

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5731

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe

Adapted into English by:

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ספר התחלת החכמה – The Beginning of Wisdom

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Acknowledgements

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

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

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

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

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

Warning

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

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

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

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

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

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

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

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

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

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

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

1.

⁶ Psalms 91:14

⁷ Exodus 20:6

⁸ Talmud Bavli, Brachot 13b

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

The Translators

⁹ Mishneh Torah, Melachim u’Milchamot 12:5

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

Forward

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

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

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

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

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

¹² Maimonides

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

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

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

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

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

¹⁵ Isaiah 11:9

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

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

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

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

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

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

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

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

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

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

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

¹⁹ Pronounced Jikatiya

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

²¹ Nachmanides

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

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

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

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

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

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

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

²⁴ Sefer HaSichot 5691, p. 162-163

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

²⁶ *HaYom Yom*, 7 Tammuz

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

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

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

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

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

²⁸ Sefer HaSichot 5691 *ibid.* p. 163

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

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

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

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

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

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

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

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

Erev Rosh HaShanah, 5786

לקראת ראש השנה שנת תשפ"ו, תהא שנת ועשו לי מקדש ושכנת"י בתוכם

The Translators

³² Isaiah 11:9

Discourse 1

*“Zeh HaYom Techilat Ma’asecha... -
This day is the beginning of Your works...”*

Delivered on the 2nd day of Rosh HaShanah, 5731³³

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

1.

We recite,³⁴ “This day is the beginning of Your works, a remembrance to the first day.” Now, the question regarding this is well known.³⁵ Namely, is it not so that the world was created on the 25th of Elul,³⁶ whereas Rosh HaShanah is the sixth day of creation, the day that Adam, the first man, was created?³⁷ This being so, why is it called “the beginning of Your works”? Additionally, at the conclusion of the words [of this prayer] (which was established by the men of the Great Assembly (*Anshei Knesset HaGedolah*) we say, “a remembrance to the first day,” meaning that it only is a remembrance to the first day (and what is meant by “the first

³³ This discourse is a continuation to the discourse that precedes it entitled “*Ki HaMitzvah HaZot – For this commandment*” of Shabbat Parshat Nitzavim-Vayeilech 5730 (see the citations there, Sefer HaMaamarim 5730 p. 370 note 1, translated in The Teachings of The Rebbe 5730 Vol. 2, Discourse 48).

³⁴ In the Rosh HaShanah Musaf liturgy – from Talmud Bavli, Rosh HaShanah 27a.

³⁵ See Likkutei Torah, Nitzavim 47c; Also see the discourse by the same title as this from the year 5741, 5742 (Torat Menachem, Sefer HaMaamarim Tishrei p. 29 & p. 41).

³⁶ Midrash Vayikra Rabbah 29:1

³⁷ Vayikra Rabbah *ibid*.

day” here, is not the very first Rosh HaShanah, but the actual first day) meaning, the first day of the act of creation. This being so, how do we recite that this day is “the beginning of Your works”? For at first glance, the beginning [of this statement] is unlike its end, and its end is unlike its beginning.

2.

Now, at first glance, it could be explained that the day that Adam, the first man, was created, is called “the beginning of Your works,” because *HaShem*’s יהו"ה ultimate Supernal intention in the creation is man.³⁸

To preface, in Zohar Bereishit it states,³⁹ “Rabbi Shimon arose and said, ‘I gazed and saw that when the Holy One, blessed is He, wanted to create man, all the upper and lower beings trembled.’” Now, my father, master, teacher, and rabbi explained⁴⁰ that this is because man is not just one particular creation like all other creations, but includes all creatures and beings in existence within himself, in that he is created from all of them etc. This is because his soul is from Above and includes all the upper beings, and his body is from below and includes all the lower beings. This is why all the upper and lower beings trembled etc.

More specifically, as known, the creation of man was such that at first, his body was created as an inanimate mass

³⁸ See Rabbeinu Bachaye to Genesis 1:3; Chiddushei Aggadot of the Maharsha to Talmud Bavli, Rosh HaShanah *ibid*.

³⁹ Zohar I 34b

⁴⁰ Likkutei Levi Yitzchak to Zohar *ibid*. (p. 8); Also see Tiferet Levi Yitzchak Vol. 1, p. 28 and on.

(*Domem*), as the verse states,⁴¹ “Your eyes saw my unshapen clod,” and the soul was only given into him afterwards. This is unlike other living creatures whose bodies were created at once, together with their souls.

This is as explained by the Alter Rebbe in Torah Ohr,⁴² in the discourse entitled “To understand why the formation of man’s body differed from all other creatures,” that this is because man must elevate the sparks that fell into the inanimate (*Domem*), the vegetative (*Tzome’ach*), and the animal (*Chai*), through them serving his needs etc. This is why the soul of man manifested in an inanimate body (*Domem*), which is the lowest level, in order to elevate it, and by doing so, the vegetative (*Tzome’ach*), which is above the inanimate (*Domem*) is automatically also elevated etc.

This is explained in the writings of the Arizal⁴³ on the verse,⁴⁴ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.” That is, even though man himself also has that which “emanates from the mouth of *HaShem*-יהו"ה,” nonetheless, man requires “bread”, which in general, refers to all one’s needs⁴⁵ from the class of the inanimate (*Domem*), vegetative (*Tzomeach*), and animal (*Chai*), such that it even includes the speaker (*Medaber*), all of which serve the Jew, in that “the entire world was only

⁴¹ Psalms 139:16

⁴² Torah Ohr, Bereishit 3d and on; Also see Torat Chayim Bereishit 18d and on.

⁴³ Likkutei Torah of the Arizal to Deuteronomy (Eikev) 8:3; Also see Keter Shem Tov, Section 194; Likkutei Torah, Tzav 13b and on; and elsewhere.

⁴⁴ Deuteronomy 8:3

⁴⁵ See the note of the Rebbe to Sefer HaMaamarim 5708 p. 133

created to command this one,”⁴⁶ and the Jew must refine the sparks of holiness present in all these things, thus refining and elevating them.

This is also the meaning of the Baal Shem Tov’s explanation⁴⁷ on the teaching of our sages, of blessed memory,⁴⁸ “The Torah is concerned with the property of the Jewish people.” That is, since it is the property of a Jew, there thus are sparks of holiness related to the Jew in it, which he must refine, and this is why the Torah is concerned with it.

That is, the Torah has mercy (the word “concerned-*Chasah*-חסה” also means “mercy”) upon the sparks of holiness that one must refine. When one refines, clarifies, and elevates the sparks of all creation, he thereby brings about perfection in the creation, such that he also brings perfection in the Creator, so to speak,⁴⁹ in that he brings the fulfillment of *HaShem*’s-יהו"ה Supernal intention for a dwelling for Himself place in the lower worlds.⁵⁰

This is to such an extent that he even affects that which transcends *HaShem*’s-יהו"ה aspect as the Creator, being that about **this** Supernal intent it states, “the Holy One, blessed is He, lusted to have a dwelling place for Himself, in the lower worlds,” and the teaching of the Alter Rebbe about this is well-

⁴⁶ Talmud Bavli, Brachot 6b

⁴⁷ Keter Shem Tov, Section 218; Tzava’at HaRivash, translated as The Way of The Baal Shem Tov, Section 109.

⁴⁸ Talmud Bavli, Rosh HaShanah 27a

⁴⁹ [See Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, section 4.]

⁵⁰ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

known,⁵¹ that “there is no questioning a lust,” meaning that this matter transcends reason, such that it reaches the aspect of *HaShem*’s-יהוה Supernal pleasure (*Taanug*), which even is higher than the aspect of [His Supernal] desire (*Ratzon*).

This is because desire (*Ratzon*-רצון) is a motion of running (*Merutzah*-מרוצה) and revelation, whereas pleasure (*Taanug*) is literally of the Essential Self. (This is why the aspect of pleasure (*Taanug*) is specifically concealed and hidden within Wisdom-*Chochmah* and not in Understanding-*Binah*, as will later be explained).⁵²

From this it is understood that when we bring about the matter of pleasure (*Taanug*) Above, we thereby bring about the perfection of His Essential Self, so to speak. For example, about man below the verse states,⁵³ “A good tiding fattens the bone (*Etzem*-עצם),” in that the pleasure (*Taanug*) causes addition in the essential self (*Etzem*-עצם) of the one who has the pleasure. Thus, through man bringing about perfection in the creation, such that he even brings about perfection in His Essential Self, blessed is He, there thereby is caused to be ascent in man too, and this is why the soul descended below.

This is because [in and of itself] the soul is “literally part of God from on high,”⁵⁴ or in the words of Iggeret

⁵¹ Ohr HaTorah Balak p. 997; *Hemshech* 5666 p. 11; Sefer HaMaamarim 5702 p. 34; Likkutei Sichot Vol. 6 p. 21 and elsewhere.

⁵² In chapter four of the discourse.

⁵³ Proverbs 15:30; See Talmud Bavli, Gittin 56b

⁵⁴ See Job 31:2; Divrei Shalom of Rabbi Yitzchak Aderabi, Drush 3 (“A part of His Essential Self, blessed is He”); Ayelet Ahuvim of Rabbi Shlomo Alkabetz, Shir HaShirim 1:2 (Yerushalayim 5744 – p. 9b); Pardes Rimmonim, Shaar 32 (Shaar HaKavanah), Ch. 1; Ohr Ne’erav Vol. 1, end of Ch. 3; Reishit Chochmah, Shaar HaAhavah, Ch. 1 (“*Od Nitba’er*” 53b); Shaar HaKedushah Ch. 6 (“*u’B’Inyan Eem Atifat Tzitzit* – p. 144d); Romemot El to Psalms 29:1; Shoshanat HaAmakaim to Song

HaTeshuvah,⁵⁵ it is “part of the Name *HaShem*-יהו"ה, blessed is He,” which came down to refine the world and fulfill *HaShem* 's-יהו"ה Supernal intention, by making the entire world a dwelling place for Him, blessed is He, and through fulfilling this intention, ascent is caused in man himself.

This then, is the meaning of the statement in Zohar, “When the Holy One, blessed is He, desired to create man, all the upper and lower beings trembled.” This is because the entire existence of the upper and lower beings is included in man and is dependent on him, since by his hand that they undergo refinement etc.

However, in truth, this is not enough to explain why the creation of Adam, the first man, is called “the beginning of Your works.” This is because man only refines and clarifies matters of the creation, until he elevates them, but he does not bring their essential existence about. This is also understood from the words of the Zohar that, “the upper and lower beings trembled,” meaning that before this, the upper and lower beings already existed. This being so, it is not understood why about the creation of Adam, the first man, it states “this day is the beginning of Your works.”

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*-אח”) 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).]

Now, at first glance, it could be explained that the reason that the day that Adam, the first man, was created, is called “the beginning of Your works,” is because of the matter of “the end action arose first in thought.”⁵⁶ That is, even though he was created last, he nevertheless arose first in thought - “the beginning of Your works.”

However, in truth, this cannot be said, because from this teaching itself the very opposite is understood, that man is only first **in thought**, whereas in action he is **last**, as the verse states,⁵⁷ “You formed me last and first,” referring to [being] “first-*Kedem*-קדם” in the act of creation and “last-*Achor*-אחור” in the act of creation. That is, he only precedes the act of creation in the intention and thought, whereas in the actual action he is last in the act of creation, in that he was created last. However, when it states here that the day that Adam, the first man, was created is “the beginning of Your works (*Ma’asecha*-מעשיך),” the meaning is that he (also) is first in action (*Ma’aseh*-מעשה).

3.

Now, to understand this, we first must preface⁵⁸ with the verse in Yishayahu,⁵⁹ “*HaShem*-ה'”ה, You are my God; I will exalt You, I will give thanks to Your Name, for You have done

⁵⁶ See the liturgical hymn (*Piyut*) “*Lecha Dodi*.”

⁵⁷ Psalms 139:5; See Mdirash Bereishit Rabbah 8:1; Yalkut Shimoni to Psalms ibid., Remez 887.

⁵⁸ Regarding the coming section see *Hemshech* 5672 Ch. 184 (Vol. 2 p. 515 and on in the new edition); Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 513 and on.

⁵⁹ Isaiah 25:1

wondrously; [Your] plans from the distant [past were kept] with firm faithfulness.” About this it states in Zohar,⁶⁰ “*HaShem-יהו"ה* is the Supernal mystery, the beginning of the Supernal point, the concealed etc.” That is, the three words “*HaShem*, You are my God-*HaShem Elo"hai Atah-יהו"ה אלהי אתה*,” include the entire chaining down of the worlds (*Hishtalshelut*) from Wisdom-*Chochmah* until Kingship-*Malchut*.

