*) from the Almighty that gives them understanding," this being the matter of grasp and comprehension.

Now, from the Understanding-*Binah* there is a drawing down to the emotions (*Midot*). This is because the emotions (*Midot*) are born of the intellect (*Mochin*) as the aspect of the *Ru'ach*, which is in the heart. Now, since the aspect of the *Ru'ach* is a part of the *Neshamah* itself, therefore, within this are not only the emotions (*Midot*) which are born of the intellect (*Mochin*) and are the spreading forth of the intellect (*Mochin*), but also the aspect of the emotions of the heart, as they are in and of themselves, which are the natural and concealed emotional traits, except is that their revelation is brought about through the intellect (*Mochin*), but they are an existence unto themselves.

Now, from the heart there is a drawing down to all 248 limbs, in that "the heart distributes to all the extremities,"[657] until it actually comes into tangible action, up to and including the matter of action as it even is present in an animal, such as scattering pebbles, which is considered to be an action even in relation to the intellect of an animal.

These are the two levels in action (*Ma'aseh*) (similar to the two levels in the emotions, [these being] the spreading forth of the intellect (*Hitpashtut HaMochin*) and the emotions

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and on); Discourse entitled "*v'Hayah KaAsher Yareem*" 5694 (Sefer HaMaamarim Kuntreisim Vol. 2, p. 288a and on).

[656] Job 32:8

[657] See Zohar II 153a; Zohar III 161b; 221b (Ra'aya Mehemna); 232a (Ra'aya Mehemna); Iggeret HaKodesh, Epistle 31; Torah Ohr, Bereishit 7d; Likkutei Torah, Shir HaShirim 29b and on.

(*Midot*) as they are in and of themselves, as explained above). That is, there is the aspect of the action (*Ma'aseh*) as it comes from the intellect (*Sechel*) etc., and the aspect of action (*Ma'aseh*) as it is, in and of itself, but even so, it too requires active intellect. The general matter of action (*Ma'aseh*) is the aspect of the *Nefesh*) of the soul, and all the above are the inner manifest (*Pnimiyim*) levels of the soul.

Now, in addition to this, there also are the transcendent encompassing aspects (*Makifim*) of the soul, beginning with the level of Wisdom-*Chochmah* (which is the matter of the flash of insight). As mentioned before, he is not a master over this, and it therefore is not manifest inwardly (*Pnimi*) but is transcendent (*Makif*). This is the matter of the encompassing aspect (*Makif*) [of the soul called the] *Chayah*. However, this encompassing aspect (*Makif*) is called the close encompassing aspect (*Makif HaKarov*). This is as also understood from the fact that after there already is the flash of insight, he then is a master over it.

However, there also is the true matter of the encompassing aspect (*Makif*) - the distant encompassing aspect (*Makif*) - which is the matter of desire (*Ratzon*) that completely transcends intellect (*Sechel*). ([Here we are] not referring to the desire (*Ratzon*) that comes from the intellect (*Sechel*), but the desire (*Ratzon*) that transcends the intellect (*Sechel*)) and has a pull on him.

This is the matter of [the verse],[658] "I have presented your priesthood as a service that is a gift." As stated in Tanya,[659] after service of *HaShem*-יהו"ה, blessed is He, with the

[658] Numbers 18:7
[659] Tanya, Iggeret HaKodesh, Epistle 6 (110b)

inner manifest powers (which reaches up to and includes the world of Creation-*Briyah*) there then is the aspect of service of Him in a way of a gift (*Matanah*) which is a much higher matter - the drawing down of the encompassing transcendent aspect (*Makif*) etc.

3.

However, for there to be the matter of free choice (*Bechirah*)[660] "God made one opposite the other."[661] That is, just as there are ten powers in the Godly soul, likewise in the animalistic soul there are "ten crowns of impurity etc.," except that in the Godly soul they are in a motion of ascent, in that "the spirit of man ascends Above,"[662] whereas in the animalistic soul they are in a motion of descent, in that "the spirit of beast descends below."[663]

The explanation is that the animalistic soul also has inner manifest powers (*Kochot Pnimiyim*), these being intellect (*Sechel*), emotions (*Midot*), and action (*Ma'aseh*). It also has the encompassing aspect (*Makif*), meaning that it can do something in opposition to the intellect (*Sechel*), such that it can have a very strong and powerful desire to do that which is the complete opposite of intellect (*Sechel*). This is the matter of the external husk of Amalek, which is desire that does not accord to intellect, but is "impudence without a crown."[664]

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[660] Also see Sefer HaMaamarim 5656 p. 319
[661] Ecclesiastes 7:14; See Tanya, Ch. 6.
[662] Ecclesiastes 3:21
[663] Ecclesiastes 3:21 ibid.
[664] Talmud Bavli, Sanhedrin 105a

4.

Now, to be victorious in the war against Amalek, there must be the granting of empowerment from an even higher aspect, this being the matter of "Israel gazing upward." As explained in Iggeret HaTeshuvah,[665] it is necessary to awaken the Supernal mercies upon the aspect of Godliness that is in one's soul and above etc., (which are in a state of exile). [These Supernal mercies] are from the thirteen attributes of mercy that transcend the chaining down of the worlds (*Hishtalshelut*) etc. About this the verse states, "And it was that when Moshe raised his hand Israel prevailed etc." That is, the empowerment for this comes through Moshe raising his hand.

The explanation is that Moshe is one of the seven shepherds,[666] and [moreover] he is the unique shepherd who is called "the faithful shepherd" (*Ra'aya Mehemna*).[667] This is such that there is an aspect of Moshe in each and every Jew, as the verse states,[668] "What does *HaShem*-יהו"ה your God ask of you, but that you fear *HaShem*-יהו"ה your God," in that the matter of fear (*Yirah*) is considered to be "a minor matter"[669] relative to the aspect of Moshe within each and every Jew, as explained in Tanya.[670] It specifically is through the aspect of Moshe, which is in a constant state of perfection, that we affect the drawing down to below of that which transcends the

[665] Tanya, Iggeret HaTeshuvah, Ch. 8
[666] Talmud Bavli, Sukkah 52b
[667] See Zohar I 106a and elsewhere.
[668] Deuteronomy 10:12
[669] See Talmud Bavli, Brachot 33b
[670] Tanya, beginning of Ch. 42.

chaining down of the worlds (*Hishtalshelut*), through which victory in the war with Amalek is possible.

However, for this to be, there must be the matter of Moshe raising his hand, similar to the verse,[671] "Lift your hands to holiness and bless *HaShem*-יהו"ה." That is, through "lift your hands" we ascend to higher than *HaShem*-יהו"ה, such that it is possible for us to "bless *HaShem*-יהו"ה."

The same is so of the matter of Moshe raising his hand, by which we reach higher than the four letters of the Name *HaShem*-יהו"ה. The likeness to the matter of Moshe raising [his hand] as it is in the soul, is the aspect that transcends the ten inner manifest powers (*Kochot Pnimiyim*), through which it is possible to be victorious over Amalek, Amalek being the matter of coldness [to matters of Godliness] etc.[672]

This is to such an extent that this matter became preparatory to the giving of the Torah, as the verse states,[673] "Yitro heard," about which our sages, of blessed memory, explained,[674] "What report did he hear that he came? [He heard about] the splitting of the sea and the war with Amalek." That is, through the war with Amalek we reach Yitro's acknowledgement. As explained in Zohar,[675] this is the matter of "the advantage of light that comes out of darkness."[676] That is, specifically through this we reach the giving of the Torah.

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[671] Psalms 134:2

[672] See Midrash Tanchuma Vayeitzei 9; Rashi to Deuteronomy 25:18; Also see Sefer HaMaamarim 5647 p. 86; 5679 p. 294; 5709 p. 65 and elsewhere.

[673] Exodus 18:1

[674] Rashi to Exodus 18:1 ibid.

[675] Zohar II 67b; 68a; Also see Sefer HaMaamarim 5647 p. 72 and on; 5679 p. 289 and on; 5709 p. 56 and on, and elsewhere.

[676] Ecclesiastes 2:13

5.

This then, is the meaning of [the verse], "Remember what Amalek did to you etc." The intention in this is that Amalek should be eradicated. The order in this is that there first is the matter of "I shall surely erase the memory of Amalek,"[677] this being the victory that comes through the aspect of Godliness in the soul, through which there subsequently comes to be the fulfillment of the commandment, "You shall wipe out the memory [of Amalek] etc.,"[678] this being victory through toiling with the inner manifest powers (*Kochot Pnimiyim*).

This is to the point that we come to the matter of,[679] "*HaShem*-יהו"ה maintains a war against Amalek from generation to generation," and as in the Targum translation, this also refers to the generation of Moshiach, at which time there will be the fulfillment of the prophecy,[680] "He set an end to the darkness," with the coming of our righteous Moshiach, speedily and in the most literal sense!

[677] Exodus 17:14
[678] Deuteronomy 25:19
[679] Exodus 17:16
[680] Job 28:3

Discourse 26

"*v'Hayah Ka'asher Yareem Moshe Yado… - And it was that when Moshe raised his hand…*"

Delivered on Purim, 5730[681]
By the grace of *HaShem,* blessed is He,

1.

The verse states,[682] "And it was that when Moshe raised his hand Israel prevailed etc." Now, we must better understand this.[683] For, in the war with Amalek, the children of Israel were in a state of just having left Egypt, where they had seen openly revealed miracles and wonders, up to and including the splitting of the sea, about which the verse states,[684] "This is my God and I shall build Him a Sanctuary," [in which they said] "This-*Zeh*-זה," specifically, as in the explanation of the Midrash,[685] that each one would point with his finger and say "This-*Zeh*-זה," this being the matter of a clear revelation of Godliness.

However, even so, for "Israel to prevail" [in the war with Amalek] they needed the special matter of "Moshe raised his hand." About this it states in Mishnah in Tractate Rosh

[681] This discourse is a continuation of the preceding discourse entitled "*Zachor* – Remember what Amalek did to you," of Shabbat Parshat Vayikra, Parshat Zachor, Discourse 25. (Sefer HaMaamarim 5730, p. 213 and on).
[682] Exodus 17:11
[683] Also see the discourse entitled "*v'Hayah Ka'asher Yareem Moshe*" 5680.
[684] Exodus 15:2
[685] Midrash Shemot Rabba, end of Ch. 23.

HaShanah,[686] "Did the hands of Moshe make war etc.? Rather, this is to teach you that as long as the Jewish people gazed upward and subjugated their hearts to their Father in Heaven, they prevailed."

Now, this too requires explanation. For, why is it that specifically in the war with Amalek they required this, and not in the war to conquer the Land, even though, at first glance, this was a war with a Amalek alone, whereas in the war to conquer the Land they fought against seven nations (the Canaanite, Hittite, Amorite, Perizzite, and Jebusite)[687] and thirty-one kings.[688] Yet, even so, we do not find the matter of "Moshe raised his hand" there, nor anything like it, but this took place specifically in the war with Amalek alone.

Now, it can be said that there was a similar matter to Moshe raising his hand in the war with Amalek during the days of Shaul, at which time they first engaged in the commandment to wipe out Amalek (after the original war with Amalek in the days of Moshe). This is as stated (in the Haftorah of the Torah portion of Zachor),[689] "I have remembered what Amalek did to Israel… now go and strike Amalek etc." This was the war against Agag, the king of Amalek.

This similarly was so in the time of Purim, as it states in Mishnah,[690] "On Purim we read [the Torah portion of] 'Amalek

[686] Mishnah Rosh HaShanah, end of Ch. 3
[687] Joshua 3:10; 9:1
[688] See Midrash Vayikra Rabba 17:6
[689] Samuel I 15:2 and on
[690] Mishnah Megillah 3:6; Talmud Bavli, Megillah 30b

came.'"[691] The reason is because Haman the Agagite was the descendent of Agag, who was the descendant of Amalek.

This similarly is so of the wiping out of Amalek that will take place in the generation of King Moshiach, [as in the translation of Targum[692] on the verse,[693] "*HaShem*-יהו"ה maintains a war against Amalek from generation to generation," that this (also) refers to the generation of King Moshiach, at which time there will be the fulfillment of the verse,[694] "**I** shall surely wipe out (in addition to the commandment,[695] "**you** shall wipe out") the memory of Amalek," such that no memory of Amalek will remain.

This is as brought in Rashi's commentary[696] (from Mechilta)[697] that "the name of Amalek should not even be mentioned in connection with an animal (a camel or an ox etc.) in that one could say 'this animal belonged to Amalek."] There too, there was a matter that is akin to the matter of Moshe raising his hands.

2.

Now, to understand this, and why it specifically was in the war against Amalek that the matter of Moshe raising his hands was necessary, which was not so in the war against the Canaanites etc., we first must preface by explaing the difference

[691] Exodus 17:8 and on
[692] Targum Yonatan ben Uziel
[693] Exodus 17:16
[694] Exodus 17:14
[695] Deuteronomy 25:19
[696] Rashi to Deuteronomy 25:19 ibid.
[697] Mechilta end of Beshalach; Mechilta d'Rashbi there.

between Amalek and the seven [Canaanite] nations (which represent the totality of the seventy nations, being that each of the seven nations included ten).

To explain,[698] it is written,[699] "The beginning of the nations is Amalek." That is, even though there are "nations-*Goyim*-גוים" in the plural, they have a "beginning-*Reishit*-ראשית," this being Amalek. Now, in the word "beginning-*Reishit*-ראשית" there are two matters. The first is that he is their beginning, but is not [one of] them themselves (meaning that he is separate from them). The second matter is that (even so), he has a connection and relation to them, which is why he is called their "beginning-*Reishit*-ראשית," in that he is their beginning (their source).

Now, as known, all matters below chained down[700] from matters as they are Above. This is especially so according to the explanation of our sages, of blessed memory,[701] on the verse,[702] "Amalek came and battled against Israel in Rephidim," that, "It is called 'Rephidim-רפידים because 'they slackened their hands-*Raphu Yedeihem*-רפו ידיהם' from [speaking] words of Torah study." That is, this gave room for

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[698] In regard to the coming section see the discourse entitled "*Zachor*," the discourse entitled "*VeHayah KaAsher Yareem Moshe Yado*" and the discourse entitled "*Reishit Goyim Amalek*" 5680 (printed as a pamphlet unto themselves* - Kehot 5730 and subsequently printed in Sefer HaMaamarim 5680 p. 278 and on). [* See the opening words of the above mentioned pamphlet, that at the gathering of Shabbat Parshat Zachor, the Purim feast, and Shabbat Parshat Parah of this year [5730] the Rebbe said portions of the above-mentioned discourses with some changes and additions.]

[699] Numbers 24:20

[700] See Tanya, beginning of Ch. 3

[701] Mechilta to Numbers 24:20 ibid.; Also see the discourse entitled "*Vayavo Amalek*" 5709 (Sefer HaMaamarim 5709 p. 34 and on).

[702] Exodus 17:8

the matter of "Amalek came," which in general, is the matter of "measure for measure."[703] That is, since there was the matter of "Amalek came" in regard to "the foreign god within you,"[704] there thus was a chaining down of the matter of "Amalek came" in the literal sense below. The same is so of the battles with the other nations, which, in general, are the seven nations.

From this it is understood that according to the understanding of the matter, as it is in one's service of *HaShem*-יהו"ה, we also can understand the war with Amalek in the literal sense, and the difference between it and the war with the seven nations when the Land of Canaan was conquered thus making it into the Land of Israel.

Thus, since generally, the matter of service of *HaShem*-יהו"ה, blessed is He, is in the way [expressed in the verse],[705] "One nation shall prevail over the other nation," therefore, from how it is on the side opposite holiness, how in holiness may be understood, in that "God made one opposite the other."[706] That is, there is an [opposite] like it on the side of goodness, in the holy soul - the Godly soul in every Jew.

That is, the Godly soul also has two matters, the matter of "nations-*Goyim*-גוים," and the matter of "the beginning of nations-*Reishit Goyim*-ראשית גוים," except as they are in holiness.

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[703] Talmud Bavli, Shabbat 105b
[704] Shabbat 105b ibid.
[705] Genesis 25:23; See Tanya, Ch. 9
[706] Ecclesiastes 7:14; See Tanya, Ch. 6

3.

Now, the explanation is there are two general aspects in the soul. The first is called the "head" (*Rosh*-ראש) of the soul, and on a deeper level, this is the encompassing aspect (*Makif*) of the soul. The second is the inner manifest (*Pnimi*) aspect of the soul.

In general, this is the meaning of the statement in Midrash,[707] "They called it by five names: *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah*, and *Yechidah*." The *Nefesh*, *Ru'ach*, and *Neshamah* are the inner manifest (*Pnimi*) aspects of the soul, whereas the *Chayah* and *Yechidah* are the encompassing transcendent (*Makif*) aspects of the soul, except that the *Chayah* is the aspect of the close encompassing light (*Makif HaKarov*), whereas the *Yechidah* is the distant encompassing light (*Makif HaRachok*).

Now, we first should explain the three aspects of *Nefesh*, *Ru'ach*, and *Neshamah* (and even though each one includes all three, there also is the matter of each one as it is unto itself), beginning by explaining the aspect of the *Neshamah*.[708]

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[707] Midrash Bereishit Rabba, end of Ch. 14; Devarim Rabbah, end of Ch. 2; Zohar II 158b, and elsewhere.

[708] Also see the discourse entitled "*Reishit Goyim Amalek*" and the discourse entitled "*Zachor*" in Maamarei Admor HaEmtza'ee, Shemot Vol. 2, p. 435 and on; p. 543 and on; Discourse entitled "*Zachor*" 5668 (Sefer HaMaamarim 5668 p. 143 and on); Discourse entitled "*v'Hayah KaAsher Yareem*" 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 288a and on).

4.

The explanation is that the Godly soul is primarily the matter of intellect (*Sechel*). In contrast, the emotions (*Midot*) are then born of the intellect (*Sechel*), and even then, the mind must rule over the heart.[709] This then, is the matter of the *Neshamah*, which is in the brain.[710] As it is in the *Sefirot*, it is the *Sefirah* of Understanding-*Binah*, and in the powers of one's [soul], it is the matter of grasp and understanding.

Now, according to the explanation in Iggeret HaKodesh, in the discourse beginning "*Lehavin Mashal uMelitzah*,"[711] that in the Godly soul, all its qualities are directed to *HaShem*-יהו"ה alone (to matters of holiness alone), the matter of Understanding-*Binah* in the Godly soul is the matter of grasp and understanding, that is, the comprehension of Godliness.

Now, since generally the matter of Godliness divides into the aspect of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), His light that surrounds and transcends all worlds (*Sovev Kol Almin*), and that which transcends both His inner light (*Memaleh*) and His surrounding light (*Sovev*) in that "before Him it all is as naught,"[712] we see that the understanding and comprehension starts from the easy and goes to the more difficult.

That is, one begins by contemplating the matter of the power of the Actor in the acted upon, how the Holy One,

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[709] Zohar III 224a; Tanya, Ch. 12 (17a) and elsewhere.

[710] See Rabbi Avraham Ibn Ezra to Exodus 23:25; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27.

[711] Tanya, Iggeret HaKodesh, Epistle 15, p. 123a

[712] See Daniel 4:32; Zohar I 11b

blessed is He, fills the world just as the soul fills the body.[713] This refers to how the Holy One, blessed is He, created the world in all its particulars, as it states,[714] "How abundant are Your works *HaShem*-יהו"ה" and[715] "How great are Your works *HaShem*-יהו"ה."

From this, one comes to the understanding and comprehension of a higher matter, that is, how the Holy One, blessed is He, surrounds and transcends all worlds (*Sovev Kol Almin*), meaning that the world has no measure of relativity to be capable of containing this aspect. This is like the teaching of our sages, of blessed memory,[716] "He is the place of the world, but the world is not His place." From this he comes to the aspect of "everything before Him is as naught," which [both] transcends the aspect of His light that fills all worlds (*Memaleh Kol Almin*) and the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*). Thus, all these matters are in a way of grasp, understanding, and explanation for him, which why Understanding-*Binah* is called "facets of explanation-*Paneem Masbeerot*-פנים מסבירות."[717]

To explain, Understanding-*Binah* is a complete stature (*Partzuf*),[718] even though here, it is explained that the substance of Understanding-*Binah* is grasp and understanding. About this the discourse[719] explains that in Understanding-*Binah* there

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[713] Midrash Tehillim 103a; See Talmud Bavli, Brachot 10a

[714] Psalms 104:24

[715] Psalms 92:6

[716] Midrash Bereishit Rabba 68:9

[717] See Torat Chayim, Bo 10c

[718] Also see Maamarei Admor HaZaken, Maamarei Rabboteinu Zichronam L'Bracha p. 7 and on; Imrei Binah, Shaar HaKriyat Shema, Ch. 59 and elsewhere.

[719] See the discourse entitled "*vHayah KaAsher Yareem Moshe*" ibid. note 18.

nevertheless are many matters, and that on the contrary, there are matters that seemingly are higher than "facets of explanation" (the matter of explanation). This is because, in essence, explaining the intellect means that it is explained through matters that are external to the intellect (this being the matter of explanation in its entirety), through which it is possible for one to come to the intellect itself, and then to the essence of the intellect (*Tamtzit*) and ultimately, to the essential point (*Nekudah*) of the essence of the intellect.[720]

Now, at first glance, these matters (the intellect itself and the essential point [of the intellect] (*Nekudat HaTamtzit*)) seem to be the essence of the matter of Understanding-*Binah*, being that they are not matters that are external to the intellect, like the explanation. Nonetheless, Understanding-*Binah* is specifically called by a name that is bound to the matter of explanation ("facets of explanation"). This demonstrates that the primary matter Understanding-*Binah* (called by the name *Neshamah*) is the matter of explanation that is connected to grasp, understanding, and comprehension.

This is similar to the matter of Wisdom-*Chochmah*, which is called "facets of illumination-*Paneem Me'irot*-פנים מאירות,"[721] in that "light-*Ohr*-אור" is called "day-*Yom*-יום"[722] which is a matter of revelation (*Giluy*).[723] [This is so] even though there also is a matter of Wisdom-*Chochmah* that transcends revelation (*Giluy*) (meaning, higher than Wisdom-*Chochmah* as it comes in a way of light and revelation). This

[720] See Sefer HaMaamarim 5659 p. 248 and in the note of the Rebbe there.
[721] See Torat Chayim, Bo 10c ibid.
[722] Genesis 1:5
[723] See Torah Ohr, Yitro 67c and elsewhere.

is because every revelation is connected to a vessel (*Kli*), whereas from the perspective of Wisdom-*Chochmah* itself, it is light (*Ohr*) without vessel (*Kli*).[724]

The general explanation is that in the *Sefirot*, Wisdom-*Chochmah* is called "facets of illumination" (*Panim Me'irot*), whereas Understanding-*Binah* is called "facets of explanation" (*Panim Masbeerot*). This is because Wisdom-*Chochmah* relative to Understanding-*Binah* is like light (*Ohr*) without a vessel (*Kli*), and thus Wisdom-*Chochmah* is called "facets of illumination" (*Panim Me'irot*), in that it is named for the light (*Ohr*). In contrast, Understanding-*Binah* is called "facets of explanation" (*Panim Masbeerot*), in that it is named for the explanation, which is through that which is external to it, similar to the vessel (*Kli*), which is something external to the light (*Ohr*).

5.

Now, the matter of the *Ru'ach* is in the heart (in that the *Neshamah* is in the brain and the *Ru'ach* is in the heart).[725] That is, even though it too includes them all (as mentioned in chapter three), nevertheless, its primary matter is the emotions (*Midot*). Even though when it comes to the emotions (*Midot*) in the heart there not only are the natural emotions [and character traits], the

[724] See Sefer HaMaamarim 5678 p. 366; Also see Ohr HaTorah, Va'era p. 150; Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) Ch. 5; Likkutei Torah, Matot 87d; Shir HaShirim 39c; Ohr HaTorah ibid. Sefer HaMaamarim 5691 p. 274.

[725] See Rabbi Avraham Ibn Ezra to Exodus 23:25; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27.

matter of intellect (*Mochin*) only being to reveal them,[726] but there also are higher emotions (*Midot*), born of the intellect (*Mochin*), such that there is the innerness (*Pnimiyut*) of the emotions (*Midot*) that are like the innerness (*Pnimiyut*) of the intellect (*Mochin*)[727] (similar to the explanation before that in Understanding-*Binah* there is a matter that is higher than the "facets of explanation" (*Panim Masbeerot*)). Nevertheless, the primary matter of the *Ru'ach* is that it is named after the emotions (*Midot*) of the heart, this being the matter of the heart (*Lev*) which is the dwelling place of the emotions (*Midot*).

The explanation is that though it is true that the emotions (*Midot*) must come from the intellect (*Mochin*) and come about through contemplation and comprehension,[728] nonetheless, the primary matter of the heart, is as the emotions are in and of themselves, and the intellect (*Mochin*) is only secondary to them. This is such, that even when the emotions are drawn from the intellect, and are born through contemplation and comprehension, they nevertheless then become a matter unto themselves, such that they can be much stronger than the intellect (as explained elsewhere at length).[729]

Furthermore, it sometimes is explained[730] that even in regard to the emotions that are born of the intellect, it cannot be said that their entire existence is from the intellect alone (even from the emotions in the intellect (*Midot SheB'Sechel*) meaning, as the emotions are in the intellect). For, if this was

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[726] See Sefer HaMaamarim 5665 p. 20 and on.
[727] See Sefer HaMaamarim ibid. p. 43; Also see *Hemshech* 5666 p. 174.
[728] [See Mishneh Torah, Hilchot Yesodei HaTorah 2:2]
[729] See *Hemshech* 5672 Vol. 1, p. 512 and on.
[730] See Sefer HaMaamarim 5655 p. 182.

so, how could their existence be the opposite of intellect? (This is because intellect (*Mochin*) is for himself, whereas emotions (*Midot*) are for another, and [moreover] intellect (*Mochin*) is specifically in a state of quiet and tranquility, whereas emotions (*Midot*) are tumultuous and turbulent (stormy)).

However, the explanation is that the reason the emotions (*Midot*) come to be an existence unto themselves, which is connected to the *Ru'ach* in the heart, even though they are born of the intellect (*Mochin*), is because this is not in a way that the intellect must bring a completely novel matter about. This is because the emotions (*Midot*) already were present in that part of the soul called the *Ru'ach*, except that they are in a state of hiddenness and concealment. However, even there, they are in their complete form, as they stem from the *Ru'ach* in the heart, (not from the *Neshamah* in the brain). Therefore, even emotions that are born of intellect can come in an opposite way than the nature of the intellect. This generally is matter of the *Ru'ach* in the heart, which is the matter of the emotions (*Midot*).

6.

Now, the matter of the *Nefesh* is in the liver.[731] This refers to actual deed (*Ma'aseh*) - (which is its primary matter, even though the other matters are in it, as also explained above about the *Neshamah* and the *Ru'ach*) - meaning, to conduct oneself in the way of "turn away from evil and do good,"[732]

[731] See Rabbi Avraham Ibn Ezra to Exodus 23:25; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27.

[732] Psalms 34:15; 37:26

such that it cannot be any other way, but to fulfill the 248 positive action *mitzvot* and to desist and flee from the 365 negative prohibitive *mitzvot*, according to the will of the Creator, blessed is He.

Now, there also is the matter of love (*Ahavah*) and fear (*Yirah*) in this. For, as explained in Tanya,[733] love of *HaShem*-יהו"ה, blessed is He, is the root of all the 248 positive action *mitzvot*, and without it they cannot truly be sustained, "for he who fulfills them in truth, is he who loves the Name *HaShem*-יהו"ה and truly desires to adhere to Him." Similarly, fear of Him is the root of the 365 negative prohibitive *mitzvot*.

However, in addition to the fact that the actual deeds of doing the *mitzvot*, without beautifying them in a vital and sustaining way etc., can be without love and fear of Him, even in *mitzvot* that **are** done out of love and fear of Him, the primary matter is not the love and fear in and of themselves, but that fulfilling the *mitzvah* in truth, is due to the love and fear of Him.

7.

Now, all these levels (the *Neshamah* in the brain, the *Ru'ach* in the heart, and the *Nefesh* in the liver) can and must be given over by one's soul to Godliness. (For, that is the mission of the soul in this world, in a way of descent for the sake of ascent.) In other words, even though as the soul is below it is distant from Godliness, it nonetheless has the ability to grasp and comprehend matters of Godliness, and in a way that this is drawn to the emotions in the heart, up to and

[733] Tanya, Likkutei Amarim, Ch. 4

including actual deed. This is to such an extent, that it is in the soul's ability not only to grasp matters that transcend her understanding, but even that which transcends the matter of Understanding-*Binah*, even as it is Above. This is why the commandment concerning the matter of grasping and understanding,[734] "Know the God of your father," is not just about grasping and understanding up to the *Sefirah* of Understanding-*Binah* (and the matters connected with it), but that one's study [of Torah] must be in a way of attaining comprehension and grasp, such that even the aspect of Wisdom-*Chochmah* and the Crown-*Keter*, and even much higher etc., are included.

The reason for this, is both because of the root of the soul in His Essential Self, blessed is He, as well as because His Essential Self, blessed is He, constricted Himself, to be understood in Understanding-*Binah* etc., through the Torah, which went and descended many levels until it manifested as combinations of physical letters of ink upon parchment, so that every soul will be capable of attaining this. It therefore is in the soul's ability to even reach His Essential Self etc., through this toil.

Moreover, all three matters; the *Neshamah* in the brain, the *Ru'ach* in the heart, and the *Nefesh* in the liver, are connected to particular limbs and manifest within them, to the point that, by the power of He who does wonders,[735] they unify with them to become one existence. This itself is proof that this matter is an inner manifest power (*Ko'ach Pnimi*), since it

[734] Chronicles I 28:9
[735] See Rama to Shulchan Aruch, Orach Chayim 6:1

specifically [is only] the inner manifest power (*Ko'ach Pnimi*) in an inner manifest (*Hitlabshut*) way, to the point that it becomes unified [to the limbs] etc.

Now, since this is an inner manifest power (*Ko'ach Pnimi*) that is connected to grasp and comprehension, measure and limitation, it is understood that through his toil, in a way that accords to reason and knowledge, a Jew has power and reign over this, and it is in this that he involves all his toil. That is, he is duty bound with thr obligation to bring his *Nefesh*, *Ru'ach*, and *Neshamah* and bind them to Godliness, and use all their qualities for Godliness, and to keep from them anything that is ungodly.

8.

However, there also are the aspects of the *Chayah* and *Yechidah* of the soul, which are called the encompassing aspects (*Makifim*) of the soul. They are not connected to any particular limb by way of inner manifestation (*Hitlabshut*), and how much more so, they certainly are not in a way being unified [with the limbs].

The explanation is that we explained above (in chapter four) about the matter of Wisdom-*Chochmah*, that it is called "the facets of illumination" (*Panim Masbeerot*) and not "the facets of explanation" (*Panim Masbeerot*) since it only is the aspect of light (*Ohr*) without a vessel (*Kli*). [In other words, even though, in and of itself, Wisdom-*Chochmah* also has the matter of a vessel (except that it is the matter of a vessel (*Kli*)

from the perspective of Wisdom-*Chochmah*),[736] nevertheless, in relation to Understanding-*Binah* it only is a light (*Ohr*) unconnected to a vessel (*Kli*).] Now, just this is Above, so is it below, in that the aspect of Wisdom-*Chochmah* is not connected to any specific limb.

Now, although it is stated that the intellect (*Mochin*) dwells in the brain (*Mo'ach*), this relates primarily to Understanding-*Binah*, whereas Wisdom-*Chochmah* is in an encompassing state (*Makif*). How much more is this certainly so of the matter of desire (*Ratzon*).

The same is so of the *Chayah*-**חיה** level of the soul, which is the matter of Wisdom-*Chochmah*, as the verse states,[737] "Wisdom enlivens-*v'HaChochmah Techayeh*- והחכמה **תחיה**." That is, this is not the matter of the intellect as it comes into understanding, comprehension and grasp, but is just a point (*Nekudah*). This is to the extent that the Alter Rebbe states in Tanya[738] in the name of his teacher, the Rav, the Maggid of Mezhritch, that the aspect of Wisdom-*Chochmah* is [the realization] that "He alone exists and there is nothing else." In other words, there is no matter of independent existence here, but only nullification (*Bittul*) to Him. How much more is this certainly so of the *Yechidah* level of the soul.

More specifically, the nullification (*Bittul*) of Wisdom-*Chochmah* (the *Chayah*), that "He alone exists and there is nothing else," is such that any thought or reasoning otherwise

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[736] See Sefer HaMaamarim 5678 p. 366; Also see Ohr HaTorah, Va'era p. 150; Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) Ch. 5; Likkutei Torah, Matot 87d; Shir HaShirim 39c; Ohr HaTorah ibid. Sefer HaMaamarim 5691 p. 274.

[737] Ecclesiastes 7:12

[738] Tanya, Ch. 35 in the authors note.

etc., must be negated. The same is so of the general matter of the refinement (*Birur*) brought about through Wisdom-*Chochmah*, as in the teaching,[739] "They are refined with Wisdom-*Chochmah*." That is, even though Wisdom-*Chochmah* brings about the matter of refinement (*Birur*), there is an existence that needs to be refined, and it is only because of the elevated level of Wisdom-*Chochmah*, the substance of which is nullification (*Bittul*) that the refinement is caused to be to its ultimate truth. Nonetheless, there still is the need to affect a refinement (*Birur*) or to nullify the something (*Yesh*) etc. This itself proves that this level has some relation to the existence of the "something" (*Yesh*) and that which is being refined.

In regard to the matter of the "nothing" (*Ayin*) (in that "Wisdom-*Chochmah* is found from nothing-*Ayin*-אין"),[740] this is not the true "nothing" (*Ayin*) (that precedes the "something" (*Yesh*)), but is rather the "nothing" (*Ayin*) that comes to nullify the "something" (*Yesh*).[741]

As known about the difference between the two matters of "nothing" (*Ayin*) - there is the "nothing" (*Ayin*) that comes to nullify the "something" (*Yesh*) and comes after the "something" (*Yesh*), meaning that the "something" (*Yesh*) precedes it. Moreover, this precedence is not just in a way of cause and effect, but also is precedence in level, in that at its root, the "something" (*Yesh*) is higher than the root of the "nothing"

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[739] See Zohar II 254b (Heichalot); Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), Ch. 6; Tanya, Iggeret HaKodesh, Epistle 20 (154b); Epistle 28; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34.

[740] Job 28:12; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*), and elsewhere.

[741] See Imrei Binah, Shaar HaKriyat Shema, Ch. 58.

(*Ayin*) which nullifies the "something" (*Yesh*). This is to such an extent that even the "nothing" (*Ayin*) as it is, in and of itself, has some relation to the "something" (*Yesh*). This is as explained above, that the very fact that it must cause the nullification of the existence of the "something" (*Yesh*), proves that it has some relation to the "something" (*Yesh*). Proof of this, is the fact that the matter of toil (*Avodah*) is needed for this, the toil of affecting refinements (*Avodat HaBirurim*), "they are refined with Wisdom-*Chochmah*," or the toil of contemplation (*Hitbonenut*), which is a matter of Wisdom-*Chochmah*, in a way of recognition (*Hakarah*), or beyond this, [in the way of] the sight (*Re'iyah*) of Wisdom-*Chochmah*.

However, there is something even higher than this, this being the *Yechidah* of the soul, about which it states, "She hugs and adheres to You, singularly to unify You-*Yechidah LeYachdach*-יחידה ליחדך."[742] That is, there is nothing here that needs to be nullified, since, in the first place, "she hugs and adheres to You," and her entire existence is singularly "to unify You." Therefore, the nullification (*Bittul*) of the aspect of the *Yechidah* is true nullification (*Bittul*) even more than the nullification (*Bittul*) of the aspect of Wisdom-*Chochmah*.

Now, since these two aspects, including the *Chayah*, and certainly the *Yechidah*, are not by way of manifesting in any specific limb etc., from this we can also understand the matter as it relates to our service of *HaShem*-יהו"ה, blessed is He. That is, the primary work in serving Him (*Avodah*) is not in the aspects of the *Chayah* and *Yechidah*, but with the aspects of the *Nefesh*, *Ru'ach*, and *Neshamah*, this being a mode of

[742] See the Hoshaanot liturgy for the 3rd day.

service (*Avodah*) that accords to reason and intellect, which is in the power of each and every Jew to do, and every Jew is commanded regarding it.

Even though the foundation and root of service of *HaShem*-יהו"ה, blessed is He, is the matter of self-sacrifice (*Mesirat Nefesh*) stemming from the simple essential desire that it cannot be any other way, and as in the teaching of the Alter Rebbe,[743] that "a Jew neither desires nor is capable of separating from Godliness," nonetheless, this matter is only the root and foundation of service of Him, but the revealed work in serving Him is service that accords to reason and intellect, this being service with the *Nefesh, Ru'ach*, and *Neshamah* levels of the soul.

9.

Now, based on this, we can also understand the difference between the war with Amalek and the war with the seven nations. To explain, when the Jewish people had to go into "the inhabited land,"[744] to "the good and spacious land,"[745] where the work in serving *HaShem*-יהו"ה is in an orderly way, in an inner manifest way (*Pnimi*), there then was the war with the seven nations, which are compared to the seven emotions (*Midot*). Their refinement comes about through battle in an

[743] See Igrot Kodesh of the Rebbe Rayatz, Vol. 4 p. 384 (copied in HaYom Yom for the 25th of Tammuz) and p. 547 (copied in the HaYom Yom of the 21st of Sivan); Also see the discourse entitled "*Bati LeGani*" 5710, Ch. 3-4 (Sefer HaMaamarim 5710 p. 115; p. 117), and elsewhere.

[744] Exodus 16:35

[745] Exodus 3:8

inner way (*Pnimi*), and for this, it was enough for the war to be through service that accords to reason and intellect.

In contrast, when there was the war in the desert, the war with Amalek, about whom the verse states, "the beginning of the nations is Amalek," in that he is in a state of being their beginning, but separate from them (except that they have relation to him since they are drawn from him etc.) then for this, there must be a level of holiness in a way of separation etc., higher than reason and intellect, this being nullification (*Bittul*) to Godliness in the aspect of the *Yechidah*, who "hugs and adheres to You, singularly to unify You."

At the very least, the nullification (*Bittul*) of Wisdom-*Chochmah* (the *Chayah*) is necessary, that "He alone exists and there is nothing besides Him," meaning that there is no existence except for Him, blessed is He. For, since the nullification of independent existence (*Bittul b'Metziyut*) (to be non-existent) is the opposite of one's nature, this is toil in service of *HaShem*-יהו"ה, blessed is He, that is higher than reason and intellect.

The explanation is that just as in holiness there is the work in serving *HaShem*-יהו"ה, blessed is He, that is below reason and intellect, thus "God made one opposite the other," such that the conduct of Amalek was also in a way that, according to reason and intellect, there is no room for it. This is because the children of Israel went out of Egypt in a way that "fear and terror befell them (all the peoples of the earth),"[746] and yet even so, not only was Amalek not moved by this, but

[746] See Exodus 15:16

on the contrary,[747] "Amalek came and battled Israel," in which it specifies "came," meaning that they came of their own accord, not that the children of Israel came to battle against them and they had no choice etc. As in the known saying, it was "impudence without a crown,"[748] (meaning without reason).

As in the known analogy for this,[749] there is brazenness that accords to reason, such as [the verse],[750] "A rich man responds with brazenness," since he has a rationalization for this according to reason and intellect. That is, since he thinks that "my strength and the might of my hand made me all this wealth,"[751] he therefore [feels justified to] "glorify in his wealth,"[752] to the point of responding with brazenness. The same is so of "the wise man and his wisdom,"[753] even though, in truth, for both of them (the rich man and the wise man) this is not a true explanation [but is only a rationalization], as explained at length in Kuntres U'Maayon.[754] For, if he would contemplate it, he would see that "*HaShem*-יהו"ה your God gives you the strength to make wealth," both literal wealth and spiritual wealth, including "the wise man with his wisdom." Nonetheless, there is some hold of reason and intellect in this.

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[747] Exodus 17:8

[748] Talmud Bavli, Sanhedrin 105a

[749] See Shaarei Orah, Shaar HaPurim, discourse entitled "*Yaviyu Levush Malchut*," Ch. 61 and on; Ch. 97; Maamarei Admor HaEmtza'ee ibid.; Sefer HaMaamarim 5665 p. 213 and on.

[750] Proverbs 18:23

[751] See Deuteronomy 8:17

[752] See Jeremiah 9:22

[753] See Jeremiah 9:22 ibid.

[754] Kuntres U'Maayon, Discourse 17

However, there also the brazenness of one who knows his own lowliness in himself etc., as it was with Amalek, who was the son of a maidservant (as stated in Midrash).[755] Yet, even so, not only was he not roused with the fear and dread that fell upon all the peoples of the earth, but the opposite, "Amalek came and battled with Israel," this being something that does not accord to reason and intellect.

Therefore, the work that is required to overcome Amalek is not work that accords to reason and intellect, since the matter of reason and intellect also is present in Amalek ("the one opposite the other etc.") as in the known saying,[756] "He knows his Master and intends to rebel against him." In other words, even though he knows that this is his Master, and this is not only mere knowledge, but is a matter that the Torah calls "knowing-*Yode'a*-יודע," meaning that it is a firm knowledge, and as explained in Tanya,[757] the matter of Knowledge-*Da'at* is that one binds his mind with a very firm and strong bond, but even so, he intends to rebel against Him, this being the matter of "impudence without a crown." In other words, even though he cannot [rationally] explain it, he stands in a position of brazenness, such that he is unmoved by the light etc.

From this there also comes to be coldness in one's work in serving *HaShem*-יהו"ה, blessed is He. That is, even though he sees many matters that he should be roused with great excitement about, he nonetheless is in a state of coldness, [as

[755] See Talmud Bavli, Sanhedrin 99b; Yalkut Shimoni, Vayeitzei Remez 129.

[756] See Torat Kohanim (cited in Rashi) to Leviticus 26:14; See Likkutei Sichot, Vol. 21, p. 193, note 38.

[757] Tanya, end of Ch. 3

the verse states about Amalek] "[who] made you cold [on the way] (*Asher Karcha baDerech*-אשר קרך בדרך)."[758]

Therefore, the remedy for this is not service of *HaShem*-יהו"ה (battle) that accords to reason and intellect, but service of Him that transcends reason and intellect, beginning with service of Him stemming from the aspect of the *Chayah* of the soul, this being the matter of Wisdom-*Chochmah*, as explained before.

10.

This is also the meaning of the verse, "And it was that when Moshe raised his hand Israel prevailed." For, the substance of Moshe is as the verse states, "And what-*Mah*-מ"ה are we," this being the aspect of the "What-*Ma"H*-מ"ה" of Wisdom-*Chochmah*-חכמה, such that even when he was below, his vessel was such that it did not negate the revelation of prophecy. This is explained in various places,[759] that during prophesying Moshe remained in possession of all his faculties. This is because his body was completely refined, which is why about him the verse states,[760] "She saw that he was good," in that "when he was born the entire house (the body)[761] became

[758] Deuteronomy 25:18; Midrash Tanchuma Ki Teitzei 9; Rashi to Deuteronomy ibid.; See Sefer HaMaamarim 5647 p. 86; 5679 p. 294; 5709 p. 65 and elsewhere.

[759] See Mishneh Torah, Hilchot Yesodei HaTorah 7:6; Pirush HaMishnayot of the Rambam to Sanhedrin Ch. 10, Perek Chelek, 7th fundamental principle of faith; Zohar I 171a; Zohar III 268b.

[760] Exodus 2:2 and Rashi there; See Sefer HaMaamarim 5698 p. 214; p. 224; 5701 p. 92 and elsewhere.

[761] See Sefer HaMaamarim 5688 p. 52

filled with light," until his body was such that "the *Shechinah* spoke from within his throat.[762]

Now, it should be pointed out that this matter, that even the body of Moshe was completely good, is similar to the *Sefirah* of Wisdom-*Chochmah*, in that even the vessel (*Kli*) itself is the aspect of light (*Ohr*).[763] This is why Wisdom-*Chochmah* is called "His life force,"[764] whereas the beginning of the matter of vessels (*Keilim*) (relative to Wisdom-*Chochmah*) is in Understanding-*Binah*.

Thus, because of the great elevation of Moshe he was capable of containing the aspects of the *Chayah* and *Yechidah* of the soul. Therefore, "when Moshe raised his hand Israel prevailed." For, since Moshe was the faithful shepherd (Ra'aya Mehemna) of all Israel, he therefore had the ability to awaken the aspect of Moshe within each and every Jew.[765] Thus, by becoming "Moshe's people" (as in the language in Torah Ohr),[766] thereby "Israel prevailed," which brought about that,[767] "Amalek and its people were weakened etc., by the blade of the sword."

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[762] See Zohar III 232a; 7a; 265a; Midrash Shemot Rabba 3:15; Vayikra Rabba 2:3; Mechilta to Exodus 18:19 (Yitro).

[763] See Ohr HaTorah, Va'era p. 150; Sefer HaMaamarim 5678 p. 366 ibid.

[764] See Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) Ch. 5; Likkutei Torah, Matot 87d; Shir HaShirim 39c; Ohr HaTorah ibid.; Sefer HaMaamarim 5691 p. 274.

[765] See Tanya, Ch. 42

[766] Torah Ohr, Tetzaveh 83b and on; Also see Sefer HaMaamarim 5709 p. 34; p. 41; p. 51; p. 66.

[767] Exodus 17:13

11.

However, we still must understand this better. For, at first glance, since it is necessary to engage with the external husk (*Kelipah*) of Amalek where the matter of light (*Ohr*) is of no benefit, proof of this being that "he knows his Master and intends to rebel against Him," this being so, how is the matter of "Amalek and its people were weakened etc., with the blade of sword," caused through Moshe, who is the aspect of Wisdom-*Chochmah*, when Wisdom-*Chochmah* is the matter of light (*Ohr*), "the facets of illumination" (*Paneem Me'eerot*) (as discussed in chapter four), in that Amalek is unmoved by the revelation of light (*Ohr*).

The explanation is that there also is a matter in the seven nations that is worse relative to Amalek. That is, the seven nations, which are the seven emotions (*Midot*), cause (not only coldness, but) the darkening of the light of the soul. In general, this is because one has become sunken into lusts, whether they are forbidden lusts, or even permissible lusts (if they simply are to satisfy the lusts of the body and are not for the sake of serving *HaShem*-יהו"ה, as explained in Tanya).[768] Through this, he becomes coarse and thick, to the point of becoming dulled etc., at which point it is impossible to receive the revelation of light (*Ohr*), being that the light (*Ohr*) does not reach there. This is a detriment, in that it is a place of darkness where there is no light at all, and therefore the matter of work in serving *HaShem*-יהו"ה etc., does not apply (for there is nothing to work with), being

[768] Tanya, Ch. 7

that he only relates to darkness and there is no matter of light for him.

In contrast, this is not so of Amalek. For, since he knows his Master, he does have the matter of the light (*Ohr*), and thus it follows automatically that the matter of work in serving *HaShem*-יהו"ה, blessed is He, is possible in him (there is something for him to work with), except that it is not enough for the work and toil to be in a limited and measured way according to reason and intellect, but the work and toil must be in a way that transcends reason and intellect. Then, when he contemplates the light that he indeed has, he thereby will come to understanding, comprehension, and grasp this, and in a way that is from below to Above.

That is, from the grasp and comprehension of the Understanding-*Binah* he comes to the essential point (*Nekudah Tamtzit*), and from this he comes to the aspect of Wisdom-*Chochmah* - the recognition (*Hakarah*) of Wisdom-*Chochmah*, up to the recognition of truth that comes from the sight (*Re'iyah*) of Wisdom-*Chochmah*, through which the external husk (*Kelipah*) of Amalek is nullified (*Bittul*).

All this is because he has the matter of Wisdom-*Chochmah*, and the Wisdom-*Chochmah* is revealed for him in a way that relates to him. (For, even when he is in the state and standing of Amalek, he nevertheless knows his Master.) Therefore, it is possible for the matter of work in serving *HaShem*-יהו"ה, blessed is He, to be in him etc., as explained above.

12.

Now, it is explained in Torah books[769] that there also is advice to being victorious in the war with Amalek in one's service of *HaShem*-יהו"ה, blessed is He, through reading the Torah portion of Zachor. This is because in the Torah there is the revelation of the innerness (*Pnimiyut*) of the limitless light of the Unlimited One, the entire matter of Whom transcends reason and understanding. Thus, through reading the Torah, one calls forth and draws down[770] the matter of "Remember what Amalek did to you," to the point that "you shall wipe out the memory of Amalek."[771]

There also is a similar solution, which is to nullify the external husk (*Kelipah*) of Amalek through actual deed, this being the matter of *mitzvot* that are done in action. That is, one should endeavor to fulfill the *mitzvot* and to beautify them. An example of this is brought[772] about the *mitzvah* of Tefillin, that the Torah portions should be written (and checked) by an expert scribe who is God fearing, and similarly, the boxes should be repaired by an expert who is God fearing, and they should be properly donned, and [while wearing them] one must not remove his attention from them. The same is so of all the other *mitzvot*.

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[769] Also see Ohr HaTorah, Ki Teitzei p. 1,022; Sefer HaMaamarim 5668 (5749 edition) p. 259.

[770] See Tanya, Ch. 37

[771] Deuteronomy 25:19

[772] Sefer HaMaamarim 5680 p. 295

The general explanation is that there is victory in the war against Amalek, in a way that is from Above to below, about which the verse states,[773] "**I** shall surely erase the memory of Amalek." This is brought about through reading the Torah portion of Zachor, whereby one calls forth and draws down from Above to below through reading the Torah.

This is similarly so through fulfilling the *mitzvot*, that this too is in a way of from Above to below. For, there is the granting of empowerment for this from Above, this being the matter of [the blessing over the *mitzvot*], "Who has sanctified us with His commandments and commanded us." This likewise is the granting of empowerment so that there can then be the matter of "You shall wipe out the memory of Amalek" in a way that is from below to Above. (This is as explained at length elsewhere,[774] that the matter of "**you** shall wipe out" comes after "**I** shall surely wipe out.") In other words, one begins by toiling with the light that is in him, until he reaches the recognition and sight of Wisdom-*Chochmah* and even higher etc.

13.

This then, is also the meaning of the verse, "And it was that when Moshe raised his hand Israel prevailed." That is, this specifically was stated in regard to the war with Amalek, and not the war with the seven nations. For, [to be victorious] in the war with the seven nations, the substance of which in one's

[773] Exodus 17:14

[774] Also see Torah Ohr at the end of the Torah portion of Tetzaveh; Sefer HaMaamarim 5572 p. 167; Ohr HaTorah, Tetzaveh Vol. 7, p. 2,782.

work with his soul, is the refinement of the seven emotions (*Midot*),in which it is enough for there to be service that accords to reason and intellect, since the emotions (*Midot*) generally relate to the intellect (*Mochin*), and moreover, it is possible to cause the brain to rules over the heart.

In contrast, in the war with Amalek, "the beginning of the nations," who knows his Master and intends to rebel against him, "impudence without a crown," it is impossible to bring this about through knowledge (intellect and reason) alone. Rather, the power of Moshe is needed, this being the nullification (*Bittul*) of "What (*Ma"H*-מ"ה) are we," and in Moshe, this also was in a way of knowledge, such that it even caused his body to be completely good etc. (as explained in chapter ten).

The matter of "Moshe raising his hands," is the matter of [the verse],[775] "Lift up your hands to holiness." As explained in Likkutei Torah, in the discourse entitled "*Tze'ena uRe'ena*,"[776] this refers to the two ways of service of *HaShem*-יהו"ה, blessed is He - that of the Upper Unity (*Yichuda Ila'ah*) and that of the Lower Unity (*Yichuda Tata'ah*) - in that in both there is the matter of Moshe etc.

This had an effect on the children of Israel, so that "when Israel gazed upward and subjugated their hearts to their Father in Heaven," in which "gazing" means seeing with true and strong sight, this being the matter of Wisdom-*Chochmah*, and the matter of "subjugating their hearts" meaning fulfilling the *mitzvot* in actuality, since fulfillment the *mitzvot* must be in

[775] Psalms 134:2
[776] Likkutei Torah, Shir HaShirim 21b and on

the way of the service of a servant,[777] this being the matter of subjugation. It is through this that they prevailed ("Israel prevailed") meaning that there was the fulfillment of "**I** shall surely wipe out the memory of Amalek," which is the granting of empowerment for the possibility for it to then be that "**you** shall wipe out the memory of Amalek," this being "when *HaShem*-יהו"ה your God, gives you rest from all your enemies all around, in the Land that *HaShem*-יהו"ה your God gives you as an inheritance to possess it" (as it states in the Torah portion of Zachor),[778] with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

[777] Tanya, Ch. 41 (57a)
[778] Deuteronomy 25:19

Discourse 27

"*Zot Chukat HaTorah… -*
This is the decree of the Torah…"

Delivered on Shabbat Parshat Tzav,
Parshat Parah, 20th of Adar Sheini, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[779] "*HaShem*-יהו"ה spoke to Moshe and Aharon, saying: This is the decree of the Torah that *HaShem*-יהו"ה has commanded etc." The question (of Likkutei Torah and elsewhere)[780] is well known, that is, why does it say *HaShem*-יהו"ה twice. At first glance, it should have said, "He spoke to Moshe… this is the decree of the Torah that *HaShem*-יהו"ה has commanded," or "*HaShem*-יהו"ה spoke to Moshe… this is the decree of the Torah that I am commanding etc."

We also must understand why about the Red Heifer the verse simply states, "This is the decree of the Torah." To preface, in the general totality of the *mitzvot*, there are three categories, "ordinances-*Mishpatim*-משפטים," "testimonies-*Eidut*-עדות," and "decrees-*Chukim*-חוקים."[781] "Ordinances"

[779] Numbers 19:1-2

[780] See Likkutei Torah 56a; Ohr HaTorah, Chukat Vol . 5 p. 1,617; p. 1,621; See the beginning of the discourse entitled "*Zot Chukat*" 5672 (*Hemshech* 5672 Vol. 1, p. 41) and elsewhere.

[781] See Ramban to Deuteronomy 6:20; Also see Sefer HaMaamarim 5700 p. 43 and on, and elsewhere.

(*Mishpatim*) are those *mitzvot* that accord to intellect, in that the intellect would have necessitated them even had they not been commanded by the Torah. This is as stated in Talmud,[782] "Even if the Torah had not been given (Heaven forbid)[783] we would have learned not to steal from the ant… modesty from the cat etc."

"Testimonies" (*Eidut*) are those *mitzvot* that are not necessitated by the intellect, in and of itself, but once the Torah commanded them, they too are understood by the intellect. For example, *mitzvot* the matter of which is to do an act in remembrance of something, such as the holiday of Pesach, the head of the pilgrimage festivals,[784] which the Torah commanded that we do in remembrance of the exodus from Egypt. This is something that the intellect also understands, especially when the Torah itself writes the reason.

"Decrees" (*Chukim*) are those *mitzvot* that "the nations of the world taunt Israel about etc.,"[785] since they have no reason that accords to intellect. [This is to such an extent that there even are "decrees" (*Chukim*) that are the opposite of intellect, such as [the decree of] the Red Heifer (*Parah Adumah*) itself, which purifies the impure and causes the pure to become impure,[786] which is the complete opposite of intellect.][787] This is like the teaching of our sages, of blessed

[782] Talmud Bavli, Eruvin 100b
[783] See Likkutei Sichot Vol. 3, p. 890 note 12.
[784] Mishnah Rosh HaShanah 1:1; Talmud Bavli, Rosh HaShanah 4a
[785] Rashi to Numbers 19:2
[786] See Midrash Bamidbar Rabbah 19:5; Tanchuma Chukat 7
[787] Sefer HaMaamarim 5629 p. 237

memory,[788] "I issued an edict and decreed a decree and you have no right to question it."[789] Thus, since there are many "decrees" (*Chukim*) in Torah, we must understand why specifically about the Red Heifer the verse simply states, "This is the decree (*Chukat*) of the Torah."

Now, in Midrash Rabbah[790] it states that, "[The verse], 'Let my heart be whole in Your decrees' – refers to the decree of the Pesach offering and the decree of the Red Heifer, [in that it states 'Your decrees-*Chukecha*-חקיך' in the plural,[791] and it also states '**in** Your decrees-*b'Chukecha*-בחקיך' (with the prefix letter *Beit*-ב-2) indicating two decrees (*Chukim*)]. Why? Because the two are similar to each other.

[It should be added that the similarity is not just because it states "decree-*Chukah*-חוקה" about both of them, but beyond this, because they both are included in a single word.] That is, about one it states,[792] 'This is the decree (*Chukat*-חקת) of the Pesach offering,' and about the other it states,[793] 'This is the decree (*Chukat*-חקת) of the Torah.'

However, you do not know which is greater than the other. This is like the example of two distinguished ladies who were walking together and resembled each other. How can it be known which one is the more distinguished? By [observing] which one accompanies and follows the other to her house.

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[788] Midrash Tehillim Buber 9:2; Also see Bamidbar Rabbah 19:1; Tanchuma Chukat 3 & 8.

[789] See Talmud Bavli, Yoma 67b; Rashi to Numbers 19:2 ibid.

[790] Midrash Shemot Rabbah 19:2

Midrash Shemot Rabbah 19:2

Maharzu to Shemot Rabbah ibid.

[792] Exodus 12:43

[793] Numbers 19:2

So too, about the Passover (*Pesach*) sacrifice it is written, 'This is the decree-*Chukat*-חקת,' and about the Red Heifer (*Parah*) it is written, 'This is the decree-*Chukat*-חקת.' Which is greater? The Red Heifer (*Parah*) [is greater] in that those who eat the Passover (*Pesach*) sacrifice require [the Red Heifer], as the verse states,[794] 'For the contaminated person they shall take some of the ashes of the burning of the purification [animal] etc.'"

Now, this must be understood,[795] for since [Midrash Rabbah] stated that they are similar to each other, why does it question which is greater than which? At first glance, what room is there to question which of them is greater than the other, and why does it not state that the two are equal? We also must understand the matter in the reverse, that since according to the conclusion, the Red Heifer (*Parah Adumah*) is greater than the Passover (Pesach) offering, this being so, in what way are they comparable to each other?

2.

This may be understood with a known preface, that since Torah and *mitzvot* were given to the Jewish people, they thus are for the Jewish people, as it states, "Speak to the children of Israel," and "Command the children of Israel."[796] Now, it is understood that matters in Torah also are present in one's

[794] Numbers 19:17

[795] See the discourse entitled "*Zot Chukat*" 5629; 5679; 5681; 5724 (Sefer HaMaamarim 5629 p. 93 and on; 5679 p. 313 and on; 5681 p. 199 and on; 5724 p. 144 and on, translated in The Teachings of The Rebbe 5724, Discourse 22).

[796] See Midrash Bereishit Rabba 1:4; Sefer HaMaamarim 5700 p. 61

service of *HaShem*-יהו"ה with his soul, especially his Godly soul, about which the verse states,[797] "The spirit of man is the one that ascends on high." The same is so of the general matter of the "decrees" (*Chukim*) of the Torah, which are different from the "ordinances" (*Mishpatim*) and "testimonies" (*Eidut*).

As mentioned above, "ordinances" (*Mishpatim*) are those *mitzvot* that are necessitated by the intellect. Likewise, about "testimonies" (*Eidut*), even though they are not necessitated by the intellect in and of themselves, there nonetheless is room for them in the intellect (in that once one hears the matter from his fellow, it is explained and understood even in his own intellect). In contrast, with the "decrees" (*Chukim*), there is no room in the intellect for them altogether. Now, all this is also present in one's service of *HaShem*-יהו"ה, blessed is He, with his soul.

Similarly, in one's service of *HaShem*-יהו"ה, blessed is He, with his soul, there are two matters in the "decrees" (*Chukim*). That is, there is the decree of the Passover (Pesach) offering, and there is the decree of the Red Heifer (*Parah Adumah*). Now, just as in the Torah, the decree of the Red Heifer (*Parah Adumah*) is higher than the decree of the Passover (Pesach) offering, as also understood from the fact that about the Passover offering it states, "this is the decree of the **Passover offering**," meaning that within the category of decrees (*Chukim*) this is a particular matter, whereas about the Red Heifer (*Parah Adumah*) it simply states, "This is the decree of the Torah," (and not, "This is the decree of the Red Heifer"), meaning that this is the general totality of the matter of decrees

[797] Ecclesiastes 3:21

(*Chukim*), the same is so in regard to these two matters as they are in one's work in serving *HaShem*-יהו"ה, blessed is He, with his soul, that the decree of the Red Heifer (*Parah Adumah*) is higher than the decree of the Passover (*Pesach*) offering.

3.

Now, to understand this, we first must preface with the explanation before,[798] that in the soul there are the aspects of the *Nefesh*, *Ru'ach*, and *Neshamah*,[799] which are the inner manifest powers (*Kochot Pnimiyim*) of the soul, beginning with the *Neshamah*, which is the aspect of Understanding-*Binah*,[800] as the verse states,[801] "It is the soul (*Nishmat*) from the Almighty that gives them understanding."

This is the matter of grasp and understanding, which is measured and limited, and is called "facets of explanation"

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[798] In the previous discourse of this year, 5730, entitled "*Zachor* – Remember," Discourse 25, Ch. 2, and in the discourse entitled "*VeHayah KaAsher Yareem Moshe* – It was when Moshe raised his hand," Discourse 26, Ch. 3 and on (Sefer HaMaamarim 5730 p. 214 and on; p. 220 and on).

[799] In regard to the coming section see the beginning of the discourse entitled "*Zachor*" and the discourse entitled "*v'Hayah KaAsher Yareem Moshe Yado*" and the discourse entitled "*Reishit Goyim Amalek*" 5680 (printed as an independent pamphlet* Kehot 5730, and subsequently in Sefer HaMaamarim 5680 p. 278 and on) [* See the opening words of the above mentioned pamphlet, that at the gathering of Shabbat Parshat Zachor, the Purim feast, and Shabbat Parshat Parah of this year [5730] the Rebbe said portions of the above-mentioned discourses with some changes and additions.]

[800] Also see the discourse entitled "*Reishit Goyim Amalek*" and the discourse entitled "*Zachor*" in Maamarei Admor HaEmtza'ee, Shemot Vol. 2, p. 435 and on; p. 543 and on; Discourse entitled "*Zachor*" 5668 (Sefer HaMaamarim 5668 p. 143 and on); Discourse entitled "*VeHayah KaAsher Yareem*" 5694 (Sefer HaMaamarim Kuntreisim Vol. 2, p. 288a and on).

[801] Job 32:8

(*Panim Masbeerot*).[802] This is because the general matter of Understanding-*Binah* is specifically grasp and revelation within the vessel (*Kli*), this being the matter of an inner manifest power (*Ko'ach Pnimi*). The same is so of the *Ru'ach* in the heart,[803] which is the matter of the emotions (*Midot*), and the *Nefesh* in the liver,[804] which is the matter of action (*Ma'aseh*), in that they all are inner manifest powers (*Kochot Pnimiyim*).

Now, there also are the aspects of the encompassing [lights] (*Makifim*) of the soul, these being the *Chayah* and *Yechidah*, which are two kinds of encompassing lights (*Makifim*). The *Chayah* is the close encompassing light (*Makif HaKarov*) and the *Yechidah* is the distant encompassing light (*Makif HaRachok*).[805]

As explained in Kabbalah[806] about the matter of the "image-*Tzelem*-צלם," the letter *Tzaddik*-צ-90 is the aspects of the *Nefesh*, *Ru'ach*, and *Neshamah*, which are the inner manifest powers (*Kochot Pnimiyim*), the letter *Lamed*-ל-30 is the aspect of the close encompassing light (*Makif HaKarov*) and the letter *Mem*-מ-40 of the word "image-*Tzelem*-צלם" is the aspect of the *Yechidah*, the distant encompassing light (*Makif HaRachok*).[807]

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[802] See Torat Chayim, Bo 10c

[803] See Rabbi Avraham Ibn Ezra to Exodus 23:25; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27.

[804] Ibn Ezra to Exodus 23:25 ibid.; Shaar HaYichud Ch. 27 ibid.

[805] See Likkutei Torah, Teitzei 37c and on, and elsewhere.

[806] See Etz Chayim, Shaar 23 (Shaar Mochin d'Tzelem) Ch. 1; Likkutei Torah, Teitzei 36c and on; Maamarei Admor HaEmtza'ee Teitzei p. 498 and on; Sefer HaMaamarim 5670 p. 203;

[807] [The *Tzaddik*-צ-90 of "*Tzelem*-צלם" refers to the nine *Sefirot* of *Zeir Anpin*, each of which includes 10, thus totaling *Tzaddik*-צ-90. The *Lamed*-ל-30 refers to the three intellectual *Sefirot* each of which includes 10, thus totaling *Lamed*-ל-30, and the *Mem*-ם-40 refers to the inclusion of the Crown-*Keter* with the three intellectual

4.

The explanation is that the aspect of the *Chayah* is the matter of Wisdom-*Chochmah*, which transcends the grasp and comprehension of Understanding-*Binah*. This is because the grasp and comprehension of Understanding-*Binah* is such that he understands something that is external to himself. That is, even though he understands it very well, to the point of recognizing its truth, nonetheless, it is not in a way that he himself knows the matter, but only that the explanations of the intellect necessitate that it is so etc. Therefore, the nullification (*Bittul*) brought about through this is such that he remains in his existence.

This is also understood from the explanation about superiority of seeing (*Re'iyah*) over hearing (*Shemiyah*). That is, when one hears about something, even though he understands it and recognizes the truth of it, nevertheless, the recognition of its truth is not that strong, and as a result, it only causes external nullification (*Bittul Chitzoni*) in him. For, since it only stems from the intellect, if someone were to come and explain the matter differently to him, this could weaken his previous reasoning, such that it could even be completely overturned and nullified. In contrast, this is not so of seeing (*Re'iyah*). For, since he saw it himself, this is with the strongest recognition of its truth, and it utterly is inapplicable to overturn that which he himself saw.

Sefirot, each of which includes 10, thus totaling *Mem*-מ-40. See Shaarei Teshuvah of the Mittler Rebbe 6d-7b.]

Now, just as this is so of seeing with the eyes of flesh, it likewise is so of seeing with the eye of the intellect, "for with the eye of the intellect I see [everything] etc."[808] That is, when it comes to Understanding-*Binah*, which is the matter of hearing, grasp, and comprehension, since the matter is external to him, the nullification (*Bittul*) brought about through it is not the ultimate nullification (*Bittul b'Tachlit*), but only external nullification (*Bittul Chitzoni*) and he remains in his existence.

In contrast, in the aspect of Wisdom-*Chochmah*, which is the matter of seeing (*Re'iyah*), the nullification (*Bittul*) is a nullification of his existence (*Bittul b'Metziyut*). This is as stated by the Alter Rebbe in the note in Tanya[809] in the name of his teacher, that the nullification (*Bittul*) of "Only He exists and there is nothing else besides Him," is the level of Wisdom-*Chochmah*.

That is, this is something that transcends intellect (*Sechel*), only that he sees and recognizes it etc. The substance of this, as it is in our service of *HaShem*-יהו"ה, blessed is He, is like the teaching of the Alter Rebbe,[810] that "a Jew neither desires nor is capable of being separated from Godliness, Heaven forbid," this being something that transcends intellect and comprehension.[811]

Now, the matter of seeing (*Re'iyah*) may be understood from the power of recognition (*Ko'ach HaHakarah*) (which is

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[808] See Zohar II 116b (Raaya Mehemna)

[809] Tanya, Ch. 35

[810] See Igrot Kodesh of the Rebbe Rayatz, Vol. 4 p. 384 (copied in HaYom Yom for the 25th of Tammuz) and p. 547 (copied in the HaYom Yom of the 21st of Sivan); Also see the discourse entitled "*Bati LeGani*" 5710, Ch. 3-4 (Sefer HaMaamarim 5710 p. 115; p. 117), and elsewhere.

[811] See Tanya, Ch. 18.

felt to an even greater degree than seeing (*Re'iyah*)). This is because primary the matter of recognition (*Hakarah*) is not from the comprehension itself, but only that he recognizes the essence of the matter, that this is how it is etc.

We see this in an infant, in that he recognizes his father, but not in a way that he sees with his intellect that this is his father, since [at this point] he has no intellect at all. This rather is "essential recognition" (*Hakarah Atzmit*). This is why he misses his father and is drawn to him with [great] yearning in an essential way. In contrast, when he matures and has the intellect and understanding that this is his father etc., he is not as drawn [to his father] with such great strength of yearning, in that the intellect weakens and conceals the recognition stemming from the essential self.

Now, even though the matter of recognition (*Hakarah*) primarily stems from the essential self, nonetheless, even when the recognition comes from below to above, meaning that **after** comprehending and understanding it, he comes to the recognition of it, nonetheless this recognition (*Hakarah*) is a much greater recognition of the truth of it, than what came through the comprehension itself.

All the above is in regard to recognition (*Hakarah*), and how much more is this so in regard to seeing (*Re'iyah*), including seeing with the intellect (*Re'iyat HaSechel*). This is like the teaching,[812] "Who is called 'wise'? One who sees [the consequences] that are born." As in the explanation of the Alter

[812] Talmud Bavli, Tamid 32a

Rebbe,[813] "He sees how everything is born and brought into being from nothing to something."

Now, the creation of something from nothing is not within the capacity of created beings [to contain], this being something that completely transcends comprehension, and it only is that he "sees" the matter etc. Therefore, this literally brings about the nullification of his existence (*Bittul b'Metziyut*) in him.

This is because when one understands and comprehends, it is such that what is understood is external to him, and thus only brings about external nullification (*Bittul Chitzoni*) in him, which is only the nullification of the something [to the Godly "nothing"] (*Bittul HaYesh*). In contrast, the matter of seeing (*Re'iyah*) does not stem from the intellect, and thus through it, he becomes completely nullified of his existence (*Bittul b'Metziyut*).

Moreover, this is not in a way that he must depict the matter in his intellect with all its details, being that he sees the essence of it, and is automatically literally nullified of his existence. Now, since he is completely nullified of his existence in a way of leaving measure and limitation, higher than the vessels (*Keilim*), it therefore is called the encompassing transcendent light (*Makif*).

5.

However, this is only the close encompassing light (*Makif HaKarov*) that relates to the *Nefesh*, *Ru'ach*, and

[813] Tanya, Ch. 43 (61b)

Neshamah levels of the soul. This accords to how it is in the *Sefirot*, in that Wisdom-*Chochmah* is called the **beginning** (***Reishit***) since it relates more to the chaining down of the worlds (*Hishtalshelut*) than the Crown-*Keter*.

The explanation is that even though the seeing (*Re'iyah*) of Wisdom-*Chochmah* transcends intellect and comprehension and is higher than the vessels (*Keilim*), and through it nullification of existence (*Bittul b'Metziyut*) is caused - higher than the nullification of the something [to the Godly "nothing"] (*Bittul HaYesh*) brought about through Understanding-*Binah*, in which the nullification is additional to one's own existence - it nevertheless has relation to the comprehension and the vessels (*Keilim*). Moreover, there is an orderly order and path from below to Above in this, in that through the intellect (*Sechel*) he comes to the recognition (*Hakarah*), and through the recognition (*Hakarah*) he comes to the seeing (*Re'iyah*).

This also explains the verse,[814] "Listen Israel…. *HaShem* is One-*HaShem Echad*-יהו"ה אחד." That is, even the nullification (*Bittul*) to "One-*Echad*-אחד" etc., relates to "Listen-*Shema*-שמע," which is the matter of understanding and comprehension.[815] That is, even though the nullification is the nullification of one's existence (*Bittul b'Metziyut*), nonetheless, there is that which becomes nullified. That is, when there is no existence at all, nullification (*Bittul*) does not apply, for only when there is "something" does the matter of nullification (*Bittul*) apply.

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[814] Deuteronomy 6:4

[815] See Maamarei Admor HaZaken 5563 Vol.2 p. 677 and elsewhere.

This is also the meaning of the verse,[816] "Wisdom is found from nothing," which indicates two matters. On the one hand, it is by way of "finding something," meaning that no change takes place except transference from one domain to another domain. On the other hand, "Wisdom is found **from** nothing-***Me****Ayin*-מאין," but it itself is not "nothing-*Ayin*-אין."

This is as explained before[817] that there are two aspects of "nothing" (*Ayin*). The first is the essential "nothing" (*Ayin HaAtzmi*) and the second is the "nothing" (*Ayin*) that comes to refine the "something" (*Yesh*). Thus, since it comes to refine the "something" (*Yesh*), it therefore comes after the "something" (*Yesh*), meaning that the "something" (*Yesh*) precedes it even in elevation and level etc.

This is the matter of Wisdom-*Chochmah* [about which it states],[818] "They are refined with Wisdom-*Chochmah*," this being the aspect of the "nothing" (*Ayin*) that comes to refine the "something" (*Yesh*), and is **not** the essence of the "nothing" (*Ayin HaAtzmi*).

Higher than this is the aspect of the distant encompassing light (*Makif HaRachok*) which, in general, is the aspect of the Crown-*Keter* and is completely beyond any comparison to the entire chaining down of the worlds (*Hishtalshelut*). Its substance, as it is in our service of *HaShem*-יהו"ה, blessed is He, is the nullification (*Bittul*) of the *Yechidah*

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[816] Job 28:12

[817] In the previous discourse entitled "*VeHayah KaAsher Yareem Moshe* – It was when Moshe raised his hand," Discourse 26, Ch. 8 (Sefer HaMaamarim 5730 p. 224).

[818] See Zohar II 254b (Heichalot); Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), Ch. 6; Tanya, Iggeret HaKodesh, Epistle 20 (154b); Epistle 28; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34.

level of the soul, which is the matter of self-sacrifice (*Mesirat Nefesh*), this being the **true** matter of nullification (*Bittul*) to *HaShem*-יהו"ה. That is, it is not that there is the existence of something, but that it is nullified. Rather, there is no existence at all here to be nullified (there is nothing to be nullified here).

In other words, the nullification (*Bittul*) of Wisdom-*Chochmah* is like the nullification indicated by the word "One-*Echad*-אחד," in that there is the existence of the seven firmaments and the earth and the four directions of the world, and they are nullified etc.[819] However, the matter of self-sacrifice (*Mesirat Nefesh*) is like the aspect of "the Singular One-*Yachid*-יחיד,"[820] which also is the matter of the Singular-*Yechidah*-יחידה [essence of the soul, about which it states],[821] "She hugs and adheres to You, singularly to unify You-*Yechidah LeYachdach*-יחידה ליחדך," and as in the words of Rabbi Shimon bar Yochai,[822] "With one knot I am bound to Him," and[823] "To Him I am unified, and in Him I am consumed etc." In the matter of "nothing" (*Ayin*) this is the "essential nothing" (*Ayin HaAtzmi*) that transcends the "nothing" (*Ayin*) which comes to nullify the "something" (*Yesh*) etc.

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[819] See Sefer Mitzvot Katan, Siman 2, cited in Beit Yosef, Orach Chayim, Siman 61 (section beginning "*Katav Sefer Mitzvot Katan*"); Shulchan Aruch and Alter Rebbe's Shulchan Aruch, Orach Chayim 61:6.

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

[821] See the Hoshaanot liturgy for the 3rd day.

[822] Zohar III 288a (Idra Zuta)

[823] Zohar III 292b (Idra Zuta)

6.

Now, just as all the aspects mentioned above are present in the Godly soul, so likewise all these aspects are present Above. To explain,[824] the Name *HaShem*-יהו"ה, which is called the Explicit Name (*Shem HaMeforash*)[825] and the Singular Name (*Shem HaMeyuchad*),[826] has four letters. There are the three letters *Hey-Vav-Hey*-ה' ו' ה' corresponding to the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul, and the letter *Yod*-י at the beginning of the Name, which is only the aspect of a point (*Nekudah*), hinting at His wisdom, blessed is He. The thorn atop the *Yod*-י hints at the desire (*Ratzon*) of the Supernal One, blessed is He, (the Crown-*Keter*) as explained in Iggeret HaTeshuvah.[827]

That is, the letter *Yod*-י is the aspect of the close encompassing light (*Makif HaKarov*) which is near the powers and illuminates in them. This is also why the letter *Yod*-י is drawn down to affect the three letters *Hey-Vav-Hey*-ה' ו' ה', as understood from the explanation in Tanya,[828] that [one of the meanings of] the Name *HaShem*-יהו"ה is "He who brings into being (*Mehaveh*-מהוה) something from nothing, and the *Yod*-י [at the beginning of the Name] makes it a constant (this being

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[824] Also see Likkutei Torah, Re'eh 27a and elsewhere.

[825] Talmud Bavli, Sotah 38a; Sanhedrin 60a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

[826] Talmud Bavli, Sotah and Sanhedrin ibid.; Also see Pardes Rimonim, Shaar 19 (Shaar Shem Ben Dalet); Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and elsewhere.

[827] Tanya, Iggeret HaTeshuvah, Ch. 4

[828] Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 (79a).

the absence of change, as the verse states,[829] "I *HaShem*-יהו"ה have not changed") similar to Rashi's explanation of the verse,[830] "Thus does Iyov do (*Ya'aseh*-יעשה) all the days." However, the thorn of the letter *Yod*-י, which is the aspect of the Crown-*Keter*, is only hinted in the *Yod*-י, meaning that even relative to the *Yod*-י, which only is the aspect of a point (*Nekudah*), it is not an existence, but is the aspect of the distant encompassing light (*Makif HaRachok*).