To explain, “*HaShem-יהו"ה*” refers to the aspect of Wisdom-*Chochmah*,⁶¹ and “My God-*Elo"hai-אלהי*” refers to the aspect of Understanding-*Binah*, which is called “the Living God-*Elo"him Chayim-אלהים חיים*.”⁶² [The reason that it states “My God-*Elo"hai-אלהי*” here, rather than “the Living God-*Elohi"m Chayim-אלהים חיים*” is because here the intention is to the aspect of *Tevunah*,⁶³ which is the source of the emotions (*Midot*).] “You-*Atah-אתה*” refers to the aspect of Kindness-*Chessed*,⁶⁴ as the verse states,⁶⁵ “You-*Atah-אתה* are a priest forever [by the word of the Righteous King].”

What is meant here is the aspect of Kindness-*Chessed* as it is drawn into revelation in Kingship-*Malchut*, as in the conclusion of the verse, “by the word of the Righteous King-*Divrati Malki Tzedek-דברתי מלכי צדק*.” From Kingship-*Malchut* there then is a drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) until this

⁶⁰ Zohar III 193b

⁶¹ See Proverbs 3:19; Also see Etz Chayim, Shaar HaKlallim, Ch. 2

⁶² Deuteronomy 5:23; Jeremiah 10:10; See Zohar II 68b and the glosses of Rabbi Chayim Vital there; [Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Ohr HaTorah, Yitro p. 798 and on.

⁶³ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2-3.]

⁶⁴ Zohar III *ibid.*, and the notes of Rabbi Chayim Vital there.

⁶⁵ Psalms 110:4 (cited in Zohar *ibid.*)

lowest world, of which there is no lower. About this the verse states, “(HaShem-יהו"ה, You are my God); I will exalt You.”

To preface with the Alter Rebbe's explanation⁶⁶ of the verse,⁶⁷ “I will exalt You, my God, the King,” there are two explanations. The first explanation of “I will exalt You,” is that it refers to elevating and uplifting the totality of the chaining down of the worlds (*Seder Hishtalshelut*) from below to Above, meaning, to elevate the aspect of Wisdom-*Chochmah* (“HaShem-יהו"ה”) to the aspect of the Crown-*Keter*.

Moreover, since the aspect of “HaShem-יהו"ה” is “the Supernal point, the concealed” (as in the words of the Zohar),⁶⁸ which is the matter of the Concealed Wisdom-*Chochmah Stima'ah*, therefore the exaltation and elevation of this aspect is to the innerness (*Pnimityut*) of the Crown-*Keter* (the Ancient One-*Atik*).

Through this we come to the second explanation of “I will exalt You,” which is from Above to below, meaning to draw down the aspect of the exaltedness of the Crown-*Keter* into the entire chaining down of the worlds (*Seder Hishtalshelut*) of “HaShem, You are my God-*HaShem Elo'hai Atah-יהו"ה אלהי אתה*,” down to and including the aspect of Kingship-*Malchut*, and through her, also below, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

About this the verse then states, “I will give thanks to Your Name.” That is, it is through the “thanks-*Hoda'ah-הודאה*,” [meaning “submission-*Hoda'ah-הודאה*”] in that one

⁶⁶ Torah Ohr Mikeitz 40c; 41a and on

⁶⁷ Psalms 145:1

⁶⁸ Zohar III 193b *ibid*.

nullifies his own existence etc., that he thereby draws this aspect⁶⁹ into Your Name (*Sheemcha*-שמך), referring to the aspect of Kingship-*Malchut*, which is called a “Name-*Shem*-שם” (in that Kingship-*Malchut* is similar to a name, which is unrelated to oneself, but is only for others).⁷⁰ This refers to how Kingship-*Malchut* is drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). Thus, this refers to the matter of drawing the aspect of the Ancient One-*Atik* all the way down below.

4.

This then, is the meaning of the continuation of the verse, “for You have done wondrously-*Ki Asita Pele*-כי עשית פלא.” As explained before,⁷¹ the word “wondrous-*Pele*-פלא” shares the same letters as “teach-*Aleph*-אלף,” except that it is higher than the [aspect of] “teach-*Aleph*-אלף.” This is because the letter *Aleph*-אלף refers to the aspect of Wisdom-*Chochmah*, as in the teaching of our sages, of blessed memory,⁷² “*Aleph Beit*-אלף ביי” [means] ‘teach Understanding-*Aleph Binah*-אלף בינה.’” This refers to the fact that Wisdom-*Chochmah* teaches Understanding-*Binah*.

⁶⁹ See *Hemshech* 5672 Ch. 186 (p. 522), “Since the submission (*Hoda’ah*-הודאה) is to the aspect of His Essential Self etc., it is only that in most places the submission (*Hoda’ah*-הודאה) is an aspect of ascent (*Ha’ala’ah*) whereas here the intention is to drawing down (*Hamshachah*) etc.”

⁷⁰ See *Sefer HaMaamarim* 5679 p. 326

⁷¹ In the discourse entitled “*Ki HaMitzvah HaZot* - For this commandment” of Shabbat Parshat Nitzavim-Vayeilech 5730 (*Sefer HaMaamarim* 5730 p. 372, translated in *The Teachings of The Rebbe* 5730 Vol. 2, Discourse 48), Ch. 2.

⁷² *Talmud Bavli*, Shabbat 104a

As explained before, not only is it that Wisdom-*Chochmah* draws down the point (*Nekudah*) by which it brings about the matter of expansiveness in Understanding-*Binah*, but moreover, Wisdom-*Chochmah* brings something novel about in Understanding-*Binah*, which Understanding-*Binah* has no relation to, in and of itself.

This refers to the matter of nullification (*Bittul*) (which even is higher than the matter of “the point in the Sanctuary” (*Nekudah b’Heichalah*)). This is because this is the opposite of understanding, the matter of which, as it is, in and of itself, is expansion etc. The same is so in man’s service of *HaShem*-יהוה, blessed is He, that the Godly soul brings about nullification of existence (*Bittul b’Metziyut*) in the animalistic soul, which is something that the animalistic soul has no relation to, in and of itself. All this is the matter of the letter *Aleph*-א.

However, “wondrousness-*Pele*-פלא” is higher than the *Aleph*-א, in that the word “wondrous-*Pele*-פלא” is of the root “hidden-*Mufla*-מופלא” and separately transcendent. This is as Rashi explained on the verse,⁷³ “It is not hidden (*Nifleit*-נפלאה) from you,” that it means “it is not concealed,” as in the teaching,⁷⁴ “Do not seek things that are concealed (*Mufla*-מופלא) from you,” to which Rashi explains, “That which is removed and separate from you.” This is like the verse,⁷⁵ “and to cover with exalted [clothing]-*L’Mechaseh Atik*-למכסה עתיק,” meaning

⁷³ Deuteronomy 30:11

⁷⁴ Talmud Bavli, Chagigah 13a

⁷⁵ Isaiah 23:18; Talmud Bavli, Pesachim 119a

“things that the Ancient of Days-*Atik Yomin*-עתיק יומין concealed (*Keesah*-כסה)”⁷⁶

That is, the aspect of “wondrousness-*Pele*-פלא” refers to the aspect of the Ancient One-*Atik*, which even transcends the aspect of desire (*Ratzon*). This is because desire-*Ratzon*-רצון is of the root “running” (*Merutzah*-מרוצה),” which is [a motion] of revelation. In contrast, this is not so of the aspect of the Ancient One-*Atik*, which is the matter of pleasure (*Taanug*) and is within Himself. Thus, when there is a drawing down from the aspect of pleasure (*Taanug*), change is caused in all matters, from the aspect of Wisdom-*Chochmah* all the way to the bones of the foot etc., as the verse states,⁷⁷ “A good tiding fattens the bone.”

Now, the aspect of “wondrousness-*Pele*-פלא” of the Ancient One-*Atik* is drawn down into the aspect of Wisdom-*Chochmah*, which is why the word “wondrous-*Pele*-פלא” shares the same letters as “teach-*Aleph*-אלף.” This is as stated in Zohar there⁷⁸ on the words, “for You have done wondrously-*Ki Asita Pele*-פלא-כִּי עָשִׂיתָ פֶּלֶא,” that the aspect of “wondrousness-*Pele*-פלא” is “the covering and garment for the concealed light etc.” (this being the light of the Ancient One-*Atik*) and the covering is akin to that which is covered in it. That is, the pleasure (*Taanug*) itself becomes the aspect of Wisdom-*Chochmah*,⁷⁹ only that the pleasure (*Taanug*) is then covered, such that it is unrecognizable where the pleasure comes from.

⁷⁶ See Zohar III 105b; Tikkunei Zohar 130b

⁷⁷ Proverbs 15:30 *ibid.*; See Talmud Bavli, Gittin 56b *ibid.*

⁷⁸ Zohar III 193b *ibid.*

⁷⁹ See *Hemshech* 5672 *ibid.* Ch. 203 (p. 565).

This is unlike how it is in Understanding-*Binah*, in which the pleasure (*Taanug*) is in a state of expansiveness and revelation. However, this only is the aspect of the pleasure (*Taanug*) as it is **revealed** in Understanding-*Binah*, not that the pleasure (*Taanug*) itself becomes the Understanding-*Binah*. This is because Understanding-*Binah* is the matter of expansiveness and spreading forth, whereas pleasure (*Taanug*) is essentially inner and comes in a way of separateness etc. It thus is not possible for the pleasure (*Taanug*) itself to be Understanding-*Binah*.

Rather, only in the aspect of Wisdom-*Chochmah*, which is an inner essential power (*Ko'ach Atzmi*), is there a drawing down of the aspect of pleasure (*Taanug*) in a way that the pleasure itself becomes the aspect of Wisdom-*Chochmah*. It therefore is specifically the aspect of Wisdom-*Chochmah* that is the covering for the aspect of the Ancient One-*Atik*.

According to this, it is understood that this does not contradict the explanation in various places,⁸⁰ that the revelation of the Ancient One-*Atik* is specifically in Understanding-*Binah*. This is because that which comes into Understanding-*Binah* is only the **revelation** of the Ancient One-*Atik*, but is not the Ancient One-*Atik* Himself.

In contrast, this is not so of Wisdom-*Chochmah*, in which even though the pleasure (*Taanug*) comes in a covering, it nonetheless is in a way that the pleasure (*Taanug*) itself becomes the Wisdom-*Chochmah*. This is because at their root, they are one matter, since “the innerness (*Pnimiyut*) of the

⁸⁰ See Zohar III 178b; Torah Ohr, beginning of Lech Lecha, and elsewhere.

Father-*Abba* is in the innerness (*Pnimityut*) of the Ancient One-*Atik*.⁸¹

With the above in mind, we can also understand the novelty of the medium of the Crown-*Keter* between the limitless light of the Unlimited One, the Emanator, and the emanated, as compared to the medium of the world of Emanation (*Atzilut*) between the limitless light of the Unlimited One and the creations.⁸²

To preface, it is explained in the Siddur⁸³ that when two levels are of no comparison to each other (such as a teacher and student who are of no comparison to each other) there must be a medium between them. The same is so of the coming into being of the worlds. That is, since there is no comparison between the created and the Creator, there must be a medium between them, this being the world of Emanation (*Atzilut*).

However, the world of Emanation (*Atzilut*) is only an intermediary so that there will be the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, since the world of Emanation (*Atzilut*) is part of the order of the chaining down of the worlds (*Seder Hishtalshelut*) therefore through it the worlds, which are of no comparison, were brought into being.

However, the Crown-*Keter* is a medium not just to bring the coming into being of the emanated about, but that there also will be a bond and relationship between the emanated and the Essential Self of the Singular Preexistent Intrinsic and

⁸¹ See Ramaz to Zohar III 276b; Likkutei Torah, Nitzavim 49d

⁸² In regard to the coming section, see *Hemshech* 5672 Ch. 193 and on (p. 540 and on).

⁸³ Siddur Im Da"Ch, Shaar HaTekiyot (243c and on).

Unlimited One. This is because the Crown-*Keter* utterly transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), this being the aspect of the Ancient One-*Atik*, which is the matter of the **pleasure** (*Taanug*) in His Essential Self, **not** in a way of a running (*Merutzah*-מרוצה) (as mentioned in chapter two).

Therefore through it, not only is (the existence of the recipient caused, but also) the connection and bond of the recipient with the Bestower. This is because the aspect of pleasure (*Taanug*) is specifically covered in Wisdom-*Chochmah*, in that Wisdom-*Chochmah* itself is made [from] the pleasure (*Taanug*), as mentioned before.

About this the verse states, “for You have done wondrously-*Ki Asita Pele*-כִּי עָשִׂיתָ פֶּלֶא,” in which there are two opposite matters. That is, the word “You have done-*Asita*-עָשִׂיתָ” is the power of action (*Ma’aseh*-מַעֲשֶׂה) which is the lowest of the inner manifest powers, and it certainly is lower than transcendent encompassing powers (*Makifim*). In contrast, “wondrousness-*Pele*-פֶּלֶא” is higher than the aspect of “teaching-*Aleph*-אֵלֶּף,” and refers to the aspect of the Ancient One-*Atik* (as explained before).

This then, is the novelty in the words, “for You have done wondrously-*Ki Asita Pele*-כִּי עָשִׂיתָ פֶּלֶא.” That is, even the aspect of “wondrousness-*Pele*-פֶּלֶא,” which is the aspect of the Ancient One-*Atik*, is drawn down, until and including in the world of Action (*Asiyah*) (“You have **done**-*Asita*-עָשִׂיתָ”).

The [next] verse continues,⁸⁴ “For You have made the city of the oppressor into a heap etc.” The explanation⁸⁵ is that here the word “city-*Eer*-עיר” refers to the aspect of Kingship-*Malchut* of [the external husk of] *Nogah*, and the word “the city-*MeEer*-מעיר” shares the same letters as the word “of the forest-*MiYa’ar*-מיער,”⁸⁶ which is the matter of the verse,⁸⁷ “The boar of the forest-*MiYa’ar*-מיער ravages it.” The words, “You have made the city of the oppressor into a heap” thus refer to the nullification (*Bittul*) of the aspect of Kingship-*Malchut* of *Nogah*.

This is similar to the Rebbe Maharash’s explanation⁸⁸ on the verse,⁸⁹ “I have eaten My sugarcane (*Ya’ari*-יערי) with My honey,” that the “forest-*Ya’ar*-יער” refers to the world of the angels, from which it is possible for the forces of externality to derive lifeforce, and this must be nullified etc.

Now, based on the verse,⁹⁰ “I will be filled, for she was destroyed,” [about which it states],⁹¹ “Tzor-צור became powerful only by etc.,” it is understood that the opposite is also true, that by the destruction of Tzor-צור (about which it states, “You have made the city of the oppressor into a heap,” referring

⁸⁴ Isaiah 25:2

⁸⁵ See *Hemshech* 5672 Ch. 185 (p. 518 and on)

⁸⁶ Rabbeinu Bachaye to Genesis 36:39

⁸⁷ Psalms 80:14

⁸⁸ *Hemshech* “*Mayim Rabim*” 5636 Ch. 84

⁸⁹ Song of Songs 5:2

⁹⁰ Ezekiel 26:2

⁹¹ See Talmud Bavli, Megillah 6a and Rashi there; Also see Rashi to Genesis 25:23

to the nullification of the external husk (*Kelipah*) of *Nogah*) the side of holiness is caused to be filled etc.

Now, for there to be the complete nullification (*Bittul*) of the external husk (*Kelipah*) of *Nogah*, a new light must be drawn down from the Essential Self of the limitless light of the Unlimited One, blessed is He. This is why the verse, “For You have made the city of the oppressor into a heap” comes in continuation of the verse, “*HaShem*-יהו"ה, You are my God; I will exalt You etc.,” this being the matter of drawing down a revelation of new light from the Essential Self of the Unlimited One, blessed is He.

Through this there is a drawing down from the aspect of the exaltedness of the innerness (*Pnimiyut*) of the Crown-*Keter* into the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), all the way down (as explained before at length). This causes the complete nullification of the existence of the external husks (*Kelipah*).

This is why this prophecy was specifically said by *Yishayahu*. This is because the substance of *Yishayahu* is that his prophecies were consolations in regard to the redemption. This is also hinted in his name “*Yishayahu*-ישעיהו” which is of the root “salvation-*Yeshu'ah*-ישועה.”⁹² This is why he [is the one who] said this prophecy, the content of which is the drawing down of a revelation of new light from the Essential Self of the limitless light of the Unlimited One, through which the existence of the external husks (*Kelipah*) is nullified, all of which will come to be in the coming redemption.

⁹² See Rashi and Metzudat Dovid to Isaiah 49:1; Zohar II 179b

Now, everything said above relates to Rosh HaShanah. For, as known, on Rosh HaShanah all things revert to their source, up to and including the Essential Self of the Singular Preexistent Intrinsic and Unlimited One. There then is a drawing down of new light that never before illuminated (as explained in Iggeret HaKodesh)⁹³ from the exaltedness and essential elevation of the aspect of Kingship-*Malchut*, into all the particular levels of the order of the chaining down of the worlds (*Seder Hishtalshelut*) (“*HaShem*, You are my God-*HaShem Elo*”*hai Atah*-אתה אל”ה”).

As explained in the Siddur,⁹⁴ through blowing the Shofar [on Rosh HaShanah] there is a drawing down from the essence of His Essential Self, into the essence of everything in the order of the chaining down of the worlds (*Seder Hishtalshelut*) - into the essence of Wisdom-*Chochmah*, Understanding-*Binah*, and all the other *Sefirot*, down to and including Kingship-*Malchut*, and even further down, and through this, all things are caused to be a new existence, in that there is a drawing down in them of the matter of pleasure (*Taanug*), thus causing that there will not be a “slackening of the hands” (*Rifyon Yadayim*) etc.⁹⁵ Through this the nullification of the existence of the external husks (*Kelipah*) is also caused (“You have made the city of the oppressor into a heap etc.”) which is the meaning of what we recite [on Rosh

⁹³ Tanya, Iggeret HaKodesh, Epistle 14

⁹⁴ Siddur Im Da”Ch, Shaar HaTekiyot (243c and on) *ibid*.

⁹⁵ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*) and the notes and citations there.]

HaShanah],⁹⁶ “All wickedness will vanish like smoke when You remove the rule of evil from the earth.”

7.

Now, the drawing down of the above-mentioned new light on every Rosh HaShanah, is brought about through our work, this being the general matter of blowing the Shofar [on Rosh HaShanah]. This is because the voice of the Shofar is a simple voice that reaches the simplicity of His Essential Self.

To preface with the teaching of the Rav, the Maggid of Mezhritch,⁹⁷ on the verse,⁹⁸ “*HaShem*-יהו"ה is your [protective] shade at your right hand,” shade (*Tzeil*-צל) comes due an abundance of light from the sun, for if the sun would not rise and shine, there would be no shade. Likewise, the encompassing light (*Ohr Makif*) comes due to the abundant brilliance of the pleasure (*Taanug*) and according to the arousal below is the arousal Above. This is like a shadow (*Tzeil*-צל), in that a shadow moves according to the movements of the person, and all the arousal Above is through love for the children. This is the meaning of “at your right hand,” [*Chessed*] like “Avraham who loved Me.”⁹⁹

From this it is understood that to bring about a drawing down from the simplicity of His Essential Self into the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), man’s work in serving *HaShem*-יהו"ה, blessed is He, must be

⁹⁶ See the liturgy of the Rosh HaShanah and Yom Kippur prayers.

⁹⁷ Ohr Torah, Section 264

⁹⁸ Psalms 121:5

⁹⁹ Isaiah 41:8

drawn from the essential self of his soul. This is the matter of the voice of the Shofar, which is a simple voice (*Kol Pashut*).

This is like the known teaching of the Baal Shem Tov¹⁰⁰ about the voice of the Shofar, that it is a simple voice (*Kol Pashut*), present and whole within every Jew equally, “from the heads of your tribes to the choppers of your wood and the drawers of your water,”¹⁰¹ [a voice] coming from the simple essential self of the soul that reaches His simple Essential Self, blessed is He.

As explained in several places¹⁰² by his honorable holiness, my father-in-law, the Rebbe, particularly on the verse, “You are standing this day, all of you,”¹⁰³ the simple essential self of the Jewish people reaches His simple Essential Self. Thus, after having completed the work of the month of Elul, the days of Selichot, the eve before Rosh HaShanah, the night of Rosh HaShanah, and the preparation for sounding the Shofar, the voice of the Shofar is specifically necessary, in that it is a simple voice, drawn from the simple essential self of the soul and reaching His simple Essential Self, blessed is He, thus bringing a drawing down from there to the entire chaining down of the worlds (*Seder Hishtalshehut*) - “*HaShem*, you are my God-*HaShem Elo”hai Atah* אלה”י אתה etc.,” until the matter of “You have made the city of the oppressor into a heap” is brought about, as explained before.

¹⁰⁰ See *Hemshech* “v’Kachah” 5637 Ch. 70 (Sefer HaMaamarim 5637 Vol. 2, p. 567).

¹⁰¹ Deuteronomy 29:9-10

¹⁰² See Sefer HaSichot 5707 p. 110; p. 131; p. 136, and elsewhere.

¹⁰³ Deuteronomy 29:9 *ibid*.

This then, is the reason why on Rosh HaShanah we recite, “This day is the beginning of Your works,” even though the world was created on the 25th of Elul, and Rosh HaShanah is the day that Adam, the first man, was created. This is because each and every year, the creation of the world anew comes about through our work in serving *HaShem*-יהו"ה, blessed is He. That is, not only is this so of perfecting the creation, but beyond this, it brings the novelty of the creation about, such that by drawing down the aspect of pleasure (*Taanug*), the creation is made into a completely new existence etc.

The general explanation is that once the world was brought into being the first time, every following year, the newness of the creation depends on the work of the lower beings. This is as it was for Adam, the first man, that the entire existence of the worlds depended on his work in serving *HaShem*-יהו"ה, blessed is He. For, immediately after his creation, the verse states,¹⁰⁴ “He placed him in the Garden of Eden to work it and to guard it.” That is, [even] in “the Garden of Eden, from before-מקדם,”¹⁰⁵ meaning before the sin, he needed to bring ascent in the world etc. This is why he said to all the creations,¹⁰⁶ “Come, let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה etc.,” and is why on every

¹⁰⁴ Genesis 2:15

¹⁰⁵ Genesis 2:8

¹⁰⁶ Psalms 95:6; See Pirkei d’Rabbi Eliezer Ch. 11

Friday evening we recite the Psalm,¹⁰⁷ “*HaShem*-יהו"ה has reigned, He has donned grandeur.”¹⁰⁸

This matter is renewed every Rosh HaShanah, the day that Adam, the first man, was created, in our service with the voice of the Shofar, through which there is a drawing down from the innerness (*Pnimityut*) of the Crown-*Keter* etc., thus bringing about that the Holy One, blessed is He, accepts the request of the Jewish people, “reign over the whole world in Your glory,” and He accepts the coronation by His children, His ministers, and His servants, who fulfill **His** request that “you crown Me as King over you.”¹⁰⁹

Through this, He is made King over the whole earth, and in a way that “His Kingship reigns over all,”¹¹⁰ and not just in a way of ruling by force, but in a way of Kingship, which is by the desire [of the people],¹¹¹ as will take place in the coming redemption through Moshiach, who will build the Holy Temple in its place. [To point out, this matter relates to the creation of Adam, the first man, on Rosh HaShanah, in that he was created from the dust of the earth of the Tabernacle (*Mishkan*) from under the Altar.]¹¹²

Moshiach will gather the dispersed of Israel, and (as Rambam states),¹¹³ will repair the whole world to **all** serve *HaShem*-יהו"ה together with the Jewish people, meaning, not by

¹⁰⁷ Psalms 93:1; See Pirkei d'Rabbi Eliezer ibid.

¹⁰⁸ Talmud Bavli, Tamid 33b

¹⁰⁹ Talmud Bavli, Rosh HaShanah 16a

¹¹⁰ Psalms 103:19

¹¹¹ See Likkutei Torah, Drushim L'Rosh HaShanah 56b and on.

¹¹² See Mishneh Torah, Hilchot Beit HaBechirah 2:2 and the Kessef Mishneh there; Zohar III 83a (Raaya Mehemna); Torat Chayim, Bereishit 32a; Ohr HaTorah, Shlach p. 535.

¹¹³ Mishneh Torah, Hilchot Melachim, end of Ch. 11

force, but specifically by desire. There also will be the fulfillment of the prophecy, “You have made the city of the oppressor into a heap etc.,” “when You remove the rule of evil from the earth,” and “it is upon the destruction of Tzor-צור that Yerushalayim is built,” this also being a matter that relates to Rosh HaShanah, which is the construction of Kingship-*Malchut*.¹¹⁴

This is brought about through each and every Jew building the Yerushalayim-ירושלם within himself, which is the matter of “perfect fear-*Yirah Shaleim*-שלם יראה,”¹¹⁵ through which we merit the construction of Yerushalayim in the literal sense, in the general redemption, with the coming of our righteous Moshiach.

¹¹⁴ See Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1 and on; Shaar HaKavanot ibid.; Also see Likkutei Torah, Nitzavim 51b; Drushim L’Rosh HaShanah ibid., and elsewhere.

¹¹⁵ See Tosefot entitled “*Har*” to Talmud Bavli, Taanit 16a (citing Bereishit Rabbah 56:10); Likkutei Torah, Drushim L’Rosh HaShanah 60b, and elsewhere.