This is also understood from how it is in the soul, [in which there also are the four letters of the Name *HaShem*-יהו"ה, as the verse states about the giving of the Torah,[831] "Face to face did *HaShem*-יהו"ה speak with you," and as stated,[832] "I am *HaShem*-יהו"ה **your** God," in that the aspect of *HaShem*-יהו"ה is drawn down in every Jew from the aspect of the "face-*Panim*-פנים," (as explained in Likkutei Torah on the Torah portion of Re'eh)][833] about the great difference between Wisdom-*Chochmah*, which is of relative comparison to the [inner manifest] powers, and the aspect of desire (*Ratzon*), which is completely beyond any relative comparison and is the matter of the distant encompassing light (*Makif HaRachok*), and how much more is this so of the aspect of pleasure (*Taanug*).

[829] Malachi 3:6
[830] Job 1:5
[831] Deuteronomy 5:4
[832] Exodus 20:2; Deuteronomy 5:6
[833] See the beginning of Likkutei Torah, Re'eh.

7.

However, even though the aspect of desire (*Ratzon*) is completely beyond the [inner manifest] powers, it nonetheless illuminates and is drawn into all the powers and limbs of the body.[834] Because of this, there can be a strengthening and a weakening of the desire (*Ratzon*), though at the very same time, it is higher than them. That is, even as it illuminates and is drawn into all the powers, it nevertheless remains in its existence [as it is], in the aspect of an encompassing light (*Makif*) and higher than them etc.

The same is so of the matter of *mitzvot*, which are the desire (*Ratzon*) of the Supernal One. To explain, as known, in every *mitzvah* there is a uniquely special matter and particular intention that relates specifically to that *mitzvah*. There also is the aspect of the desire (*Ratzon*) in the *mitzvah*, which is equal in all *mitzvot*, the lenient *mitzvot* just as the severe *mitzvot*. It is this desire (*Ratzon*) that transcends division, that must be drawn into each particular *mitzvah*, so that the general desire (*Ratzon Klalli*) will also be sensed in the *mitzvah*.

This is as explained in Ateret Rosh,[835] that the [absence of] particular intent in each *mitzvah* does not prevent [fulfilling the *mitzvah*], whereas the [absence of the] general intent, this being the knowledge that it is the commandment of *HaShem*-יהו"ה and that this is why he is fulfilling it, does prevent [fulfilling the *mitzvah*]. This is why all *mitzvot* must be fulfilled

[834] See Likkutei Torah, Naso 24a and elsewhere.

[835] Ateret Rosh of the Mittler Rebbe, Drush L'Aseret Yemei Teshuvah 58b and on.

out of accepting the yoke (*Kabbalat Ol*) of His Kingdom, and as explained in Tanya,[836] the beginning of service of *HaShem*-יהו"ה, blessed is He, and its primary aspect and root, is the matter of accepting the yoke (*Kabbalat Ol*), except that it is an acceptance of the yoke (*Kabbalat Ol*) that is below intellect, but is rooted in the aspect of the desire (*Ratzon*) that completely transcends intellect.

This is also why we find that when there are decrees [against the practice of Torah and *mitzvot*] one must have self-sacrifice (*Mesirat Nefesh*) even [in regard to Jewish customs] such as changing the strap of a sandal,[837] to the same degree as with actual idolatry, this being because of the general desire (*Ratzon Klalli*) in this. However, this matter is the aspect of the desire (*Ratzon*) as it is drawn inwardly (*b'Pnimiyut*) in each particular *mitzvah*, but the aspect of desire (*Ratzon*) as it is, in and of itself, is higher than this.

8.

Now, based on this, we can explain the difference between the two decrees (*Chukim*) - the decree of the Passover (Pesach) offering, and the decree of the Red Heifer (*Parah Adumah*), about which the verse states, "This is the decree of the Torah." The explanation is that the decree of the Passover (Pesach) offering is such that the decree is in regard to a particular matter, with measure and limitation, and in a way of order etc. That is, even though Passover (*Pesach*) is the matter

[836] Tanya, Ch. 41
[837] See Talmud Bavli, Sanhedrin 74a and on

of "leaping over" (*Dilug*),[838] it nevertheless comes with measure in a particular matter, this being the matter of the desire (*Ratzon*) being drawn into a particular *mitzvah*.

In contrast, about the Red Heifer (*Parah Adumah*) the verse states, "This is the decree of the Torah," in that it is a general matter that transcends measure and limitation and is like the aspect of the desire (*Ratzon*) as it is, in and of itself. From this it is understood that the Red Heifer (*Parah Adumah*), about which the verse (simply) states, "This is the decree of the Torah," is higher than the Passover (Pesach) offering, about which the verse states, "This is the decree of the Passover offering."

Nevertheless, Midrash states that the two are similar to each other. This is because from the perspective of the desire (*Ratzon*) as it is drawn and sensed in the particulars etc., and even from the perspective of the satisfaction of spirit in the *mitzvot* [about which the verse states],[839] "It brings satisfaction of spirit before Me that I spoke and My will was done," the two are equal.

Not only that, but "I do not know which is greater than which," meaning that there is room to say that the decree of the Passover (Pesach) offering is greater. For, since "action is primary,"[840] and the soul did not descend to repair itself, but only to repair the body, the animalistic soul, and one's portion in the world (as explained in Tanya),[841] this specifically being

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[838] See Rashi to Exodus 12:11; Also see Likkutei Torah, Shir HaShirim 15b and elsewhere.

[839] Sifri and Rashi to Numbers 28:8

[840] Mishnah Avot 1:17

[841] Tanya, Ch. 37

through deed, which comes with measure and limitation, therefore, from this perspective, it must be said that the decree of the Passover (Pesach) offering is greater than the Red Heifer (*Parah Adumah*).

However, even so, the conclusion is "Which is greater? The Red Heifer (*Parah*) [is greater], being that those who eat the Passover (*Pesach*) sacrifice require [the Red Heifer]." This is because the decree of the Red Heifer (*Parah Adumah*) completely transcends measure and limitation and is the matter of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), which transcends the service of Him of the righteous *Tzaddikim*. This is why "those who eat the Passover (*Pesach*) offering require the Red Heifer (*Parah*)" for the matter of purity etc.

We should add in explanation to the question that leaves room to think that the Passover offering is higher than the Red Heifer (*Parah*). (For, as discussed several times,[842] a question and thought process in Torah, also is part of Torah). That is, this is because of the superiority of service of Him specifically by the righteous *Tzaddikim*, as in the teaching of our sages, of blessed memory,[843] "In whom did He consult? In the souls of the righteous *Tzaddikim*." As explained elsewhere,[844] it specifically states, "the souls of the righteous *Tzaddikim*" and not [the souls of] those who return in repentance (*Baalei*

[842] See Likkutei Sichot, Vol. 15 p. 94; p. 233 and elsewhere.

[843] See Ruth Rabba 2:3

[844] Also see the discourse entitled "*Mayim Rabim*" 5738, end of Ch. 5 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 249); Also see the discourse entitled "*HaChodesh HaZeh Lechem* – This month shall be for you," 5726, translated in The Teachings of The Rebbe 5726, Discourse 22, end of Ch. 5.

Teshuvah). This is because *HaShem's*-יהו"ה Supernal intent is that the *mitzvot* should be fulfilled in actuality, which specifically is the [mode of service] of the righteous *Tzaddik*, who has not sinned, caused blemish, or left the path etc.

Nevertheless, the conclusion is that the Red Heifer (*Parah Adumah*) is higher than the Passover (Pesach) offering, since those who eat the Passover (Pesach) offering require it. This refers to the fact that even the righteous *Tzaddikim* require the work of serving *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*) because of the sin of the [golden] calf, about which the verse states,[845] "On the day that I make My reckoning, I shall bring their sin into reckoning," until "Moshiach is destined to bring the righteous *Tzaddikim* to return in repentance."[846]

This is why he will redeem the Jewish people, being that "all the calculations of the end of days have already passed, and the matter only depends on repentance (*Teshuvah*),"[847] and "the Torah promised that, ultimately, the Jewish people will repent and will immediately be redeemed,"[848] and "they were redeemed in Nissan, and they are destined to be redeemed in Nissan"[849] with the coming of our righteous Moshiach, speedily and in the most literal sense!

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[845] Exodus 32:34

[846] See Likkutei Torah, Drushei Rosh HaShanah 58d; Ha'azinu 75b; See Zohar III 153b.

[847] Talmud Bavli, Sanhedrin 97b

[848] Mishneh Torah, Hilchot Teshuvah 7:5

[849] Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:11

Discourse 28

"*HaChodesh HaZeh Lachem… - This month shall be for you…*"

Delivered on Shabbat Parshat Shemini,
Parshat HaChodesh, Shabbat Mevarchim Nissan, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[850] "This month shall be for you the beginning of the months, it shall be for you the first of the months of the year." The question about this is well known.[851] That is, why does it repeat the matter by stating, "it shall be for you the first of the months of the year"? For, it already said, "This month shall be for you the beginning of the months," and this being so, why does it repeat the matter by stating, "it shall be for you the first of the months of the year"?

Now, from the verse as a whole, it is understood that there are two aspects. The first is "the beginning of the months," and the second is "the months of the year." We therefore must understand this.

We also must understand why it states, "**This-*Zeh*-זה** month etc." The simple meaning is that it is referring to the month of Nissan, of which he was told that "this will be the

[850] Exodus 12:2

[851] See the beginning of the discourse entitled "*HaChodesh HaZeh Lachem*" 5700 (Sefer HaMaamarim 5700 p. 19).

beginning of the order of the counting of the months" (as Rashi explains citing Mechilta). Thus, since it was the New Moon (Rosh Chodesh) of the month of Nissan at that time, in any event, he would have known that it refers to the month of Nissan. This being so, why does it say "This-*Zeh*-זה (month)"? (This is especially so considering that this is the first *mitzvah* that the Jewish people were commanded,[852] and it therefore must be with the ultimate precision.)

The general explanation is that even though "This month" primarily refers to Rosh Chodesh Nissan, nevertheless, it also refers to every Rosh Chodesh, in that they [all] are called "This-*Zeh*-זה." This is as stated in Talmud, in the section about the giving of the Torah in Tractate Shabbat,[853] "Everyone agrees that the Jewish people came to Mount Sinai on Rosh Chodesh, as it is written here,[854] 'On this day (*Yom HaZeh*- יום הזה) they arrived at the wilderness of Sinai,' and it is written there,[855] 'This month (*HaChodesh HaZeh*-החודש הזה) shall be for you the beginning of the months.' Just as there [the word 'this-*Zeh*-זה'] refers to Rosh Chodesh, so too here, it refers to Rosh Chodesh." In other words, the matter of "This month" of Rosh Chodesh Nissan is drawn into every Rosh Chodesh, this being the meaning of, "It shall be for you the first of the months of the year."

Now, since Rosh Chodesh includes all the days of the month within it, which is why it is called "the head-*Rosh*-ראש" [of the month] similar to the head, which includes all the limbs

[852] Rashi to Genesis 1:1; Exodus 12:2
[853] Talmud Bavli, Shabbat 86b
[854] Exodus 19:1
[855] Exodus 12:2 ibid.

of the body,[856] therefore there is a drawing of the aspect of "this-*HaZeh*-הזה" from Rosh Chodesh into all the days of the month.

We thus find that there are three matters in this. The primary matter is Rosh Chodesh Nissan, and from Rosh Chodesh Nissan there is a drawing forth to all the other New Moons (Rosh Chodesh) of the year, and from each Rosh Chodesh there is a drawing forth to all the days of that month.

2.

Now, the matter of "This month-*HaChodesh HaZeh*-החודש הזה" can be understood by prefacing about the difference between "This-*Zeh*-זה" and "Thus-*Koh*-כה." To explain, the word "Thus-*Koh*-כה" indicates that one does not see the essential being of the thing itself, but only knows of it through external proofs etc. In contrast, the word "This-*Zeh*-זה" indicates that he sees the essential being of the thing and therefore knows it clearly etc.

This is the difference between Moshe and the other prophets. That is, the other prophets prophesied with the word "Thus-*Koh*-כה," whereas Moshe had the additional superiority of prophesying with the word "This-*Zeh*-זה."[857] That is, for the other prophets the prophecy was not with the clear sight of the essential being of Godliness, whereas Moshe saw the essential being of Godliness.

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[856] Likkutei Torah, Rosh HaShanah 58a; Ateret Rosh, Shaar Rosh HaShanah, end of Ch. 2.

[857] Sifri and Rashi to Numbers 30:2

This is also the meaning of the teaching of our sages, of blessed memory,[858] "All the [other] prophets gazed through a non-illuminating lens (*Aspaklaria SheEina Me'ira*)," such that that we [even] find the terminology that, "all the [other] prophets gazed through a dirty lens (*Aspaklaria Meluchlechet*)."[859] The difference is that the non-illuminating lens means that the light does not pass through it, whereas the dirty lens means that, not only does the light not pass through it, but beyond this, it is the opposite of and in opposition to the light. It only was our teacher Moshe who gazed through an illuminating lens (*Aspaklaria HaMe'irah*).

This also aligns with the explanation in various places,[860] that while prophesying, Moshe remained in possession of all his faculties,[861] which was not so of the other prophets, being that their bodies were not receptive to the Godliness. Moreover, not only did their body did not allow the light of prophecy to pass through it, but moreover, the physicality and materiality of their body hid and concealed the prophecy. Only Moshe's body was a receptacle for Godliness.

This is as explained before in the Purim discourse[862] that about Moshe the verse states,[863] "She saw that he was good," in

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[858] Talmud Bavli, Yevamot 49b

[859] Midrash Vayikra Rabbah 1:14, cited in Ohr HaTorah, Toldot (Vol. 7) p. 1,217b; Bamidbar (Shavuot) p. 131; Hosafot p. 70; Na"Ch Vol. 1 p. 844; p. 992

[860] See Maamarei Admor HaZaken 5568 Vol. 1 p. 229; Sefer HaMaamarim 5659 p. 87, and elsewhere.

[861] See Mishneh Torah, Hilchot Yesodei HaTorah 7:6; Pirush HaMishnayot of the Rambam to Sanhedrin Ch. 10, Perek Chelek, 7th fundamental principle of faith; Zohar I 171a; Zohar III 268b.

[862] See the previous discourse of Purim of this year, 5730, entitled "*VeHayah KaAsher Yareem Moshe* – It was when Moshe raised his hand," Discourse 26, Ch. 10 (Sefer HaMaamarim 5730 p. 227).

[863] Exodus 2:2

that "when he was born the entire house became filled with light,"[864] referring to his body.[865] This also is the meaning of the statement of our sages, of blessed memory,[866] that he was born circumcised. That is, his physical body was pure and bound to Godliness in a way of an "eternal covenant,"[867] even before the toil of the soul. Therefore, his prophecy was that of seeing the essential being of Godliness, and he remained in possession of his faculties in his physical body.

This also is the general difference between the sun and the moon. That is, the moon has nothing of her own,[868] and is a non-illuminating lens, whereas the sun is an illuminating lens. The substance of this in the *Sefirot* is the difference between *Zeir Anpin*, which is called "This-*Zeh*-זה" (the illuminating lens) and Kingship-*Malchut*, which is called "Thus-*Koh*-כה," (the non-illuminating lens).[869]

More specifically, this is the difference between the aspect of Kingship-*Malchut* as she descends to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), about which the verse states,[870] "From there it divided," since there, there cannot be the matter of the sight of the essential being of Godliness, the aspect of "This-*Zeh*-זה," but only the

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[864] Rashi to Exodus 2:2 ibid.

[865] See Sefer HaMaamarim 5698 p. 214; p. 224; 5701 p. 92; Sefer HaMaamarim 5688 p. 52, and elsewhere.

[866] Talmud Bavli, Sotah 12a; Zohar II 11b; Also see Likkutei Sichot Vol. 16 p. 26 and on.

[867] Genesis 17:13

[868] See Zohar I 33b; 249b; Zohar II 215a and elsewhere.

[869] See Ohr HaTorah, Matot p. 1,315 and on; *Hemshech* 5672 Vol. 2, Ch. 348 and on; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Two (*Yesod*).

[870] Genesis 2:10; See Likkutei Torah, Shir HaShirim 39b and elsewhere.

aspect of "Thus-*Koh*-כה." In contrast, as the aspect of Kingship-*Malchut* is in the world of Emanation (*Atzilut*), where it then is called "the one who seeks the welfare of the faithful of Israel,"[871] it then is the aspect of "This-*Zeh*-זה."[872]

This then, is the general difference between the prophecy of Moshe, who prophesied with the word "This-*Zeh*-זה," this being the matter of prophecy as it is in the world of Emanation (*Atzilut*), and the prophecy of the other prophets who prophesied with the word "Thus-*Koh*-כה," which is as Kingship-*Malchut* is drawn to manifest in the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

Now, in this itself, there are differences between one prophet and another prophet, according to the manner of the manifestation of Kingship-*Malchut*, whether in the world of Creation (*Briyah*), Formation (*Yetzirah*), or Action (*Asiyah*).[873] (This is as explained in Torah Ohr, in the discourses on Megillat Esther,[874] that as Kingship-*Malchut* descends to the world of Creation (*Briyah*) she is called "Thus-*Koh*-כה," and when she descends from the world of Creation (*Briyah*) to the world of Formation (*Yetzirah*) she is called "Like this-*Kachah*-ככה.")

3.

This then, is the matter of Rosh Chodesh, the matter of which is the renewal of the moon, as the verse states,[875] "His

[871] Samuel II 20:19; See Biurei HaZohar of the Mittler Rebbe 171c
[872] See *Hemshech* 5672 ibid. Ch. 324.
[873] See Sefer HaMaamarim 5647 p. 136 and elsewhere.
[874] Torah Ohr, Megillat Esther 118d
[875] Chronicles I 8:9; See Ohr HaTorah, Bo p. 255 and elsewhere.

wife Chodesh." This is because from the middle of the month the light of the moon begins to diminish, until it becomes completely hidden. Then, on Rosh Chodesh, there is the renewal and birth of the moon in the aspect of a point, and it begins receiving light from the sun.

This is the matter of the union of the sun and the moon, the moon being the aspect of Kingship-*Malchut* - "Thus-*Koh*-כה" - the non-illuminating lens (*Aspaklaria She'eino Me'irah*), and concealment. She receives her light from the sun, the aspect of "This-*Zeh*-זה" - the illuminating lens (*Aspaklaria HaMe'irah*), so that even in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) there will be a drawing down of the aspect of "This-*Zeh*-זה," which is the matter of seeing the essential being of Godliness. This also is the meaning of the statement,[876] "They are destined to be renewed like her," this being a very great elevation that refers to the revelation of the coming future.

More specifically, on Rosh Chodesh itself, there is a difference between "the beginning of the months" and "the months of the year." To explain, our sages, of blessed memory, stated,[877] "When the Holy One, blessed is He, chose His world, He set the beginnings of months and years in it. When He chose Yaakov and his descendants, He set the beginnings of the months of redemption." This is the general difference between Tishrei and Nissan. That is, the matter of the month of Tishrei is the natural conduct of the world, whereas the matter of the

[876] In the liturgy of the Kiddush Levanah, from Talmud Bavli, Sanhedrin 42a
[877] Midrash Shemot Rabba 15:11

month of Nissan is the miraculous conduct, these being two ways by which [the world] is conducted.

This is as stated in Sefer Akeida,[878] that it is through two ways [of conduct] that we can know the greatness of the Creator. The first is the conduct of the natural order, this being constant conduct, through which the world is conducted in one way continuously, without change or cessation. (This is also the meaning of the statement of our sages, of blessed memory,[879] "We do not rely on a miracle," meaning that it specifically must be according to the natural order.)

The second way is the conduct [of the world] that transcends the natural order, this being the miraculous conduct, (to the point of the way about which the verse states,[880] "He who alone does wonders," meaning,[881] "Even the one for whom the miracle was done, does not recognize the miracle that was done for him.")

This then, is the meaning of, "This month shall be the beginning of the months for you," referring to the month of Nissan, the matter of which is miraculous conduct (the month of redemption). Nevertheless, even now, there is the matter of the months of the year, Rosh HaShanah which is in Tishrei, this being the matter of the natural conduct. However, about this the verse states, "This month shall be for you the beginning of the months, it shall be for you the first of the months of the year." That is, even the months of the year, in which the

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[878] Sefer Akeida, Shaar 38 (beginning of Parshat Bo), cited in Ohr HaTorah Bo (Vol. 8) p. 2,915 and on; Discourse entitled "*HaChodesh*" 5654; 5666 and elsewhere.

[879] See Talmud Bavli, Pesachim 64b; Zohar I 111b; 112b, and elsewhere.

[880] Psalms 72:18

[881] Talmud Bavli, Niddah 31a

radiance of Godliness drawn in the world is garbed in the natural order, nevertheless, "it shall be for you the first," meaning that in them too, there is the matter of "this month," the month of redemption, which transcends the natural order.

This is also the meaning of Rashi's explanation on the verse,[882] "In the month of Eitanim-the ancients" (citing Targum), "The month that the ancients called the first month," meaning, "When the Holy One, blessed is He, chose His world," before the Torah was given, and more specifically, before Him saying, "This month shall be for you." However, now, after the exodus from Egypt and the giving of the Torah, [Tishrei] is the seventh month, in that in it too, there is a drawing forth from "This month shall be for you."

4.

Now, the general matter of Rosh Chodesh, which is the matter of the union of the sun and the moon, is connected to the redemption that took place in "This month shall be for you," and is also connected to the redemption of Purim. This is as our sages, of blessed memory, taught,[883] "Juxtaposing redemption to redemption [is preferable]," referring to the redemption of Purim, after which "we were still the servants of Achashverosh,"[884] and the redemption of Pesach.

The explanation is that at the end of the discourse entitled "*Yaviyu Levush Malchut*" in Shaarei Orah,[885] he

[882] Kings I 8:2
[883] Talmud Bavli, Megillah 6b
[884] Talmud Bavli, Megillah 14a
[885] Ch. 92 and on.

explains the verse,[886] "Hurry, take the attire and the horse etc.," in two ways, whether the hurry was to Haman's detriment or to his benefit, and he does not decide between the two. However, in the discourse of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, (on the 2nd day of Nissan which falls out this week, completing the fiftieth year since his passing and Hilulah) which was said fifty years ago,[887] he only states it according to the second way, that this was to Haman's benefit. (Moreover, most discourses explain it this way, that it was to his benefit.)[888]

The explanation is that the verse states,[889] "In its time I will hurry it," about which our sages, of blessed memory, stated,[890] "If they are meritorious 'I will hurry it,' and if they are not meritorious 'In its time.'" The difference is that [on the one hand] there is the mode of serving *HaShem*-יהו"ה in a way of order "in its time." About this it states,[891] "He set an end to the darkness," meaning that according to the natural order and creation there is an apportioned time [to the forces of darkness] of how much [influence] will be drawn to them, and at the conclusion of that time, they will be utterly destroyed and nothing at all will remain of them, as the verse states,[892] "I will remove the spirit of impurity from the earth." However, this is when the Jewish people are not meritorious, Heaven forbid, in

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[886] Esther 6:10

[887] See the end of the discourse entitled "*Reishit Goyim Amalek*" 5680 (Sefer HaMaamarim 5680 p. 300 and on).

[888] See Torah Ohr, Megillat Esther 95d; Sefer HaMaamarim 5635 Vol. 2, p. 521 and elsewhere.

[889] Isaiah 60:22

[890] Talmud Bavli, Sanhedrin 98a

[891] Job 28:3

[892] Zachariah 13:2

bringing it about through their toil in affecting refinements (*Birurim*), in that "the end of days-*Keitz HaYamim*-קץ הימים" [in the masculine] and "the end of days-*Keitz HaYamin*-קץ הימין" [in the feminine] (as explained in Ohr HaTorah to the Torah portion of Mikeitz[893] regarding these two matters) comes about on its own [because the darkness has reached the end of its time, rather than because of the merit of the Jewish people].

[On the other hand], when the Jewish people are meritorious in the toil of affecting refinements (*Avodat HaBirurim*), the redemption then comes before the apportioned time, while the darkness still exists etc., such that there too, the refinement is brought about etc.

This then, is the meaning of "Hurry, take the attire etc.," in that this is for the benefit of Haman, which is the superiority of "I will hurry it-*Achishenah*-אחישנה" over "in its time-*b'Eetah*-בעתה," through which the sparks of Haman are caused to be refined. This is as stated in Talmud,[894] "Haman's descendants studied Torah in Bnei Brak." This is even stated about Haman the Aggagite, who was the descendant of Amalek, about whom the verse states,[895] "Amalek is first amongst the nations, but his end will be eternal destruction," and,[896] "I shall surely wipe out the memory [of Amalek]," and,[897] "You shall wipe out the memory [of Amalek]."

Yet, even so, through toiling in the way [indicated by the verse] "hurry-*Maher*-מהר etc.," he too is caused to be

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[893] Ohr HaTorah Mikeitz p. 338b and on; Also see Zohar II 34a
[894] Talmud Bavli, Gittin 57b; Sanhedrin 97b (Ein Yaakov version).
[895] Numbers 24:20
[896] Exodus 17:14
[897] Deuteronomy 25:19

refined. How much more is this certainly so the other nations, Amalek being their head, that through our toiling in a way of "hurry-*Maher*-מהר etc.," we bring about refinement in them. This is as our sages, of blessed memory, stated,[898] "The descendants of Sisera studied Torah in Yerushalayim, and some descendants of Sancherev taught Torah publicly, and who are they? [Shemaya and Avtalyon]." This is the general matter of the refinement (*Birur*) brought about in them etc.[899]

This matter is also connected to the beginning of the Megillah, "And it came to pass in the days of Achashverosh." For, as in the citation of the Tzemach Tzeddek[900] to the explanation of the Alter Rebbe[901] about the first part the name "Achashverosh-**אחש**ורוש," [the word] "*Achash*-אחש" is as in the verse,[902] "Quickly, hurry-*Meheirah Chushah*-מהרה **חוש**ה." The superiority in this is that he is not completely destroyed, but is transformed to holiness etc. All this is the superiority of "I will hurry it-*Achishenah*-אחישנה" over "in its time-*b'Eetah*-בעתה," in which case even the darkness is refined etc., and thus is not completely nullified (as it is the order of "in its time-*b'Eetah*-בעתה") but is refined etc.

This is as explained elsewhere[903] that the words, "but his end will be **until** eternal destruction-*Adei Oved*-אובד **עדי**," mean "until-*Ad*-עד but not including [eternal destruction]"

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[898] Talmud Bavli, Gittin 57b; Sanhedrin 96b (Ein Yaakov version).

[899] There is a small portion of the discourse missing here.

[900] Ohr HaTorah, Megillat Esther p. 2,378 and on.

[901] See Torah Ohr, Megillat Esther 118a; Maamarei Admor HaZaken 5568 Vol. 1, p. 95; Vol. 2, p. 693.

[902] Samuel I 20:38

[903] See Maamarei Admor HaEmtza'ee, Purim p. 565 and on.

brought about through the refinement mentioned above. Through this, additional light is added to the side of holiness.

However, in truth, even if they will be destroyed in and of themselves [in its time], this too will add light to the side of holiness, as the verse states,[904] "When the wicked perish there is glad song." However, through their refinement (*Birur*) the additional light is with much greater strength and in a way of a more inwardly manifest revelation.

This is the meaning of the verse about the coming future,[905] "Foreigners will stand and tend to your flocks," and the verse states,[906] "I then will transform the nations to [speak] a pure language, so that they all will proclaim the Name of *HaShem*-יהו"ה and serve Him with a united **resolve** (***Shechem Echad***-אחד **שכם**)" (and even though this is in a way indicated by the word "shoulder-*Shechem*-**שכם**," which is the aspect of the backside (*Achorayim*), there nonetheless will be the matter of "they will all serve Him").

That is, the nations of the world will exist,[907] but their entire existence will only be in a way of "foreigners will stand and tend to your flocks." This is as it was before to the sin [of the tree of the knowledge of good and evil], when there was a benefit to the existence of the husk (*Kelipah*), in that it is like that which protects the fruit,[908] and the same will be so in the coming future.

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[904] Proverbs 11:10

[905] Isaiah 61:5

[906] Zephaniah 3:9

[907] Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

[908] See Shnei Luchot HaBrit 19b; Sefer HaMaamarim 5659 p. 74

5.

Now, all this may be connected to the statement in the Torah portion of this week, (the Torah portion of Shemini),[909] "Everything that creeps on its belly," about which it states in Talmud,[910] "Therefore the early sages were called 'counters-*Sofrim*-סופרים,' because they would count all the letters of the Torah, as they said that the letter *Vav*-ו of the word 'belly-*Gachon*-גחון' is the midpoint of the letters in a Torah scroll." At first glance, it is not understood what this matter means and what difference it makes, and what specifically is its relation to the letter *Vav*-ו.

However, the explanation is that "everything that creeps on its belly" refers to the snake (as explained in Torat Kohanim and in Rashi's commentary). The Maharsha explains[911] that this is because the left side and the power of impurity is the primordial snake etc., and therefore the letters of the Torah are divided at the letter *Vav*-ו of the word "belly-*Gachon*-גחון," to hint that since the letters of the Torah are all the names of the Holy One, blessed is He,[912] there thus is no room whatsoever here for the power of impurity, in that the letter *Vav*-ו in the word "belly-*Gachon*-גחון" stops it.

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[909] Leviticus 11:42

[910] Talmud Bavli, Kiddushin 30a

[911] Chiddushei Aggadot of the Maharsha to Kiddushin 30a ibid.

[912] See Ramban's introduction to his commentary on Torah; Yonat Eilem, Ch. 29; Similarly see Zohar II 87a; Introduction to Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, and elsewhere.

The explanation[913] is that the stopping of the power of the snake is not just the nullification and destruction of the power of the snake, but is also its refinement and transformation to holiness. This is as stated in Talmud Yerushalmi[914] on the verse[915] "Even his enemies will make peace with him," that "this refers to the snake." That is, even though the snake is "his enemies," as the verse states,[916] "I will put enmity between you and the woman etc.," nevertheless, he too "will make peace with him."[917]

This refinement comes about through the revelation of the root of the snake of the external husks (*Kelipah*), in the aspect of the snake of holiness. This is as explained[918] about the matter of the copper snake that Moshe made,[919] "He would stare at the copper serpent," and as in the teaching of our sages, of blessed memory, "They would gaze to the One Above," this being the matter of staring and gazing at the aspect of the snake of holiness, which is the root of the snake of the external husks (*Kelipah*), and through this (the gazing at the copper snake) [the verse continues and states] "**and he would live**" – this being the refinement of the snake of the external husks (*Kelipah*).[920]

This likewise is the matter of "[his enemies] will make peace with him," this being the peace between the snake of holiness (*Kedushah*) and the snake of the external husks

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[913] Also see Likkutei Sichot Vol. 17 p. 122 and on (from this discourse).
[914] Talmud Yerushalmi, Terumot 8:3; Midrash Bereishit Rabbah 54:1
[915] Proverbs 16:7
[916] Genesis 3:15
[917] See Ohr HaTorah, Bereishit 47b and on.
[918] Likkutei Torah, Chukat, discourse entitled "*Vaya'as Moshe*."
[919] Numbers 21:9
[920] Also see Ohr HaTorah ibid. 48a

(*Kelipah*). This matter is hinted in the verse, "everything that creeps on its belly," in which the letter *Vav*-ו of the word "belly-*Gachon*-גחון" is the midpoint of the letters of the Torah scroll.

Now, about the letter *Vav*-ו of the word "belly-*Gachon*-גחון" the Tzemach Tzeddek explains[921] that this hints at the *Sefirah* of Splendor-*Tiferet* as it ascends to the Crown-*Keter*.[922] [This is as stated in Zohar[923] on the verse,[924] "Give me a sign (*Ot*-אות) of Truth," that "this refers to the letter (*Ot*-אות) *Vav*-ו."] It therefore has the ability to bond the two halves of the Torah scroll, which are Kindness-*Chessed* and Might-*Gevurah*.

[This is similar[925] to what is known[926] about the matter of midnight, that it bonds the two halves of the night, the first half of the night, which suckles from the aspect of judgment-*Din*, and the second half of the night, which suckles from the aspect of Kindness-*Chessed*.]

This is why the letter *Vav*-ו of the word "belly-*Gachon*-גחון," must stand taller, being that it is the power that bonds the two opposites in the Torah, about which the verse states,[927] "Behold, My word is like fire," and at the same time, it

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[921] Ohr HaTorah, Shemini p. 240; p. 242 and on; Also see the end of the discourse entitled "*Kol HaHoleich*" 5626.

[922] See Torat Chayim, Noach 65b; Discourse entitled "*Padah b'Shalom*" 5673 (*Hemshech* 5672 Vol. 1 Ch. 114 (p. 220 and on); Discourse entitled "*Yechayeinu*" 5707 Ch. 12 (Sefer HaMaamarim 5707 p. 152 and on).

[923] Zohar III 2a, elucidated in Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 313 and on, and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

[924] Joshua 2:12

[925] Ohr HaTorah ibid. p. 244

[926] Zohar III 92b, explained in Ohr HaTorah, Lech Lecha, discourse entitled "*VaYeichalek Aleihem*" Ch. 5 and on (75a and on).

[927] Jeremiah 23:29

specifically is given below, to those "who descended into Egypt, and who have an evil inclination amongst them."[928]

Now, it can be said that even the peace between the snake of the external husks (*Kelipah*) and its root in the snake of holiness (*Kedushah*), is brought about through the big letter *Vav*-ו (of the word "belly-*Gachon*-גחון"). This is because the bond between Above and below – **unlike** the error [of the sorcerer who said] "from your midpoint up is [the domain of] Hurmiz, and from your midpoint down is [the domain of] Ahurmiz"[929] - meaning that it should **not** be in a way that "as for the heavens, the heavens are *HaShem*'s-יהו"ה, but the earth He has given to mankind,"[930] but that there should rather be peace between the upper entourage and the lower entourage,[931] the spiritual and the physical, the soul and body – this comes about through the middle line (*Kav HaEmtza'ee*) that "runs through from one end (the uppermost end) to the other end (the lowermost end),"[932] until it even causes that in the snake below, there will be the revelation of its root in the aspect of the snake of holiness. This matter will be revealed with the coming of our righteous Moshiach-משיח-358, who also is called a snake-Nachash-נחש-358 (of holiness),[933] and he will bring about that "[his enemies] will make peace with him."

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[928] Talmud Bavli, Shabbat 88b and on

[929] Talmud Bavli, Sanhedrin 39a; Likkutei Torah, Shir HaShirim 38c and on.

[930] Psalms 115:16

[931] Talmud Bavli, Sanhedrin 99b; Likkutei Torah, Matot 86c and on.

[932] Exodus 26:28; See Zohar I 1b; Zohar II 175b and elsewhere; *Hemshech* 5672 and Sefer HaMaamarim 5707 ibid., and elsewhere.

[933] See Ohr HaTorah, Shemini p. 240; p. 242; Also see Biurei HaZohar of the Tzemach Tzeddek Vol. 1, p. 556; Ohr HaTorah, Va'etchanan p. 306 and elsewhere.

6.

This then, is the perfection of the union of the sun and the moon, this being the inner content of [the verse], "This month shall be for you the beginning of the months, it shall be for you the first of the months of the year." That is, we draw down the aspect of "This-*Zeh*-זה" ("This month") into the entire year, meaning that even in worldly matters, there is the sense of the matter of the month of Nissan that transcends the world, as explained before. So shall it for us, for "as in the days when you left the land of Egypt I will show them wonders,"[934] through our righteous Moshiach, may he come and redeem us and take us upright to our land!

[934] Micah 7:15

Discourse 29

"*HaChodesh HaZeh Lachem… - This month shall be for you…*"

Delivered on Shabbat Parshat Matzorah,
Shabbat HaGadol, 12th of Nissan, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[935] "This month shall be for you the beginning of the months… On the tenth of this month they shall take for themselves – each man – a lamb for each father's house, a lamb for the household." (In the Shulchan Aruch of the Alter Rebbe[936] it states that, that day was Shabbat (Shabbat HaGadol). That is, since Israel left Egypt on the 15th of Nissan, which was on the fifth day of the week [Thursday], it follows that the 10th day of Nissan was Shabbat.)

Now, we must understand the continuation and relationship between [the verse], "On the tenth of this month they shall take etc.," to what is stated previous to it, "This month shall be for you the beginning of the months." At first glance, these seem to be two different matters. For, "This month shall be for you" is discussing the sanctification of the months and leap years,[937] whereas "On the tenth of this month etc.," is

[935] Exodus 12:2-3

[936] Shulchan Aruch of the Alter Rebbe, Orach Chayim 430:1 (Minhag Shabbat HaGadol).

[937] Mechilta and Rashi to Exodus 12:2; Also see Torah Sheleimah there.

discussing the Passover (Pesach) offering, both the Passover (Pesach) offering brought in Egypt, as well as the Passover (Pesach) offering of all subsequent generations, (since from this Torah portion we derive many matters about the Passover (Pesach) offering of all subsequent generations). Even though between "This month shall be for you etc.," and "On the tenth of this month etc.," Torah states "Speak to the entire assembly of Israel," meaning that it begins [discussing] a new commandment unto itself, nevertheless, since the two come in continuation of each other, following the introduction, "*HaShem*-יהו"ה said to Moshe and Aharon etc.," it is understood that there is a connection and relationship between them.

2.

This may be understood according to what the Tzemach Tzeddek (whose Hilulah is on the 13th of Nissan) stated in Ohr HaTorah,[938] in explanation of the words of the Zohar[939] on the verse "On the tenth of this month." That is, [the Zohar asks], "Why does the verse say 'On the tenth-*b'Asor*-**בעשור** of this month?" [That is, at first glance, it should have used [the more common term] "On the tenth-*b'Aseeree*-**בעשירי** of the month." This is because the word "On the tenth-*b'Asor*-בעשור" indicates that there are ten matters here, but since this is only the tenth (*Aseeree*-עשירי) day[940] it should have said, "On the tenth-

[938] Ohr HaTorah, Bo p. 282; Also see the discourse entitled "*Vayomer HaShem… HaChodesh*" of Shabbat Parshat Metzorah 5746.

[939] Zohar III 250a; Zohar II 39b; 40b

[940] See Mikdash Melech to Zohar III 120b, cited in Ohr HaTorah ibid. p. 282 & 263.

b'Aseeree-בעשירי of the month." This being so, why does it say, "On the tenth-*b'Asor*-בעשור"?] [The Zohar continues], "[It refers] to the time that the Jubilee shines to the moon."

In other words, this matter is in continuation to [the previous verse], "This month shall be for you," which is the matter of the New Moon (Rosh Chodesh), the birth of the moon,[941] the *Sefirah* of Kingship-*Malchut* (as explained before at length).[942] The perfection of this is on the tenth of the month, as there then is the completion of the *Sefirah* of Kingship-*Malchut* in all her ten *Sefirot*. [This then, is why it uses the word "On the tenth-*b'Asor*-בעשור," which includes ten matters, meaning all ten *Sefirot* of Kingship-*Malchut*.]

In continuation to this it states, "they shall take for themselves – each man – a lamb for each father's house, a lamb for the household." This refers to the perfection of service of *HaShem*-יהו"ה, blessed is He, by the Community of Israel (*Knesset Yisroel*) (Kingship-*Malchut*),[943] in all three lines (which include all ten *Sefirot*). For, "a lamb for each father's house-*Beit Avot*-בית אבות" refers to the three forefathers-*Avot*-אבות,[944] in that "only three [people] are called 'forefathers-*Avot*-אבות.'"[945]

More specifically, two expressions are used [in the verse]; "a lamb for each father's house," and "a lamb for the

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[941] Mechilta and Rashi to Exodus 12:2 ibid.

[942] In the preceding discourse of Shabbat Parshat Shemini of this year, 5730, entitled "*HaChodesh* – This month shall be for you," Discourse 28 (Sefer HaMaamarim 5730, p. 238 and on).

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

[944] Ohr HaTorah ibid. p. 281 and on; Also see Vol. 8 p. 2,933.

[945] Talmud Bavli, Brachot 16b

household." The "lamb for each father's house-*Seh L'Beit Avot*-שה לבית אבות" refers to Avraham and Yitzchak at the time of the binding of Yitzchak, as the verse states,[946] "God will seek out the lamb-*Seh*-שה for Himself… and the two of them went together," meaning, with one desire,[947] even though one of them was going to bind, and the other was going to be bound.[948] The same is so in the inner aspect (*Pnimiyut*) of the matter, as the verse states,[949] "Now I know that you are God fearing," in that there was a union of the aspect of Avraham (Kindness-*Chessed*) and the aspect of Yitzchak (Might-*Gevurah*) in that "the two of them went together."[950]

"A lamb for the household-*Seh LaBayit*-שה לבית" refers to Yaakov. For, about Yaakov the verse states[951] "Every speckled or spotted lamb-*Seh*-שה," and the verse states,[952] "He built himself a house-*Bayit*-בית." The meaning of "A lamb for the household-*Seh LaBayit*-שה לבית" is that it is necessary to elevate the "lamb-*Seh*-שה," [which refers to],[953] "Israel is like scattered sheep-*Seh*-שה," to gather them and bring them into the house-*Bayit*-בית etc.

The substance of these [two aspects] in our service of *HaShem*-יהו"ה, blessed is He, are the two modes of service, that of ascent (*Ha'ala'ah*) from below to Above, and that of drawing down (*Hamshachah*) from Above to below. That is, "a lamb

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[946] Genesis 22:8
[947] See Rashi to Genesis 22:8 ibid.
[948] See Midrash Bereishit Rabbah 56:3
[949] Genesis 22:12
[950] Also see Tanya, Iggeret HaKodesh, Epistle 13 (119b).
[951] Genesis 30:32
[952] Genesis 33:17
[953] Jeremiah 50:17

for each father's house," which refers to Avraham and Yitzchak, is the matter of the ascent (*Ha'ala'ah*) from below to Above, whereas and "a lamb for the household," which refers to Yaakov, "the choicest of the forefathers,"[954] is the matter of drawing down (*Hamshachah*) from Above to below,[955] to make "a dwelling place for the Holy One, blessed is He, in the lower worlds."[956]

3.

Now, this may be connect to the verse,[957] "As for me, may my prayer to You, *HaShem*-יהו"ה, be at a desirable time; O' God-*Elohi"m*-אלהי"ם, in your abundant kindness, answer me with the truth of **Your** salvation." The commentators[958] stated [on this verse] that the salvation of Israel **is** the salvation of the Holy One, blessed is He. This is similar to what our sages, of blessed memory, explained[959] on the verse, "This month shall be for you," that "The redemption is for Me (the Holy One,

[954] Midrash Bereishit Rabbah 76:1; Shaar HaPesukim of the Arizal, Genesis 27:25 (Toldot) and elsewhere.

[955] Ohr HaTorah ibid. (Vol. 7) p. 2,620; (Vol. 8) p. 2,934.

[956] Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

[957] Psalms 69:14 – To point out that according to the custom to recite the Psalm that corresponds to the years of one's life (see the beginning of Sefer HaMaamarim 11 Nissan Vol. 1) – they began to recite Psalm 69 on the 11th of Nissan of this year (5730).

[958] Alshich to Psalms 69:14, cited in Ohr HaTorah (Yahel Ohr) to Psalms ibid. Ch. 11 (p. 249).

[959] Midrash Shemot Rabbah 15:12

blessed is He, who is called "This-*HaZeh*-הזה")[960] and for you, in that, so to speak, I was liberated together with you."

This matter is connected to the perfection of the three lines (as explained before on the words "a lamb for each father's house etc.," which comes in continuation to "This month shall be for you etc."). This is as Dovid stated,[961] "He redeemed my soul in peace from battles against me, for the many were with me," about which it states in Tractate Brachot,[962] "Whosoever engages in the study of Torah, acts of lovingkindness, and prays with the congregation etc., I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world." In other words, the redemption in peace is of the Holy One, blessed is He, and the Jewish people, ("he redeemed Me and My children," and "I was liberated together with you") which comes about through serving *HaShem*-יהו"ה, blessed is He, in all three lines and modes.

The same is so of the verse, "As for me, may my prayer to You… [answer me with the truth of] Your salvation," (meaning the salvation of Israel and the Holy One, blessed is He), in which all three lines and modes are mentioned. That is "God-*Elohi"m*-אלהי"ם is the aspect of fear (*Yirah*) - the quality of Yitzchak (Might-*Gevurah*). The words "Your abundant kindness" is the aspect of Avraham,[963] whose quality is that of

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[960] Etz Yosef to Shemot Rabbah ibid. (also see Talmud Bavli, Sanhedrin 42a; Ohr HaTorah Bo p. 253; Discourse entitled "*Am Zu Yatzrti* – This nation I fashioned for Myself," 5712, translated in The Teachings of The Rebbe 5712, Discourse 12 (Torat Menachem Vol. 5 p. 91)).

[961] Psalms 55:19

[962] Talmud Bavli, Brachot 8a

[963] See Zohar III 8b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

Kindness-*Chessed*, and beyond this, "Your abundant kindness-*Rov Chasdecha*-רב חסדך" is drawn down and even has an effect in "God-*Elohi"m*-אלהי"ם."[964] The words "answer me with the truth of Your salvation" refer to the aspect of Yaakov, whose quality is that of Truth-*Emet*-אמת.[965]

4.

Now, in explanation of the verse "As for me, may my prayer to You etc.," in Yahel Ohr[966] the Tzemach Tzeddek brings the statement in Zohar[967] on the verse,[968] "Avraham will surely be a great and mighty nation." [Zohar states], "Even when the Holy One, blessed is He, presides in judgment over the world, He does not change… for as He sits in judgment in relation to this one, He displays mercy in relation to that one etc.

However, the verse states 'As for me, may my prayer to You, *HaShem*-יהו"ה, be at a desirable time,' indicating that there are desirable times and undesirable times. It similarly states,[969] 'Seek *HaShem*-יהו"ה when He can be found; call upon Him when He is near.' Here it refers to an individual, and there it refers to the congregation etc. Avraham was therefore blessed because he was equal to the entire world," meaning that this was because Avraham was equal to the entire world.

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[964] Also see Ohr HaTorah ibid. and Sefer HaMaamarim 5678 p. 253.
[965] Micah 7:20
[966] Ohr HaTorah (Yahel Oh) ibid. Ch. 3 (p. 247 and on).
[967] Zohar I 105b
[968] Genesis 18:18
[969] Isaiah 55:6

The Tzemach Tzeddek explained that this is similar to what it states about Moshe,[970] "Since he pleaded on behalf of the many (meaning that the many were in need of him) he was considered to be like the many." Therefore, the "desirable time" (*Eit Ratzon*-עת רצון) is open for him at all times. He also cited[971] the statement in Yalkut[972] on the verse, "As for me, may my prayer to You etc.," that "the Holy One, blessed is He, said to Dovid, 'Because you are an individual, you said '[May my prayer etc.,] be at a desirable time.' However, the prayer of the congregation never returns empty handed etc., [but is] 'whenever we call unto Him.'[973] In contrast, for an individual, sometimes [the gates] are opened to him, and sometimes they are locked.'"

Now, we must better understand this, since Dovid also prayed on behalf of the many. This is as the Tzemach Tzeddek said[974] on the verse, "He redeemed my soul in peace… for the many were with me," that since he was battling on behalf of the many and all Israel depended on him, he therefore was considered to be like the many. This being so, his prayer should have been considered to be like the prayer of the many, which never returns empty handed. This being so, why did he say that his prayer must specifically be at a desirable time (*Eit Ratzon*-עת רצון)?

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[970] Talmud Bavli, Taanit 9a

[971] Ohr HaTorah ibid. Ch. 8 (p. 249)

[972] Yalkut Shimoni, Tehillim Remez 801

[973] Deuteronomy 4:7

[974] To Psalms 55:19 ibid. (Yahel Ohr ibid. p. 208); Also see the discourse entitled "*Padah b'Shalom* – He redeemed my soul in peace" 5717, translated in The Teachings of The Rebbe 5717, Vol. 2, Discourse 20 (Torat Menachem, Vol. 19 p. 222 and on).

This may be understood by explaining, "a desirable time-*Eit Ratzon*-עת רצון." That is, "time-*Eit*-עת" refers to the Community of Israel (*Knesset Yisroel*)[975] - Kingship-*Malchut*, whereas "desire-*Ratzon*-רצון" refers to Foundation-*Yesod*. (The "desire-*Ratzon*-רצון" is called the Foundation-*Yesod* of every *Sefirah* that satisfies the desire of the female-*Nukva*.)[976] The "desirable time-*Eit Ratzon*-עת רצון" thus refers to when Foundation-*Yesod* and Kingship-*Malchut* become joined together.[977]

Another explanation is that "a desirable time-*Eit Ratzon*-עת רצון" refers to the desire (*Ratzon*) itself, which is the aspect of the Crown-*Keter* and transcends the chaining down of the worlds (*Hishtalshelut*), in that there also is a drawing down into the aspect of Kingship-*Malchut* from there.

The explanation is that when it states, "As for me, may my prayer-*Va'Ani Tefilah*-ואני תפלה etc.," this refers to the *Sefirah* of Kingship-*Malchut*,[978] which is called "the Ingathering of Israel" (*Knesset Yisroel*) and "the Queen" (*Matronita*), in whom there are two ways.[979] The first way is as she descends below, this being the general matter of "the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל." For, in addition to the explanation that she "gathers-*Konneset*-כונסת" and collects the lights from the aspect that is above her - the aspect of *Zeir Anpin* - there also is the explanation that she

[975] Zohar I 116b, cited in Ohr HaTorah ibid. Ch. 4 (p. 248)

[976] Me'orei Ohr, Ma'arechet Reish, Section 32 – cited in Ohr HaTorah ibid. Ch. 2 (p. 247).

[977] Ohr HaTorah ibid. Ch. 6 (p. 249).

[978] See Pri Etz Chayim, beginning of Shaar HaTefillah.

[979] See Ohr HaTorah, Shir HaShirim Vol. 1 p. 89 and elsewhere.

"gathers-*Konneset*-כונסת" and collects the sparks of Torah and *mitzvot* below, which are in the way of "Israel is like scattered sheep-*Seh*-שה," (as discussed in chapter two in explanation of the words "A lamb for the household-*Seh LaBayit*-שה לבית") and elevates them above. [In this, there is the first inter-inclusion (*Hitkallelut*) and the second inter-inclusion (*Hitkallelut*), the first refinement (*Birur Rishon*) and the second refinement (*Birur Sheini*) etc.][980] The second way is as the *Sefirah* of Kingship-*Malchut* is in a state of complete ascent, in which she receives from the Crown-*Keter*. She then is called "the one who seeks the welfare of the faithful in Israel."[981]

With the above in mind, we can explain the difference between Avraham and Dovid, in relation to the matter of the "desirable time-*Eit Ratzon*-עת רצון." Dovid is the *Sefirah* of Kingship-*Malchut*, and therefore, the "desirable time" (*Eit Ratzon*-עת רצון) that always was present for him (in that "he is considered to be like the many") is only that which Kingship-*Malchut* receives from Foundation-*Yesod*. However, to reach the aspect of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*) a special "desirable time" (*Eit Ratzon*-עת רצון) was needed, which was not present for him at all times. It is about this that he said, "As for me, may my prayer to You… be at a desirable time."

In contrast, for Avraham who is called "the greatest amongst the giants,"[982] for him the "desirable time" (*Eit Ratzon*-עת רצון) was present at all times from the aspect of the

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[980] See Likkutei Torah, Tzav 7d and on, and elsewhere.

[981] Samuel II 20:19; See Biurei HaZohar of the Mittler Rebbe 171c

[982] Joshua 14:15; Midrash Bereishit Rabbah 14:10; Bamidbar Rabbah 13:3, cited in Ohr HaTorah, Chanukah 328a

Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*). This is because Avraham is the aspect of "Intellect that is Concealed from all Conception (*Sechel HaNe'elam MiKol Ra'ayon*),[983] and he therefore had a drawing down from the aspect of the Crown-*Keter* at all times.

5.

Now, this may be understood according to the explanations in the discourses of the Alter Rebbe,[984] the Mittler Rebbe,[985] and the Tzemach Tzeddek etc.,[986] up to and including the Rebbe Rashab, whose soul is in Eden,[987] (the 2nd day of Nissan being the day of his Hilulah), as well as his honorable holiness, my father-in-law, the Rebbe (in the discourses of the year 5700),[988] that "there is one [kind of] desire (*Ratzon*), and another [kind of] desire (*Ratzon*)."[989] That is, there is desire (*Ratzon*) that transcends intellect (*Sechel*), and there is desire (*Ratzon*) that comes through intellect and contemplation (*Hitbonenut*).

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[983] Torah Ohr, beginning of Lech Lecha, and elsewhere.

[984] Torah Ohr, Vayakhel 87d; Maamarei Admor HaZaken 5565 Vol. 1, p. 340.

[985] Imrei Binah, Shaar HaKeriyat Shema, Ch. 99; Maamarei Admor HaEmtza'ee, Vayikra Vol. 2, p. 647 & p. 815.

[986] Sefer HaMitzvot of the Tzemach Tzeddek 88b

[987] Discourse entitled "*Va'Ani Tefilah*" 5654 (Sefer HaMaamarim 5654 p. 240 and on); Discourse entitled "*Sheishet Yamim*" 5678 (Sefer HaMaamarim 5678 p. 247 and on).

[988] Sefer HaMaamarim 5700 p. 9 and on; p. 15 and on; Also see the discourse entitled "*VaAni Tefilah*" 5704 (Sefer HaMaamarim 5704 p. 165 and on).

[989] See Zohar III 129a; Also see the note of the Rebbe in Sefer HaMaamarim 5709 p. 113.

In our service of *HaShem*-יהו"ה, blessed is He, this is the matter of love, for as explained by the Rebbe Maharash,[990] the word "love-*Ahavah*-אהבה" is of the root "*Avah*-אבה," which means desire.[991] In this, there are two levels. There is love of Him "with all your heart etc.," and the love of Him "with all your more."[992]

Love of Him "with all your heart" is love that comes through contemplating (*Hitbonenut*) "Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד."[993] The word "One-*Echad*-אחד" consists of the letters *Aleph*-א-1, *Chet*-ח-8, and *Dalet*-ד-4. The letter *Chet*-ח-8 hints to the seven firmaments and the earth [up and down], and the letter *Dalet*-ד-4 hints to the four directions of the world [east, west, south and north],[994] all of which are nullified to the letter *Aleph*-א-1, the Master of the world-*Alupho Shel Olam*-אלופו של עולם.

Through this contemplation (*Hitbonenut*) he is roused with love of *HaShem*-יהו"ה, blessed is He, "with all your heart." This is especially so of contemplating that "*HaShem* is **our** God-*HaShem Elo"hei**nu***-יהו"ה אלהי"**נו**," meaning that *HaShem*-יהו"ה is **our strength and vitality**, which is of primary importance to him. Through this he is roused with love of *HaShem*-יהו"ה "with all your heart," such that he dedicates all his strengths and matters to Godliness.

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[990] Sefer HaMaamarim 5630 p. 287

[991] Also see Torah Ohr, Mikeitz 32c; Likkutei Torah, Naso 26b; Masei 88d; Va'etchanan 9b; Sefer HaChakirah of the Tzemach Tzeddek 92a; Also see Sefer HaShoroshim of the Radak.

[992] Deuteronomy 6:5

[993] Deuteronomy 6:4

[994] See Sefer Mitzvot Katan cited in Beit Yosef to Orach Chayim, end of Siman 61; Shulchan Aruch and Shulchan Aruch of the Alter Rebbe 61:6; Sefer HaMaamarim 5678 ibid. (p. 248); Sefer HaMaamarim 5704 ibid. (p. 166).

More specifically, in this itself there are two aspects. This is as his honorable holiness, the Rebbe Rashab, whose soul is in Eden,[995] explained about the difference between the emotions (*Midot*) and the desire (*Ratzon*) (brought about through contemplation (*Hitbonenut*)), which transcends the emotions (*Midot*).

That is, the matter of the emotions (*Midot*), is itself the feeling that "closeness to God is good **for me**,"[996] "for He is your life."[997] In contrast, the desire (*Ratzon*) that transcends the emotions (*Midot*), brought about through contemplation (*Hitbonenut*), is that "closeness to God is good," in that he desires Godliness because it is Godliness. However, even this love and desire brought about through contemplation (*Hitbonenut*) is within the measures and limitations of intellect (*Sechel*).

Higher than this is love of Him "with all your more." (This is the abundant love of Him (*Ahavah Rabbah*) [called] "love with delight" (*Ahavah b'Taanugim*)). This is the matter of self-sacrifice (*Mesirat Nefesh*) which transcends the contemplation of the intellect. This is why it is called "with all your more-*Bechol Me'odecha*-בכל מאדך," in which the word "more-*Me'od*-מאד" means without limit (*Bli Gvul*).[998]

To explain, even though the matter of self-sacrifice (*Mesirat Nefesh*) is stated in Torah, nevertheless, the Torah

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[995] See Sefer HaMaamarim 5678 (and 5704) ibid.
[996] Psalms 73:28
[997] Deuteronomy 30:20
[998] See Torah Ohr, Mikeitz 39c and elsewhere.

does not state a reason for self-sacrifice (*Mesirat Nefesh*).[999] This is because Torah is wisdom and intellect, and intellect does not agree to self-sacrifice (*Mesirat Nefesh*). [The reason self-sacrifice (*Mesirat Nefesh*) is mentioned in Torah is because every matter is revealed through the Torah[1000] the substance of which is that "Torah is light."][1001]

Now, even though the Torah is the wisdom of the Holy One, blessed is He, nonetheless, even in Godliness, Wisdom-*Chochmah* is defined by the parameters of wisdom and intellect, which are measured and limited. Thus, even from the perspective of Wisdom-*Chochmah* as it is in holiness, the matter of self-sacrifice (*Mesirat Nefesh*), which is the complete nullification of one's existence (*Bittul b'Metziyut*), is not possible.

Even though the matter of self-nullification and setting oneself aside is something that is also necessitated by the intellect, and on the contrary, it is preconditional to the intellect that to understand a matter of intellect properly, one must nullify and set his existence aside, and without this, because of the sense of his own existence the matter of bribery, which blinds [the eyes of the wise] is possible etc.,[1002] nevertheless, in this, the matter of the nullification of his existence (*Bittul b'Metziyut*) is not present, but only the nullification of himself as it relates to the intellect, in that he nullifies himself so that he can think and conceptualize [objectively].

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[999] About all this, see the note of the Rebbe in Sefer HaMaamarim 5709 p. 121 and on.

[1000] See Likkutei Sichot Vol. 18 p. 121

[1001] Proverbs 6:23

[1002] Exodus 23:8; Deuteronomy 16:19

In contrast, self-sacrifice (*Mesirat Nefesh*) means that he gives up his soul completely, meaning that this is not to attain anything, but is the complete nullification of his existence (*Bittul b'Metziyut*). Such nullification (*Bittul*) is something that the intellect is incapable of accepting, in that it completely transcends the intellect. This is the matter of love of HaShem-יהו"ה, "with all your more" (*Bechol Me'odecha*-בכל מאדך) - self-sacrifice that transcends intellect, without limit (*Bli Gvul*).

More specifically, even in self-sacrifice ("with all your more") it generally is in one of two ways, "running" (*Ratzo*) and "returning" (*Shov*). These are the two ways of serving *HaShem*-יהו"ה, blessed is He, by way of ascent (*Ha'ala'ah*) from below to Above, and by way of drawing down (*Hamshachah*) from Above to below (as discussed in chapter two), these being prayer and Torah study.

The explanation[1003] is that there is self-sacrifice (*Mesirat Nefesh*) that is in a way of "running" (*Ratzo*-רצוא) with the expiry of the soul, this being the matter of "desire-*Ratzon*-רצון," which is a term of "running-*Merutzah*-מרוצה." The general matter of "running" (*Ratzo*) desire transcends intellect (*Sechel*). This is because the intellect is connected to existence and does not necessitate the matter of "running" (*Ratzo*) and the expiry of the soul, which is the nullification of one's existence (*Bittul b'Metziyut*).

There then is self-sacrifice (*Mesirat Nefesh*) in a way of "returning" (*Shov*), in which one's desire and yearning is to draw the revelation down below, not to satisfy the thirst of his

[1003] See Sefer HaMaamarim 5700 p. 18 and on.

own soul etc.,[1004] but "like a son who strives for the sake of his father… who he loves more than himself."[1005] In other words, his desire is to fulfill the will of the Supernal One, this being the matter of "she ran with desire to fulfill the will of her Owner."[1006] This too is a matter of self-sacrifice (*Mesirat Nefesh*) that transcends intellect, in that he is completely nullified of his own existence (*Bittul b'Metziyut*), since his entire desire is only to fulfill the will of the Supernal One.

6.

Now, even though there are two aspects in desire (*Ratzon*), desire accords to intellect, and desire that transcends intellect - the lower desire and the upper desire - nonetheless, the lower desire is the receptacle for the upper desire. Moreover, specifically through the lower desire we reach the upper desire.[1007]

Now, this must be better understood. For, since the lower desire is below intellect, why is it called "desire" (*Ratzon*) such that it is a receptacle for the upper desire. However, the explanation[1008] is that the root of the emotions (*Midot*) is higher than the intellect (*Sechel*). Furthermore, even the emotions (*Midot*) that are born of the intellect (*Sechel*), are rooted in "the

[1004] See Tanya, Ch. 41 (57b and on); Maamarei Admor HaZaken, Et'halech Liozhna p. 26 and on; Sefer HaMaamarim 5660 p. 145 and on.
[1005] Zohar III 281a (Ra'aya Mehemna); Also see Tanya, Ch. 41 ibid.
[1006] See Midrash Bereishit Rabbah 5:7; Torah Ohr, Bereishit 1c
[1007] Torah Ohr, Vayakhel 87d and on.
[1008] See Sefer HaMaamarim 5654 ibid. (p. 241).

mountains of darkness"[1009] which transcend the light and revelation of the intellect (*Sechel*).

Moreover, even after [the emotions] come forth through the intellect, their ultimate state and perfection is to reach their root, which transcends the intellect. This is the matter of the force and strength in the emotions (*Midot*), which is not in a measured and limited way that accords to intellect. This refers[1010] to the fact that even after the awakening of the desire during prayer, there remains a strong conviction in him throughout the rest of the day.

This applies both to businessmen, who are unable to be in a state of awakening and arousal of love throughout the entire day while engaging in their work (which they do according to Torah, as the verse states,[1011] "Six days shall you work etc.) and it only is present in them in the time of prayer and contemplation, during the blessings of the *Shema* recital etc., when they reach the passage of the *Shema* recital, "You shall love." However, after prayer, all that remains is the conviction about the love. Nevertheless, this conviction is with great strength, and it is through it that he engages in his work by making a dwelling place for the Holy One, blessed is He, in the lower worlds throughout the day.

The same is so of those "who dwell in tents" [of Torah study], for at the time of study he is deeply preoccupied and engaged in grasping the Torah, and it then is not possible for

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[1009] See Zohar III 249b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

[1010] See Sefer HaMaamarim 5654 ibid. (p. 241 and on); 5678 ibid. (p. 248 and on); 5704 ibid. (p. 167 and on).

[1011] Exodus 20:9; Deuteronomy 5:13

him to be in a state of arousal of love etc., because it distracts one from depth study (*Iyun*). Moreover, even when one is only studying in a superficial way (*Girsa*),[1012] it is not possible to be in a state of awakening and arousal of love. Rather, during study all that remains is the conviction alone, but is nonetheless with great strength etc.

Now, the conviction in the love is not connected to the contemplation (*Hitbonenut*). That is, the love is connected to the intellect only during the arousal [during prayer], but after this, throughout the day, all that remains is the conviction of the heart, unconnected to the intellect, but rooted higher than the intellect. This is why even the lower desire is called "desire" (*Ratzon*), and moreover, it is the receptacle for the upper desire, until they unify and become literally one.

The same is understood Above, in the *Sefirah* of Kingship-*Malchut*, that "the Upper Crown-*Keter Elyon* is the Crown of Kingship-*Keter Malchut*."[1013] From this it is understood that the same is so in the reverse, that the Crown of Kingship-*Keter Malchut* is the Upper Crown-*Keter Elyon*.[1014]

7.

This then, is the meaning of the verse, "As for me, may my prayer to You, *HaShem*-יהו"ה, be at a desirable time." That is, just as in desire (*Ratzon*), "there is one [kind of] desire

[1012] See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

[1013] Introduction to Tikkunei Zohar 17a

[1014] There is a small portion of the discourse missing here.

(*Ratzon*), and there is another [kind of] desire (*Ratzon*),"[1015] so too, there are two levels in the "desirable time-*Eit Ratzon*- עת רצון," this being the difference between Avraham and Dovid, as explained above.[1016]

The verse then continues, "O' God-*Elohi"m*-אלהי"ם, in your abundant kindness answer me with the truth of Your salvation," specifying "God-*Elohi"m*-אלהי"ם," which is the aspect of Might-*Gevurah*, indicating a much greater bestowal of beneficence.[1017]

This is so, until we arrive at the conclusion of the Psalm,[1018] "For God will save Tziyon and build the cities of Yehudah, and they will settle there and possess it. The offspring of His servants will inherit it, and those who love His Name will dwell in it."

This refers to the matter of gathering the sheep from the state of "Israel is like scattered sheep," and as the verse states,[1019] "If your dispersed will be at the ends of heaven, from there *HaShem*-יהו"ה your God will gather you in etc.," "and you will be gathered up one by one, O' children of Israel,"[1020] with the coming of our righteous Moshiach, speedily and in the most literal sense!

[1015] See Zohar III 129a; Also see the note of the Rebbe in Sefer HaMaamarim 5709 p. 113.

[1016] There is a small portion of the discourse missing here.

[1017] See Siddur Im Da"Ch, Shaar HaTekiyot 247a-b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

[1018] Psalm 69:36-37

[1019] Deuteronomy 30:4

[1020] Isaiah 27:12

Discourse 30

"*Chacham Mah Hoo Omer… -*
The wise son, what does he say…"

Delivered on the 2nd night of Pesach, 5730
By the grace of *HaShem,* blessed is He,

1.

It states in Mechilta and in the Haggadah,[1021] "The wise son, what does he say? What are the testimonies, decrees, and ordinances that *HaShem*-יהו"ה, our God, commanded you?"[1022] [It then continues with the verse],[1023] "You shall say to your son, 'We were slaves to Pharaoh in Egypt and *HaShem*-יהו"ה took us out of Egypt with a strong hand." It concludes,[1024] "*HaShem*-יהו"ה commanded us to do these decrees."

Now, in the discourse said thirty years ago,[1025] his honorable holiness, my father-in-law, the Rebbe, points out that this must be better understood. For, since according to Torah he is called wise (*Chacham*) (in that in the Oral Torah, in Mechilta and the Haggadah, he is called wise) this being so, what is his question, "What are the testimonies, the decrees etc.," for certainly the wise son knows all this?

[1021] Mechilta, end of Bo; Pesach Haggadah, section beginning "*Chacham Mah Hoo Omer*."

[1022] Deuteronomy 6:20

[1023] Deuteronomy 6:21

[1024] Deuteronomy 6:24

[1025] See the beginning of the discourse entitled "*Ki Yishalcha Bincha*" 5700 (Sefer HaMaamarim 5700 p. 44).

We also must understand the response to him, that "we were slaves to Pharaoh in Egypt." Being that he is called "wise," he certainly know this. This being so, what new information is introduced to him by this answer? Even though this answer includes all matters of Pesach in it, as explained in the commentaries on the Haggadah[1026] on the paragraph ("the wise son, what does he say etc.") "and you must tell him the laws of Pesach, 'after eating the Pesach offering one does not eat more,'"[1027] meaning that besides what is written in the Torah portion ("We were slaves etc.," which already was mentioned in the Haggadah), you also should tell him all the remaining laws of Pesach, until the final law that, "after eating the Pesach offering one does not eat more etc." Nonetheless, being that he is the wise son, he certainly knows all this. If so, what is newly introduced to him by this answer?

In the discourse he also asks about the verse, "We were slaves to Pharaoh in Egypt and *HaShem*-יהו"ה took us out… [and] commanded us to do these decrees etc." That is, this indicates[1028] that being that He took us out of the land of Egypt, he therefore commanded us to fulfill the decrees. However, at first glance, what relationship is there between the two matters?

We should explain the question further. For, at first glance, it seems that being taken out of the slavery in Egypt is the reason for fulfilling the *mitzvot* called ordinances (*Mishpatim*), these being *mitzvot* that are necessitated by the

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[1026] Zevach Pesach (of Rabbi Yitzchak Abarvanel) cited in Haggadah Shel Pesach eem Likkutei Ta'amim uMinhagim.

[1027] Mechilta, end of Bo; Pesach Haggadah, section beginning "*Chacham Mah Hoo Omer*."

[1028] Sefer HaMaamarim 5700 ibid. p. 43

intellect, and even *mitzvot* that are testimonies (*Eidut*), which although they are not necessitated by the intellect, nevertheless, the intellect understands the need to make a remembrance for what happened etc.

In contrast, decrees (*Chukim*) are those *mitzvot* that the intellect has no room for whatsoever, since this is the matter of self-sacrifice (*Mesirat Nefesh*), which transcends intellect. This is because being taken out of slavery only necessitates that one do matters that are below the matter of slavery, or at least equal to the matter of slavery, but does not necessitate self-sacrifice (*Mesirat Nefesh*), which transcends the matter of slavery, in that a person would not give up his life to go out of slavery.

This being so, why does it state that since "*HaShem*-יהו"ה took us out of Egypt," therefore He "commanded us to do these decrees (*Chukim*)" – referring to decrees (*Chukim*), which transcend reason and intellect, this being the general matter of self-sacrifice (*Mesirat Nefesh*).

Now, even though the Torah does not give a reason for self-sacrifice (*Mesirat Nefesh*),[1029] nonetheless, the matter of self-sacrifice is written in the Torah itself, as we learn from the verse,[1030] "And you shall love *HaShem*-יהו"ה… with all your soul," or from the verse,[1031] "I shall be sanctified within the children of Israel."[1032]

He further asks why it states that the commandment is "to do all these decrees, to fear (*Yirah*) *HaShem*-יהו"ה." Is it not

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[1029] See the note of the Rebbe in Sefer HaMaamarim 5709 p. 121 and on.

[1030] Deuteronomy 6:5; Talmud Bavli, Brachot 61a-b; Sanhedrin 74a

[1031] Leviticus 22:32; See Sefer HaMitzvot of the Rambam, Positive Mitzvah 9; Mishneh Torah, Hilchot Yesodei HaTorah 5:1

[1032] See the note of the Rebbe in Sefer HaMaamarim 5709 p. 121 and on ibid.

so that serving Him with love (*Ahavah*) is greater than serving Him with fear (*Yirah*), and this being so, why does it state here "to fear"?

2.

Now, in the discourse he explains[1033] the question of the wise son, "What are the testimonies, decrees, and ordinances that *HaShem*-יהו"ה our God, commanded you?" That is, his question is not in regard to the entire matter of Torah and *mitzvot* - the testimonies (*Eidut*), decrees (*Chukim*), and ordinances (*Mishpatim*). This is because he is called the wise son, in that he knows the matter of Torah and *mitzvot* in all its details etc. Rather, his question is, "How is it that we draw down the revelation of the limitless light of the Unlimited One by doing *mitzvot* in action?" This is also the inner content of his question, "what are the testimonies, decrees, and ordinances that *HaShem*-יהו"ה our God, commanded **you-*Etchem*-אתכם**?"

That is, your service of *HaShem*-יהו"ה is unlike the service of Him of our forefathers, their service being with self-sacrifice and in spiritual matters, whereas your service is only with action in deed, and this being so, how is it possible for the drawing down to be from this?

The explanation is that our sages, of blessed memory, stated,[1034] "Our forefathers fulfilled the entire Torah before it was given," except that this was accomplished spiritually. For,

[1033] In the discourse entitled "*Vayakam Eidut b'Yaakov*" Ch. 3 (Sefer HaMaamarim 5700 p. 53 and on).

[1034] See Talmud Bavli, Kiddushin 82a; Yoma 28b

example, about the *mitzvah* of Tefillin, Torah Ohr[1035] asks how he (Avraham) donned Tefillin, within which the exodus from Egypt is written, since even the exile in Egypt had not yet happened? He explains that he fulfilled it in an inner way (spiritually). We similarly find that the incident of Yaakov with the sticks, was [also] comparable to donning the Tefillin.[1036] However, even so, no holiness remained in the sticks afterwards, from which it is understood that his primary mode of service in this was spiritual, and the manifestation in the physical was only [in a way of] a sign and hint. This is why no holiness remained in the physical things after the *mitzvot* were performed with them.[1037]

In contrast, the primary matter of *mitzvot* that followed the giving of the Torah is the actual physical deed, and it is specifically through this, that we draw down the revelation of the limitless light of the Unlimited One, whereas the need to have devotional intent (*Kavanah*) etc., is only to perfect and clarify the matter. This is why if a person fulfilled a *mitzvah* in actuality, but did not have devotional intent (*Kavanah*) while doing so, he nevertheless has fulfilled the *mitzvah*. In contrast, if he had all the devotional intentions (*Kavanot*) but did not do the *mitzvah* in actuality, he has not fulfilled the *mitzvah*.[1038]

This then, is the question of the wise son. That is, how is it that we draw down the revelation of the limitless light of the Unlimited One through doing *mitzvot* in action? This is

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[1035] Torah Ohr, Lech Lecha 11d and elsewhere

[1036] Zohar I 162a; See Torah Ohr, Vayeitzei 23c

[1037] See Likkutei Sichot, Vol. 3 p. 757 and on; Vol. 5 p. 326; Also see Likkutei Sichot ibid. p. 79 and on; p. 88 and on.

[1038] Tanya, Ch. 38.

especially pertinent considering that, as known, the drawing down brought about through doing the *mitzvot* in action, is the drawing down of His Essential Self, blessed is He.

This is as in the teaching of our sages, of blessed memory,[1039] "One hour of repentance and good deeds in this world is more precious than all the life of the coming world." Now, there are two explanations of "the coming world-*Olam HaBa*-עולם הבא."[1040] There are those who explain that "the coming world" refers to the Garden of Eden (*Gan Eden*) and there are those who explain that "the coming world" refers to the World of the Resurrection [of the dead] (*Olam HaTechiyah*).

However, the matter of Torah and *mitzvot* is higher "than **all** the life of the coming world." For, it specifically is through physically doing the *mitzvot* below, that we draw down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, and in a way that we make a dwelling place for Him, blessed is He, in the lower worlds.[1041]

This is also why the general matter of giving the Torah was specifically below. This is because the Torah could have been given in one of two ways.[1042] Either the Jewish people could have ascended Above and the Torah would be given to them there, or the Torah could descend below.

[1039] Mishnah Avot 4:17

[1040] See Midrash Shmuel and Nachalat Avot there.

[1041] Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

[1042] See Sefer HaMaamarim 5665 p. 188; *Hemshech* 5672 Vol. 1, Ch. 291; Sefer HaMaamarim 5697 p. 283; 5700 p. 114; 5704 p. 214; 5709 p. 153 and on.

Now, in actuality, it arose in *HaShem's*-יהו"ה Supernal will, blessed is He, to give the Torah in a way that, "*HaShem*-יהו"ה descended upon Mount Sinai,"[1043] in that the Torah specifically was given below, in the physical [world]. That is, the highest extremity (the limitless light of the Unlimited One, which is high above to no end) was specifically drawn down into the lowest extremity.

This then, is the question of the wise son, which he returns to asks every year, "What are the testimonies… that *HaShem*-יהו"ה our God, commanded you," meaning that you serve Him specifically by doing physical *mitzvot*. That is, how is it possible for there be such a drawing down by doing the *mitzvot* in physical action, though from the perspective of the aspect of wisdom of the side of holiness, the *mitzvot* should have specifically been fulfilled spiritually, as they were for our forefathers?

3.

The answer to this, "We were slaves to Pharaoh in Egypt and *HaShem*-יהו"ה took us out etc.," is in a way of measure for measure.[1044] That is, just as he took us out of the ultimate lowliness as [actual] slaves in Egypt, so likewise the *mitzvot* must be fulfilled in actual deed.

However, this itself is not enough, for there also must be the matter of nullification (*Bittul*). This is like the

[1043] Exodus 19:20
[1044] Talmud Bavli, Sanhedrin 90a

explanation[1045] about the reason for the creation of the world, of which there are several explanations. For example, [there is the explanation] that it is to reveal the perfection of His powers and deeds,[1046] and the like.

However, after all the reasons, the **primary** reason is as the Midrash teaches[1047] on the verse,[1048] "His thighs (*Shokav*-שוקיו) are like pillars of marble," that, "This refers to the world that the Holy One, blessed is He, yearned (*Nishtokek*-נשתוקק) to create," in that the Holy One, blessed is He, lusted (*Nitavah*-נתאוה) for a dwelling place for Himself, blessed is He, in the lower worlds, and as in the teaching of the Alter Rebbe,[1049] "On a lust (*Ta'avah*-תאוה) there are no questions."

That is, this is something that completely transcends reason and intellect and is the matter of "Be silent (*Shtok*-שתוק)! It thus arose in thought."[1050] That is, in relation to Moshe, whose level was that of Wisdom-*Chochmah*, there had to be the nullification of ("Be silent!").