Discourse 2

“*Shir HaMaalot*... -
A song of ascents...”

Delivered on Shabbat Parshat Ha'azinu,
Shabbat Shuvah, 5731¹¹⁶
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁷ “A song of ascents. From the depths I called You *HaShem*-יהוה.” It states in Zohar on the Torah portion of Beshalach,¹¹⁸ “Rabbi Chizkiyah began and said: [The verse states], ‘A song of ascents. From the depths I called You *HaShem*-יהוה.’ ‘A song of ascents’ is said simply here, without stating who said it. Rather, this song of ascents is destined to be said by all the people of the world etc.” (This also is why it was established that all Jews recite this Psalm during the ten days of repentance.)¹¹⁹ It continues, “This is unlike Dovid’s words,¹²⁰ ‘With all my heart I sought You etc.’ Rather, here it

¹¹⁶ This discourse is a continuation to the discourses that precede it (See the discourse entitled “*Ki HaMitzvah HaZot* – For this commandment” of Shabbat Parshat Nitzavim-Vayeilech 5730, Sefer HaMaamarim 5730 p. 370 note 1, translated in The Teachings of The Rebbe 5730 Vol. 2, Discourse 48) and on.

¹¹⁷ Psalms 130:1

¹¹⁸ Zohar II 63a and on; Also see the discourse by this title of the year 5748 (Torat Menachem, Sefer HaMaamarim Tishrei p. 119).

¹¹⁹ Pri Etz Chayim, Shaar Tefillot Rosh HaShanah, Ch. 7; Magen Avraham, Orach Chayim 54, S”K 2 citing “writings”; Siddur of the Alter Rebbe there; Also see Likkutei Torah, beginning of the discourse entitled “*Shir HaMaalot*” (Drushim L’Rosh HaShanah 62b).

¹²⁰ Psalms 119:10

states, ‘from the depths-*MiMa’amakim*-ממַעַמְקִים,’ [in the plural], meaning from the depth of all depths, the depth of everything, the depth of the wellspring... the Concealed of all concealed... all of which is included in this Supernal depth.”

We therefore must understand¹²¹ what the superiority of, “A song of ascents; From the depths I called You,” is over and above, “With all my heart I sought You.” This is especially so considering that the words “with all my heart I sought You” were said by Dovid, and are a very high level in serving *HaShem*-יהו"ה, blessed is He, similar to serving him “with all your heart,”¹²² meaning,¹²³ “with both your inclinations.” This being so, how does it apply to say that this is lower than “A song of ascents; From the depths etc.,” which is something that all the people of the world say?

We also must understand the matter of reciting this Psalm every day during the ten days of repentance. As known,¹²⁴ the intention in this is to draw down the aspect of “the depths” into all ten powers [of the soul]. That is, on the first day we draw down the aspect of “the depths” into the first power, and on the second day into the second power, and so on, until throughout the ten days, we draw down the aspect of “the depths” into all ten powers.

Now, at first glance, since on the first day there already was a drawing down of the aspect of “the depths” into the first

¹²¹ Also see the beginning of the discourse entitled “*Shir HaMaalot MiMaamakim*” 5674 (*Hemshech* 5672 Vol. 2 p. 547 in the new edition).

¹²² Deuteronomy 6:5

¹²³ See Sifri and Rashi to Deuteronomy *ibid.*; Talmud Bavli, Brachot 54 (in the Mishnah).

¹²⁴ See *Pri Etz Chayim* *ibid.*, and elsewhere; Also see *Likkutei Torah*, Teitzei 39b and on, and elsewhere.

power, which includes the other nine powers within itself, it would seem that the work during the remaining nine days, is only in order to draw it down from a state of concealment to revelation, from the first power to the remaining powers. This being so, why must the aspect of “the depths” be drawn down [by reciting the Psalm] on every day of the ten days of repentance?

2.

The explanation is that the aspect of “the depth-*Omek*-עומק” transcends the chaining down of the worlds (*Seder Hishtalshelut*) and the aspect of “the depths-*MiMa’amakim*-ממעמקים” [in the plural] is the depth within the depth.¹²⁵ In other words, [in the depth] itself that is higher than the chaining down of the worlds (*Seder Hishtalshelut*) there is the aspect of its depth (*Omek*-עומק). In the language of Zohar [this is called] “the Concealed of all concealed... the Supernal depth,” all of which adds wondrous concealment to the depth. For, within depth itself, this is the Supernal depth, the Concealed of all concealed, an aspect that utterly transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*). It is this aspect that must be drawn into all ten powers [of the soul].

Thus, about this the verse states, “From the depths I called You *HaShem*-יהו”ה.” That is, the aspect of “the depths” must be drawn into the order of the chaining down of the worlds (*Seder Hishtalshelut*), this being the matter of the four letters of

¹²⁵ See Zohar III 70a; Also see the aforementioned discourse from 5748. (Torat Menachem, Sefer HaMaamarim Tishrei p. 119).

the Name *HaShem*-יהו"ה, until it is drawn all the way down, so that even in a place of sin etc., “He will redeem Israel from all its iniquities.”¹²⁶ This is the general matter of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), in that it brings forgiveness for sins.

This is as explained before¹²⁷ about Rosh HaShanah (the beginning of the ten days of repentance) on which we draw down His simple Essential Self, and from there it was drawn all the way down, literally. This is as hinted in the verse,¹²⁸ “*HaShem*-יהו"ה, You are my God; I will exalt You, I will give thanks to Your Name, for You have done wondrously; [Your] plans from the distant [past were kept] with firm faithfulness. For You have made the city of the oppressor into a heap etc.”

About this Zohar states¹²⁹ that “*HaShem*-יהו"ה” refers to the aspect of Wisdom-*Chochmah*, and “my God-*Elo*”*hai*-אלה” refers to the aspect of Understanding-*Binah*, which is called “the Living God-*Elohi*”*m Chayim*-אלהים חיים.”¹³⁰ [The reason it states here “my God-*Elo*”*hai*-אלה” is because the intention is to the aspect of Understanding-*Binah* as she relates to the emotions (*Midot*), which is called *Tevunah*.]¹³¹ The word “You-*Atah*-אתה” refers to the drawing down of Wisdom-

¹²⁶ Psalms 130:8

¹²⁷ In the preceding discourse of the 2nd day of Rosh HaShanah of this year, 5731, entitled “*Zeh HaYom* – This day is the beginning of Your works,” Discourse 1, Ch. 3 and on & Ch. 7 (Sefer HaMaamarim 5731, p. 6 and on; p. 9 and on).

¹²⁸ Isaiah 25:1-2

¹²⁹ Zohar III 193b

¹³⁰ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), and elsewhere.]

¹³¹ [Regarding the distinction between the aspects of *Binah* and *Tevunah*, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2-3.]

Chochmah to Kindness-*Chessed*, as the verse states,¹³² “You-*Atah*-אתה are a priest forever,” until it is drawn into revelation in Kingship-*Malchut*, as in the conclusion of the verse, “by the word of the Righteous King-*Divrati Malki Tzedek*-דברתי מלכי צדק.”

About this the verse states, “I will exalt You etc.,” of which there are two explanations that, at first glance, seem to be opposites but in truth are interdependent. The first explanation is that [“I will exalt You-*Aromeemcha*-אָרוּמַמְךָ”] is a term of “highness-*Romemut*-רוּמָמוּת,” referring to the ascent from below to Above.

The second explanation is that it is a matter of drawing down from Above to below, as understood from the letter *Khaf*-ך at the end of the word, “I will exalt **You**-*Aromeemcha*-אָרוּמַמְךָ,” [in the second person]¹³³ indicating that the drawing is to all the way down.¹³⁴

This is also why the verse continues, “I will give thanks to Your Name etc.” That is, the drawing down is until the aspect of “Your Name (*Sheemcha*-שֵׁמְךָ), which is only a name and radiance for another. This is such that the verse even states, “for You have done wondrously-*Asita Pele*-עָשִׂית פֶּלֶא,” in that even the aspect of “wondrousness-*Pele*-פֶּלֶא,” which is wondrous, separate, removed, and concealed, is drawn to the world of Action (*Asiyah*-עֲשִׂיָּה) (“You have **done**-*Asita*-עָשִׂית”), which is the lowest level.

¹³² Psalms 110:4 (cited in Zohar *ibid.*)

¹³³ The word “You” is *l’nochach*, that is, it is said to one who is present and spoken to directly.

¹³⁴ See Pirush HaMilot Ch. 160; Also see *Hemshech* 5672 Ch. 305 (Vol. 3 p. 849 and on in the new edition).

To explain, the aspect of “wondrousness-*Pele*-פלא” is higher than the aspect of “teaching-*Aleph*-אלף,” referring to Wisdom-*Chochmah*, which is called “teaching-*Aleph*-אלף,” since Wisdom-*Chochmah* teaches Understanding-*Binah*, as in the teaching,¹³⁵ “*Aleph Beit*-ת"ת אלף [means] ‘teach Understanding-*Aleph Binah*-אלף בינה.’” However, “wondrous-*Pele*-פלא” refers to the aspect of the Ancient One-*Atik*, which is the innerness (*Pnimiyut*) of the Crown-*Keter*. Nevertheless, there is a drawing down into Wisdom-*Chochmah* (*Aleph*-אלף) of the aspect of the Ancient One-*Atik* (“wondrous-*Pele*-פלא”).

Now, even though “the revelation of the Ancient One-*Atik* is in Understanding-*Binah*,”¹³⁶ this only refers to the **revelation** of the Ancient One-*Atik*. However, the meaning of this is not that the aspect of the Ancient One-*Atik* itself becomes the Understanding-*Binah*. For, since the matter of Understanding-*Binah* is revelation and expansion, there cannot be the drawing down into it of the aspect of pleasure (*Taanug*), which is of the essential self (*Atzmi*) etc. In contrast, in Wisdom-*Chochmah* there is the drawing down of the aspect of the pleasure (*Taanug*) in a way that the pleasure (*Taanug*) itself becomes Wisdom-*Chochmah*, like the teaching,¹³⁷ “The innerness (*Pnimiyut*) of the Father-*Abba* (Wisdom-*Chochmah*) is the innerness (*Pnimiyut*) of the Ancient One-*Atik*.”

This then, is the novelty of the intermediary medium of the Crown-*Keter* (as it is drawn down through the aspect of

¹³⁵ Talmud Bavli, Shabbat 104a

¹³⁶ See Zohar III 178b; Torah Ohr, Lech Lecha 11b; Likkutei Torah, Drushim L’Rosh HaShanah 57a; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes there.

¹³⁷ See Ramaz to Zohar III 276b; Likkutei Torah, Nitzavim 49d

Wisdom-*Chochmah*) in that through it, closeness and bonding between the Emanator and the emanated is caused.

Now, as known and explained in several places¹³⁸ in regard to things that are of no relative comparison to each other, such as a bestower and recipient who are not comparable to each other, there must be a medium between them. Thus, for the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to come into being there must be an intermediary medium. This is because there is no comparison between the created and the Creator, and the intermediary is the aspect of the world of Emanation (*Atzilut*).

However, the medium of the world of Emanation (*Atzilut*) is only to bring the essential coming into being and existence of the recipients. However, even after this, they still are of no comparison to each other, and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are called “worlds-*Olamot*-עולמות,” in which the word “world-*Olam*-עולם” indicates “concealment-*He’elem*-העלם” and hiddenness.¹³⁹

However, there is an even higher aspect in the matter of the intermediary, through which (not only is the essence of the existence of the recipient caused, but also) the closeness and relationship between the bestower and the recipient. This is the medium of the Crown-*Keter*, in that although through it, the coming into being of “the emanated something” is caused, nonetheless, it is not **actual** “somethingness” (*Yesh*) and is therefore called an “**emanated** something-*Yesh HaNe’etzel*-יש

¹³⁸ Siddur Im Da”Ch 244c and on.

¹³⁹ Likkutei Torah, Shlach 37d and elsewhere.

הנאצל” which is of the same root as the word “with him-*Etzlo-*אצלו” indicating closeness,¹⁴⁰ (as will soon be explained).¹⁴¹

Now, in addition to the aspect of “wondrousness-*Pele-*פלא” (the Ancient One-*Atik*) being drawn down into the aspect of “teaching-*Aleph-*אלף” (Wisdom-*Chochmah*), as mentioned before that the pleasure (*Taanug*) becomes the Wisdom-*Chochmah*, there also is the matter of “You have done wondrously-*Asita Pele-*עשית פלא,” in that the aspect of “wondrousness-*Pele-*פלא” is drawn all the way down into the world of Action (*Asiyah-*עשיה). This also is the matter of returning to *HaShem-*יהו"ה in repentance (*Teshuvah*), through which a drawing down is caused from higher than the chaining down of the worlds (*Hishtalshelut*) all the way down, to bring forgiveness for the sins etc.