This likewise is the response to the wise son on his question about fulfilling the *mitzvot* physically, though from the perspective of Wisdom-*Chochmah*, at first glance, one's service of Him should specifically be spiritual. This is because even though the matter of understanding and comprehension is necessary, this itself is not yet enough, but there also must be

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[1045] *Hemshech* 5666 p. 5 and on; Sefer HaMaamarim 5702 p. 30 and on.

[1046] Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 1; Shaar HaHakdamot, Hakdamah 3.

[1047] Midrash Bamidbar Rabbah 10:1

[1048] Song of Songs 5:15

[1049] *Hemshech* 5666 ibid. p. 11; Sefer HaMaamarim 5702 ibid. (p. 34)

[1050] Talmud Bavli, Menachot 29b

the matter of nullification (*Bittul*).[1051] This is why at the conclusion of the matter the verse states,[1052] "*HaShem*-יהו"ה commanded us **to do** all these decrees, to fear (*Yirah*) *HaShem*-יהו"ה etc." That is, the primary matter is the actual deed ("to do-*La'asot*-לעשות"), but it must be in a way of "fear of *HaShem*-יהו"ה," which is the matter of a servant (*Eved*) - a faithful servant (*Eved Ne'eman*) and a simple servant (*Eved Pashut*), until one is both at once.[1053]

4.

Now, about the three matters; testimonies (*Eidut*), decrees (*Chukim*), and ordinances (*Mishpatim*), we should add that they are similar to the other matters of Pesach, which also divide into three; the Pesach [offering], the Matzah, and the Maror. More specifically, in the Matzah itself there are the three Matzot, or in the Alter Rebbe's words in his Siddur,[1054] "Three Matzot are placed one above the other, [first is] the Yisroel, and upon it the Levi, and upon it the Cohen." These three matters, (testimonies (*Eidut*), decrees (*Chukim*) and ordinances (*Mishpatim*); Pesach, Matzah and Maror; [and] the

[1051] In an additional transcript of this discourse, it states that Wisdom-*Chochmah*-חכמה (the wise son) is connected to the Name of *Ma"H*-מ"ה, which is the matter of nullification (*Bittul*). (See Torah Ohr, Noach 10d and elsewhere.)

[1052] Deuteronomy 6:24

[1053] See the discourse entitled "*uMikneh Rav*" in the discourses after it in *Hemshech* 5666.

[1054] At the beginning of Haggadah Shel Pesach

three Matzot), correspond to the three lines,[1055] the right line, the left line, and the middle line.

The explanation is that ordinances (*Mishpatim*) are those *mitzvot* that are necessitated by the intellect, this being the matter of the Yisroel. This is because, every person, especially a Jew, conducts himself according to [reasoning and] intellect. Testimonies (*Eidut*) are those *mitzvot* that are not necessitated by the intellect, but once a person hears it from his fellow, he too understands it. This is the matter of the Levi, which is the matter of accepting the yoke, which transcends intellect. However, this comes to them from the Kohen, as the verse states,[1056] "They shall be joined to you and minister to you." Decrees (*Chukim*) are *mitzvot* that transcend reason and intellect altogether, this being the matter of the Kohen.

5.

Now, based on the verse,[1057] "As in the days that you left the land of Egypt, I will show them wonders," it is understood that in the coming future, there also will be these three matters. About this the verse states,[1058] "God will save Tziyon and build the cities of Yehudah, and they will settle

[1055] See Likkutei Torah, Shir HaShirim 15b (Pesach, Metzah, uMaror); Sefer HaMaamarim 5633 Vol. 1 p. 207 (testimonies (*Eidut*), decrees (*Chukim*), and ordinances (*Mishpatim*)).

[1056] Numbers 18:2

[1057] Micah 7:15

[1058] Psalms 69:36-37 - To point out that according to the custom to recite the Psalm that corresponds to the years of one's life (see the beginning of Sefer HaMaamarim 11 Nissan Vol. 1) – they began to recite Psalm 69 on the 11th of Nissan of this year (5730).

there and possess it. The offspring of His servants will inherit it, and those who love His Name will dwell in it."

To preface, when the verse states, "God will save Tziyon and build the cities of Yehudah," this refers to what the Holy One, blessed is He, does. When it states, "They will settle there and possess it. The offspring of His servants will inherit it, and those who love His Name will dwell in it," this refers to the Jewish people. Since the verse does not include all of them together, it is understood that they are three categories.[1059]

That is, the words, "They will settle there and possess it (*v'Yirshuhah*-וירשוה)" is the matter of the inheritance (*Yerushah*-ירושה)," and as the Alter Rebbe states in Tanya,[1060] "an immense fortune that he has not toiled for [falls into his possession by inheritance] etc." This is the matter of the Yisroel, since the inheritance (*Yerushah*) relates to each and every Jew, being that he is the child of Avraham, Yitzchak, and Yaakov.

The words, "The offspring of His servants will inherit it," is the matter of "upon it the Levi," since about the tribe of Levi the verse states,[1061] "They shall be joined to you and minister to you," and,[1062] "*HaShem*-יהו"ה is his portion," and as stated by Rambam,[1063] "Not only the tribe of Levi, but any one of the inhabitants of the world whose spirit generously

[1059] Also see Likkutei Sichot Vol. 5, p. 421 in the note; Vol. 7 p. 345 in the note, and elsewhere.

[1060] Tanya, Ch. 33 (42b)

[1061] Numbers 18:2

[1062] Deuteronomy 10:9

[1063] Mishneh Torah, Shemitah v'Yovel 13:13

motivates him… to stand before *HaShem*-יהו"ה and minister to Him… *HaShem*-יהו"ה will be his portion and inheritance etc."

The words, "Those who love His Name will dwell in it" refer to the matter of "upon it the Kohen." This is as in the teaching of our sages, of blessed memory,[1064] "Be of the disciples of Aharon, loving peace and pursuing peace," in that he would make peace between a man and his wife, and between a man and his fellow,[1065] and primarily, between Israel and the Holy One, blessed is He, as in the conclusion of the Mishnah there, "drawing them close to the Torah." This is why the Kohanim are called "those who love His Name," in that "the Name of the Holy One, blessed is He, is 'peace-*Shalom*-שלום.'"[1066]

This is also the meaning of [the words] "will dwell in it," meaning, in a way of permanence. For, since the Kohanim are warned against becoming impure,[1067] they therefore must be in the land of Israel ("will dwell in it") and not in the lands of the nations, which are the matter of division (the world of separateness – *Alma d'Pruda*) [such that] "they decreed [that *Terumah* that comes in contact] with a clump [of earth of the nations, must be incinerated] etc."[1068] Moreover, the place established for their service of *HaShem*-יהו"ה, blessed is He, is in the Holy Temple, about which the verse states,[1069] "You shall seek His dwelling etc.," and it similarly states,[1070] "You shall

[1064] Mishnah Avot 1:12
[1065] Avot d'Rabbi Nathan 12:4; Rashi to Numbers 20:29; Deuteronomy 34:8
[1066] Talmud Bavli, Shabbat 10b
[1067] See Mishnah and Talmud Bavli Sotah 23a and on
[1068] See Talmud Bavli, Shabbat 15b
[1069] Deuteronomy 12:5
[1070] Leviticus 8:33

not leave the entrance of the Tent of Meeting for seven days," meaning that they must be there in a way of permanence.[1071]

6.

This then, is the meaning of, "The wise son, what does he say? What are the testimonies, decrees, and ordinances that *HaShem*-יהו"ה our God, commanded you?" That is, this is the question of the wise son[1072] as to the matter of specifically fulfilling Torah and *mitzvot* physically, such that specifically through this, there is a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

About this we answer him, "We were slaves," in that specifically through the matter of self-nullification (*Bittul*) we bring the drawing down of His Essential Self about. Through this, we come to the coming redemption, when "God will save Tziyon and build the cities of Yehudah, and they will settle there and possess it. The offspring of His servants will inherit it, and those who love His Name will dwell in it," and "there we will eat of the sacrifices and the Pesach offering"[1073] with the coming of Moshiach, speedily and in the most literal sense!

[1071] See Mishneh Torah, Hilchot Klei Mikdash 5:7 (in regard to the high priest – *Kohen Gadol*).

[1072] In an additional transcript it is written that it is recalled that there was also mention of the saying [of an alternate way to read the words "The wise son, what does he say-*Chacham Mah Hoo Omer*-חכם מה הוא אומר" as], "The wise son, what is he-*Chacham Mah Hoo*-חכם מה הוא," and it continues "He says-*Omer*-אומר." (See the discourse entitled "*Ki Yishalcha Bincha*" 5700 (Sefer HaMaamarim 5700 p. 44 and on) ibid.

[1073] Haggadah Shel Pesach, end of the blessing "*Asher Ge'alanu*" (Talmud Bavli, Pesachim 116b).

Discourse 31

"*v'Yatzah Choter MiGeza Yishai… -*
A staff will grow from the stump of Yishai…"

Delivered on the last day of Pesach, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1074] "A staff will grow from the stump of Yishai, and a shoot will sprout forth from his roots. The spirit of *HaShem*-יהו"ה will rest upon him etc." It concludes,[1075] "For the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor." In Targum[1076] and the Midrashim of our sages, of blessed memory,[1077] it is explained that this verse ("A staff will grow etc.") refers to our righteous Moshiach and that in these verses the prophet describes the greatness of Moshiach, the manner of his conduct, and the state and standing of the world at large that will take place in that time, when "the Lord will once again show His hand… and He will wave His hand over the River etc."[1078]

However, we also must understand the statement in these verses,[1079] "With the breath of his lips he will slay the

[1074] Isaiah 11:1 and on
[1075] Isaiah 11:9
[1076] Targum to Isaiah ibid.
[1077] See Midrash Bereishit Rabbah 85:9; Pesikta Rabbati, Ch. 33.
[1078] Isaiah 11:11-15
[1079] Isaiah 11:4

wicked," and "They will neither injure nor destroy etc." At first glance, what connection is there between (the negation and nullification of the wicked etc.) and this loftiest state and standing that will take place in the days of Moshiach? This is because according to the simple meaning of the verses, it is about "the spirit of *HaShem*-יהו"ה" that the verse states, "it will rest upon him etc." (It thus cannot be that it refers to two different times, meaning that "with the breath of his lips he will slay the wicked" will take place before "the spirit of *HaShem*-יהו"ה will rest upon him.")

2.

In explanation of the greatness of elevation there will be, in that "the spirit of *HaShem*-יהו"ה will rest upon him," we should add based on the statement of Zohar (in Idra Rabba)[1080] on the verse,[1081] "Come from the four directions (*Ruchot*-רוחות), O' spirit (*Ru'ach*-רוח)" (stated in the prophecy of the dry bones). [About this Zohar states], "This refers to the spirit of King Moshiach, as the verse states,[1082] 'The spirit (*Ru'ach*-רוח) of *HaShem*-יהו"ה will rest upon him, a spirit (*Ru'ach*-רוח) of wisdom and understanding, a spirit (*Ru'ach*-רוח) of counsel and strength, a spirit (*Ru'ach*-רוח) of knowledge and fear of *HaShem*-יהו"ה.' These are the 'four spirits-*Ruchot*-רוחות' etc."

It explains that this is the spirit (*Ru'ach*-רוח) of the Ancient One-*Atika* which transcends the spirit of Wisdom-

[1080] Zohar III 130b; See Siddur Im Da"Ch 305a; Ohr HaTorah, Na"Ch Vol. 2, p. 955 and on.

[1081] Ezekiel 37:9

[1082] Isaiah 11:2 ibid.

Chochmah and Understanding-*Binah* etc., and includes them etc. It continues to explain that this matter is connected to the verse,[1083] "and he will smell (*v'Haricho*-והריחו) the fear of *HaShem*-יהו"ה," [in that "scent-*Rei'ach*-ריח" is higher than Wisdom-*Chochmah* and Understanding-*Binah*, as in the continuation of the verse, "and will not need to judge by what his eyes see" (in that sight (*Re'iyah*) is the aspect of Wisdom-*Chochmah*),[1084] [and continues], "nor decide by what his ears hear" (in that hearing (*Shemiyah*) is the aspect of Understanding-*Binah*)].[1085]

Rather, "he will smell and judge."[1086] This is because scent (*Rei'ach*-ריח) is rooted in the aspect of the nose (*Chutmah*-חוטמא), about which the verse states,[1087] "For My praise, I shall withhold My nose (*Echtam*-אחטם) from you,"[1088] [and it states],[1089] "It is to the Master of the Nose (*Baal HaChotem*-בעל החוטם) that I pray," such that "this verse was stated by the One of Ancient Days-*Atik Yomin*."[1090]

[1083] Isaiah 11:3

[1084] See Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 118; Maamarei Admor HaEmtza'ee, Drushei Chatunah Vol. 1, p. 130; Shaar HaEmunah, Ch. 60 (95a).

[1085] See the citations in the preceding note.

[1086] Talmud Bavli, Sanhedrin 93b

[1087] Isaiah 48:9

[1088] See Rashi on Isaiah 48:9 that the word "'I shall withhold My wrath-*Echtam*-אחטם' is of the root nose '*Chotem*-חטם,' meaning that 'I will close My nose and not allow the smoke of My nostrils to come out and will not be angry with you,' for when one is angry, smoke comes out of his nostrils, as the verse states (Psalms 18:9), 'Smoke rose up in His nostril.'" Also see at length in Rashi to Exodus 15:8.

[1089] See Zohar Idra Rabba ibid.; Also see Talmud Bavli, Taanit 29a

[1090] See Zohar Idra Rabba ibid.

Now, this matter is connected to the general level of Moshiach, about whom the verse states,[1091] "Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty." As known,[1092] the word "exceedingly-*Me'od*-מאד" has the same letters as the word "man-*Adam*-אדם," except in a different permutation indicating the absence of limitation.

[To point out, the word "man-*Adam*-אדם" is an acronym for Adam-אדם, Dovid-דוד, and Moshiach-משיח,[1093] but in the permutation "exceedingly-*Me'od*-מאד," Moshiach-משיח comes first.] In other words, Moshiach is higher than Adam, the first man,[1094] and [higher than] our teacher Moshe. (This is as stated in Midrash Tanchuma,[1095] "'He will be exalted' over Avraham etc., 'and become high' over Moshe.)

This then, is the meaning of "My servant will succeed-*Yaskeel*-ישכיל," in which the word "*Yaskeel*-ישכיל" [which also means "will become wise"] is specifically used, meaning from the source of Wisdom-*Chochmah* etc., that literally is concealed in the Essential Self of *HaShem*-יהו"ה, blessed is He, and is not revealed to any man, not to our forefathers or even to Moshe at

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[1091] Isaiah 52:13; Also see Shaar HaEmunah of the Mittler Rebbe, Ch. 56 and on.

[1092] See Midrash Bereishit Rabbah 8:5; 9:12; Zohar III 246b (Ra'aya Mehemna); Sefer HaGilgulim, Ch. 19; Torah Ohr, Vayechi 46d; Ohr HaTorah, Na"Ch p. 265.

[1093] See Rekanti to Genesis 1:26; Sefer HaGiglulim, end of Ch. 1; Megaleh Amukot, Ophan 180; Torah Ohr ibid.; Sefer HaMaamarim 5637 Vol. 2, p. 424 and on.

[1094] See Sefer HaGiglulim, Ch. 19 ibid., (cited in Likkutei Torah, Tzav 17a); Also see the discourse entitled "*Bati LeGani* – I have come to My garden" 5711 (Torat Menachem, Sefer HaMaamarim Bati LeGani, Vol. 1, p. 14), note 19 [translated in The Teachings of The Rebbe 5711, Discourse 1].

[1095] Tanchuma Toldot 14 (Buber edition – 20).

the giving of the Torah. This is why we find that Moshiach will teach Torah to the entire nation,[1096] including our forefathers and our teacher Moshe,[1097] even though Moshe received the Torah at Sinai.[1098]

Moreover, Moshiach's manner of teaching Torah will be in a way of seeing (*Re'iyah*) [which also answers how it could be that a single person will teach millions of people], through which there will be grasp beyond comparison to that which is grasped through hearing (*Shemiyah*).[1099]

As in the example brought for this[1100] from the statement in Pri Etz Chayim[1101] about the Arizal, [through whom the revelation of the inner aspects (*Pnimiyut*) of the Torah began, and subsequently [with the revelation of the teachings of Chassidus] came to be in a way of, "your wellsprings will spread to the outside,"[1102] this being preparatory for the complete revelation of the innerness (*Pnimiyut*) of Torah through Moshiach], that while he was napping on Shabbat, he heard wondrous matters in the Upper

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[1096] Mishneh Torah, Hilchot Teshuvah 9:2

[1097] See Likkutei Torah, Tzav ibid.; Shaar HaEmunah ibid.; Sefer HaMitzvot, Mitzvat Minuy Melech Ch. 3, and elsewhere.

[1098] Mishnah Avot 1:1

[1099] See Sefer HaMaamarim 5662 p. 242 and on (and with the additions etc., in Sefer HaMaamarim 5709 p. 45 and on); 5663 p. 12 and on; Discourse entitled "*Padah b'Shalom* – He redeemed my soul in peace" 5713 (Sefer HaMaamarim 5713, p. 50 and on, translated in The Teachings of The Rebbe 5713, Discourse 6); Likkutei Sichot Vol. 6 p. 121.

[1100] Likkutei Torah ibid. 17b and elsewhere.

[1101] Shaar Keriyat Shema Al HaMittah, Ch. 1

[1102] See the famous letter of the Baal Shem Tov, beginning of Keter Shem Tov, section 1, and elsewhere, translated in the beginning of The Way of The Baal Shem Tov (a translation of Tzava'at HaRivash).

Academy that could not be [orally] expressed in eighty full years [of speaking].

Now, at first glance, this is wondrous, for how was it possible for him to grasp in a single hour, that which would take eighty years of speech to express? This is so even though the letters of thought (*Machshavah*) are called the big letters,[1103] in that in a short time, thought grasps that which speech requires much time [to express]. Nevertheless, that only means that a person grasps in a quarter of an hour of thought, that which would require an hour or two to express. However, for a person to grasp in one hour of thought, that which would take sixty or eighty years[1104] to express, seems to be an impossibility.

However, the explanation is that his grasp was in a way of seeing (*Re'iyah*), meaning seeing the essential Wisdom-*Chochmah*, not as it manifests in Understanding-*Binah* and comprehension in a way of letters (*Otiyot*). This is much higher than the intellect (*Sechel*) as it manifests in comprehension and letters, such that it applies that what one grasps with the sight of Wisdom-*Chochmah* in an hour or two, would require sixty or eighty years of time if he wanted to express it in letters of speech.

With this in mind, we can understand the elevation of Moshiach in comparison to Moshe. This is because,[1105] Moshe pleaded,[1106] "Let me now cross and see (*v'Ereh*-ואראה) the

[1103] Also see Maamarei Admor HaZaken 5572 p. 157; Biurei HaZohar of the Tzemach Tzeddek Vol. 2, p. 803.

[1104] See Sefer HaMaamarim 5701 p. 133 and the note of the Rebbe there.

[1105] See Likkutei Torah ibid. and Va'etchanan 3c.

[1106] Deuteronomy 3:25

Land," as it states about Moshe,[1107] "He saw (*Vayar*-וירא) the first portion for himself," and he wanted to draw this aspect [of seeing (*Re'iyah*-ראיה)] to the [entire] Community of Israel, who are called "the desirable land," but was unsuccessful (except for singularly unique individuals).

The verse therefore states,[1108] "Now, O' Israel, listen (*Shma*-שמע) etc.," and it only is in the coming future that this will be revealed in the souls of the Jewish people through Moshiach. About this the verse states, "Behold, My servant will become wise-*Yaskeel*-ישכיל" in that the word "*Yaskeel*-ישכיל" is a transitive verb (*Po'el Yotze*) meaning that he will draw down and "make wise-*Yaskeel*-ישכיל" the Community of Israel with the aspect of seeing (*Re'iyah*) the essential Wisdom-*Chochmah* etc.

This is also the meaning of the verse, "He will be smell (*v'Haricho*-והריחו) fear of *HaShem*-יהו"ה and will not need to judge by what his eyes see," meaning with the sight of the eye of the intellect, "nor decide by what his ears hear" meaning, with the hearing of Understanding-*Binah* etc., but only with the aspect of seeing the essential Wisdom-*Chochmah* etc.[1109]

With all the above in mind about the great elevation of "the spirit of *HaShem*-יהו"ה [that] will rest upon him etc.," the question is made even stronger. That is, what is the connection between "the spirit of *HaShem*-יהו"ה will rest upon him" and the subsequently statement, "With the breath of his lips he will slay the wicked"? As understood, we cannot answer that when it

[1107] Deuteronomy 33:21
[1108] Deuteronomy 4:1
[1109] See Shaar HaEmunah, Ch. 60 ibid. (95a).

states here that "he will slay the wicked" what is meant is not the "wicked" in the literal and physical sense, but the matter of wickedness as it is spiritually, in its refined [aspects] etc. For, the matter of "the spirit of *HaShem*-יהו"ה" (which is the highest level, as explained before) is loftier beyond all comparison to the matter of wickedness, even in its ultimate refinement.

3.

This may be understood by prefacing with the continuation of the verses,[1110] "Righteousness will be the girdle of his loins, and faith will be the girdle of his waist." The explanation[1111] is that a "girdle-*Eizor*-אזור" is a belt that goes around the loins, placed below the heart and above the naval, this being the place of the diaphragm, which separates between the respiratory system and the digestive system, which is similar to the firmament (*Rakiya*) that separates between the [upper] waters and the [lower] waters,[1112] meaning, between spiritual pleasure and physical pleasure. (This is because "water promotes the growth of all kinds of pleasurable things.")[1113] As in the language of our sages, of blessed memory, "from your midpoint up is [the domain of Hurmiz] and from your midpoint down is [the domain of Ahurmiz]."[1114]

[1110] Isaiah 11:5

[1111] Regarding the coming section, see Ohr HaTorah, Na"Ch to Isaiah ibid. (p. 186 and on).

[1112] Genesis 1:6

[1113] Tanya, Likkutei Amarim, Ch. 1.

[1114] Talmud Bavli, Sanhedrin 39a; Likkutei Torah, Shir HaShirim 38c and on.

Therefore, it specifically is there that there must be a girdle and belt etc.

Now, according to the explanation in various places,[1115] (including the discourses of the Hilulah of his honorable holiness, my father-in-law, the Rebbe),[1116] that whatever is higher falls further down, it is understood that the power for this is from a very high place etc., this being the matter of "righteousness-*Tzeddek*-צדק" ([which is] "the girdle around his loins") and "faith-*Emunah*-אמונה" ([which is] "the girdle around his waist"). This refers to Kingship-*Malchut*, [since when she is in the aspect of judgment (*Din*), she then is called "righteousness-*Tzeddek*-צדק," and when she receives from Splendor-*Tiferet* (which is called "Truth-*Emet*-אמת") she then is called "faith-*Emunah*-אמונה"]. This is because "their beginning is bound to their end,"[1117] in that Kingship-*Malchut* is rooted in the Crown-*Keter*.

However, the ultimate purpose of the partition and barrier is (not just to separate, but also) to join and draw the upper down to the lower. This is as known about the verse,[1118] "I have struck down (*Machatzi*-מחצתי) and I will heal," that in the "partition-*Mechitzah*-מחיצה" there will be a healing between the upper and the lower, and Godliness will be revealed below. (The matter of the partition (*Mechitzah*-מחיצה) will then be in holiness alone, such as the partitions in the Holy Temple.)

[1115] Torah Ohr 73a; Likkutei Torah Matot 81b and on; Also see Shaarei Orah, discourse entitled "*Yaviyu Levush Malchut*" Ch. 12 and on; Ch. 32 and on, and elsewhere.

[1116] *Hemshech* "*Bati LeGani*" 5710, Ch. 12 and on (Sefer HaMaamarim 5710 p. 132 and on).

[1117] Sefer Yetzirah 1:7

[1118] Deuteronomy 32:39

With this in mind, we can understand that through the fact that "righteousness (*Tzedek*-צדק) will be the girdle around his loins etc.," the deeds of Moshiach will be such that "with the breath of his lips he will slay the wicked," until "they will neither injure nor destroy etc."[1119] (On the contrary, as we find in Tractate Sanhedrin[1120] about the primordial snake, that at the beginning of creation he was a great attendant.) All this is because of the greatness of Moshiach, that "the spirit of *HaShem*-יהו"ה will rest upon him etc." For, since he is much loftier, it therefore is in his ability to have an effect (not only on the Jewish people, but even on the nations of the world, all the way to) the lowest place.

4.

Now, all this is brought about by the totality of our deeds and service of *HaShem*-יהו"ה, blessed is He, below in this lower world, [not only in fulfilling the *mitzvot*, but also in studying Torah. This is as known[1121] about the matter of the verse,[1122] "the companions are listening, let me hear your voice," and as explained in Iggeret HaKodesh that,[1123] "the celestial beings do not have the power to refine and elevate etc., but only the terrestrial beings [can do this etc.," and therefore the celestial

[1119] See Ohr HaTorah ibid. that through "righteousness (*Tzedek*-צדק) will be the girdle of his loins etc.," thereby "the wolf shall dwell with the lamb etc."

[1120] Talmud Bavli, Sanhedrin 59b

[1121] Also see Torat Menachem, Sefer HaMaamarim Tevet p. 230 and on; Shvat p. 272 and on.

[1122] Song of Songs 8:13; See Midrash Shemot Rabba 15:2; Devarim Rabba 2:14

[1123] Tanya, Iggeret HaKodesh, end of Epistle 26 (144b)

beings come to hear the novel Torah insights of the terrestrial beings etc.] That is, specifically through this we draw down the loftiest of revelations, this being the revelation of Moshiach, the aspect of the *Yechidah*.[1124]

So shall it be for us, that there will be the fulfillment of the verse, "The spirit of *HaShem*-יהו"ה will rest upon him… and with the breath of his lips he will slay the wicked." This refers to the general matter that Moshiach will wage the wars of *HaShem*-יהו"ה and be victorious, and will rebuild the Holy Temple in its place and gather the dispersed of Israel.[1125]

As for the language of the verse[1126] "God shall save Tziyon etc." About this verse, even though it comes in continuation of the statement at the beginning of the Psalm, "For the conductor, on the *shoshanim*, by Dovid," in Dovid's time it referred to Dovid, but in our times it refers to Moshiach.[1127]

[To point out, Dovid is also connected to Moshiach, as Rambam explains[1128] the verses in the Torah portion of Bilaam, that he prophesied there about two Moshiachs, the first Moshiach being Dovid etc., and the final Moshiach who will arise from his progeny (Moshiach the son of Dovid, in addition

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[1124] See Sefer Arba Me'ot Shekel Kessef of the Arizal (p. 241 – Yerushalayim 5745 edition); Ramaz to Zohar II 40b; Zohar III 260b; Sefer HaMaamarim 5635 Vol. 1, p. 266; 5698 p. 200; 5699 p. 207.

[1125] Mishneh Torah, Hilchot Melachim, end of Ch. 11

[1126] Psalms 69:36-37 - To point out that according to the custom to recite the Psalm that corresponds to the years of one's life (see the beginning of Sefer HaMaamarim 11 Nissan Vol. 1) – they began to recite Psalm 69 on the 11th of Nissan of this year (5730).

[1127] Also see Rabbi Avraham Ibn Ezra to Psalms 69:37 ibid.

[1128] Mishneh Torah, Hilchot Melachim, beginning of Ch. 11 ibid.

to Moshiach the son of Yosef),[1129] who will save the Jewish people in the end.] About him the Holy One, blessed is He, says the verse,[1130] "You are My son, I have begotten you this day," "today I will reveal to the creatures that you are My son,"[1131] and by his hand the matter of "God shall save Tziyon," will come about.

With this in mind, we can explain the continuation of the verse, "and build [the cities of Yehudah] etc.," which refers to the elevated level of the Holy Temple in the coming future, in that it will be an eternal Temple.[1132] That is, in addition to the fact that, in general, the Holy Temple is such that its holiness is due to the *Shechinah*, and the *Shechinah* is never nullified,[1133] nevertheless, in this itself there are various levels, and the novelty of the future Holy Temple is that this will be on a higher level, such that the building itself will be an eternal Temple.

The verse continues "and they shall settle there and possess it-*v'Yeirshuhah*-וירשוה," specifying "inheritance-*Yerushah*-ירושה," in which there is no cessation. This is as known[1134] about the superiority of inheritance and heritage (*Yerushah*) over and above a gift (*Matanah*), in that it specifically is an inheritance (*Yerushah*) that has no cessation. In other words, in addition to the eternality of the building in

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[1129] See Talmud Bavli, Sukkah 52a-b; Zohar I 263a; Zohar III 252a; Likkutei Sichot Vol. 25 p. 259.

[1130] Psalms 2:7

[1131] Rashi to Talmud Bavli, Sukkah 52a

[1132] See Zohar I 28a; Zohar III 221a

[1133] Mishneh Torah, Hilchot Beit HaBechirah 6:16

[1134] See Talmud Bavli, Bava Batra 129b; 133a; Mishneh Torah, Hilchot Zechiyah uMatanah, Ch. 12; Shulchan Aruch, Choshen Mishpat, Siman 248; Ohr HaTorah, Bereishit 11a; 17a; Tisa p. 1,970 and on; Re'eh p. 761 and on.

and of itself, there also is the added superiority of the inheritance (*Yerushah*) which has no cessation.

It can be said that what is added by the word "and inherit it-*v'Yeirshuhah*-וירשוה" over and above "and build-*v'Yivneh*-ויבנה" is that after Moshiach will build the Holy Temple in its place[1135] ("and build-*v'Yivneh*-ויבנה") there then will descend, come forth, and be revealed in it, the Temple that is built and prepared from Heaven[1136] ("and inherit it-*v'Yeirshuhah*-וירשוה," in that the inheritance (*Yerushah*) comes from Above).

The verse continues, "The offspring of His servants shall inherit it," referring to the tribe of Levi who were "separated[1137] to serve *HaShem*-יהו"ה and minister to Him ("His servants") and the Holy One, blessed is He, provides for them, as the verse states,[1138] 'I am your portion and your inheritance'" ("shall inherit it").

"Those who love His Name" refers to the Kohanim, in that Aharon is the "lover of peace-*Shalom*-שלום,"[1139] and the Name of the Holy One, blessed is He, is "Peace-*Shalom*-שלום."[1140] "Shall dwell in it," in an eternal way, as the verse states,[1141] "The tent that will not be displaced, whose stakes will never be uprooted." We then will merit the fulfillment of the prophecy,[1142] They will neither injure nor destroy in all my holy

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[1135] Mishneh Torah, Hilchot Melachim, Ch. 11 ibid.

[1136] Rashi and Tosefot to Talmud Bavli, Sukkah 41a; Zohar ibid.; See Likkutei Sichot Vol. 18, p. 418 and on; Vol. 27 p. 205.

[1137] Mishneh Torah, Shemitah v'Yovel 13:13

[1138] Numbers 18:20

[1139] Avot 1:12

[1140] Talmud Bavli, Shabbat 10b

[1141] Isaiah 33:20

[1142] Isaiah 11:9 ibid.

mountain; for the earth will be filled with the knowledge of *HaShem*-יהו"ה as the water covers the ocean floor."

Discourse 32

"*uSefartem Lachem… -*
You shall count for yourselves…"

Delivered on Shabbat Parshat Acharei,
Shabbat Mevarchim Iyyar, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1143] "You shall count for yourselves – from the morrow of the day of rest, from the day when you bring the Omer of the waving – seven weeks, they shall be complete… you shall count fifty days etc." Now, as known, the Alter Rebbe said[1144] that the word "You shall count-*uSefartem*-וספרתם" also means "brilliance," like "a brilliant stone-*Even Sapeer*-אבן ספיר,"[1145] and the word "*Sefirot*-ספירות" also means "brilliance."

Based on this, we must understand why the verse states "You shall count-*uSefartem*-וספרתם for yourselves from the morrow of the day of rest" (specifically meaning the day after [the first day of] Pesach).[1146] For, is it not so that the matter of "brilliance-*Sapeerut*-ספירות" and radiance must be present all

[1143] Leviticus 23:15-16

[1144] See the beginning of the discourse entitled "*uSefartem*" in Likkutei Torah, Emor 35b.

[1145] See Pardes Rimonim, Shaar 8 (Shaar Mehut v'Hanhagah) Ch. 2.

[1146] Talmud Bavli, Menachot 65b and on; Torat Kohanim Emor to Leviticus ibid.

year round, as in the teaching of our sages, of blessed memory,[1147] "I was created only to serve my Owner," and man's purpose in the world is to make "a dwelling place for Him, blessed is He, in the lower worlds,"[1148] meaning, to make the lower into a fitting receptacle for the dwelling of the King?

This is done through removing the coarseness of the physical and refining and clarifying it, which is the matter of "brilliance-*Sapeeroot*-ספירות" and radiance etc. This being so, what specifically is the relationship between "You shall count-*uSefartem*-וספרתם for yourselves," and "the morrow of the day of rest?"

We also must understand that the seven weeks are preparatory to the giving of the Torah on the fiftieth day, just as what took place when they left Egypt. That is, even when they still were in Egypt, the Holy One, blessed is He, told Moshe,[1149] "When you take the people out of Egypt, you will serve God on this mountain." From this it is understood that immediately upon their departure from Egypt, they [started] preparing themselves to receive the Torah.

In truth, this was not merely a preparation, but with this, the matter of giving the Torah already began. This is understood from Rashi's commentary on the verse,[1150] "[The children of Israel] went and did," stated in regard to the Passover (Pesach) offering [in Egypt], "Did they already do so?

[1147] Mishnah and Baraita at the end of Tractate Kiddushin, according the version in manuscript 111 (Yerushalayim 5734), as also cited in Melechet Shlomo to Mishnah Kiddushin ibid. Also see Yalkut Shimoni Yishayahu Remez 276.

[1148] Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

[1149] Exodus 3:12

[1150] Exodus 12:28

Was this not spoken to them on Rosh Chodesh (whereas the actual doing was on the 14th of the month)? Rather, as soon as they accepted these duties upon themselves, the Torah considers it as if they already did it."

How much more is this so of the counting of the Omer, the matter of which is desire and yearning. This is as stated in the Aggada, cited by Rabbeinu Nissim at the end of Tractate Pesachim, that the counting (*Sefirah*) that the Jewish people counted upon their exodus from Egypt was out of their great yearning to receive the Torah. It thus is certain that the counting of the Omer (*Sefirat HaOmer*) was already the beginning of the matter of giving the Torah.

Then, after the seven weeks, we arrive at the fiftieth day, however the fiftieth day itself is not part of the days of counting (*Sefirah*). That is, it is like the day of rest mentioned at the beginning of the matter, "You shall count for yourselves – from the morrow of the day of rest," which is not included in the days of counting (*Sefirah*), but is the preparation and empowerment for the days of counting.

The same is so of the fiftieth day at the end of the matter, in that it itself is not part of the days of counting (*Sefirah*). This is because we only count seven weeks, except that through counting the seven weeks we arrive at the fiftieth day,[1151] which is the matter of the giving of the Torah.

Now, we must better understand this. For, is it not so that the matter of giving the Torah takes place every day, as in the teaching of our sages, of blessed memory,[1152] "Every day

[1151] See Likkutei Torah, Bamidbar 10a
[1152] Rashi to Deuteronomy 26:16

they should be as something new in your eyes," and as in the words of the blessing, "He who **gives** (*Notein*-נותן) the Torah," in the present tense.[1153] This being so, why the need for the preparation of "you shall count-*uSefartem*-וספרתם etc.," and that specifically through this we reach the fiftieth day, which is the giving of the Torah?

2.

This may be understood based on the statement before (from the words of the Alter Rebbe) that "you shall count-*uSefartem*-וספרתם" is a word that means "brilliance," and likewise, the word *Sefirot*-ספירות is a word that means "brilliance." That is, the matter of "you shall count-*uSefartem*-וספרתם" is connected to the matter of "brilliance-*Sapeeroot*-ספירות."

Now, the word "*Sefirah*-ספירה" has four meanings - four roots that are four levels, as explained in Ohr HaTorah, at the beginning of the Torah portion of Ki Tisa,[1154] as well as in *Hemshech* 5672[1155] (citing the words of Pardes Rimonim).[1156] The first meaning is that it is a term for "counting-*Mispar*-מספר," indicating measure and limitation, being that the ten *Sefirot* are numbered and measured etc., as in the teaching,[1157]

[1153] See Shnei Luchot HaBrit 25a; Likkutei Torah Tazriya 23a; Nitzavim 46b

[1154] Ohr HaTorah, Tisa p. 1,823 and on; Also see Ohr HaTorah Chayei Sarah p. 106b and on; Emor p. 167 and on; Sefer HaMaamarim 5638 p. 65 and on.

[1155] *Hemshech* 5672 Vol. 1, Ch. 83 and on (a term of "counting-*Mispar*-מספר"), Ch. 91 and on (a term of "a telling-*Seepoor*-סיפור"); Ch. 104 and on (a term of "a brilliant stone-*Even Sapeer*-אבן ספיר") and Ch. 123 (a term of "a book-*Sefer*-ספר").

[1156] Pardes Rimonim, Shaar 8 (Shaar Mehut VeHanhagah) Ch. 2.

[1157] Sefer Yetzirah 1:4

"Ten and not nine, ten and not eleven." The second meaning is that it is a term for "telling-*Seepoor*-סיפור" and relating, as in the verse,[1158] "The heavens relate-*Mesapreem*-מספרים the glory of God." The third meaning is that it is a term for "a book-*Sefer*-ספר" as in the teaching,[1159] "three books-*Sefarim*-ספרים are opened." The fourth meaning is that it is a term for "a brilliant stone-*Even Sapeer*-אבן ספיר."

Now, the first meaning, that "*Sefirah*-ספירה" is a term for "counting-*Mispar*-מספר" consists of two matters.[1160] On the one hand, it indicates measure and limitation, and on the other hand, it indicates importance and elevation, in that "whatever is counted cannot be nullified."[1161]

The same is understood in regard to the matter of vessels (*Keilim*) as they are Above, [in that the vessel] is where the matter of "number-*Mispar*-מספר"] is in the *Sefirah*, being that the light (*Ohr*) [itself] is simple, and only the "vessel-*Kli*-כלי" is measured and limited, [the word vessel] being of the same root as "go and measure- *Lechi Teichool*-לכי תיכול a *kor* of salt"].[1162]

[1158] Psalms 19:2; See Zohar II 136b and Pardes Rimonim ibid.

[1159] Talmud Bavli, Rosh HaShanah 16b

[1160] In the transcript of the discourse, it is mentioned that this matter was already discussed in a specific discourse (see the discourse entitled "*Ki Tisa* – When you take a head count" of Shabbat Parshat Mishpatim, Parshat Shekalim, and the discourse entitled "*v'Hayah Mispar Bnei Yisroel* – The number of the children of Israel will be" of Shabbat Parshat Bamidbar 5726 (Discourse 16 & Discourse 29); and the discourse entitled "*Ki Tisa* – When you take a head count" of Shabbat Parshat Pekudei, Parshat Shekalim 5727 (Discourse 22) (Torat Menachem, Vol 46 p. 97 and on; p. 412 and on; Vol. 49 p. 144 and on; Translated in The Teachings of The Rebbe 5726 and 5727).

[1161] Talmud Bavli, Beitzah 3b; Ohr HaTorah, Tisa ibid. (p. 1,842 and on); Sefer HaMaamarim 5638 ibid. (p. 73); *Hemshech* 5672 ibid. (Ch. 87).

[1162] Talmud Bavli, Shabbat 4a and Rashi there.

That is, not only is the vessel (*Kli*) itself measured and limited, but moreover, it has the power to measure the lights (*Orot*), this being a higher matter indicating its elevation. The primary matter of measure and limitation in the vessels ("*Sefirah*-ספירה" as a term for "counting-*Mispar*-מספר") is in Kingship-*Malchut*.

The second meaning of the word "*Sefirah*-ספירה," that it is a term for "telling-*Seepoor*-סיפור" and "relating," is an even higher matter in the vessels (*Keilim*). For, in addition to having the power to measure the lights (*Orot*), beyond this, the lights (*Orot*) manifest within the vessels (*Keilim*) and the vessels (*Keilim*) reveal the lights (*Orot*).

However, even so, this does not cause the vessels (*Keilim*) to be one existence with the light (*Ohr*). For example, in the verse, "The heavens relate (*Mesapreem*-מספרים) the glory of God," this is not in a way that the heavens themselves **are** the glory of God, but only that the heavens **relate** and reveal the glory of God. The same is so of the vessels (*Keilim*), in that they do not become the existence of light (*Ohr*), but only reveal the light (*Ohr*). This matter is in *Zeir Anpin*, and in general, is the matter of light (*Ohr*) and revelation (*Giluy*).

The third meaning of the word "*Sefirah*-ספירה," that it is of the root "book-*Sefer*-ספר," is in Understanding-*Binah*,[1163] where the vessel (*Kli*) unifies with the light (*Ohr*). Now, just as there are three aspects in the word "book-*Sefer*-ספר," as in the teaching "three books-*Sefarim*-ספרים are opened," the same is

[1163] See Likkutei HaShas of the Arizal to Rosh HaShanah ibid.; Likkutei Torah, Drushim L'Sukkot 80b; Shir HaShirim 46c; Sefer HaMaamarim 5633 Vol. 2, p. 542; 5634 p. 55.

so of Understanding-*Binah*, in that she includes the three upper *Sefirot* within herself,[1164] these being "the author-*Sofer*-סופר" (with the letter *Vav*-ו), "the book-*Sefer*-ספר" (without the letter *Vav*-ו), and "the story-*Seepoor*-סיפור" (with the letter *Yod*-י).[1165]

The fourth meaning of the word "*Sefirah*-ספירה" is that it is of the root "a brilliant stone-*Even Sapeer*-אבן ספיר," meaning that the vessel (*Kli*) is not seen as an existence unto itself, but what is seen is the brilliance that the stone reveals. (This is like the explanation[1166] about the matter of letters engraved on a precious stone, that the existence of the letters is not seen, but only the existence of the stone is seen.) This matter is in Wisdom-*Chochmah*, being that the matter of Wisdom-*Chochmah* is not in a way that there is no vessel (*Kli*) altogether, for if that was so, it would not be called "Wisdom-*Chochmah*," since light (*Ohr*) is simple. Rather, in Wisdom-*Chochmah* the vessel (*Kli*) unifies with the light (*Ohr*), to the point that the vessel (*Kli*) is not at all seen, and all that is seen is the light (*Ohr*).[1167]

The general explanation is that, as known, in the vessels (*Keilim*) there are inner (*Pnimiyut*) and external (*Chitzoniyut*) aspects. Now, in the externality (*Chitzoniyut*) itself there are two levels. There is the externality of the vessel (*Chitzoniyut HaKli*) as it is, as an existence unto itself, and there is the

[1164] See Etz Chayim, Shaar 46 (Shaar Kiseh HaKavod) Ch. 1; Ohr HaTorah, Beshalach p. 636 and on, and elsewhere.

[1165] Sefer Yetzirah 1:1; Also see Likkutei HaShas of the Arizal ibid.; Likkutei Torah ibid; Sefer HaMaamarim 5633 & 5634 ibid.

[1166] See Likkutei Torah, Bechukotai 45d

[1167] See Ohr HaTorah, Va'era p. 150 and on.

externality (*Chitzoniyut*) of the vessel, by which and through which, the matter of the light (*Ohr*) is revealed.

The innerness of the vessel (*Pnimiyut HaKli*)[1168] is what unifies with the light (*Ohr*). In this itself, there is as it is in Understanding-*Binah*, where it is not actually one with the light, and higher than this, as it is in Wisdom-*Chochmah*, where the vessel (*Kli*) unifies with the light (*Ohr*), such that the matter of the vessel (*Kli*) is not at all seen, but only the aspect of the light (*Ohr*).

3.

This then, is the meaning of "You shall count-*uSefartem*-וספרתם," which is a term of brilliance, like "*Sefirot*-ספירות" which [also] is a term of brilliance. In other words, the matter of counting the Omer (*Sefirat HaOmer*) must be on all four above-mentioned levels in the matter of the *Sefirot*, since each one has what the other does not have.

To explain, the superiority of the fourth aspect, the "brilliant stone-*Even Sapeer*-אבן ספיר," is that its entire existence is the matter of the light (*Ohr*), which is not so in the first aspect of "counting-*Mispar*-מספר," which indicates measure and limitation.

On the other hand, there also is an advantage to the matter of "counting-*Mispar*-מספר," indicating measure and limitation, since there is a much greater novelty in this. This is because it is from the matter of "counting-*Mispar*-מספר," meaning measure and limitation, that the matter of a *mitzvah* is

[1168] Also see *Hemshech* 5672 ibid., Ch. 116.

made, the word "*mitzvah*-מצוה" being a term of "binding-*Tzavta*-צוותא" and bonding,[1169] to the point that from this, there is caused to be the matter of "*Sefirah*-ספירה" according to the fourth meaning, as in the word "a brilliant stone-*Even Sapeer*-אבן ספיר."

This must be in a way of "you shall count for yourselves-*Lachem*-לכם," in that all four levels in the matter of "counting-*Sefirah*-ספירה" must be in a way of "for you-*Lachem*-לכם." This is like the explanation elsewhere[1170] about the matter of the four species [the etrog, lulav, hadasim and aravot], about which the verse states,[1171] "You shall take for **yourselves**-*Lachem*-לכם," in that they must be his [property]. The same is so [here] that the matter of "counting-*Sefirah*-ספירה" must be "for you-*Lachem*-לכם."

4.

Now, this matter is connected to the month of Iyyar-אייר, which is an acronym for Avrham-**א**ברהם, Yitzchak-**י**צחק, Yaakov-**י**עקב, and Rachel-**ר**חל,[1172] who are the four legs of the Supernal Chariot (*Merkavah*).[1173] The matter of a Chariot (*Merkavah*) is that a separate something [the chariot] becomes nullified to the Rider, this being the matter of "you shall count-*uSefartem*-וספרתם" on all four above-mentioned levels, to the

[1169] Likkutei Torah ibid. p. 45c and elsewhere.

[1170] See the end of the discourse entitled "*uLekachtem*" 5672 (Sefer HaMaamarim 5672 p. 27).

[1171] Leviticus 23:40

[1172] Me'orei Ohr, Ot Aleph, Section 84.

[1173] Avraham is *Chessed*-Kindness, Yitzchak is *Gevurah*-Might, Yaakov is *Tiferet*-Splendor, and Rachel is *Malchut*-Kingship.

point of nullification and union that even transcends the matter of the Chariot (*Merkavah*), in that he becomes one existence with the Rider. This is like the superiority of the Torah in comparison to the *mitzvot*, in that through [the study of] Torah one becomes completely unified to the ultimate degree, as explained in the twenty-third chapter of Tanya, and in the discourses entitled "to understand the statement in the twenty-third chapter of Tanya, and to understand the difference between Torah and *mitzvot*."[1174]

5.

Now, about this the verse states, "You shall count for yourselves – from the morrow of the day of rest." That is, the empowerment for the matter of "brilliance-*Sefirah*-ספירה" comes from "the day of rest-*Shabbat*-שבת," referring to Pesach, on which there was the revelation upon them of the King, King of kings, the Holy One, blessed is He, in His glory, Himself.[1175] This is why it is called "the day of rest-*Shabbat*-שבת," this being the aspect of "rest and tranquility for eternal life."[1176] From there is the granting and drawing forth of empowerment for the matter of "brilliance-*Sefirah*-ספירה."[1177]

Through this, we come to the fiftieth day, which is the giving of the Torah. That is, even though the matter of giving the Torah is on every day, and as in the words of the blessing,

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[1174] See Sefer HaMaamarim 5633 Vol. 2 p. 343 and on; Likkut Pirushim etc. L'Tanya, Ch. 23 (p. 436 and on; p. 446 and on).

[1175] Haggadah Shel Pesach, section "*Matzah Zu*," and "*Vayotzi'einu*."

[1176] Talmud Bavli, Tamid 33b

[1177] See Likkutei Torah Emor 35d, 36a

"He who **gives** (*Notein*-נותן) the Torah," in the present tense, and as in the teaching of our sages, of blessed memory,[1178] "Just as there, it was with reverence, fear, quaking and trembling, so too here," and as the Alter Rebbe explained,[1179] that at all times, the Torah study of each and every Jew is literally the word of *HaShem*-יהו"ה that was said to Moshe at Sinai, and through this [realization] fear and dread will come upon him, as though he has received Torah from Mount Sinai this very day.

Nonetheless, all this is only in regard to an individual. However, for the giving of the Torah to be for all Jews together, this must specifically be preceded by the matter of "you shall count for yourselves-*uSefartem Lachem*-וספרתם לכם," through which the matter of the giving of the Torah is caused, at which time "the decree was nullified, so that the Upper descended below and the lower ascended Above, and in a way that '**I** will go first,' as the verse states,[1180] '*HaShem*-יהו"ה descended upon Mount Sinai.'"[1181]

[The same occurs each and every year when "these days are remembered and celebrated,"[1182] in that even though the decree has already been nullified, there nevertheless remains a partition (*Mechitzah*-מחיצה) that separates etc. As known about the matter of the verse,[1183] "I struck down (*Machatzi*-מחצתי) and

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[1178] Talmud Bavli, Brachot 22a

[1179] Torah Ohr, Yitro 67b

[1180] Exodus 19:20

[1181] Midrash Shemot Rabbah 12:3

[1182] Esther 9:28; Also see Ramaz to Tikkun Shovevim, cited in Sefer Lev Dovid of the Chida, Ch. 29.

[1183] Deuteronomy 32:39

I will heal," this refers to the coming future, as explained in the discourses of Lag BaOmer.][1184]

Then, after the matter of "you shall count for yourselves-*uSefartem Lachem*-וספרתם לכם," through which the giving of the Torah is caused to all the Jewish people, who receive the Torah joyfully and inwardly,[1185] there then is caused to be the matter of the giving of the Torah every day in a higher way.

6.

Now, through this, we come to the fulfillment of the prophecy,[1186] "The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken." As explained by the Mittler Rebbe in Shaar HaEmunah,[1187] even physical flesh will see the power of the Actor in the acted upon, and [moreover] this will not only be for the class of speakers (*Medaber*), but even for the classes of inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*). So shall it be for us with the coming of our righteous Moshiach, who will teach Torah to the entire nation,[1188] "from

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[1184] Sefer HaMaamarim 5638 p. 152 and on.

[1185] As in the terminology of the blessing for the holiday of Shavuot of our Rebbe's, our leaders – explained in Likkutei Sichot Vol. 4 p. 1,307; Vol. 8 p. 272 and elsewhere.

[1186] Isaiah 40:5; See *Hemshech* 5672 Vol. 2 p. 935 and on; Discourse entitled "*v'Nigleh* – The Glory of *HaShem* will be revealed" and discourse entitled "*Vayehi BaYom HaShemini* – It was on the eighth day" 5715 (Sefer HaMaamarim 5715 p. 117 and on; p. 124 and on, translated in The Teachings of The Rebbe 5715, Discourse 12 and Discourse 13).

[1187] Shaar HaEmunah, Ch. 25

[1188] Mishneh Torah, Hilchot Teshuvah 9:2; Likkutei Torah Tzav 17b; Shaar HaEmunah of the Mittler Rebbe, Ch. 56 and on; Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Minuy Melech, Ch. 3.

their smallest to their greatest,"[1189] and "the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor."[1190]

[1189] Jeremiah 31:33
[1190] Isaiah 11:9; Mishneh Torah, Hilchot Melachim 12:5

Discourse 33

"*Lehavin Inyan Hilulah d'Rashbi - To understand the matter of the Hilulah of the Rashbi*"

Delivered on Lag BaOmer, 5730
By the grace of *HaShem,* blessed is He,

1.

To understand the matter of the Hilulah of Rabbi Shimon Bar Yochai,[1191] whether the general matter of the Hilulah, which is not just a matter of joy, but is the greatest joy, comparable to the joy of a wedding, as in the verse,[1192] "on the day of his wedding," or whether the uniqueness of the Hilulah of Rabbi Shimon bar Yochai, a soul in the body of a righteous *Tzaddik*.

Moreover, even amongst the righteous *Tzaddikim* themselves, his elevation was very great, as stated in Talmud Yerushalmi,[1193] that about him Rabbi Akiva said, "It is enough that I and your Creator recognize your power." Similarly, Rabbi Shimon bar Yochai himself said,[1194] "I have seen men of ascent and they are few…" such that "if amongst them there

[1191] See Zohar III 291a (Idra Zuta); 296b; Zohar I 218a
[1192] Song of Songs 3:11; See Zohar I 218a ibid.
[1193] Talmud Yerushalmi, Sanhedrin 1:2
[1194] Talmud Bavli, Sukkah 45b and Rashi there

only is one, it is I."[1195] He also said,[1196] "I am capable of absolving the entire world from judgment, from the day I was created until now etc." He similarly said,[1197] "If Avraham wishes, he can draw everyone close from his contemporaries until my contemporaries, and I will draw everyone close from my contemporaries until King Moshiach, and if he does not wish to do so, Achiyah the Shilonite should join me and together we will draw everyone close from Avraham until King Moshiach." All these matters are not found with any other Tana'im except for Rabbi Shimon Bar Yochai.

2.

In the discourse he explains[1198] that we first must preface by explaining the matter of "those who walk" (*Mahalechim*-מהלכים) and "those who stand" (*Omdeem*-עומדים).[1199] This is because "going" (*Heelooch*-הילוך) is connected with the matter of a Hilulah, as in the teaching of our sages, of blessed memory,[1200] "This world from which we are going is like a wedding feast." This is because the matter of

[1195] Midrash Bereishit Rabbah 35:2; Zohar I 255a

[1196] Talmud Bavli, Sukkah 45b

[1197] Midrash Bereishit Rabbah 35:2 ibid.

[1198] In the discourse entitled "*Lehavin Inyan Hilulah d'Rashbi*" in Ohr HaTorah Inyanim p. 218 and on* (which includes the glosses to the discourse by the same title in Maamarei Admor HaZaken 5564 p. 101 and on); Also see the discourse by the same title in Maamarei Admor HaEmtza'ee, Vayikra Vol. 2, p. 666 and on; 5654 (Sefer HaMaamarim 5654 p. 261 and on); Discourse entitled "*Padah b'Shalom*" 5646 Ch. 5 and on (Torat Menachem, Sefer HaMaamarim Kislev p. 61 and on). [* See the Sichah talk [associated with this discourse] Ch. 3 (Torat Menachem, Vol. 60 p. 237 and on)].

[1199] Zachariah 3:7

[1200] Talmud Bavli, Eruvin 54a

"going" (*Heelooch*-הילוך) refers **ascent** that is beyond comparison to no end, and the revelation below of the power of the Unlimited One is in the matter of the Hilulah. This also is the novelty of Lag BaOmer, as will soon be explained (in chapter seven).

The explanation is that when the verse states,[1201] "I shall grant you to be walkers (*Mahalechim*-מהלכים) amongst those who stand here (*Omdeem*-עומדים)," it is referring to souls and angels. To explain, the angels are called "those who stand" (*Omdeem*-עומדים).[1202] The reason is because an angel has a body and soul.[1203] Thus, since his body has measure and limitation ("a walking distance of five-hundred years,"[1204] or a third of the world[1205] as the verse states,[1206] "His body was like Tarshish-תרשיש," meaning "two sixths-*Trei Shish*-תרי שיש"),[1207] it thus is understood that the soul of the angel is also measured and limited.

This is because the formation of the angels was unlike the formation of man, about whom the verse states,[1208] "And *HaShem*-ה"והי God formed the man from the dust of the earth, and He (then) blew into his nostrils the soul of life," this being the bond between the inanimate (*Domem*) and the speaker (*Medaber*) (that are of no comparison to each other). In contrast, in regard to beasts and animals, and this also applies

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[1201] Zachariah 3:7 ibid.
[1202] See Torah Ohr, Vayeishev 30a; Ohr HaTorah, Chanukah 914b.
[1203] See Likkutei Torah, Behar 41b; Sefer HaMaamarim 5677 p. 98 and on.
[1204] See Talmud Bavli, Chagigah 13a
[1205] Midrash Bereishit Rabbah 68:12; Also see Talmud Bavli, Chullin 91b
[1206] Daniel 10:6
[1207] See Chidushei HaRashash on Midrash Rabbah 68:12 ibid.
[1208] Genesis 2:7

to angels, who are called beasts and animals in the Holy Language,[1209] their souls are comparable to their bodies, as explained in Torah Ohr[1210] (and in the discourses that followed after).[1211]

From this it is understood that the souls of the angels are also measured and limited. Therefore, the entire duration of their service is called "standing" (*Amidah*-עמידה). For, even though they [indeed] have ascents, (they go and go) and moreover, their entire service of *HaShem*-יהו"ה, blessed is He, is a matter of ascent, nonetheless, this only is ascent relative to the level that preceded it, meaning that all their ascents are within a single level (that is of relative comparison).

This is to such an extent that even those angels called Fiery angels-*Seraphim*-שרפים, in that "they are consumed-*Nisraphim*-נשרפים" in their service of *HaShem*-יהו"ה, blessed is He,[1212] and at first glance, the matter of "burning" seems to be the nullification of existence (*Bittul b'Metziyut*), nevertheless, after this, they still remain on the same level. That is, this is not an ascent that is beyond comparison that can be called "going" (*Heelooch*-הילוך). In contrast, souls are called "walkers" (*Mahalechim*-מהלכים), and about them the verse states, "I shall grant you to be walkers (*Mahalechim*-מהלכים) amongst those who stand here (*Omdeem*-עומדים)."

[1209] See Tanya, beginning of Ch. 39

[1210] Torah Ohr, Bereishit 3d and on

[1211] Ohr HaTorah, Bereishit Vol. 6 p. 1,051a and on; Sefer HaMaamarim 5654 p. 256 and on, and elsewhere.

[1212] See Likkutei Torah, Pinchas 77d and elsewhere.

3.

However, at first glance, we must understand this better. This is because the soul is also a creation (and although it is as Godliness becomes a creation,[1213] it nonetheless is a creation), such that even souls of the world of Emanation (*Atzilut*) are unlike the vessels (*Keilim*) of the world of Emanation (*Atzilut*) in which light (*Ohr*) manifests in a vessel (*Kli*).

In contrast, the souls are separate from the light that enlivens and brings them into being (as explained in Iggeret HaKodesh).[1214] This being so, how can it be said that the soul is the aspect of a "walker" (*Mehalech*-מהלך), this being the matter non-limitation. This is because even the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are measured and limited, as in the teaching,[1215] "Ten and not nine, ten and not eleven." How much more is this so of souls, which are not even on the level of the vessels (*Keilim*) of the world of Emanation (*Atzilut*) (as explained in Iggeret HaKodesh, mentioned above).

However, the explanation is that first of all, the measure and limitation of souls is beyond comparison to the measure and limitation of angels. This is because angels do not exist in the world of Emanation (*Atzilut*), as in the teaching of Pardes Rimonim,[1216] "whoever stated that an angel is formed in the world of Emanation (*Atzilut*)?" They rather are below this, in the worlds of Creation, Formation, and Action (*Briyah*,

[1213] See Biurei HaZohar of the Mittler Rebbe 114d and on, and Biurei HaZohar of the Tzemach Tzeddek p. 546 and on.

[1214] Tanya, Iggeret HaKodesh, Epistle 20 (130a and on).

[1215] Sefer Yetzirah 1:4

[1216] Pardes Rimonim, Shaar 16 (Shaar ABY"A), Ch. 4

Yetzirah, *Asiyah*),[1217] starting with the world of Creation (*Briyah*) which is where the Fiery-*Seraphim* angels are positioned, these being the highest level of angels.

In contrast, when it comes to souls, there indeed are souls of the world of Emanation (*Atzilut*), such as the soul of Rabbi Shimon bar Yochai,[1218] and the soul of our teacher Moshe,[1219] and as we explained in several talks about the soul of the Alter Rebbe.[1220] From this, we can understand that this also applies to his successors, each leader in his generation,[1221] who are the offshoots of Moshe,[1222] and how much more so, those whose matter was "spreading the wellsprings to the outside,"[1223] the wellsprings of Rabbi Shimon bar Yochai, in that they certainly are souls of the world of Emanation (*Atzilut*), which is even higher than the angels of the world of Creation (*Briyah*).

This is to such that even the souls of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), and even the souls in our generation, "the heels of Moshiach," are rooted in the world of Emanation (*Atzilut*). This is as

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[1217] See Tanya ibid.; Sefer HaMaamarim 5708 p. 158, note 18.

[1218] See Ramaz to Zohar II 94b; Torah Ohr, Vayeitzei 23c; Likkutei Torah, Shir HaShirim 19c

[1219] See Torah Ohr, Mishpatim 76c; Likkutei Torah, Nitzavim 49b; Ohr HaTorah, Shemot p. 59 and on.

[1220] Sefer HaSichot 5706 p. 6

[1221] Also see the discourse entitled "*v'Nigleh Kvod HaShem* – The glory of *HaShem* will be revealed," 5715 (Sefer HaMaamarim 5715 p. 122, translated in The Teachings of The Rebbe 5715, Discourse 12).

[1222] Tikkunei Zohar, Tikkun 69 (112a; 114a); See Midrash Bereishit Rabbah 56:7 and elsewhere.

[1223] See the famous letter of the Baal Shem Tov, beginning of Keter Shem Tov, section 1, and elsewhere, translated in the beginning of The Way of The Baal Shem Tov (a translation of Tzava'at HaRivash).

established by the Men of the Great Assembly (*Anshei Knesset HaGedolah*) that every single day, at the beginning of one's service of *HaShem*-יהו"ה, blessed is He, every Jew begins with the morning blessings and recites, "The soul that You have given in me, she is pure," this being the level of the soul as it is in the world of Emanation (*Atzilut*),[1224] (higher than [the continuation] "You created her").

We should add that the matter of "the soul that You have given in me, she is pure" is already present even before the service of reciting "I gratefully submit" (*Modeh Ani*) (even though in the order of the recitation, the recitation of "I gratefully submit before You," precedes the washing of the hands, whereas the recitation of "My God, the soul that you have given" is only after this). This is as explained by the Halachic authorities (*Poskim*)[1225] that the reason that the blessing of "My God, the soul that you have given" (*Elo"hai Neshamah*) does not begin with the word "Blessed-*Baruch*-ברוך" is because it is juxtaposed to the blessing that precedes it, which is the blessing of "who causes the bands of sleep to fall [from my eyes]" (*Hamapeel*).*

[1224] Siddur of the Arizal there; Likkutei Torah, Re'eh 27a and elsewhere.

[1225] See the citations in the additional note with the *.

* See Shaar HaKollel, Ch. 1, Section 6 and on, and there (in section 9) it states: The blessing of "My God, the soul that you have given" (*Elo"hai Neshamah*) is called the blessing that follows after sleep. (In Shibolei HaLeket, in Manhig, and in Avudraham they brought views that this is why the blessing of "My God, the soul that you have given" does not begin with the word "Blessed-*Baruch*-ברוך" since it is juxtaposed to [the blessing of] "who makes the bands of sleep fall" (*Hamapeel*). This is likewise the language (and order) in **the Talmud** (Brachot 60b): "One who enters to sleep… when he awakens etc." It is only **after** the **Ge'onim** established the practice that one first washes his hands and makes the blessing of "who formed etc.," (*Asher Yatzar*) that it then is juxtaposed to the blessing of "who formed" (*Asher Yatzar*).) We thus can understand the statement **in Shulchan Aruch** (Orach Chayim

From this it is understood that the measure and limitation of the soul is beyond comparison to the measure and limitation of an angel, just as the measure and limitation of the world of Emanation (*Atzilut*) is beyond comparison to the measure and limitation of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). This is as explained at length in the discourses[1226] on the verse,[1227] "How lovely are your footsteps in shoes," that the matter of the limitation of the world of Emanation (*Atzilut*) is that from it, there is a chaining down of the matters of limitation in the worlds below the world of Emanation (*Atzilut*).

4.

However, primarily, even as the souls are in their root in the world of Emanation (*Atzilut*), their state and standing is not that of true "going" (*Halichah*-הליכה). This is because about the soul as it is before its descent into this world, the verse states,[1228] "As *HaShem*-יהו"ה, the God of Israel, lives, before whom I stood (*Amadeti*-עמדתי)," specifying "I **stood**-*Amadeti*-עמדתי." This is like the teaching in Zohar,[1229] "Every single soul

6:3) that "the blessing, '*Elo"hai Neshamah*' does not begin with 'blessed-*Baruch*-ברוך' since it is a blessing of thanks," and in Shulchan Aruch of the Alter Rebbe (Orach Chayim 6:7) it states, "It nevertheless, is good that it be juxtaposed to the recitation of the blessing of "who formed" (*Asher Yatzar*) so that it will be a blessing that is juxtaposed to another blessing" – since this follows after the practice established by the Ge'onim.

[1226] See Likkutei Torah, Shir HaShirim 43c and on, and elsewhere.

[1227] Song of Songs 7:2

[1228] Kings I 17:1; See Likkutei Sichot Vol. 25 p. 147, note 53

[1229] See Zohar III 104b; Zohar I 90b; 227b; 233b; Zohar II 97b; Zohar III 61b; Also see Sefer HaMaamarim 5697 p. 62

stood in its form before the Holy King," the [Aramaic] word "standing-*Kayama*-קיימא" having the same meaning as the word "standing-*Amidah*-עמידה."[1230] Rather, the matter of "walkers" (*Mahalechim*-מהלכים) specifically comes about through the soul descending below, where a bond is made between the soul and the body, this being the bonding of two opposites, like the bond of Bestower and recipient.

This is as stated in Zohar,[1231] that the bond between the soul and the body is like the bond between male and female, by which a drawing down of that which entirely transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*) is caused. This is as the verse states,[1232] "He created them male and female, and He blessed them etc." In other words, there is a blessing and drawing down of that which transcends all measure and limitation, thus causing the soul to be in a state of "going" (*Halichah*-הליכה) (even though, in and of itself, the world of Emanation (*Atzilut*) also is an aspect of "standing" (*Amidah*-עמידה)).

However, this is only in potential, and for it to come to actualization and revelation, this comes about through man's toil (in that the Holy One, blessed is He, desires in His great kindness, that all matters be drawn down through man's toil) in [studying] Torah and [fulfilling the] *mitzvot*. This is as stated in this week's Torah portion,[1233] "If you will go (*Teileichu*-תלכו) in My statutes," in that the matter of "going-*Halichah*-הליכה" ("If you will go-*Teileichu*-תלכו") is brought about through "My

[1230] Also see Sefer HaMaamarim 5704 p. 242; 5708 p. 211.
[1231] Zohar III 88b (beginning of Emor).
[1232] Genesis 5:2; See Torah Ohr, Vayechi 48a
[1233] Leviticus 26:3

statutes-*Bechukotai*-בחוקתי," meaning,[1234] "That you should toil in the study of Torah," and it should be in a way that "study is greater, in that it brings to action,"[1235] [after which the verse continues] "and observe My commandments and do them," in that through this the matter of "going" (*Halichah*-הליכה) is accomplished.

This is such that not only do the souls ascend to the level of the vessels (*Keilim*), or to the level of the lights (*Orot*) as they manifest within the vessels (*Keilim*), but beyond this, they "become subsumed in the body of the King,"[1236] meaning that they become one with the Essential Self of the Singular Preexistent Intrinsic Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, so to speak.

All this is brought about specifically through Torah and *mitzvot* as they were given below. (This is like the matter of the potential walking specifically brought about in the soul through its bond with the physical body in this lowest of worlds.) This is because the Torah, which is "a precious hidden treasure etc.,"[1237] "is not in the heavens,"[1238] and as explained in Tanya,[1239] the Torah descended from level to level until it manifested in physical things and in the combinations of physical letters of ink on parchment (such that it [even] manifested in arguments, such as "Reuven argues this" and "Shimon argues that," in which one argument is false).[1240]

[1234] Torat Kohanim and Rashi to Leviticus 26:3 ibid.
[1235] Talmud Bavli, Bava Kamma 17a
[1236] See Zohar I 217b
[1237] Talmud Bavli, Shabbat 88b and on
[1238] Deuteronomy 30:12; Talmud Bavli, Bava Metziyah 59b
[1239] Tanya, Likkutei Amarim, Ch. 4
[1240] See Sefer HaMaamarim 5692 p. 148

This is so that every *Neshamah*, *Ru'ach* or *Nefesh* in the soul of man will be able to grasp them in its intellect and fulfill them etc. Through this, even the Torah is caused to have the matter of "going" (*Heelooch*-הילוך), as explained at length in the teachings of Chassidus[1241] (from Ma'ayan HaChochmah and Sefer HaBahir)[1242] that Dovid (King Moshiach) would bond the Torah with the Holy One, blessed is He.

This is also why it specifically is through Torah study below that the matter of,[1243] "the companions are listening, let me hear your voice etc.," is caused, in that, so to speak, the Holy One, blessed is He, and His entire entourage come to listen to the Jewish people studying Torah below.

The general explanation is that the study of Torah and the fulfillment of *mitzvot* below through the soul in the body, is what brings about the union (*Yichud*) of *HaShem*'s-יהו"ה Name of *Ma"H*-מ"ה-45 [יו"ד ה"א וא"ו ה"א] and His Name of *Ba"N*-ב"ן-52 [יו"ד ה"ה ו"ו ה"ה]. For, through studying Torah and fulfilling the *mitzvot* this causes the refinement of the sparks of holiness that fell below, these being the sparks of His Name of *Ba"N*-ב"ן [יו"ד ה"ה ו"ו ה"ה].

The refinement is brought about through His Name of *Ma"H*-מ"ה-45 [יו"ד ה"א וא"ו ה"א], this being the matter of our teacher Moshe who said,[1244] "And what-*Ma"H*-מ"ה-45 are we." Now, since he is the faithful shepherd (*Ra'aya Mehemna*) of

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[1241] Likkutei Torah, Shlach 47c (citing Ma'ayan HaChochmah) and 51a (citing Sefer HaBahir and/or Ma'ayan HaChochmah).

[1242] See Sefer HaBahir, Section 196 and Ohr HaBahir there; Also see Zohar III 222b (Ra'aya Mehemna)

[1243] Song of Songs 8:13; See Midrash Shemot Rabbah 15:2; Devarim Rabbah 2:14

[1244] Exodus 16:7-8; See Torah Ohr, Va'era 56a

every single Jew, therefore every single Jew has the matter of our teacher Moshe within him.[1245] It thus is through the toil of each Jew in studying Torah and fulfilling its *mitzvot* that the sparks from His Name of *Ba"N*-ב"ן-52 [יו"ד ה"ה ו"ו ה"ה] are caused to be refined. Through this, the ascent to His Name of *Sa"G*-ס"ג-63 [יו"ד ה"י וא"ו ה"י] is caused,[1246] this being the matter of "the crown with which His mother crowned Him etc.,"[1247] and the Crown transcends all measure and limitation, this being the matter of "going" (*Halichah*-הליכה).

5.

Now, in the discourse he continues to explain an even higher matter than this, except that he writes it in the form of a question and as something astonishing. He states as follows:[1248] However, further analysis of this Zohar[1249] is required etc., as well as in the Ramaz[1250] etc., on the explanation of the verse,[1251] "Each man and his household came," in that [they explain] that in the angels there also are male and female etc. Moreover, see Ramaz there, [who explains] that it even applies for angels to have marital relations, and thus the matter of giving birth [to offspring] is possible. This being so, why are they considered to be "those who stand" (*Omdeem*-עומדים)?

[1245] Tanya, beginning of Ch. 42 and elsewhere.

[1246] See Likkutei Torah, Bechukotai 47c; Ohr HaTorah, Bereishit 40b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46, and elsewhere.

[1247] Song of Songs 3:11

[1248] Ohr HaTorah Inyanim ibid. (p. 220).

[1249] Zohar II 4a

[1250] Rabbi Moshe Zacuto to Zohar ibid.

[1251] Exodus 1:1

Now, had the Ramaz not written this in regard to the matter of "each man and his household," [we would have understood] that [their union] is like that of bestower and recipient, like teacher and student, rather than like the union of man and wife etc. However, that is not what the Ramaz wrote. It thus must be said that since the union [of the angels] is only from the externality (*Chitzoniyut*), and this is not the matter of "going" (*Heelooch*-הילוך) which is a matter of innerness (*Pnimiyut*) etc., therefore the union [between man and woman] is greater to no end etc. (This concludes the [summary] of the quote.)

The explanation of the matter is that if not for the explanation of the Ramaz on the verse, "each man and his household" as it relates to the angels, that (not only is comparable to soul and body, but also) is comparable to actual marital union, there would be room to say that this is only the union of "kissing" (*Yichud Neshikin*), which is comparable to the bestowal from teacher to student.

That is, even though this is the matter of a bestower and recipient, it nonetheless is only the matter of bestowing intellect, but from this, there cannot be the birth of offspring, that is, a completely new existence. That is, when the student himself is an intellectual even without the bestowal of the teacher, the teacher is then able to expand [the student's] intellect, such that after forty years he will grasp the depth of his teacher's intent.[1252] However, the teacher cannot bring about the novel existence of the [student's] intellect from nothing to something. This is unlike the birth of offspring

[1252] See Talmud Bavli, Avodah Zarah 5b

which comes about specifically through physical union. However, according to the statement of the Ramaz, between the angels there also is a matter of actual union, and it thus must be said that even in bodily union there is a difference between the externality (*Chitzoniyut*) and the innerness (*Pnimiyut*) etc.

The explanation of the matter as it relates to the content of the discourse (even though this seems to be parenthetical) is that based on this, we can understand an even higher matter in the service of the souls and their "going" (*Heelooch*-הילוך). That is, not only is this higher than that which is brought about through the union of "kissing" (*Zivug Neshikin*), but it even is higher than that which is brought about through bodily union as it stems from the externality (*Chitzoniyut*).

This is like the general difference between the present time and the time of the coming future, in that the matter of the inner union (*Zivug Pnimi*) will only be then. For, as known, the revelation of the innerness (*Pnimiyut*) of the Ancient One-*Atik* will only take place in the coming future.[1253] This is why it states in Midrash Rabbah on the Torah portion of Bo,[1254] that all matters of this world are called "betrothal," whereas the "marriage" will only take place in the coming future. That is, externally (*b'Chitzoniyut*) there is the matter of marriage, but inwardly (*b'Pnimiyut*) (which is primary) it only is the aspect of betrothal.

However, through the descent of the souls of the Jewish people below, such that they become bound and unified with the body, to the point that every pain of the body affects the

[1253] Pri Etz Chayim, Shaar HaKriyat Shema, beginning of Ch. 15.
[1254] Midrash Shemot Rabbah, end of Ch. 15

soul[1255] (as explained elsewhere at length about the particulars of this) the matter of the inner (*b'Pnimiyut*) bodily union is caused, and thereby there thus is a drawing down of the innerness (*Pnimiyut*) of the Ancient One-*Atik*, and (in the coming future) this will also come to be revealed.

6.

However, the primary matter of "going" (*Heelooch*-הילוך) brought about through the toil of serving *HaShem*-יהו"ה, blessed is He, in Torah and *mitzvot*, comes about specifically through the innerness (*Pnimiyut*) of the Torah. To preface, in the general matter of Torah and its *mitzvot*, there also is the matter of reward, about which our sages, of blessed memory, stated,[1256] "The reward of a *mitzvah* is the *mitzvah*," meaning that from its reward we can know it's essential nature.[1257]

Now, there are differences in the matter of the reward (not only the reward that will be granted in the future in the coming world, but also the reward) that currently is in the Garden of Eden (*Gan Eden*), which generally is divided into the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*) (even though more specifically, there are many levels in this to no end).[1258]

[1255] See Tanya, beginning of Ch. 42; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12, and elsewhere.

[1256] Mishnah Avot 4:2

[1257] Tanya, Likkutei Amarim, Ch. 39 (53a)

[1258] See Torah Ohr, Tetzaveh 81c

Now, in the discourse[1259] (based on the statement in Zohar[1260] and explained at length in Tanya) it is explained[1261] that the reward of the lower Garden of Eden (*Gan Eden HaTachton*) comes through fulfilling the *mitzvot* in action, but that to come to the reward of the upper Garden of Eden (*Gan Eden HaElyon*), which is in the world of Creation (*Briyah*), the concealed world (*Alma d'Itkasiya*), the aspect of thought (*Machshavah*) (which is higher than the lower Garden of Eden (*Gan Eden HaTachton*) in the world of Action (*Asiyah*), the revealed world (*Alma d'Itgaliya*) - this specifically comes about through the intention (*Kavanah*) in the *mitzvot* with the desire of the heart (*Re'uta d'Leeba*), this being the innerness (*Pnimiyut*) of the *mitzvot*.

The same is so of Torah, in that this is the difference between the revealed parts of Torah and the innerness (*Pnimiyut*) of Torah. This also is the continuation and connection of the matters in the discourse, that the primary matter by which the soul becomes the aspect of a "walker" to the point of "going" in a way that is beyond comparison, is brought about specifically through the innerness (*Pnimiyut*) of Torah and *mitzvot*.

The explanation is as the teaching he brings in the discourse,[1262] that it states in Zohar,[1263] "They are three levels that are bound one with the other, the Holy One, blessed is He, the Torah, and the Jewish people, and they all are level upon

[1259] Ohr HaTorah Inyanim ibid. p. 222
[1260] Zohar II 210b
[1261] Tanya, Likkutei Amarim, Ch. 39 ibid. (52a and on)
[1262] Ohr HaTorah ibid. p. 220 and on.
[1263] Zohar III 73a

level, concealed and revealed etc." That is, the revealed part of the Torah binds the revealed part of the Jewish people with the revealed aspect of the Holy One, blessed is He, whereas the concealed part of Torah binds the concealed part of the Jewish people with the concealed aspect of the Holy One, blessed is He.

To explain, in the manifestation of the soul in a person's body, there is a difference between the *Nefesh* of the soul, which primarily is that which enlivens the body, and the *Ru'ach* and *Neshamah* of the soul - (as understood from the statement in Iggeret HaKodesh, Epistle 27 and its explanation, and as will briefly be explained - in chapter eight) - up to the head of the soul, which includes the *Chayah* and *Yechidah* of the soul.

Through the revealed parts of the Torah, the *Nefesh* is caused to bond and illuminate in one's body in a revealed way, together with the Holy One, blessed is He, as He fills all worlds (*Memaleh Kol Almin*). This is as our sages, of blessed memory, taught, [1264] "Just as the soul (*Nefesh*) fills the body, so does the Holy One, blessed is He, fill the world."

Higher than this is the way that the concealed aspect of the Torah bonds the concealed aspect of the soul, that is, the innerness (*Pnimiyut*) of the soul, these being the *Ru'ach* and *Neshamah* of the soul, up to and including the *Yechidah* of the soul, with the Holy One, blessed is He, as He surrounds and transcends all worlds (*Sovev Kol Almin*), in which, even though He is surrounding and transcendent (*Sovev*), He nonetheless surrounds all worlds (*Sovev Kol Almin*), meaning that He has

[1264] Midrash Vayikra Rabbah 4:8; Midrash Tehillim 103a; See Talmud Bavli, Brachot 10a

relation to all worlds,[1265] so much so, that in a concealed way, He is found within them through His manifestation in the aspect of His light that fills all worlds (*Memaleh Kol Almin*), similar to the manifestation of the "head" of the soul in the "foot" of the soul, and the manifestation of the innerness (*Pnimiyut*) of the Torah in the revealed parts of the Torah.

From this it is understood that for there to be the matter of going (*Heelooch*-הילוך) that transcends measure and limitation, this is not brought about through the aspect of His light that fills all worlds (*Memaleh Kol Almin*). For, about this aspect, our sages of blessed memory, stated, "Just as the soul fills the body, so does the Holy One, blessed is He, fill the world," meaning that this is only as Godliness comes in a way of measure and limitation according to the world, so to speak. This is why the world is capable of accepting this revelation.

In contrast, this would not be so if He would be [revealed] in a limitlessness way, like His light that surrounds and transcends all worlds (*Sovev Kol Almin*), in which case, He would not be filling the world in a way that the world remains in its existence.

From this it is understood that the true matter of "going" (*Heelooch*-הילוך) in the Jewish people, the "walkers" (*Mahalechim*-מהלכים), is specifically through being bound to the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*), brought about through the concealed and inner aspects (*Pnimiyut*) of the Torah. This also is why it specifically is in the inner aspects (*Pnimiyut*) of the Torah that

[1265] See Torah Ohr, Megillat Esther 98b; Sefer HaMaamarim 5679 p. 371; 5689 p. 40.

there is emphasis in a revealed way of the matter of the verse,[1266] "Its measure is longer than the earth and wider than the sea," (as explained at length in the discourses on [the *mitzvah* of] appointing a king (*Minuy Melech*)[1267] and in the discourses of the last day of Pesach).[1268]

This is because when it comes to studying the revealed parts (*Nigleh*) of Torah, it indeed is possible for a person to learn the entire Torah,[1269] and as explained in Hilchot Talmud Torah (of the Alter Rebbe)[1270] regarding various laws relating to one who studies the entire Torah. In contrast, this is not so of the innerness (*Pnimiyut*) of Torah, the Torah that Moshiach will teach all the people,[1271] in that it transcends all measure and limitation.[1272] Therefore, specifically through it, the true matter of "going" (*Heelooch*-הילוך) will come about, this being the true matter of limitlessness (*Ein Sof*).

7.

With the above in mind we can understand the matter of the Hilulah of Rabbi Shimon bar Yochai. This is because the general matter of a Hilulah is the matter of a wedding, the ultimate intent and purpose of which is to "be fruitful and multiply,"[1273] this being the matter of giving birth to offspring,

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[1266] Job 11:9
[1267] Sefer HaMitzvot of the Tzemach Tzeddek 110b
[1268] Likkutei Torah, Tzav 17a
[1269] See Talmud Bavli, Menachot 99b
[1270] Hilchot Talmud Torah, 1:4-5; 2:2 and on.
[1271] See Sefer HaMitzvot of the Tzemach Tzeddek ibid.; Likkutei Torah, Tzav ibid., and elsewhere.
[1272] Also see Ohr HaTorah, Beshalach p. 2,657.
[1273] Genesis 1:28

in which there is an actual radiance of the Unlimited One below in a revealed way.[1274]

Moreover, according to the explanation from the discourse (in chapter five) that in the matter of a wedding there is the superiority of bodily union (not just externally (*b'Chitzoniyut*) but also) inwardly (*b'Pnimiyut*) (a superiority that is not even found in the angels), proof of which is that through this, there is the birth of "the seed that *HaShem*-יהו"ה has blessed,"[1275] so that subsequently there will be the matter of studying the innerness (*Pnimiyut*) of Torah for him, in which there is the matter of the innerness (*Pnimiyut*) of the Ancient One-*Atik*,[1276] through which the matter of the "going" (*Heelooch*-הילוך)[1277] is caused in the soul in an even higher way, through its bond with the innerness (*Pnimiyut*) of the Torah,[1278] (even though, in general, all matters were given at the giving of the Torah) since through Rabbi Shimon bar Yochai there began to be the revelation of the innerness (*Pnimiyut*) of the Torah.

This is also why Lag BaOmer is connected to the matter of giving birth to offspring, as we find with many Lag BaOmer

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[1274] See Likkutei Torah, Shir HaShirim 39d and on; Sefer HaMaamarim 5652 p. 130; 5657 p. 175 and on; Discourse entitled "*Samach Tesamach*" 5741, Ch. 7 (Torat Menachem, Sefer HaMaamarim Elul p. 244).

[1275] Isaiah 61:9

[1276] See Likkutei Torah, Tzav 17c; Maamarei Admor HaEmtza'ee, Drushei Chatunah Vol. 2, p. 603.

[1277] [It is noteworthy that the term "going-*Heelooch*-הילוך-71" has the same numerical value as *Ma"H*-מ"ה-45 [יו"ד ה"א ואו"ו ה"א] and *HaShem*-יהו"ה-26, as in the verse (Deuteronomy 10:12), "And now, O' Israel, what does *HaShem-Ma"H HaShem*-מה יהו"ה, your God ask of you etc."]

[1278] *Hemshech* 5666 p. 219; Sefer HaMaamarim 5704 p. 211.

discourses,[1279] which begin with the verse,[1280] "Behold, how good and how pleasant when brothers dwell, and in unity," the matter of which is the union of male and female, *Zeir Anpin* and Kingship-*Malchut*, from which the matter of the birth of offspring comes about. This is also the simple explanation of the story related by our Rebbe, our leader,[1281] that on Lag BaOmer the Mittler Rebbe would perform miracles related to the birth of healthy children.[1282]

8.

However, we still must understand this better. This is because the entire matter of Godliness is of no comparison to the world, and this being so, though it is true that in the innerness (*Pnimiyut*) of the Torah there is the matter of going (*Heelooch*-הילוך) that is beyond relative comparison, nonetheless, since it is through the general matter of studying Torah and fulfilling the *mitzvot* that we refine the sparks of *HaShem*'s-יהו"ה Name of *Ba"N*-ב"ן-52 [יו"ד ה"ה ו"ו ה"ה] and ascend to His Name of *Sa"G*-ס"ג-63 [יו"ד ה"י וא"ו ה"י], this being the matter of "the crown with which His mother crowned Him," (as mentioned in chapter four), it is understood that even through the revealed aspects (*Nigleh*) of Torah, a bonding is caused between opposites, through the revelation and dwelling

[1279] Maamarei Admor HaZaken, Et'halech Liozhna p. 92 and on; Ohr HaTorah, Vayikra Vol. 1 p. 254 and on; Sefer HaMaamarim 5627 p. 291 and on; 5692 p. 355 and on; Also see Hosafot to Sefer HaSichot 5706-5710 p. 409.

[1280] Psalms 133:1; See Zohar III 59b

[1281] HaYom Yom for the 18th of Iyyar (Lag BaOmer)

[1282] See the Sichah talk of Lag BaOmer, following the evening prayers – 5740.

within them from that which completely transcends them. This being so, there certainly is also the matter of "going" (*Heelooch*-הילוך) in this, as well as the matter of the Hilulah (wedding).

This then, is why he continues the discourse stating:[1283] However, we must understand why with all other righteous *Tzaddikim* who only reveal the revealed parts of Torah, at the very least, there also is a "going" (*Heelooch*-הילוך) and it [too] is called a Hilulah ("wedding"), however why is it a fast day? This is like what he cites at the beginning of the discourse about the Hilulah of Rabbi Shimon bar Yochai, "as opposed to the passing away of other righteous *Tzaddikim*, upon which a fast day is established."

The explanation is that certainly, for all other righteous *Tzaddikim* there [indeed] is the matter of a Hilulah, being that through their toil they brought about the bonding of *HaShem*'s-יהו"ה Names of *Ma"H*-מ"ה-45 [יו"ד ה"א וא"ו ה"א] and *Ba"N*-ב"ן-52 [יו"ד ה"ה ו"ו ה"ה] etc. This is especially so according to the lengthy explanation in Iggeret HaKodesh, Epistle 27, and its explanation, that at the time of their passing, the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) is caused from all their deeds, Torah study, and service of *HaShem*-יהו"ה, blessed is He, that they were occupied with all the days of their life.

He continues to explain[1284] that through this, there is a drawing down of the aspect of the masculine waters (*Mayim Duchrin*) from the fixture of "*Notzer Chessed*" ("He preserves

[1283] Ohr HaTorah, Inyanim ibid. p. 222
[1284] In Tanya, Iggeret HaKodesh, Epistle 28

Kindness") (of the thirteen attributes of mercy).[1285] For, as known, all one's toil throughout his life shines and is revealed at the time of his passing (this being revelation that transcends all measure and limitation).

However, even so, when it comes to all other righteous *Tzaddikim*, the Hilulah is primarily Above, where additional light is caused, to the point of light that is beyond relative comparison. Beyond this, the matter of the Hilulah is even present in the righteous *Tzaddik* himself, since a bond is caused between the soul of the righteous *Tzaddik* and [the sparks] that he refined. (For, as mentioned above, at the time of his passing, all the toil that a person labored with his soul throughout his life, illuminates and is revealed in a state of revelation.)

This is similar to the bond between *HaShem*'s-יהו"ה Names of *Ma"H*-מ"ה-45 [יו"ד ה"א וא"ו ה"א] and *Ba"N*-ב"ן-52 [יו"ד ה"ה ו"ו ה"ה], through which the ascent of the Name of *Ba"N*-ב"ן-52 [יו"ד ה"ה ו"ו ה"ה] to the Name of *Sa"G*-ס"ג-63 [יו"ד ה"י וא"ו ה"י] is caused, this being "the crown with which His mother crowned Him," and there thus is caused to be a "going" (*Heelooch*-הילוך) that is beyond relative comparison, similar to the matter of a wedding (Hilulah), which is the revelation of the Unlimited (*Ein Sof*) in actuality.

However, (even for the righteous *Tzaddik* himself) this matter too is only Above, as opposed to below, where the light is lacking. Therefore, below, the matter of a fast day is caused, because of the absence of light. It is in this that there is a special superiority to Rabbi Shimon bar Yochai, whose matter was the study of the innerness (*Pnimiyut*) of the Torah.

[1285] Exodus 34:6-7

This may be understood according to the explanation in Iggeret HaKodesh, cited above,[1286] that two matters are brought about through the passing of a righteous *Tzaddik* (this being the matter of the Hilulah of Rabbi Shimon bar Yochai, [who said],[1287] "With one knot I am bound to Him etc.")

The first matter is the aspect of the radiance to his students, which does not actually manifest in their brains, but only illuminates over them from above etc., and implants thoughts of repentance in their hearts etc., this radiance being drawn from the aspect of the *Nefesh* of the righteous *Tzaddik*.

The second matter is that which is drawn from the essential *Ru'ach* of the *Tzaddik* (not like how it was during his life in this world, at which time they could only receive from his *Ru'ach* through the medium of his *Nefesh* and body, which limit etc. In contrast, after his passing they can receive from the essence of his *Ru'ach*.)

This drawing down is not just in an encompassing way (*Makif*), but in a way that manifests inwardly (*b'Pnimiyut*) (as proven in Iggeret HaKodesh) and moreover, it not only brings to thoughts of repentance, but also to the continuation of the life of the righteous *Tzaddik*, which is (not a life of flesh, but is) the matter of faith (*Emunah*), as well as the matters of love (*Ahavah*) and fear (*Yirah*), (as the verse states,[1288] "Fear of *HaShem*-יהו"ה brings life"). This itself is the general matter of Torah and its *mitzvot*, being that love of *HaShem*-יהו"ה is the

[1286] Also see Kuntres HaHishtatchut of the Mittler Rebbe, translated as Visiting the Gravesites of the Righteous.

[1287] See Zohar III 288a (Idra Zuta)

[1288] Proverbs 19:23

root of all 248 positive action *mitzvot*, and fear of Him is the root of all 365 negative prohibitive *mitzvot*.[1289]

With the above in mind, it is understood that at the time of the passing of righteous *Tzaddikim* whose primary matter was the revealed parts of Torah, being that the revealed parts of Torah are compared to the aspect of the *Nefesh* of the soul, there only is a radiance that comes in an encompassing way (*Makif*) and brings about thoughts of repentance.

In contrast, when it comes to the drawing down in an inner manifest way (*b'Pnimiyut*), such that you can "touch it," so to speak, this is in a way that below there is a lacking in the light, and we therefore fast. In contrast, when it comes to Rabbi Shimon bar Yochai, whose matter was to reveal the innerness (*Pnimiyut*) of the Torah, this being similar to the aspects of the *Ru'ach* and *Neshamah* levels of the soul (as discussed in chapter six), which are connected to the aspect of thought (*Machshavah*), which transcends the matter of speech (*Dibur*), which is connected to the aspect of the *Nefesh*, the drawing down is thus from the aspect of the essence of his *Ru'ach*, and through it, there is a continuation of the life of the righteous *Tzaddik* (his faith, fear, and love of *HaShem*-יהו"ה) in a way that is inwardly manifest (*b'Pnimiyut*) in his students and in the students of his students etc.

This then, is the uniquely special matter in the Hilulah of Rabbi Shimon bar Yochai, which is with much greater strength and power, such that we do not find anything like it with the other righteous *Tzaddikim*. That is, [at the time of his Hilulah] his students and their students, until the end of all

[1289] Tanya, Likkutei Amarim, Ch. 4

generations, not only receive in an encompassing transcendent way (*Makif*), but also in an inner manifest way (*b'Pnimiyut*) etc. From this, the matter is also drawn down in the Halachic ruling that even though there are many matters relating to the days before Lag BaOmer and the days after Lag BaOmer, nonetheless, when Lag BaOmer comes, "the day of his rejoicing,"[1290] joy is caused for each and every Jew in the Jewish people at large, so that there is a drawing down of awesome joy below, up to and including matters that are below ten hands-breadths.

9.

In the discourse he concludes:[1291] "About this Rabbi Shimon bar Yochai said,[1292] 'I am a good sign in the world,' being that his soul was literally from the aspect of the world of Emanation (*Atzilut*)." This "sign" was "**in** the world," meaning, in this lowest world - this physical and material world, such that in the generation of "the heels of Moshiach" the world has descended until there is no lower descent than this, but on the contrary, "their beginning is bound to their end."[1293]

This is as stated in Zohar,[1294] "There will not be another generation like the generation of Rabbi Shimon bar Yochai until the generation of 'the heels of Moshiach,'" this being the

[1290] See Pri Etz Chayim, Shaar Sefirat HaOmer, Ch. 7; Mishnat Chassidim, Masechet Iyyar v'Sivan, 1:6-7 and elsewhere.
[1291] Ohr HaTorah Inyanim ibid. p. 223
[1292] Zohar I 225a
[1293] Sefer Yetzirah 1:7
[1294] Zohar II 9a; See Zohar I ibid.

generation in which our righteous Moshiach will come and redeem us with the true and complete redemption, and take us upright to our land, and in a way that "the children of Israel go out with an upraised arm,"[1295] and as in the translation of Targum, "high handedly-*b'Reish Gelei*-בריש גלי," about which it states in holy books[1296] that the word "*b'Reish*-בריש" is an acronym for "Rabbi Shimon bar Yochai-**ר**בי **ש**מעון **ב**ר יוחאי."

All this will literally take place in the near future, in our times, below ten hands-breadths, "with eternal joy upon their heads."[1297] This is as in the teaching of Rabbi Shimon bar Yochai,[1298] "For us the matter depends on love, as the verse states,[1299] 'You shall love *HaShem*-יהו"ה your God,' etc., and it is written,[1300] 'I love you, says *HaShem*-יהו"ה,'" with a revealed love. The drawing down is then in a way that,[1301] "One who gives [a gift] gives generously" [beyond what is sufficient] "from His full, open, holy, and expansive hand,"[1302] and in a way that the lower one is a receptacle to receive this revelation and becomes one with it.

The departure from the exile will then be in a way that, "I will break the staves of your yoke and I will lead you erect-*Kommemiyut*-קוממיות," as in Rashi's explanation (from Torat Kohanim) that it means "with an upright stature," and we then

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[1295] Exodus 14:8

[1296] Degel Machaneh Ephraim to Exodus 14:8; Also see Likkutei Sichot, Vol. 3 p. 872.

[1297] Isaiah 35:10; 55:11

[1298] Zohar III 128a

[1299] Deuteronomy 6:5

[1300] Malachi 1:2

[1301] Talmud Bavli, Bava Batra 53a; 65a; 71a (and Rashbam commentary); Mishneh Torah, Hilchot Mechirah 25:4; Hilchot Zechiyah uMatanah 11:22

[1302] See the third blessing of Grace after meals (*Birkhat HaMazon*).

come to the higher way, [also] indicated by the word "*Kommemiyut*-קוממיות" [in the plural], meaning "two statures of Adam, the first man,"[1303] not just one-hundred cubits high (which was the stature of Adam, the first man, after the sin),[1304] but rather two-hundred cubits (which is connected to the matter of "twenty-*Esreem*-עשרים-620" years)[1305] this being two times one-hundred, which is the matter of the Crown-*Keter*-כתר-620 together with the inner aspect (*Pnimiyut*) of the Crown-*Keter*,[1306] as it is drawn down below, very soon and in the most literal sense, through the "spreading your wellsprings to the outside,"[1307] with joy and goodness of heart!

[1303] Talmud Bavli, Bava Batra 75a; Sanhedrin 100a

[1304] See Rashi to Sanhedrin ibid.

[1305] I.e., this is the twentieth year from the passing of the Rebbe Rayatz, and the conclusion of the twentieth and final chapter of the discourse of his Hilulah entitled "*Bati LeGani*" 5710 (Sefer HaMaamarim 5710 p. 111 and on). Also see the previous discourse of this year entitled "*Bati LeGani* – I have come to My garden," translated in The Teachings of the Rebbe 5730 Vol. 1, Discourse 18.

[1306] Also see Ohr HaTorah, Bechukotai p. 653; p. 672; p. 730; Pelach HaRimon Vayikra p. 504.

[1307] See the famous letter of the Baal Shem Tov, beginning of Keter Shem Tov, section 1, and elsewhere, translated in the beginning of "The Way of The Baal Shem Tov" (a translation of Tzava'at HaRivash).

Discourse 34

"*v'Natati Shalom BaAretz… -*
I will provide peace in the Land…"

Delivered on Shabbat Parshat Bechukotai,
Shabbat Mevarchim Sivan, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1308] "I will provide peace in the land." It states in Torat Kohanim and Rashi (and in Ohr HaTorah of the Tzemach Tzeddek[1309] citing Yalkut)[1310] on this verse, that "peace (*Shalom*-שלום) equals everything, as it states,[1311] 'He makes peace and creates everything.'" In Zohar[1312] it states, "'I will provide peace in the land.' The Holy One, blessed is He, is destined to bond with the Community of Israel (*Knesset Yisroel*)." This is because "Peace-*Shalom*-שלום" refers to the Holy One, blessed is He, whose Name is "Peace-*Shalom*-שלום,"[1313] and "the land-*Aretz*-ארץ" refers to the Community of Israel (*Knesset Yisroel*), as the verse states,[1314] "For you will be a desirable land (*Eretz Cheifetz*-ארץ חפץ)." Thus, the meaning of "I will provide peace (*Shalom*-שלום) in the land (*Aretz*-ארץ)"

[1308] Leviticus 26:6
[1309] Ohr HaTorah, Bechukotai p. 198
[1310] Yalkut Shimoni, Remez 672
[1311] In the Yotzer blessing – based on Isaiah 45:7
[1312] Zohar III 113b (cited in Ohr HaTorah ibid. p. 199)
[1313] Talmud Bavli, Shabbat 10b; Derech Eretz Zuta, Perek HaShalom (Ch. 11).
[1314] Malachi 3:12

is the bond between the Holy One, blessed is He, ("Peace-*Shalom*-שלום") and the Community of Israel ("land-*Aretz*-ארץ").

This also is the meaning of "Peace (*Shalom*-שלום) equals everything (*Kol*-כל)." This is because "everything-*Kol*-כל" refers to the *Sefirah* of Foundation-*Yesod*,[1315] as the verse states,[1316] "For everything (*Ki Kol*-כי כל)[1317] in the heavens and the earth [is Yours]," [which Targum translates as], "He unites the heavens and the earth," referring to [uniting] *Zeir Anpin* and Kingship-*Malchut*, this being the matter of the union (*Yichud*) of the Holy One, blessed is He and the Community of Israel (*Knesset Yisroel*).

However, the simple meaning of "Peace (*Shalom*-שלום) equals everything (*Kol*-כל)," is that it is equal to the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), as demonstrated by the proof brought from the Midrashic teachings of our sages, of blessed memory, mentioned before, citing the verse, "He makes peace and creates everything." The intention in this, is that through [the fulfillment of] "I will provide peace in the land," this being the matter of the union (*Yichud*) of Foundation-*Yesod* and Kingship-*Malchut*, there will be a drawing down of the matter of peace (*Shalom*) that will penetrate the entire chaining down of the worlds (*Seder Hishtalshelut*), [bringing] "peace in the upper entourage and

[1315] Zohar I 31a; Likkutei Torah, Beha'alotcha 34a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 and elsewhere.

[1316] Chronicles I 29:11 and Targum there.

[1317] [The numerical value of "for everything-*Ki Kol*-כי כל-80" is the same as Foundation-*Yesod*-יסוד-80.]

peace in the lower entourage,"[1318] including peace between the Godly soul and the animalistic soul, up to and including peace in the literal sense in this physical world, which is the lowest level etc., and even in animals, as in the continuation of the verse,[1319] "I will cause wild beasts to withdraw from the land."

2.

Now, we should connect this to Lag BaOmer, the day of the Hilulah of Rabbi Shimon bar Yochai (which falls out this year in the Torah portion of Bechukotai). To explain, the matter of peace (*Shalom*-שלום) is brought about through Torah. This is as Rambam states,[1320] "The entire Torah was given to bring about peace in the world." This refers to the world becoming a dwelling place for the Holy One, blessed is He, in the lower worlds,[1321] (up to and including the true matter of a home, which is such that the essential self of the one who dwells in the home is present in it)[1322] as will be revealed in the coming future.

There then will also be the matter of peace ("I will provide peace in the land") in the literal sense, as Torat Kohanim states, "The verse thus states,[1323] 'The wolf will live

[1318] Talmud Bavli, Sanhedrin 99b

[1319] Leviticus 26:6 ibid.

[1320] Mishneh Torah, Hilchot Chanukah 4:14, citing Sifri to Numbers 6:26; See Likkutei Sichot Vol. 8, p. 349 and on.

[1321] Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36, and elsewhere.

[1322] See Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with the glosses etc., in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah Balak p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 5.

[1323] Isaiah 11:6

with the lamb etc.'" This matter will come about through the abundant knowledge-*Da'at* (the matter of Torah) there will be in the coming future, as in the continuation of the verses,[1324] "The earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor."

The analogy brought for this[1325] is from the difference between a child, who becomes angered and enraged by everything, being that he has no knowledge (*Da'at*), and an adult who has greater knowledge (*Da'at*) and therefore does not become as angered and enraged. Furthermore, he can even tolerate matters that are in opposition to his will, and moreover, he even can find justification and room for them in his intellect. The same is so of the coming future, that because of the increase of knowledge (*Da'at*) in the land, including in the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*), the prophecy, "The wolf will live with the lamb etc.," will be fulfilled.

This likewise is the matter of Rabbi Shimon bar Yochai, whose "Torah study was his sole occupation,"[1326] meaning that his entire existence was that of Torah. [This is why one whose sole occupation is Torah study does not pause to pray (unlike one whose Torah study is not his sole occupation, in that he must stop to pray, as derived a priori, from the fact that he stops to engage in his [worldly] occupations).[1327] For, since the

[1324] Isaiah 11:9

[1325] See Maamarei Admor HaZaken Inyanim Vol. 1 p. 95 and on, and with the glosses etc., in Ohr HaTorah Noach Vol. 3 p. 632b and on.

[1326] Talmud Bavli, Shabbat 11a and Rashi there.

[1327] Talmud Bavli, Shabbat 11a and Rashi ibid.

Torah is his **entire** existence, it is not possible for him to nullify himself.]

Moreover, through his Torah study, Rabbi Shimon bar Yochai also affected drawings down into the physicality of the world, such as in the verse, "I shall grant you your rains in their time."[1328] The Zohar relates,[1329] that "once the world was in need of rain etc.," and by Rabbi Shimon bar Yochai expounding on the verse,[1330] "Behold, how good and how pleasant is the dwelling of brothers, also in unity," the rains descended.

Now, we do not find this with any other of the Tana'im (including Rabbi Akiva, the teacher of Rabbi Shimon bar Yochai). Rather, they specifically needed prayer and fasting, (as stated in Tractate Taanit).[1331] In contrast, Rabbi Shimon bar Yochai brought the descent of the rains by speaking Torah, that is,[1332] by way of from Above to below (unlike prayer and fasting, which are from below to Above).

This is because the matter of Rabbi Shimon bar Yochai is Torah, which is from Above to below, as the verse states,[1333] "Behold, My word is like fire." This is especially so considering that his Torah study was in a way of,[1334] "Let my tongue reply with Your word," like one who repeats after the reader.[1335] Thus, by reciting Torah, the matter of which is

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[1328] Leviticus 26:4
[1329] Zohar III 59b
[1330] Psalms 133:1
[1331] Talmud Bavli, Taanit 23a
[1332] See the discourse entitled "*Zohar Vol. 3,*" Parshat Acharei in Ohr HaTorah Vayikra p. 254 and on; Sefer HaMaamarim 5627 p. 291 and on, and elsewhere.
[1333] Jeremiah 23:29
[1334] Psalms 119:172
[1335] See Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 44b

drawing down from Above to below, he drew down and caused the rains to descend.

3.

Now, we should add, that the act of bringing the descent of the rains had to be by speaking about a Torah verse that relates to the matter of rain,[1336] which is the verse "the dwelling of brothers, and in unity," the matter of which is the union (*Yichud*) of Bestower and recipient. Through this, he affected a drawing down of beneficence from Above, and below the rains descended on the earth, "watering the earth and causing it to produce and sprout"[1337] through the power of the Unlimited One (*Ein Sof*) found in the foundational element of dust (*Afar*).

More specifically,[1338] when the verse states, "the dwelling of brothers," this refers to *Zeir Anpin* and Kingship-*Malchut* as they become the aspect of "brothers," meaning[1339] that Kingship-*Malchut* becomes equal to *Zeir Anpin*, in that she receives intellect (*Mochin*) herself, not by way of *Zeir Anpin*. This is the meaning of the matter of,[1340] "He did not stop loving her… until he called her 'my sister.'"

The concluding words of the verse, "also in unity," in which the word "also-*Gam*-גם" indicates inclusion, come to also

[1336] See Ohr HaTorah ibid. (p. 256); Sefer HaMaamarim 5627 ibid. (p. 298)
[1337] Isaiah 55:10
[1338] See Ohr HaTorah ibid. (p. 255)
[1339] See the commentary of the Ramaz to Zohar III ibid., cited in Ohr HaTorah ibid.; Ohr HaTorah, Bechukotai p. 212.
[1340] Midrash Shemot Rabba, end of Pekudei; Midrash Shir HaShirim Rabba, end of Ch. 3; See Torah Ohr, Mikeitz 36a and on.

include[1341] the intellectual aspects (*Mochin*) (of the Father-*Abba* (Wisdom-*Chochmah*) and the Mother-*Imma* (Understanding-*Binah*) which transcend *Zeir Anpin* and *Nukvah*, and even [includes] the aspect of the Crown-*Keter*, up to and including the highest level in the Crown-*Keter*, which is the matter of the pleasure (*Taanug*). About this the verse states, "how good and how pleasant etc.," in which pleasantness (*Na'im*-נעים) is the matter of pleasure (*Taanug*).[1342]

That is, through the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*, a union (*Yichud*) is also caused in the aspects above them, the Father-*Abba* and Mother-*Imma*, and the Long Patient One-*Arich Anpin* etc. This is because the Holy One, blessed is He, swore that He would not enter the Supernal Yerushalayim until he first enters the lower Yerushalayim.[1343]

There likewise is caused to be the drawing down below as well, that the matter of peace (*Shalom*-שלום) is drawn down in the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), until a matter like "the wolf will live with the lamb etc.," will be. This is also the theme of the verse, "I will provide peace in the land," this being the matter of the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*, Bestower and recipient, as it is Above, and in a way that it also is drawn down below, as explained above.

[1341] See the commentary of Mikdash Melech to Zohar III ibid., cited in Ohr HaTorah ibid.; Ohr HaTorah, Bechukotai ibid.

[1342] Also see Ohr HaTorah, Acharei p. 351.

[1343] Talmud Bavli, Taanit 5a; Zohar III 15b; Zohar I 231a; Ohr HaTorah, Bereishit Vol. 3 p. 535b.

4.

Based on the above, we can also explain the statement in Zohar, that before Rabbi Shimon bar Yochai brought about the descent of the rains by speaking Torah, the companions praised him. In various places we similarly find that they praised Rabbi Shimon bar Yochai, such as "Rabbi Yehudah called him 'Shabbat,'"[1344] and "Who is 'the face of the Lord'?[1345] this is Rabbi Shimon bar Yochai."[1346]

Now, at first glance, it is not understood why their praises were necessary for this,[1347] especially in relation to Rabbi Shimon bar Yochai, who was elevated and removed from them. For example, he said,[1348] "I have seen men of ascent and they are few… If they are two, I and my son are them," and "if there is one, it is I."[1349] [Both these and those are the words of the living God,[1350] since there are many levels amongst men of ascent (*Bnei Aliyah*), such that there even is a level in which there only is one.][1351] Rabbi Shimon bar Yochai likewise said,[1352] "I am a good sign in the world" (something that we find

[1344] Zohar III 144b

[1345] Exodus 23:17; 34:23

[1346] Zohar II 38a, elucidated in Maamarei Admor HaZaken 5564 p. 106; Discourse entitled "*Vayatzev*" 5633; 5644; 5655 and elsewhere.

[1347] See Ohr HaTorah, Vayikra ibid. (p. 257); Sefer HaMaamarim 5627 ibid. (p. 299); Also see Sefer HaMaamarim 5631 Vol. 1, p. 318 and on; Discourse entitled "*Lehavin Inyan Rashbi*" 5745 (Torat Menachem, Sefer HaMaamarim Iyyar p. 276 and on).

[1348] Talmud Bavli, Sukkah 45b and Rashi there

[1349] Midrash Bereishit Rabba 35b

[1350] Talmud Bavli, Eruvin 13b

[1351] Also see the Sichah talk of Shabbat Parshat Naso 5742 (Hitva'aduyot 5742 Vol.3 p. 1,639).

[1352] Zohar I 225a

only with Rabbi Shimon bar Yochai). This being so, what is this matter of "the companions praising him"?

However, the explanation is that for the drawing down of the rains by him to be possible, which is the matter of the union of Bestower and recipient, there had to be the matter of the union of Bestower and recipient for Rabbi Shimon bar Yochai himself, which is why the companions were necessary etc.

5.

Now, in addition to Rabbi Shimon bar Yochai bringing all the above through the Torah, the matter of which is peace (as discussed in chapter two), beyond this, he brought the matter of peace within Torah itself. That is, he nullified the partition (*Mechitzah*-**מחיצה**) that stood between the revealed parts of Torah and the inner aspects (*Pnimiyut*) of Torah,[1353] this being the matter of [the verse],[1354] "I struck down (*Machatzi*-**מחצתי**) and I will heal."

This also is the meaning of the explanation in Chassidic discourses, that Lag BaOmer (**בעומר ל"ג**) relates to the matter of the verse,[1355] "This mound (*Gal*-**גל**) shall be a witness." That is, the matter of the "mound-*Gal*-גל" is that it is a partition (*Mechitzah*-מחיצה) which separates. However, the intention in this is that "it shall not be passed for evil,"[1356] but for goodness

[1353] Sefer HaMaamarim 5638 p.152 and on.
[1354] Deuteronomy 32:39
[1355] Genesis 31:52
[1356] Genesis 31:52 ibid.

you indeed shall pass.[1357] However, since in the coming future there will be the fulfillment of the prophecy,[1358] "I will remove the spirit of impurity from the land," there then will be no need for the mound at all. This matter was brought about by Rabbi Shimon bar Yochai, who nullified the partition (*Mechitzah*-מחיצה) that stood between the revealed parts of Torah and the inner aspects (*Pnimiyut*) of Torah, by which he also brought the drawing down in the world etc.

6.

Now, the matter of Rabbi Shimon bar Yochai is drawn down to each and every Jew. This is why on Lag BaOmer there is wondrously great joy etc.,[1359] and as related in Pri Etz Chayim[1360] about the matter of reciting "*Nacheim*," and the same applies in all generations, we do not recite "*Tachanun*."[1361] That is, there is a drawing down of wondrously great joy to each and every Jew, including the women of Israel, this being the matter of marriage of Lag BaOmer,[1362] (this being the revelation of the power of the Unlimited One (*Ein Sof*) in man below).[1363]

To further explain, this matter (the drawing down from Rabbi Shimon bar Yochai to each and every Jew) is also hinted

[1357] See Midrash Bereishit Rabba 74:15 cited in Rashi to Genesis 31:52 ibid.
[1358] Zachariah 13:2
[1359] Pri Etz Chayim, Shaar Sefirat HaOmer Ch. 7
[1360] Pri Etz Chayim ibid.
[1361] See Siddur of the Alter Rebbe before "*uVa Letziyon Go'el.*"
[1362] See Shulchan Aruch of the Alter Rebbe, Orach Chayim 493:6
[1363] See Likkutei Torah, Shir HaShirim 39d and on; Sefer HaMaamarim 5657 p. 177 and on, and elsewhere.

in the fact that Lag BaOmer is the *Sefirah* of Majesty-*Hod* of Majesty-*Hod*. The matter[1364] of Majesty-*Hod*-הוד is "submission-*Hoda'ah*-הודאה," as in the teaching,[1365] "The Rabbis submit (*Modim*-מודים) to the view of Rabbi Meir," the meaning of which is that though the Rabbis themselves did not understand [the matter] in the same way (for if they too understood it this way in their intellect, there would be no need for the matter of submission- *Hoda'ah*), nonetheless, they agree to it, but only by a way of submission (*Hoda'ah*-הודאה).

This then, is the matter of the "submission-*Hoda'ah*-הודאה" present in a person even when he does not grasp it intellectually, as in the verse,[1366] "Submit-*Hodu*-הודו to *HaShem*-יהו"ה, call out in His Name," or as we recite upon waking in the morning, "I thankfully submit-*Modeh Ani*- מודה אני."

Now, the matter of Majesty-*Hod* of Majesty-*Hod* is that the submission (*Hoda'ah*) itself is such that he neither understand nor senses that he must submit, but the submission (*Hoda'ah*) **itself** is by way of submission (*Hoda'ah*) (by accepting the yoke-*Kabbalat Ol*).

This then, is why Lag BaOmer is the *Sefirah* of Majesty-*Hod* of Majesty-*Hod*, which hints that the drawing down from Rabbi Shimon bar Yochai is even to someone whose state and standing is only submission of submission (*Hoda'ah SheBHoda'ah*) and as Rabbi Shimon bar Yochai said,[1367] "I am

[1364] See Siddur ibid. 303c; 304a; Sefer HaMaamarim 5631 ibid. p. 325.
[1365] Talmud Bavli, Bava Kamma 29a
[1366] Chronicles I 16:8
[1367] Talmud Bavli, Sukkah 45b

able to absolve the entire world (specifying "the **entire** world")[1368] from judgment etc."

Moreover, the drawing down to each and every Jew is in an inner manifest way (*b'Pnimiyut*). This is as explained before[1369] that this is the difference between the Hilulah of Rabbi Shimon bar Yochai and the passing of other righteous *Tzaddikim*.

That is, in regard to other righteous *Tzaddikim*, the drawing down is only brought about from Above in an encompassing transcendent manner (*Makif*) (and even though from this, thoughts of repentance are drawn to their students, such that growth is possible from this, and growth of growth, nevertheless, this only is thoughts of repentance). This is because the drawing down is only from the *Nefesh* of the righteous *Tzaddik*.

In contrast, with Rabbi Shimon bar Yochai the drawing down is from the essential self of his *Ru'ach* etc., (as explained in Iggeret HaKodesh, Epistle 27, and its explanation). Through this, there is a drawing down in an inner manifest way (*b'Pnimiyut*) until it is drawn down and has an effect below ten hands-breadths, and in the words of the verse,[1370] "I will provide you your rains in their time etc.," until we come to the statement at the end of the passage,[1371] "I will break the staves

[1368] See Ta"Z to Orach Chayim 182, S"K 3.

[1369] In the prior discourse of Lag BaOmer of this year, 5730, entitled "*Lehavin Inyan Hilulah d'Rashbi* - In order to understand the matter of the Hilulah of Rabbi Shimon Bar Yochai," Discourse 33, Ch. 8 (Sefer HaMaamarim 5730 p. 278 and on).

[1370] Leviticus 26:4

[1371] Leviticus 26:13

of your yoke and I will lead you erect," in that,[1372] "God will save Tziyon and build the cities of Yehudah, and they will settle there and possess it. The offspring of His servants will inherit it, and those who love His Name will dwell in it," with the coming of our righteous Moshiach, speedily and in the most literal sense!

[1372] Psalms 69:36-37 - To point out that according to the custom to recite the Psalm that corresponds to the years of one's life (see the beginning of Sefer HaMaamarim 11 Nissan Vol. 1) – they began to recite Psalm 69 on the 11th of Nissan of this year (5730).

Discourse 35

"*Ish Al Deeglo… -*
Each man by his banner…"

Delivered on Shabbat Parshat Bamidbar,
2nd of Sivan, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1373] "Each man by his banner according to the insignias of their patrilineal household the children of Israel shall encamp, at a distance surrounding the Tent of Meeting shall they encamp." It states in Midrash,[1374] "When the Holy One, blessed is He, was revealed upon Mount Sinai, twenty-two myriad angels[1375] descended with Him… When Israel saw that they all were arranged according to banners, they began desiring banners too… Immediately the Holy One, blessed is He informed Israel and said to Moshe, 'Go and arrange them according to banners as they wished.'"

In the discourse of his honorable holiness, my father-in-law, the Rebbe, said thirty years ago,[1376] he points out that from

[1373] Numbers 2:2

[1374] Midrash Bamidbar Rabbah 2:3; Also see the discourse entitled "*Ish al Deeglo*" 5700, where it states, "We find many Midrashim (see the citations there) that discuss the great wondrousness of the banners and the great yearning with which Israel desired them."

[1375] 220,000 angels

[1376] The discourse entitled "*Ish Al Deeglo*" of Shabbat Parshat Bamidbar 5700 (Sefer HaMaamarim 5700 p. 99 and on).

the lengthiness of the wording, "Each man by his banner according to the insignias of their patrilinear household the children of Israel shall encamp," and it then continues, "at a distance surrounding the Tent of Meeting shall they encamp," from this it is understood that there are two matters here. For, if not, the verse should have said, "Each man by his banner according to the insignias of their patrilinear household, at a distance surrounding the Tent of Meeting shall the children of Israel encamp," thus indicating that it all is one matter.

However, by making a separation and stating, "the children of Israel shall encamp," this indicates that there are two matters here, and it therefore concludes, "shall they encamp," indicating that these are two encampments relating to two matters. We therefore must understand what these two matters are.

We should add that since even the order in Torah is with precision, we therefore must understand why there first must be the matter of "Each man by his banner according to the insignias of their patrilinear household, the children of Israel shall encamp," and then there must be the matter of "at a distance surrounding the Tent of Meeting shall they encamp."

In the discourse he adds an additional question on the particulars of the verse, "Each man by his banner… of their patrilinear household." [This matter comes after and in continuation to the statement at the beginning of the Torah portion, about *HaShem*'s-יהו"ה command for the children of Israel to be counted (as a result of the matter of counting [as it is] Above, in that because they are beloved to Him, He therefore

counts them)[1377] "according to their families, according to their patrilinear household,"[1378] which is followed by the command, "Each man by his banner… of their patrilinear household."]

About this our sages, of blessed memory, stated,[1379] "By their patrilinear household, and not by their matrilinear household." We therefore must understand what is being pointed out in stating "by their patrilinear household, rather than by their matrilinear household."

This is because the Father-*Av* and Mother-*Eim* are Wisdom-*Chochmah* and Understanding-*Binah*, and Understanding-*Binah* is also intellect (*Mochin*). On the contrary, sometimes there is superiority to Understanding-*Binah* over Wisdom-*Chochmah*. This being so, what is the meaning of the specification "by their patrilinear household," this being the aspect of Wisdom-*Chochmah*, "and not by their matrilinear' household," this being the aspect of Understanding-*Binah*, and that specifically then we reach the Tent of Meeting (*Ohel Mo'ed*)?

He further points out there[1380] that we must understand the meaning of the words, "at a distance surrounding the Tent of Meeting shall they encamp," which are opposites of each other. That is, the word "*MiNeged*-מנגד" indicates "distance-*MeRachok*-מרחוק," whereas the word "surrounding-*MiSaviv*-מסביב" indicates "closeness-*MeKarov*-מקרוב," these being two opposite extremes. That is, if it is at a distance, how then is it surrounding, and if is surrounding, how then is it distant?

[1377] Rashi to Numbers 1:1
[1378] Numbers 1:2
[1379] Midrash Vayikra Rabbah 32:3; Bamidbar Rabbah 6:3
[1380] Sefer HaMaamarim 5700 ibid. end of Ch. 1 (p. 100).

We also must understand why the verse states "surrounding the Tent of Meeting," and not actually "in the Tent of Meeting." To explain the question, we find that at auspicious times the Jewish people would enter the Temple, (both the Tabernacle (*Mishkan*) which is called the Temple (*Mikdash*), and the Temple (*Mikdash*) which is called the Tabernacle (*Mishkan*)).[1381] This was especially so on Yom HaKippurim, when the High Priest (*Kohen Gadol*) would enter the Holy of Holies. Now, his entrance there was not as he was in and of himself, but in the role of the agent of all Israel, and as known, "one's agent is like himself."[1382]

To preface, at first glance, it is not understood how the High Priest (*Kohen Gadol*) could be the emissary of all the Jewish people in entering the Holy of Holies, being that they themselves are not permitted to enter. In the words of our sages, of blessed memory,[1383] "Is there something that we cannot do, that our agents can do on our behalf?"

However,[1384] this can be explained based on the statement of the Baal HaTurim (citing Midrash)[1385] on the verse,[1386] "You shall be to Me a kingdom of priests," that at the time that the Torah was given, all Jews were High Priests, and thus, even after it became sinful and forbidden for them to enter, in regard to the matter of agency their entrance was not nullified.

[1381] Talmud Bavli, Eruvin 2a

[1382] Talmud Bavli, Brachot 34b in the Mishnah; Kiddushin 41b

[1383] Talmud Bavli, Kiddushin 23b

[1384] Also see the blessing of the students of the eve of Yom HaKippurim 5747 Ch. 2 (Hitva'aduyot 5747 Vol. 1 p. 132) and note 18 there.

[1385] Aggadat Bereishit, Ch. 79 [80].

[1386] Exodus 19:6

Thus, since entering the Temple relates to the Jewish people, it is not understood why the verse states that they must only encamp "surrounding the Tent of Meeting," and not actually "in the Tent of Meeting."

2.

Now, in the discourse of the year 5700, his honorable holiness, my father-in-law, the Rebbe, explains this in his style (at the conclusion of the discourse) as follows:[1387] The banners are three tribes to each banner, this being the [matter of the] inter-inclusion of the three lines of Kindness-*Chessed* and Might-*Gevurah* through the quality of Splendor-*Tiferet*, this being the nullification of existence (*Bittul b'Metziyut*). This is because the inter-inclusion of the emotions (*Midot*) stemming from the intellect (*Mochin*) is only to cause their inter-inclusion with each other, whereas the inter-inclusion brought about by Splendor-*Tiferet* is the nullification of their existence (*Bittul b'Metziyut*).

This then, is the meaning of [the words] "each man by his banner," in which the word "man-*Ish*-איש" is mentioned, rather than the word "man-*Adam*-אדם," being that the primary intent is the repair of the emotional character traits (*Midot*), such that even the matter of intellect (*Mochin*) is for the sake of repairing the emotions (*Midot*).

In regard to the words "according to the insignias of their patrilinear household," and "not their matrilinear household," this is because Understanding-*Binah* is the

[1387] Sefer HaMaamarim ibid. p. 106.

"mother" of the emotions (*Midot*).[1388] However, this is only to affect the nullification of inter-inclusion with each other, whereas "their patrilinear household" is the nullification of their existence (*Bittul b'Metziyut*), brought about through Wisdom-*Chochmah*-חכמה, the aspect of "the power of what-*Koach Mah*-כח מה."[1389]

In regard to the words "at a distance surrounding the Tent of Meeting," this is because presently, all ascents are only "surrounding-*Saviv*-סביב" the Tent of Meeting. In contrast, when Moshiach comes the Jewish people will ascend "in the Tent of Meeting," as the verse states,[1390] "For they shall see eye to eye." However, presently it only is "surrounding the Tent of Meeting."

This then, is the meaning of the word "from a distance-*Mineged*-מנגד," which refers to the refinement of lower things which are in the state of a "somethingness" (*Yesh*) that appears to be separate, which is "in opposition-*MiNeged*-מנגד" to the light of His Essential Self, blessed is He, that is "in the Tent of Meeting." However, through the refinement we reach "surrounding the Tent of Meeting," in that the Supernal intent is fulfilled etc.

[1388] See Tanya, Ch. 3

[1389] See Ra'aya Mehemna to Zohar III 28a; 34a; Tanya, Ch. 3 (7b); Ch. 18 (24a).

[1390] Isaiah 52:8

3.

Now, we should connect this to the explanation in Ohr HaTorah of the Tzemach Tzeddek,[1391] about the relation between "each man by his banner" and the banners of the angels. This is because the four banners surrounding the Tent of Meeting were akin to the four *Chayot* angels of the Chariot (*Merkavah*) who uplift the Throne, as the verse states,[1392] "The *Chayot* uplift the Throne."

About this it is explained[1393] that when they uplift the Throne, they thus uplift the appearance of the Man upon it, thus [uplifting] the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) to the aspect of "He is not a man,"[1394] which is the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*), and through this, we draw down from the aspect of "He is not a man" to the aspect of "the Man upon the throne" etc.

Now, just as the *Chayot* angels of the Chariot uplift the Throne and draw down from the aspect of "He is not a man" to the aspect of "the Man upon the throne," the same is so of the four banners of the souls of the Jewish people that surround the Tent of Meeting.

[1391] Ohr HaTorah, Bamidbar p. 35 and on; Also see the discourse entitled "*Ish Al Deeglo*" of Shabbat Parshat Bamidbar 5717 (Torat Menachem Vol. 23 p. 6 and on, translated in The Teachings of The Rebbe 5717, Vol. 2, Discourse 24).

[1392] See Midrash Shemot Rabbah, end of Ch. 23; Bamidbar Rabbah, end of Ch. 14; Rabbeinu Bachaye to Exodus 25:10 citing Pirkei d'Rabbi Eliezer; Also see the liturgical hymn (Piyut) "*v'Chayot*" in the Kedushah of Keter of Musaf of Rosh HaShanah (in various versions) section beginning "*Kaf Regel*."

[1393] Torah Ohr, Yitro 71a and on; 72d and on.

[1394] Samuel I 15:29

To explain, there is the aspect of the tribes in the world of Creation (*Briyah*), which also is where the Chariot (*Merkavah*) of the angels is, [the angel] Michael being the face of the lion etc. However, there also is a higher level of the souls of the Jewish people, about which the verse states,[1395] "There the tribes **ascended**, the tribes of *Ya"H*-י"ה," to the aspect of the Upper Chariot (*Merkavah Ila'ah*) of the world of Emanation (*Atzilut*), these being the twelve diagonal lines (*Yod-Beit Gvulei Alachson*) of *Zeir Anpin* of the world of Emanation (*Atzilut*).[1396]

[It can be said that this is the meaning of the words, "Each man by his banner according to the insignias of their patrilinear household," that it refers to how the tribes receive from the forefathers ("their fathers-*Avotam*-אבותם") meaning as they are the aspect of the Upper Chariot (*Merkavah Ila'ah*) of the world of Emanation (*Atzilut*), and that through this, there is a drawing down in them of the empowerment to ascend to the aspect of the Supernal Man etc.]

They draw down the limitless light of the Unlimited One into the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, which are the aspect of the Supernal Man (*Adam Ila'ah*), this being the drawing down into the Torah (the matter of the Tent of Meeting) to elevate the Torah and literally bind it to the limitless light of the Unlimited One who transcends the aspect of "man-*Adam*-אדם."

However, this drawing down is specifically through their inter-inclusion one with the other, this being the matter of

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[1395] Psalms 122:4

[1396] See Zohar III 118b; Likkutei Torah, Masei 94a and on; Biurei HaZohar of the Mittler Rebbe, Bamidbar 174c and on. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.

the banners, in that the banner is what brings about the gathering, assembly, and inter-inclusion of three tribes together as one. This is the matter of the inter-inclusion of the emotions.

This is because the service of the tribes is such that each tribe ascends according to its path, meaning that there is a particular mode of service of *HaShem*-יהו"ה, blessed is He, unique to each tribe. For example, Reuven-ראובן is the aspect of seeing-*Re'iyah*-ראיה, and is thus called, "because *HaShem*-יהו"ה saw-*Ra'ah*-ראה etc."[1397] Shimon-שמעון is thus called, "because *HaShem*-יהו"ה has heard-*Shama*-שמע."[1398] Levi-לוי is thus called because "this time [my husband] will become attached-*Yilveh*-ילוה etc." Yehudah-יהודה is thus called because, "this time I shall gratefully thank-*Odeh*-אודה *HaShem*-יהו"ה," as explained in Torah Ohr.[1399] However, even so, they must be included with each other.

4.

However, we still must understand this better. For, at first glance, being that the entire matter of the banners is that they desired what they saw at the giving of the Torah, when "*HaShem*-יהו"ה descended upon Mount Sinai,"[1400] then instead of desiring the aspect of "each man by his banner," which only is the Chariot (*Merkavah*) that relates to the level of the tribes,

[1397] Genesis 29:32
[1398] Genesis 29:33
[1399] Torah Ohr, Vayechi "*Yehudah Atah*" (45a and on).
[1400] Exodus 19:20

shouldn't they have desired the higher level of the Chariot (*Merkavah*), as it relates to the level of the forefathers?[1401]

To further explain, even though it was explained above that the matter of the banners is not just as the tribes are in the world of Creation (*Briyah*), which is the world of separateness (*Alma d'Prooda*),[1402] in which they are in an actual state of division, but is rather as they are the twelve diagonal lines (*Yod Beit Gvulei Alachson*) of *Zeir Anpin* of the world of Emanation (*Atzilut*), nonetheless, this still is a matter of division and cannot compare to the matter of inter-inclusion on the level of our forefathers, about whom it states, "only three [people] are called 'forefathers-*Avot*-אבות.'"[1403]

However, the explanation is that there is a superiority to the service of *HaShem*-יהו"ה, blessed is He, of the tribes. This is because it specifically is through the ascent of Kingship-*Malchut* that there is a drawing down of additional lights (*Orot*) etc. It can be said that this is the meaning of what is brought at the conclusion of the discourse in Ohr HaTorah,[1404] that the forefathers are the essence of the tree, whereas the tribes are its branches, and the fruits specifically grow on the branches. (At first glance, this seems to be unrelated to the explanation there, however) with this [explanation] he answers the above-mentioned question of why they did not desire the level of the Chariot (*Merkavah*) of our forefathers, this being because there is a superiority to the aspect of the tribes, in that they are like

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[1401] Also see Torah Ohr, Vayeitzei 23d; Yitro ibid.; Likkutei Torah, Tzav 17b and on.

[1402] Torah Ohr, Bereishit 3b and elsewhere.

[1403] Talmud Bavli, Brachot 16b; See Torah Ohr, beginning of Va'era.

[1404] Ohr HaTorah ibid. p. 37

the branches, and it specifically is on them that the fruits grow, this being the matter of the sprouting and revelation of the Unlimited One (*Ein Sof*) below, which specifically is brought about through the tribes.[1405]

5.

This then, is the meaning of "each man by his banner." That is, this refers to the beginning of the work in serving *HaShem*-יהו"ה in the aspect of a "man-*Ish*-איש," and as the verse states,[1406] "a man-*Ish*-איש of war," in which the word "man-*Ish*-איש" refers to the emotions (*Midot*),[1407] this being the primary aspect of man. (For example, the general totality of the creation is brought about through the emotions (*Midot*) which are called the seven days of construct.)[1408] In other words, it is necessary to engage in working on the emotions (*Avodat HaMidot*).

After this we then reach the aspect of "according to the insignias of their patrilinear household," referring to the aspect of the intellect (*Mochin*), and in this itself "their patrilinear' household, rather than their matrilinear' household." This is because "their matrilinear household" refers to the aspect of Understanding-*Binah*, which only is the nullification of the "something" (*Bittul HaYesh*),[1409] and is not true nullification (*Bittul*). However, "their patrilinear household" refers to

[1405] There is a small portion of the discourse missing here.
[1406] Exodus 15:3
[1407] See Likkutei Torah, Shir HaShirim 25a and on; Sefer HaMaamarim 5629 p. 171 and on.
[1408] See Tanya, Ch. 3
[1409] See Sefer HaMaamarim 5654 p. 328 and elsewhere.

drawing down from the aspect of Wisdom-*Chochmah*, which is the nullification of existence (*Bittul b'Metziyut*) (as explained in chapter two) and is true nullification (*Bittul*).

There then is caused to be the matter of "camping" ("shall they encamp-*Yachanu*-יחנו") with tranquility and in a settled way. However, this too is not yet the ultimate perfection. The verse therefore continues, "at a distance surrounding the Tent of Meeting shall they encamp."

To explain, it states in Midrash[1410] that "at a distance" means a distance of two-thousand cubits. The explanation[1411] is that "the Torah preceded the world by two-thousand years."[1412] However, at first glance, it is not understood how it applies to say that the Torah preceded the world by two-thousand years, being that time itself is also created (as in the well-known teaching of the Rav, the Maggid of Mezhritch).[1413] Rather, the explanation is that it refers to Wisdom-*Chochmah* and Understanding-*Binah* (this being the matter of the Torah, which is the wisdom of the Holy One, blessed is He).

About this the verse states,[1414] "I will teach you (*A'Alephcha*-אאלפך) wisdom-*Chochmah*, I will teach you (*A'Alephcha*-אאלפך) understanding-*Binah*." From these two "thousands-*Alaphim*-אלפים" mentioned above, we draw the Torah into the aspect of the world, this being the six-directions

[1410] Midrash Bamidbar Rabbah 2:9

[1411] Ohr HaTorah, Bamidbar ibid. p. 36

[1412] See Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a.

[1413] See Siddur Im Da"Ch, Shaar HaKeriyat Shema 75d and on.

[1414] See Job 33:33; Talmud Bavli, Shabbat 104a

of space and time, which is the matter of the Tent of Meeting (*Ohel Mo'ed*).

Now, since the drawing down is through the souls of the Jewish people, the verse therefore states, "at a distance… shall they encamp," at a distance of "two thousand-*Alpayim*-אלפים cubits." That is, they draw down the aspects of Wisdom-*Chochmah* and Understanding-*Binah* into the aspect of the Tent of Meeting (*Ohel Mo'ed*). This then, is the meaning of "surrounding-*MiSaviv*-מסביב," in that the drawing down is from the aspect of the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*-סובב כל עלמין).

There is yet another meaning to the word "at a distance-*MiNeged*-מנגד," which is that the empowerment for this is specifically drawn through an aspect that is "at a distance-*MiNeged*-מנגד," being that this drawing down is specifically brought about through the manifestation of the soul within the body and animalistic soul etc., and there then is the toil with an "opposition-*Menaged*-מנגד" etc.

It specifically is through this that we draw down the revelation of light that even transcends the aspect of His surrounding light (*Sovev*), which is the aspect of "at a distance surrounding," such that through this, we come to the revelation of the Torah of Moshiach, who will teach Torah to the entire world[1415] and in a way of seeing,[1416] very soon and in the most literal sense, and in the words of Targum, "in our times."[1417]

[1415] Mishneh Torah, Hilchot Teshuvah 9:2

[1416] Likkutei Torah, Tzav 17b; Shaar HaEmunah Ch. 56 and on; Sefer HaMaamarim 5698 p. 201; 5699 p. 207.

[1417] See Torat Menachem Vol. 40 p. 346.

Discourse 36

"*Vayehi BaYom HaShelishi… - On the third day…*"

Delivered on the 1st night of Shavuot,[1418] 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1419] "On the third day when it was morning, there was thunder and lightning and a heavy cloud on the mountain, and the sound of the Shofar was very powerful… All of Mount Sinai was smoking…" "The entire people saw the thunder and the flames, the sound of the shofar and the smoking mountain."[1420]

Now,[1421] this indicates that the first three matters, the thunder, lightning and the sound of the Shofar were included in the revelations from Above, whereas the smoke was a matter that came from below, being that the smoke came from the mountain. This is as stated in Ohr HaChayim[1422] on the verse, "All of Mount Sinai was smoking," that the fire reigned within the mountain and it burned with fire etc., which is what caused the smoke. However, primarily the Torah discusses the matter

[1418] Toward the morning.
[1419] Exodus 19:16-18
[1420] Exodus 20:15
[1421] Regarding the coming section also see the discourse entitled "*v'Khol HaAm Ro'im*" 5655 (Sefer HaMaamarim 5655 p. 187).
[1422] Cited in Sefer HaMaamarim 5655 ibid.

of the smoke at greater length, stating, "All of Mount Sinai was smoking because *HaShem*-יהו"ה had descended upon it in the fire; its smoke ascended like the smoke of a furnace." From this it is understood that the primary matter was the smoke.

Now, we must understand this better. This is because the entire matter of the Torah is that it is the aspect of a drawing down from Above to below. This is because the Torah is a precious hidden treasure[1423] about which the verse states,[1424] "I was with Him as His nursling… His delights etc.," (in which Scripture enumerates five levels in the matter of Torah),[1425] this being an aspect which transcends the created and the emanated etc., higher than the entire matter of the toil of the lower beings.

It likewise is in this way that it descended below. That is, even as it is below, it is on its level as it is Above. This is as our sages, of blessed memory, explained[1426] the verse,[1427] "Behold, My word is like fire," in that "just as fire does not become ritually impure, so too the words of Torah do not become ritually impure."

This is also explained elsewhere regarding why the Torah is called "the Torah of Truth,"[1428] in that the matter of Truth (*Emet*-אמת) is that there are no changes in it etc. This also is the general matter of giving the Torah, which is in a way of

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[1423] Talmud Bavli, Shabbat 88b

[1424] Proverbs 8:30

[1425] Sefer HaMaamarim 5665 p. 73 and on; Discourse entitled "*Alpayim Shanah* – The Torah preceded the creation of the world by two-thousand years" 5711 (Sefer HaMaamarim 5711 p. 91 and on, translated in The Teachings of The Rebbe 5711, Discourse 11); Discourse entitled "*VaEheyeh Etzlo Amon*" 5743.

[1426] Talmud Bavli, Brachot 22a

[1427] Jeremiah 23:29

[1428] Malachi 2:6; See Talmud Yerushalmi, Rosh HaShanah 3:8; Midrash Eichah Rabba, Petichta 2; Tikkunei Zohar, Tikkun 21 (50a).

drawing down from Above to below, as the verse states,[1429] "*HaShem*-יהו"ה descended upon Mount Sinai," where "I am *HaShem*-יהו"ה your God etc.,"[1430] was revealed, "'I-*Anochi*-אנכי,' I – meaning who I am-*Mi SheAnochi*-מי שאנכי,'"[1431] which is the revelation of the Essential Self of the Unlimited One, blessed is He.

Based on this, we must understand the meaning of the verse, "All of Mount Sinai was smoking etc.," in which the Torah goes on at length about the matter of the smoke. This is because smoke is something that comes from below, from the mountain (as mentioned above), whereas the giving of the Torah is a matter that comes from Above to below.

2.

Now, to understand this we first must preface[1432] with the statement of our sages, of blessed memory,[1433] "When Moshe ascended on high [to receive the Torah], the ministering angels said before the Holy One, blessed is He… 'A hidden treasure that was concealed by You… and You seek to give it

[1429] Exodus 19:20

[1430] Exodus 20:2

[1431] See Likkutei Torah, Re'eh (18a; 18d)

[1432] In regard to the coming section see Likkutei Torah, Zot HaBrachah 98a and on; Discourse entitled "*Kol SheMaasav Merubin*" 5633; 5653; 5654 (Sefer HaMaamarim 5633 Vol. 2, p. 248 and on; 5653 p. 217 and on; 5654 p. 253 and on); Also see the discourse entitled "*b'Sha'ah SheAlah Moshe LaMarom* – When Moshe ascended on high," 5721 (Sefer HaMaamarim 5721 p. 186 and on, translated in The Teachings of The Rebbe 5721, Discourse 25).

[1433] Talmud Bavli, Shabbat 88b ibid.

to flesh and blood? [Rather], '*HaShem*-יהו"ה our Lord… set Your majesty over the heavens.'"[1434]

Now, at first glance, this is not understood. This is because the level of the souls is greater than the level of the angels. This is as stated in Midrash[1435] on the verse,[1436] "They resided there in the service of the King," in that, "In whom did He consult? In the souls of the righteous *Tzaddikim*." That is, the consultation about creating the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), including the angels, was with the souls of the Jewish people, from which it is understood that the souls are higher than the angels.

This is also understood from the difference between the song of the angels and the song of the souls. That is, the song of the angels is mentioned in the Prophets, in that, being that they are measured and limited etc., are heard by the ears of the prophet. In contrast, the song of the souls is not mentioned in the prophets (even though there certainly is the matter of song even for the souls. This is because they constantly ascend from level to level, and as known, every ascent is through the matter of song (*Shir*-**שיר**), as in the explanation of the teaching,[1437] "All who have a chain (*Sheir*-**שיר**) go out with a chain (*Sheir*-שיר) and are drawn by the chain (*Sheir*-שיר)." The reason it is not heard by the ears of the prophet, is because it transcends measure and limitation etc.

Now, the general difference between angels and souls stems from their root and source, in that the angels are rooted

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[1434] Psalms 8:2
[1435] Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3
[1436] Chronicles I 4:23
[1437] Talmud Bavli, Shabbat 51b

in *HaShem*'s-יהו"ה title God-*Elohi"m*-אלהי"ם (which is why in scripture the angels are called "*Elohi"m*-אלהי"ם"),[1438] whereas the souls are rooted in His Name *HaShem*-יהו"ה.[1439] As known, the title "God-*Elohi"m*-אלהי"ם" is the source of the vessels (*Keilim*) (which is why His title God-*Elohi"m*-אלהי"ם is in the plural,[1440] and is connected to measure and limitation etc.), whereas the Name *HaShem*-יהו"ה is the source of the lights (*Orot*).[1441]

Now, even according to the explanation in various places,[1442] that the souls are also rooted in the vessels (*Keilim*), nonetheless, the root of the angels is from the externality of the vessels (*Chitzoniyut HaKeilim*) whereas the root of the souls is from the innerness of the vessels (*Pnimiyut HaKeilim*),[1443] in that the innerness of the vessel (*Pnimiyut HaKli*) actually is unified with the light (*Ohr*) and is not at all an existence unto itself etc.

(For example, even physically, the inner part of a vessel is the essential part of the vessel, in that this is what makes it a receptacle, like a cup that receives the liquid. In other words, that [part of the vessel] that receives, is the essence [of the

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[1438] See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

[1439] See Tanya, Iggeret HaTeshuvah Ch. 4.

[1440] See Rashi to Genesis 35:7; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) ibid.; Torah Ohr, Va'era 56b; Sefer HaMitzvot of the Tzemach Tzeddek 5b, and elsewhere.

[1441] Torah Ohr, Yitro 69d; Likkutei Torah Balak 73b; Sefer HaMaamarim 5657 p. 45 and on; 5665 p. 185 and on.

[1442] See Etz Chayim, Shaar 28 (Shaar HaIbburim) Ch. 1; Shaar 40 (Shaar Pnimiyut v'Chitzoniyut), Drush 10; Pri Etz Chayim, Hakdamah L'Shaar HaShabbat, Ch. 5; Shaar HaShabbat Ch. 10; Torah Ohr, Yitro 72b; Likkutei Torah, Re'eh 26c and on; Biurei HaZohar of the Mittler Rebbe, Pinchas 227c and on.

[1443] See the citations in the preceding note.

vessel] in that there is nothing separating between the liquid itself and the [inner] wall of the vessel.) In contrast, this is not so of the externality of the vessel (*Chitzoniyut HaKli*) etc.[1444] Thus, since certainly the angels also know that the souls are higher than them, this being so, what was their argument that the Torah should be given to them?

However, the explanation is that their argument was specifically, "You seek to give it to flesh and blood?" That is, as the soul descended below and manifested in the body and requires the assistance of the body, through which she ascends from her level etc., this being to the extent that to come to love and fear of *HaShem*-יהו"ה, blessed is He, contemplation (*Hitbonenut*) is necessary etc., and moreover, the contemplation itself must be connected with the physical brain and make an impression on it,[1445] such that much toil and labor is needed for this, (as in the teaching,[1446] "You have toiled and you have found") for the soul to reach her root and source, as she was before her descent etc.

About this Moshe answered them,[1447] "Did you descend to Egypt…? Is there an evil inclination amongst you…?" In other words, the Torah was specifically given below in the

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[1444] In an additional transcript of this discourse, it is mentioned that: "Even though it is the case regarding angels, who are from the externality of the vessels (*Chitzoniyut HaKeilim*), we find that when they are sent on a mission from Above, then they too are actually called by the Name *HaShem*-יהו"ה etc." (See Sefer HaMaamarim 5632 Vol. 1, p. 208).

[1445] See the discourse entitled "*Simeini k'Chotam*" 5690 (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 97a); Discourse entitled "*Tanya Shivah Devarim*" 5697 (Sefer HaMaamarim 5697 p. 254); Discourse entitled "*Bati LeGani* – I have come to My garden" 5728, Ch. 9 (Sefer HaMaamarim Bati LeGani Vol. 2, p. 602, translated in The Teachings of The Rebbe 5728, Discourse 16).

[1446] Talmud Bavli, Megillah 6b

[1447] Talmud Bavli, Shabbat 88b ibid.

earth, in a world where there indeed is an Egypt and an evil inclination etc. This is because *HaShem's*-יהו"ה ultimate intent in giving the Torah is to make a dwelling place for the Holy One, blessed is He, in the lower worlds.[1448]

This is also why the Torah was given specifically to souls in physical bodies. This is because, in and of itself, the physical body is the lowest of levels, this being the aspect of the inanimate (*Domem*) (lower than animals (*Chai*) and vegetation (*Tzome'ach*), as the verse states,[1449] "Your eyes saw my unshapen clod." This is because *HaShem's*-יהו"ה ultimate intent in creating man is [for man to] "to work it and to guard it"[1450] through fulfilling Torah and *mitzvot*.[1451] This is the general matter of the toil of affecting refinements (*Avodat HaBirurim*) thus elevating the sparks etc. This is why the soul of man manifested in the body, which is the aspect of the inanimate (*Domem*), the lowest level of all, since it is specifically necessary to uplift and elevate the lowest level, by which there automatically is the elevation of everything above it.[1452]

[1448] Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

[1449] Psalms 139:16

[1450] Genesis 2:15

[1451] See Targum Yonatan ben Uziel to Genesis 2:15 ibid.; Zohar I 27a; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a); Tikkun 55 (88b); Yalkut Re'uveini to Genesis 2:15 ibid.

[1452] See Torah Ohr ibid.; Also see the discourse entitled "*Kol SheMaasav Merubin*" 5633; 5653; 5654 (Sefer HaMaamarim 5633 Vol. 2, p. 248 and on; 5653 p. 217 and on; 5654 p. 253 and on); Also see the discourse entitled "*b'Sha'ah SheAlah Moshe LaMarom* – When Moshe ascended on high," 5721 (Sefer HaMaamarim 5721 p. 186 and on, translated in The Teachings of The Rebbe 5721, Discourse 25).

3.

Now, the explanation is that even though the general matter of giving the Torah is a drawing down from Above to below (as discussed above), nonetheless, the intention in this is specifically to bring about the ascent of the lower.[1453] This is also why the Torah was given in a way that "*HaShem*-יהו"ה descended upon Mount Sinai," even though, at first glance, He could have elevated the children of Israel, souls in bodies, to the heavens Above, and given them the Torah there.

This is to teach us that the intention in giving the Torah is for the toil of affecting refinements below. In this itself, there not only should be refinement by way of the direct light (*Ohr Yashar*), meaning that the refinement comes through the revelation of light from Above (which is the matter of Torah, and is the aspect of drawing down from Above to below) but the intention is that the refinement will also be by way of the rebounding light (*Ohr Chozer*), from below to Above, such that, in and of himself, the lower being becomes refined and clarified little by little etc. (This is primarily brought about through fulfilling the *mitzvot*, which manifested in physical things.)

Beyond this, for the giving of the Torah from Above to below to be possible, there first had to be the ascent of the lower, since specifically through the arousal from below, there is a drawing down of arousal from Above. This matter, (the ascent of the lower, such that this initiates the drawing down from Above) is hinted at in specifically giving the Torah on a

[1453] In regard to the coming section, see the discourse entitled "*vKhol HaAm*" ibid. (Sefer HaMaamarim 5655 p. 188).

mountain. For, at first glance, to indicate that the intention is for the toil of affecting refinements (*Avodat HaBirurim*) below, (something that can also come about by way of the direct light (*Ohr Yashar*), it would have been enough for the Torah to be given below and manifest in physical things. Why then was it necessary for the Torah to specifically be given on a mountain?

However, the explanation is that for the Torah to be given from Above to below, there first had to be the ascent of the lower, this being the matter of a mountain, indicating the ascent of the inanimate (*Domem*). This is because the essential place of a mountain is equal in its foundational element, this being the general element of earth, except that [a mountain] ascends above in height. This indicates the refinement and elevation of the material from below to Above. (As explained above, when the elevation is of the inanimate (*Domem*) aspect, which is the lowest level, this automatically elevates those levels that are higher than it.) In addition, the Torah was specifically given on Mount Sinai, "the lowest of all mountains,"[1454] thus emphasizing that the lower must prepare, and that through this [preparation] there is the drawing down from Above to below.

4.

Now, according to this explanation, that for the drawing down of the Torah from Above to below, there first must be the ascent of the lower, we should add in explanation of the

[1454] See Midrash Tehillim (Buber edition) 68:17, explained in Likkutei Torah, Bamidbar 15b and on.

teaching of our sages, of blessed memory[1455] on the verse,[1456] "*HaShem*-יהו"ה came from Sinai – having shone forth to them from Seir, having appeared from Mount Paran."

They stated, "What did He need in Seir (that He addressed Himself to the children of Esav that they should accept the Torah)[1457] and what did He need in Paran (that He addressed Himself to the children of Yishmael that they should accept the Torah)?"[1458] [They explained], "This teaches that the Holy One, blessed is He, took [the Torah] to every nation and language, but they did not accept it, until He came to the children of Israel and they accepted it."

Now, the simple reason is so that the nations of the world will not be able to argue that because they did not receive it, they therefore do not fulfill it.[1459] (For, as explained in the continuation of the Talmudic passage there,[1460] "the Holy One, blessed is He, does not deal tyrannically with His creatures.")[1461]

However, the innerness (*Pnimiyut*) of the matter[1462] is that the reason "the Holy One, blessed is He, took [the Torah] to every nation and language" is to remove the sparks of holiness they have in them, these being the highest sparks that are rooted in the world of Chaos-*Tohu*, which is higher than the

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[1455] Talmud Bavli, Avodah Zarah 2b

[1456] Deuteronomy 33:2

[1457] Sifri and Rashi to Deuteronomy 33:2 ibid.

[1458] Sifri and Rashi ibid.

[1459] See Talmud Bavli, Avoda Zarah 2b ibid., and Rashi there.

[1460] Talmud Bavli, Avodah Zarah 3a

[1461] That is, He does not tell them to do what they are incapable of doing.

[1462] See Ohr HaTorah, Zot HaBrachah p. 1,840; p. 1,843; Discourse entitled "*Bati LeGani*" 5733 (Torat Menachem, Sefer HaMaamarim Bati LeGani Vol. 2, p. 71).

world of Repair-*Tikkun*, as known about the matter of Esav being born first etc. This is why He went to Esav and Yishmael, who include the seventy nations within themselves.[1463]

However, there is another matter in this,[1464] which is that through "the Holy One, blessed is He, taking [the Torah] to every nation and language, but they did not accept it, until He came to the children of Israel and they accepted it," the superiority of the children of Israel over the nations of the world is openly recognized and revealed, [like "the advantage of light over darkness,"[1465] and like the verse,[1466] "I and Your people will be made distinct from every people on the face of the earth," and as stated in the introduction to the giving of the Torah,[1467] "You shall be to Me the most beloved treasure of all peoples, for the entire world is Mine," and,[1468] "You shall be to Me a kingdom of priests and a holy nation."] That is, the Jewish people desire to receive the Torah and accept the Torah with joy and goodness of heart, (as in the words of his honorable holiness, my father-in-law, the Rebbe, both orally and in writing, that the Torah must specifically be received with joy).[1469]

From this it is understood that receiving the Torah also stems from the matter of the Jewish people toiling in a way of

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[1463] See Sefer HaMaamarim 5627 p. 405.
[1464] Also see Likkutei Sichot, Vol. 4 p. 1,309.
[1465] See Ecclésiastes 2:13
[1466] Exodus 33:16
[1467] Exodus 19:5
[1468] Exodus 19:6
[1469] Explained in Likkutei Sichot, Vol. 4 p. 1,307; Vol. 8 p. 272; Vol. 13 p. 158 and elsewhere.

arousal from below, in that since they desire to receive the Torah, they therefore are fitting to receive the Torah.

Moreover, being that the nations of the world themselves know that the Holy One, blessed is He, took [the Torah] to them and they did not accept it, and only the Jewish people accepted it, they too acknowledge and agree that the Torah specifically relates to the Jewish people (just as the angels acknowledged and agreed with our teacher Moshe, that the Torah must specifically be given below, such that they granted him gifts etc.)[1470]

5.

Based on the above, we can also explain the verse, "All of Mount Sinai was smoking… its smoke ascended like the smoke of a furnace." However, we should preface with the Tzemach Tzeddek's question in Ohr HaTorah.[1471] That is, at first glance, it is not understood why the matter of smoke was necessary at the giving of the Torah, especially given the fact that Mount Sinai has no trees, since it is in a desert. This being so, how can it be that "all of Mount Sinai was smoking" because of the fire?

He begins by explaining the statement of our sages, of blessed memory,[1472] "Our forefather Avraham fulfilled the entire Torah before it was given." This is because the primary matter of Torah is to draw down light from the aspect of the

[1470] Talmud Bavli, Shabbat 89a
[1471] Ohr HaTorah, Yitro p. 829
[1472] Talmud Bavli, Yoma 28b

light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), and due to the greatness of the light, it cannot be drawn down except in a way of "running" (*Ratzo*) and "returning" (*Shov*), in that it spreads forth and then withdraws etc.[1473] This then, is how our forefather Avraham fulfilled the entire Torah before it was given, since about Avraham the verse states,[1474] "And Avraham traveled, going forward (*Haloch*-הלוך) and traveling (*v'Naso'ah*-ונסוע) to the south," this being the matter of "running" (*Ratzo*) and "returning" (*Shov*).[1475]

However, Avraham had the matter of "running" (*Ratzo*) and "returning" (*Shov*) in a spiritual way, whereas what was newly introduced at the giving of the Torah was the matter of physical "running" (*Ratzo*) and "returning" (*Shov*), through fulfilling the *mitzvot*. This is because the 248 positive action *mitzvot* and the 365 negative prohibitive *mitzvot* are the matter of "running" (*Ratzo*) and "returning" (*Shov*).[1476] It was necessary that the preparation for this be that, "All of Mount Sinai was smoking," this also being the matter of "running" (*Ratzo*) and "returning" (*Shov*).