3.

Now, we first must explain the general matter of repentance (*Teshuvah*) through which forgiveness for sins comes about etc. That is, even though before repenting, a person was the lowest of sinners etc., nonetheless, by returning to *HaShem-*יהו"ה in repentance he becomes beloved, desirable, close and dear, such that his level is greater than the level of the perfectly righteous *Tzaddik* (as Rambam wrote).¹⁴²

¹⁴⁰ Pardes Rimmonim, Shaar 16 (Shaar ABY”A) Ch. 1

¹⁴¹ In Ch. 4.

¹⁴² Mishneh Torah, Hilchot Teshuvah 7:4-6

However, at first glance, this is not understood,¹⁴³ because this is like relenting and changing One's mind Above, Heaven forbid to think so, as the verse states,¹⁴⁴ "The Eternal Victor of Israel does not lie nor does He relent, for He is not a man that He should relent." In other words, the matter of relenting and changing [one's mind] only applies to the aspect of man (*Adam*-אדם), but not higher than the aspect of man (*Adam*-אדם), about which the verse states, "He is not a man (*Lo Adam Hoo*-לֹא אָדָם הוּא) that He should relent."

To preface, the general difference between the aspect of man (*Adam*-אדם), in which the matter of relenting and changing [one's mind] applies, and the aspect of "He is not a man (*Lo Adam*-לֹא אָדָם) that He should relent," is the difference between intellect and emotions (these being the form of man) - and desire (*Ratzon*).

To explain, in the intellect (*Sechel*) the matter of change applies. For, since intellect (*Sechel*) is the spreading forth and expansiveness [of the mind] in a way of wealth [of details] etc., in that everything is with many details, and on the contrary, the greater the intellect, the more details, and thus the greater the wealth. The same is so of Torah, that from the perspective of the intellect (*Sechel*) of Torah, various reasonings are possible, (and on the contrary, the superiority of Torah is that "it was not given in a predecided way"),¹⁴⁵ and "these and those are the

¹⁴³ Regarding the coming section see *Hemshech* 5672 Ch. 193 (Vol. 2 p. 540 and on).

¹⁴⁴ Samuel I 15:29

¹⁴⁵ See Talmud Bavli, Eruvin 13b; Also see Talmud Yerushalmi Sanhedrin 4:2; Pesikta Rabbati, Pesikta 21, and elsewhere.

words of the Living God.”¹⁴⁶ This is because in every aspect of intellect there is room for multiplicity, such that in Understanding-*Binah* there are forty-nine facets to render something pure, and forty-nine facets to render something impure,¹⁴⁷ drawn from the forty-nine gates of Understanding-*Binah* (as explained about the counting of the Omer),¹⁴⁸ and to that particular Torah scholar, there was a revelation of forty-eight facets (as explained in Chiddushei Aggadot of the Maharsha).¹⁴⁹ All this is because in Understanding-*Binah* there is room for change etc.

This likewise is so of the emotions (*Midot*), as the verse states,¹⁵⁰ “According to a man’s wisdom will he glorify,” in that the emotions (*Midot*) change according to the intellect (*Sechel*). That is, there is room for this emotion and there is room for the opposite emotion etc., this being a matter of division and change. This not only applies to emotions (*Midot*) that accord to intellect (*Sechel*), but even to emotions that are higher than intellect (*Sechel*), which are the emotions (*Midot*) of the desire (*Ratzon*), in that they too can change.

That is, though they are called “the mountains of darkness”¹⁵¹ because they are higher than intellect and reason (being that intellect is a matter of light, whereas emotions (*Midot*) that transcend intellect (*Sechel*) are darkness), as known, this only refers to the fact that they transcend **revealed**

¹⁴⁶ Talmud Yerushalmi, Sanhedrin 4:2 and elsewhere.

¹⁴⁷ Talmud Yerushalmi, Sanhedrin 4:2 *ibid.*, and elsewhere.

¹⁴⁸ See Ohr HaTorah, Yitro p. 891; Sefer HaMaamarim 5627 p. 313.

¹⁴⁹ Talmud Bavli, Eruvin 13b *ibid.*

¹⁵⁰ Proverbs 12:8

¹⁵¹ See Torah Ohr, Mikeitz 35d; Mishpatim 76a; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.]

reasoning, but there is a hidden reason for the desire. [For, as known about desire (*Ratzon*), though it is said, “there is no reason for a desire,”¹⁵² what is meant is not that there is no reason at all, but that there is no revealed reason. However, there indeed is a hidden reason (*Ta’am Kamus*)]. Thus, being that there is a hidden reason, even that can be overturned etc.

However, all this is only in regard to the externality of the desire (*Chitzoniyut HaRatzon*), but in the innerness of the desire (*Pnimiyyut HaRatzon*) there utterly is no reason for the desire (*Ratzon*), not even a hidden reason. This is the essential desire (*Ratzon Atzmi*) that does not come from reason, but from the Essential Self alone etc. This is the aspect of “He is not a man” (*Lo Adam*-לֹא אָדָם) such that He does not relent and does not change at all.

Now, the kingdom of the House of Dovid is rooted in this aspect, about which the verse states, “The Eternal Victor of Israel does not lie and does not relent etc.” That is, the kingdom of the House of Dovid is from the innerness and Essential Self of the Unlimited One, in which there utterly is no change, and thus, “Dovid, King of Israel, lives and endures,”¹⁵³ and the verse states,¹⁵⁴ “My servant Dovid will be leader over them forever,” being that he was anointed with a horn (*Keren*-קֶרֶן), referring to the matter of an essential drawing down. This is why his kingdom is enduring.¹⁵⁵ [Now, since “the leader [of the generation] is equal to the whole [generation],”¹⁵⁶ (and

¹⁵² See Yonat Eilem Ch. 2; Shnei Luchot HaBrit 4b in the author’s note.

¹⁵³ Talmud Yerushalmi 25a

¹⁵⁴ Ezekiel 37:25

¹⁵⁵ Talmud Bavli, Megillah 14a

¹⁵⁶ Rashi to Numbers 21:21

likewise, the whole [generation] is equal to the leader), it therefore also relates to each and every Jew, and thus, from this aspect, it is impossible to exchange them, Heaven forbid,¹⁵⁷ just as it is impossible to exchange Him etc.]

It is from this aspect that there also is a drawing down of the Torah as it transcends change. This is as our sages, of blessed memory, taught¹⁵⁸ on the verse,¹⁵⁹ “*HaShem*” יהוה was with him,” that “the law (*Halachah*) is according to him in every area.” This is also the general matter of the [tenet that]¹⁶⁰ “this Torah will never be exchanged,” and as Tanya expresses it,¹⁶¹ “the Torah is eternal.” All this is drawn down from the aspect of “He is not a man,” which is the innerness (*Pnimiyut*) of the Crown-*Keter*.

This also is the root of repentance (*Teshuvah*), which is drawn from the aspect of “He is not a man.” To explain, in the aspect of man (*Adam*-אדם), it is not possible for the drawing to be all the way down. It only is from the aspect of “He is not a man” (*Lo Adam*-לא אדם), in that since He transcends limitations, He therefore can be drawn all the way down, meaning, not only to the world of Emanation (*Atzilut*), about which the verse states,¹⁶² “Evil shall not dwell with you,” but even to the place where there is the possibility of [independent] existence, and even to the place of actual [independent] existence, such that

¹⁵⁷ Midrash Ruth Rabbah, Petichta 3

¹⁵⁸ Talmud Bavli, Sanhedrin 93b

¹⁵⁹ Samuel I 16:18

¹⁶⁰ See the 9th tenet of the 13 fundamental principles of faith (Pirush HaMishnayot of the Rambam to Sanhedrin, Ch. 10 (Perek Chelek)).

¹⁶¹ Tanya, Likkutei Amarim, Ch. 17

¹⁶² Psalms 5:5; Likkutei Torah, Bamidbar 3c; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54]

one even is drawn to a place of actual evil, and not just by compulsion or by accident, but even intentionally, there too there is a drawing down of the aspect of “He is not a man,” through which “intentional sins are made to be as merits for him.”¹⁶³

This is like the explanation in Iggeret HaKodesh¹⁶⁴ about the Red Heifer (*Parah Adumah*), which the Torah calls “a sin offering”¹⁶⁵ that is **higher** than a sin offering. This is because a sin offering only atones for unintentional sins. In contrast, the Red Heifer (*Parah Adumah*), which was prepared outside the camp, even atones for willful sins that come from the three completely impure husks (*Shalosh Kelipot HaTmei’ot*). This is because its root is from the innerness (*Pnimitiyut*) of the Crown-*Keter*, and it therefore is drawn all the way down.

However, forgiveness for sins drawn down through repentance (*Teshuvah*) is not a matter of [Him] relenting. Rather, through repentance (*Teshuvah*) we reach the aspect of His essential pleasure (*Taanug Atzmi*) which transcends the desire for the *mitzvot*. This is as explained in *Hemshech* “*Yom Tov Shel Rosh HaShanah*” 5666¹⁶⁶ about the matter of desire (*Ratzon*) and pleasure (*Taanug*), that both are essential powers, and therefore do not cause each other, but there can be pleasure (*Taanug*) without desire (*Ratzon*) [and desire without pleasure]. This is like the verse,¹⁶⁷ “Only your forefathers did *HaShem-*

¹⁶³ Talmud Bavli, Yoma 86b

¹⁶⁴ Tanya, Iggeret HaKodesh, Epistle 28

¹⁶⁵ Talmud Bavli, Chullin 11a and elsewhere.

¹⁶⁶ *Hemshech* 5666 p. 86 and on.

¹⁶⁷ Deuteronomy 10:15

יהו"ה yearn for," this being His pleasure (*Taanug*) in the souls of the Jewish people, as they are, in and of themselves, regardless of Torah and *mitzvot*, which were introduced [later] at the giving of the Torah. That is, Torah and *mitzvot* are the matter of the desire (*Ratzon*), whereas before the Torah was given there was the matter of the pleasure (*Taanug*) without the desire (*Ratzon*). This is also the meaning of the verse,¹⁶⁸ "He will choose our heritage for us, the pride of Yaakov that He loves always!" That is, this stems from the essential pleasure (*Taanug Atzmi*).

There also can be desire (*Ratzon*) without pleasure (*Taanug*), this being the matter of [*mitzvot* called] decrees (*Chukim*), in which there is no reason (*Ta'am*-טעם), reason being the matter of pleasure (*Taanug*) that relates to intellect (*Sechel*), which is present in *mitzvot* called testimonies (*Eidut*) and ordinances (*Mishpatim*).

However, even though both are essential, nonetheless, the pleasure (*Taanug*) is more inner (*b'Pnimityut*) than the desire (*Ratzon*-רצון).¹⁶⁹ This is because desire (*Ratzon*-רצון) is the "running" (*Merutzat*-מרוצה) of the essential self, in that it is in a state of being drawn forth and revealed etc. In contrast, pleasure (*Taanug*) is of the essential self and does not come to be drawn forth and revealed etc. This is why desire (*Ratzon*) is external (*Chitzoni*), whereas pleasure (*Taanug*) is inner (*Pnimi*).

This likewise is the matter of repentance (*Teshuvah*) through which we reach the aspect of His essential pleasure

¹⁶⁸ Psalms 47:5

¹⁶⁹ [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.]

(*Taanug Atzmi*), in which the desire (*Ratzon*) for the *mitzvot*, which is as His Essence comes to be in a state of desire (*Ratzon*), has no hold. In contrast, through repentance (*Teshuvah*) we reach the aspect of the pleasure (*Taanug*) that transcends the desire (*Ratzon*). We thus find that this is not in a way that the desire is changed or exchanged, Heaven forbid, only that compared to the essential pleasure (*Taanug Atzmi*) the desire (*Ratzon*) is of no consequence.

However, once the essential pleasure (*Taanug Atzmi*) is drawn down, there automatically is also the drawing down of the desire (*Ratzon*) anew. This is why repentance (*Teshuvah*) is such that in addition to the pardon, forgiveness, and atonement brought about by drawing down the pleasure (*Taanug*) (which is why he becomes beloved, desirable, and dear etc.),¹⁷⁰ there also is the fulfillment of the light of Torah and *mitzvot* that his sin caused to be lacking. This is because through drawing down the essential pleasure (*Taanug Atzmi*), the desire (*Ratzon*) is drawn down anew.

However, the drawing down of the essential pleasure (*Taanug Atzmi*) comes specifically through repentance (*Teshuvah*), since this is not like the matter of “darkness and light are the same,”¹⁷¹ (being that here we are discussing the innerness (*Pnimiyut*) of the encompassing light (*Makif*)).¹⁷² Therefore the matter of repentance (*Teshuvah*) is necessary, and specifically through this we draw down the aspect of the

¹⁷⁰ Mishneh Torah, Hilchot Teshuvah 7:4-6 *ibid*.