The explanation[1477] is that the verse states,[1478] "The *Chayot* [angels] were running (*Ratzo*) and returning (*Shov*) like the appearance of a flash." About this our sages, of blessed

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[1473] See Ohr HaTorah ibid. p. 828.

[1474] Genesis 12:9; See Torah Ohr Yitro 73d

[1475] Explained at length in Sefer HaMaamarim 5655 ibid. (p. 199 and on).

[1476] Torah Ohr, Megillat Esther 96c

[1477] See Ohr HaTorah ibid. p. 827; Sefer HaMaamarim 5655 ibid. (p. 214 and on).

[1478] Ezekiel 1:14

memory, stated,[1479] "What is the meaning of 'running (*Ratzo*) and returning (*Shov*)?' It is like fire emitted from a furnace" (they [the angels] stick their heads out below the firmament etc., and then quickly return them out of fear of the *Shechinah*, like the running and returning of a flash of flame emitted from a furnace). The Tzemach Tzeddek explains[1480] that a furnace is a very great and strong fire, and it is in this way that the *Chayot* [angels] "run" and "return" etc.

This is likewise the matter of "All of Mount Sinai was smoking… its smoke ascended like the smoke of a furnace," this literally being the aspect of "running" (*Ratzo*) and "returning" (*Shov*), like the flame emitted from a furnace, as mentioned above.[1481] Moreover, the smoke comes from the consumption of the foundational elements of fire, water, and air, which become consumed in the smoke that comes into being from their compositions, until even the foundational element of earth [is consumed] and all that remains is ash (as the Alter Rebbe states in Iggeret HaKodesh).[1482]

With the above in mind, we can understand that the matter of "all of Mount Sinai was smoking" is the matter of the ascent of the mountain, meaning the ascent of the four foundational elements of fire, water, air, and earth (so that all that remains is ash). This is why the smoke stemmed from the mountain, in that it became elevated in a state of ascent from below to Above.[1483]

[1479] Talmud Bavli, Chagigah 13b (and Rashi there).
[1480] Ohr HaTorah Yitro ibid. p. 829
[1481] Ohr HaTorah Yitro ibid. p. 830
[1482] Tanya, Iggeret HaKodesh, Epistle 15
[1483] Sefer HaMaamarim 5655 ibid. (p. 197).

6.

Now, as known, at the time of the giving of the Torah every single year, there is a repetition of all matters just as they were the first time,[1484] including the matter of "all of Mount Sinai was smoking etc.," which indicates the preparation for the ascent from below etc. In alignment to this, there also must be the preparation of the Jewish people to receive the Torah with joy and goodness of heart (as discussed in chapter four) and as in the words of his honorable holiness, my father-in-law, the Rebbe,[1485] "[May you] receive the Torah with joy and innerness."

This likewise is the preparation for the perfection in receiving the Torah which will take place with the true and complete redemption, with the revelation of the Torah of Moshiach. This is as hinted in the statement at the giving of the Torah,[1486] "On the third day," referring to the third redemption.[1487] This is as in the known teaching,[1488] that the giving of the Torah will not happen again, meaning that when the Torah was originally given, the Torah of Moshiach was also given with it, except that its revelation will be in the coming future. So shall it be for us, that "ours is the victory" (*Didan*

[1484] See Ramaz to Sefer Tikkun Shovavim, cited and explained in Sefer Lev Dovid of the Chida, Ch. 29; Also see Pesikta d'Rav Kahana, Perek BaChodesh HaShelishi, cited in Rokeach, Section 296.

[1485] Explained in Likkutei Sichot Vol. 4, p. 1,307; Vol. 8 p. 272; Vol. 13 p. 158 and elsewhere.

[1486] Exodus 19:16-18

[1487] See Rashi to Hosea 6:2

[1488] See Sefer HaMaamarim 5640 Vol. 1, p. 284; 5647 p. 87; 5656 p. 356; 5663 p. 259; *Hemshech* 5666 p. 32; p. 719; *Hemshech* 5672 Vol. 1, Ch. 179; Sefer HaMaamarim 5679 p. 291; 5681 p. 167; 5685 p. 199; 5709 p. 57 and elsewhere.

Natzach),[1489] with the coming of our righteous Moshiach, who will come and redeem us "with our youngsters and with our elders… with our sons and with our daughters,"[1490] "not a hoof will be left,"[1491] and he will take us upright (as the verse states,[1492] "I shall lead you erect") to our Holy Land, and build the third Holy Temple, speedily and in the most literal sense!

[1489] Midrash Vayikra Rabbah 24:3
[1490] Exodus 10:9
[1491] Exodus 10:26
[1492] Leviticus 26:13

Discourse 37

"*Vayedaber Elokim et Kol HaDevarim HaEileh… - God spoke all these things…*"

Delivered on the 2nd day of Shavuot, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1493] "God spoke all of these things to say." In Likkutei Torah, in the Torah portion of Bamidbar,[1494] the Alter Rebbe asks why the giving of the Torah to the Jewish people was with quaking, thunder and lightning (in preparation for the Ten Commandments),[1495] and as stated in Midrash,[1496] the whole world was quaking and the voice came forth from all four directions.[1497]

Now, at first glance, the Ten Commandments are simple matters, even though the Ten Commandments include the entire Written Torah, as well as the Oral Torah (as stated in Talmud Yerushalmi),[1498] including everything that a seasoned Torah scholar is destined to introduce.[1499] However, this is only

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[1493] Exodus 20:1

[1494] Likkutei Torah, Bamidbar 15c

[1495] See Exodus 19:16 and 19:18

[1496] Sifri and Yalkut Shimoni to Deuteronomy 33:2

[1497] See Tikkunei Zohar, Tikkun 22 (64b); Midrash Shemot Rabbah 5:9; Tanya, Ch. 36 (46a).

[1498] See Talmud Yerushalmi, Shekalim 6:1; Also see Torah Sheleimah, Chelek 16 and Miluim p. 203 and on.

[1499] See Talmud Bavli, Megillah 19b; Talmud Yerushalmi, Pe'ah 2:4; Likkutei Sichot, Vol. 19 p. 252 and notes 20-21 there.

in a concealed way, whereas the revealed is stated in the Ten Commandments as simple matters. Even so, the thunder and lightning, which also were revealed, were preparatory for "these things" (the Ten Commandments) which were revealed as simple matters. We therefore must understand the matter of the quaking, thunder, and lightning etc.

2.

This may be understood by prefacing with an explanation of the verse,[1500] "*HaShem*-יהו"ה is close to all who call Him, to all who call Him in truth." At first glance, it is not understood why it first states "*HaShem*-יהו"ה is close **to all** (*L'Khol*-לכל) who call Him," but then states, "to all who call Him **in truth** (*b'Emet*-באמת)," meaning that this does not refer to "all who call Him," but specifically only to those "who call Him in truth." From this it is understood that there are two matters here. That is, there is the matter of "*HaShem*-יהו"ה is close to all who call Him," and there also is the special level of "all who call Him in truth."

3.

Now, the explanation[1501] is that "Truth-*Emet*-אמת" refers to Torah, in that "there is no Truth (*Emet*-אמת) except for

[1500] Psalms 145:18

[1501] In regard to the coming section see *Hemshech* 5672 Vol. 2, Ch. 361 and on; Also see the discourse entitled "*Karov HaShem – HaShem* is close to all who call Him," of the 2nd day of Shavuot, 5718, and the discourse entitled "*Shlach Lecha* – Send for yourself men" 5718, (Sefer HaMaamarim 5718 p. 231 and on; p. 238 and on; translated in The Teachings of The Rebbe 5718 Vol. 2, Discourse 23 & Discourse 24); Also see the discourse entitled "*vNachah*" of Acharon Shel Pesach 5731.

Torah,"[1502] since the Torah is "the Torah of Truth."[1503] This is because Truth (*Emet*-אמת) never ceases and is constant at all times, and moreover, its end is the same as its beginning, without undergoing any change whatsoever.

This is as stated in Talmud Yerushalmi[1504] in explanation of [the teaching], "The signet of the Holy One, blessed is He, is 'Truth-*Emet*-אמת,'" that the letters of the word "Truth-*Emet*-א'מ'ת" are the first, middle, and last letters [of the alphabet] and the word "Truth-*Emet*-אמת" is formed by joining these letters.[1505] That is, Truth-*Emet*-אמת is equal at its beginning, end, and middle, without change. This is why the Torah is called "the Torah of Truth," in that there is no change in it.

The reason is because Torah is the aspect of the essence (*Etzem*) and every essence (*Etzem*) is unchanging. To explain, in regard to the matter of the light (*Ohr*), of necessity there is change in it. For, since it has a source, this being the Luminary, of necessity, to the degree that it is closer to the Luminary, [the light] will be stronger. This is so, both of physical light that is close to its physical source, as well as spiritual light that is close to its spiritual source, such that when it is within the luminary itself, it is strongest, as explained in Tanya.[1506]

The same is so of the highest level of the light (*Ohr*), this being the light of the Line-*Kav*, in that it has changes from

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[1502] Talmud Yerushalmi, Rosh HaShanah 3:8; Eichah Rabba, Petichta 2; Tikkunei Zohar, Tikkun 21 (50a); Also see Talmud Bavli, Brachot 5b

[1503] Malachi 2:6; Also see the blessings of the Torah.

[1504] Talmud Yerushalmi, Sanhedrin 1:1

[1505] Midrash Bereshit Rabbah 81:2 – א'ב'ג'ד'ה'ו'ז'ח'ט'י'כ'ך'ל'מ'נ'ן'ס'ע'פ'ף'צ'ץ'ק'ר'ש'ת'

[1506] Tanya, Likkutei Amarim, Ch. 33

its beginning to its end, through which it is understood that in its middle there also is change, and there likewise is change between each level within it. As explained in Etz Chayim,[1507] the entire matter of the drawing down of the Line-*Kav* is to bring about [the matters] of "above" and below," and the meaning of "above" and "below" is that they differ in stature and level etc.

Now, this matter (that in the light (*Ohr*) there is a difference between its beginning and its end) is not only in relation to the inner manifest light (*Ohr Pnimi*), but even in relation to the encompassing light (*Makif*). For, even though the encompassing light (*Ohr Makif*) is drawn down in all places, and this being so, at first glance, it would seem to transcend change, nevertheless, in truth, in the encompassing light (*Ohr Makif*) there also is change.

This is as stated in *Etz Chayim*,[1508] that there is a difference between the upper half of the sphere (*Chatzi Iggul HaElyon*) and the lower half of the sphere (*Chatzi Iggul HaTachton*). Moreover, in addition to the change in its effect,[1509] there also is change in the light (*Ohr*) itself. On the contrary, it is because of the change in the light (*Ohr*) that there is change in its effect.

All this is because the general matter of light (*Ohr*) is that it has a source, this being its luminary (*Ma'or*) (as mentioned above). This is to such an extent that even in the

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[1507] Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14 & 15.

[1508] Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) ibid. Anaf 4; Shaar 42 (Drushei ABY"A) Ch. 3.

[1509] Also see *Hemshech* 5672 Vol. 1, Ch. 41.

aspect of the light (*Ohr*) that reveals its luminary (*Ma'or*), in which the light (*Ohr*) bears likeness to its luminary (*Ma'or*), there is change.

In contrast, the essence is unchanging, meaning that wherever it is, the primary matter is present, in that it is essential. Even when the light is not so revealed, this is not a change or diminishment at all, since the essence is primary, and is not diminished etc. In other words, the diminishment or abundance is in the light, but the primary aspect, which is the essence (*Etzem*) is unaffected.

This may be understood by way of analogy from the difference between Wisdom-*Chochmah* and desire-*Ratzon*, in which Wisdom-*Chochmah* is the aspect of the light (*Ohr*) that comes from the essence of the soul, which is not so of the desire-*Ratzon*, which is the aspect of the essence (*Etzem*). Even though in both of them there are changes, for just as in the intellect, there is spiritual intellect which is divested of materiality and physicality, and there also is lower intellect, such that within action there also is intellect, there likewise are various kinds of desire.

That is, there is desire for something spiritual, and there is desire to do something in actuality. Likewise, there are differences in the places where desire is positioned within man, such that there is desire as it is in the head, where the desire illuminates in a revealed way, and there is desire as it is in the legs, where it does not illuminate in a revealed way, but is recognized by the movement of the legs etc. This being so, at first glance, there seems to be an equality between the desire and the intellect, in that there is change in both of them.

Nonetheless, there is a vast difference between them, for in regard to wisdom and intellect, the difference and change between spiritual intellect and intellect that relates to action, is in the intellect itself, in that one is a coarse intellect and the other is a refined and simple intellect.

In contrast, in regard to desire, the difference is only in the revelation of the desire, whereas in regard to the essence of desire, there altogether is no division. This is because the primary matter of desire (*Ratzon*) is the force of its strength, and the force of desire is equal wherever the desire manifests. Thus, the difference is only in its revelation, whereas the primary matter of desire (*Ratzon*) is not a matter of revelation (*Giluy*), but is the force of its strength, and in this there is no change.

All this is because desire-*Ratzon*-רצון is the matter of the attraction and running of the soul-*Merutzat HaNefesh*- מרוצת הנפש [to something,] meaning that the essence of the soul is in a motion of running. Therefore, there is no difference between a desire for one thing and a desire for another thing. In contrast, this is not so of wisdom and intellect, the matter of which is conceptualization etc., which is a matter of revelation from the soul. It therefore undergoes change and division according to the revelation etc., as explained before.

The same is so of Torah, which is called "the Torah of Truth," in that there are no changes in it, since it is the aspect of the essence (*Etzem*). To explain, even though there are divisions in Torah, for as known, there is the Torah of the world of Emanation (*Atzilut*) and there is the Torah of the world of

Creation (*Briyah*) etc.,[1510] and as explained in Likkutei Torah,[1511] there is the Torah as it is in the upper Garden of Eden (*Gan Eden HaElyon*) and there is the Torah as it is in the lower Garden of Eden (*Gan Eden HaTachton*), until there is the Torah as it is below, nonetheless, these differences are only in regard to the revelations in the Torah.

However, the essence (*Etzem*) the Torah, that "the Torah and the Holy One, blessed is He, are entirely one,"[1512] has no change in it, and it is equally true on all levels, even including the Torah as it descended below, "did you descend to Egypt etc.?" (This is to the point that it even manifests in false arguments,[1513] such that if Reuven argues this and Shimon argues that, one of their arguments is certainly false.)

On the contrary,[1514] specifically through the Torah descending below, increased revelation in the light of the Torah is caused as it is Above. This is as stated in Maayan HaChochmah,[1515] that Dovid would bind the Torah as it is Above with the Holy One, blessed is He. This matter is specifically brought about through the study of the Torah as it is below.

[1510] See Likkutei Torah, Eikev 17b; Drushim L'Sukkot 81d; Ohr HaTorah, Tisa p. 1,970; Sefer HaMaamarim 5627 p. 166; 5634 p. 278; 5689 p. 220 and on.

[1511] See Likkutei Torah, Tzariya 22b and on.

[1512] Talmud Bavli, Shabbat 88b and on.

[1513] See Tanya, Ch. 5; Sefer HaMaamarim 5692 p. 148

[1514] Also see the discourse entitled "*Az Yasheer*" of Shabbat Parshat Beshalach, end of Ch. 4 and on (p. 159 and on).

[1515] See Maayan HaChochmah, ["Given by the angel Michael to the angel Peli, and the angel Peli, to Moshe Rabbeinu, who revealed it to enlighten all generations, and when Dovid grasped it, he said the verse (Psalms 86:12), 'I will thank You, *HaShem*-יהו"ה, with all my heart, and I will give honor to Your Name forever and ever.'"]; Also see Zohar III 222b (Raaya Mehemna); Likkutei Torah, Shlach 47c; 51a, and elsewhere.

4.

The explanation is that [it states in Zohar],[1516] "They are three knots bound to one another, the Jewish people with the Torah, and the Torah with the Holy One, blessed is He, and each is level upon level, concealed and revealed." As known, there are two explanations for this.

The first explanation is that the concealed aspect of the Jewish people bonds with the revealed aspect of the Torah. That is, the beginning and inner aspect of the souls of the Jewish people is bound to the final level of the Torah, this being the matter of the letters (*Otiyot*) of the Torah. For, as known,[1517] [the Name] "Israel-*Yisroel*-ישראל" is an acronym for "there are six-hundred thousand letters of the Torah-*Yesh Sheesheem Reebo Otiyot LaTorah*-יש **ששים** רבוא **אותיות** לתורה." It likewise states,[1518] "Formerly this was done in Israel-*v'Zot LePhanim b'Yisroel*-וזאת לפנים בישראל," that is, the aspect of "This-*Zot*-זאת" which is the matter of the letters (*Otiyot*) of the Torah, "was formerly done in Israel-*LePhanim b'Yisroel*-**לפנים** בישראל," meaning that it, "is the **innerness** of Israel-*Penimiyut Yisroel*-**פנימיות** ישראל." The same is so of the bond of the Torah with the Holy One, blessed is He, in that the concealed aspect of the Torah bonds with the revealed aspect of the Holy One, blessed is He.

[1516] Zohar III 73a; Also see later in the discourse entitled "*Ki HaMitzvah HaZot*" of Shabbat Parshat Nitzavim-Vayeilech, Discourse 48 (Sefer HaMaamarim 5730 p. 370 and on).

[1517] Zohar Chadash Ruth 88d; Megaleh Amukot, Ophan 186.

[1518] Ruth 4:7

However, all this is only about the revelation in the Torah, in which there are differences, such that in the concealed aspect of the Torah, Godliness is in greater revelation. However, from the perspective of the essence (*Etzem*) of the Torah, as it is Above, so it is all the way down below. On the contrary, specifically through its descent below, the bond is caused with the Holy One, blessed is He, as mentioned before.

This then, is the second explanation of [the teaching], "They are three knots etc." That is, even through the revealed aspect of the Torah, a bond is made between the Jewish people and the concealed aspect of the Holy One, blessed is He, because of the essence (*Etzem*) of the Torah, which transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*).

To further explain, from the perspective of the Torah as it is in the order of the chaining down of the worlds (*Seder Hishtalshelut*), the chaining down of the worlds (*Seder Hishtalshelut*) is such that it only is the externality (*Chitzoniyut*) of the upper that becomes the innerness (*Pnimiyut*) of the lower, which is why the concealed aspect of the Torah bonds with the revealed aspect of the Holy One, blessed is He, and the revealed aspect of the Torah becomes the inner aspect of the Jewish people.

However, this is not so from the perspective of the Torah as it transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), this being the aspect of Truth-*Emet*-אמת in the Torah, which is higher than all change. In this aspect, even through the revealed aspect of the Torah the Jewish people are bound to the concealed aspect of the Holy One,

blessed is He, and on the contrary, there is a greater superiority to the revealed aspect of the Torah (similar to the superiority of the Torah as it is below, that specifically through it the bond between the Torah as it is above and the Holy One, blessed is He, is caused, as explained before).

This may be understood from what we find that there is a superiority to reading the letters (*Otiyot*) of the Torah, over and above the deep study of Torah. Even though both are Torah, and both were given at the giving of the Torah, nevertheless, there is a superiority to reading of the letters (*Otiyot*) of the Torah, over and above the deep study of Torah.

The explanation is that there certainly is a great elevation to the deep study of Torah, in that specifically through toil and deep study one comes to know the wisdom of the Holy One, blessed is He, with clear understanding. This is specifically so when the study is not just on the surface level, but in a way that one delves and toils in the study.[1519] Specifically through this he becomes unified with the wisdom of the Holy One, blessed is He. This is because the union is specifically when he grasps it in his understanding and with clarity etc., as explained in Tanya.[1520]

Another superior quality in the deep study of Torah, is that specifically through this he comes to the true point of the will of the Supernal One in every *mitzvah*, such that he knows what and how the will of the Supernal One is. This is as explained in Iggeret HaKodesh[1521] that through only studying

[1519] See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

[1520] Tanya, Ch. 5

[1521] Iggeret HaKodesh, Epistle 29

the Written Torah it is impossible to know what the will of the Supernal One is, even though "there is nothing that is not hinted in the [Written] Torah."[1522] Nevertheless, this only is by way of hint, but it still is not possible to know how the will of the Supernal One is [to be fulfilled]. Rather, this only is possible specifically through the deep study of the Oral Torah [which explains the Written Torah].

Moreover, in addition to the fact that through the deep study (*Iyun*) of the Torah he comes to know the will of the Supernal One, this also relates to fulfilling the *mitzvot* (which [also] is a great elevation). This is because to know how to fulfill the *mitzvot*, the law must be clarified to its ultimate truth, which is done through delving in deep study (*Iyun*) and great toil. It specifically is then that he will know how to fulfill the *mitzvah* in a way of particulars, according to the true will of the Supernal One.

Moreover, through toil and deep study (*Iyun*) in Torah one comes to the matter of self-nullification (*Bittul*). For, as explained in *Hemshech* 5666[1523] on the verse,[1524] "He will do for those who await (*Mechakeh*-**מחכה**) Him," meaning,[1525] "For those who toil in His words of Wisdom (*Chochmah*-**חכמה**) and analyze them with precision." That is, the deep study (*Iyun*) of Torah is such that he greatly examines everything, out of fear that perhaps he will not come to the truth of the will of the Supernal One. This is especially so when one must make a Halachic ruling as to what the law actually is in relation to

[1522] See Zohar III 221a; Also see Talmud Bavli, Taanit 9a
[1523] *Hemshech* 5666 p. 534 and on; Also see p. 515 and on.
[1524] Isaiah 64:3
[1525] Zohar I 130b

action, in which case great and awesome dread overcomes him etc. From this it is understood that it specifically is through the deep study (*Iyun*) of the Torah that one comes to the ultimate self-nullification (*Bittul*) etc.

However, even with the above-mentioned elements of superiority in the deep study (*Iyun*) of Torah, this cannot compare to reading the letters (*Otiyot*) of the Torah. This is because all the above-mentioned levels in the deep study (*Iyun*) of Torah (even the highest level of "those who toil in the words of Wisdom," which is the matter of self-nullification (*Bittul*) etc.) stem from his own grasp and intellect.

In contrast, when one reads the letters of the Torah, he literally is reading the very words that came from the mouth of the Holy One, blessed is He. Moreover, in truth, even now, the Holy One, blessed is He, speaks these letters and words through [our] reading the Torah below, as the verse states,[1526] "I have placed My words in your mouth," literally "My words," about which the verse states,[1527] "Behold, My word is like fire," and,[1528] "Let my tongue reply with Your word," like one who repeats the words of the one who speaks them,[1529] and,[1530] "Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him."

That is, through reading the letters (*Otiyot*) of the Torah, both the letters of the Written Torah and the Oral Torah, the

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[1526] Isaiah 51:16

[1527] Jeremiah 23:29

[1528] Psalms 119:172; Also see Torah Ohr Yitro 67b; Likkutei Torah, Shir HaShirim 44b, and elsewhere.

[1529] See Talmud Bavli, Sukkah 38b

[1530] See Tanna d'Bei Eliyahu Rabbah, Ch. 18; Yalkut Shimoni, Eichah, Remez 1,034.

letters of the Torah are renewed by the Holy One, blessed is He. This is why [in the blessing over the Torah] we recite "Who **gives** the Torah-***Notein*** *HaTorah*-**נותן** התורה-," in the present tense,[1531] and,[1532] "Just as there it was with reverence, fear, quaking and trembling, so too here etc."

This superiority is specifically in reading the letters (*Otiyot*) of the Torah (and not in the deep study (*Iyun*) of Torah). For, through this reading, even nowadays, these words come forth from the very mouth of the Holy One, blessed is He, literally like at the giving of the Torah.

This is also the meaning of the explanation before, that it through the revealed aspect of the Torah the Jewish people are bound to the concealed aspect of the Holy One, blessed is He. This is because the revealed aspect of the Torah is the matter of the letters (*Otiyot*) of the Torah, and it through reading them, there is a drawing down of the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He.

This is also why the Torah is called "Truth-*Emet*-אמת," since through it there is a drawing down of the Essence (*Etzem*) who literally is the same in the end as He is in the beginning. This matter also relates specifically to the letters (*Otiyot*), as hinted in the word "Truth-*Emet*-אמת," which consists of the first, middle and last letters (*Otiyot*) [of the alphabet] (as explained above).

[1531] Likkutei Torah, Tzariya 23a and elsewhere.

[1532] Talmud Bavli, Brachot 22a; See Torah Ohr and Likkutei Torah, Shir HaShirim 44b ibid.; Torah Ohr, Yitro 67b ibid., and elsewhere.

5.

The general explanation is that the Torah is an intermediary medium unlike any other intermediaries in the order of the chaining down of the worlds (*Seder Hishtalshelut*) in which the intermediary separates etc., and only the externality of the light (*Chitzoniyut HaOhr*) is drawn down. On the contrary, Torah is an intermediary that bonds, through which the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One is drawn down.

As stated before, through the letters (*Otiyot*) of the Torah (the revealed aspect of the Torah) we take hold of the concealed aspect of the Holy One, blessed is He. Even though in the concealed aspect of the Torah there is greater revelation of Godliness than in the revealed aspect of the Torah, nonetheless, the Baal Shem Tov's teaching in the name of Rabbi Saadya Gaon, is well known,[1533] that "when it comes to an essence, if you take hold of even a tiny part of it, you have taken hold of all of it."

The matter of "a tiny part of the essence" refers to His concealment etc. Nevertheless, through this, "you take hold of all of it," in that the whole essence is there. All this is from the perspective of the essence (*Etzem*) of the Torah, which is higher than the aspect of the Torah as it is the wisdom of the Holy One, blessed is He. This is because Wisdom-*Chochmah* is the beginning of the chaining down of the worlds (*Hishtalshelut*) and thus from the perspective of this level there is change. Only

[1533] Keter Shem Tov (Kehot 5764) section 111a; Hosafot section 227; *Hemshech* 5672 Vol. 1, Ch. 204 & Ch. 272.

from the perspective of the essence of the Torah, as it transcends the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) does it transcend change, this being the aspect of Truth-*Emet*-אמת, which is the same at its end as it is at its beginning etc.

However, being that there are two matters in Torah, it thus must be said that there is a relationship between them. That is, even the aspect of Wisdom-*Chochmah* becomes literally one with the Holy One, blessed is He. Moreover, as the Alter Rebbe explains in Tanya[1534] in the name of his teacher, the level of Wisdom-*Chochmah* is that "the Unlimited One, blessed is He, is the True One, meaning that He alone exists and there is nothing besides Him."[1535] That is, in the aspect of Wisdom-*Chochmah* there literally is nullification and oneness with the limitless light of the Unlimited One.

This is similar to how it is in the soul of man, in that because of Wisdom-*Chochmah* the soul is called "the intellectual soul" (*Nefesh HaMaskelet*) thus indicating the great unity of the aspect of Wisdom-*Chochmah* with the essence of the soul.[1536] This is like [the teaching],[1537] "The innerness (*Pnimiyut*) of the Father-*Abba* (Wisdom-*Chochmah*) is the innerness (*Pnimiyut*) of the Ancient One-*Atik*." Thus, in the aspect of Wisdom-*Chochmah* there also is the aspect of the Truth-*Emet*-אמת of the Torah.[1538]

[1534] Tanya, Ch. 35 in the author's note.

[1535] Also see Mishneh Torah, Hilchot Yesodei HaTorah, 1:1-1:4

[1536] See *Hemshech* 5672 ibid. Ch. 203

[1537] See Pri Etz Chayim, Shaar HaKeriyat Shema Ch. 15; Ramaz to Zohar III 260b; Likkutei Torah, Nitzavim 49d; Sefer HaMaamarim 5700 p. 49 and on, and the note of the Rebbe there.

[1538] Also see *Hemshech* 5672 Vol. 2, Ch. 358.

This likewise is the meaning of the verse, "*HaShem*-יהו"ה is close to all who call Him, to all who call Him in truth." "All who call Him" also refers to those who only relate to reading the letters of the Torah (the revealed aspect) (whether because of not having the time [for in-depth study] or otherwise etc.) but they nevertheless have the matter of "who call Him in truth," through which "*HaShem*-יהו"ה is close," in that the Torah is the aspect of Truth-*Emet*-אמת etc.[1539]

6.

Now, just as in Torah there specifically is a drawing down of the entire essence (*Etzem*) in the revealed part of Torah, the same is so in the world (since "He gazed into the Torah and created the world").[1540] That is, it specifically is in lower matters that the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He, is drawn down. This is why the coming into being of the "something" (*Yesh*) is brought about specifically by the Essential Self of the Emanator, blessed is He, whose existence is intrinsic to Him and is not caused by any cause that precedes Him, Heaven forbid to think so.

It thus is solely in His power and ability to create something from absolute naught and nothingness, without any other cause preceding the something.[1541] This is why it is the created something (*Yesh HaNivra*) that becomes the True

[1539] There is a small portion of the discourse missing here.
[1540] Zohar II 161a and on.
[1541] Iggeret HaKodesh, Epistle 20 (130b)

Something (*Yesh HaAmeetee*).[1542] This is drawn down through the Torah, which is called "the Torah of Truth-*Torat Emet*-תורת אמת," and is drawn down in every place as it is, without change etc., as explained above at length.

7.

This then, is the meaning of [the verse], "God-*Elohi"m*-אלהי"ם spoke all these things to say." This is because what they heard in a revealed way were only the letters of the speech of the Supernal One, and specifically only simple matters that relate to this physical world, such as "honor your father and your mother,"[1543] which applies specifically in this lowly world [as in Moshe's response to the angels], "Do you have a father and mother?"[1544]

This is to such an extent that even the commandment "I am *HaShem*-יהו"ה your God,"[1545] which is the *mitzvah* of faith (*Emunah*),[1546] relates specifically to souls in bodies below, being that Above, it is in a way of actually seeing, and it thus does not apply for there to be a matter of faith (*Emunah*) there.

[1542] See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c; Discourse entitled "*uLekachtem Lachem*" 5661 (Sefer HaMaamarim 5661 p. 199); Discourse entitled "*Bati LeGani* – I have come to My garden" 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.

[1543] Exodus 20:12

[1544] Talmud Bavli, Shabbat 88b and on

[1545] Exodus 20:2

[1546] Sefer HaMitzvot of the Rambam, positive *mitzvah* 1; Also see Mishneh Torah, Hilchot Yesodei HaTorah 1:6; Chinuch, Mitzvah 25; Sefer HaMitzvot of the Tzemach Tzeddek 44b and on.

Rather, it only is below [in this world] that the matter of faith (*Emunah*) applies.

However, even so, it is specifically in this that there is a drawing down of His Essential Self. This is why the verse here states, "God-*Elohi"m*-אלהי"ם spoke," the meaning of which [here] is not the matter of Might-*Gevurah* and constriction (*Tzimtzum*), but rather the overpowering dominance of His Essential Self, blessed is He,[1547] which is specifically drawn down in the letters (*Otiyot*) of speech and in simple matters.

This then, is why the entire world was caused to quake with the giving of the Torah, in that it was sensed that "there is nothing else,"[1548] "even in the space of the world."[1549] This was because of the overpowering dominance of the aspect of His Essential Self that was drawn down through "God-*Elohi"m*-אלהי"ם spoke etc.," in all the particulars of the Ten Commandments (six-hundred and twenty (תר"ך) letters that include[1550] the entire Torah).[1551] All this came about because,[1552] "Face to face (*Panim b'Panim*-פנים בפנים) did *HaShem*-יהו"ה speak with you," meaning that the innerness (*Pnimiyut*-פנימיות) of the Holy One, blessed is He, became the innerness (*Pnimiyut*-פנימיות) of the Jewish people.[1553]

[1547] See *Hemshech* 5672 ibid. p. 1,081; Sefer HaMaamarim 5679 p. 569.

[1548] Deuteronomy 4:39

[1549] Midrash Devarim Rabbah 2:28; Yalkut Shimoni Yitro Remez 269; Yehoshua Remez 10.

[1550] See Baal HaTurim at the end of the Ten Commandments in Exodus 20; Shnei Luchot HaBrit 316a; Also see Likkutei Sichot Vol. 29 p. 110.

[1551] There is a small portion of the discourse missing here.

[1552] Deuteronomy 5:4

[1553] See Likkutei Torah, Bamidbar 18b; Masei 93d; Ohr HaTorah Va'etchanan p. 193; Discourse entitled "*Panim b'Panim*" 5679 (Sefer HaMaamarim 5679 p. 580); 5697 (Sefer HaMaamarim 5697 p. 273 and on).

This then, is the matter of the bond of the Jewish people with the concealed aspect of the Holy One, blessed is He, so that there came to be the matter of "I am *HaShem*-יהו"ה your God-*Elohe"cha*-אלהי"ך," meaning, "your strength and your vitality,"[1554] and in a way that "Israel, the Torah, and the Holy One, blessed is He, are entirely one,"[1555] and this matter is drawn down from the giving of the Torah throughout the whole year. Through this, we merit the fulfillment of the prophecy,[1556] "The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken."

[1554] See Likkutei Torah, Shlach 40c; Balak 73c

[1555] See Zohar III 73a; Also see Tanya, Ch. 4 & Ch. 23 citing Zohar; 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. 110 citing Zohar.]

[1556] Isaiah 40:5

Discourse 38

"*Naso et Rosh Bnei Gershon… -*
Take a census of the sons of Gershon…"

Delivered on Shabbat Parshat Naso,
9th of Sivan, 5730[1557]
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1558] "Take a census of the sons of Gershon, them too etc." This verse comes in continuation of the verse at the end of the previous Torah portion,[1559] "Take a census of the sons of Kehot etc." In continuation to this it states here, "Take a census of the sons of Gershon, them too," ("just as I commanded you regarding the sons of Kehot").[1560] About this Midrash states,[1561] "Why does the verse states 'them too-*Gam Heim*-גם הם'? So that you will not say that he counted the sons of Gershon second because they are inferior to the sons of Kehot… the verse therefore states, 'them too-*Gam Heim*-גם הם,' meaning that the sons of Gershon were equivalent to the sons of Kehot, but here the verse gave them precedence in deference

[1557] This discourse is a continuation of the discourse that precedes it entitled "*Vayedaber Elokim* – God spoke all these things," of the 2nd day of Shavuot, Discourse 37 (Sefer HaMaamarim 5730 p. 298 and on).
[1558] Numbers 4:22
[1559] Numbers 4:2
[1560] Rashi to Numbers 4:22 ibid.
[1561] Midrash Bamidbar Rabbah 6:2

to Torah etc. About this[1562] the verse states,[1563] 'It is more precious than pearls,' speaking of Kehot and Gershon… in that [the sons of] Kehot carried the Ark, within which was the Torah, and thus Torah accorded them precedence before Gershon, in that the verses first state, 'Take a census of the sons of Kehot,' and then state, 'Take a census of the sons of Gershon' etc. This is the meaning of, 'it is more precious than pearls.'"

About this it is explained in Likkutei Torah[1564] that about the sons of Kehot it states, "Take a census," whereas about the sons of Gershon it states, "Take a census… them too," (indicating that they are secondary to the sons of Kehot), whereas about the sons of Merari it does not say to take a head count. That is, there are three levels here, corresponding to the three lines [of the *Sefirot*]. This is why the primary matter of the census is mentioned about the sons of Kehot, who carried the Ark, within which was the Torah, being that the Torah is the middle line,[1565] and the middle line (*Kav HaEmtza'ee*) is higher than the [other] two lines.[1566]

[1562] See Midrash Bamidbar Rabbah ibid. 6:1

[1563] Proverbs 3:15

[1564] Likkutei Torah, Naso 21b; 23c

[1565] See Torat Chayim Terumah 316b and elsewhere.

[1566] See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & Ch. 35 and elsewhere.

2.

Now, this can be connected to what we explained before[1567] about the superiority of the Torah, in that it is called "the Torah of Truth,"[1568] [about which it states], "there is no Truth (*Emet*-אמת) except for Torah."[1569] That is, the matter of Truth (*Emet*-אמת) is that there is no change in it. This is as stated in Talmud Yerushalmi[1570] in explanation of [the teaching], "The signet of the Holy One, blessed is He, is 'Truth-*Emet*-אמת,'" that the word "Truth-*Emet*-אמת" begins with the letter *Aleph*-א, the first of the letters, and ends with the letter *Tav*-ת, the last of the letters, and its middle is the letter *Mem*-מ, the middle of the letters.[1571] This hints that Truth (*Emet*-אמת) is unchanging, from the beginning of all levels to the end of all levels.

This is specifically because of the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One. This is because, when it comes to lights and revelations, there are differences between the beginning and the end, in that as the light (*Ohr*) is at the beginning of the Line-*Kav*, it is not as it is at its end etc. In contrast, when it comes to drawing down the essence (*Etzem*) it is such that the beginning

[1567] In the previous discourse entitled "*Vayedaber Elokim* – God spoke all these things," of the 2nd day of Shavuot, Discourse 37, Ch. 3 and on (Sefer HaMaamarim 5730 p. 298 and on).

[1568] Malachi 2:6

[1569] Talmud Yerushalmi, Rosh HaShanah 3:8; Eichah Rabbah, Petichta 2; Tikkunei Zohar, Tikkun 21 (50a); Also see Talmud Bavli, Brachot 5b

[1570] Talmud Yerushalmi, Sanhedrin 1:1

[1571] Midrash Bereshit Rabbah 81:2 – **א'ב'ג'ד'ה'ו'ז'ח'ט'י'כ'ל'מ'נ'ס'ע'פ'צ'ק'ר'ש'ת'**

and end are equal, such that the end is literally like the beginning.

This then, is why the Torah is "the Torah of Truth," since through it there is a drawing down of the Essence (*Etzem*) etc. We should add that from the fact that the matter of drawing down the Essence (*Etzem*) is hinted in the letters of "Truth-*Emet*-אמת," this proves that this is also drawn into the vessels (*Keilim*) (this being the matter of the letters (*Otiyot*)). That is, even as the Torah manifests within the vessels (*Keilim*), it literally is equal to how it is Above.

3.

The explanation[1572] is that as known, the middle line (*Kav HaEmtza'ee*) (within which is the Torah, as mentioned above) is different from the other two lines, in that from the beginning of its drawing forth to its conclusion, it literally is like one thing.[1573]

To explain, as known, the three lines are Wisdom-*Chochmah*, Kindness-*Chessed*, and Victory-*Netzach* (in the right line), Understanding-*Binah*, Might-*Gevurah*, and Majesty-*Hod* (in the left line), Knowledge-*Da'at*, Splendor-*Tiferet*, and Foundation-*Yesod* (in the middle line).[1574]

[1572] Regarding the coming section see *Hemshech* 5672 Vol. 2 Ch. 362 (p. 742 and on).

[1573] Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

[1574] See Zohar III (Ra'aya Mehemna) 153b; Pardes Rimonim, Shaar 6 (Shaar Seder Amidatan) Ch. 1; Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2.

However, there are differences between them.[1575] That is, in the right line of Wisdom-*Chochmah*, Kindness-*Chessed*, and Victory-*Netzach*, even though they all are of the same line, nevertheless, there can be the matter of Kindness-*Chessed* even without the matter of Wisdom-*Chochmah*, in that even a person who has not mastered Wisdom-*Chochmah* can do a kindness. The same is so of Understanding-*Binah* and Might-*Gevurah*, in that even without Understanding-*Binah* there can be the matter of Might-*Gevurah*.

In contrast, in the middle line (*Kav HaEmtza'ee*), all its particulars (Knowledge-*Da'at*, Splendor-*Tiferet*, and Foundation-*Yesod*) are bound and unified with each other, such that there is no mercy-*Rachamim* without Knowledge-*Da'at*, as in the teaching,[1576] "Whoever is without knowledge, it is forbidden to have mercy upon him." This is because Knowledge-*Da'at* and Splendor-*Tiferet* (mercy-*Rachamim*) are bound to each other.

The same is so of the matter of Foundation-*Yesod*, which is connected to the brain of Knowledge-*Da'at*, as in the teaching,[1577] "An erection impossible without Knowledge-*Da'at*." This is also as explained about the verse,[1578] "These are the offspring of Yaakov, Yosef etc." That is, Yaakov is the matter of Splendor-*Tiferet*, and Yosef is the matter of

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[1575] See Maamarei Admor HaEmtza'ee, Shlach p. 1,143 and on; Sefer HaMaamarim 5651 p. 184 and on; *Hemshech* 5672 Vol. 1, Ch. 114.

[1576] Talmud Bavli, Brachot 33a; Sanhedrin 92a

[1577] Talmud Bavli, Yevamot 53b; Shaar HaYichud, Ch. 35 ibid.

[1578] See Biurei HaZohar of the Mittler Rebbe (76a and on); Biurei HaZohar of the Tzemach Tzeddek (Vol. 1, p. 168 and on); Ohr HaTorah, Vayechi 385b and on, and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

Foundation-*Yesod*, and they are bound to each other etc. This is also evident in the form of the [human] body, that the hands and feet (the right and left) are organs that are separated from each other, whereas this is not so of the torso (the middle line) in which the division of the organs is not recognizable etc.

This then, is the superiority of the middle line (*Kav HaEmtza'ee*) over and above the right and the left lines, in that in it, the matter of the absence of change is perceivable in a revealed way, since from its beginning (Knowledge-*Da'at*) to its end (Foundation-*Yesod*) it all is one thing.

The reason is because the middle line (*Kav HaEmtza'ee*) ascends to the innerness (*Pnimiyut*) of the Crown-*Keter*[1579] (unlike the other two lines that are rooted in the externality (*Chitzoniyut*) of the Crown-*Keter*).[1580] In other words, in the middle line there is a drawing down of the actual essence (the innerness (*Pnimiyut*) of the Crown-*Keter*) which is equal everywhere (as discussed before). This likewise is the superiority of the Torah, which is in the middle line (*Kav HaEmtza'ee*), in that it ascends to the innerness (*Pnimiyut*) of the Crown-*Keter* etc.

[1579] See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light ibid. and Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity ibid.

[1580] See Torat Chayim, Noach 65b; *Hemshech* 5672 Vol. 1 ibid.

4.

Now, with this in mind, we can also understand[1581] the statement in Zohar,[1582] "The Torah is the Supernal Chamber of the Holy One, blessed is He etc." That is, the Torah is the aspect of the chamber within which the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He, dwells.

For example, in the chambers of an [earthly] king, there are outer chambers that exist for the needs of the king, such as [the kitchen] for the preparation of food for his table and the like, these being chambers where the king himself rarely goes. There also are inner chambers where the king himself, in his essence, permanently dwells.

The same is so Above, that there are outer chambers within which the Essential Self of the limitless light of the Unlimited One does not dwell, and He only is revealed there in a passing way. For example, it states,[1583] "At night what does the Holy One, blessed is He, do? He rides on His light cherub and flies in eighteen thousand worlds," these being the chambers of the world of Emanation (*Atzilut*), in which the revelation of the limitless light of the Unlimited One only is in a way of 'flying' and passing through, this only being the aspect of a radiance, (and moreover, it is the aspect of night). In contrast, the Torah is the inner chamber within which the Essential Self of the Unlimited One dwells and is revealed in a permanent way.

[1581] See *Hemshech* 5672 Vol. 2 Ch. 363 (p. 744 and on).
[1582] Zohar II 200a
[1583] Talmud Bavli, Avodah Zarah 3b

This then, is the superiority of studying Torah. For, since the Essential Self of the limitless light of the Unlimited One dwells and is revealed in the Torah, therefore, through the deep study (*Iyun*) of Torah, one binds his wisdom with the wisdom of the Torah, thus unifying with the Essential Self of the limitless light of the Unlimited One, the Giver of the Torah. This is as Tanya explains,[1584] that through the study of Torah, "a most wondrous unity, a unity to which there is no parallel etc.," is caused.

The same is so of reading the letters (*Otiyot*) of the Torah. For, even though there is a wondrous superiority to in-depth study (*Iyun*) of the Torah, and as explained[1585] about the verse,[1586] "He will do for those who await (*Mechakeh*-מחכה) Him," meaning,[1587] "For those who toil in words of Wisdom (*Chochmah*-חכמה) and analyze them with precision," nevertheless, this only relates to one's intellect.

In contrast, by reading the letters (*Otiyot*) of the Torah we reach an even higher level, since the letters (*Otiyot*) of the Torah are [literally] as they were given from Above, as the verse states,[1588] "Let my tongue reply with Your word," like one who repeats the words of the one who speaks them.[1589] This brings about that,[1590] "*HaShem*-יהו"ה is close to all who call Him, to all

[1584] Tanya, Likkutei Amarim, Ch. 5
[1585] *Hemshech* 5666 p. 534 and on; Also see p. 515 and on.
[1586] Isaiah 64:3
[1587] Zohar I 130b
[1588] Psalms 119:172
[1589] See Talmud Bavli, Sukkah 38b; Also see Torah Ohr ibid.; Likkutei Torah, Shir HaShirim 44b.
[1590] Psalms 145:18

who call Him in truth (*Emet*-אמת)," and "there is no Truth (*Emet*-אמת) except for Torah."

5.

This then, is the meaning of [the verse], "Take a census of the sons of Gershon, them too etc." That is, the children of Kehot are on the highest level, since they carry the Ark, within which is the Torah, about which the verse states,[1591] "It is more precious than pearls."

The explanation[1592] is that pearls are very precious, and are therefore affixed to the crown made for the king. This refers to the matter of the *mitzvot*, the root of which reaches the aspect of the Crown-*Keter*. However, the *mitzvot* are only in the aspect of an encompassing light (*Makif*), like a crown. which is the aspect of an encompassing light (*Makif*). In contrast, Torah is literally in the aspect of an inner manifest light (*Ohr Pnimi*). (As known, the *mitzvot* are made into garments for the soul,[1593] whereas Torah is food for the soul, in the aspect of an inner manifest light (*Ohr Pnimi*).)[1594] Its root is in the innerness (*Pnimiyut*) of the Crown-*Keter*, higher than the aspect of "pearls," which only reach the externality (*Chitzoniyut*) of the Crown-*Keter*.

This then, is the meaning of, "It is more precious than pearls," that is, more precious than every precious thing. This is because the word "precious-*Yakar*-יקר" has the numerical

[1591] Proverbs 3:15
[1592] See Likkutei Torah, Naso 23c
[1593] See Torah Ohr, Chayei Sarah 16a; Mishpatim 75d; 79b
[1594] See Tanya, Ch. 5

value of 310-ש״י,[1595] and the Crown-*Keter*-כתר-620 is two times 310-ש״י, meaning the innerness (*Pnimiyut*) and the externality (*Chitzoniyut*) [of the Crown-*Keter*]. Thus, the Torah, which comes from the innerness (*Pnimiyut*), is more precious than everything "precious-*Yakar*-יקר-310" etc.

However, after the introduction of the service of *HaShem*-יהו״ה, blessed is He, by the sons of Kehot, there also must be the service of Him of the sons of Gershon, which is lower. This is because *HaShem's*-יהו"ה ultimate Supernal intent is specifically to make a dwelling place for Himself, blessed is He, in the lower worlds,[1596] and "the essential root of the *Shechinah* was in the lower worlds,"[1597] (as explained in the discourses of the Hilulah).[1598]

Through this we come to the fulfillment of the prophecy,[1599] "The glory of *HaShem*-יהו״ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו״ה has spoken," with the coming of our righteous Moshiach, may he come and redeem us and take us upright to our Land, speedily and in the most literal sense!

[1595] Me'orei Ohr, Ot Yod, section 25; Mikdash Melech to Zohar II 54b

[1596] Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

[1597] Midrash Bereishit Rabbah 19:7

[1598] *Hemshech* "*Bati LeGani*" 5710 (Sefer HaMaamarim 5710 p. 111 and on).

[1599] Isaiah 40:5

Discourse 39

"*v'Zeh Ma'aseh HaMenorah… -*
This is the workmanship of the Menorah…"

Delivered on Shabbat Parshat Beha'alotcha,
16th of Sivan, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1600] "This is the workmanship of the Menorah, hammered out gold, from its base to its flower it is hammered out etc." Now, we must better understand this.[1601] For, is it not so that this Torah portion discusses the kindling of the lamps, this being the service that was done with the Menorah, whereas the workmanship of the Menorah (how the Menorah was made) was already explained before in the book of Shemot?[1602]

Moreover, in this Torah portion only a single detail about the workmanship of the Menorah is mentioned, that "from its base to its flower it is hammered out," but not all the other matters about the workmanship of the Menorah. This being so, why does the verse state, "This is the workmanship of the Menorah etc."? It thus must be said that specifically the matter of "from its base to its flower it is hammered out" is of

[1600] Numbers 8:4

[1601] See the beginning of the discourse entitled "*Beha'alotcha*" 5566; 5635; 5674; 5654.

[1602] Exodus 25:31 and on

relevance and related to the general matter of kindling the Menorah that "toward the face of the Menorah shall the seven lamps cast light."[1603] We therefore must understand this.

We must also understand this as it relates to our service of *HaShem*-יהו"ה, blessed is He. This is because the Torah is eternal,[1604] and it thus is understood that even when there is no Holy Temple, all matters relating to it are present in our spiritual service.

2.

Now, the explanation is that in Likkutei Torah[1605] it states that the Menorah is called the Ingathering of Israel (*Knesset Yisroel*) and is the holiness of the totality of the souls of the Jewish people. This is as explained in regard to the Menorah of Zechariah (which we read in the Haftorah),[1606] "Do you not know what these are…? He spoke up and said… This is the word of *HaShem*-יהו"ה." That is, the Menorah is "the word of *HaShem-Dvar HaShem*-דבר יהו"ה" (the *Sefirah* of Kingship-*Malchut*), which is the Ingathering of Israel (*Knesset Yisroel*-כנסת ישראל) and is called thus because she gathers the aspect of Godliness called Yisroel (*Zeir Anpin*) into herself and includes all the souls etc., within herself (as the source of the

[1603] Numbers 8:2

[1604] Tanya, Likkutei Amarim, beginning of Ch. 17 and elsewhere.

[1605] Likkutei Torah, Beha'alotcha, discourse entitled "*vZeh Maaseh HaMenorah*" (32d).

[1606] Zachariah 4:5-6

souls of the Jewish people,[1607] and thus the Jewish people are called "the Ingathering of Israel" (*Knesset Yisroel*)).

This is also the meaning of the verse,[1608] "This is the word of *HaShem*-יהו"ה to Zerubavel." This is because Zerubavel is the leader (*Nasi*)[1609] and the leader (*Nasi*) is everything (as stated in Midrash[1610] and cited in Rashi).[1611] This is because he includes all the souls of the Jewish people within himself. This is also hinted in the name "Zerubavel-זרובבל" which is a composite of two words, "*Zera Bavel*- זרע בבל,"[1612] meaning, "mixed seed-*Zera Balul*-זרע בלול," meaning that it is a mix of two levels of seed, "the seed of man and the seed of animal."[1613] This refers to the two general categories in the souls of the Jewish people (explained in the discourses on the verse,[1614] "*v'Eileh HaMishpatim* – These are the ordinances that you shall place before them").[1615]

More specifically, as explained in Likkutei Torah (at the beginning of the discourses on this week's Torah portion) the Jewish people, who in general are called "the Menorah," have seven flames, these being seven levels in the service of *HaShem*-יהו"ה, blessed is He etc. About this the verse states, "toward the face of the Menorah shall the seven flames cast light." For, though there are seven flames, which are seven levels and ways in serving *HaShem*-יהו"ה, blessed is He, they

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[1607] See Likkutei Torah, Beha'alotcha 29c
[1608] Zachariah 4:6
[1609] See Likkutei Torah ibid. 29c
[1610] Midrash Tanchuma Chukat 23; Bamidbar Rabbah 19:28
[1611] Rashi to Numbers 21:21
[1612] See Talmud Bavli, Sanhedrin 38a
[1613] Jeremiah 31:27
[1614] Exodus 21:1
[1615] Torah Ohr, beginning of Mishpatim (74c)

nonetheless all shine equally "toward the face of the Menorah," which is its central flame.[1616]

3.

The Torah continues and explains the reason for this, stating, "This is the workmanship of the Menorah, hammered out etc." That is, the reason that all seven flames illuminate equally "toward the face of the Menorah," is because in their root they are one existence, this being the matter of "hammered out." Therefore, "toward the face of the Menorah shall the seven lamps cast light" (equally), since from the perspective of their innerness (*Pnimiyut*-**פנימיות**) ("the face-*Pnei*-**פני** of the Menorah")[1617] they are one level.

[The verse] then continues explaining in greater detail, stating, "from its base to its flower." Its "base-*Yereichah*-**ירכה**" is its lower foot (referring to the lower levels)[1618] similar to the "thigh-*Yerech*-**ירך**" of the body, which is external to the torso.[1619] Its "flower-*Peerchah*-פרחה" refers to the upper flowers (the upper aspects)[1620] which is the matter of Splendor-*Tiferet*, in that "Splendor-*Tiferet* is the torso."[1621]

Likkutei Torah adds[1622] a novel explanation of this, which is that the word "flower-*Peerchah*-פרחה" is of the same root as "flying up-*Preichah*-פריחה," referring to those who are

[1616] Rashi to Numbers 8:2 ibid.
[1617] See Likkutei Torah ibid. 30d
[1618] Likkutei Torah ibid. 33b
[1619] Introduction to Tikkunei Zohar, 17a
[1620] Likkutei Torah ibid. 33b
[1621] Introduction to Tikkunei Zohar, 17a ibid.
[1622] Likkutei Torah ibid. 34d; Also see 33c.

great amongst the righteous *Tzaddikim* and are called "those who fly," in that their Torah study and prayers "fly up-*Parcha*-פרחא" through their fear and love of *HaShem*-יהו"ה, blessed is He, which are the [two] wings of flight, as explained in the Holy Zohar.[1623]

This then, is the meaning of "from its base (*Yereichah*-ירחה) to its flower (*Peercha*-פרחה)." That is, notwithstanding the different levels mentioned, all as one they are called "the Menorah."

4.

Now, in addition to the workmanship of the Menorah in a way of being "hammered out" (which relates to the kindling of the Menorah, as mentioned in chapter three) there also is mention of the matter of being "(hammered out) gold." This is also emphasized in the Haftorah, where it states,[1624] "I see and behold – there is a Menorah [made] entirely of gold." The explanation is as elucidated in Likkutei Torah[1625] that the gold refers to fear of *HaShem*-יהו"ה. This is because the word "silver-*Kesef*-כסף" refers to love of Him, in that it is of the same root as, "[my soul] yearns-*Nikhsefah*-נכספה."[1626] This is called the hidden love that is always present in the heart of every single Jew.[1627]

[1623] See Tikkunei Zohar, Tikkun 10 (25b)

[1624] Zachariah 4:2

[1625] Likkutei Torah, Beha'alotcha, discourse entitled "*vZeh Maaseh HaMenorah*" (32d).

[1626] Psalms 84:3

[1627] See Tanya, Likkutei Amarim, Ch. 18 and elsewhere.

In contrast, gold is called fear, [as in the verse],[1628] "Gold comes from the north-*Tzafon*-צפון."[1629] Now, to bring this about, contemplation (*Hitbonenut*) of the greatness of the Unlimited One, blessed is He, is necessary etc. This is why the men of the Great Assembly establish that our prayers include the verses of song (*Pesukei d'Zimra*) etc., all of which relate the greatness of God many times, (until) one reaches the quality of fear, meaning that he fears and is ashamed before the greatness of the Unlimited One, blessed is He, (this being inner fear, fear of shame (*Yirat Boshet*)).

In Likkutei Torah[1630] he adds that it must be pure gold, without dross, as another verse states,[1631] "a single hammered piece of pure gold." This is because if gold has dross of another element in it, it changes to a greenish appearance. In the same way, through evil, change is brought about, and "a sign of sin is [the illness called] *hidrokan*."[1632] It thus is necessary for one to completely turn away from evil etc., (and as he explains there, this comes about through prayer etc.) and it then will be a single Menorah of pure gold etc.

In Likkutei Torah he concludes that it then is that Aharon the priest can kindle the fire in all seven lamps, meaning that his innerness will be "bedecked with love"[1633] in a revealed way in his heart, like flames of fire etc.

[1628] Job 37:22

[1629] See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*).

[1630] Likkutei Torah 33a ibid.

[1631] Exodus 25:36

[1632] See Talmud Bavli, Shabbat 33a

[1633] See Song of Songs 3:10

5.

After this, the verse adds by repeating, "it is hammered out." This is an additional matter, as understood from the words of Talmud in Menachot,[1634] "What does [the word] 'hammered out-*Mikshah*-מקשה' come to add etc." It can be said that this is the meaning of what he adds in Likkutei Torah,[1635] "However, the main thing is the imperative for complete unity between each other, that a person should not look at the evil of his fellow etc." (This is like what he brings in Iggeret HaKodesh,[1636] that it is imperative to fulfill the verse,[1637] "The evil of one's fellow you shall not think in your hearts.")

He continues and explains: That is, a person should know that Above there is a hammered out Menorah, and that the upper descends below and the lower ascends above. [As he explained before this,[1638] at first it was a round block, and Rashi explains,[1639] "It was a block weighing a talent of gold and he beat it with the hammer… so that its branches will be caused to spread out," and by beating it with the hammer, the gold on top descends down and the gold below ascends up, until all the gold is mingled.]

That is, sometimes the evil descends to below and enters an evil person, and in the reverse, when an evil person does a *mitzvah*, it ascends above and someone else takes it. Thus,

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[1634] Talmud Bavli, Menachot 28a

[1635] Likkutei Torah ibid. 33a

[1636] Tanya, Iggeret HaKodesh, end of Epistle 22; Also see Igrot Kodesh of the Alter Rebbe p. 237.

[1637] Zachariah 8:17

[1638] Likkutei Torah, Beha'alotcha ibid. 32d

[1639] Rashi to Numbers 8:4

every person must ascribe the deficiency to himself, and [assume] that perhaps the good that he has is from someone else that ascended above, and that perhaps the evil in others is his own [evil] that descended below.

There then will be true unity between the "base-*Yerech*-ירך" and the "flowers-*Perachim*-פרחים," such that each person considers himself to be the aspect of the "base" and his fellow to be the aspect of a "flower," and his fellow [should do the same]. (This concludes the quote of his words.)

The explanation is that generally, about the unity of the Jewish people, it is explained that all Israel are a single stature.[1640] Therefore, notwithstanding their differences, that there are those who are the aspect of the "head" and those who are the aspect of the "foot," nevertheless, in a certain way, the feet have an advantage and superiority, in that they are needed for walking, and they uphold the body and the head etc. We thus find that without the feet the head is incomplete, such that they carry the head to where it is incapable of going in and of itself.

However, here he adds a novelty, that there also is the matter of "hammered out" such that the upper descends below and the lower ascends above etc., as a result of which each person must ascribe the deficiency to himself, and consider himself to be the aspect of the "base," whereas he must ascribe the good to his fellow, and thus consider his fellow to be the aspect of the "flower" etc.

[1640] Also see Likkutei Torah ibid. 33c (where it states, "As explained about this on the verse, "the earth is My footstool," in the discourse "*HaShamayim Keesee*" [in the beginning of Torah Ohr] and in the discourse entitled "*Atem Nitzavim HaYom Kulchem*" [Likkutei Torah, beginning of Nitzavim]).

6.

The verse concludes,[1641] "So did he make the Menorah," to which Rashi explains, "The one who made it. A Midrashic explanation is that through the Holy One, blessed is He, it was made by itself."

It can be said that this means that initially there must be the matter of making the Menorah through one's toil from below ("the one who made it") by way of arousal from below. We then come to the inner meaning (the explanation of Midrash Aggadah, where the secrets of the Torah are hidden)[1642] that "through the Holy One, blessed is He, it was made by itself."

This refers to the drawing down from Above by way of arousal from Above, and as it states in the conclusion of the Haftorah,[1643] "Not through army and not through strength, but through My spirit, said *HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות."

Included in this is that the Holy One, blessed is He, nullifies all the concealments and hiddenness etc., beginning with the concealment and hiddenness brought about by the evil inclination, as in the teaching of our sages, of blessed memory,[1644] that [the evil inclination] is amongst those things that the Holy One, blessed is He, regrets having created, as the verse states,[1645] "whoever I have harmed." This is why the Holy

[1641] Numbers 8:4

[1642] Hilchot Talmud Torah of the Alter Rebbe 2:2; Tanya, Iggeret HaKodesh, Epistle 23.

[1643] Zachariah 4:6

[1644] Talmud Bavli, Sukkah 52b

[1645] Micah 4:6; See Likkutei Torah, Beha'alotcha 33a

One, blessed is He, grants help and assistance in nullifying the work of the evil inclination, through returning in repentance (*Teshuvah*), which is the matter of returning to one's source and root – "toward the face (*Pnei*-פני) of the Menorah etc." Then, "when Israel repents, they are immediately redeemed,"[1646] with the true and complete redemption through our righteous Moshiach, may he come and redeem us and take us upright to our Land, speedily and in the most literal sense!

[1646] Mishneh Torah, Hilchot Teshuvah 7:5

Discourse 40

"*v'Asoo Lahem Tzitzit…* - *They shall make Tzitzit for themselves…*"

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1647] "They shall make Tzitzit for themselves on the corners of their garments throughout their generations, and they shall place upon the Tzitzit of each corner a thread of *techelet*." The question about this is well known.[1648] That is, besides the garment of the Tallit itself, which is large and has considerable measure, in that it must be one cubit by one cubit[1649] so that it can cover one's head and the majority of his body, what is the significance of the strings of the Tzitzit?[1650] That is, at first glance, is not the Tallit itself "the garment of the King,"[1651] and as understood, through it there is a drawing down of sanctity upon a person, since it brings him to be nullified to the King?

[1647] Numbers 15:38

[1648] See Likkutei Torah, Shlach 46c; Ohr HaTorah ibid. p. 575; Also see the end of the discourse entitled "*Vayikach Korach*" 5666 (*Hemshech* 5666 p. 375 and on).

[1649] See the Siddur of the Alter Rebbe, beginning of Hilchot Tzitzit.

[1650] Shulchan Aruch of the Alter Rebbe, Orach Chayim 16:1

[1651] See Zohar II 97b; Tikkunei Zohar, Tikkun 6 (22a); Tikkun 21 (55b); Likkutei Torah, Shlach 47b.

This is as explained in Tanya[1652] about one's contemplation (*Hitbonenut*) before donning the Tallit, Tefillin, and Tzitzit, that upon wrapping oneself with the Tzitzit he should have the intention (*Kavanah*) of drawing down *HaShem's*-יהו"ה Kingship, blessed is He, upon himself etc. This being so, why must the strings of the Tzitzit specifically be, such that a Tallit that has no Tzitzit has no sanctity at all.[1653]

This is especially so considering that, as known, the [garment of the] Tallit is the aspect of the encompassing light (*Makif*), up to and including the aspect of the encompassing light (*Makif*) as it precedes the restraint of the *Tzimtzum*. This being so, how can it apply that in the Tallit - the encompassing aspect (*Makif*) itself, there is no *mitzvah*, and only when the strings [of the Tzitzit] are drawn from it, which only are a constricted drawing down relative to the encompassing aspect (*Makif*) itself, [it then becomes a mitzvah]?

What is further not understood is why does a Tallit made entirely of *techelet* require Tzitzit? For, if the string of *techelet* validates the entire Tallit, certainly a Tallit made entirely of *techelet* should validate itself? [However, it is must be said that this is not truly so, since this was the argument of Korach[1654] which brought him to dispute the priesthood of Aharon, and on a more inner level, he even disputed against Moshe, as proven

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[1652] Tanya, Ch. 41 (56b)

[1653] Shulchan Aruch of the Alter Rebbe, Orach Chayim 21

[1654] Midrash Bamidbar Rabbah 18:3; Tanchuma Korach 2, cited in Rashi at the beginning of the Torah portion of Korach; Also see Likkutei Torah ibid., Ohr HaTorah ibid., and *Hemshech* 5666 ibid.

by the response of Korach's sons when they proclaimed,[1655] "Moshe is true and his Torah is true," from which it is understood that, in essence, his argument was against the Torah, since Torah is Moshe's entire being, such that it is called by his name,[1656] as the verse states,[1657] "Remember the Torah of My servant Moshe"].

The essential point of the explanation[1658] is that [in and of itself] the aspect of the encompassing light (*Makif*) (the Tallit) is not enough, but there specifically must [also] be the drawing down of the encompassing light (*Makif*) inwardly (*b'Pnimiyut*) (through the strings of the *Tzitzit*). Through this we draw down His Simple Oneness inwardly (*b'Pnimiyut*) – and even higher – [we draw down] from the Essential Self and Being of *HaShem*-יהו"ה Himself, blessed is He.

2.

Now, we should add that in this matter (that there specifically must be a drawing down of the encompassing light (*Makif*) inwardly-*b'Pnimiyut*), there is a difference between the Jewish people and the nations. To preface, as known, the nations of the world receive their beneficence from the aspect of the encompassing light (*Makif*). This is because from the perspective of the encompassing light (*Makif*) everything is

[1655] Talmud Bavli, Bava Batra 74a; Sanhedrin 110a; Bamidbar Rabbah 18:20 – as per the version of Rabbeinu Bachaye and Kli Yakar to Numbers 16:34, as well as Midrash Tanchuma Korach 11.

[1656] Mechilta to Exodus (Beshalach) 15:1; Tanchuma Tisa 35; Also see Talmud Bavli, Shabbat 89a.

[1657] Malachi 3:22

[1658] See Likkutei Torah ibid., Ohr HaTorah ibid., and *Hemshech* 5666 ibid.

equal, and they therefore receive from there not by way of calculation.

This is as explained in the discourses on [the Torah portion of] "When Pharaoh sent the people" (Beshalach)[1659] and in Kuntres UMaayon[1660] in explanation of the teaching of our sages, of blessed memory,[1661] "If to those who transgress His will [their reward] is such etc." (Elsewhere it is explained that the drawing down to those who transgress His will is from the aspect of "such-*Kach*-כך.")[1662]

In contrast, the bestowal to the Jewish people is such that it is their arousal from below that awakens the arousal from Above, meaning that the drawing down depends on the service of *HaShem*-יהו"ה, blessed is He, of the lower ones, and accords to how they serve Him. This is also understood from the statement of our sages, of blessed memory,[1663] that the attributes of the Holy One, blessed is He are measure for measure (*Midah keNeged Midah*-מדה כנגד מדה), and the word "measure-*Midah*-מדה" itself, indicates a matter of measure and limitation (according to how the lower one serves Him).

Based on this, at first glance, it would seem that the nations of the world receive greater bestowal than the Jewish people. However, the explanation is that something new was introduced with the giving of the Torah, over and above the twenty-six generations that preceded the giving of the Torah,

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[1659] Torah Ohr, Beshalach 61a and on; Also see Ohr HaTorah, Chanukah 288a; Also see Likkutei Torah, Shlach 47a.

[1660] Kuntres UMaayon, discourse 8 and on.

[1661] Talmud Bavli, Nedarim 50b; Makkot 24b

[1662] See Ohr HaTorah, Tetzaveh p. 1,570.

[1663] Talmud Bavli, Sotah 8b; 9b; Tosefta Sota, beginning of Ch. 4 and elsewhere.

who were sustained [solely] out of the kindness of the Holy One, blessed is He.[1664] That is, even though the bestowal came to them from the aspect of the encompassing light (*Makif*), not by way of calculation, nonetheless, this drawing down only came from the externality (*Chitzoniyut*) of the encompassing light (*Makif*). In contrast, at the giving of the Torah it was newly introduced that the Jewish people receive the innerness (*Pnimiyut*), meaning specifically from the innerness (*Pnimiyut*) of the encompassing light (*Makif*).

This is also connected to the statement in our Torah portion[1665] (about the nations of the world), "Their shade (*Tzeelam*-צלם) has withdrawn from them," about which Rashi explains (in his second explanation) that this refers to "the shade (*Tzeil*-צל) [and protection] of the Ever Present One," this being the aspect of the encompassing light (*Makif*).

That is,[1666] the root of their vitality is only the aspect of a "shadow-*Tzeil*-צל" which is the aspect of the encompassing light (*Makif*) and does not come in a way of inner manifest light and vitality. (Thus, since "their shade has withdrawn from them," it follows automatically that "they are our bread,"[1667] meaning that they become refined and included within holiness in an inner way (*b'Pnimiyut*).)[1668]

[1664] Talmud Bavli, Pesachim 118a
[1665] Numbers 14:9
[1666] See Ohr HaTorah, Shlach, p. 523 and on; Also see p. 546.
[1667] Numbers 14:9 ibid.
[1668] See Ohr HaTorah ibid. p. 452

This is also as known[1669] about the eleven crowns of impurity, that are unlike the side of holiness, in which there specifically are ten *Sefirot*, as it states,[1670] "Ten and not eleven." This is because on the side of holiness the vitality is drawn down to manifest inwardly in a way of oneness (which likewise is how it is Above, that the aspect of the Crown-*Keter* is drawn down within all ten *Sefirot*) and is therefore not counted [separately] unto itself.

In contrast, on the side opposite holiness, the vitality is not drawn down inwardly, but remains above, transcendent and encompassing (*Makif*), and is therefore counted [separately] unto itself. This is the aspect of the eleventh, which is the encompassing aspect (*Makif*) of the "pure frankincense" (*Levonah Zakah*)[1671] [of the eleven spices of the incense in the Holy Temple], this being their primary vitality that remains as an encompassing light (*Makif*) above them.

(It was in this that the spies erred,[1672] for they thought that since "God made this opposite this,"[1673] there must be an inner manifestation of Godly vitality in the nations of the world too, just as it is on the side of holiness. They therefore reasoned that "even the Master of the house cannot remove His them buts from there."[1674] However, in truth, the holiness does not merge

[1669] See Etz Chayim, Shaar 11 (Shaar HaMelachim) Ch. 10; Pri Etz Chayim, Shaar HaKadeishim Ch. 4; Also see Torah Ohr, Toldot 20b and on; Ohr HaTorah ibid. p. 152a and on; *Hemshech* 5672 Vol. 1, Ch. 210 and on.

[1670] See Sefer Yetzirah 1:4

[1671] Exodus 30:34

[1672] Ohr HaTorah Shlach ibid. p. 524

[1673] Ecclesiastes 7:14

[1674] Talmud Bavli, Sotah 35a

with them, but is only in the aspect of a "shade-*Tzeil*-צל"and an encompassing light-*Makif*).

3.

The explanation of the matter of drawing down the encompassing light (*Makif*) inwardly (*b'Pnimiyut*), in the powers of one's soul and in his service of *HaShem*-יהו"ה with his soul, is that relative to intellect (*Sechel*) faith (*Emunah*) is an encompassing light (*Makif*). Likewise, relative to the emotions (*Midot*) intellect (*Sechel*) is an encompassing light (*Makif*). Likewise, relative to thought, speech and action, the emotions (*Midot*) are an encompassing light (*Makif*). However, man's work is to draw the encompassing light (*Makif*) down to manifest inwardly (*b'Pnimiyut*).[1675]

The beginning of this work is in the aspect of faith (*Emunah*). That is, in addition to the faith (*Emunah*) itself, in that "the Jewish people are the faithful, the children of the faithful,"[1676] this being granted [as an inheritance] from Above, there also must be the matter of "**nourishing** faith,"[1677] meaning, to draw down the faith (*Emunah*) inwardly, into the comprehension of the mind.

[1675] See the discourse entitled "*Ki Tisa*" in Torah Ohr, Hosafot 111a and on; Likkutei Torah, Va'etchanan 4a and on; Sefer HaMaamarim 5679 p. 272 and on; 5682 p. 226 and on; 5687 p. 113 and on; Discourse entitled "*Ki Tisa*" of Shabbat Parshat Vayakhel 5711 (Sefer HaMaamarim 5711 p. 28 and on, translated in The Teachings of The Rebbe 5711, Discourse 4).

[1676] See Talmud Bavli, Shabbat 97a

[1677] Psalms 37:3; Also see Torah Ohr ibid.; Likkutei Torah ibid.; Sefer HaMaamarim 5679, 5682, 5687, and 5711 ibid.

The same is so of drawing the intellect (*Sechel*) [of the mind] down into the emotions (*Midot*). For, there is "the narrow of the neck" (*Meitzar HaGaron*-מיצר הגרון) between them,[1678] as a result of which, the intellect (*Sechel*) could possibly remain where it is. Therefore there must be the "exodus from Egypt" (*Yetziyat Mitzrayim*-יציאת **מיצרים**) such that "the narrow of the neck" (*Meitzar HaGaron*-הגרון **מיצר**) will not separate, but that rather through it, the intellect (*Sechel*) will be drawn down into the emotions (*Midot*) of the love and fear etc., of the heart.

Now, in addition to the love and fear of *HaShem*-יהו"ה, blessed is He, as it is in the heart, "the heart distributes to all the extremities,"[1679] in that love of *HaShem*-יהו"ה is the root of all the 248-רמ"ח positive action *mitzvot*, and fear of Him is the root of all the 365-שס"ה negative prohibitive *mitzvot*,[1680] this being a drawing down into actual tangible action, in that "the deed is of primary importance."[1681]

For, as known, love and fear of Him are the aspect of "the concealed" (*Nistarot*)[1682] and there also must be a drawing down into "the revealed" (*Niglot*), in that the letters *Vav-Hey*-ו"ה [of His Name] are "the revealed" (*Niglot*),[1683] this being the matter of fulfilling the *mitzvot* in actual deed. In this, all Jews

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[1678] See Likkutei Torah of the Arizal to Genesis (Vayeishev) 39:40; Torah Ohr, Va'era 58b and on; Yitro 71d; Hosafot to Vayechi 102c, 104b and on.

[1679] See Zohar II 153a; Zohar III 161b; 221b (Ra'aya Mehemna); 232a (Ra'aya Mehemna); Tanya, Iggeret HaKodesh, Ch. 31

[1680] Tanya, Likkutei Amarim, Ch. 4

[1681] Mishnah Avot 1:17

[1682] Deuteronomy 29:28; Tikkunei Zohar, Tikkun 10 (25b); Tanya, Ch. 44 (62b).

[1683] Deuteronomy 29:28; Tikkunei Zohar, 25b ibid; Tanya, Ch. 44 (62b) ibid.

are equal, for there is one Torah for us all,[1684] and how much more is this so of the *mitzvot*.

For example, in regard to actually fulfilling the *mitzvah* of Tefillin in deed, there is no difference between our teacher Moshe and the simplest Jew, who is in a state of the doubled and quadrupled darkness of the exile. Fulfilling the *mitzvah* in actual deed is equal in both of them, and as known, the entire Torah is equated to Tefillin,[1685] meaning that this also applies to all the *mitzvot*.

Even though in the devotional intentions (*Kavanot*) of the *mitzvot* etc., which are the aspect of "the concealed" (*Nistarot*), there are differences [between one person and another], such that the difference can be from one extreme to the other, nevertheless, "the deed is of primary importance."[1686] This is as in the ruling set forth in Talmud and in the Halachic authorities (*Poskim*) cited by the Alter Rebbe,[1687] that if someone did the *mitzvah*, but without devotional intent (*Kavanah*), he nevertheless has fulfilled his duty etc.

4.

This then, is the matter of the *mitzvah* of Tzitzit, in which there is a display of the general matter that in holiness there must be the drawing down of the encompassing aspect (*Makif*) to be inwardly manifest (*b'Pnimiyut*), this being the

[1684] Tanya, Ch. 44 ibid., Ch. 46, and elsewhere.
[1685] Talmud Bavli, Kiddushin 35a
[1686] Mishnah Avot 1:17
[1687] Tanya, Ch. 38

matter of drawing down from the aspect of the Crown-*Keter* until the aspect of Kingship-*Malchut*.

The same is so in the soul of man, that the aspect of the encompassing light (*Makif*) must be drawn down to penetrate all one's inner manifest powers, until it is drawn all the way down through deed. Specifically through this there is a drawing down from the innerness (*Pnimiyut*) of the encompassing light (*Makif*).

The same is so of the *mitzvah* of Tzitzit, that the strings of the Tzitzit are specifically needed, and it is not enough for the Tallit, which is the encompassing aspect (*Makif*), to be by itself. This is so much so, that in and of itself, the Tallit has no holiness at all, since the primary matter is to draw the encompassing aspect (*Makif*) of the Tallit down to manifest inwardly (*b'Pnimiyut*), specifically through the strings.

That is, being that the encompassing light (*Makif*) is from a very high place, the drawing down from there must be through a constriction (*Tzimtzum*), this being the matter of the strings of the Tzitzit, which are similar to the matter of the hairs (*Sa'arot*)[1688] [the vitality of which is] drawn [from the brain] through the separating bone of the skull.

This is also why the strings of the Tzitzit must be from something separate, and are then tied to the garment, in that they do not come from the garment itself.[1689] On the other hand, the strings of the Tzitzit are not something unto themselves (in that just as the Tallit has no holiness by itself, so too the strings of

[1688] See Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Tzitzit (15b and on).