¹⁷¹ Psalms 139:12 [which stems from the external aspect (*Chitzoniyut*) of the encompassing light (*Makif*)].

¹⁷² See Sefer HaMaamarim 5651 p. 84; 5668 p. 57; p. 97; *Hemshech* 5672 Ch. 126 (Vol. 1, p. 329).

essential pleasure (*Taanug Atzmi*), and in a way that there also is a drawing down of the desire (*Ratzon*) anew.

4.

However, we still must understand how it is within the power of the souls of the Jewish people to draw down the aspect of His essential pleasure (*Taanug Atzmi*). The explanation is that this is because the souls of the Jewish people are rooted in the Essential Self of the Unlimited One, meaning that even as the soul comes into the aspect of a creation, and even as it manifests within the body, it relates to the Essential Self of the Unlimited One.

This is similar to the intermediary medium of the Crown-*Keter*.¹⁷³ As previously explained¹⁷⁴ the matter of this medium is not just that through it, the existence of the recipient comes into being, but beyond this, through it there also is caused to be a relationship and bond between the world of Emanation (*Atzilut*) and the Emanator (*Ma'atzil*).

That is, even though the distance of comparison between the world of Action (*Asiyah*) and the world of Emanation (*Atzilut*) is so great, the distance of comparison between the world of Emanation (*Atzilut*) and the Unlimited One (*Ein Sof*) is incomparably greater, such that the coming into being of the world of Emanation (*Atzilut*) is through the restraint of the *Tzimtzum*, which is a much greater withdrawal

¹⁷³ See *Hemshech* 5672 Ch. 194 (Vol. 2, p. 542 and on).

¹⁷⁴ In the discourse entitled “*Zeh HaYom* – This day is the beginning of Your works,” of the 2nd day of Rosh HaShanah of this year, 5731, Discourse 1, Ch. 4 (Sefer HaMaamarim 5731, p. 8).

and concealment of the light (*Ohr*) than the matter of the partition (*Parsa*) [between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (Briyah, Yetzirah, Asiyah)].

Nonetheless, there is an advantage to the restraint of the *Tzimtzum* over and above the partition (*Parsa*), in that through the partition (*Parsa*) there only is the illumination of a secondary “offspring” light (*Ohr Shel Toldah*), whereas through the restraint of the *Tzimtzum* there was a return and illumination of the [original] light (*Ohr*). That is, the Line-*Kav* drawn down through the constriction-*Tzimtzum* bears all matters that precede the constriction-*Tzimtzum*, up to and including the matter of the Essential Self (*Etzem*).¹⁷⁵

From this it is understood that the aspect of Wisdom-*Chochmah*, which relative to the Line-*Kav*¹⁷⁶ [is only the aspect of] “I am likened to the Supernal One”¹⁷⁷ is nevertheless [the aspect of] “I am likened to the Supernal One” relative to all the aspects in the Line-*Kav*.

The souls of the Jewish people are likewise comparable to this.¹⁷⁸ That is, even as they came out of and separated from the vessels (*Keilim*) of the world of Emanation (*Atzilut*),¹⁷⁹ and even as they were drawn down to the levels of “You created her, You formed her, You blew her,” and even to below in this

¹⁷⁵ [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13-15.]

¹⁷⁶ See *Hemshech* 5666 p. 216; p. 253

¹⁷⁷ Isaiah 14:14

¹⁷⁸ See *Hemshech* 5672 Ch. 195 (p. 544 *ibid.*)

¹⁷⁹ Tanya, Iggeret HaKodesh, Epistle 20 (130a); Also see *Hemshech* 5672 Ch. 370 (Vol. 3 p. 1,029).

lowest world, nevertheless, “**You** guard her within me,”¹⁸⁰ and [thus] this guarding is from the aspect of His Essential Self etc.¹⁸¹

This also is the superiority of the souls over and above the angels. For, about the angels we find that when the Holy One, blessed is He, stretched out his little finger between them, which is a higher revelation [than they are accustomed to] they were nullified of their existence.¹⁸² In contrast, in regard to the souls of the Jewish people, even as they are below, they are capable of receiving the highest revelations drawn down through fulfilling Torah and *mitzvot*.

[For example, through ascending to the Torah reading (*Aliyah*) [during congregational services] an ascent in all the lower levels of one’s soul is caused; the lower level,¹⁸³ the second level, and the third level etc., up to and including the *Yechidah* level of the soul]¹⁸⁴ but nonetheless, they are not nullified of their existence. All this is because the souls have a bond and relation to the limitless light of the Unlimited One, blessed is He. It thus is in their power to draw down the aspect of the essential pleasure (*Taanug Atzmi*) etc.

¹⁸⁰ See the liturgy of the “*Elo”hai Neshamah*” blessing in the morning blessings.

¹⁸¹ See Sefer HaMaamarim 5662 p. 362.

¹⁸² Talmud Bavli, Yoma 21b; Sanhedrin 38b; Also see Likkutei Torah, Drushim L’Rosh HaShanah 60b and elsewhere.

¹⁸³ See Genesis 6:16

¹⁸⁴ Likkutei Dibburim, Vol. 1 25b and on; Also see Torat Menachem, Sefer HaMaamarim Tishrei p. 251.

This also is the substance of the Psalm, “A song of ascents; From the depths,” that we recite throughout the ten days of repentance, about which the verse states,¹⁸⁵ “Seek *HaShem*-יהו"ה when He can be found, call upon Him when He is near.” That is, this is service of Him with the depth and innerness of the soul, which reaches the innerness (*Pnimityut*) of the Crown-*Keter*, “the depth of everything, the depth of the wellspring,” and from there is a drawing all the way down, until one’s willful sins are made to be as merits for him.

This then, is why it states, “A song of ascents” simply, without stating who said it, but it rather “is a song of ascents that all the people of the world are destined to say etc.” Moreover, it is higher than the matter of “With all my heart I sought You” that Dovid said. This is because that refers to the matter of serving Him with one’s brain (*Mo’ach*) and heart (*Lev*), (as in the verse, “[You shall love *HaShem*-יהו"ה your God] with all your heart,” as explained before). In contrast, the matter of “from the depths” stems from the essential self of the soul etc., which is present in every Jew (“all the people of the world”) equally.

Now, we recite this Psalm during **all** the ten days of repentance, since the work is not just to draw down from the first power to the second power etc., but there must be a drawing down of the depth into all the powers [of the soul]. In other words, in relation to the aspect of the depths (*MiMa’amakim*-ממעמקים) [in the plural] which utterly transcends the entire order

¹⁸⁵ Isaiah 55:6; See Talmud Bavli, Rosh HaShanah 18a.

of the chaining down of the worlds (*Seder Hishtalshelut*) and is the true aspect of “He is not a man” (*Lo Adam Hoo*-לא אדם הוא), precedence and subsequence do not apply. Thus, the work is to draw down the essence into the vessels (*Keilim*) and into the power that relates to this particular day.¹⁸⁶

Now, it is through serving Him in a way of “from the depths I call You” throughout the ten days of repentance that there is a drawing down of all matters below, up to and including the fulfillment of the prophecy,¹⁸⁷ “For You have made the city of the oppressor into a heap,” this being the matter of¹⁸⁸ “removing the rule of evil from the earth,” and through the destruction of Tzor-צור, Yerushalayim is filled,¹⁸⁹ beginning with the particular redemption of each Jew as an individual (as explained in Iggeret HaKodesh),¹⁹⁰ including a drawing down to him in matters pertaining to children, health, and abundant sustenance, in a way of clearly apparent and openly revealed goodness. From this, we come to the general redemption, with the coming of our righteous Moshiach, and¹⁹¹ “My servant Dovid will be leader over them forever,” speedily and in the most literal sense!

¹⁸⁶ There is a small portion of the discourse missing here.

¹⁸⁷ Isaiah 25:2

¹⁸⁸ See the liturgy of the Rosh HaShanah and Yom Kippur prayers.

¹⁸⁹ See Talmud Bavli, Megillah 6a and Rashi there; Also see Rashi to Genesis 25:23

¹⁹⁰ Tanya, Iggeret HaKodesh, Epistle 4

¹⁹¹ Ezekiel 37:25

Discourse 3

*“Deershoo HaShem b’Heematzo... -
Seek HaShem when He can be found...”*

Delivered on Shabbat Parshat Ha’azinu,
Shabbat Shuvah, 5731¹⁹²
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁹³ “Seek *HaShem*-יהוה when He can be found, call upon Him when He is near.” About this it states in Talmud,¹⁹⁴ “One verse states,¹⁹⁵ ‘[For which is a great nation that has a god who is close to it] as is *HaShem*-יהוה our God, **whenever** we call to Him,’ and another verse states, ‘Seek *HaShem*-יהוה when He can be found, call upon Him when He is near’ (which seem to contradict each other).”

The Talmud answers, “This is not a question, because there it is speaking about a solitary Jew (who must wait for the time that the Holy One, blessed is He, can be found and is near) and here it is speaking about the [prayers of the] congregation (“**whenever we** call to Him”). And when is [He found and near to] the solitary Jew (as it states “found to him-*b’Heematzo*-

¹⁹² This discourse is a continuation to the discourses that precedes it (See the discourse entitled “*Ki HaMitzvah HaZot* – For this commandment” of Shabbat Parshat Nitzavim-Vayeilech 5730, Sefer HaMaamarim 5730 p. 370 note 1, translated in The Teachings of The Rebbe 5730 Vol. 2, Discourse 48) and on.

¹⁹³ Isaiah 55:6

¹⁹⁴ Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b; 105a

¹⁹⁵ Deuteronomy 4:7

”)? This is during the ten days [of repentance] between Rosh HaShanah and Yom HaKippurim.”

Now, we must better understand this.¹⁹⁶ For, as well-known, it states in Sifri cited in Pardes Rimonim¹⁹⁷ on the verse, “Whenever we call to Him,” that [it means] “to Him, and not to His attributes.” As known,¹⁹⁸ “His attributes-*Meedotav*-מדותיו” refers to the ten *Sefirot* of the world of Emanation (*Atzilut*). (This is because the word “His attributes-*Meedotav*-מדותיו” refers to all matters of Godliness as they are in a way of “measure-*Meedah*-מדה” (meaning measure and limitation).

In general, this includes the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), including the matter of the *Sefirot*.) About this the verse states, “Whenever we call to Him,” meaning, “to Him, and not to His attributes,” that is, to the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, who transcends the chaining down of the ten *Sefirot*.

However,¹⁹⁹ at first glance, since the matter of “to Him-*Eilav*-אלי” is not connected to measure and limitation, it is not understood why there is a difference in this, such that it only applies when there is a congregation, but does not apply to a

¹⁹⁶ See the beginning of the discourse entitled “*Deershoo HaShem b’Heematzot*” 5674 (*Hemshech* 5672 – Vol. 2 p. 557 in the new edition); 5691 (Sefer HaMaamarim 5691 p. 27).

¹⁹⁷ Pardes Rimonim, Shaar 32 (Shaar HaKavanah) Ch. 2

¹⁹⁸ See Likkutei Torah, Behar 43b; Hosafot to Vayikra 51c and on; Imrei Binah, Petach HaSha’ar translated as The Gateway to Understanding, Ch. 16 (11c and on); Ohr HaTorah, Va’etchanan p. 376 and on; Shabbat Shuvah p. 1,463; Sefer HaMitzvot of the Tzemach Tzedek, 117a and on; Also see later in Ch. 6.

¹⁹⁹ See the beginning of the discourse entitled “*Deershoo HaShem b’Heematzot*” 5674 (*Hemshech* 5672 – Vol. 2 p. 557 in the new edition); 5691 (Sefer HaMaamarim 5691 p. 27).

solitary individual (who must wait for the time when “He is found and He is near”)?

We also must understand the great elevation of the ten days between Rosh HaShanah and Yom HaKippurim, such that even after the great elevation of “whenever we call to Him,” meaning, in the middle of the year, this does not reach the elevated level of the ten days between Rosh HaShanah and Yom HaKippurim, at which time the Holy One, blessed is He is found and is near, in a way that there is no difference between a solitary individual and the congregation, such that the solitary individual brings something about that requires congregational prayer throughout the rest of year.

2.