[1689] Also see Ohr HaTorah, Shlach p. 555-556

the Tzitzit have no holiness by themselves). It only is that through them a drawing down is caused from the encompassing light (*Makif*) to be manifest inwardly (*b'Pnimiyut*). Through this, "the garment of the King" is made, causing self-nullification (*Bittul*) in the person, so that he draws the yoke of the Kingdom of Heaven etc., upon himself (as mentioned in chapter one).

This then, is why we don the Tallit and Tefillin before prayer[1690] (as also explained in the letter of the Rebbe Rashab, whose soul is in Eden).[1691] That is, prayer is the matter of contemplation (*Hitbonenut*), and before prayer, one's soul is still "in his nostrils."[1692] Nonetheless, through donning the Tallit etc., this being the matter of drawing down the encompassing light (*Makif*) to manifest inwardly (*b'Pnimiyut*), by this power one is then able to pray and contemplate etc., which affects him throughout the rest of the day, by going from the synagogue to the study hall.[1693]

This also applies to businessmen, in that they too must establish fixed times for the study of Torah, and only then "assume the way of the world in regard to [engaging in business]" in a way of "know Him in all your ways,"[1694] until through this, we come to the fulfillment of the prophecy,[1695]

[1690] See Ohr HaTorah ibid. p. 572

[1691] Igrot Kodesh of the Rebbe Rashab Vol. 1 p. 24 and on.

[1692] Isaiah 2:22; Talmud Bavli, Brachot 14a, explained in Maamarei Admor HaZaken, Maamarei Rabboteinu Zichronam L'Brachah p. 17 and on; Parshiyot Vol. 2 p. 747 and on; Ohr HaTorah Bereishit Vol. 6 p. 1,020a and on; Sefer HaMaamarim 5689 p. 126.

[1693] Talmud Bavli, Brachot 64a

[1694] Proverbs 3:6; Mishneh Torah, Hilchot De'ot, end of Ch. 3; Tur and Shulchan Aruch Orach Chayim 231; Shulchan Aruch of the Alter Rebbe 156:2

[1695] Isaiah 11:9; Mishneh Torah, Hilchot Melachim 12:5

“The earth will be filled with the knowledge of *HaShem*-יהו״ה as the waters cover the ocean floor,” with the coming of our righteous Moshiach, speedily and in the most literal sense!

Discourse 41

"*Erenu v'Lo Atah… -*
I see him, but not now…"

Delivered on the 12th of Tammuz, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1696] "I see him, but not now, I behold him, but not close. A star has issued from Yaakov, and a scepter-bearer has risen from Yisroel, and he shall crush the nobles of Moav and smash all the children of Shet," and the matter concludes, "Yisroel will succeed."

Now, even though these words were said by Bilaam, the Torah established them as the prophecy of one who "knows the knowledge of the Supreme One."[1697] About him it states in Sifri on the verse,[1698] "Never again has there arisen in Israel a prophet like Moshe," that "in Israel there has not arisen, but amongst the nations of the world there has arisen. And who is he? Bilaam." This is to such an extent that it states in Talmud, Tractate Brachot,[1699] "They sought to establish the Torah portion of Balak as part of the *Shema* recital etc.," (and it was only because of a side issue that they did not do so).

[1696] Numbers 24:17-18
[1697] Numbers 24:16
[1698] Deuteronomy 34:10
[1699] Talmud Bavli, Brachot 12b

Moreover, this Torah portion is considered to be so important and primary that at the beginning of our prayers, (before "*Hodu* – Thank *HaShem*-יהו"ה and call out in His Name," and before the verses of the Written Torah and the teachings of the Oral Torah said before prayer) we recite the verse,[1700] "How goodly are your tents, O' Yaakov, your dwelling places, O' Yisroel," which is in this Torah portion.

From this it is understood that all these matters are true, to the ultimate truth, and beyond this, that they are in praise of the Jewish people. This also is understood from what we find in Kabbalah (in Zohar) and at length in the teachings of Chassidus[1701] on the verse,[1702] "From the top of rocks I see him, and from hills I behold him" (as also mentioned earlier in the Torah portion) where it also states these two words, "I see him-*Erenu*-אראנו," and "I behold him-*Ashurenu*-אשורנו," referring to the upper *Sefirot*, and as they then are drawn into the powers of the Godly soul, up to and including as they are drawn into each and every Jew.

As in the simple meaning of the verse, (and "a verse does not depart from its simple meaning")[1703] "From the top of rocks I see" refers to the three patriarchs, Avraham, Yitzchak, and Yaakov, "and from hills I behold" refers to the four matriarchs, Sarah, Rivkah, Rachel, and Leah.[1704] This verse ("From the top of rocks etc.") is introductory to the primary

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[1700] Numbers 24:5

[1701] See Biurei HaZohar of the Mittler Rebbe 103b and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 2, p. 993 and on.

[1702] Numbers 23:9

[1703] Talmud Bavli, Shabbat 63a

[1704] Rashi to Numbers 23:9 ibid.

prophecy itself, about which the verse states, "I see him, but not now, I behold him, but not close. A star has issued from Yaakov, and a scepter-bearer has risen from Yisroel," through which, "Yisroel will succeed"

Now, in explanation of the words, "A star has issued from Yaakov," Ramban wrote that "since Moshiach will gather the dispersed of Israel from the ends of the earth, he therefore is compared to a shooting star that travels in the firmament from the ends of the heavens." This is because the verse states,[1705] "If your dispersed will be at the ends of the heavens, from there *HaShem*-יהו"ה your God will gather you in etc."

This will come about through our righteous Moshiach. This is as Rambam states in laws of Kings,[1706] "King Moshiach… will gather the dispersed of Israel…" and he then repeats, "If a king will arise from the house of Dovid… and will gather the dispersed of Israel" (after having waged the wars of *HaShem*-יהו"ה… and having built the Holy Temple in its place). It thus is compared to a star that shoots like an arrow (as Rashi states in his commentary on Torah).

This refers to the shooting star mentioned in Talmud, Tractate Brachot[1707] ("A star that comes down like an arrow in the firmament, [traveling] from one place to another… it shoots and appears to be tearing the firmament open").[1708] It is in this regard that about Moshiach the verse states, "A star has issued," in that he shoots from one end of the world to the other, since

[1705] Deuteronomy 30:4
[1706] Mishneh Torah, Hilchot Melachim Ch. 11 (beginning and end).
[1707] Talmud Bavli, Brachot 58b
[1708] Rashi to Brachot 58b ibid.

this is how he will gather the dispersed of Israel and bring them to the Holy Land with the true and complete redemption.

Now, although Rambam brings a number of verses stated in this prophecy and explains that the first half of the verse refers to Dovid, whereas the second half of the verse refers to Moshiach, and likewise on this verse he states, "'A star has issued from Yaakov' – this is Dovid, and 'a scepter-bearer has risen from Yisroel' – this is King Moshiach." nevertheless, in Talmud Yerushalmi, Tractate Taanit.[1709] we find that Rabbi Akiva explained that "A star has issued from Yaakov" refers to King Moshiach [except that Rabbi Akiva said this about his times, since from his perspective the time of the true and complete redemption had already arrived.[1710] He therefore said about Bar Kochba, that according to Torah law he is King Moshiach. Nonetheless, from this it is understood that according to Talmud Yerushalmi, the words, "A star has issued from Yaakov" refer to King Moshiach.]

To further point out, even the Rambam, who explains that "A star has issued from Yaakov" refers to Dovid, is precise in prefacing that this Torah portion, "prophesies about two Moshiachs, the first Moshiach being Dovid, and the final Moshiach etc." In other words, here it is discussing Dovid as he too is Moshiach, as explained elsewhere at length (in the discourses[1711] on the verse,[1712] "My servant Dovid will be king

[1709] Talmud Yerushalmi, Taanit 4:5

[1710] Also see the Sichah of Lag BaOmer 5713 (Torat Menachem, Vol. 8 p. 157).

[1711] See the discourse entitled "*v'Avdi Dovid*" 5699 (Sefer HaMaamarim 5699 p. 191; p. 195); 5746 (Torat Menachem, Sefer HaMaamarim Nissan p. 209) and elsewhere.

[1712] Ezekiel 37:24

over them"). We thus find that in many places the title "King Moshiach" is used in reference to him.

About this the verse states, "I see him… I behold him etc." That is, the matter of "A star has issued from Yaakov, and a scepter-bearer has risen from Yisroel… Yisroel will succeed," is in a way of "I see him-*Arenu*-אראנו" and "I behold him-*Ashurenu*-אשורנו," which according to its simple meaning refers to the matter of sight (*Re'iyah*).

As explained by the Tzemach Tzeddek in Ohr HaTorah, on the verse,[1713] "From the top of rocks I see him (*Arenu*-אראנו) and from hills I behold him (*Ashurenu*-אשורנו)," the words "I see him-*Arenu*-אראנו" and "I behold him-*Ashurenu*-אשורנו" are redundant, in that both indicate the matter of sight (*Re'iyah*).

However, we must better understand this. For, since the matter of "A star has issued from Yaakov etc." is "not now" and "not close," at first glance, it would seem more appropriate for the verse to use a term for hearing (*Shemiyah*) about this, since hearing [about something] applies more to something found at a great distance. In contrast, seeing (*Re'iyah*) only applies to something at a certain distance and no further.[1714] This is as we find regarding various Torah laws about the vision of a shepherd as it relates to the matter of tithing,[1715] and likewise in regard to damages caused through sight [and invasion of privacy],[1716] and similarly in regard to the matter of seeing with a good eye etc. However, even so, the verse specifies "I see

[1713] Ohr HaTorah, Balak p. 1,052.

[1714] See Talmud Bavli, Bechorot 54b; Sefer HaMaamarim 5697 p. 205.

[1715] See Talmud Bavli, Bechorot ibid.

[1716] See Tur, Choshen Mishpat 159; Shaalot uTeshuvot of Rabbi Yom Tov Tzahalon (Maharitz), Section 253.

him-*Arenu*-אראנו… I behold him-*Ashurenu*-אשורנו etc.," which is the matter of sight (*Re'iyah*), as mentioned above.

2.

Now, all this may be understood by prefacing with an explanation of the difference between seeing (*Re'iyah*) and hearing (*Shemiyah*), by which it will be understood that the novelty of the verse, "A star issued from Yaakov and a scepter-bearer has risen from Yisroel," is specifically in the matter of sight (*Re'iyah*).

As explained at length in the discourses[1717] on the verse,[1718] "Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty," that this refers to Moshiach, who will teach Torah to the entire nation. However, at first glance, it is not understood how such a thing is possible. However, the explanation is that Moshiach will teach in a way of seeing (*Re'iyah*).

The explanation is that in the service of *HaShem*-יהו"ה there also are these two ways - seeing (*Re'iyah*) and hearing (*Shemiyah*). As explained in Likkutei Torah[1719] on the verse,[1720] "I implored *HaShem*-יהו"ה at that time saying… Let me now cross **and I will see (*v'Ereh*-וארא)** etc.," after which

[1717] See Likkutei Torah, Tzav 17b; Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 1, p. 264; p. 270; Shaar HaEmunah of the Mittler Rebbe, Ch. 56 and on; Sefer HaMaamarim 5698 p. 200-201; 5699 p. 207.

[1718] Isaiah 52:13; Also see Midrash Tanchuma Toldot 14 (20 in Buber edition); Zohar I 181b.

[1719] Likkutei Torah, Va'etchanan 2d

[1720] Deuteronomy 3:23-25

the verse states,[1721] "Now, O' Israel, **listen (*Shema*-שמע)** etc.," there is a mode of serving *HaShem*-יהו"ה, blessed is He, called "seeing-*Re'iyah*-ראיה" ("I will see-*Ereh*-אראה") and this is what our teacher Moshe (the first redeemer)[1722] wanted to draw down in all the Jewish people.

About this he said, "I implored *HaShem*-יהו"ה... and I will see (*v'Ereh*-ואראה)." However, actually, until the present time there only has been the matter of [the verse], "Now, O' Israel, **listen** (*Shema*-שמע) etc.," (not seeing (*Re'iyah*), but only hearing (*Shemiyah*)). It only is in singularly unique individuals, the righteous Tzaddikim and leaders of the generation, and through them, from time to time, in each and every Jew, that there also is the matter of serving *HaShem*-יהו"ה, blessed is He, in a way of seeing (*Re'iyah*), as will be explained (in chapter five).

3.

Now, we first should explain the general matter of these senses (seeing and hearing)[1723] through which a bond is caused between man below and matters that, at first glance, are separate and distant from him. For example, at first glance, a physical thing has no relation at all to the powers of man's soul. However, through seeing it, the physical thing becomes

[1721] Deuteronomy 4:1; Likkutei Torah ibid. 3c

[1722] See Midrash Shemot Rabbah 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, Genesis (Vayechi) 49:10; Torah Ohr, beginning of Mishpatim (75b); Ohr HaChayim, Genesis (Vayechi) 49:11.

[1723] In regard to the coming section also see the discourse entitled "*Vayar Balak*" 5674 (*Hemshech* 5672 Vol. 1 p. 543 and on).

connected to his soul (even though the soul remains spiritual). This connection is to such an extent that it even can affect the soul. The same is true in the reverse, that the soul has an effect on that which is seen (as will be explained).

The same is so of hearing, in that even though the sounds and letters that one hears, are unlike actual physical objects, nonetheless, they too are distant compared to the spirituality of the soul, and have no relation to the being of the one who hears them. This is because he is a being unto himself, whereas the letters and voices that he hears are either from another person, or are related to the general totality of creation. Nonetheless, through hearing, a bond is caused between the one who hears and the letters and voices that he hears, such that they have an effect on him, and he has an effect on them, as explained in various places.

The same is so Above, (as in the verse "from my flesh I behold God,"[1724] in that just as this is so in man below, it likewise is so in the Supernal Man). About this the verse states,[1725] "Will He who implants the ear not hear? Will He who fashions the eye not see?"

The explanation is that, at first glance, it is not understood how it applies to say about man's deeds below that "He yearns for your handiwork,"[1726] to the point that in Zohar[1727] it states on the verse,[1728] "and you actualize them-*v'Aseetem Otam*-ועשיתם אתם," that it is written "'you-*Atem*-אתם'

[1724] Job 19:26
[1725] Psalms 94:9; See *Hemshech* 5672 ibid. p. 543.
[1726] Job 14:15
[1727] Zohar III 113a; Also see Midrash Vayikra Rabbah 35:6
[1728] Leviticus 26:3

meaning, 'I consider it as though you have actualized [and made] Me.'" This is something that is completely beyond all relative comparison. However, about this the verse states, "Will He who implants the ear not hear? Will He who fashions the eye not see?"

That is, since the Holy One, blessed is He, fashions the eye and implants the ear, so that in man below there will be seeing and hearing, by which things that are totally separate from himself will become connected to him, therefore how much more is this certainly so of the Holy One, blessed is He, Himself, the One who forms, and the One who implants etc., (even though for Him, eyes and ears do not apply) such that there can be a bond in man's service below in becoming unified with the Supernal Man upon the throne, and even higher etc.

Now, in greater detail, the explanation of the effects of seeing and hearing (which cause a connection between a person and things that are separate and distant from himself) is that seeing (*Re'iyah*) applies specifically when the thing seen is in a place of light.[1729] This proves that there is a drawing [of light] from that which is seen and its radiance comes into one's soul. This is why that which is seen has an effect on the soul.

This is as stated in Midrash[1730] that the eyesight of the righteous *Tzaddikim* elevates them to the highest of the heights, and the opposite is true of the eyesight of the wicked, such as in the verse, "Balak saw."[1731] The same is true in the reverse, that

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[1729] Also see Sefer HaSichot, Torat Shalom p. 76.

[1730] Midrash Esther Rabbah 7:9 (cited at the beginning and end of the aforementioned discourse entitled "*Vayar Balak*" ibid.); Also see the beginning of the discourse entitled "*Vayar Balak*" 5629 (Sefer HaMaamarim 5629 p. 266).

[1731] Numbers 22:2

through the power of seeing (*Re'iyah*) there is a drawing down from the one who sees to that which is seen (from above to below),[1732] and he thus has an effect on it.

We thus find various examples in which **sight** causes a positive effect on the thing seen or the opposite, such as a good eye and the opposite,[1733] to the point that about the verse,[1734] "Your eyes are like doves," we find that doves gaze at each other and have great pleasure from this.[1735]

Now, generally, the two above-mentioned matters of seeing (*Re'iyah*) (and this also applies to hearing (*Shemiyah*)) is that man sees the thing as it is in its place, and the thing that is seen is depicted within the one who sees [it]. It is through the two modes of the general matter of the toil of affecting refinements (*Avodat HaBirurim*),[1736] that initially there is the first refinement (*Birur Rishon*), in a way that the thing being refined remains in its place, and that is where we refine and clarify it, and there then is caused to be the second refinement (*Birur Sheini*), that it ascends and becomes included in holiness, in that there also is a likeness to this in the matter of seeing

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[1732] See Ramaz to Zohar II 225b; Ohr HaTorah, Shir HaShirim Vol. 1 p. 314; p. 331 and on; *Hemshech* 5672 ibid. p. 543 (that "sparks of light come forth from the eye which reach the physicality etc.")

[1733] See Sefer HaMaamarim 5638 p. 84 and on; Also see *Hemshech* 5672 ibid. p. 546.

[1734] Song of Songs 4:1

[1735] *Hemshech* 5672 ibid. p. 546 (where it states, "This being to the point that there is power in seeing and gazing such that it can give rise to offspring... [and the sight of a pregnant woman can have an effect on the fetus]."); Also see Likkutei Torah, Shir HaShirim 14b; Ohr HaTorah, Shir HaShirim Vol. 1 p. 313 and on; p. 330 and on; p. 336 and on; Vol. 3 p. 886 and on; Sefer HaMaamarim 5656 p. 403 and on.

[1736] See Shaarei Teshuvah, Vol. 2, p. 119b and on; Shaar HaEmunah, Ch. 49 and on; Sefer HaMaamarim 5655 p. 191 and on; *Hemshech* 5672 Vol. 2, p. 1,045 and on; Sefer HaMaamarim 5709 p. 160 and on.

(*Re'iyah*) (and also hearing (*Shemiyah*)). That is, there first is the seeing of a person from above to below, meaning that one gazes at the thing seen and sees it as it is, after which the thing seen ascends and becomes depicted in the soul of the one who sees it, to the point that it becomes a part of the soul, through which it thereby has an effect on him etc., (and the same is so of the matter of hearing (*Shemiyah*)).

4.

However, in this itself there is a difference between seeing (*Re'iyah*) and hearing (*Shemiyah*), as explained elsewhere at length (beginning with the explanation of the Alter Rebbe in various places, and similarly in the discourses of our Rebbes, our leaders who followed him).[1737] That is, the matter of seeing (*Re'iyah*) is such that at the moment that one sees it, he instantly sees it in all its particulars, not in a way that is measurable or limited to time. In other words, even when something has many particulars, nonetheless, in the first glance, the first seeing, "in a single hour and a single moment,"[1738] he sees it with all its particulars. In contrast, this is not so of hearing (*Shemiyah*), in which one must hear one particular after another, and if there are many particulars, it also requires much time, and only after this can one come to grasp the general matter.

[1737] See Maamarei Admor HaZaken 5565 Vol. 2, p. 725 and on; Ohr HaTorah, Vol. 6 p. 1,038a and on; 5638 p. 277 and on.

[1738] Zohar I 129a

From this comes the second difference between seeing and hearing. That is, when one sees something, he sees the thing itself, [what it essentially is], which is not so of hearing, in that [in hearing] this only comes through understanding and comprehension, in that the various particulars about the matter are given over to him, thus bringing about a depiction in him of how this thing appears. However, here he only relates to the existence of the thing, but not to the thing itself, its essential being.

This also is the difference in one's service of *HaShem*-יהו"ה, blessed is He. That is, when one's service stems from hearing (*Shemiyah*), "Now, O' Israel, listen," much contemplation (*Hitbonenut*) is needed, which takes much time, "every one according to his measure,"[1739] until he comes to knowledge and grasp etc. And even then, the knowledge is only about its existence, but not of its essential being. In contrast, when one's service in in a way of seeing (*Re'iyah*), this is such that he sees the whole thing immediately, until he cannot uproot himself from it, as in the verse, "Your eyes are like doves" (as mentioned in chapter three). The same is so of the relationship of the Jewish people and the Holy One, blessed is He, as in the teaching of our sages, of blessed memory,[1740] "Just as a dove only mates with its one partner, so too Israel only mate with their Father in Heaven."

[1739] Also see Tanya, Ch. 42 (59b)
[1740] See Midrash Shir HaShirim Rabbah 4:1 (2)

5.

Now, this is also the meaning of the verse,[1741] "Raise your eyes on high and see Who created these," specifying "see-*Re'u*-ראו." Now, at first glance, it is not understood why there must be the matter of seeing (*Re'iyah*) here. That is, shouldn't it be enough for a person to know all the details of [the heavens] "on high?" Why then does the verse specify "and see-*uRe'u*-וראו?"

However, this is because the superiority of seeing (*Re'iyah*), is that in a single hour or a single moment, he sees the thing itself, its essential being, and becomes unified with it, such that its essence and being penetrates to the essence and being of the one who sees it.

It also is in such a way that one must serve *HaShem*-יהו"ה, blessed is He. This is why the verse states, "Raise your eyes on high and see," in that through this seeing, we see the power of the Unlimited One with our physical sense of sight. This is because even though [the heavens] are measured and limited, they nevertheless are sustained with strength and force etc., as the verse states,[1742] "These are the chronicles of the heavens and the earth when they were created," in that "they are as strong as when they were created,"[1743] [and even though from time to time, there are changes in them, these changes are not out of age etc., and their general substance is with the same strength and force.] This is to such an extent that in books of

[1741] Isaiah 40:26; See *Hemshech* 5672 ibid. p. 541 and on.
[1742] Genesis 2:4
[1743] See Talmud Yerushalmi, beginning of Tractate Brachot.

Torah philosophy (and cited in Chassidus)[1744] it is explained that were it not that the Holy One, blessed is He, desired that this world will only be sustained for six millennia, their sustainment could be to no end, and in a way of being as strong as the day they were created.

This matter is seen specifically through contemplating the matter of, "Raise your eyes on high etc." This is because when we look at the creatures of the earth, we see change in them. However, when we gaze above ("on high") we see no change. [About the statement before, that there are changes in them, nonetheless, to know this, various proofs, arguments and explanations would be necessary for this etc. However, what is openly revealed to the sight of our eyes, is that the sun [always] rises in the east and sets in the west, and the world never deviates from its pattern, without ever becoming weaker at all.]

Moreover, through contemplating ("raise your eyes etc.") we see the absence of any measure of comparison, this being seen specifically in this physical world.[1745] That is, even though the totality of the order of the chaining down of the worlds (*Seder Hishtalshelut*) is [brought into being] in a way that there is no measure of comparison, being that there is no measure of comparison between the created and the Creator, and the general matter of the coming into being of something from nothing, must necessarily be in a way that there is no measure of comparison, nonetheless, once the created already

[1744] See Sefer HaChakirah of the Tzemach Tzeddek 4a; *Hemshech* 5672 Vol. 2, Ch. 333; (Second) discourse entitled "*Ein Aroch*" 5694, Ch. 29-30 (Sefer HaMaamarim 5711 p. 141 and on) and elsewhere.

[1745] See Sefer HaMaamarim 5654 p. 37 and elsewhere.

exists, it can be such that, the fact that he is of no measure of comparison is not recognized in him.

As known, the example for this is from the matter of the light (*Ohr*) Above.[1746] That is, even though the light (*Ohr*) is brought into being in a way that is of no relative comparison, being that His Essential Self, blessed is He, transcends the category of "light" altogether, nonetheless, once the light (*Ohr*) was brought into being, it is (not in a way of no relative comparison to His Essence, but is) in a way of being a **revelation** from His Essence, as in the known idiom[1747] that "the light (*Ohr*) is like its Luminary (*Ma'or*)."

In contrast, this is not so of this physical world and the coming into being of the physical matters in it (about which the verse states, "Raise your eyes on high and see Who created these"), in which there is sight of the matter of the absence of relative comparison. This is because these matters are not a revelation of His Essence, but on the contrary, they are an existence that is not the Essence, such that the very opposite is possible, which is why there can be those who stand and say that they are an independent existence unto themselves etc.

The general precision of the words, "Raise your eyes… and see," specifying seeing (*Re'iyah*), is that it is unlike something that one hears and grasps intellectually, in which even though [he heard and understood it], someone could come later and contradict it with various proofs and arguments, through which a weakening will be caused, until the entire matter that he heard can be negated and nullified. Rather, this

[1746] Also see *Hemshech* 5672 Vol. 2, p. 654 and on.
[1747] See Tanya, Iggeret HaKodesh, Epistle 20 (130a)

is like a person who sees the thing itself, and through this seeing, it is established and affixed as true for him. It is in this way that one's service of *HaShem*-יהו"ה, blessed is He, must be, and this is why [the verse] states, "Raise your eyes… and see," specifically.

This is what our teacher Moshe wanted to bring about in every single Jew, (as mentioned in chapter two). Now, even though he did not bring this about, as the verse states, "And now, O' Israel, **listen** (*Shema*-שמע)," nevertheless, from time to time, there also must be a likeness of the matter of the seeing (*Re'iyah*).

As explained elsewhere,[1748] the general difference between service of *HaShem*-יהו"ה, blessed is He, stemming from seeing (*Re'iyah*) and service of Him stemming from hearing (*Shemiyah*), is the difference between serving Him stemming from His Lower Unity (*Yichuda Tata'ah*) and service of Him stemming from His Upper Unity (*Yichuda Ila'ah*).

This is because that which stems from His Lower Unity (*Yichuda Tata'ah*) only brings the nullification of the "something" (*Bittul HaYesh*) about, but not the nullification of [one's] existence (*Bittul b'Metziyut*). Thus, since his existence completely remains, it is possible for the nullification of the "something" (*Bittul HaYesh*) to come to be weakened in him, to the point of becoming completely negated. In contrast, this is not so of the Upper Unity (*Yichuda Ila'ah*), which is the nullification of one's existence (*Bittul b'Metziyut*), in that there is no existence here to undergo change etc.

[1748] See Biurei HaZohar of the Tzemach Tzeddek Vol. 2, p. 1,036.

Now, it is explained in Kuntres Etz HaChayim[1749] that even those who, for whatever reason it may be, have no relation to service of *HaShem*-יהו"ה, blessed is He, of His Upper Unity (*Yichuda Ila'ah*) (which only applies after various preliminary and preconditional matters and forms of service etc.), nevertheless, from time to time, they too must serve *HaShem*-יהו"ה, blessed is He, in a way that stems from His Upper Unity (*Yichuda Ila'ah*). On the contrary, it specifically is through doing so, that their service stemming from His Lower Unity (*Yichuda Tata'ah*) is established, as explained there at length.

6.

Now, in the study of Torah there also is a difference between seeing (*Re'iyah*) and hearing (*Shemiyah*). That is, there is Torah study in a way of hearing (*Shemiyah*), meaning that the particulars are explained to him, through which he thereby grasps the general explanation or the general Torah law, until the final Halachic ruling (*Psak Din*) to its ultimate truth. However, there is another way, in which one sees the matter as it was given from Above to below, in that this is the law.

This explains what we find that "Rav was silent."[1750] That is, even though the question posed [against his position] by an Amora, was a powerful argument, he nonetheless did not retract his position (as explained by the Halachic authorities (*Poskim*)).[1751] This was because **he saw** that this was the Torah

[1749] Kuntres Etz HaChayim, Ch. 6-7
[1750] See Talmud Bavli, Beitza 6a
[1751] See Rosh to Beitza 6a ibid.; Also see Sefer HaMaamarim 5692 p. 331.

law, except that to also draw it down as it was in the sight [of his mind's eye] and bring it into understanding and comprehension, until he could also explain it to his students, this required some time etc.

(This is as we find at times in Talmud[1752] that they asked a question in the morning, and then asked it again in the afternoon, and again in the evening - three times etc., since some time is necessary from "seeing" the matter, until it is drawn down to its ultimate truth.)

We also clearly see that when engaged in intellectual matters, there are arguments to one side and to the other side, whereas sometimes one has a sudden flash of insight that the matter is in such and such a way, even though at that point, he does not yet have the explanation for it in a way of understanding and comprehension, and time is necessary until he can draw it down from the "seeing" of his intellect, so that it also comes in a way of "hearing-*Shemiyah*-שמיעה" which is a word denoting understanding and comprehension, as in the verse,[1753] "Your servant is listening-*Shome'ah*-שומע," meaning that he can explain it in letters of intellect, which is unlike "seeing" it, in which he grasps the entire matter with all its details in a single moment.

Now, as known, the example brought[1754] for this is what we find[1755] that on a certain Shabbat afternoon while napping,

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[1752] See Talmud Bavli, Beitza 24b; Bava Kamma 71b

[1753] Samuel I 3:10

[1754] See Likkutei Torah, Tzav 17b; Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 1 p. 264; p. 270; Shaar HaEmunah of the Mittler Rebbe Ch. 56 and on; Sefer HaMaamarim 5698 p. 200-201; 5699 p. 207.

[1755] See Pri Etz Chayim, Shaar Keriyat Shema She'al HaMitah, Ch. 1.

the lips of the Arizal were moving, after which he told his student, Rabbi Chayim Vital,[1756] that he saw matters in the Torah portion of Balak and Bilaam, that if he wanted to explain would take sixty or eighty years (according to the different versions of this).[1757]

Now, about this the Mittler Rebbe explains at the end of Shaar HaEmunah (on the verse, "Behold, My servant will succeed etc.) that, at first glance, it is not understood how it applies for something that took a very short period of time, two or three hours, to be received with such great abundance that it would take sixty or eighty years [to explain]. Even though there is a difference between Wisdom-*Chochmah* and Understanding-*Binah*, which are comparable to seeing (*Re'iyah*) and hearing (*Shemiyah*),[1758] at first glance, they are like a general principle (*Klall*) and the particular detail (*Prat*), in that the general (*Klall*) contains only that which is in the particular (*Prat*), and it thus follows automatically that there is some measure of comparison between them. However here, this is a matter in which there is no measure of comparison at all.

However, the explanation is that in Wisdom-*Chochmah* and Understanding-*Binah* themselves there are two matters. That is, even though Wisdom-*Chochmah* is like the spring from which there then is a spreading down of the expanse of the river, nonetheless, the primary matter of Wisdom-*Chochmah* is not that it is a point (*Nekudah*) from which the spreading down of

[1756] This is as stated in Maamarei Admor HaZaken ibid. (p. 264) and elsewhere. However, in Pri Etz Chayim there it states, "Rabbi Avraham HaLevi."

[1757] See the note of the Rebbe to Sefer HaMaamarim 5701 p. 133.

[1758] In regard to the coming section see *Hemshech* 5672 ibid. p. 544 and on.

the expansiveness of the comprehension comes. Rather, the matter of Wisdom-*Chochmah* transcends this, such that the "seeing" (*Re'iyah*) of Wisdom-*Chochmah* to its ultimate truth transcends understanding and comprehension altogether.

The same is so of the matter of the "nothing" (*Ayin*) and the "something" (*Yesh*), in that Wisdom-*Chochmah* is "nothing" (*Ayin*) and Understanding-*Binah* is "something" (*Yesh*).[1759] That is, there is the "nothing" (*Ayin*) that relates to the "something" (*Yesh*), but is not the primary matter of Wisdom-*Chochmah*.

Rather, the primary matter of Wisdom-*Chochmah* is that, even though it is unlike the aspect of the Crown-*Keter*, and as known about the difference between them, that even though they both are points (*Nekudot*), nonetheless, the Crown-*Keter* is a point (*Nekudah*) without form, whereas Wisdom-*Chochmah* is a point (*Nekudah*) with form, like the letter *Yod*-י. Nonetheless, even so, there is a matter in Wisdom-*Chochmah* that completely transcends understanding and comprehension. This is as mentioned before about the matter of "Rav was silent," even though we do not find that he subsequently explained the matter.

It is in such a way that the Arizal had the "seeing" (*Re'iyah*) of Wisdom-*Chochmah*, meaning, not just the aspect of Wisdom-*Chochmah* as a general principle (*Klall*), in which it only has that which is in the particular detail (*Prat*), but the matter of Wisdom-*Chochmah* as it transcends the matter of a

[1759] See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1, and elsewhere.

general principle (*Klall*). Therefore, in two or three hours he saw what would take sixty or eighty years to grasp.

7.

Now, the matter of seeing (*Re'iyah*), explained above, is also the matter of Moshiach, that the way of his learning and teaching Torah will be in a way of seeing (*Re'iyah*) (as mentioned in chapter two). This is because with the coming of Moshiach the conduct [of the world] will be such that "the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor,"[1760] and "They will no longer teach – each man his fellow… for they will all know Me, from their smallest to their greatest."[1761] That is, even though there then will [still] be "their smallest" and "their greatest," nevertheless, "they will all know Me" equally, since there then will be the matter of seeing (*Re'iyah*).

The explanation is that the difference between the small and the great generally stems from understanding and comprehension. This is because, in this, it applies for there to be the parameters of spreading down and the parameters of a plane in the intellect, whether a physical plane or a spiritual plane.

In contrast, this is not so of the matter of seeing (*Re'iyah*), in which in a single moment one grasps the entire matter in all of its details, even though it then requires some time until it can be drawn down into understanding and

[1760] Isaiah 11:9
[1761] Jeremiah 31:33

comprehension. This is how Moshiach will teach the entire nation, so that "from their smallest to their greatest they will all know Me." This is because the learning will be in a way of seeing (*Re'iyah*) through which the entire matter is grasped.

Then after this, each person will elucidate the particulars of the matter in a way that is appropriate to his powers and senses, the small according to their way, and the great according to their way, since they all had the matter of seeing through Moshiach "who will succeed-*Yaskeel*-ישכיל" (and as in the precision of this verse, "My servant will succeed-*Yaskeel*-**ישכיל**" and not "teach-*Yelamed*-ילמד," but rather, "activate the intellect-*Yaskeel*-**ישכיל**") of those he will teach, such that he will activate the intellect (*Sechel*-שכל) in a way of seeing (*Re'iyah*) that grasps the entire matter with all its details in a single moment.

8.

Now, since the ultimate perfection of the reward of the days of Moshiach depends on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of the exile (as explained in Tanya),[1762] thus about this the verse states, ""I see him, but not now, I behold him, but not close." That is, even when [it seems that] the coming of Moshiach is "not now and not close," nevertheless, at the very least, from time to time, one's service of *HaShem*-יהו"ה, blessed is He, must be in a way of "I see him-*Erenu*-אראנו" and "I behold him-*Ashurenu*-אשורנו" (the matter of **seeing** (*Re'iyah*)), this being arousal from below

[1762] Tanya, beginning of Ch. 37.

that is akin to the arousal from Above of the seeing (*Re'iyah*) that will take place in the days of Moshiach.

That is, even when it appears distant - "not now and not close," nevertheless, for him it is not in a way of hearing (*Shemiyah*) in which its weakening is possible, and even its complete negation, Heaven forbid, but it rather is in a way of seeing ("I see him-*Erenu*-אראנו" and "I behold him-*Ashurenu*-אשורנו") such that this penetrates his whole existence and the very essence of his soul until he cannot budge from it.

This is analogous to a person who sees a wondrous painting and cannot pull himself away from it, until he is unaware of what is happening around him, in that he becomes completely [engrossed and] one with the wondrous thing he sees.[1763]

Now, we can add and say that [according] to the explanation above (in chapter three) that there are two matters in seeing (*Re'iyah*), meaning that in addition to the fact that the thing seen has an effect on the one who sees it, thus causing change in him etc., until it affects the nullification of his existence (*Bittul HaMetziyut*), there also is the effect of the one who sees on the thing seen, such as [whether he looks at it] with a good eye or the opposite, Heaven forbid. The same is so of the totality of our service of *HaShem*-יהו"ה, blessed is He, which is the meaning of the verse,[1764] "See – I have placed before you today the life and the good, and the death and the evil," specifying "See-*Re'eh*-ראה." That is, serving *HaShem*-יהו"ה, blessed is He, in a way of seeing (*Re'iyah*-ראיה) causes an

[1763] See *Hemshech* 5672 ibid. p. 545
[1764] Deuteronomy 30:15

elevation in the thing seen, in a way that is beyond any measure of comparison.

The same is so of the ultimate reward in the days of Moshiach, that it depends on our deeds and work in serving *HaShem*-יהו"ה, blessed is He (as mentioned before). That is, when service of Him is in a way of "I see him-*Erenu*-אראנו" and "I behold him-*Ashurenu*-אשורנו," that completely penetrates one's very existence, this also brings the matter of, "a star has issued from Yaakov and a scepter-bearer has risen from Yisroel… Yisroel will succeed," so that it is in a much loftier way.

To explain, about the matter of the redemption in general, it states in Talmud, Tractate Sanhedrin,[1765] that there are two ways this [could happen], whether "in its time,"[1766] or "if they are meritorious 'I will hasten it.'"[1767] Moreover, in the way of "they are meritorious" itself, there are many levels etc. The general explanation is that "Israel will repent," and as explained about the saying of our Rebbes, our leaders, "the sigh of a Jew is the Upper Repentance (*Teshuvah Ila'ah*),"[1768] this being the repentance (*Teshuvah*) about which it states[1769] that "Moshiach is destined to bring the righteous *Tzaddikim* to repent," and then "they are immediately redeemed."[1770] However, through the work of serving *HaShem*-יהו"ה, blessed is

[1765] Talmud Bavli, Sanhedrin 98a

[1766] Isaiah 60:22

[1767] Isaiah 60:22 ibid.

[1768] Sefer HaSichot 5691 p. 185; Also see Igrot Kodesh of the Rebbe Rayatz Vol. 3 p. 551 (copied in HaYom Yom for the 3rd of Tammuz).

[1769] See Likkutei Torah, Drushim L'Rosh HaShanah 58d; Shemini Atzeret 92b; Shir HaShirim 45a; 50b and elsewhere.

[1770] Mishneh Torah, Hilchot Teshuvah 7:5

He, in a way of "I see him-*Erenu*-אראנו" and "I behold him-*Ashurenu*-אשורנו," we bring about that the redemption will be in a way of "they are meritorious," in a way of elevation of which there is no relative measure of comparison.

9.

Now, everything said above should be connected to the verse in the Psalm[1771] of the Rebbe whose day of joy and redemption we are celebrating,[1772] "He who sits in the refuge of the Most High shall dwell in the [protective] shade of the Almighty-*Shaddai*-שד"י." Now, in the Tzemach Tzeddek's writings on Psalms (Tehillim),[1773] he brings and explains the elucidation of the Zohar,[1774] "The word 'refuge-*Seiter*-סתר' [which also means 'concealment'] refers to the Mother-*Imma* - the *Sefirah* of Understanding-*Binah*. [This is why it is called "Who-*Mi*-מי,"[1775] and about this the verse states,[1776] "Inquire now regarding the early days that preceded you," but not before then.][1777] 'The Most High-*Elyon*-עליון' refers to Wisdom-*Chochmah* which is above it, meaning that which is 'High-*Elyon*-עליון' in relation to the 'concealed-*Seiter*-סתר.'" Based

[1771] As per the known custom to recite the Psalm that corresponds to the years of one's life (see Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on).

[1772] Psalms 91:1

[1773] Ohr HaTorah (Yahel Ohr) to Tehillim p. 326.

[1774] Tikkunei Zohar, Tikkun 62 (97b – in Ohr HaTorah it states 94b, but it should state 97b).

[1775] Zohar II 117b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Likkutei Torah, Pekudei 4c.

[1776] Deuteronomy 4:32; See Talmud Bavli, Chagigah 11b

[1777] See Maamarei Admor HaZaken 5568 Vol. 1, p. 299 (that in Wisdom-*Chochmah* and Understanding-*Binah* themselves you cannot inquire).

on this, the meaning of "the refuge of the Most High-*Seiter Elyon*-סתר עליון" refers to the union (*Yichud*) of the Father-*Abba* and Mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*).

The verse then continues, "shall dwell in the [protective] shade of the Almighty-*Tzeil Shaddai*-צל שדי." The word *"shade-Tzeil*-צל" refers to the *Sefirah* of Kingship-*Malchut,* its matter being *"shade-Tzeil*-צל." "The Almighty-*Shaddai*-שדי" refers to the quality of Foundation-*Yesod,*[1778] which includes the whole of *Zeir Anpin* within it. This being so, "the shade of the Almighty-*Tzeil Shaddai*-צל שדי" refers to the union *(Yichud)* of *Zeir Anpin* and *Nukva [Malchut*-Kingship].

This is like the verse,[1779] "These are the reckonings of the Tabernacle, the Tabernacle of Testimony," in which the Tabernacle (*Mishkan*) is mentioned twice. As explained at length in the discourses of Chassidus,[1780] this refers to the two matters of the union (*Yichud*) - the union (*Yichud*) of the Father-*Abba* and Mother-*Imma*, and the union (*Yichud*) of *Zeir Anpin* and *Nukva*, brought about through two modes of serving *HaShem*-ה"יהו, blessed is He, in man below.

Now, as known, the union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*, is in a way that the Understanding-*Binah* is nullified to Wisdom-*Chochmah*, and not only to Wisdom-*Chochmah* itself, but to everything in it, up to and including the limitless light of the Unlimited One within

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[1778] See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

[1779] At the beginning of this week's Torah portion (Pekudei) [Exodus 38:21].

[1780] See Likkutei Torah Pekudei 4c and on ibid.

the Wisdom-*Chochmah*, this being "that He is alone and there is nothing besides Him, which is the level of Wisdom-*Chochmah*."[1781]

This is explained in the *Hemshech* discourse [entitled] "*v'Eileh Pekudei*,"[1782] that the matter of the "(Tabernacle) of Testimony-*Eidut*-**עדות**" (which refers to the union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*) is of the same root as in the verse,[1783] "great charm-*Adei Adayim*-**עדי עדיים**" which is the general matter of the Crown-*Keter*. This is as explained above, that in Wisdom-*Chochmah* itself, there is the aspect of how it is a general principle (*Klall*) to a particular detail (*Prat*), this being the point (*Nekudah*) from which the expanse of the river then comes.

However, there also is a matter in Wisdom-*Chochmah* that is higher than this, up to the **true** matter of Wisdom-*Chochmah*, which is that of seeing (*Re'iyah*). All this is then drawn down in the union (*Yichud*) of *Zeir Anpin* and *Nukva*,[1784]

[1781] Tanya, Ch. 35 in the author's note.

[1782] Likkutei Torah, Pekudei ibid. 4d and on.

[1783] Ezekiel 16:7

[1784] See the discourse entitled "*Eileh Pekudei* – These are the reckonings of the Tabernacle," of earlier this year, Discourse 24 and note 41 there (Sefer HaMaamarim 5730 p. 209) [To elucidate based upon what is explained in the writings of the Tzemach Tzeddek to Psalms (Yahel Ohr p. 326), that the explanation of the verse, "Whoever sits in the refuge of the Most High (*Seiter Elyon*-סתר עליון), he shall dwell in the [protective] shade of the Almighty (*Tzeil Shaddai*-צל שדי)" (Psalms 91:1) that "the concealment of the Most High-*Seiter Elyon*-סתר עליון" refers to the union of the Father-*Abba* and Mother-*Imma* – "the Tabernacle of Testimony" (*Mishkan HaEidut*), and "the shade of the Almighty-*Tzeil Shaddai*-צל שדי" refers to the union of *Zeir Anpin* and *Nukva* – "these are the reckonings (*Pekudei*) of the Tabernacle (*Mishkan*)." It can be suggested (see at length in the [later] discourse entitled "*Erenu v'Lo Atah Ashurenu v'Lo Karov*" [of this year] 5730, [Discourse 41], Ch. 9 (Sefer HaMaamarim 5730, p. 329 and on)) that the connection between the two matters is that the aspect of "the concealment of the Most High-*Seiter Elyon*-סתר עליון" (the union (*Yichud*) of the Father-*Abba* and Mother-*Imma*) is also drawn forth into the

which is the matter of the words, "he shall dwell in the [protective] shade of the Almighty-*Tzeil Shaddai*-צל שד"י."

Beyond this, as the Tzemach Tzeddek brings from the teaching of the Midrash,[1785] "That is why Moshe said, 'He who dwells in the refuge of the Most High,' that is, the One who dwells in the 'concealment-*Seiter*-סתר' is exalted over all His creations. What is 'the shade of the Almighty-*Tzeil Shaddai*-שד"י **צל**'…? It refers to the shade (*Tzeil*-צל) that Betzalel-**בצל**אל crafted." In other words, even though the Holy One, blessed is He, dwells in the concealment (*Seiter*-סתר) of the Most High, higher than all the worlds, nevertheless, He dwells "in the shade of the Almighty-*Tzeil Shaddai*-צל שד"י," meaning, He dwells in the Tabernacle (*Mishkan*) made by Betzalel-**בצלאל**.

The Tzemach Tzeddek then continues[1786] explaining why, even so, the verse does not say "In the shade of God-*b'Tzeil E"l*-בצל א"ל," but says, "In the shade of the Almighty-*b'Tzeil Shaddai*-בצל שד"י." For, the general difference between *HaShem*'s-יהו"ה title "God-*E"l*-א"ל" and His title "Almighty-*Shaddai*-שד"י," is that His title "Almighty-*Shaddai*-שד"י" [means "that enough"] in "that He told His world enough-*Dai*-די,"[1787] indicating diminishment (a small amount) - the matter of measure and limitation. (This is why the title Shaddai-שד"י corresponds to Foundation-*Yesod*, in that it is comparable to the quality of Foundation-*Yesod* which is outside the torso.) In

aspect of "the shade of the Almighty-*Tzeil Shaddai*-צל שדי" (the union (*Yichud*) of *Zeir Anpin* and *Nukva*).]

[1785] Midrash Shemot Rabbah 34:1

[1786] Ohr HaTorah ibid. p. 327

[1787] See Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabbah 5:8; 46:3; Also see Ohr HaTorah, Va'era p. 134 and on.

general, this is the meaning of the statement of our sages, of blessed memory,[1788] "When He asks of them, He asks only according to **their power**."

In contrast, His title "God-*E"l*-א"ל" refers to the *Sefirah* of Kindness-*Chessed* which is the beginning of the entire chaining down of the worlds (*Hishtalshelut*) (up to and including the light (*Ohr*) that was created on the first day).[1789] About this they stated,[1790] "When He gives to them, He gives them according to **His power**," meaning, according to the power of the One Above. It therefore does not say "In the shade of God-*b'Tzeil E"l*-בצל א"ל," but "In the shade of the Almighty-*b'Tzeil Shaddai*-בצל ש"י," the meaning of which is "a small shade, about which you can say 'enough-*Dai*-די,'" since He only asks according to their power.

Now, this refers to the general matter of the union (*Yichud*) of *Zeir Anpin* and *Nukva*, which is according to the power of the lower, and relates to each and every Jew, since this is the aspect of "the revealed" (*HaNiglot*),[1791] and refers to the letters *Vav-Hey*-ו"ה [of the Name *HaShem*-יהו"ה] which are "the revealed,"[1792] unlike the union of Wisdom-*Chochmah* and Understanding-*Binah* about which the verse states,[1793] "The concealed are for *HaShem* our God-*HaShem Elo"heinu*- יהו"ה אלהינ"ו."

[1788] Midrash Bamidbar Rabbah 21:22

[1789] See Talmud Bavli, Chagigah ibid.; Bereishit Rabbah 3:6; 11:2; Also see Ohr HaTorah Chanukah 305b

[1790] Midrash Bamidbar Rabbah 21:22 ibid.

[1791] Deuteronomy 29:28

[1792] See Zohar III 123b (Ra'aya Mehemna); Tikkunei Zohar, Tikkun 10 (25b); Likkutei Torah ibid. 3b.

[1793] Deuteronomy 29:28 ibid.

10.

This then, is the meaning of, "I see him-*Arenu*-אראנו… I behold him-*Ashurenu*-אשורנו etc.," which is specifically the matter of seeing (*Re'iyah*). That is, since the novelty of Moshiach is in the matter of seeing (*Re'iyah*), therefore, our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of the exile must also be in a way of seeing (*Re'iyah*). Through this we hasten – and in a way of "if they are meritorious 'I will hasten it'" – and bring the coming of Moshiach about, who will teach the entire nation in a way of seeing (*Re'iyah*), bringing about that the general service of *HaShem*-יהו"ה, blessed is He, of the Jewish people will not just be in a way of "and now, O' Israel, listen (*Shema*-שמע) etc.," but in a way of seeing (*Re'iyah*-ראיה), as the verse states,[1794] "All flesh together will see (*v'Ra'oo*-וראו) etc."

Moreover, this itself will be in the loftiest way. For, since our service of *HaShem*-יהו"ה, blessed is He, throughout the time of the exile itself, was in a way of "I see him-*Arenu*-אראנו… and I behold him-*Ashurenu*-אשורנו," this brings about that the matter of "they are meritorious" itself, will be in a way that is higher and higher, and even higher, "Israel will succeed," until it is in a way of no end, and there will be the fulfillment of the prophecy that "all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken," such that we see the power of the Actor in the acted upon below, just as the sense of sight grasps

[1794] Isaiah 40:5

the physicality of matters (unlike hearing, which only reaches their spirituality).[1795]

This itself is the novelty of Moshiach, who will bring about the matter of "the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor," specifically in the earth, ("the earth will be filled") in this lowest earth, so that it will be a dwelling place for Him, blessed is He,[1796] in the very near future and in a revealed way, with the true and complete redemption through our righteous Moshiach about whom the verse states, "A star has issued from Yaakov," and he will gather the dispersed of Israel, and before this he will wage the wars of *HaShem*-יהו"ה and be victorious and build the Holy Temple in its place, and bring about that "Israel will (be) prosperous!"

[1795] See *Hemshech* 5672 Vol. 1 ibid. p. 543 and on.

[1796] Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

Discourse 42

"*Kol HaMaarich b'Echad… -*
Whosoever lengthens their contemplation of One…"

Delivered on Shabbat Parshat Balak,
14th of Tammuz, 5730[1797]
By the grace of *HaShem,* blessed is He,

1.

It states in Talmud,[1798] "Whosoever lengthens their contemplation of [the word] 'One-*Echad*-אחד'[1799] is granted length of days and years." In his discourse said thirty years ago,[1800] his honorable holiness, my father-in-law, the Rebbe, asks a question about this. For, at first glance, it is not understood, in that "lengthening [contemplation] of [the word] 'One-*Echad*-אחד'" is the matter of His unity, and therefore [the verse] should have used the word "Singular-*Yachid*-יחיד" which means "the only one," rather than the word "One-*Echad*-אחד," which only means "one." [This is especially so considering that, as known, the verse,[1801] "Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד" refers to His

[1797] This discourse is a continuation of the discourse that precedes it entitled "*Erenu v'Lo Atah* – I see him, but not now" of the 12th of Tammuz of this year 5730, Discourse 41 (Sefer HaMaamarim 5730 p. 319 and on).

[1798] Talmud Bavli, Brachot 13b

[1799] In the *Shema* recital.

[1800] The discourse entitled "*Kol HaMaarich b'Echad*" of the 12th of Tammuz 5700 (Sefer HaMaamarim 5700 p. 140 and on).

[1801] Deuteronomy 6:4

Upper Unity (*Yichuda Ila'ah*),[1802] and it thus seems more appropriate to say "*HaShem* is Singular-*HaShem Yachid*- יהו"ה יחיד" rather than "*HaShem* is One-*HaShem Echad*-יהו"ה אחד."]

He explains that the matter of His unity (*Yichud*) is to unify Him in all worlds and creatures in two ways – that He is everything, and that everything is Him. This is why the verse uses the word "One-*Echad*-אחד," rather that the word "Singular-*Yachid*-יחיד." This is because the word "One-*Echad*-אחד" specifies the union in the two above-mentioned ways to a greater degree than the word "Singular-*Yachid*-יחיד."

He explains this based on the verse,[1803] "There was evening and there was morning, one day-*Yom Echad*-יום אחד." [This relates to the matter of [the word] "singular-*Yachid*-יחיד," because the reason it states "one day-*Yom Echad*-יום אחד" rather than "the first day-*Yom Rishon*-יום ראשון" is because on that day the Holy One, blessed is He, was singular in His world, in that [even] the angels had not yet been created.][1804] That is, the word "day-*Yom*-יום" specifically includes "evening and morning," meaning, darkness and light etc. That is, if it would entirely be day (light), this would not be a "day-*Yom*-יום," and if it would be entirely night (darkness), this too would not be a "day-*Yom*-יום." Rather, specifically when it includes both day and night (light and darkness) it then is a (complete) "day-*Yom*-יום." That is, the word "One-*Echad*-אחד" indicates the union of two opposites. This is because day and night, which are light

[1802] Zohar I 18b; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 7.

[1803] Genesis 1:5

[1804] Midrash Bereishit Rabbah 3:8 and Rashi to Genesis 1:5

and darkness, are two complete opposites, and it specifically is when they become unified that this is called "one-*Echad*-אחד."

This then, is why it states "*HaShem* is One-*HaShem Echad*-יהו"ה אחד," and not "*HaShem* is Singular-*HaShem Yachid*-יהו"ה יחיד." This is because the matter of the union (*Yichud*) is primarily to unify Him with the world and the creatures, which are the existence of "something" that appears to be separate, and this is more apparent in the term "one-*Echad*-אחד" which includes the union of opposites.

[This is like the allusion in the word "One-*Echad*-אחד" (as the Beit Yosef[1805] writes in the name of Sefer Mitzvot Katan) that the letter *Chet*-ח-8 [of the word one-אחד] hints at the seven firmaments and the earth, and its letter *Dalet*-ד-4 hints at the four directions of the world. Thus, the superiority of the word "One-*Echad*-אחד" compared to the word "Singular-*Yachid*-יחיד" is understood.[1806] This is because the word "Singular-*Yachid*-יחיד" is from the perspective of the Holy One, blessed is He, as He is in Himself, rather than from the perspective of the world. In contrast, the word "One-*Echad*-אחד" also is from the perspective of the world, meaning that even the seven firmaments and the earth (*Chet*-ח-8) and the four directions of the word (*Dalet*-ד-4) unify with the Master of the world-*Alupho Shel Olam*-אלופו של עולם with complete unity, this being the letter *Aleph*-א-1, which is the head of the word one-*Echad*-אחד and includes the entire word and everything drawn from it etc.]

[1805] Tur, Orach Chayim 61

[1806] See Torah Ohr Va'era 55b; Imrei Binah, Shaar HaKeriyat Shema Ch. 8 and on; Sefer HaMitzvot of the Tzemach Tzeddek 134a and elsewhere.

2.

The discourse continues about "evening and morning," which are the night and day included in the "one day-*Yom Echad*-יום אחד," in that the night precedes the day etc. [We also can point out the words of Talmud in Tractate Shabbat,[1807] "Why do the goats walk in front and the ewes follow? It is like the creation of the world, in that at first it was dark and then the light followed."] That is, for there to be the light of morning, there first must be evening.

The reason is as our sages, of blessed memory, stated,[1808] "At first it arose in thought to create the world with the quality of judgment. He saw that the world could not withstand this, so He included the quality of compassion." This indeed is so, that the world was created with the quality of judgment, as the verse states,[1809] "In the beginning God-*Elohi"m*-אלהי"ם created," and it then is written,[1810] "On the day that *HaShem* God-*HaShem Elohi"m*-יהו"ה אלהי"ם made earth and heaven."

The explanation is that evening and morning are rooted in the Name *HaShem*-יהו"ה (morning, light) and in the name God-*Elohi"m*-אלהי"ם (evening, darkness). This is because the matter of revelation is what differentiates between day and night. This is because everything present during the day is also present at night, only that during the day, when the light

[1807] Talmud Bavli, Shabbat 77b

[1808] Cited in Rashi to Genesis 2:4; See Pesikta Rabbati, Parsha 40 (*BaChodesh HaShevi'i*), 2.

[1809] Genesis 1:1

[1810] Genesis 2:4

illuminates they are revealed, whereas when it is dark at night, we do not see them. This is also the difference between the Name *HaShem*-יהו"ה and the name[1811] God-*Elohi"m*-אלהי"ם.

This is because [the Name] *HaShem*-יהו"ה is of the same root as "He who brings into being-*Mehaveh*-מהוה."[1812] That is, it indicates and reveals the coming into being brought about from the Essential Self and Being of the Emanator, blessed is He, whose existence is intrinsic to Him, and is not caused by any cause that preceded Him, Heaven forbid to think so. It thus is solely in his power and ability to literally create something from absolute nothingness, without any other cause or reason preceding the something (as explained in Tanya).[1813]

However, the name God-*Elohi"m*-אלהי"ם covers over and conceals the Name *HaShem*-יהו"ה, as the verse states,[1814] "For *HaShem*-יהו"ה God-*Elohi"m*-אלהי"ם is a sun and a shield." That is, in relation to the Name *HaShem*-יהו"ה, the name God-*Elohi"m*-אלהי"ם is like a shield and sheath that covers and conceals the sun. This is such that the name God-*Elohi"m*-אלהי"ם-86 has the same numerical value as, "the natural order-*HaTeva*-הטבע-86,"[1815] and the word "nature-*Teva*-טבע" is of the

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[1811] See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*) and on.

[1812] Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 4; Also see Zohar III 257b (Ra'aya Mehemna).

[1813] Tanya, Iggeret HaKodesh, Epistle 20

[1814] Psalms 84:12; See Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

[1815] See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, The Gate of His Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6.

same root as in the verse,[1816] "Her gates have sunken-*Tavoo*-טבעו into the earth."[1817]

Here too the order is such that the night precedes the day ("there was evening and there was morning"). For, in the Torah portion of Bereishit, it first states, "In the beginning God-*Elohi"m*-אלהי"ם created," and in the act of creation the name God-*Elohi"m*-אלהי"ם is mentioned thirty-two times.[1818] It only is after concluding the story of the creation in the six days of creation, including the seventh day, that the Name *HaShem*-יהו"ה is then mentioned, as the verse states,[1819] "On the day that *HaShem*-יהו"ה etc." Moreover, even when mentioning the Name *HaShem*-יהו"ה here, the Name *HaShem*-יהו"ה is not mentioned by itself, as in the verse,[1820] "Let them praise the Name *HaShem*-יהו"ה, for He commanded and they were created," but it only is mentioned together with the name God-*Elohi"m*-אלהי"ם - "On the day that *HaShem* God-*HaShem Elohi"m*-יהו"ה אלהי"ם made earth and heaven."

That is, upon the completion and perfection of the creation, "On the day they were made-*Asot*-עשות,"[1821] not only is the Name *HaShem*-יהו"ה relevant, but also the name God-*Elohi"m*-אלהי"ם. Moreover, this verse gives precedence to "earth" before "heaven" ("On the day that *HaShem* God-*HaShem Elohi"m*-יהו"ה אלהי"ם made earth and heaven"), this

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[1816] Lamentations 2:9

[1817] Also see Ohr HaTorah, Na"Ch Vol. 2, p. 991; Shir HaShirim Vol. 1 p. 314 and on; Sefer HaMaamarim 5678 p. 88 and on; 5698 p. 167 and on.

[1818] Zohar Chadash 94d; 96b; 112c; See Ginat Egoz of Rabbi Yosef Gikatilla ibid., translated as HaShem Is One, The Gate of His Title (*Shaar HaKinuy*).

[1819] Genesis 2:4

[1820] Psalms 148:5

[1821] See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) ibid.

being similar to the precedence given to evening before morning, and the precedence of the name God-*Elohi"m*-אלהי"ם before the Name *HaShem*-יהו"ה.

The general explanation is that is specifically through the precedence of evening, that the matter of morning comes to be in a much higher way. The same is so of the precedence of earth before heaven, and the precedence of the name God-*Elohi"m*-אלהי"ם before His Name *HaShem*-יהו"ה. This is like the explanation before[1822] about the descent of the soul into the body, that it is a descent for the sake of ascent,[1823] in that it is specifically through its descent into the body that elevation is added to the soul.

3.

Now, this may be connected to the explanation before[1824] about the matter of hearing (*Shemiya*) and seeing (*Re'iyah*), in that they bear a similarity to evening and morning. To explain, the difference between hearing (*Shemiyah*) and seeing (*Re'iyah*) is that in hearing, one does not grasp the thing itself, as in seeing. Rather, he only hears **about** it, and moreover, he can only grasp one particular of it after another, and only its externality. Thus, [through hearing] there possibly

[1822] In the Sichah talk that preceded the discourse (Ch. 4 – Torat Menachem, Vol. 61 p. 77 and on).

[1823] See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), section entitled "The twelve letters ה"ו ז"ח ט"י ל"נ ס"ע צ"ק" correspond to the twelve tribes of Israel."

[1824] In the discourse that precedes this entitled "*Erenu v'Lo Atah* – I see him, but not now" of the 12th of Tammuz of this year 5730, Discourse 41, Ch. 3 (Sefer HaMaamarim 5730 p. 321 and on).

could be a weakening of the truth of the matter in him, such that if questions [and contradictory arguments are posed], it is possible that the reality of the matter will be weakened or even negated in him. In contrast, this is not so of seeing, in which the thing itself, as it essentially is, is immediately seen, and since he himself saw it, there can be no doubt in him about it.

This also is the difference between evening and morning. This is because morning is the matter of light, when we readily see things, and when it comes to what we see, doubts do not apply. In contrast, this is not so of evening, which is the matter of darkness, at time when seeing does not apply, and something is only [known about] by way of hearing (*Shemiyah*).

4.

Now,[1825] as known, the matter of seeing (*Re'iyah*) and hearing (*Shemiyah*) as they are in the *Sefirot*, is [that they correspond to] Wisdom-*Chochmah* and Understanding-*Binah*.[1826] In other words, seeing (*Re'iyah*-ראיה) is the matter of Wisdom-*Chochmah*, as in the teaching,[1827] "Who is [called] wise (*Chacham*)? One who sees (*HaRo'eh*-הרואה) etc." In contrast, hearing (*Shemiyah*-שמיעה) is the matter of Understanding-*Binah*, as the verse states,[1828] "Speak, for Your servant is listening-*Shome'ah*-שומע," in which the word

[1825] See the discourse entitled "*Vayar Balak*" 5674 (*Hemshech* 5672 Vol. 1 p. 544).

[1826] See Torah Ohr, Mishpatim 75a and elsewhere.

[1827] Talmud Bavli, Tamid 32a

[1828] Samuel I 3:10

"hearing-*Shemiyah*-שמיעה" means "understanding" and "comprehending."

Now, in the Names of *HaShem*-יהו"ה, the matter of Wisdom-*Chochmah* and Understanding-*Binah* (seeing and hearing) are the Name *HaShem*-יהו"ה and the name God-*Elohi"m*-אלהי"ם,[1829] (for as known, the Name *HaShem*-יהו"ה with the vowels of [and pronounced as] God-*Elohi"m*-אלהי"ם is in Understanding-*Binah*).[1830]

Now, regarding the explanation above (in chapter two) about the [precedence and] superiority of the name God-*Elohi"m*-אלהי"ם over the Name *HaShem*-יהו"ה, it must be said that hearing (*Shemiyah*) too has a superiority over seeing (*Re'iyah*). This is also understood from the teaching of the Talmud,[1831] "If one deafened another, he gives him his entire value [in compensation]."[1832] The essential point of the explanation is that from the perspective of the light (*Ohr*), there indeed is a superiority to the matter of sight (*Re'iyah*). However, in relation to the revelation of the particulars, there specifically is a superiority to hearing (*Shemiyah*), in the aspect of Understanding-*Binah*, and it specifically is in this, where the matter of expansiveness is etc. This is to such a degree that the

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[1829] See Zohar III 263a; Sefer HaMitzvot of the Tzemach Tzeddek, Shoresh Mitzvat HaTefillah, Ch. 18 (124a).

[1830] See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Pardes Rimonim, Shaar 20 (Shaar HaShemot) Ch. 1 and Ch. 4, and elsewhere.

[1831] Talmud Bavli, Bava Kamma 85b

[1832] See Shaarei Teshuvah of Rabbeinu Yona, Shaar 2, Derech 3 (section 12), cited in Ohr HaTorah Eikev p. 621 and on; Sefer HaMaamarim 5629 p. 306; Discourse entitled "*uKhtavtam* – And you shall write them on your doorposts" 5729 (Sefer HaMaamarim 5729 p. 306, translated in The Teachings of The Rebbe 5729, Vol. 2, Discourse 39).

revelation of the Ancient One-*Atik* specifically is in the Understanding-*Binah*.[1833]

5.

This may be understood by explaining the superiority of speech (*Dibur*), which relates to the matter of hearing (*Shemiyah*). This is because [the sense of] hearing (*Shemiyah*) grasps voices and speech, and there is a superiority in this, even compared to seeing (*Re'iyah*).

To explain, even though, in and of itself, speech is an external matter, in that speech is for an other, whereas with seeing, the actual essence is drawn forth, such that one's entire essential self is drawn to that which is seen and adheres to it, as in the verse,[1834] "Your eyes are like doves," in that doves gaze at each other and have much pleasure from this,[1835] such that through gazing, there even is the power to give birth to offspring, as stated in Etz Chayim[1836] about the gazing of the ostrich (*Bat Ya'anah*-בת יענה) [at its eggs] (and to point out, the name "*Ya'anah*-יענה" is of the same root as "eye-*Ayin*-עין"),[1837] and this likewise is so of the sight of the soul in "gazing at the

[1833] See Zohar III 178a; Torah Ohr, beginning of Parshat Lech Lecha (11b); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes there.

[1834] Song of Songs 4:1

[1835] See Likkutei Torah, Shir HaShirim 14b; Ohr HaTorah, Shir HaShirim Vol. 1 p. 313 and on; p. 330 and on; p. 336 and on; Vol. 3 p. 886 and on; Sefer HaMaamarim 5656 p. 403 and on; *Hemshech* 5672 ibid. p. 546.

[1836] Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 1; Also see Ohr HaTorah ibid.

[1837] See Levushei Badim (of the author of Korban Netanel), Drasha 11; Also see the Sichah talk of Shabbat Parshat Emor 5747 (Hitva'aduyot 5747 Vol. 3 p. 295).

Glory of the King,"[1838] albeit, there also is a superiority to speech (*Dibur*) over sight (*Re'iyah*).

The explanation[1839] is that even though through seeing, there is a drawing forth of the essential self, it nonetheless is in a way of being drawn forth and manifesting in seeing a physical thing that is not of one's own essential self at all. (This is because, in and of itself, the sight of the soul has no relation to seeing physical things.) This is especially so according to the view[1840] that sight (*Re'iyah*) is in a way that sparks go forth from the eye and reach the physicality etc., by way of a leap and change of state, from one state of being to another etc.

The same is so in man's service of *HaShem*-יהו"ה, blessed is He, as the verse states,[1841] "Raise your eyes on high and see Who created these," referring to contemplating (*Hitbonenut*) physical matters, such as the revolutions of the celestial spheres etc.[1842] Through this the Godly soul is drawn down and manifests in physical matters that are of no relation to the soul at all. However, the sight (*Re'iyah*) of the soul, as it is, in and of itself, in "gazing at the Glory of the King," does not come into revelation in physical sight, in that [the physical] has no relation to it whatsoever.

[1838] See Zohar II 247b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 3, and elsewhere.

[1839] Regarding the coming section see *Hemshech* 5672 Vol. 1 ibid. p. 547 and on.

[1840] See Ramaz to Zohar II 225b; Ohr HaTorah, Shir HaShirim ibid.; *Hemshech* 5672 ibid. p. 543; Sefer HaSichot Torat Shalom p. 76.

[1841] Isaiah 40:26; See *Hemshech* 5672 ibid. p. 541 and on.

[1842] See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), Gate entitled "The seven letters בג"ד כפר"ת correspond to the seven days of the week" (Time and its Measurement) and on.

In contrast, this is not so of speech (*Dibur*), which is drawn down and comes from the thought (*Machshavah*), not in a way of a leap and change of being. This is because speech (*Dibur*) is connected to thought (*Machshavah*), since it is impossible to speak [about something] without first thinking about it,[1843] (at the very least thinking about it once,[1844] in which case the speech could be in a way of "the commandments of men done by rote").[1845] However, without thought (*Machshavah*), in which "one does not speak with knowledge,"[1846] this is not true speech at all.

(In contrast, with sight (*Re'iyah*), it is possible for one's eyes to be open and see something, but his thoughts are elsewhere, such that he does not know what he saw.)

Now, although thought (*Machshavah*) and speech (*Dibur*) are two separate matters, and in two separate worlds, in that thought is in the world of Creation (*Briyah*) and speech is in the world of Formation (*Yetzirah*),[1847] they nonetheless are close to each other and relate to each other, in that through speech (*Dibur*) thought (*Machshavah*) comes into revelation. This is to the extent that whatever is in thought (*Machshavah*) will necessarily come in speech (*Dibur*), and as known, the Arizal showed this to his students.[1848] (In contrast, when it comes to sight (*Re'iyah*) it does not necessarily come forth etc.)

[1843] Also see Sefer HaMaamarim 5692 p. 318; 5703 p. 20 and on.
[1844] Also see the discourse entitled "*Eeta b'Midrash… Amar Rav Acha*" 5748.
[1845] See Isaiah 29:13 and elsewhere.
[1846] Job 34:35; Also see Sefer HaMaamarim 5670 p. 160.
[1847] Likkutei Torah, Balak 67a and on, and elsewhere.
[1848] Also see Sefer HaMaamarim 5670 p. 29.

Now, from the above, we can also understand the superiority of hearing (*Shemiyah*) over seeing (*Re'iyah*). That is, through hearing speech, one grasps something spiritual, in that this is not in a way of a leap from one state of being to the other, but is in a way of light (*Ohr*) in a vessel (*Kli*), and thus the matter of revelation is much greater in this. (In contrast, this is not so of sight (*Re'iyah*) which is not in a way of a light (*Ohr*) in a vessel (*Kli*), but in a way of a leap from one state of being to another etc.)

6.

This then, is the meaning of [the teaching], "Whosoever lengthens their contemplation of 'One-*Echad*-אחד' etc.," specifying "One-*Echad*-אחד," indicating the matter of the union (*Yichud*) as it also is from the perspective of the world, as mentioned before. This is like the verse, "On the day that *HaShem* God-*HaShem Elohi"m*-יהו"ה אלהי"ם made earth and heaven," which not only mentions the Name *HaShem*-יהו"ה by itself, but also the name God-*Elohi"m*-אלהי"ם, specifically because of the element of superiority in the name God-*Elohi"m*-אלהי"ם.

This also is the matter of specifically including the quality of compassion (*Rachamim*) with the quality of judgment (*Din*). This is as in the known teaching of the Supernal Holy Ones, that the quality of mercy (*Rachamim*) specifically comes after the quality of judgment (*Din*).[1849]

[1849] See Igrot Kodesh of the Alter Rebbe, p. 430; Igrot Kodesh of the Mittler Rebbe p. 278; Igrot Kodesh of the Tzemach Tzeddek p. 159; p. 169; Also see the

The same is so of miracles (the matter of which is the inclusion of the quality of compassion (*Rachamim*))[1850] – both for our teacher Moshe, about whom the verse states,[1851] "He called its name '*HaShem*-יהו"ה is my Miracle,'" and as our sages, of blessed memory taught,[1852] "Moshe is the miracle of the Jewish people and *HaShem*-יהו"ה is the miracle of Moshe," as well as the offshoot of Moshe in each and every generation.[1853]

That is, for the superiority of a miracle which transcends the natural order (*HaTeva*-הטבע) to be recognizable, the natural order (*HaTeva*-הטבע) must exist. This is also simply understood from the word "miracle-*Neis*-נס" itself, which is a word that means "raising up-*Haramah*-הרמה," as in the verse,[1854] "I will raise My banner-*Areem Neesee*-ארים נסי toward My people," [and],[1855] "Like a mast atop of a mountain and like a banner-*Neis*-נס atop a hill," ("like a high banner placed on a hilltop"). That is, when there is the existence of mountains, the elevation of the banner (*Neis*-נס) atop the mountain is seen. This is also as it was for the Rebbe whose redemption (of the 12th of Tammuz) we are celebrating, in which all [peoples] saw the

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letter following the days of the redemption of the 12th-13th of Tammuz 5729 (Igrot Kodesh Vol. 26 p. 165).

[1850] See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, beginning of Ch. 5.

[1851] Exodus 17:15

[1852] Midrash Bereishit Rabbah 59:5

[1853] Tikkunei Zohar, Tikkun 69 (112a; 114a)

[1854] See Isaiah 49:22

[1855] Isaiah 30:17 and Rashi there, cited in Ohr HaTorah, Shir HaShirim Vol. 1, p. 29.

wondrousness and greatness that *HaShem*-יהו"ה performed in the earth.[1856]

This also is the matter of the verse, "There was evening and there was morning," as it relates to the general matter of the exile, which is a matter of evening, and moreover, is like the darkness of night. That is, it is specifically through this that the redemption comes in a much higher way. This comes about through the fact that even during the exile we know that only our bodies are placed in exile and subjugation to the kingdoms, but our souls were not placed in exile or subjugation to the kingdoms (as in the words of the Rebbe whose redemption we are celebrating, in his well-known writing),[1857] such that we even will go out of the exile with our bodies, and we will go to greet the face of our righteous Moshiach, and "awake and shout for joy, you who dwell in the dirt,"[1858] he being amongst them, and we will merit the fulfillment of the prophecy,[1859] "I will break the staves of your yoke and I will lead you erect," with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

[1856] See the letter of the Alter Rebbe in connection with his redemption on the 19th of Kislev (Iggeret HaKodesh of the Alter Rebbe, p. 230 and on).
[1857] Sefer HaSichot 5687 p. 169
[1858] Isaiah 26:19
[1859] Leviticus 26:13

Discourse 43

"*Zot HaAretz… -*
This is the land…"

Delivered on Shabbat Parshat Matot-Masei,
Shabbat Mevarchim Menachem-Av, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1860] "This is the land that shall fall to you as an inheritance etc." On the precise use of the word "shall fall-*Teepol*-תפול" [as in the question in Midrash,[1861] "Does land fall? Does not the verse state,[1862] 'The earth stands forever'?"] Rashi explains that "it is because the land was divided by lottery (as the verse states,[1863] "Only by lottery shall the land be divided") and thus the division is expressed with the word 'falling-*Nefilah*-נפילה'" (as in the verse[1864] brought in the commentaries on Rashi,[1865] "He cast (*Heepeel*-הפיל) the *pur*, that is, the lottery").

Now, we must understand why the land was specifically divided by lottery. This makes sense regarding the conquest of the land that, as understood, was done in an unnatural way, as

[1860] Numbers 34:2
[1861] Midrash Bamidbar Rabbah 23:6
[1862] Ecclesiastes 1:4
[1863] Numbers 26:55
[1864] Esther 3:7
[1865] Siftei Chachamim; Also see Seforno to Numbers 32:2; Ohr HaTorah, Masei, Hosafot p. 74.

we find about Yehoshua[1866] and the conquest of Yericho, which was "the lock [guarding] the land of Israel,"[1867] in that the priests encircled Yericho with the Ark seven times etc. However, regarding the division of the land, it is not understood why it specifically had to be by lottery.

2.

Now, in the Chassidic discourses[1868] it is explained that this may be understood by prefacing with the explanation of the Alter Rebbe[1869] on the matter of Rabbi Yochanan ben Zakkai, who said,[1870] "I do not know on which path they are leading me," which is astonishing! This is because Rabbi Yochanan ben Zakkai studied Torah for eighty years,[1871] never walked a distance of four cubits without Torah and Tefillin, and was extremely pious. This being so, how could he be in doubt about which path they are leading him on? (This is like the question in the Book for Intermediates (*Sefer Shel Beinonim*)[1872] about Rabbah, who said, "For example, I am an intermediate

[1866] See Joshua 6:1 and on

[1867] See Midrash Tanchuma, Beha'alotcha 10; Bamidbar Rabba 15:15

[1868] In the discourse entitled "*Ach b'Goral*" in Ohr HaTorah Pinchas p. 1,059; Discourse by the same title of the years 5626, 5646 (Sefer HaMaamarim 5626 p. 198 and on; 5646 p. 14 and on).

[1869] Printed in Maamarei Admor HaZaken, HaKetzarim p. 309 (and with additions etc., in the discourse entitled "*Ach b'Goral*" in Ohr HaTorah in the prior note); Also see the discourse entitled "*Eileh Masei*" 5678 (Sefer HaMaamarim 5678 p. 361 and on); Sefer HaMaamarim 5679 p. 379 and on; 5696 p. 50 and on; Also see Likkutei Torah, Vayikra, Hosafot p. 50d and on; Discourse entitled "*Ach b'Goral*" 5735 (Torat Menachem, Sefer HaMaamarim Tammuz p. 94 and on).

[1870] Talmud Bavli, Brachot 28b

[1871] Sifri at the end of the Torah portion of Zot HaBrachah

[1872] Tanya, Sefer Shel Benonim, Ch. 1

(*Beinoni*)," [to which Abbaye responded], "The Master makes it impossible for any creature to live.")