This may be understood by prefacing with the explanation before,²⁰⁰ that on each of the ten days between Rosh HaShanah and Yom HaKippurim we recite “A song of ascents; from the depths etc.” About this it states in Zohar on the Torah portion of Beshalach,²⁰¹ “Rabbi Chizkiyah opened and said: [The verse states], ‘A song of ascents. From the depths I called You *HaShem*-יהוה.’ It says ‘A song of ascents’ simply, without stating who said it. (This is unlike other Psalms that inform us whether they were said by Dovid, Shlomo or otherwise.) Rather, this song of ascents is destined to be said by all the people of the world etc.” That is, [on the ten days of

²⁰⁰ At the beginning of the discourse entitled “*Shir HaMaalot* – A song of ascent,” of Shabbat Parshat Ha’azinu, Shabbat Shuvah of this year, 5731, Discourse 2 (Sefer HaMaamarim 5731 p. 12).

²⁰¹ Zohar II 63a and on

repentance] all the people of the world, meaning all Jews without distinction, whether a solitary Jew or the congregation, whether he is of “the heads of your tribes” or of “the hewers of your wood and the drawers of your water,”²⁰² all recite “A song of ascents; from the depths [I call You *HaShem*-יהו"ה] etc.”

The Zohar continues, “Did Dovid say this? Is it not [also] written [in Psalms],²⁰³ ‘With all my heart I sought You’ (this being a specific and established level amongst some Jews in whose name Dovid is speaking). Is this verse not sufficient? What need is there for [the verse] ‘from the depths-*MiMa’amakim*-ממעמקים” (about which it states that “it is destined to be said by all the people of the world,” and does not say that Dovid said it in the name of all Israel’ as it does with [other] Psalms).

[The Zohar] then explains that “A song of ascents; from the depths” refers to a much higher level than the verse, “With all my heart I sought you.” This is because “from the depths-*MiMa’amakim*-ממעמקים” [in the plural] refers to “the Depth of everything, the depth of the wellspring etc., the Ancient Concealed One of all concealed.” It specifically is because of the greatness of “from the depths-*MiMa’amakim*-ממעמקים” that every Jew is capable of reaching there and affecting the matter of “I called You-*Kerateecha*-קראתיך,” until this is drawn down in [the Name] *HaShem*-יהו"ה (“From the depths I called You *HaShem*-יהו"ה”).

Now, the general explanation of (reciting the Psalm, “A song of ascents; from the depths,” on the ten days between Rosh

²⁰² Deuteronomy 29:9-10

²⁰³ Psalms 119:10

HaShanah and Yom HaKippurim (about which the verse states, “Seek *HaShem*-יהו"ה when He can be found, call upon Him when He is near”) is the matter of the construction of Kingship-*Malchut* (as stated in Pri Etz Chayim)²⁰⁴ beginning with Rosh HaShanah (which is the beginning of the ten days between Rosh HaShanah and Yom HaKippurim) the unique matter of which (besides being the first of the ten days between Rosh HaShanah and Yom HaKippurim)²⁰⁵ is “make Me King over you.”²⁰⁶

This refers to the matter of crowning the Holy One, blessed is He, as King over Israel, and in a way that there thereby is a drawing down into the entire creation, such that the Holy One, blessed is He, is also King over the whole earth, just as it was on the first Rosh HaShanah at the beginning of creation.

This is as stated in Pirkei d'Rabbi Eliezer,²⁰⁷ that Adam, the first man, said to all the creations, “Come, I and you... and let us crown our Creator as King over us,” (as the verse states,²⁰⁸ “Come, let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה our Maker”). Adam, the first man, then said the verse,²⁰⁹ “*HaShem*-יהו"ה has reigned, He has donned grandeur” (which was then repeated by all the creations).

As explained in Zohar,²¹⁰ “When the Holy One, blessed is He, wanted to create man, all the upper and lower beings trembled.” Now, my father, master, teacher, and Rabbi

²⁰⁴ Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1 and on.

²⁰⁵ See Likkutei Sichot, Vol. 29 p. 203.

²⁰⁶ Talmud Bavli, Rosh HaShanah 16a; 34b

²⁰⁷ Pirkei d'Rabbi Eliezer, Ch. 11

²⁰⁸ Psalms 95:6; See Pirkei d'Rabbi Eliezer Ch. 11

²⁰⁹ Psalms 93:1; See Pirkei d'Rabbi Eliezer ibid.

²¹⁰ Zohar I 34b

explained²¹¹ that this is because man is not one particular creation like all the other creations, but includes all the creations within himself, from the highest to the lowest, and this caused them all to tremble, since the one who was destined to be created, would bring about the matter of “let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה our Maker” within them.

This is also the meaning of [the verse],²¹² “You have distinguished *HaShem*-יהו"ה today,” in which the word “distinguished-*He'emarta*-האמרת” is a term signifying “importance,”²¹³ as our sages, of blessed memory, stated,²¹⁴ “You have made me a single bundle in the world.” This brings about that “*HaShem*-יהו"ה has distinguished you today etc.,” in that the Holy One, blessed is He, accepts the coronation and request of the Jewish people to be King of Israel, as well as the request that follows it, “be King over the whole world in Your Glory,”²¹⁵ meaning that in the whole world there should not only will be the matter of “Your Kingship governs-*Mashalah*-משלה over all,”²¹⁶ in which the matter of “government-*Memshalah*-ממשלה” indicates compulsion,²¹⁷ but rather, [we request] “be King (over the whole world),” specifically in a way that “they willingly accepted His Kingship over them.”²¹⁸ All this comes about through the Jewish people working on

²¹¹ Likkutei Levi Yitzchak to Zohar ibid. (p. 8); Also see Tiferet Levi Yitzchak Vol. 1, p. 27 and on.

²¹² Deuteronomy 26:17-18; Also see Ohr HaTorah, Tavo p. 1,069; p. 1,080

²¹³ Rashi to Talmud Bavli, Brachot 6a

²¹⁴ Talmud Bavli, Brachot 6a ibid.

²¹⁵ In the Musaf liturgy of Rosh HaShanah

²¹⁶ In the Amidah liturgy of Rosh HaShanah

²¹⁷ See Likkutei Torah, Drushim L'Rosh HaShanah 56b and on.

²¹⁸ In the liturgy of the evening prayers (*Arveet*).

themselves and on their portion in the world, by which they bring about “the repair of the world with the Kingdom of the Almighty-*Shaddai*.”²¹⁹

[Now, from the matter of “You have distinguished *HaShem*-יהוה today etc.,” which is the matter of the coronation, there also is a drawing down of the matter of “Seek *HaShem*-יהוה when He can be found, call upon Him when He is near,” such that the Holy One, blessed is He, answers the seeking and calling, and fulfills the prayer and request of Israel, “be King over the whole world in Your Glory.”]

In addition, the word “You have distinguished-*He'emarta*-האמרת” is of the same root as “saying-*Amirah*-אמירה,”²²⁰ referring to the ten utterances (*Ma'amarot*-מאמרות)²²¹ by which the world was created,²²¹ that are renewed on every Rosh HaShanah. This is explained in Iggeret HaKodesh,²²² that [on every Rosh HaShanah] there is a descent and illumination of a new and higher light that never before shone in all the days of the world. (However, he concludes that “its revelation etc., depends on the deeds of the lower beings etc.”) This also relates to the construction of Kingship-*Malchut*. This is because Kingship-*Malchut* is the matter of saying (*Amirah*-אמירה) and speaking (*Dibur*-דיבור), as the verse states,²²³ “The word of the King rules.”

²¹⁹ In the “*Al Kein Nekaveh Lecha*” in the Aleinu at the conclusion of the prayers.

²²⁰ Ohr HaTorah Tavo p. 1,069 & p. 1,080 *ibid*.

²²¹ Mishnah Avot 5:1

²²² Tanya, Iggeret HaKodesh, Epistle 14

²²³ Ecclesiastes 8:4

Now, after this comes about on Rosh HaShanah, it then must be drawn into the ten *Sefirot*,²²⁴ brought about through the ten powers as they are drawn from the ten “depths,” this being the matter of “from the depths-*MiMa’amakim*-ממעמקים” [in the plural]. That is, on each [of the ten] days there is a drawing down of the particular depth (*Omek*-עומק) that relates to that day. [This was explained before²²⁵ that the drawing down each day is not from the level that already was drawn down and revealed on the first day, but that on each consecutive day there is a drawing down “from the depths-*MiMa’amakim*-ממעמקים.”] Then, on Yom HaKippurim, the construction of Kingship-*Malchut* is completed in a way that, “From the depths I called You.”

3.

Now, the explanation²²⁶ is that the verse states,²²⁷ “*HaShem*-יהוה You are my God; I will exalt You, I will give thanks to Your Name, for You have done wondrously; [Your] plans from the distant [past were kept] with firm faithfulness.” About this, it states in Zohar,²²⁸ that the three words “*HaShem* You are my God-*HaShem Elo’hai Atah*-אלהי אתה”

²²⁴ See Likkutei Torah, Nitzavim 51c and elsewhere.

²²⁵ At the end of the prior discourse entitled “*Shir HaMaalot* – A song of ascent,” Discourse 2 of this year, 5731 (Sefer HaMaamarim 5731 p. 18).

²²⁶ In regard to the coming section see *Hemshech* 5672 Vol. 1 Ch. 184 and on (p. 515 and on); Also see the prior discourse entitled “*Zeh HaYom* – This day is the beginning of Your works,” Discourse 1, Ch. 3, and the prior discourse entitled “*Shir HaMaalot* – A song of ascent,” Discourse 2, Ch. 2 (Sefer HaMaamarim 5731, p. 5 and on & p. 13).

²²⁷ Isaiah 25:1

²²⁸ Zohar III 193b

include the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) within them.

That is, the Name *HaShem*-יה"ה refers to Wisdom-*Chochmah*. [The title] “my God-*Elo”hai*-אלהי” refers to Understanding-*Binah*, called “the Living God-*Elohi”m Chayim*-חיים.” (The reason here it states, “my God-*Elo”hai*-אלהי,” indicating relation to oneself (“the God who is mine-*Elo”ah Sheli*-שלי”) is because here it refers to the aspect of *Tevunah*, which is [as Understanding-*Binah*] relates to the emotions (*Midot*).)²²⁹

[About the word] “You-*Atah*-אתה,” as known, three aspects are called, “You-*Atah*-אתה” - Wisdom-*Chochmah*, Kindness-*Chessed*, and Kingship-*Malchut*.²³⁰ [Here] it refers to the drawing down of Wisdom-*Chochmah* into Kindness-*Chessed*, as the verse states,²³¹ “You-*Atah*-אתה are a priest forever,” in that the word priest (*Kohen*) refers to a man of Kindness-*Chessed*,²³² until it then is drawn down into the aspect of Kingship-*Malchut* (called “You-*Atah*-אתה”) as in the conclusion of the verse, “by the word of the Righteous King-*Divrati Malki Tzeddek*-דברי מלכי צדק.” Thus these three words include the entire order of the chaining down of the worlds (*Seder Hishtalshelut*).

Another explanation, is that the Name *HaShem*-יה"ה (as [it is in relation to the world] is of the same root as “He who

²²⁹ [Regarding the distinction between the aspects of *Binah* and *Tevunah*, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2-3.]

²³⁰ Siddur Im Da”Ch 39c

²³¹ Psalms 110:4 (cited in Zohar *ibid*.)

²³² [As it states (Deuteronomy 33:8), “Your Tumim and Your Urim befit Your man of kindness-*Ish Chassidecha*-איש חסידך.” Zohar III 18b and elsewhere; Also see Zohar III 272b (Ra’aya Mehemna) and elsewhere.]

brings into being-*Mehaveh*-מהוה)²³³ and is the beginning and source of all beings in existence. Then, His title “God-*Elohi*”מ-אלהי in the plural, is drawn down,²³⁴ meaning that “He is the Master over all powers and abilities” (as stated in Tur and Shulchan Aruch Orach Chayim²³⁵ in explanation of the words of the blessings).

Now, His title “God-*Elohi*”מ-אלהי-86” has the same numerical value as “the natural order-*HaTeva*-הטבע-86,”²³⁶ and is drawn down in a way of “my God-*Elo*”הי-אלה,” meaning “the God who is mine-*Elo*”ah *Sheli*-שלי,” in that it is recognizable that this is one’s power and vitality, such that it is in a way of “You-*Atah*-אתה,” in the second person [said directly to the One before whom one stands] such that this comes to be a revealed world, about which it can be said “You-*Atah*-אתה” by way of actually seeing with the eyes.

However, all the above is not enough, but there also must be the matter of “I will exalt You-*Aromeemcha*-ארוםמך etc.” That is, all these matters must be elevated (*l’Romem-*

²³³ Pardes Rimmonim, 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); Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) (4a and on, cited in the introduction to Shnei Luchot HaBrit 4b and on); Moreh Nevuchim 1:6; Tur and Shulchan Aruch, Orach Chayim 5, and elsewhere.

²³⁴ [See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One *ibid.*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).]