However, the explanation is that his statement, "I do not know etc.," was not in reference the revealed powers of his soul, which are connected to the revealed matters of serving *HaShem*-יהו"ה. For example, when the study of Torah is as it should be, this brings about self-nullification and humility [in a person] (the opposite of a sense of self) because "to the degree that a person is closer… he is more of a nothing etc."[1873]

Rather, his doubt was in reference to that aspect of the soul that transcends knowing. That is, there can be very lofty souls, who although their intellect is always immersed in the external husks (*Kelipot*), it nonetheless is easy for them to repent (*Teshuvah*), because their souls are from the upper world. There also are those who are the opposite, such as righteous *Tzaddikim* whose intellect is always immersed in serving *HaShem*-יהו"ה, but have a lowly soul in the external husks (*Kelipot*) etc. It is about this that Rabbi Yochanan ben Zakkai said, "I do not know etc.," being that the essential self of one's soul transcends knowing. This is the meaning of the verse,[1874] "I did not know my soul," and thus "I do not know on which path they are leading me etc."

[1873] Tanya, Iggeret HaKodesh, Epistle 2
[1874] Song of Songs 6:12; See Likkutei Torah, Chukat 64a

3.

Now, this aspect that transcends knowing is called "lottery-*Goral*-גורל." As explained in Iggeret HaKodesh[1875] on the teaching of our sages, of blessed memory, "With what [commandment] was your father most careful?" – that although the general revelation brought about through engaging in Torah and *mitzvot* is equal in every Jew, nonetheless, more specifically, not every *Nefesh*, [*Ruach*, and *Neshamah*] is equal in a matter that he must be more careful about. (This matter becomes the gateway through which all matters in his service of *HaShem*-יהו"ה, blessed is He, are drawn down and ascend upward).[1876] The advantage of this particular light to particular souls, is not by way of graspable reason and knowledge, but transcends knowledge etc., and how it is below is literally like a lottery (*Goral*-גורל).

About the explanation of this, as it is in one's service of *HaShem*-יהו"ה, blessed is He, (being that every matter is instructional to all Jews in serving *HaShem*-יהו"ה), several matters may be explained. The first is that this is the matter of having faith (*Emunah*) in that which intellect and knowledge cannot grasp. That is, one knows in his soul that there are matters that he cannot grasp intellectually, but must rely on faith (*Emunah*), which transcends intellect.

That is, in relation to those levels that **can** be known and grasped, there is no need for faith (*Emunah*). Rather, only

[1875] Tanya, Iggeret HaKodesh, Epistle 7

[1876] See Sefer HaSichot 5691 p. 264 and on; Also see Likkutei Sichot Vol. 25 p. 348.

where the matter of intellect and comprehension concludes [and can go no further], is there need for faith (*Emunah*) regarding higher levels etc.

We even find this about our teacher Moshe, who was the aspect of Wisdom-*Chochmah* of the side of holiness, that about him the verse states,[1877] "A fool believes everything" he related to the will (*Ratzon*) of the Supernal One, which transcends Wisdom-*Chochmah* and in the *Sefirot* is the aspect of the Crown-*Keter*. In general, faith (*Emunah*) is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) thus transcending the aspect of His light that fills all worlds (*Memaleh Kol Almin*) in which the matter of grasp applies etc.[1878]

The second aspect in the matter of the "lottery" (*Goral*-גורל) as it is in the service of *HaShem*-יהו"ה, blessed is He, is nullification (*Bittul*) to Him, blessed is He, as it is in self-sacrifice (*Mesirat Nefesh*) that transcends intellect. This is the *Yechidah* level [of the soul] - the aspect of the transcendent encompassing light (*Sovev*) of the soul etc. In actual service, this is the general matter of accepting the yoke (*Kabbalat Ol*) of fulfilling the *mitzvot*. That is, fulfilling the *mitzvot* does not stem from understanding and comprehension etc., but is only because this is the command of the Holy One, blessed is He, as in the words of the blessing over the *mitzvot*, "Who sanctified us with His commandments and commanded us etc."

[1877] Proverbs 14:15; See Midrash Shemot Rabbah 3:1
[1878] Also see Likkutei Torah, Va'etchanan 4a and on.

With the above in mind, we can understand the meaning of [the verse],[1879] "Only by lottery (*Goral*-גורל) shall the land be divided." That is, the word "land-*Aretz*-ארץ" here, refers to the coming world (*Olam HaBa*), which primarily is the matter of the revelation of *HaShem's*-יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*) - the aspect of the Crown-*Keter*. It therefore is specifically by lottery (*Goral*) that the land shall be apportioned, this being through serving *HaShem*-יהו"ה, blessed is He, with the surrounding aspect (*Sovev*) of the soul - the aspect of the *Yechidah*, which is called "lottery-*Goral*-גורל" (as explained above). This is because the revelation of the light of *HaShem*-יהו"ה that surrounds all worlds (*Sovev Kol Almin*) is specifically through service that also is with the surrounding aspect (*Sovev*) of the soul (as explained above).

It is about this that Rabbi Yochanan ben Zakkai said, "I do not know on which path etc.," even though he was occupied in Torah and *mitzvot* all the days of his life. This is because the primary revelation of the coming world (*Olam HaBa*) - the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*) - is through the matter of [loving Him] "with all your more" (*Bechol Me'odecha*),[1880] which is the aspect of the *Yechidah* level of the soul.

[1879] Numbers 26:55
[1880] Deuteronomy 6:5

4.

However, we still must understand how it was possible for Rabbi Yochanan ben Zakkai to say, "There are two paths before me, one to the Garden of Eden (*Gan Eden*) and one to purgatory (*Gehinom*)… and I do not know on which path they are leading me." This is because our sages, of blessed memory, stated,[1881] "**All** Israel have a portion in the coming world (*Olam HaBa*), as the verse states,[1882] 'All your people are righteous, they shall inherit the land forever (referring to the coming world-*Olam HaBa*).[1883]

This even refers to those who – without taking their state and standing in consideration – it must be said of them that, "they are filled with *mitzvot* as a pomegranate [is filled with seeds]."[1884] Scripture is full of such verses, such as,[1885] "It shall be that if you listen to My commandments… so that your days and the days of your children will be lengthened etc.," about which our sages, of blessed memory stated[1886] [that this refers] "to the day that is entirely lengthy." That is, through simply fulfilling the *mitzvot* ("if you listen to My commandments") we receive the reward of the coming world (*Olam HaBa*). This is also stated in Talmud.[1887] On the verse,[1888] "It shall come to

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[1881] Mishnah Sanhedrin 10:1

[1882] Isaiah 60:21

[1883] See Tosefot Yom Tov to Mishnah Sanhedrin 10:1 ibid.

[1884] Talmud Bavli, Chagigah 27a

[1885] Deuteronomy 11:13-21

[1886] See Erchei HaKinuyim (by the author of Seder HaDorot), section on "*Yom*" (*Olam HaBa*); Talmud Bavli, Kiddushin 39b; Torah Ohr, Toldot 18d; Siddur Im Da"Ch 163a

[1887] Talmud Bavli, Kiddushin 37b

[1888] Exodus 13:11-16

pass when *HaShem*-יהו"ה will bring you to the land etc. [Talmud states] "fulfill this *mitzvah* [of Tefillin] because of which you will enter the land," referring to the coming world (*Olam HaBa*). This being so, how could it apply for Rabbi Yochanan ben Zakkai, who was very great and wondrously pious, to be in doubt about which path they are leading him on?

However, the explanation is that even in relation to fulfilling the *mitzvot*, there is that which specifically is connected to the matter of a "lottery" (*Goral*). This may be understood with the known preface, that in fulfilling the *mitzvot* there are two matters. There is the act of doing the *mitzvah*, by accepting the yoke (*Kabbalat Ol*) and there are the intentions (*Kavanot*) and reasons for the *mitzvot*.

This is as Ateret Rosh[1889] explains on the Talmudic dispute of whether *mitzvot* require devotional intent (*Kavanah*) or not.[1890] [He explains] that both opinions are true (in that "these and those are the words of the living God")[1891] because there are two kinds of intentions (*Kavanot*) in the *mitzvot*. There is the general intention present in all *mitzvot* equally, that we do them because they are the command of the Holy One, blessed is He, "who sanctified us with His commandments and commanded us" (as explained above). This is why our sages stated,[1892] "Do not sit and weigh the *mitzvot* of the Torah etc.," but "Be as careful with a minor *mitzvah* as with a major

[1889] Ateret Rosh of the Mittler Rebbe 53a; 58b and on.
[1890] See Talmud Bavli, Brachot 13b; Eruvin 95b
[1891] Talmud Bavli, Eruvin 13b
[1892] Midrash Tanchuma Eikev 2; Devarim Rabba 6:2

one."[1893] There also is the particular intention (*Kavanah*) of each *mitzvah*, relating to the uniqueness special to that *mitzvah*.

Now, according to the explanation in Tanya[1894] on the teaching of our sages, of blessed memory,[1895] "The reward of a *mitzvah* is a *mitzvah*," that "from its reward we can know it's essential nature," it is understood that the difference between these two matters in the *mitzvot* also applies to the reward of the *mitzvah* in the coming world (*Olam HaBa*).

That is, the primary reward, this being the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) (as mentioned in chapter three) is connected with the matter of self-nullification (*Bittul*) and accepting the yoke (*Kabbalat Ol*) stemming from the *Yechidah* [level of the soul]. About this Rabbi Yochanan ben Zakkai said, "I do not know on which path they are leading me etc."

5.

This then, is the meaning of the verse, "This is the land that shall fall to you as an inheritance etc.," specifically referring to the division of the land by lottery (*Goral*-גורל), the matter of which in our service of *HaShem*-יהו"ה, is the matter of accepting the yoke (*Kabbalat Ol*) and having faith (*Emunah*) that transcends reason, this being the foundation of fulfilling the *mitzvot*, which must take place every day.

[1893] Mishnah Avot 2:1
[1894] Tanya, Likkutei Amarim, Ch. 39 (53a)
[1895] Mishnah Avot 4:2

(This is as stated by the Baal Shem Tov in Tzavaat HaRivash,[1896] "Do not let a day go by without doing a *mitzvah* etc.") This is to such an extent that it is the foundation of serving *HaShem*-יהו"ה, blessed is He, throughout the day, beginning with reciting "I thankfully submit before You-*Modeh Ani Lefanecha*-מודה אני לפניך" [upon waking in the morning] and is the matter of "submission-*Hoda'ah*-הודאה," that is, self-nullification (*Bittul*) and acceptance of the yoke (*Kabbalat Ol*) stemming from simple faith (*Emunah*) etc. This is then drawn down in a way of "nourishing faith,"[1897] [meaning] within one's inner manifest powers etc.

Through this we merit the apportioning and conquest of the land of Israel in its entirety, in the most literal sense, with the true and complete redemption, at which time there will be the fulfillment of the prophecy,[1898] "You will be gathered up one by one, O' children of Israel," and in a way that "all its inhabitants are upon it, [not when some of them are exiled],"[1899] (specifying "upon it-*Alehah*-עליה," referring to the encompassing aspect (*Makif*)),[1900] speedily and in the most literal sense!

[1896] Tzavaat HaRivash, translated as The Way of The Baal Shem Tov, Section 1; Also see the beginning of the discourse entitled "*v'Avraham Zakein*" 5738 (Torat Menachem, Sefer HaMaamarim Tishrei p. 307).

[1897] Psalms 37:3; Torah Ohr, Hosafot Tisa 111a; Likkutei Torah, Va'etchanan 4a and on; 6a, 6c and on, and elsewhere.

[1898] Isaiah 27:12

[1899] Talmud Bavli, Arakhin 32b; Mishneh Torah, Hilchot Shemitah v'Yovel 10:8

[1900] Also see Likkutei Torah Masei 92c

Discourse 44

"*Chazon Yishayahu ben Amotz… - The vision of Yishayahu son of Amotz…*"

Delivered on Shabbat Parshat Devarim,
Shabbat Chazon, 6th of Menachem-Av, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1901] "The vision of Yishayahu son of Amotz, that he saw concerning Yehudah and Yerushalayim etc." It concludes (in the Haftorah),[1902] "Tziyon will be redeemed through justice, and those who return to her through righteousness."

In Rashi it is explained that this is not the [actual] beginning of the book (of the prophecies of Yishayahu, about whom it states in Talmud[1903] that he is compared to a city dweller who saw the king), nor is the book given its name for this prophecy. [He cites what we learned in a Baraita of the Mechilta[1904] that [the verse],[1905] "In the year of king Uzziyah's death" is the beginning of the book, but there is no earlier or later [chronology] in the order. He continues and states that the context proves this etc., and that this is proven by the order of

[1901] Isaiah 1:1
[1902] Isaiah 1:27
[1903] Talmud Bavli, Chagigah 13b
[1904] Mechilta to Exodus 15:9
[1905] Isaiah 6:1

events in the continuation of the book.] [He explains, however], that it only is about this (prophecy) that the verse states, "that he saw concerning Yehudah and Yerushalayim," and that since they are harsh reproofs the word "The vision-*Chazon*-חזון" is used, which is the harshest of the ten expressions by which prophecy is called, as stated in Bereishit Rabbah,[1906] "There are ten terms by which prophecy is called, 'The vision-*Chazon*-חזון' etc., and which of them is harshest of all? 'The vision-*Chazon*-חזון,' as it states,[1907] 'A harsh prophecy (*Chazoot*-חזות) was told to me.'"

In continuation to this, it is followed by a prophecy of consolation,[1908] "The prophecy that Yishayahu son of Amotz saw (*Chazah*-חזה) concerning Yehudah and Yerushalayim. It will happen in the end of days etc." For, "since he rebuked them before with the harsh language of 'the vision-*Chazon*-חזון'… he therefore returned and consoled etc."[1909]

Now, it can be said that through prefacing with the harsh language of the rebuke, greater elevation is added to the prophecy of consolation. This is like what Rabbi Akiva said,[1910] "Until the prophecy of Uriah was fulfilled, I was fearful that the prophecy of Zechariah would not be fulfilled, (even though, at first glance, what question is there that it would not be fulfilled, since it is a prophecy for the good),[1911] but now that the prophecy of Uriah was fulfilled, it is evident that the

[1906] Midrash Bereishit Rabbah 44:6
[1907] Isaiah 21:2
[1908] Isaiah 2:1-2
[1909] Mahari Kara to Isaiah 2:1 ibid.
[1910] Talmud Bavli, Makkot 24b
[1911] See Sefer Ibei HaNachal (Kingsburgh 5614), Drush 26; Also see Torat Menachem, Vol. 42 p. 192.

prophecy of Zechariah remains valid." About this, the sages responded to him, "Akiva, you have comforted us; Akiva, you have comforted us."

Now, in addition to the comforting of the latter prophecy, the matter of comforting already begins in the prophecy of the rebuke itself, which is the meaning of the conclusion, "Tziyon will be redeemed through justice, and those who return to her through righteousness."

2.

About this it is explained in Likkutei Torah,[1912] on the verse,[1913] "And these matters that I command you today should be upon your heart," that the meaning (of the word "today-*HaYom*-היום" here) is every day, in that "they should be as new in your eyes every day."[1914] (He continues [and asks), how is one to come to this, that this indeed should be so? This may be understood with the preface that the ultimate purpose of the descent of the souls from Above etc., is for the sake of ascent etc.

Now, to explain the greatness of the ascent brought about through the descent, he begins by explaining the greatness of the soul as it was before the descent. That is, in and of itself, the soul is higher than all creations, and even higher than the angels and *Chayot* of the Supernal Chariot (*Merkavah*). This is because the soul preceded the entire order

[1912] Likkutei Torah, Devarim 1a

[1913] Deuteronomy 6:6

[1914] See Sifri and Rashi to Deuteronomy 6:6 ibid.; Rashi to Exodus 19:1; Deuteronomy 11:13

of the chaining down of the worlds (*Seder Hishtalshelut*), and as he brings there, the angels were brought into being during the act of creation, and there are some who say on the second day and some who say on the fifth day,[1915] as the verse states,[1916] "and fowl that fly-*v'Of Ye'ofeif*-ועוף יעופף," [about which it states],[1917] "'fowl-*Of*-עוף' refers to Michael and 'that fly-*Ye'ofeif*-יעופף' refers to Gavriel." However, though the souls were present before the six days of creation etc., even so, they descended to manifest in the body below etc.

Moreover, in the soul itself there is descent after descent. That is, from the level of the *Chayah*, which is the aspect of Wisdom-*Chochmah*, in which there is a manifestation of the greatest holiness, as stated in Tanya,[1918] that the aspect of Wisdom-*Chochmah* is the matter of [the revelation that] "He is alone and there is nothing besides Him etc.," and is the aspect of seeing (*Re'iyah*) etc.[1919] From this, the soul is caused to descend to the aspects of the *Neshamah, Ru'ach, and Nefesh* levels below this, in which there only is the aspect of hearing (*Shemiyah*),[1920] (as explained in the previous discourses[1921] about the difference between seeing (*Re'iyah*) and hearing

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[1915] See Midrash Bereishit Rabbah 1:3; Pirkei d'Rabbi Eliezer, beginning of Ch. 4; Sefer HaBahir 21-22; Zohar I 46b, and elsewhere.

[1916] Genesis 1:20

[1917] Zohar I 46b ibid.

[1918] Tanya, Ch. 35 in the note.

[1919] Also see the discourse entitled "*Matzah Zu*" 5667 (Sefer HaMaamarim 5667 p. 170).

[1920] Also see Ohr HaTorah, Shir HaShirim Vol. 1 p. 173; p. 325.

[1921] See the preceding discourses of the 12th of Tammuz of this year, 5730, entitled "*Erenu v'Lo Atah* – I shall see him but not now," Discourse 41, Ch. 2 and on; and the discourse entitled "*Kol HaMaarich b'Echad* – Whoseover lengthens their contemplation of One," of Shabbat Parshat Balak, Discourse 42, Ch. 3 and on (Sefer HaMaamarim 5730 p. 321 and on; p. 334 and on).

(*Shemiyah*)), until it descends to manifest in the aspect of the *Nefesh* of the *Nefesh* of the world of Action (*Asiyah*). However, the ultimate purpose of the descent is for the sake of ascent.[1922]

He continues to elucidate the matter of the ascent. To explain,[1923] at the beginning of our prayers every day, we recite,[1924] "The soul that You have given in me, she is pure." The meaning of "she is pure-*Tehorah Hee*-טהורה היא" is that she is drawn from the Upper Purity (*Tehiru Ila'ah*-טהירו עילאה) (that precedes the restraint of the *Tzimtzum*).[1925] It then states, "You created her," to be a creation of something from nothing, until [it states], "You blew her into me," with the manifestation of the soul into the innerness of the body to enliven it. However, it specifically is there that the elevation of "You guard her within me" is made, this being higher than even the aspect of "she is pure."

This is because the aspect of "she is pure" refers to the essence of the soul as it manifests as an inner manifest light (*Ohr Pnimi*) that is limited in the body through the chaining down of "You created her, You formed her, You blew her," corresponding to the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). However, "You guard her within me" is the aspect of His Essential Self, blessed is He, which even transcends the aspect of "she is pure," which does

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[1922] See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), section entitled "The twelve letters ה״ו ז״ח ט״י ל״נ ס״ע צ״ק" correspond to the twelve tribes of Israel."

[1923] Also see the discourse entitled "*Tziyon b'Mishpat Tipadeh*" in Ohr HaTorah, Devarim Vol. 6 p. 2,174.

[1924] In the blessing of "*Elo"hai Neshamah*" in the morning blessings.

[1925] See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

not manifest inwardly within the vessel, but is only in the state of an encompassing light (*Makif*) and guards from Above.

That is, He guards that the inner manifest aspect of the soul that manifests in the body, will not withdraw and depart from the body. Nevertheless, this does not actually manifest inwardly, but is like the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), which is the essence of His light, blessed is He, that cannot be grasped in the worlds in an inner manifest way (*b'Pnimiyut*), but hovers above them in a surrounding (*Sovev*) way, as the aspect of a guarding light etc.

[As explained in Tanya,[1926] the words 'surrounding-*Sovev*-סובב' and 'encompassing-*Makif*-מקיף' from Above, are not meant spatially, Heaven forbid to think so, for in truth, He is within every creation, and in the innerness of its innerness, only that He does not constrict Himself according to the capacities of the creation, to come to be in a state of actual grasp and manifestation.]

Now, in addition to this matter, which already is present at the beginning of the day, during prayer, a person then goes from the synagogue to the study hall,[1927] and serves *HaShem*-יהו"ה, blessed is He, by engaging in Torah and *mitzvot*. About this the verse states, And these matters that I-*Anochi*-אנכי ("I-*Anochi*-אנכי, meaning who I am-*Mi SheAnochi*-מי שאנכי," - His Essential Self, blessed is He) command you-*Metzavecha*-מצוך (which is a term of bonding)," through which there literally is

[1926] Tanya, Likkutei Amarim, Ch. 48 (67b)

[1927] Talmud Bavli, Brachot 64a; Shulchan Aruch of the Alter Rebbe, Orach Chayim 155:1

caused to be the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He.[1928] This elevation is specifically brought about through the descent of the soul to below.

The same is likewise so of the descent of the Torah and the *mitzvot*. That is, the Torah also descended from its place of glory etc., and went and descended etc., until it manifested in physical things etc.[1929] The same is so of the *mitzvot*. This is because the *mitzvot* are called "**My** commandments-*Mitzvotai*-מצוותי," which even is higher than "the commandments of *HaShem-Mitzvot HaShem*-מצות יהו"ה,"[1930] and it only is afterwards that the *mitzvot* descended to be the aspect of "the commandments of *HaShem-Mitzvot HaShem*-מצות יהו"ה," until descending and manifesting in physical things.

However, it is specifically through the descent of the soul, which descended to below (to the aspect of the *Nefesh* of the *Nefesh* of the world of Action (*Asiyah*), to the point of manifesting in the body) and engages in fulfilling Torah and *mitzvot* as they manifest in physical things, that there then is a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He, literally.

3.

With the above in mind, we can understand the meaning of [the teaching], "They should be as new in your eyes every

[1928] Likkutei Torah Devarim ibid. 1b
[1929] Tanya, Likkutei Amarim, Ch. 4 (8b)
[1930] See Likkutei Torah, Bamidbar 9c and elsewhere.

day." For, since it is so that every single day, including the times of the doubled and quadrupled darkness of the exile, there is a drawing down of the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He, literally, brought about through serving Him by engaging in Torah and *mitzvot*, ("that I command you etc."), then when a person contemplates this (and "we are not dealing with the wicked")[1931] it is certain that they literally will be in his eyes as new. [This is because the novelty of something depends on how he depicts it to himself. Therefore, even about something that is actually old, for him it can literally be like something new.] This is because today he can [newly] draw down the aspect of His Essential Self and Being, blessed is He.[1932]

In Likkutei Torah he adds[1933] that through this, there will be the revelation of Godliness in both ventricles of the heart - the left ventricle, this being the bitterness over the fact that he is sunken in matters of this world, and over his distance from *HaShem*-יהו"ה - and the right ventricle, which is the joy of the *mitzvah* etc., from the revelation of the light of the Unlimited One, brought about through the *mitzvot*. And even though this is not revealed at the present time, it will be revealed in the coming future etc. This is analogous to a person who has a chest full of precious stones and gems, that he is very happy about, even though he does not see them and they are hidden in the chest.

[1931] See Talmud Bavli, Yoma 6a
[1932] Likkutei Torah, ibid. 1b
[1933] Likkutei Torah ibid.

4.

In Likkutei Torah[1934] he continues and states that all the above is about how it should be (meaning, as it is for someone who has neither sinned nor blemished etc., and whose service of *HaShem*-יהו"ה, blessed is He, is "with all your heart,"[1935] meaning,[1936] "with both your inclinations," such that the powers of his soul are in a state of revelation etc.) However, (on occasion) when this is not so, and the embitterment is due to matters of this world, such as his lackings in matters pertaining to children, health, and sustenance, and similarly, his joy stems from him being whole in such matters, this is the aspect of the exile of the spark of Godliness within the animalistic soul etc.

5.

About this the verse states, "Tziyon will be redeemed through justice, and those who return to her through righteousness." To explain,[1937] the word "Tziyon-ציון" means "a sign-*Siman*-סימן,"[1938] as in [the words of Rabbi Shimon bar Yochai],[1939] "I am a good sign-*Simana*-סימנא for the world."

[1934] Likkutei Torah, Devarim 1b ibid.

[1935] Deuteronomy 6:5

[1936] Talmud Bavli, Brachot 54a in the Mishnah; Sifri and Rashi to Deuteronomy 6:5 ibid.

[1937] Regarding the coming section also see the discourse entitled "*Tziyon b'Mishpat Tipadeh*" 5735 (Torat Menachem, Sefer HaMaamarim Av p. 125 and on).

[1938] Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12.

[1939] Zohar I 225a

This refers to the essential self of the soul,[1940] who although is in exile and requires redemption, nevertheless, it is not actually imprisoned, but only is in a state of concealment. This is especially so according to what we know,[1941] that it is not the whole soul that manifests in the body of man below. (Proof for this is that even an angel takes up one-third of the world,[1942] and this being so, how could a soul, which is higher than an angel, manifest in the body of man, which is too small to contain it.) Rather, it only is a small radiance of the soul that manifests in the body, and it only is the powers of the soul that actually are in a state of imprisonment, about which the verse states "those who return her-*v'Shavehah*-ושביה" [which also means "her captives"] etc.

It can be said that the matter of [the word] "Tziyon-ציון," which means "a sign-*Siman*-סימן," also refers to the powers of the soul that manifest in the body. This is because a sign (*Siman*) has two extremes. That is, on the one hand it does not relate to the essence of the thing, but is only a sign for it, but on the other hand, through this sign one takes hold of the thing itself. It thus applies to say this about the powers of the soul that manifest in the body, beginning with the power of Wisdom-*Chochmah* etc., that they too are the aspect of "Tziyon-ציון," meaning "a sign-*Siman*-סימן,"[1943] and it is not applicable for there to be a matter of actual imprisonment in regard to them. Thus, when the verse states "her captives-*v'Shavehah*-ושביה,"

[1940] Also see the Mittler Rebbe's introduction to Shaar HaYichud and Shaar HaEmunah (Ner Mitzvah v'Torah Ohr), translated as Essential Faith.

[1941] See Likkutei Torah, Shir HaShirim 16d and elsewhere.

[1942] See Midrash Bereishit Rabbah 68:12; Talmud Bavli, Chullin 91b

[1943] Also see Ohr HaTorah, Devarim p. 33

(refers to actual captivity) this refers[1944] to the two ventricles of the heart, which are actual captives. For, the embitterment that he should have over his distance from *HaShem*-יהו"ה, blessed is He, is now transformed to be directed towards the lackings of this world, and likewise the joy that he should have from the *mitzvot* stems from lusts of this world, and it therefore is as though they are actually captives.

Now, the redemption in the aspect of Tziyon is with justice ("Tziyon will be redeemed through justice"), meaning through the Torah, and particularly through the laws (*Halachot*) of the Torah. This is as Targum translates the verse,[1945] "as was your former practice-*k'Mishpat HaRishon*-כמשפט הראשון," as "as in the former law-*k'Hilcheta Kadma'ah*-כהלכתא קדמאה."

That is, this is as our sages, of blessed memory, taught,[1946] "The exiles will be gathered only by virtue of the Mishnah, as it states (in Hoshea Ch. 8),[1947] 'Even as they pay tribute (*Yitnu*-יתנו)[1948] to the nations, now I will gather them.'" (The reason for this is explained in detail in the writings of the Tzemach Tzeddek).[1949]

However, the redemption of the two ventricles of the heart, which are in actual imprisonment, is "with charity" ("her imprisoned through charity-*v'Shavehah b'Tzedakah*-ושביה בצדקה"), referring to charity in the literal sense (in that "a verse

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[1944] Likkutei Torah Devarim ibid. 1c

[1945] Genesis 40:13 and Targum Onkelos there.

[1946] Midrash Vayikra Rabbah 7:3

[1947] Hosea 8:10

[1948] The word "as they pay tribute-*Yitnu*-יתנו" is of the same root as the Aramaic word for Mishnah-*Matnitah*-מתניתה." (See Matnot Kehunah and Etz Yosef to Vayikra Rabba ibid.)

[1949] Ohr HaTorah, Devarim p. 32 and on; Also see Igrot Kodesh Vol. 1, p. 242 and on.

does not depart from its simple meaning").[1950] This is as in the teaching of our sages, of blessed memory,[1951] "The Jewish people will only be redeemed through charity." (As explained in Iggeret HaKodesh,[1952] this is because through giving charity we have an effect on [even] the lowest of levels etc.)

The general matter of the redemption is brought about through the matter of repentance (*Teshuvah*) - the lower repentance (*Teshuvah Tata'ah*) and the upper repentance (*Teshuvah Ila'ah*) etc., - through which "they are immediately redeemed,"[1953] speedily in our times, with the true and complete redemption, at which time not a single Jew will remain in exile,[1954] nor even a single spark will remain in exile, and there will be the fulfillment of the prophecy, "Tziyon will be redeemed through justice, and those who return to her through righteousness" in the literal sense through our righteous Moshiach, may he come and redeem us and take us upright to our Land, speedily and literally!

[1950] Talmud Bavli, Shabbat 63a

[1951] Mishneh Torah, Hilchot Matnot Aniyim, beginning of Ch. 10, copied in Tur Yoreh De'ah 247.

[1952] Tanya, Iggeret HaKodesh, Epistle 9 (114a)

[1953] See Mishneh Torah, Hilchot Teshuvah 7:5

[1954] See Likkutei Sichot Vol. 11, p. 1 and on.

Discourse 45

"*Eretz Harim uGeva'ot… -*
A Land of mountains and valleys…"

Delivered on Shabbat Parshat Eikev,
20th of Menachem-Av, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1955] "it is a land of mountains and valleys; to the rain of the heavens it drinks water; a land that *HaShem*-יהו"ה your God, seeks out; the eyes of *HaShem*-יהו"ה, your God are on it always, from the beginning of the year to the end of the year."

Now, we must understand the relationship between "a land of mountains and valleys" and the matter of "to the rain of the heavens it drinks water." We also must understand[1956] why the verse states "**to** the rain-***L****'Matar*-למטר of the heavens it drinks water," when at first glance, it should have said "**from** the rain of the heavens it drinks water-***Mi****Matar*-ממטר."

We also must understand why it first states, "It is a land of mountains and valleys; to the rain of the heavens it drinks water," and only then adds, "a land that… the eyes of *HaShem*-יהו"ה your God are on it always etc." For, at first glance, it

[1955] Deuteronomy 11:11-12

[1956] See the beginning of the discourse by this title in Likkutei Torah, Eikev 17c; Ohr HaTorah, Eikev, p. 626; Also see the beginning of the discourse entitled "*Eretz Harim uVeka'ot*" 5747.

should have started with the quality that is primary and elevated, which is that "the eyes of *HaShem*-יהו"ה your God are on it always ," and not just with the particular that He "seeks it out to cause rain etc."[1957]

2.

We also should add and explain (the verse that precedes this),[1958] "For the Land to which you come, to possess it – it is not like the land of Egypt that you left etc." At first glance, is not the praiseworthiness of the land of Israel because of itself, and this being so, what relevance is there in emphasizing that it is "not like the land of Egypt"?

However, this may be understood according to the teaching of Zohar in the Torah portion of Bereishit,[1959] on the verse (in the Torah portion of Shemot),[1960] about Moshe being "an Egyptian man." [Even though according to the simple meaning of the verses, this was said by Yitro's daughters, who mistook him for "an Egyptian man," which is why they said "an Egyptian man saved us… and he even drew water for us etc.," nonetheless, since in the Torah of Truth, he is called "an Egyptian man" it is understood that the matter of he is "an Egyptian" is true and in praise of Moshe.] This is as [Zohar] states, "There he was born, there he grew, and there he ascended to the Supernal Light."

[1957] See Rashi to Deuteronomy 11:12 ibid.
[1958] Deuteronomy 11:10
[1959] Zohar I 6b
[1960] Exodus 2:19

About this, my father, master, teacher, and rabbi, (whose Hilulah we are celebrating), explained[1961] the three terms, "he was born-*Ityalid*-אתיליד," "he grew-*Itrabei*-אתרבי," and "he ascended-*Istalik*-אסתליק," that it can be said[1962] that they correspond to the three aspects; "intellect" (*Mochin*), "gestation" (*Ibbur*), and "suckling" (*Yenikah*) of the state of maturity (*Gadlut*),[1963] all of which were present in Moshe etc.

That is, when Moshe was born, the intellectual aspects (*Mochin*) of "gestation" (*Ibbur*) were in a state of completion in him etc., this being the meaning of "he was born" (*Ityalid*-אתיליד). It then states, "he grew" (*Itrabei*-אתרבי), meaning that he received the intellectual aspects of "suckling" (*Mochin d'Yenikah*). It then states, "there he ascended (*Istalik*-אסתליק) in the Supernal Light," referring to [receiving] mature intellect (*Mochin d'Gadlut*).

He adds and explains that this is why with each of these [aspects] it states the word "there-*Taman*-תמן" individually. [For, at first glance, it could have simply stated, "There he was born, grew up, and ascended etc." Why then does it state "there-*Taman*-תמן" three times, saying, "There (*Taman*-תמן) he was born, there (*Taman*-תמן) he grew, and there (*Taman*-תמן) he

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[1961] At the beginning of Likkutei Levi Yitzchak to Zohar Vol. 1.

[1962] In Likkutei Levi Yitzchak ibid. (p. 2) he states: "I have subsequently found the explanation that I have given with the help of Heaven on the words "he was born-*Ityalid*-אתיליד," "he grew up-*Itrabei*-אתרבי," and "ascended-*Istalik*-אסתליק," that they correspond to the three aspects of gestation (*Ibbur*), suckling (*Yenikah*), and intellect (*Mochin*), in Ramaz cited in Mikdash Melech here, and I thank *HaShem* that my intention was aligned with his holy intenation, may the mention of him be for blessing and may his merit protect us, Amen."

[1963] See Etz Chayim, Shaar 27 (Shaar Ibbur Yenika Mochin); Maamarei Admor HaZaken 5568 Vol. 1 p. 272 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity Vol. 2, introduction to Ch. 34, Ch. 34 and Ch. 35.

ascended etc." This is because, as known, every word in Zohar is with the ultimate precision (as we also see from the explanations of the Zohar (Biurei HaZohar) of the Alter Rebbe, the Mittler Rebbe, and the Tzemach Tzeddek.)] This is because each of the three above-mentioned aspects is a matter unto itself. That is, the three aspects of intellect (*Mochin*); the "brains of gestation" (*Mochin d'Ibbur*), "the brains of suckling" (*Mochin d'Yenikah*), and "the brains of maturity" (*Mochin d'Gadlut*), are three unique orders and modes of service.

This is also understood from the difference between "gestation" (*Ibbur*) (in which "one's head is between his knees etc.,"[1964] "three within three etc."[1965]) and "suckling" (*Yenikah*) (after he has been born and comes out into the air of the world), which is a difference that is beyond relative comparison. This is to such an extent that the exile is analogous to gestation (*Ibbur*),[1966] whereas redemption is analogous to childbirth, as in the analogy in the prophecy of Yechezkel,[1967] of the entire redemption from Egypt being analogous to an infant on the day of his birth.[1968] Even higher than this, is the "brains of maturity" (*Mochin d'Gadlut*), which completely is beyond relative comparison. It therefore uses the term "ascended-*Istalik*-אסתליק" about this, indicating the greatness of the ascent, in that

[1964] Talmud Bavli, Niddah 30b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30.

[1965] See Zohar II 50a (Tosefta); Etz Chayim, Shaar HaKlallim Ch. 2; Shaar HaYichud Ch. 30 ibid.

[1966] See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity ibid., Ch. 30.

[1967] Ezekiel 16

[1968] Torah Ohr, beginning of Va'era.

it is in a way of complete withdrawal and ascent from the levels before it.

However, the statement above only explains "why the word 'there-*Taman*-תמן' is stated with each one individually, this being because each of these three aspects is an aspect unto itself." Nevertheless, we still must understand why it emphasizes that all this was "there-*Taman*-תמן," specifically in Egypt. For, at first glance,, it makes sense about the "brains of gestation" (*Mochin d'Ibbur*) which are analogous to the exile, that they relate to Egypt. However, about the "brains of suckling" (*Mochin d'Yenikah*) (after birth, which is analogous to redemption), and how much more about the "brains of maturity" (*Mochin d'Gadlut*), how are they related to Egypt, in that it emphasizes "there (*Taman*-תמן) he grew, and there (*Taman*-תמן) he ascended etc."?

The explanation is that even after the redemption from Egypt (*Mitzrayim*-מצרים), it nevertheless applies that in each level there is a sense of constraint (*Meitzar*-מיצר [of the same root as] "Egypt-*Mitzrayim*-מצרים") from which they departed and reached the next level above it. This is specifically because of the advantage of light that comes out of darkness.[1969] Thus is specifically states, "There (*Taman*-תמן) he was born, there (*Taman*-תמן) he grew, and there (*Taman*-תמן) he ascended in the Supernal Light."

This then, is also the meaning of the verse, "For the land to which you come, to possess it – it is not like the land of Egypt that you left etc." That is, even before the Torah explains the superiority of the land of Israel, it emphasizes the exodus from

[1969] See Ecclesiastes 2:13

the constraint (*Meitzar*-מיצר) of the land of Egypt (*Mitzrayim*-מצרים) etc. The substance of this, as it applies to the service of *HaShem*-יהו"ה of each and every Jew, is that on whatever level one may find himself, he must sense the constraint (*Meitzar*-מיצר) in it, and contemplate that he is in "a deep pit"[1970] etc., and depart from there etc.

3.

The Torah then continues to explain the superiority of the land of Israel itself, that "it is a land of mountains and valleys." To preface, the general matter of the land of Israel, as well as all the particulars in it, are also present Above. This is the meaning of the verse,[1971] "The lands of the living," which refers to the land of Israel below, as it corresponds to the upper land of Israel, which is the aspect of the Ingathering of Israel (*Knesset Yisroel*) that bestows to all the souls of Israel, who also are called "the land-*Eretz*-ארץ," as the verse states,[1972] "For you will be a desirable land (*Eretz Cheifetz*-ארץ חפץ)." This is also as our sages, of blessed memory, taught,[1973] "Why is it called 'land-*Eretz*-ארץ'? Because she desired (*Ratzetah*-**רצתה**) to fulfill the desire (*Ratzon*-**רצון**) of her Owner." This itself is the substance of every Jew, being that "I only was created to serve my Owner."[1974] From this we also can understand the matter as

[1970] See Talmud Bavli, Chagigah 5b

[1971] Psalms 116:9; See Tanya, Iggeret HaKodesh, Epistle 8 & Epistle 14

[1972] Malachi 3:12 (cited in Likkutei Torah, Eikev 17c)

[1973] Midrash Bereishit Rabba 5:8

[1974] Mishnah and Baraita at the end of Tractate Kiddushin according the version in manuscript 111 (Yerushalayim 5724), as is also cited in Melechet Shlomo to

it relates to the "land of mountains and valleys," that these [aspects] also are present in the service of *HaShem*-יהו"ה, blessed is He, of every Jew.

4.

Now, the explanation is that a mountain is a high place, whereas a valley is flat land (as stated in Rashi's commentary).[1975] In Talmud[1976] we also find that a valley is below the flat land (in contrast to a mountain, which is above the flat land). The matter of this in the analogue (which is aligned in all its details to the analogy) is that[1977] the mountain, which protrudes from the flat land, is the matter of love of *HaShem*-יהו"ה, blessed is He. That is, one elevates himself to ascend from below to above with longing, desire, yearning, and thirst etc., until his soul expires etc.

In contrast, the valley, which is below the flat land, is the matter of fear of *HaShem*-יהו"ה, blessed is He, and self-nullification (*Bittul*) to Him, to the point of the ultimate self-nullification of, "may my soul be as dust to all,"[1978] to the point of [having] a humbled spirit stemming from the fear "out of dread of *HaShem*-יהו"ה and the glory of His greatness."[1979]

Mishnah Kiddushin ibid. Also see Yalkut Shimoni Yishayahu Remez 276, and elsewhere.

[1975] Rashi to Deuteronomy 11:11 ibid.

[1976] Talmud Bavli, Taanit 10a and Rashi entitled "*Tata'ei*" there.

[1977] In regard to the coming section see Likkutei Torah, Eikev 17c ibid.; Ohr HaTorah, Eikev, p. 626 ibid.; Also see Likkutei Torah, Shir HaShirim 45a and on.

[1978] See the "*Elo"hai Netzor*" blessing at the end of the Amidah prayer.

[1979] Isaiah 2:19; 2:21

In other words, the "mountain" and "valley" include the general matter of love and fear of *HaShem*-יהו"ה (which, in general, are the aspects of a "son" and a "servant"),[1980] through which the general matter of desisting from evil (through the negative prohibitive *mitzvot*) and doing good[1981] (through the positive *mitzvot*) comes. This is because love of Him is the root of all the positive *mitzvot* of the Torah, and fear of Him is the root of all the negative prohibitive *mitzvot* of the Torah.[1982]

Now, the reason the verse states "mountains-*Harim*-הרים" in the plural, is because there are various aspects in the matter of a "mountain" etc. In general, these are the matters of minor love (*Ahavah Zuta*) (which is [called] "worldly love-*Ahavat Olam*")[1983] and major love (*Ahavah Rabbah*).

Likewise, the word "valleys-*Beka'ot*-בקעות" is also in the plural, in that there also are two aspects of fear (*Yirah*), the lower fear (*Yirah Tata'ah*) and the upper fear (*Yirah Ila'ah*). This is as known[1984] about the four letters of the Name *HaShem*-יהו"ה, in that they [correspond to] fear and love, and love and fear (their order from Above to below being that the *Yod*-י is the upper fear (*Yirah Ila'ah*), the [first] *Hey*-ה is the major love (*Ahavah Rabba*), the *Vav*-ו is the minor love (*Ahavah Zuta*), and the [final] *Hey*-ה is the lower fear (*Yirah Tata'ah*)). There thus are two kinds of love and two kinds of fear, these being the

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[1980] See Tanya, Likkutei Amarim, Ch. 41 (57a)

[1981] Psalms 34:15

[1982] Tanya, Likkutei Amarim, Ch. 4 and elsewhere.

[1983] See Sefer HaErechim Chabad, section on "Ahavat HaShem – Zuta v'Rabba" (p. 512 and on).

[1984] See Zohar III 122b and on (Raaya Mehemna); Tikkunei Zohar, Tikkun 6 (21b); Tikkun 10 (25b); Likkutei Torah, Shir HaShirim ibid. (46a).

"mountains-*Harim*-הרים" and "valleys-*Beka'ot*-בקעות" - two aspects of "mountains" and two aspects of "valleys."

5.

More specifically, the "mountains" and "valleys" are two ways of arousal from below, that bring about arousal from Above, commensurate to the arousal from below. To preface with what is known[1985] about the verse,[1986] "Place Me as a seal upon your heart etc.," [referring to the Tefillin (in that the entire Torah is equated to the Tefillin),[1987] the "seal upon your heart" refers to the Tefillin of the head (meaning the straps that hang [from the Tefillin of the head] over the heart),[1988] and [the continuing words] "a seal upon your arm" refers to the Tefillin of the hand.][1989] This is analogous to pressing a protruding seal into wax, causing the wax to have an indented seal in it.

The likeness to this in the analogue, as it relates to the arousal from below and the arousal from Above, is that when the arousal from below is in a way of "running" (*Ratzo*), this being the matter of love - the aspect of "mountains," this is the matter of a protruding seal (which is in the way [expressed in the verse],[1990] "I will walk in broad pathways"). In this case there is a drawing down from Above of the aspect of the

[1985] See Likkutei Torah, Eikev 17c ibid.; Ohr HaTorah, Eikev, p. 626 ibid.; Also see Likkutei Torah, Shir HaShirim 45a and on.

[1986] Song of Songs 8:6

[1987] Talmud Bavli, Kiddushin 35a

[1988] Tikkunei Zohar, Tikkun 22 (65b)

[1989] See Likkutei Torah Shir HaShirim and Ohr HaTorah ibid., that the hand Tefillin and the head Tefillin are the protruding seal and the indented seal, as will soon be explained in the discourse above.

[1990] Psalms 119:45

indented seal, this being the drawing down of lights (*Orot*) within vessels (*Keilim*) to manifest in the lower world in a state of constriction (*Tzimtzum*).

However, when the arousal from below is in a state of fear and self-nullification - the aspect of "valleys," this being the aspect of the indented seal, there then is a drawing down from Above of the aspect of the protruding seal, meaning the revelation of the limitless light of the Unlimited One, without any concealing garments (meaning not at all garbed and manifest) similar to what will be in the coming future, about which the verse states,[1991] "Your Teacher will no longer hide behind His garment etc." That is, it specifically is in the arousal from below, which is in a state of being sunken and nullified etc.,[1992] that there is a drawing down of a much loftier arousal from Above (the "protruding seal" of the One Above) beyond what is drawn down through the arousal from below in a state of a protruding seal, (which only draws the "indented seal" of the One Above down).

This is also explained[1993] about the verse,[1994] "The heaven is My throne and the earth is My footstool; (However) what house could you build for Me?" That is, "the heaven is

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[1991] Isaiah 30:20

[1992] To elucidate based on what it states in Likkutei Torah Shir HaShirim 46b in regard to the matter of the exile in Egypt which was the aspect of "gestation" (*Ibbur*) (as mentioned before in chapter two), "The ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*" in the state of 'gestation' (*Ibbur*)… means that he is completely nullified of his being… in a state of being sunken… the drawing forth of the masculine waters that is brought about by this is the drawing forth of new intellect (*Mochin Chadashim*)… this is the matter of the redemption and the exodus from Egypt… the revelation of miracles that change the natural order completely… the aspect of the protruding signet."

[1993] See Likkutei Torah Shir HaShirim ibid. 47a and on

[1994] Isaiah 66:1

My throne" is the matter of the "indented seal," and the "protruding seal" is the matter of drawing down the encompassing lights (*Makifim*) from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), this being the matter of "what house could you build etc."

This is specifically brought about through self-nullification (*Bittul*), as in the continuation of the verse,[1995] "It is to this that I look: to the poor and the broken of spirit etc." About this the verse states,[1996] "For thus said *HaShem*-יהו"ה, the exalted and uplifted One… I abide in exaltedness and holiness, but I am with the despondent and the lowly of spirit," specifically.

This then, is the meaning of [the words], "It is a land of mountains and valleys," indicating the order of serving *HaShem*-יהו"ה from level to level (as in the verse,[1997] "Little by little I shall drive them away from you"). That is, even after the elevation of the "mountains," which is the matter of the arousal from below of the "protruding seal," there is an even loftier matter, this being the "valleys," which is the matter of the arousal from below of the indented seal, and it is specifically through this that we draw down the aspect of the "protruding seal" of the One Above.

However, even though there is a greatness to the "valleys" (fear and self-nullification), nonetheless, the perfection in service of *HaShem*-יהו"ה, blessed is He, is when

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[1995] Isaiah 66:2
[1996] Isaiah 57:15
[1997] Exodus 23:30

there both is the matter of fear (the lower fear (*Yirah Tata'ah*) and the upper fear (*Yirah Ila'ah*)), as well as the matter of love (the minor love (*Ahavah Zuta*) and the major love (*Ahavah Rabba*), corresponding to the four letters of the Name *HaShem*-יהו"ה (as discussed above). It thus is necessary for there to also be the matter of the "mountains" (the "running" (*Ratzo*) and the love).

Moreover, there even is an element of superiority to the "mountains" over and above the "valleys." For, when it comes to the drawing down of the "protruding seal" this comes about through the arousal from below of the "indented seal" (the matter of the fear and self-nullification of the "valleys") and even though it is a much loftier drawing down, (the drawing down of His Essential Self), nonetheless, its revelation will only take place in the coming future, whereas it presently is concealed.[1998]

Therefore, from the perspective of the matter of revelation (*Giluy*), there is a superiority to the drawing down of the "indented seal" brought about through the arousal from below of the "protruding seal" (the matter of love and "running" desire (*Ratzo*) that is, the "mountains") in that this drawing down can even be revealed presently. However, in regard to the drawing down itself, there is greater superiority to the "valleys," in that through this, there is a drawing down that is much loftier,[1999] this being the aspect of the "protruding seal"

[1998] See Likkutei Torah, Shir HaShirim 45c; 46b

[1999] There was mention here of the matter of the horns of the *Chayot* etc. (See Ohr HaTorah, Maamarei Rabboteinu Zichronam L'Brachah p. 45 that the lower aspects are as naught and nothing relative to the higher aspects, as per the teaching

of the One Above (brought about through the arousal from below of the "indented seal").

Thus, the order of the service is that after the minor love (*Ahava Zuta*) and the major love (*Ahavah Rabba*), which are the two levels of "mountains," we come to the upper fear (*Yirah Ila'ah*), which is the loftiest level in the "valleys." (Nevertheless, due to the superiority of the arousal from below of the "indented seal," even in the lower fear (*Yirah Tata'ah*) there is a superiority relative to the two levels of love, which are in a way of arousal from below that is like the "protruding seal").[2000]

6.

This then, is the meaning of [the continuation], "to the rain of heaven it drinks water," like a person who gives a drink to his friend, so that his friend will return to give him a drink. To explain, this is the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*), ("**to** the rain-***L****'Matar*-**למטר** of heaven") in order to draw down the masculine waters (*Mayim Duchrin*) which are called "the rain of the heavens."[2001] That is, the arousal from Above, drawn down through the arousal from below of the aspect of "water" (which descends from a high

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of our sages, of blessed memory [Chagigah 13a] "the horns of the *Chayot* correspond to them all").

[2000] Also see Likkutei Torah ibid. 46a [where it states], "The lower fear (*Yirah Tata'ah*), the indented seal, is rooted in the upper fear (*Yirah Ila'ah*)… which is called the "protruding seal" (of the One Above) relative to the Understanding-*Binah*" "the first *Hey*-ה, the aspect of the major love (*Ahavah Rabba*), the indented seal [of the One Above])."

[2001] See Likkutei Torah Eikev 17d

place to a low place),[2002] this being the arousal from below that is the aspect of the "indented seal," which is fear and self-nullification, that is, the "valleys," is much greater and loftier than the arousal from Above drawn down through "fire," this being the matter of the love and "running" desire (*Ratzo*), which is the aspect of the "protruding seal," that is, "mountains."

7.

The verse continues, "a land that *HaShem*-יהו"ה your God seeks out; the eyes of *HaShem*-יהו"ה your God are upon it always, from the beginning of the year to the end of the year." This refers to the matter of drawing down a new light from His Essential Self, blessed is He, as explained in Iggeret HaKodesh.[2003] That is, at first glance, this phrase 'to the end of the year' is not understood. This is because at the end of one year, another year begins, and this being so, is should have said [that the eyes of *HaShem*-יהו"ה are upon it] 'everlastingly.'"

He thus explains that the drawing down from the upper land and the lower land corresponding to it, is renewed with a completely new light every single year. This is because on the eve of every Rosh HaShanah the light of each year withdraws to its root. This is why it states, "from the beginning of the year to the end of the year," in that on Rosh HaShanah there is the descent and illumination of a new and much loftier novel light that never illuminated before in all the days of world. It manifests and is concealed above and below in "the lands of the

[2002] Likkutei Torah ibid. 17c
[2003] Tanya, Iggeret HaKodesh, Epistle 14.

living" to enliven all the worlds throughout the duration of the entire year. However, its revelation from this concealment depends on the deeds of the lower beings etc., (in their service of *HaShem*-יהו"ה, blessed is He, every day throughout the year).

This is also connected to the arousal from below in the aspect of the "indented seal," which is the matter of fear and self-nullification. This is hinted in the fact that the word "beginning-*Reishit*-**רשית**" here is written missing the letter *Aleph*-א, and thus is of the root "impoverished-*Rash*-**רש**" (poor).

This is as in the teaching of our sages, of blessed memory,[2004] "Any year that is made poor (*Rashah*-רשה) at its beginning (in that the Jewish people make themselves poor on Rosh HaShanah) will be made wealthy at its end, as the verse states, 'from the beginning-*Reishit*-ראשית of the year,' written as 'poor-*Rashit*-רשית.'" That is, it is specifically through the self-nullification (*Bittul*) of accepting the yoke of His Kingship, blessed is He, that there then immediately[2005] is made to be the matter of wealth etc.

8.

This then, is the meaning of [the verse], "It is a land of mountains and valleys etc." That is, it also refers to every single Jew, who is called "a desirable land" (as discussed in chapter

[2004] Talmud Bavli, Rosh HaShanah 16b (and Rashi there); See Sefer HaMaamarim 5627 p. 428 and on; Discourse entitled "*Amar Rabbi Shmuel bar Nachmeini*" 5690 (Sefer HaMaamarim Kuntreisim Vol. 1, p. 118a), and elsewhere.

[2005] See Likkutei Levi Yitzchak, Igrot Kodesh p. 421; Torat Menachem, Sefer HaMaamarim Tishrei p. 40.

three). This is analogous to a land filled with treasures of precious stones and gems etc., and it only is necessary to find them etc.[2006] Through endeavoring in this, with love of one's fellow Jew etc., (as explained in Tanya, Ch. 32), to bring about the matter of the exodus from Egypt in him ("that you left"), with the strength of our teacher Moshe, whose radiance spreads forth in each and every generation[2007] (through great and leaders [of the Jewish people]) to the six-hundred-thousand souls, like the sun, which illuminates below the earth to six-hundred-thousand stars.[2008]

It is through serving *HaShem*-יהו"ה in the matter of "mountains" and "valleys," this being love and fear of *HaShem*-יהו"ה, blessed is He, (as explained before at length), that one thereby reaches the elevation of "the rain of the heavens" in which all the blessings are included, both regarding spiritual matters, as well as physical matters, in one's children, health, and abundant sustenance, drawn forth from His full, open, holy, and broad hand,[2009] in a way of very great and abundant success.

The beginning of this drawing down is on Rosh HaShanah, beginning with being inscribed and sealed for the good, for a good and sweet new year, up to and including the central point of it all – the true and complete redemption through our righteous Moshiach, may he come and redeem us and take us upright to our land, speedily and in the most literal sense!

[2006] See Igrot Kodesh of the Rebbe Rayatz Vol. 3 p. 180; 188; 185; 119; Vol. 5 p. 348; HaYom Yom for the 17th of Iyyar.

[2007] Tikkunei Zohar, Tikkun 69 (112a; 114a)

[2008] Tanya, Iggeret HaKodesh, end of Epistle 27

[2009] See the third blessing of the Grace after Meals (*Birkhat HaMazon*).

Discourse 46

"*v'Samtee Kadkod Shimshotayich… - And I shall make your windows of Kadkod…*"

Delivered on Shabbat Parshat Re'eh,
Shabbat Mevarchim Elul, 5730
By the grace of *HaShem,* blessed is He,

1.

The verse states,[2010] "And I shall make your windows[2011] (*Shimshotayich*-ת**שמש**ותיך) of *Kadkod* etc." About this it is explained in Likkutei Torah on this week's Torah portion[2012] that the verse states,[2013] "For *HaShem*-יהו"ה God-*Elohi"m*-אלהי"ם is a sun (*Shemesh*-**שמש**) and a shield," in that the Name *HaShem*-יהו"ה is called the "sun-*Shemesh*-שמש." Furthermore, another verse states,[2014] "But a sun of charity (*Shemesh Tzedakah*-שמש צדקה) will shine for you who fear My Name, with healing in its rays," from which we see that charity (*Tzedakah*) is also called the "sun-*Shemesh*-שמש." This then, is the meaning of "your windows-*Shimshotayich*-שמשותיך" [in the plural], meaning the two aspects of the "sun-*Shemesh*-שמש."

[2010] Isaiah 54:12 – the Haftorah of the Torah portion of Re'eh.

[2011] See Sefer HaShorashim of Radak. Windows are thus called because they let the sunlight in.

[2012] Likkutei Torah, Re'eh 24d

[2013] Psalms 84:12; See Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

[2014] Malachi 3:20

He continues to explain[2015] the two aspects of the "sun-*Shemesh*-שמש," the first being from Above to below, and the second being from below to Above. The explanation is that the "sun of charity" (*Shemesh Tzedakah*) is the matter of the "sun" from below to Above. This is because charity (*Tzedakah*) includes all the *mitzvot*,[2016] their matter being the elevation and ascent of the sparks from below to Above. This is why the *mitzvot* were specifically given regarding physical things, such as Tzitzit made of physical wool, and Tefillin written [with physical ink] on physical parchment etc. This is because their matter is to elevate the sparks in these physical things from below to Above.

Then, through the arousal from below there comes to be an arousal from Above of the sun (*Shemesh*), which is from Above to below, this being the aspect of the "sun of *HaShem*-יהו"ה," (which is of the same root as, "He who brings into being-*Mehaveh*-מהווה,"[2017] in that He brings everything into being). This refers to the radiance of the Name *HaShem*-יהו"ה which transcends the name God-*Elohi"m*-אלהי"ם.

Their matter in the *Sefirot*[2018] is that "the sun of charity" (*Shemesh Tzedakah*) refers to Kingship-*Malchut*, and "the sun of *HaShem*-יהו"ה" refers to *Zeir Anpin*. About this, the verse states, "And I shall make your windows (*Shimshotayich*-

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[2015] Likkutei Torah, Re'eh ibid. 25d

[2016] See Likkutei Torah ibid. 23c; Also see Likkutei Torah, Emor 34b; Shlach 43d; Nitzavim 51a, and elsewhere.

[2017] Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4; Also see Zohar III 257b (Raaya Mehemna).

[2018] Also see Maamarei Admor HaEmtza'ee, Re'eh Vol. 2 p. 420

שמשותיך) of *Kadkod*-כדכד," [about which it states,[2019] "Let it be both like this and like that-*KaDein v'KaDein*-**כדין וכדין**" (which is the meaning of "*Kadkod*-כדכד"). That is, there must be the union of both modes of service, from below to Above and from Above to below (such that they become one word "your suns-*Shimshotayich*-שמשותיך of *Kadkod*"). In the *Sefirot* this refers to the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*.

Now, after the completion of "your suns-*Shimshotayich*-שמשותיך of *Kadkod*," we come to an even higher level, as in the continuation of the verse, "Your gates of carbuncle stones." Likkutei Torah[2020] explains that "Your gates-*She'arayich*-שעריך" refers to the fifty gates of Understanding (*Nun Shaarei Binah*). The verse then continues,[2021] "and all your borders of precious gems," which Likkutei Torah[2022] explains refers to the thirty-two pathways of Wisdom (*Lamed Beit Netivot Chochmah*) (in that the matter of "pathways-*Netivot*-נתיבות" is related to the matter of "borders-*Gevulim*-גבולים") by which we come to the "precious gems."

This is because "preciousness-*Cheifetz*-חפץ" is the matter of love and desire etc., rooted in the pleasure (*Taanug*) of the soul, which even transcends the desire (*Ratzon*),[2023] and

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[2019] Talmud Bavli, Bava Batra 75a (and Rashi there); Yalkut Shimoni to Isaiah 54:12 (Remez 478) – "One said that ['*Kadkod*-כדכד'] means 'onyx-*Shoham*-שהם' and another said [that '*Kadkod*-כדכד'] means 'jasper-*Yashfeh*-ישפה,' and the Holy One, blessed is He, said, 'Let it be both like this one and like that one-*Kadein v'Kadein*-**כדין כדין**.'"

[2020] Likkutei Torah Re'eh ibid. 26a; Also see Maamarei Admor HaEmtza'ee ibid. p. 446.

[2021] Isaiah 54:12 ibid.

[2022] Likkutei Torah Re'eh ibid. 26b; Also see Maamarei Admor HaEmtza'ee ibid. p. 448 and on.

[2023] See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

this is reached through Wisdom-*Chochmah*. This is as in the teaching,[2024] "The inner aspect (*Pnimiyut*) of the Father-*Abba* [Wisdom-*Chochmah*][2025] is the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*," meaning that it even transcends the externality (*Chitzoniyut*) of the Ancient One-*Atik*.

We thus find that this verse discusses the praise of the Jewish people who will have these levels in the coming future. In general, these are three levels, "I shall make your windows of *Kadkod*… your gates (*She'arayich*)… all your borders (*Gevuleich*) etc."

2.

Now, we can connect this with the verse in this week's Torah portion (the Torah portion of Re'eh) which discusses the praise of the Jewish people, in which it also elucidates three levels. This refers to the verse,[2026] "For you are a holy people to *HaShem*-יהו"ה your God, and *HaShem*-יהו"ה has chosen you etc." Rashi explains, "For you are a holy people – your own holiness comes from your forefathers, and additionally '*HaShem*-יהו"ה has chosen you.'"

It thus can be said that there are three levels here. The first is, "your own holiness," in that, in and of themselves, the Jewish people are a holy nation. The second is "from your forefathers," this being the holiness that comes from the holiness of our forefathers. The third is that "*HaShem*-יהו"ה has

[2024] See Pri Etz Chayim, Shaar HaKeriyat Shema, Ch. 15; Ramaz to Zohar III 260b; Likkutei Torah, Nitzavim 49d.

[2025] Also see Ohr HaTorah, Re'eh p. 813

[2026] Deuteronomy 14:2

chosen you," in that the matter of choosing the Jewish people utterly transcends reason and explanation etc. This is because, as known, free choice is rooted in His Essential Self, blessed is He, who is not preceded by any cause or reason, Heaven forbid to think so, and He is above all form and level etc. Therefore, this is not at all related to what was stated before this, "For you are a holy people etc."

It can be said that this is what Rashi meant in stating, "**additionally** *HaShem*-יהו"ה has chosen you."[2027] This is because there are commentators who say that the words "*HaShem*-יהו"ה has chosen you" is related to the holiness of the Jewish people, but about this, Rashi explains that this is not so, but that it rather is an entirely new matter, due to the greatness of free-choice, as mentioned above.

This is also understood from the words of Midrash,[2028] cited by the Tzemach Tzeddek in Ohr HaTorah,[2029] "Israel is pursued by the nations, and the Holy One, blessed is He, has chosen Israel, as it states, '*HaShem*-יהו"ה has chosen you etc.'" (He also cites the words of the Midrash[2030] on the verse,[2031] "God always seeks the pursued.") This proves that the matter of "*HaShem*-יהו"ה has chosen you" is unrelated to the statement before it, "For you are a holy people," but instead is a matter unto itself.

[2027] Also see Likkutei Sichot Vol. 28 p. 178 and on, and the citations there in note 54.

[2028] Midrash Vayikra Rabbah 27:5

[2029] Ohr HaTorah, Re'eh p. 715

[2030] Midrash Kohelet Rabbah 3:19 (1)

[2031] Ecclesiastes 3:15

More specifically, it can be said that these three matters are connected to the three matters in the verse, "And I shall make your windows of *Kadkod*." That is, "your own holiness" is the service of *HaShem*-יהו"ה indicated by the word "*Kadkod*-כדכד," this being the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*. This is because the Jewish people are the aspect of Kingship-*Malchut* (as known[2032] that the Community of Israel (*Knesset Yisroel*) is the *Sefirah* of Kingship-*Malchut*). The "holiness of the Jewish people" is the matter of drawing down *Zeir Anpin* (the Holy One, blessed is He – *Kudsha Breech Hoo*) into Kingship-*Malchut*.

The matter of "the holiness from your forefathers" refers to the intellectual aspects (*Mochin*) of Wisdom-*Chochmah* and Understanding-*Binah*, the fifty gates of Understanding-*Binah* ("your gates etc.") and the thirty-two pathways of Wisdom-*Chochmah* ("precious gems").

The matter of free choice ("*HaShem*-יהו"ה has chosen you") rooted in the aspect of the desire and pleasure of the Supernal One which transcend and are beyond all comparison to all matters, is hinted in the words, "Your entire border will be of precious gems," specifically stating "Your borders-*Gevuleich*-גבוליך," referring the essential border (*Gvul HaAtzmi*) which separates between the Jewish people and the nations, in that it specifically was them (the Jewish people) who were chosen by the Holy One, blessed is He, from amongst all the nations.

[2032] See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and elsewhere.

It is because of the choice of the Holy One, blessed is He, in the Jewish people that they have all these levels from "your windows of *Kadkod* etc.," up to and including the "precious gems," the innerness (*Pnimiyut*) of the desire (*Ratzon*) and pleasure (*Taanug*). This is why they too have the matter of choosing the Holy One, blessed is He, coming from the essential self of the soul.

This is like the teaching of the Baal Shem Tov[2033] on the verse,[2034] "A prayer of the pauper when he swoons and pours his supplication before *HaShem*-יהו"ה." That is, this is analogous to the people of the nation who go to the palace of the king, all seeking treasures and precious objects. In contrast, a Jew chooses the Holy One, blessed is He, Himself, and "pours his supplication before *HaShem*-יהו"ה," until he becomes one essence with the King Himself. (This is the matter of the word "prayer-*Tefillah*-**תפלה**" which is of the same root as,[2035] "One who binds-*HaTofel*-**התופל** an earthenware vessel.")

3.

Now, it should be added that the ultimate perfection is to draw down the elevated level of free-choice rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He, such that it too will be drawn down in one's service of Him within the revealed powers [of the soul], up to the matter of Kingship-*Malchut*.

[2033] Keter Shem Tov, Section 97

[2034] Psalms 102:1

[2035] Torah Ohr, Terumah 79d; Sefer HaMaamarim 5709 p. 79 and the note there.

The explanation is that in the continuation of the [discourse][2036] the Tzemach Tzeddek brings the statement in Midrash,[2037] "Rabbi Levi said: We find that the Holy One, blessed is He, created many things and He selected one of them for Himself. He created seven days, and the Holy One, blessed is He, chose Shabbat, as the verse states,[2038] 'God blessed the seventh day and sanctified it. He created lands and selected one for Himself, as the verse states,[2039] 'The eyes of *HaShem*-יהו"ה your God are upon it from the beginning of the year until the end of the year.' He created nations, and selected one for Himself, this being Israel, as the verse states, '*HaShem*-יהו"ה has chosen you etc.'" Since Shabbat and the land of Israel are chosen in time and space, they thus were given to the children of Israel, who are the chosen nation.

Now, since as known, that the matter of Shabbat is the *Sefirah* of Kingship-*Malchut*,[2040] and likewise, the land of Israel, which is the highest land, is the *Sefirah* of Kingship-*Malchut*,[2041] it is understood that *HaShem's*-יהו"ה ultimate Supernal intent is to draw down the matter of free-choice (*Bechirah*) all the way down into the *Sefirah* of Kingship-*Malchut*.

The explanation is that in regard to the verse,[2042] "The eyes of *HaShem*-יהו"ה your God are always upon it," in Ohr

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[2036] Ohr HaTorah, Re'eh p. 715

[2037] Midrash Bamidbar Rabbah 3:8 (with slight variation)

[2038] Genesis 2:3

[2039] Deuteronomy 11:12

[2040] See Pardes Rimonim, Shaar 23 (Erchei HaKinuyim) section on Shabbat.

[2041] See Kehilat Yaakov on "*Eretz Yisroel*"; Also see Likkutei Torah, Masei p. 89b and on.

[2042] Deuteronomy 11:12 ibid.

HaTorah[2043] the Tzemach Tzeddek brings what our sages, of blessed memory, stated in Tractate Brachot,[2044] "Three matters require (a plea) for mercy (that is, a plea that they come, in that they are in the hands of the Holy One, blessed is He, and are not permitted to come unless they are granted permission by Him) these being: A good king, a good year, and a good dream.

A good king, as the verse states,[2045] 'Like streams of water is the heart of a king in the hand of *HaShem*-יהו"ה, [wherever He wishes, so He directs it].' A good year, as the verse states, 'The eyes of *HaShem*-יהו"ה your God are always upon it, from the beginning of the year until the end of the year.' A good dream-*Chalom*-**חלם**, as the verse states,[2046] 'You will heal me (*VaTachleemeini*-**ותחלימני**)[2047] and make me live.'"

He brings the statement in Chiddushei Aggadot of the Maharsha, that, at first glance, this seems to pose a difficulty, since certainly **everything** is in His hands, blessed is He, and we must plead for mercy in regard to them, in that there also are other places where we say that it is necessary to elicit mercy. It thus may be suggested that the three matters mentioned here as requiring (supplication) for mercy, refer to the beginning of the year. This is why it [also] enumerates "a good year."

It also mentions "a good king," being that this day [Rosh HaShanah] is auspicious to thank the Holy One, blessed is He, the King, King of kings, which is why on this day we recite 'the

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[2043] Ohr HaTorah, Eikev p. 600 and on.

[2044] Talmud Bavli, Brachot 55a (and Rashi there)

[2045] Proverbs 21:1

[2046] Isaiah 38:16

[2047] The root of the word "You will heal me-*VaTachalimeini*-ותחלימני" is the same root as "dream-*Chalom*-חלם."

Holy King-*HaMelech HaKadosh*-המלך הקדוש' etc. "A good dream" refers to the fact that on Rosh HaShanah the dreams are truer etc.

Now, it can be said that according to Chassidus, the explanation is that, as known,[2048] Rosh HaShanah is the time of the construction of Kingship-*Malchut*, and therefore these three matters relate to Rosh HaShanah. The "good king" refers to the matter of the *Sefirah* of Kingship-*Malchut*.[2049] Likewise, a good year refers to the matter of Kingship-*Malchut*, as explained in various places[2050] that the "year-*Shanah*-שנה" refers to Kingship-*Malchut*.

Likewise, a good dream relates to the *Sefirah* of Kingship-*Malchut.* This is understood from the explanation of the Tzemach Tzeddek there,[2051] that a good dream can be said to refer to the exile, as the verse states,[2052] "A song of ascents: When *HaShem*-יהו"ה will return the captivity of Tziyon, we will have been like dreamers etc." (As explained elsewhere,[2053] the exile is like a dream.) The matter of the exile relates specifically to the *Sefirah* of Kingship-*Malchut* whose "feet descend unto death."[2054]

[2048] Pri Etz Chayim, Shaar Rosh HaShanah; Shaar HaKavanot there, and elsewhere.

[2049] See Ohr HaTorah ibid., "A good king means that He shines His goodness, blessed is He, into the aspect of Kingship-*Malchut*."

[2050] Likkutei Torah, Drushim L'Rosh HaShanah 56c

[2051] Ohr HaTorah Eikev ibid. p. 600 and on.

[2052] Psalms 126:1

[2053] See Torah Ohr, Vayeishev 28c; Maamarei Admor HaZaken 5565 Vol. 1, p. 184; Also see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 41 & Ch. 46.

[2054] Proverbs 5:5; Ohr HaTorah, Na"Ch Vol. 1 to Proverbs ibid.

Based on this, it can be said that the explanation of the teaching, "Three matters require mercy," is that for the construct of Kingship-*Malchut* to be as it should (in the three levels within it, the king, the year, and the dream), it is necessary for the Supernal mercies to be drawn down, which are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He, the root of free choice (*Bechirah*).

4.

This likewise is the substance of the service of *HaShem*-יהו"ה, blessed is He, during the month of Elul, which is preparatory to Rosh HaShanah (the month of Tishrei). For, as known, during the month of Elul there is a revelation of the thirteen attributes of mercy,[2055] (this being the aspect of the first "sun" from Above to below, "the sun of *HaShem*-יהו"ה" that illuminates during the month of Elul),[2056] which specifically are [attributes of] mercy (*Rachamim*). Therefore, the service from below to Above must also be in a way of mercy (*Rachamim*).

He also brings in Ohr HaTorah,[2057] that since a good year requires mercy (*Rachamim*), it therefore is customary to recite *Selichot* before Rosh HaShanah (during the month of Elul), in order to awaken mercy that the year will be good. This is also explained in the words of our sages, of blessed memory, that from Rosh Chodesh Elul it is necessary to increase in

[2055] Likkutei Torah, Re'eh ibid. 25b
[2056] Likkutei Torah, Re'eh ibid. 25d
[2057] Ohr HaTorah, Eikev p. 601

charity.[2058] (This is the aspect of the second "sun" from below to Above, the "sun of charity"), because this is a matter of mercy (*Rachamim*), and as mentioned above, for there to be the construct of Kingship-*Malchut*, the Supernal mercies (*Rachamim*) must be drawn down.

Now, to explain the relationship between the matter of mercy (and charity) and the construct of Kingship-*Malchut*, this is because "Kingship-*Malchut* has nothing of her own."[2059] However, even so, we affect that there will be a drawing down of Supernal light into her to cause the construct of Kingship-*Malchut*.

This is done through the act of charity (*Tzedakah*). This is because charity to its ultimate truth is when the giver has no understanding of why a recipient who has no merit ("he has nothing of his own") should receive it, but nonetheless has mercy upon him and gives him wholeheartedly. (This is like the matter of free choice (*Bechirah*), which is not at all because of any superior quality in the thing chosen.)[2060]

This then, is the "sun of charity," in that the drawing down into the aspect of Kingship-*Malchut* is in a way of charity. (This also is the meaning of [the continuing words], "with healing in its rays." For, since [it states about] Kingship-*Malchut*, "Her feet descend etc.," she therefore needs the matter of healing.) Through this we bring about that the construct of Kingship-*Malchut* will be as it should be, in a way that there also is a drawing down into the aspect of the year (*Shanah*) of

[2058] Likkutei Torah Re'eh ibid. 25b
[2059] See Zohar I 33b; 249b; Zohar II 215a, and elsewhere.
[2060] Also see Likkutei Sichot Vol. 23, p. 219 and elsewhere.

Kingship-*Malchut*, meaning within the parameters of time, and even lower, within the aspect of the dream, which refers to the exile, until the exile will be nullified (and on the contrary, as the verse states,[2061] "Kings will be your nurturers, and their princesses your wet nurses") when "a king shall arise from the house of Dovid… and will wage the wars of *HaShem*-יהו"ה, and will be victorious and build the Holy Temple in its place, and gather the dispersed of Israel,"[2062] with the true and complete redemption, speedily and in the most literal sense!

[2061] Isaiah 49:23
[2062] Mishneh Torah, Hilchot Melachim end of Ch. 11.

Discourse 47

"*Et HaShem He'emarta… -*
You have distinguished HaShem…"

Delivered on Shabbat Parshat Ki-Tavo,
18th of Elul, 5730[2063]
By the grace of *HaShem,* blessed is He,

1.

The verse states,[2064] "You have distinguished *HaShem*-יהו"ה… and *HaShem*-יהו"ה has distinguished you etc." It states in the Talmud,[2065] "The Holy One, blessed is He, said to Israel… You have made Me a single bundle in the world, as it states,[2066] 'Listen, Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד,' and I shall make you a single bundle in the world, as it states,[2067] 'And who is like Your people Israel, one nation-*Goy Echad*-גוי אחד on earth.'"

Now, we must understand the meaning of their statement, "You have made Me a single bundle." For, the

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[2063] The original discourse was edited by the Rebbe and published as a pamphlet for the 18th of Elul 5747.

[2064] In this week's Torah portion (Tavo) [Deuteronomy] 26:17-18

[2065] [Talmud Bavli], Brachot 6a; Chagigah 3a; This is also stated in [Midrash] Bamidbar Rabbah 14:4 (at the beginning); Yalkut Shimoni to Deuteronomy 4:7 (Remez 825), and to the verse in Isaiah 49:3 (Remez 467).

[2066] Deuteronomy 6:4

[2067] Chronicles I 17:21; In Midrash Bamidbar Rabbah ibid. it cites the verse in Samuel II 7:23, "Who is like Your people, **like** Israel, one nation on the earth." Also see Ohr HaTorah on this week's Torah portion, in the discourse by the same title as this, p. 1,068; p. 1,079; Vol. 5 p. 2,067; Likkutei Levi Yitzchak to Zohar III p. 322 and on.

meaning of "You have **made** Me-*Aseetoonee*-עשיתוני etc.," is that the fact that *HaShem* is One-*HaShem Echad*-יהו"ה אחד ("a single bundle") is brought about through the Jewish people. This is as also understood from the comparison between "I shall make you etc.," and "You have made Me," (especially according to the version[2068] that states, "I likewise shall make you").

That is, just as the meaning of "I shall make you etc.," is that the fact that the Jewish people are "one nation-*Goy Echad*-גוי אחד" is brought about by the Holy One, blessed is He, [as in the continuation of the verse,[2069] (after stating, "And who is like Your people Israel, one nation on the earth") [it continues and states], "whom God went forth Himself to redeem as a nation for Himself etc." Rashi[2070] explains, "And how are they singled out from all the nations? By the fact that God went Himself to redeem them to be a nation unto Himself… it is in this that we were singled out."][2071] The same is so of the explanation of "You have made Me etc.," that the matter of "*HaShem* is One-*HaShem Echad*-יהו"ה אחד" is brought about by the Jewish people.

[2068] As it is in Yalkut Shimoni to Isaiah ibid.

[2069] In Chronicles ibid., and similarly see Samuel ibid.

[2070] To Chronicles ibid.

[2071] This is as is also proven by the verse, "*HaShem*-יהו"ה has distinguished you… to be a treasured people, **as He spoke to you**." That is, the fact that the Jewish people are a treasured people is brought about by the speech of the Holy One, blessed is He [Exodus 19:5], "You shall be a treasured people to Me" (See Rashi to the verse [in Deuteronomy 26:18]).

2.

Now, the above-mentioned explanation of "you have distinguished *HaShem*-יהו"ה" and "*HaShem*-יהו"ה has distinguished you" ("You have made Me a single bundle in the world, and I shall make you a single bundle in the world") comes in continuation of the statement in Talmud [there] (before this).[2072] [It states there], "What is written in the Tefillin of the Master of the world…? [The verse], 'And who is like Your people Israel, one nation-*Goy Echad*-גוי אחד on earth.' Is the Holy One, blessed is He, glorified through the glory of Israel? Yes, as the verse states, 'You have distinguished *HaShem*-יהו"ה this day,' and it is written, '*HaShem*-יהו"ה has distinguished you this day.' The Holy One, blessed is He, said to Israel, 'You have made Me a single bundle in the world, and I shall make you a single bundle in the world.'"

The explanation (of the question of the Talmud, "Is the Holy One, blessed is He, glorified through the glory of Israel?") is that the Tefillin are called "splendor-*Pe'er*-פאר," as the verse states,[2073] "Bind your splendor-*Pe'ercha*-פארך upon yourself," being that the Tefillin bring splendor and glory to the one who wears them.

The same is so of the Tefillin of the Master of the world, in that, so to speak, they bring Him splendor and glory. From this it is understood that [the verse], "And who is like Your people Israel etc.," written in the Tefillin of the Master of the

[2072] Brachot ibid., and Yalkut Shimoni ibid.
[2073] Ezekiel 24:17; Talmud Bavli, Brachot 11a

world, is the splendor and praise of the Holy One, blessed is He.[2074] This is why the Talmud asks, "Is the Holy One, blessed is He, glorified through the glory of Israel?" in that this verse ("Who is like your people Israel etc.") is the praise of Israel.

The Talmud answers, "Yes, as the verse states, 'You have distinguished *HaShem*-יהו"ה this day." The word "You have distinguished-*He'emarta*-האמרת" is a word that denotes importance and glory,[2075] in that the Jewish people bring importance and glory in the Holy One, blessed is He.

However, this must be better understood, because the proof from the verse, "You have distinguished *HaShem*-יהו"ה," (seemingly) is only [to inform us] that the Holy One, blessed is He, is glorified through the praises that the Jewish people praise Him ("*HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד"). For, even though all creations are of utterly no comparison to Him, blessed is He, it nevertheless arose in His will that through the praises that the Jewish people glorify Him, (so to speak) glory and praise is brought to Him. And what is it that proves that the Holy Blessed is He is glorified by the glory of Israel? The praise of the greatness of the Jewish people, in that Israel is "one nation (*Goy Echad*-גוי אחד) on earth."

It thus must be said that through "You have distinguished *HaShem*-יהו"ה," the Jewish people glorify the Holy One, blessed is He, and the Holy One, blessed is He, is glorified by this, in that this causes that the Holy One, blessed

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[2074] See Chiddushei Aggadot of the Maharsha to Brachot (6a) ibid., that "the Tefillin are called 'splendor-*Pe'er*-פאר,' and this is why the Holy One, blessed is He, don's Tefillin… **to glorify** in the portion of Israel."

[2075] Rashi to Talmud Bavli, Brachot (6a) ibid.

is He, is glorified by the glory of the Jewish people themselves.[2076]

We should add that from the fact that the verse in the Tefillin of the Master of the world (which is not the verse, "Listen Israel… *HaShem* is One-*HaShem Echad*-יהו״ה אחד" written in our Tefillin) but is the verse "And who is like Your people Israel, one nation-*Goy Echad*-גוי אחד on earth," this proves that the glory of the Holy One, blessed is He, in that He is glorified in the glory of the Jewish people, is a greater praise than the praise of "You have distinguished *HaShem*-יהו״ה" (this being the praise by which the Jewish people glorify Him). This is so much so, that this praise (that He glorifies in the praise of the Jewish people themselves) is His splendor (the Tefillin).

We also must understand what the Tzemach Tzeddek brings (in his discourse entitled "*Et HaShem He'emarta HaYom*"),[2077] that in the matter of "You have distinguished *HaShem*-יהו״ה" and "*HaShem*-יהו״ה has distinguished you," there are two opinions. Rashba[2078] wrote that "You have distinguished-*He'emarta*-האמרת," and "He has distinguished you-*He'emeercha*-האמירך," is like the verse,[2079] "My Beloved is mine, and I am His." Maharsha[2080] wrote that it is like the verse,[2081] "I am my Beloved's, and my Beloved is mine."

[2076] This is further elucidated by Zohar (Vol. 2 43a; Vol. 3 45a) and from Rashba cited in Ein Yaakov Brachot ibid., where in regard to the matter of the Tefillin of the Holy One, blessed is He, it brings the verse (in Isaiah [49:3] ibid.), "Israel, you in whom I glory," wherein the word "in **you-*Becha*-בך** I glory," refers to the Jewish people themselves.

[2077] Ohr HaTorah ibid. p. 1,057.

[2078] In Ein Yaakov ibid.

[2079] Song of Songs 2:16

[2080] In Chiddushei Aggadot of the Maharsha to Brachot ibid.

[2081] Song of Songs 6:3

Now, this must be better understood. This is because the order of the verse, "You have distinguished" and "He has distinguished you" (which first states "You have distinguished" before stating "He has distinguished you") is like [the order of] "I am my Beloved's" (and then) "my Beloved is mine." What then is Rashba's reasoning in stating that "You have distinguished" and "He has distinguished you" is like the verse, "My Beloved is mine, and I am his"?

3.

This may be understood by prefacing with the words of Rabbeinu Bachaye,[2082] which the Tzemach Tzeddek cites (in the above-mentioned discourse).[2083] That is, the verse, "You have distinguished *HaShem*-יהו"ה" consists of fifteen words corresponding to the fifteen items[2084] within the Tabernacle (*Mishkan*). Rabbeinu Bachaye states there, "The Tabernacle (*Mishkan*) is compared to the creation of the world, and this [relationship] between the creation of the world and the Tabernacle, hints to the verse,[2085] "For with *Ya"H*-י"ה did *HaShem*-יהו"ה form worlds." That is, the fifteen items within the Tabernacle (*Mishkan*) hint at *Ya"H*-י"ה (which has the numerical value (*Gematria*) of 15). From this it is understood that the fifteen words of the verse, "You have distinguished *HaShem*-יהו"ה" hint at *Ya"H*-י"ה-15.

[2082] To Exodus 25:7
[2083] Ohr HaTorah ibid. p. 1,056; Also see p. 1,067.
[2084] See Likkutei Sichot Vol. 21 p. 153, notes 70-71.
[2085] Isaiah 26:4

Rabbeinu Bachaye continues there and states that corresponding (to the fifteen items in the Tabernacle (*Mishkan*)) we find fifteen times 500-ת״ק in the seven firmaments.[2086] In the discourse[2087] he explains that this also is why the word "I implored-*Va'etchanan*-ואתחנן"[2088] has the numerical value of "515-תקט״ו,"[2089] this being 500-ת״ק times 15-ט״ו.

Now, according to the explanation elsewhere,[2090] that "I implored-*Va'etchanan*-ואתחנן" has the numerical value of 515-תקט״ו (in which the 500-ת״ק and the 15-ט״ו are a single word),[2091] which is the bond and union between the aspect of 15-ט״ו (15-י״ה) with the aspect of 500-ת״ק (as will be explained), it can be said that the fact that the verse "You have distinguished *HaShem*-יהו״ה" which has 15-ט״ו words (and similarly in the Tabernacle (*Mishkan*) there were 15-ט״ו items) which hints at *Ya"H*-י״ה (as mentioned above), what is meant is (not the aspect

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[2086] "For, each firmament is [a distance of] 500-ת״ק, and between each firmament is [a distance of] 500-ת״ק, and there are thus 13 times 500-ת״ק. Then, above the heads of the *Chayot* angels there is a firmament that is [a distance of] 500-ת״ק, and there are thus 14 times 500-ת״ק amongst the eight firmaments. Then, the feet of the *Chayot* angels are 500-ת״ק, and there are thus fifteen. This is as hinted in the verse (Ezekiel 1:7), 'Their legs were a straight leg.'" Thus, with the feet of the *Chayot*, their height being 500-ת״ק, there are thus 15 times 500-ת״ק etc." -See Rabbeinu Bachaye there. Also see Talmud Bavli, Chagigah 14a; Talmud Yerushalmi, Brachot, beginning of Ch. 9; Tosefot entitled "*Raglei HaChayot*" to Chagigah ibid.; Chiddushei Aggadot of the Maharsha to Chagigah ibid.

[2087] Ohr HaTorah ibid. p. 1,056; Also see p. 1,066.

[2088] [Deuteronomy 3:23]

[2089] Midrash Devarim Rabbah 11:1; Da'at Zekeinim from Baalei HaTosefot to the verse [Deuteronomy 3:23].

[2090] Ohr HaTorah, Va'etchanan p. 113 and on; Vol. 6, p. 2,193 and on (p. 116; and in Vol. 6 p. 2,196 he brings, "In the verse 'You have affirmed *HaShem*-יהו״ה,' there are fifteen words). Likkutei Sichot, Vol. 9, p. 70.

[2091] Which proves that they are bound and unified, similar to the teaching of our sages, of blessed memory (Niddah 61b) regarding the law of Shaatnez.

of *Ya"H*-י"ה as it is, in and of itself, but) the aspect of *Ya"H*-י"ה as it is bound and unified with the aspect of ת"ק-500.[2092]

This may be better understood based on the teaching of our sages (cited earlier), that the matter of "You have distinguished *HaShem*-יהו"ה" is that "You have made me a single bundle… *HaShem* is One-*HaShem Echad*-יהו"ה אחד," of which there are two explanations.

The first explanation is that "*HaShem* is One-*HaShem Echad*-יהו"ה אחד" is as the Arizal states about the verse,[2093] "On that day *HaShem*-יהו"ה will be One-*Echad*-אחד and His Name will be One-*Echad*-אחד," that the letters "*Yod-Hey*-י"ה and the letters *Vav-Hey*-ו"ה will be bound in one unity," this being the bond between the intellect (*Mochin*) and the emotions (*Midot*).[2094]

The second explanation of "*HaShem* is One-*HaShem Echad*-יהו"ה אחד" is that it is like "I am *HaShem-Ani HaShem*-אני יהו"ה." That is, "I-*Ani*-אני," which refers to the Essential Self of the limitless light of the Singular Preexistent Intrinsic and

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[2092] This is as also understood from the continuation of the matters in Ohr HaTorah, Tavo ibid. p. 1,056, where after he brings that "I implored-*Va'etchanan*-ואתחנן" has a numerical value of 515-תקט"ו he explains the matter of the ט"ו-15 words in this verse, "You have distinguished *HaShem*-יהו"ה" (as well as the number ט"ו-15 in the other places mentioned by Rabbeinu Bachaye there) he states, "To draw forth the aspect of *Ya"H*-י"ה, which are the intellectual aspects (*Mochin*) into *Zeir Anpin*… and also to bind the Crown-*Keter* with the Father-*Abba* and Mother-*Imma*" – these being the two upcoming explanations of the bond between 500-ת"ק and 15-ט"ו.

[2093] Zachariah 14:9; Likkutei Torah of the Arizal to the verse, cited in Ohr HaTorah Tavo ibid. p. 1,066.

[2094] Ohr HaTorah Tavo ibid.

Unlimited One, and the Name *HaShem*-יהו״ה, are entirely one, literally![2095]

This then, is why the fifteen words (the numerical value of *Ya"H*-י״ה-15) in the verse, "You have distinguished *HaShem*-יהו״ה," hint at the aspect of *Ya"H*-י״ה-15 as it is bound and unified with the aspect of 500-ת״ק. For, in the bond and union of 15-ט״ו with 500-ט״ק (in the word "I implored-*Va'etchanan*-ואתחנן-515) there also are two explanations, similar to the two explanations of "*HaShem* is One-*HaShem Echad*-יהו״ה אחד."

The first explanation is that 500-ת״ק refers to the emotions below the intellect (*Mochin*).[2096] This is because the primary emotions (*Midot*) are the [five] emotions from Kindness-*Chessed* through Majesty-*Hod*,[2097] each of which includes ten, and the ten include ten, thus having a numerical value of 500-ת״ק.[2098] This is also why the matters in the world are in numeration of 500-ת״ק,[2099] since the root of the creations is from the emotions (*Midot*). According to this, the matter of "I implored-*Va'etchanan*-ואתחנן" having a numerical value of 515-תקט״ו (in which 500-ת״ק and 15-ט״ו are one and the same word) is the bond of the intellect (*Ya"H*-י״ה - which has a numerical value of 15-ט״ו) with the emotions (500-ת״ק),[2100] like

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[2095] Ohr HaTorah ibid. p. 1,065; [Also see Shnei Luchot HaBrit, Shaar HaShem, and Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

[2096] Likkutei Torah, Emor 34al Ohr HaTorah, Bereishit 47b

[2097] Likkutei Torah ibid.; See at length in Siddur, Shaar LaG BaOmer 304a-b and elsewhere.

[2098] As stated in Likkutei Torah ibid.

[2099] Talmud Bavli, Chagigah ibid.

[2100] Ohr HaTorah, Bereishit ibid.

the first explanation of "*HaShem* is One-*HaShem Echad*- יהו"ה אחד."

The second explanation is that 500-ת"ק refers to the emotions (*Midot*) of the Long Patient One-*Arich*, which is higher than intellect (*Mochin*). The matter of 515-תקט"ו is thus the binding and bonding of [the *Yod*-י of] Wisdom-*Chochmah* and [the *Hey*-ה of] Understanding-*Binah* (*Ya"H*-י"ה-15-ט"ו) to the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*),[2101] and is like the second explanation of "*HaShem* is One-*HaShem Echad*-יהו"ה אחד," that *HaShem*-יהו"ה and "I-*Ani*-אני" (the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One who transcends the chaining down of the worlds (*Hishtalshelut*)) are entirely one.

4.

Based on this we also can understand the relationship between, "You have distinguished *HaShem*-יהו"ה" and the Tefillin of the Master of the world. [This is because, although in the Tefillin of the Master of the world it is written "And who is like your people Israel etc.," this being the matter of "*HaShem*-יהו"ה has distinguished you," nevertheless, the two matters of "You have distinguished Him-*He'emarta*-האמרת" and "He has distinguished you-*He'emeercha*-האמירך" are interrelated.][2102]

[2101] Ohr HaTorah, Va'etchanan p. 113 and on.

[2102] See later in note 86 [of the original discourse, citing to Ohr HaTorah Tavo 1,058 and the quote there].

That is, in the Tefillin of the Master of the world there also are these two matters. That is, the Tefillin are the four faculties of the mind (*Mochin*),[2103] and in regard to the Holy One, blessed is He, donning Tefillin, there are two explanations.[2104]

The first is that "the Holy One, blessed is He" refers to *Zeir Anpin*, and the Holy One, blessed is He, donning Tefillin is the matter of drawing down intellect (*Mochin*) into *Zeir Anpin* [the emotions]. [That is, this refers to the drawing down of the essential intellect (*Etzem HaMochin*) into *Zeir Anpin*. For, in regard to the drawing down into the emotions (*Midot*) of *Zeir Anpin* from the intellectual qualities (*Mochin*) as they stem from the chaining down of the worlds (*Seder Hishtalshelut*), this only is from the aspect of intellect (*Mochin*) as it relates to emotions (*Midot*), and this too is through various constrictions,[2105] such that upon their manifestation in the emotions (*Midot*) of *Zeir Anpin*, they are transformed into emotions (*Midot*).

This is because relative to the intellectual qualities (*Mochin*) themselves, the intellect of the emotions (*Mochin SheB'Midot*) is the being of emotions (*Midot*).[2106] Thus, the matter of the Holy One, blessed is He, donning Tefillin, is that in the emotions (*Zeir Anpin*) there is a drawing down of the

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[2103] Zohar III 262a, cited and explained at length in Siddur, Shaar HaTefillin 7a and on; Imrei Binah, Shaar HaTefillin, Ch. 135 and on (Kehot 5745 p. 112a and on), and elsewhere.

[2104] Torah Ohr, Mikeitz 35a-b

[2105] See at length in *Hemshech* 5666 p. 289 and on, and elsewhere.

[2106] Torah Ohr, Va'era 48b

essential intellect (*Etzem HaMochin*).[2107] This is why the Tefillin are called "Splendor-*Pe'er*-פאר," in that the Holy One, blessed is He, *Zeir Anpin*, is glorified by them,[2108] in that Splendor-*Tiferet* is from that which is beyond comparison.][2109]

The second explanation is that the Holy One, blessed is He, refers to the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, who transcends the world of Emanation (*Atzilut*). The Holy One, blessed is He, donning Tefillin, thus refers to the drawing down of the limitless light of the Unlimited One into intellect (*Mochin*). [According to this we can understand the "Splendor-*Pe'er*-פאר" of the Tefillin even more.[2110] This is because the additional light drawn into the intellect (*Mochin*) from the Essential Self of the limitless light of the Unlimited One, is altogether beyond all comparison.]

This then, is the meaning of "You have distinguished *HaShem*-יהו"ה," in which the word "distinguished-*He'emarta*-האמרת" means importance and glory. That is, the fact that the Holy One, blessed is He, dons Tefillin (His splendor and glory),

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[2107] See the discourse entitled "*Tefillin d'Marei Alma*" 5653, end of Ch. 7 (Sefer HaMaamarim 5653 p. 249). Also see Siddur ibid. 7d.

[2108] See the above-mentioned discourse Ch. 9 (Sefer HaMaamarim ibid. p. 254).

[2109] Siddur ibid. 14d

[2110] Seemingly, the matter of the "splendor-*Pe'er*-פאר" of the Tefillin is that they glorify the one who dons them, but not that the Tefillin (that are donned) are themselves splendiferous by the additional light that is drawn down through them. However, see the above-mentioned discourse of the year 5653, end of Ch. 11 (Sefer HaMaamarim ibid. p. 258) that the additional light that is drawn down in the Father-*Abba* and Mother-*Imma* is the splendor-*Pe'er*-פאר of the Tefillin. [There, in Ch 8 (Sefer HaMaamarim ibid. p. 250) [it states] "the reason that the Tefillin are called "*Totafot*-טוטפות" which is a term of "adornment," is in reference to the lights (*Orot*) of the Crown-*Keter* which are the aspect of jewelry and adornments.].

comes about through the service of the Jewish people. This, then, is the meaning of "You have made Me a single bundle," (specifying "You have **made Me**-*Aseetoonee*-עשיתוני"). This is because from the perspective of the chaining down of the worlds (*Seder Hishtalshelut*), which is measured according to the Measuring line-*Kav HaMidah*,[2111] the drawing down from Upper to lower (from the Emanator to the world of Emanation (*Atzilut*), and likewise in the world of Emanation (*Atzilut*), from the intellect (*Mochin*) to the emotions (*Midot*)), is constricted according to the [capacity of the] receptacle (*Kli*) of the lower [to receive].

However, for there to be the donning of Tefillin by the Holy One, blessed is He, according to the two above-mentioned explanations, these being like the two above-mentioned explanations of "*HaShem* is One-*HaShem Echad*-יהו"ה אחד," ("a single bundle"), this being the union (*Yichud*) of the *Vav-Hey*-ו"ה with the *Yod-Hey*-י"ה, and the union (*Yichud*) of *HaShem*-יהו"ה with "I-*Ani*-אני," - this comes about through the work of the Jewish people, "you have **made Me**-*Atem Aseetooni*- אתם עשיתוני."

[2111] [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14 & 15.

5.

Now, we should connect this to the teaching of the Baal Shem Tov[2112] and the Alter Rebbe[2113] [the 18th day of Elul (*Chai Elul*) being their birthdays][2114] on the verse,[2115] "You the Holy One, sit enthroned upon the praises of Israel." That is, in and of Himself, the Holy One, blessed is He, is holy and transcendently separate, and through the praises of Him of the Jewish people, meaning that they praise and glorify Him, He sits and is drawn below.

This then, is the meaning of "You have distinguished *HaShem*-יהו"ה," in that by the Jewish people praising Him ("the praises of Israel") they thereby cause the Holy One, blessed is He, to don Tefillin, so that there is a drawing down of a light (that is higher than the world of Emanation (*Atzilut*) into the world of Emanation (*Atzilut*), and in the world of Emanation (*Atzilut*) itself, from the intellect (*Mochin*) to the emotions (*Midot*)), in a way that does not accord to the order of the chaining down of the worlds (*Seder Hishtalshelut*), in which the light becomes diminished and constricted as it is drawn forth

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[2112] Brought in the discourse entitled "*Atah Kadosh*" – Sefer HaMaamarim Yiddish p. 138 and on.

[2113] Likkutei Torah, beginning of Kedoshim (29b and on); Also see Likkutei Sichot Vol. 7 p. 135 and on and the notes there.

[2114] The Baal Shem Tov was born in the year 5458 (נח"ת). (See Likkutei Dibburim Vol. 1, p. 31a and on; Sefer HaSichot 5703 p. 146 & p. 188). The Alter Rebbe was born in 5504 (קה"ת) (See Sefer HaSichot ibid. p. 188) – Sefer HaSichot ibid. p. 141 and on. Also see Likkutei Sichot Vol. 24 p. 178 and on, and the citations there.

[2115] Psalms 22:4

and chains down [from level to level], until in this physical world, complete concealment and hiddenness is caused.[2116]

In contrast, when the drawing down is not by way of the order of the chaining down of the worlds (*Seder Hishtalshelut*) [such that the root of the drawing is from the innerness (*Pnimiyut*) and Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, who transcends relation to worlds,[2117] this drawing down specifically comes about through the service of Him of the Jewish people. This is because the root of the souls of the Jewish people is in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One.][2118] Thereby the revelation is drawn down below as well.

6.

Now, this drawing down (in that the Holy One, blessed is He, dons Tefillin) (primarily) is brought about through fulfilling the *mitzvah* of Tefillin. This is as our sages, of blessed memory, stated[2119] on the verse,[2120] "He relates His word to Yaakov, His statutes and judgments to Yisroel," that "What He does, He tells the Jewish people to do." The explanation of this is well known,[2121] that through the Jewish people performing

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[2116] *Hemshech* 5666 p. 22

[2117] See [*Hemshech* 5666 ibid.] p. 52.

[2118] See [*Hemshech* 5666 ibid.] p. 62 (in explanation of [the verse (Isaiah 43:7)] "All who are called in My Name").

[2119] Midrash Shemot Rabbah 30:9; Also see Talmud Yerushalmi, Rosh HaShanah 1:3.

[2120] Psalms 147:19

[2121] *Hemshech* 5666 beginning of p. 419; See the end of the discourse entitled "*Et HaShem He'emarta*" 5678 (Sefer HaMaamarim 5678 p. 420); Also see the

and fulfilling the *mitzvot*, this thereby causes the Holy One, blessed is He, to do those *mitzvot*.[2122]

[This is like the teaching of the Baal Shem Tov[2123] on the verse,[2124] "*HaShem*-יהו"ה is your shadow," that just as one's shadow does whatever he does, so likewise, the Holy One, blessed is He, does what man does, so to speak.]

From this, we also can understand this in regard to the *mitzvah* of Tefillin, and, as known, the entire Torah (all the *mitzvot*) are equated to Tefillin,[2125] in that the Holy One, blessed is He, donning Tefillin, comes about through the Jewish people donning Tefillin.

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beginning of the discourse entitled "*Eeta b'Midrash Tillim*" 5653 (Sefer HaMaamarim 5653 p. 279; Sefer HaMaamarim 5708 p. 271); Also see Torah Ohr, Mikeitz 35c* [* In various places it is explained that through Him doing them, this gives the empowerment for the Jewish people to fulfill the *mitzvot*. Also see the coming note.]

[2122] Even though the fulfillment of the *mitzvot* by the Holy One, blessed is He, is present even before the fulfillment of the *mitzvot* by the Jewish people, and it is explained in various places in explanation of the aforementioned teaching of our sages, of blessed memory, that the fact that he does them is what grants empowerment to the Jewish people to do them – nevertheless, the *mitzvot* of the Holy One, blessed is He, which are brought about through the fulfillment of the *mitzvot* by the Jewish people, are loftier than how they are in and of themselves – see the discourse entitled "*Padah b'Shalom*" 5738 Ch. 4 (Torat Menachem, Sefer HaMaamarim Kislev p. 145) and elsewhere.

[2123] Kedushat Levi, Parshat Naso (74a), copied in Keter Shem Tov (5759 edition) in Hosafot, Section 78. Also see Parshat Beshalach there 15a (in the first section entitled "*Oh Yevu'ar Az Yasheer*" and the section entitled "*Hineih Yadu'ah*" – Vol. 1 42c, 43c); Vol. 2, Kedushah Sheniyah, toward the end (9c); Sefer HaMaamarim 5627 p. 302 (in the name of the Baal Shem Tov, and it also states there, "This explanation is also found in Midrash Shmuel" – [See] Midrash Shmuel to Avot 3:17).

[2124] Psalms 121:5

[2125] Talmud Bavli, Kiddushin 35a; Also see Likkutei Sichot Vol. 6 p. 277 in the note.

This may be better understood according to what is known,[2126] that the devotional intent (*Kavanah*) of the *mitzvah* of Tefillin [and the devotional intent (*Kavanah*) is part of the *mitzvah*],[2127] is to subjugate one's heart and brain to *HaShem*-יהו"ה.

The matter of this subjugation, in that one subjugates himself to *HaShem's*-יהו"ה Godliness, is like the *mitzvah* of reciting the *Shema*, the matter of which is accepting the yoke of the Kingdom of Heaven (the first paragraph) and accepting the yoke of the *mitzvot* (the second paragraph).[2128] This matter of subjugating [oneself to Him] and accepting the yoke [of the Kingdom of Heaven] transcends reason and intellect.

Together with this, the subjugation of the Tefillin is in regard to particular powers (in contrast to accepting the yoke in the *Shema* recital, which general) in that one subjugates the four brains (*Mochin*)[2129] [of his mind] (Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*, which divides into Kindness-*Chessed* and Might-*Gevurah*),[2130] and this then is also drawn into the emotions (*Midot*) of his heart, this being the subjugation of the heart.[2131]

[2126] Shulchan Aruch, Orach Chayim, Hilchot Tefillin 25:5; Shulchan Aruch of the Alter Rebbe 25:11; Tanya, Ch. 41 (56b).

[2127] Ba"Ch to Orach Chayim 8 (section entitled "*v'Nikra'im Tzitzit*); Also see Ba"Ch to Orach Chayim 625; Ba"Ch to Orach Chayim Hilchot Tefillin 25, section entitled "*v'Yekaven b'Hanachatam*" etc., where he wrote, "See later in Hilchot Tzitzit, Section 8 in the section entitled '*v'Yekaven b'Hanachatan* etc.'"

[2128] Talmud Bavli, Brachot 13a (in the Mishnah).

[2129] Tanya ibid.

[2130] [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32.]

[2131] At the beginning of the matter in Tanya there it states, "to nullify and subsume the aspect of the Knowledge-*Da'at* of his soul which includes Kindness-*Chessed* and Might-*Gevurah* which are the fear (*Yirah*) and love (*Ahavah*) of his

It can be said that through subjugating one's mind by way of accepting the yoke, this being a drawing down from one's essential self by [subjugating] the power of his intellect (since the matter of accepting the yoke stems from the essential self of the soul, which transcends the chaining down of the worlds (*Hishtalshelut*)), thereby the second (explanation) of the Holy One, blessed is He, donning Tefillin is caused, that there is a drawing down of the limitless light of the Unlimited One[2132] in the Supernal intellect (*Mochin*). Through this being drawn down from the brain (*Mo'ach*) to the heart (*Lev*), there thereby is caused to be the matter of the first (explanation) of the Holy One, blessed is He, donning Tefillin, which is the drawing down of the intellect (*Mochin*) into *Zeir Anpin*.

7.

Now, we should add that through drawing forth the acceptance of the yoke (which transcends the chaining down of the worlds (*Hishtalshelut*) as it is in man) into the brain and heart, this thereby is drawn into all one's powers,[2133] even his lower powers. This is why the straps of the head Tefillin must

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heart." This language seems to indicate that he subjugates his **Knowledge-*Da'at***, (which (i.e., the Knowledge-*Da'at*) is inclusive of the love and fear in his heart). However, the conclusion of the matter there states, "To subjugate **the heart** etc."

[2132] Also see the discourse entitled "*Tefillin d'Marei Alma*" 5653 Ch. 8 (Sefer HaMaamarim 5653 p. 250) that the drawing forth of the lights (*Orot*) from the Essential Self of the limitless light of the Unlimited One (which is higher than the lights (*Orot*) that are manifest within the ten *Sefirot*) is through the **subjugation** in the Tefillin. However, the explanation there is in a different manner.

[2133] See Sefer HaMaamarim 5636 Vol. 1, p. 219, "And he subjugates the *Neshamah* to the Holy One, blessed is He, as it is in in the brain as well as the heart… and they are the heads of the limbs. Therefore, when he subjugates them to the Holy One, blessed is He, he thereby subjugates the entirety of man etc."

reach down until (below) the naval,[2134] so that even the matters of man that are of his lower half[2135] will be subjugated to Godliness.

He thereby also brings this about in the world, so that even in lower matters ("your lower half")[2136] there will be the revelation of Godliness. For, in addition to the fact that in the Tefillin there is a drawing down of the revelation of "One-*Echad*-אחד" etc. even in the physical parchment etc., in the *Shema* recital the revelation of "*HaShem* is One-*HaShem Echad*-יהו"ה אחד" is in the person who recites the *Shema*.

[2134] In Tur and Shulchan Aruch (and Shulchan Aruch of the Alter Rebbe), Orach Chayim, Hilchot Tefillin 27:11 (20) "they should reach until the naval." However, in various places in Chassidus (Sefer HaMaamarim Kuntreisim Vol. 1, p. 223a; Sefer HaMaamarim 5698 p. 159; Sefer HaMaamarim 5703 p. 43) that the straps of the head Tefillin "reach until the legs." It can be said that this is according to what is stated in Tur there, "there are those who say… until the circumcision." Based on what it states in Pri Etz Chayim, Shaar 4 (Shaar HaTefillin) Ch. 10 (and similarly in Shaar HaKavanot, Inyan HaTefillin, Drush 5; Shulchan Aruch HaArizal, Hilchot Tefillin Section 15 (and see Hagahot Tzemach there)), "It is good that he should place… so that they not reach the ground etc.," – this seems to indicate that it is customary to have very long straps.

[2135] Talmud Bavli, Sanhedrin 39a; Also see the next note.

[2136] See Likkutei Torah, Shir HaShirim, discourse entitled "*Shishim Heimah Malchut*" Ch. 1 (38c), (brought in Torah Ohr, Tavo, discourse entitled "*Et HaShem He'emarta*" p. 1,058) that "your lower half" refers to the world of division (*Alma d'Pruda*. In Ohr HaTorah ibid. [it states] that the matter of "you have made Me a single bundle" is that even in the lower worlds He is one, in negation of the view of those who say "from your lower half etc." In Ohr HaTorah there it states that this is also the meaning of the explanation of Rabbainu Bachaye (to the verse in this week's Torah portion), that "You have distinguished-*He'emarta*-האמרת" is a term indicating elevation and height, as in the verse (Isaiah 17:6), "On the top of the highest branch-*b'Rosh Ameer*-בראש אמיר." For, the fact that He, blessed is He, also supervises below on earth ([as in the verse (Psalms 113:5-6)], "Who is enthroned on high… yet looks upon the heavens and the earth") is because He, blessed is He, is **enthroned on high**" (Likkutei Torah ibid. 48a, see there at length).

In contrast, in the Tefillin[2137] the drawing down is also in the physical parchment etc.[2138] [It is in regard to this that the entire Torah is equated to Tefillin. This is because the matter of Torah and *mitzvot* is to draw Godliness down below, specifically to make a dwelling place for Him in the lower worlds.][2139]

Furthermore, in and of itself, the Tefillin even has an effect on those who themselves are opposed to holiness. This is as the verse states,[2140] "Then all the people of the earth will see that the Name *HaShem*-יהו"ה is proclaimed over you, and they will fear you," about which our sages, of blessed memory, stated,[2141] "This refers to the head Tefillin." That is, the drawing down brought about through the Tefillin even has an effect on those in whom "they will fear you" must be introduced (since they are the opposition).

Moreover, "They… shall see that the Name ***HaShem***-יהו"ה is proclaimed over you." That is, the knowledge of the nations of the world (including those who acknowledge Godliness) is only of His title God-*Elohi"m*-אלהי"ם-86 (which has the same numerical value as "the natural order-*HaTeva*-הטבע-86).[2142] However, they have no knowledge of the Name

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[2137] For, in addition to the fact that the *Shema* recital is only in thought and speech, whereas the Tefillin are also in the actions of man, the drawing forth of the Tefillin is also in the physical parchment etc., which is outside of the person.

[2138] See Likkutei Torah, Shlach 42a

[2139] Likkutei Torah ibid. 40d

[2140] Deuteronomy 28:10

[2141] Talmud Bavli, Brachot 6a

[2142] Pardes Rimonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section entitled "*v'HaMargeel*" (121b); Also see Shaar HaAhavah end of Ch. 1, section beginning "*uKdei Lehavin*" (52d); Shnei Luchot HaBrit 89a (as stated in Zohar); 189a (as hinted in Zohar); 308b; Shaalot u'Teshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, [translated as

HaShem-יהו"ה (which transcends the natural order-*HaTeva*-הטבע). This is as Pharaoh said,[2143] "I do not know *HaShem*-יהו"ה."

However, through the Jewish people donning Tefillin, the revelation of *HaShem*-יהו"ה (in the Jew who dons the Tefillin) is such that even "the people of the earth," (and moreover, "**all** the people of the earth," including those who, in and of themselves, do not submit to Godliness,[2144] not even to His title God-*Elohi"m*-אלהי"ם) "see that the Name *HaShem*-יהו"ה is proclaimed over you," and this sight causes in them that "they will fear you."

8.

Now, we should connect this with the revelation of the teachings of Chassidus. This is because the 18th of Elul (*Chai Elul*) is [both] the birthday of the Baal Shem Tov, the founder of the general teachings of Chassidus, and the Alter Rebbe, the founder of the teachings of Chabad Chassidus. Amongst the primary aspects emphasized in the teachings of Chassidus is that all matters must be drawn down into revelation below.

The Gate of Unity and Faith], Ch. 6; [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).]

[2143] Exodus 5:2; See Torah Ohr, Mikeitz 41d; Ohr HaTorah, Va'era p. 203 and on; [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, beginning of Vol. 2 (The Letters of Creation, Part 1), The Gate of the Twenty-Two Letters.]

[2144] See Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Achdut HaShem, end of Ch. 3 (Derech Mitzvotecha 62c), and at length in Drush Taar HaSechirah – printed in Ohr HaTorah Na"Ch Vol. 2, p. 767 and on.

As stated by the Alter Rebbe, in the beginning of Shaar HaYichud VeHaEmunah,[2145] "It is written,[2146] 'Forever *HaShem*-יהו"ה Your speech stands in the heavens.' The Baal Shem Tov, of blessed memory, explained that "Your speech, that You said,[2147] 'Let there be a firmament in the midst of the waters etc.,' these very words and letters are established and continuously stand within the firmament of the heavens and are vested within all the firmaments always, to enliven them etc."

Now, even though the same explanation is stated in Midrash Tehillim, on the verse (as brought in Likkutei Torah),[2148] the Alter Rebbe nevertheless writes, "The Baal Shem Tov, of blessed memory, explained." One of the explanations about this[2149] is that the Baal Shem Tov was the one who elucidated and revealed this, for it be known to all. The Alter Rebbe [then] drew it into the intellect, so that it will be "for praise, for renown, and for splendor,"[2150] referring to Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* (*ChaBa"D*),[2151] until this can even be grasped in the intellect of the animalistic soul, and even in the intellect of

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[2145] [Translated as The Gate of Unity and Faith, Ch. 1]

[2146] Psalms 119:89

[2147] [Genesis 1:6]

[2148] In the beginning of the Torah portion of Acharei (25c); Kedoshim 29d.

[2149] Likkutei Sichot Vol. 8 p. 354, note 21.

[2150] Deuteronomy 26:19, which comes in continuation to the verse, "*HaShem*-יהו"ה has affirmed you etc."

[2151] Likkutei Torah Tavo 42b, 42c. To point out, in Likkutei Torah there (42b) it states that Splendor-*Tiferet* "is the aspect of Knowledge-*Da'at* which includes Kindness-*Chessed* and Might-*Gevurah*" – and thus, according to this "for praise, for renown, and for splendor" are inclusive of the **four** brains (*Mochin*), similar to the four brains (*Mochin*) of the Tefillin.

heretics[2152] (before having learned this) "to make you supreme over all the nations."[2153]

9.

This then, is the meaning of "You have distinguished *HaShem*-יהו"ה – You have made Me a single bundle in the world, as it states, 'Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד.'" That is, through the Jewish people saying "*HaShem* is One-*HaShem Echad*-יהו"ה אחד" in the recital of *Shema*, especially while wearing Tefillin[2154] through which we draw down "*HaShem* is One-*HaShem Echad*-יהו"ה אחד" even in physical parchment, the Holy One, blessed is He, thereby dons Tefillin, which are (that is, the Tefillin are) His splendor and glory (as mentioned above), in that the word "you have distinguished-*He'emarta*-האמרת" is a word of importance and praise.

The reason it is in the power of the Jewish people, that through them fulfilling the *mitzvot*, the Holy One, blessed is He, fulfills the *mitzvot*, is as in the continuation of the verse, "*HaShem*-יהו"ה has distinguished you… to be for Him a treasured people."[2155] This is why the verse concludes (the verse, "*HaShem*-יהו"ה has distinguished you") "to observe all His commandments" (even though, at first glance, this relates

[2152] Shaar HaYichud VeHaEmunah, [translated as The Gate of Unity and Faith], beginning of Ch. 2; Also see Likkutei Sichot Vol. 9, p. 159.

[2153] Deuteronomy 26:19 ibid.; Also see Likkutei Torah 42b

[2154] See Ohr HaTorah Tavo p. 1,058 that "through the Tefillin the Jewish people draw down the Tefillin of the Master of the world."

[2155] Also see the discourse entitled "*Et HaShem He'emarta*" 5630 Ch. 12 (Sefer HaMaamarim 5630 p. 301).

to the verse, "You have distinguished *HaShem*-יהו"ה." This is because the praise with which the Jewish people praise the Holy One, blessed is He, is that they accept Him upon themselves - "to be a God for you… and to fulfill His statutes and His commandments etc.")[2156] This is because it is the Jewish people fulfilling all His commandments that brings "His commandments" about, in that the Holy One, blessed is He, does the *mitzvot*.

This is why it says this in the verse, "*HaShem*-יהו"ה has distinguished you" (the praise by which the Holy One, blessed is He, glorifies the Jewish people). This is because the fact that (through them fulfilling the *mitzvot*) it is in the power of the Jewish people to cause the *mitzvot* of the Holy One, blessed is He, is a very great praise of the Jewish people.[2157]

It can be said that this is why about the matter of "You have distinguished" and "*HaShem*-יהו"ה has distinguished," Rashba said that it is like the verse, "My beloved is mine, and I am His," (which begins with "My beloved is mine" and then, "I am his"). This is because the empowerment for the Jewish people to "distinguish *HaShem*-יהו"ה," and to (so to speak) increase the importance and glory of the Holy One, blessed is He, is through the fact that "*HaShem*-יהו"ה has distinguished you."

[2156] See the discourse by the same title as this of the year 5678 (Sefer HaMaamarim 5678 p. 411 and on).

[2157] See the end of the discourse ibid. (Sefer HaMaamarim ibid. p. 420 and on).

10.

Now, the fact that "*HaShem*-יהו"ה has distinguished you to be for Him a treasured people," is not out of any reason, such as the greatness of the Jewish people, or because they fulfill Torah and *mitzvot* and the like. Rather, the Holy One, blessed is He, chose us out of His (free) choice, as the verse states,[2158] "For *Ya"H*-י"ה has chosen Yaakov as His own, Yisroel as His treasure." That is, the reason the Jewish people are His treasure, blessed is He, is because of His choice, and this therefore is [choice in] the essential self the Jewish people.

That is, every single Jew (even before fulfilling Torah and *mitzvot*)[2159] is His treasure, blessed is He. Through this, they too are caused to have elevation (in the matter of revelations) that through fulfilling the *mitzvot*, they bring the *mitzvot* of the Holy One, blessed is He, about.

This is also why in the Tefillin of the Master of the world it is written (not the verse, "Listen Israel… *HaShem* is One-*HaShem Echad*-יהו"ה אחד," but), "Who is like Your people Israel etc." This is because the primary splendor and glory of the Holy One, blessed is He, is not the additional light brought about Above (through the fulfillment of the *mitzvot* by the Holy One, blessed is He) brought about through the fulfillment of the *mitzvot* by the Jewish people, but is rather the praise of the

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[2158] Psalms 135:4

[2159] See Rashi to Exodus 19:5, "You shall be to Me the most beloved treasure of all peoples," that this means "a cherished treasure… that kings **conceal**." See Likkutei Sichot Vol. 24 p. 162 and on, that the elevation and preciousness of the treasures **are hidden in the essence of their beings**. See there at length.

Jewish people themselves, in that it specifically is this that reaches the (choice) of His Essential Self.[2160]

11.

Now, we (also) can connect this with the 18th of Elul (*Chai Elul*). For, in addition to the fact that (even) this matter (the greatness of the Jewish people and the love of the Jewish people) is amongst the primary matters of the teachings of Chassidus,[2161] beyond this, the 18th of Elul is the beginning of the work in serving *HaShem*-יהו"ה, blessed is He, of the coming year,[2162] beginning on Rosh HaShanah when the Jewish people crown the Holy One, blessed is He, as King.[2163]

The empowerment for the Jewish people to crown Him as King is because they are bound and unified with His Essential Self, blessed is He, (who even is higher than the aspect of King-*Melech*),[2164] and the Holy One, blessed is He, accepts the coronation and becomes King of Israel.[2165] Through this, and through them, He (also) becomes King over all the

[2160] It is only that **the revelation** of this matter is brought about through the fulfillment of Torah and *mitzvot* by the Jewish people. It can be said that this why it is from the verse "You have distinguished" that we derive (i.e., it is revealed) that "the Holy One, blessed is He, is glorified in the glory of Israel."

[2161] Also see Likkutei Sichot Vol. 9 p. 156 and note 23 there.

[2162] See Sefer HaSichot 5703 p. 177 and p. 179.

[2163] Talmud Bavli, Rosh HaShanah 16a; 34b; Also see Targum Yersushalmi to the verse "You have distinguished *HaShem* today" that "You have chosen the word of *HaShem*-יהו"ה to be King over you etc." (cited in the commentary of Alei HaTosefot here, and elsewhere); Also see Likkutei Sichot Vol. 24 p. 164 and the citations there in notes 47 and 50.

[2164] See Likkutei Sichot ibid. p. 164, and at length in Likkutei Sichot Vol. 4 p. 1145 and on.

[2165] See the Musaf prayer of Rosh HaShanah (in the Malchiyot blessing) from Isaiah 44:6.

earth,[2166] "*HaShem*-יהו"ה, God of Israel is King, and His Kingship reigns over all."[2167] This is drawn down into revelation, so that He will be "King of Israel and **its Redeemer**,"[2168] through our righteous Moshiach who "will wage the wars of *HaShem*-יהו"ה and will be victorious and build the Temple in its place and gather the dispersed of Israel,"[2169] "and the earth will be filled with the knowledge of *HaShem*-יהו"ה etc.,"[2170] "the entire world,"[2171] with the true and complete redemption, speedily and in the most literal sense!

[2166] See the Amidah prayer of Rosh HaShanah (from the conclusion of the blessing "*Eloh"einu… Meloch…*"), as well as in Kiddush and in the blessings of the Haftorah.

[2167] See the Rosh HaShanah Amidah prayer ibid.

[2168] Isaiah 44:6 ibid.

[2169] Mishneh Torah, Hilchot Melachim end of Ch. 11.

[2170] Isaiah 11:9

[2171] Mishneh Torah, end of Hilchot Melachim (the conclusion, signet, and completion of "the entire composition").

Discourse 48

"*Ki HaMitzvah HaZot… -*
For this commandment…"

Delivered on Shabbat Parshat Nitzavim-Vayeilech,
25th of Elul, 5730[2172]
By the grace of *HaShem,* blessed is He,

1.

The verse states,[2173] "For this commandment that I command you today – it is not hidden from you and it is not distant." It concludes stating,[2174] "Rather, the matter is very near to you – in your mouth and in your heart – to do it."

Now, in Likkutei Torah[2175] the Alter Rebbe points out that we must understand why it states, "This commandment-*mitzvah*-מצוה" (in the singular) [indicating] that it does not refer to the entire Torah, for [if so] it should have said, "All the *mitzvot*-מצוות etc." We also must understand the meaning of the words "that I (*Anochi*-אנכי) command you today etc." He continues and states that at the beginning of the words of *HaShem*-יהו"ה, blessed is He, in the Ten Commandments, He began with "I (*Anochi*-אנכי) am *HaShem*-יהו"ה your God."

[2172] This discourse, and the discourses that follow it (until the discourse entitled "*HaShamayim Keesee*" of Shabbat Parshat Noach 5731) are one continuum (*Hemshech*) founded upon *Hemshech* 5672 Vol. 1, Ch. 184 and on.

[2173] Deuteronomy 30:11

[2174] Deuteronomy 30:14

[2175] Likkutei Torah Nitzavim, discourse entitled "*Ki HaMitzvah HaZot*" 45b

However, at first glance, it is not understood how it applies to say about Him that He came to tell [us] that it is "I-*Anochi*-אנכי" who is "*HaShem*-יהו"ה your God"? That is, this only applies in man, who has body, form, and a known appearance, that it can be said about him that "this is He."

In contrast, this is not so of Him, blessed is He, since "no thought can grasp Him altogether etc.,"[2176] especially the aspect of "I-*Anochi*-אנכי" which is not hinted in any letter nor thorn [of a letter] etc.[2177] This being so, what sign [is being given] in Him by stating that it is "I-*Anochi*-אנכי" who is "*HaShem*-יהו"ה your God"?

We also must understand the meaning of the words, "It is not hidden… and it is not distant etc." In other words, had the Torah not said this, it would be possible to say that it is hidden and distant. Therefore, the Torah must inform us that "it is not hidden… and it is not distant." Moreover, the Torah is precise in stating, "It is not hidden **from you-*Meemcha-*ממך**," meaning that it only is "from you" that it is not hidden, whereas, in and of itself, it **is** hidden.

At first glance, this is not understood, because what reason is there to say that it is hidden and distant? For, even though it states in Torah,[2178] "I was with Him as His nursling… His delights etc.," nevertheless, the Torah was specifically given below, and this being so, what reason is there to say that it is hidden and distant?

[2176] Introduction to Tikkunei Zohar 17a
[2177] See Likkutei Torah, Nitzavim ibid. (45c); Pinchas 80b
[2178] Proverbs 8:30

We also must understand the concluding words, "Rather, the matter is very near to you etc." Rashi explains that "the Torah was given to you both in writing and orally." However, at first glance, what connection is there between these matters, that because the Torah was given to you in writing and orally, it therefore is near you etc.?

The general explanation is that the Torah itself is in a way of being wondrously beyond and hidden (*Hafla'ah*-הפלאה) – "it is hidden-*Nifleit Hee*-נפלאת היא," thus indicating a hiddenness that is beyond distant. This is because the order in the verse is from Above to below. For example, in the two matters of "it is not in the heavens… nor is it across the sea" stated in the continuation of the verse,[2179] the order is certainly from Above to below.

This is why the verse states "it is not in heavens," for "if it was in the heavens there would be the need to ascend etc.,"[2180] which is not possible. This is like [making a bill of divorce] "on the condition that you ascend to the firmament,"[2181] which is something that cannot be. In contrast, about [the continuation], "nor is it across the sea," the sea can be traversed, except that it requires great effort.

From this we also can understand the two matters of "it is not hidden… and it is not distant," that their order is from Above to below, and as Rashi explains, that the word "hidden-*Nifleit*-נפלאת" means "concealed etc." meaning that it is completely hidden. In contrast, "distant-*Rechokah*-רחוקה" is

[2179] Deuteronomy 30:12-13
[2180] Rashi to Deuteronomy 30:12 ibid.
[2181] Talmud Bavli, Gittin 84a

already within the parameters of revelation, except that presently its actual state of being is in a way of distance. However, all this is in regard to the Torah as it is, in and of itself, whereas the novelty of this verse is that, "it is **not** hidden from you and it is **not** distant… rather, the matter is very near to you etc.," being that "it was given to them [both] in writing and orally" (as will be explained).

2.

This may be understood by prefacing with the well-known matter, that the totality of the order of the chaining down of the worlds (*Seder Hishtalshelut*), meaning everything after the *Tzimtzum*, is in the form of man, and their beginning and head is the letter *Aleph*-אלף, which is the aspect of Wisdom-*Chochmah*, in that Wisdom-*Chochmah* is called *Aleph*-אלף,[2182] as in the verse,[2183] "I will teach you wisdom-*A'**Aleph**cha Chochmah*-**אאלפך** חכמה."

This is as stated in Talmud,[2184] "*Aleph Beit*-א"ך בי"ת [means] 'teach Understanding-*Aleph Binah*-אלף בינה,'" meaning that Wisdom-*Chochmah* is called *Aleph*-אלף in that it teaches Understanding-*Binah*. The aspect of Wisdom-*Chochmah* is the head and beginning of man. That is, Wisdom-*Chochmah* and intellect is part of man, but it is his head (*Rosh*-ראש).

[2182] See *Hemshech* 5672 ibid. Ch. 188; Also see Biurei HaZohar of the Tzemach Tzeddek Vol. 1, p. 528.

[2183] See Job 33:33

[2184] Talmud Bavli, Shabbat 104a

The same is so in the order of the chaining down of the worlds (*Seder Hishtalshelut*), that the beginning of the coming into being, is from the aspect of the Unknowable Head (*Reisha d'Lo Ityada*-רישא דלא אתיידע), in that though it is the aspect of "Unknowable-*Lo Ityada*-לא אתיידע," nonetheless, at the very least, is the aspect of the "Head-*Reisha*-רישא," meaning the beginning and head (*Reishit*-ראשית) of the chaining down of the worlds (*Hishtalshelut*).

The explanation is as our sages, of blessed memory, stated,[2185] "The world was created with ten utterances" (this matter took place on the 25th of Elul). In addition to this, there is also the matter of "He can create with one utterance,"[2186] this being the utterance "In the beginning-*Bereishit*-בראשית,"[2187] as our sages, of blessed memory, stated,[2188] "'In the beginning-*Bereishit*-בראשית' is also an utterance."

This is the meaning of the verse,[2189] "In the beginning God created the heavens and the earth," in that all the products of the heavens and earth were created on the first day. About this it states "the heavens-***Et*** *HaShaymayim*-**את** השמים," to include all the products [of the heavens] and "the earth-***Et*** *HaAretz*-**את** הארץ" to include all of products [of the earth].[2190] All this because of the one utterance - "In the beginning-*Bereishit*-בראשית," only that there then was the elucidation of the particulars of the creations through the ten utterances.

[2185] Mishnah Avot 5:1

[2186] Mishnah Avot 5:1 ibid.

[2187] Genesis 1:1; See Likkutei Torah, Behar 41d; Bamidbar 12d and on, and elsewhere.

[2188] Talmud Bavli, Rosh HaShanah 32a

[2189] Genesis 1:1

[2190] Rashi to Genesis 1:14

Now, about the matter of "one utterance-*Maamar Echad*-מאמר אחד" there are two explanations.[2191] The first is that it refers to the *Sefirah* of Kingship-*Malchut*.[2192] However, according to the second explanation, the "one utterance" refers to the root of Kingship-*Malchut*, which is the aspect of the Crown-*Keter*.[2193] This is also the precision of their wording, "He can-*Yachol*-יכול to create," referring to the matter of creation as it is in His ability (*Yecholet*-יכולת), this being the aspect of the Unknowable Head (*Reisha d'Lo Ityada*) that transcends the chaining down of the worlds (*Hishtalshelut*), but is nevertheless the aspect of a "Head-*Reisha*-רישא" in that it relates to the chaining down of the worlds (*Hishtalshelut*).

Now, in addition to the matter of the letter *Aleph*-אלף as it is of the root "I will teach you wisdom-*A'**aleph**cha Chochmah*-אאלפך חכמה," there also is the matter of the *Aleph*-אלף as it shares the same letters as "wondrous-*Pele*-פלא," which is the aspect that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*).

The same is so of the word "man-*Adam*-אדם," in that the form of man is the aspect of the chaining down of the worlds (*Hishtalshelut*). However, the word "man-*Adam*-אדם" also shares the same letters as "exceedingly-*Me'od*-מאד," which transcends the chaining down of the worlds (*Hishtalshelut*). The work in serving *HaShem*-יהו"ה, blessed is He, is to elevate the aspect of "man-*Adam*-אדם," who is the aspect of the

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[2191] See Sefer HaMaamarim 5659 p. 149 and on; 5692 p. 423 and on; 5704 p. 67n and on.

[2192] Midrash Shmuel to Avot ibid.

[2193] Pardes Rimonim, Shaar 2 (Shaar Ta'am HaAtzilut) Ch. 6; Ramaz to Zohar I 135a.

chaining down of the worlds (*Hishtalshelut*), to the aspect of "exceedingly-*Me'od*-מאד," which is higher than the chaining down of the worlds (*Seder Hishtalshelut*) and higher than the constriction (*Tzimtzum*).

The same applies to the letter *Aleph*-אלף, that it is the aspect of Wisdom-*Chochmah*, which is the beginning of the chaining down of the worlds (*Hishtalshelut*), that the ultimate intent is to elevate it to the aspect of "wondrous-*Pele*-פלא," which is higher than the chaining down of the worlds (*Seder Hishtalshelut*).

About this the verse states, "For this commandment that I command you today – it is **not** hidden-*Nifleit*-נפלאת etc." That is, for the souls of the Jewish people, even the aspect of "wondrous-*Pele*-פלא" is not in a way of "hiddenness-*Hafla'ah*-הפלאה." On the contrary, they reach even higher than the aspect of "wondrous-*Pele*-פלא," being that they reach the aspect of "I - meaning who I am-*Anochi Mi SheAnochi*-אנכי מי שאנכי" which is not hinted in any letter or thorn [of a letter] etc.[2194]

3.

The explanation is as the Alter Rebbe states in Likkutei Torah there,[2195] that the knowledge of His Godliness, blessed is He etc., has already been established in the hearts of all Jews, who were the faithful, the children of the faithful,[2196] even before the Torah was given.

[2194] See Likkutei Torah, Nitzavim ibid. 45c; Pinchas 80b ibid.
[2195] Likkutei Torah Nitzavim, discourse entitled "*Ki HaMitzvah HaZot*" 45b
[2196] Talmud Bavli, Shabbat 97a

To explain, every Jew recites,[2197] "The soul that You have given within me, she is pure, You created her, You formed her, You blew her into me and You guard her within me etc." The matter of "You have given her within me-*Natatah Bi-* נתת בי" is even higher than the aspect of "she is pure-*Tehorah-* טהורה,"[2198] which refers to the Lower Purity (*Tehiru Tata'ah-* טהירו תתאה) up to and including the Upper Purity (*Tehiru Ila'ah-* טהירו עילאה.[2199] This is so, even in the descent of the soul to below, in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) [indicated by the words] "You created her etc.,"[2200] and even lower, to where the matter of "You guard her within me" is necessary.

That is, even then, there is the aspect of "You have given her within me-*Natatah Bi-* נתת בי-," about which the verse states,[2201] "The spirit returns to God who gave her-*Netanah-* נתנה," meaning, the aspect of His Essential Self rooted in the Jewish people etc. Therefore, even as the soul becomes a creation,[2202] it does not become a separate thing etc.[2203]

Now, although, at first glance, the souls of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) are in a state of separateness, as understood from the fact that even

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[2197] Talmud Bavli, Brachot 60b; See the liturgy of the "*Elo"hai Neshamah*" blessing in the morning blessings.

[2198] See *Hemshech* 5672 Vol. 2, p. 1,129; Sefer HaMaamarim 5677 p. 55.

[2199] See Likkutei Torah, Devarim 1a; [In regard to the Upper Purity (*Tehiru Tata'ah*) and Lower Purity (*Tehiru Ila'ah*) also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.]

[2200] See Siddur of the Arizal there; Likkutei Torah Re'eh 27a

[2201] Ecclesiastes 12:7; See *Hemshech* 5672 ibid.

[2202] See Biurei HaZohar of the Mittler Rebbe 227b and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 546 and on.

[2203] See *Hemshech* 5666 p. 645

in regard to the souls of the world of Emanation (*Atzilut*) they departed and separated from the vessels (*Keilim*) and certainly became distant from the Line-*Kav*, nonetheless, this is not a true separation.[2204] This matter is true of each and every Jew, including those who are on lower levels, down to and including the aspect of the *Nefesh* of the *Nefesh* of the world of Action (*Asiyah*). For, as explained in Tanya,[2205] even the lowest of the low Jew will literally give up His soul and body in actuality, for the sanctification of the Name *HaShem*-יהו"ה (when it comes to something that relates to the very essence of his soul) etc.

This is also the meaning of the verse, "He will choose our heritage for us, the pride of Yaakov that He loves," this being the matter of His choice (*Bechirah*) in the souls of the Jewish people, in a way that "it is impossible to exchange them for another nation, Heaven forbid to think so."[2206] This is because the true matter of free choice (*Bechirah*) is from His Essential Self, blessed is He,[2207] which even is higher than the matter of Torah and *mitzvot*.

This matter is present in every Jew, which is why the verse specifically states, "the pride of Yaakov," meaning that even in the aspect of Yaakov, which is the lowest level in the souls of the Jewish people, there is the matter of the choice (*Bechirah*), this being because of the essential self of the soul etc. This is also why by nature, every Jew chooses Godliness.

[2204] See Sefer HaMaamarim 5650 p. 288; *Hemshech* 5666 p. 160; 5672 Ch. 300.

[2205] Tanya, Ch. 18

[2206] See Midrash Ruth Rabbah, Petichta 3

[2207] See the end of the discourse entitled "*Yivchar Lanu et Nachalateinu*" 5703 (Sefer HaMaamarim 5703 p. 35); Likkutei Sichot Vol. 4 p. 1309; p. 1341; Vol. 18 p. 5 and elsewhere.

This is as Rambam writes,[2208] that every Jew (including one for whom an idolater is needed to force him to fulfill the *mitzvah*) desires to be part of the Jewish people etc., and to fulfill all the *mitzvot* etc., and in a way that it is impossible to exchange this, Heaven forbid (just like the choice of the Holy One, blessed is He, in the souls of the Jewish people).

This is as in the saying of the Alter Rebbe,[2209] "A Jew neither desires nor is capable of being separate from Godliness." Thus, when we tell a Jew "that I (*Anochi*-אנכי) command you today," he needs no sign for this (to know Who is doing the commanding), in that the aspect of "I-*Anochi*-אנכי" is rooted in every Jew.

However, even so, at the giving of the Torah, the Torah informs us, "I (*Anochi*-אנכי) am *HaShem*-יהו"ה your God."[2210] That is, the fact that the aspect of "I-*Anochi*-אנכי" is in every Jew is not enough, but this must be drawn into revelation and into the world.

This is like the well-known analogy[2211] of the son of the king, who had all the powers and loftiest matters [in potential] and the king sends him to a far-off place, so that his lofty qualities will also be revealed. This causes the superiority of the revelation over and above the concealed, and the revelation of actualization over and above the potential.

[2208] Mishneh Torah, Hilchot Geirushin, end of Ch. 2

[2209] HaYom Yom for the 25th of Tammuz; Sefer HaMaamarim 5684 p. 215; p. 243 and elsewhere.

[2210] See Likkutei Torah, Nitzavim 45a and on.

[2211] See *Hemshech* 5666 p. 501 and on; Torat Menachem, Sefer HaMaamarim Meluket Vol. 1 p. 309; Likkutei Sichot Vol. 20 p. 284.

This likewise is the meaning of "I (*Anochi*-אנכי) am *HaShem*-יהו"ה your God," in that the aspect of "I-*Anochi*-אנכי" should be drawn into the aspect of *HaShem*-יהו"ה, which has four letters, the letter *Yod*-י being constriction (*Tzimtzum*), the letter *Hey*-ה spreading forth (*Hitpashtut*), the letter *Vav*-ו drawing down (*Hamshachah*), and the [final] letter *Hey*-ה expression (*Hitpashtut*), until He is drawn down to be "**your** God-*Elo"hecha*-אלהי"ך," meaning, your strength and vitality.

That is, for it to be possible for Him to be "your God-*Elo"hecha*-אלהי"ך," meaning, your life and your vitality, there is a drawing forth of "I-*Anochi*-אנכי" into the aspect of *HaShem*-יהו"ה. Through "I-*Anochi*-אנכי" being drawn in *HaShem*-יהו"ה to be "your God-*Elo"hecha*-אלהי"ך," this also is drawn into the entire world. This is because through being "**our** God-*Elo"heinu*-אלהי"נו," He then is also made to be "King of the world-*Melech HaOlam*-מלך העולם."

This matter is brought about through the Torah, since through it the Jewish people become bound to the Holy One, blessed is He. This is as in the teaching,[2212] "Three knots are bound one to the other. The Jewish people are bound to the Torah, and the Torah to the Holy One, blessed is He." That is, the Torah binds the Jewish people and the Holy One, blessed is He, in a way that the Jewish people cause addition even in Torah. This is why it states "**three** knots are bound," even

[2212] Zohar III 73a; Also see the discourse entitled "*Ki Karov Eilecha*" in Likkutei Torah Nitzavim (46a); Discourse entitled "*Ki HaMitzvah HaZot*" in Maamarei Admor HaEmtza'ee, Nitzavim (Devarim Vol. 3 p. 778 and on); *Hemshech* 5672 Vol. 1, Ch. 175; Vol. 2 Ch. 364; Discourse entitled "*Vayedaber Elokim* – God spoke" of the 2nd day of Shavuot of this year, 5730, Discourse 20, Ch. 4 (Sefer HaMaamarim 5730 p. 301 and on); Also see the citations in the next note.

though, at first glance, there only are two knots between the three things bound to each other. This is because,[2213] after the Torah is bound to the Jewish people and to the Holy One, blessed is He, another knot is made between the Jewish people and the Holy One, blessed is He, in a way that through this, the Jewish people even bestow to Torah.

4.

More specifically, in Torah itself this is brought about through the Written Torah and the Oral Torah, as in Rashi's commentary that "the Torah was given to you in writing and orally." The difference between them is that the substance of the Written Torah is that it is the teaching for the Godly soul, whereas the substance of the Oral Torah is that it is the teaching for the animalistic soul. Now, it specifically is through the Godly soul becoming bound to the animalistic soul, such that it manifests within it and affects its refinement etc., that man thereby comes to the ultimate state of elevation.

This may be understood by prefacing[2214] with the teaching of our sages, of blessed memory,[2215] on the verse,[2216] "The words of the wise are like goads-*Darvonot*-דרבונות," that, "It has three names: '*Marde'a*-מרדע,' '*Darvan*-דרבן,' and '*Malmed*-מלמד' etc. [It is called] '*Marde'a*-**מרדע**' because it

[2213] Also see Maamarei Admor HaEmtza'ee ibid. p. 783 and on; Sefer HaMaamarim 5657 p. 27 and on; Likkutei Sichot Vol. 18 p. 408.

[2214] Regarding the coming section see *Hemshech* 5672 Ch. 188 and on; Biurei HaZohar of the Tzemach Tzeddek ibid.

[2215] Talmud Yerushalmi Sanhedrin 10:1

[2216] Ecclesiastes 12:11

instructs knowledge-*Da'at*-**דעת** to the ox. '*Darvan*-**דרבן**' because it implants understanding-*Binah*-בינה in the ox. '*Malmed*-מלמד' because it teaches-*Melamed*-מלמד the ox to plow and keep its owners alive… If one makes a goad for his ox, how much more must he certainly make one for his evil inclination." This refers to the Torah, which instructs knowledge-*Da'at*, implants understanding-*Binah*, and teaches etc.

It can be said that these three matters correspond to the three aspects of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*. The "*Marde'a*-**מרדע**" is the aspect of Knowledge-*Da'at*-**דעת**, the "*Darvan*-**דרבן**" is the aspect of the Understanding-*Binah*, and the "*Malmed*-מלמד" is the aspect of Wisdom-*Chochmah*.

The explanation is that the matter of Wisdom-*Chochmah* is the [aspect] that teaches-*Melamedet*-מלמדת Understanding-*Binah*. This is as explained before from the words of the Talmud, that "*Aleph Beit*-אל"ף בי"ת [means] 'teach Understanding-*Aleph Binah*-אלף בינה.'" That is, Wisdom-*Chochmah* is called "Teach-*Aleph*-אלף" because it teaches Understanding-*Binah*.

Now, the difference between Wisdom-*Chochmah* and Understanding-*Binah* is that Wisdom-*Chochmah* is only a point (*Nekudah*), this being the matter of self-nullification (*Bittul*). This is as explained in Tanya[2217] about the reason for the manifestation of the limitless light of the Unlimited One within the *Sefirah* of Wisdom-*Chochmah*, this being because "the Unlimited One, blessed is He, is the true One-*Echad*-אחד, in that

[2217] Tanya, Ch. 35 in the author's note.

He is alone and there is nothing besides Him, this being the level of Wisdom-*Chochmah* etc."

In contrast, Understanding-*Binah* is the aspect of existence, the matter of which is the spreading forth into details of length and breadth etc. Even when it is understood and grasped in Understanding-*Binah* that there are matters that transcend grasp and understanding, because of which the matter of self-nullification (*Bittul*) is necessary, this only is in a way that he knows that this is how it is, but it does not relate to him in a way of actually bringing self-nullification (*Bittul*) in him, and in a way that is apparent.

This is because matter of Understanding-*Binah* is entirely the aspect of existence, in that he has a hold and grasp of the intellect etc., and therefore, the matter of self-nullification (*Bittul*) does not apply in it, since that is the opposite of existence. It only is in Wisdom-*Chochmah*, which is only the aspect of a point (*Nekudah*), that there is complete nullification (*Bittul b'Tachlit*), such that one's entire existence is the nullification of his existence (*Bittul b'Metziyut*).

This is as known regarding the precise wording of Tanya that, "This is the level of Wisdom-*Chochmah*." That is, this is not a nullification (*Bittul*) which negates the existence of Wisdom-*Chochmah*, but rather, the very existence of Wisdom-*Chochmah* is itself the matter of nullification (*Bittul*).

To point out, this likewise is so of all creations, that their nullification (*Bittul*) is their existence, as the verse states,[2218] "The fear of *HaShem*-יהו"ה brings life." That is, fear and self-

[2218] Proverbs 19:23; Also see Likkutei Torah Shlach 45c; Sefer HaMaamarim 5692 p. 43.

nullification causes the matter of life. This is why the angels, who are in a constant state nullification (*Bittul*) are alive to a greater degree.

[Even though, at first glance, nullification (*Bittul*) seems to be the opposite of life (since what is meant here is not the matter of life as it is compared to the light as it is included in a torch or bonfire, but rather, the matter of life as it is revealed, this being as [the angel] is called by the name 'angel,' meaning that he is an emissary etc.), nevertheless, their vitality stems from the nullification (*Bittul*).] It only is that in regard to the angels, their existence [only] begins from the world of Creation (*Briyah*) and below,[2219] and thus this only is the aspect of the nullification of the "something" (*Bittul HaYesh*). In contrast, the matter of Wisdom-*Chochmah* is the nullification of existence (*Bittul b'Metziyut*).

This then, is the meaning of "*Aleph Beit*-אל"ף בי"ת [means] 'teach Understanding-*Aleph Binah*-אלף בינה,'" in that Wisdom-*Chochmah* teaches Understanding-*Binah* and brings about the aspect of nullification (*Bittul*) in it. That is, besides the fact that Understanding-*Binah* receives the point (*Nekudah*) of Wisdom-*Chochmah* and it is from this point that she makes her entire length and breadth, and without the point (*Nekudah*) of Wisdom-*Chochmah* there would be nothing to explain the particulars of etc., [the example for this being a teacher who bestows intellect to his student, that since he wants to benefit [his student], in addition to the essential intellect he bestows, he also develops the vessels of the student's intellect and grasp, such that through the student toiling and laboring in the matter

[2219] See Pardes Rimonim, Shaar 16, Ch. 4; Tanya, beginning of Ch. 39.

of intellect, he comes to grasp an intellect that, in and of himself, he altogether had no relation to], besides this there also is an additional novel matter in this, that the point (*Nekudah*) of Wisdom-*Chochmah* brings the matter of nullification into the Understanding-*Binah*.

This is the matter of the "final point" (*Nekudah Sofeet*) which transcends the matter of "the point within the Sanctuary" (*Nekudah b'Heichalah*). This aspect causes the guarding of the Understanding-*Binah* as it is, so that it will not deviate to go on a crooked path etc.[2220]

This is likewise the difference between the Godly soul and the animalistic soul. (It should be pointed out that, more specifically, within the Godly soul itself there are two levels, the souls that are of "the seed of man" and the souls that are of "the seed of animal."[2221] However, more generally, this is the difference between the Godly soul and the animalistic soul). This is because in regard to the Godly soul itself, even as she descended below she is Godliness, and she is in a state of constant nullification (*Bittul*).

In contrast, this is not so of the animalistic soul, which in and of itself, is the aspect of an existence etc. This is to such an extent that even when he contemplates the verse,[2222] "Raise your eyes on high and see Who created these," and,[2223] "How abundant are Your works, *HaShem*-יהו"ה," and,[2224] "How great are Your works, *HaShem*-יהו"ה," [and as mentioned before, this

[2220] See Sefer HaMaamarim 5679 p. 615.
[2221] Jeremiah 31:27; See Torah Ohr, beginning of Mishpatim.
[2222] Isaiah 40:26
[2223] Psalms 104:24
[2224] Psalms 92:6

matter already took place on the 25th of Elul, as the verse states, "In the beginning God created the heavens and the earth," "the heavens-***Et*** *HaShaymayim*-**את** השמים," to include all the products [of the heavens] and "the earth-***Et*** *HaAretz*-**את** הארץ" to include all products [of the earth]], nevertheless, this itself does not yet cause the matter of nullification (*Bittul*) in him, since his matter is that of existence etc. Thus, the matter of "teaching the ox" is that the Godly soul brings the matter of nullification (*Bittul*) in the animalistic soul as well.

This then, is also the explanation of the Torah being given in both writing and orally. This is because the primary effect of the Written Torah is in the Godly soul, and the primary effect of the Oral Torah is in the animalistic soul. The explanation[2225] is that the obvious difference between the Written Torah and the Oral Torah is that the revelation of Godliness comes primarily through the Written Torah, whereas the actual knowledge of the Torah laws (*Halachot*) comes specifically from the Oral Torah.[2226]

To explain, in the Written Torah Godliness is openly revealed, and as stated in Likkutei Torah,[2227] this is the meaning of the word "Scripture-*Mikra*-מקרא," like a person who "calls-*Kore*-קורא" his friend, and like a child who "calls-*Koreh*-קורא" his father. This is such that even the letters of the Written Torah are Supernal letters that were given from Above etc.

[2225] See *Hemshech* 5672 Ch. 189-191

[2226] See Tanya, Iggeret HaKodesh, Epistle 29

[2227] Likkutei Torah, Pinchas 76b; Drushim L'Rosh HaShanah 59a; See Tanya, end of Ch. 37.

In contrast, the letters of the Oral Torah are not letters from Above, for there even are letters in the Oral Torah that are not in the Holy Language, but are in Aramaic etc.

In general, the letters of the Written Torah are like stones made by heaven, whereas the letters of the Oral Torah are like bricks made by man. That is, even though the Oral Torah is also literally the word of *HaShem*-יהו"ה, that was revealed by the Tana'im and the Amora'im, nevertheless, it is unlike the Written Torah, which was given from Above in the first place. Rather, it is in a way that the Tanna or Amora newly introduced the matter etc. That is, this comes about through man's toil.

To point out, it usually is explained[2228] that this is the general difference between Torah and prayer. This is because Torah (including the Oral Torah) is the aspect of *HaShem*'s-יהו"ה Name of *Ma"H*-מ"ה-45 [יו"ד ה"א וא"ו ה"א], which is the aspect of stones, whereas prayer is the aspect of His Name of *Ba"N*-ב"ן-52 [יו"ד ה"ה ו"ו ה"ה], which is the aspect of bricks. However, this generally is in relation to prayer, however, in Torah itself, this is the difference between the Written Torah and the Oral Torah.

From this it is understood that the primary effect of the Written Torah is on the Godly soul, whereas the primary effect of the Oral Torah is on the animalistic soul. Thus, the novelty of the verse, "It is not hidden from you etc.," is also in regard to the effect on the animalistic soul etc.

[2228] See Torah Ohr Mishpatim 77c and on; Sefer HaMaamarim 5655 p. 102 and on.

5.

Now, about the verse states, "For this commandment etc.," stating "commandment-*mitzvah*-מצוה" simply, in the singular. In Likkutei Torah[2229] it is explained that this refers to the *mitzvah* of repentance (*Teshuvah*). This is because, when it comes to all the other six-hundred and thirteen *mitzvot*, each *mitzvah* has its matter that is particular to it, whereas the *mitzvah* of repentance (*Teshuvah*) is a general point (*Nekudah Klallit*) etc.

This likewise the substance of the month of Elul-אלול, "I am my Beloved's and my Beloved is mine-*Ani LeDodi v'Dodi Li*-**אני לדודי ודודי לי**"[2230] (which forms the acronym "Elul-אלול"),[2231] in that this is the general movement in which man bonds with Godliness. About this the verse states, "that I (*Anochi*-אנכי) command you today," "I - meaning who I am-*Anochi Mi SheAnochi*-אנכי מי שאנכי," this being higher than the aspect of the Torah. This is as explained before (in chapter two) that the aspect of "I-*Anochi*-אנכי command you" is even higher than the aspect of "wondrousness-*Pele*-פלא," which is one of the levels of Torah (as explained elsewhere at length).

The explanation[2232] is that the verse states,[2233] "You shall be whole (*Tamim*-תמים) with *HaShem*-יהו"ה your God."

[2229] Likkutei Torah 45d – from Reishit Chochmah, Shaar HaTeshuvah, Ch. 1, in the name of the Ramban.

[2230] Song of Songs 6:3

[2231] Avudraham, Seder Tefillat Rosh HaShanah uPirushah, Ch. 1; Reishit Chochmah ibid. Ch. 4 (section beginning "*Od Yesh*"); Pri Etz Chayim, Shaar Rosh HaShanah Ch. 1; Shaar HaPesukim of the Arizal to Song of Songs 6:3, and elsewhere.

[2232] See Likkutei Torah, Nitzavim ibid. 45c

[2233] Deuteronomy 18:13

This comes about through guarding oneself from [trespassing] the 365-שס״ה negative prohibitive *mitzvot* and through fulfilling the 248-רמ״ח positive action *mitzvot*, through which one comes to be whole and perfect in all the limbs of his soul. Through doing so the Supernal intent, that "the Holy One, blessed is He, lusted for is fulfilled (and as in the teaching of our sages, of blessed memory,[2234] "The Holy One, blessed is He, yearned to create it") for a dwelling place for Himself in the lower worlds."[2235]

However, if a person is lacking one *mitzvah* or he caused blemish in it etc., about this the verse states, "For this *mitzvah* etc.," referring to the *mitzvah* of repentance (*Teshuvah*), which is higher than the aspect of Torah and *mitzvot*, since it reaches all the way to the aspect of "I - meaning who I am-*Anochi Mi SheAnochi*-אנכי מי שאנכי," about which the verse states,[2236] "I-*Anochi*-אנכי, only I-*Anochi*-אנכי, am He who wipes away your sins etc.," in which "I-*Anochi*-אנכי" is stated twice, meaning, higher than the aspect of "I-*Anochi*-אנכי am *HaShem*-יהו״ה your God," of the giving of the Torah. The reason it states, "that I-*Anochi*-אנכי command you today," is because[2237] the fact that "I command you-*Metzavecha*-מצוך," which is a term of "bonding-*Tzavta*-צוותא" is because "**today** (*HaYom*-היום) is the time to do them,"[2238] specifically in **this** world etc.

[2234] Midrash Bamidbar Rabbah 10:1

[2235] Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

[2236] Isaiah 43:25; See Likkutei Torah, Drushim L'Shabbat Shuvah 65b and on, and elsewhere.

[2237] Likkutei Torah, Nitzavim ibid. 45d

[2238] Deuteronomy 7:11 and Rashi there; Talmud Bavli, Eruvin 22a

About this the verse states, "It is not hidden (*Nifleit*-נפלאת) from you," specifying "from you-*Meemcha*-ממך," stemming from the superiority of the souls of the Jewish people, who even are higher than the aspect of "wondrousness-*Pele*-פלא," being that they reach the aspect of "I-*Anochi*-אנכי." Therefore, "the matter is very near to you – in your mouth and in your heart – to do it."

"In your mouth"[2239] means through Torah, and "in your mouth" also refers to the Shofar of Rosh HaShanah, whereby the mouth of the one who blows the Shofar draws the voice of the Shofar forth. "In your heart" refers to the matter of repentance (*Teshuvah*) etc.[2240] It is through repentance (*Teshuvah*), which is "in a single hour and a single moment"[2241] that "the Jewish people repent and are immediately redeemed,"[2242] "today if you listen to His voice,"[2243] with the true and complete redemption through our righteous Moshiach.

[2239] Likkutei Torah, Nitzavim ibid. 46a
[2240] There is a small portion of the discourse missing here.
[2241] See Zohar I 129a and on
[2242] Mishneh Torah, Hilchot Teshuvah 7:5
[2243] Psalms 95:7; Sanhedrin 98a