²³⁵ Tur and Shulchan Aruch, Orach Chayim 5 *ibid.*

²³⁶ [Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One *ibid.*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Pardes Rimmonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah Ch. 6, section beginning “v’*Hamargeel*” (121b); Shnei Luchot HaBrit 89a; 189a; 308b; Shaalot uTeshuvah Chacham Tzvi, section 18 (cited in Likkutei Torah, Re’eh 22c); Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity, Ch. 6; Likkutei Torah *ibid.* 22b and on.

(לְרוֹמָם) to the highest level, up to and including the exaltedness and transcendence of His Essential Self.

The verse continues, “I will give thanks to Your Name.” That is, the matter of “I will exalt You” descends and is drawn to the place upon which the Name of the Holy One, blessed is He, is called.²³⁷ This is like the teaching of our sages, of blessed memory,²³⁸ “The Holy One, blessed is He, went a distance of 500-ת”ק years to acquire a name for Himself.” The distance of 500-ת”ק years is the distance between each firmament, and between the firmament and the earth,²³⁹ down to this lowest world of which there is no lower (as the Alter Rebbe wrote in Tanya).²⁴⁰

The verse continues, “for You have done (*Asitah*-עשית) wondrously.” That is, the drawing down is to the world of Action (*Asiyah*-עשיה), meaning, literally down to and including the world of Action (*Asiyah*) (“You have **done**-*Asitah*-עשית”). It is [in the world of Action] that there is a drawing down of the aspect of “wondrousness-*Pele*-פלא” which even is higher than the *Aleph*-אֵלֶף (which has the same letters as “wondrous-*Pele*-פלא”).

The word “teach-*Aleph*-אֵלֶף” refers to Wisdom-*Chochmah* (which is the matter of the teaching,²⁴¹ “*Aleph Beit*-ת”ת אֵלֶף [means] ‘teach Understanding-*Aleph Binah*-אֵלֶף בינה.” That is, Wisdom-*Chochmah* is called “teach-*Aleph*-אֵלֶף”

²³⁷ See Torah Ohr, beginning of the Torah portion of Terumah; Likkutei Torah Behar, 41c and elsewhere.

²³⁸ Midrash Kohelet Rabbah 7:1 (2); Midrash Shmuel, Ch. 23; Also see Sefer HaMaamarim 5630 p. 67 and on; p. 67 and on; 5668 p. 82 and on.

²³⁹ See Talmud Bavli, Chagigah 13a

²⁴⁰ Tanya, Ch. 36

²⁴¹ Talmud Bavli, Shabbat 104a

in that it teaches Understanding-*Binah*.) [That is, the letter *Aleph*-א] refers to the beginning of the chaining down of the worlds (*Seder Hishtalshehut*), whereas here [in this verse] the permutation is “wondrous-*Pele*-פלא,” means “wondrously beyond and concealed,” as in [the teaching,²⁴² “Seek not things] that are concealed (*Mufla*-מופלא) from you,” meaning,²⁴³ “that which is removed and separate from you.” Even so, this is drawn down in a way of “**You have done-Asitah**-עשית.”

He continues to explain the manner of the drawing down to the world of Action (*Asiyah*) below (“You have done wondrously”) down to and including this lowest world of which there is no lower. Specifically here [in this world] there is the actualization of the verse,²⁴⁴ “One nation will prevail over the other nation,” meaning,²⁴⁵ “When one rises, the other one falls,” such that, “Upon the destruction of Tzor-צור, Yerushalayim is built.”²⁴⁶

About this the next verse continues,²⁴⁷ “For You have made the city of the oppressor into a heap.” As the Tzemach Tzeddek explains at length in Biurei HaZohar²⁴⁸ (on the above-mentioned teaching of the Zohar in the Torah portion of Balak),²⁴⁹ the word “the city-*MeEer*-מעיר” shares the same letters as “of the forest-*MiYa'ar*-מיער”²⁵⁰ this being the matter

²⁴² Talmud Bavli, Chagigah 13a

²⁴³ Rashi to Chagigah 13a *ibid*.

²⁴⁴ Genesis 25:23

²⁴⁵ See Talmud Bavli, Pesachim 42b; Megillah 6a; Rashi to Genesis 25:23 *ibid*.

²⁴⁶ Pesachim *ibid*.; Megillah *ibid*.; Rashi *ibid*.

²⁴⁷ Isaiah 25:2

²⁴⁸ Biurei HaZohar, Vol. 1 p. 526; Also see *Hemshech* 5672 *ibid*. p. 518.

²⁴⁹ Zohar III 193b *ibid*.

²⁵⁰ Rabbeinu Bachaye to Genesis 36:39

of the verse,²⁵¹ “The boar of the forest-*MiYa’ar*-מִיעַר ravages it,” referring to the “city-*Eer*-עִיר” of the side opposite holiness, which is “Tzor-צֹר” [which means “oppressor-Tzorer-צוֹרֵר]. About this the verse states, “You have made the city of the oppressor into a heap,” meaning that the city (*Eer*-עִיר) of the side opposite holiness is destroyed and made into a “heap-*Gal-gal*.” This is to such an extent that the refinement of the side opposite holiness is caused in a way that it is transformed into “the city of our God-*Eer Elo*”-עִיר אֱלֹהֵינוּ²⁵².

This is like what our sages, of blessed memory, taught,²⁵³ “The boar (*Chazir*-חֲזִיר) is destined to become pure.” As explained by the Rebbe Maharash,²⁵⁴ [though a boar has split hooves] it presently does not chew its cud,²⁵⁵ meaning that it does not cause the sparks that fell into it in the shattering of the vessels (*Shevirat HaKeilim*) to return.

That is, a kosher animal that chews its cud, means that after it has swallowed the food and chewed it, it returns to chewing the same food again, so that it will become as refined and purified as it should be. In the analogue this means that the animal allows that which fell into it in the shattering of the vessels (*Shevirat HaKeilim*) to come to a state of refinement etc.

However, the boar, which does not chew its cud, does not allow the sparks it swallowed to be refined. However, in

²⁵¹ Psalms 80:14

²⁵² Psalms 48:2; Also see Torah Ohr, Va’era 56b

²⁵³ Brought in Shnei Luchot HaBrit, Chayei Sarah and elsewhere; Also see the note of the Rebbe to *Hemshech “Mayim Rabim”* 5636, Ch. 84.

²⁵⁴ *Hemshech “Mayim Rabim”* 5636, Ch. 84.

²⁵⁵ Leviticus 11:7

the coming future, [at which time the boar-חזיר will chew its cud, this being one of the explanations according to the revealed part of Torah of how the boar will come to be pure, being that “this Torah will not be exchanged,”²⁵⁶ is that because in the coming future the boar will also chew its cud],²⁵⁷ it will return all the sparks to their root etc.

This refers to the general matter of refining the side opposite holiness, such that there [even] is the refinement of the sparks that are there in a way of, “the flame of the wicked shall be extinguished.”²⁵⁸ As explained at length by his honorable holiness, the Rebbe Rashab, whose soul is in Eden,²⁵⁹ even in the side opposite holiness there is a spark of holiness, for without this it could have no existence at all, except that this spark is in a state of, “the flame of the wicked shall be extinguished,” meaning that there is a “flame,” but it [sputters until it] is “extinguished” etc.

4.

Now, everything stated about the above-mentioned verse (“*HaShem*-יהוה you are my God, I will exalt You etc.”) also relates to Rosh HaShanah. For, as known, on Rosh HaShanah all matters revert to their root and source. More

²⁵⁶ See Mishneh Torah, Hilchot Yesodei HaTorah, Ch. 9; Hilchot Melachim 11:3; Pirush HaMishnayot of the Rambam to Sanhedrin Ch. 10 (Perek Chelek) in the 9th fundamental principle of faith.

²⁵⁷ See Ohr HaChayim and Sefer Torat Moshe (of the Chatam Sofer) to Leviticus 11:7; Also see the note of the Rebbe to Shiurim b’Sefer HaTanya, Ch. 50.

²⁵⁸ Proverbs 13:9; 21:17; 24:20

²⁵⁹ Sefer HaMaamarim 5665 p. 103 and on; 5670 p. 143 and on; *Hemshech* 5672, Ch. 374 (Vol. 3, p. 1,041).

specifically, this is the matter of “*HaShem*-יהו”ה you are my God,” in that all matters were brought into being from the Name *HaShem*-יהו”ה, as it was then drawn down into the powers and abilities of His title “God-*Elohi*”מ-אלהי”מ-86” which is in the plural and has the same numerical value as “the natural order-*HaTeva*-הטבע-86,” until a world was made to be in revelation; the revealed world (*Alma d’Itgaliya*) about which it can be said “*You-Atah*-אתה.”

All these matters revert to their root and source high above, up to the exaltedness and transcendence of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One (“I will exalt **You**”).

There then must be the return, to reawaken the drawing down from His simple Essential Self, such that there will be a drawing down from there into the essential pleasure (*Taanug*), and that there will be a drawing down from there into the essential Wisdom-*Chochmah* and Understanding-*Binah*, and into the aspect of the emotions (*Midot*), down to and including the aspect of Kingship-*Malchut*.

This causes the creation of the entire chaining down of the worlds (*Hishtalshelut*) anew, as understood from the discourse of the Mittler Rebbe entitled,²⁶⁰ “To understand the matter of the sounding of the Shofar according to the devotional intentions (*Kavanot*) of the Baal Shem Tov, of righteous memory.”

This drawing must be all the way down into the world of Action (*Asiyah*) (“You have **done** (*Asitah*-עשית) wondrously”). This is because *HaShem*’s-יהו”ה ultimate

²⁶⁰ Siddur Im Da”Ch 244c and on

Supernal intention is that we not remain in the mode of service of *HaShem*-יהו"ה of Rosh HaShanah, but that this must then be drawn into the construction of Kingship-*Malchut* during the ten days between Rosh HaShanah and Yom HaKippurim (as explained in chapter two).

It then must be drawn down into the matter of “Yaakov went on his way,”²⁶¹ meaning into serving *HaShem*-יהו"ה in this world, of which there is no lower world, throughout the whole year, up to and including that “his willful sins are transformed to be as merits for him” in actuality²⁶² (“for You have made the city of the oppressor into a heap”) by serving *HaShem*-יהו"ה in repentance (*Teshuvah*), which particularly is related to the ten days between Rosh HaShanah and Yom HaKippurim.

This is as stated by Rambam,²⁶³ “Even though repentance and crying out is desirable at all times (and the time for it is throughout the entire year), nevertheless, during the ten days between Rosh HaShanah and Yom HaKippurim they are even more desirable and will be immediately accepted.” For, through this, we even refine the lofty sparks that are found in willful sins, such that they are transformed into merits. This is why our sages, of blessed memory, said,²⁶⁴ “In the place where those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.” (This was stated about that level of

²⁶¹ Genesis 32:2; See Sefer HaSichot 5696 p. 43; Likkutei Sichot, Vol. 20 p. 556.

²⁶² Talmud Bavli, Yoma 86b

²⁶³ Mishneh Torah, Hilchot Teshuvah 2:6

²⁶⁴ Mishneh Torah, Hilchot Teshuvah 7:4 citing Talmud Bavli, Brachot 34b

repentance (*Teshuvah*) by which one's willful sins are made to be as merits for him.)²⁶⁵

This is because²⁶⁶ their service of *HaShem*-יהו"ה, blessed is He, is in a way of full repentance (*Teshuvah Shleimah*) (as in the words of the Alter Rebbe in *Iggeret HaTeshuvah*).²⁶⁷ This also hints at the completion of the work of affecting refinements (*Birurim*), meaning not just the refinements of the external husk (*Kilipah*) of *Nogah*, but even the refinement of willful sins that are transformed into merits.

5.

Now, as known, an arousal from below brings an arousal from Above, such that “by the measure that a person measures, so is he measured.”²⁶⁸ This is especially so according to the well-known teaching of the Baal Shem Tov²⁶⁹ on the verse,²⁷⁰ “*HaShem*-יהו"ה is your [protective] shade (*Tzeelcha*-צלך),” as explained by the Rav, the Maggid of Mezhritch,²⁷¹ that shade (*Tzeil*-צל) comes from abundant sunlight.

²⁶⁵ See Tanya, Likkutei Amarim, Ch. 7 (12a); Likkutei Sichot, Vol. 17 p. 186.

²⁶⁶ See Derech Mitzvotcha 191a

²⁶⁷ Tanya, *Iggeret HaTeshuvah*, end of Ch. 8

²⁶⁸ Talmud Bavli, Sotah 8b in the Mishnah.

²⁶⁹ 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 Shenyah, 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).

²⁷⁰ Psalms 121:5

²⁷¹ Ohr Torah, Section 264

This matter, as it is in the analogue, is because of the abundance of pleasure, endearment, and love (about which the verse continues, “at your right hand,” similar to²⁷² “Avraham who loved Me”) in that the Holy One, blessed is He, has love for his children, the Jewish people, who are rooted in His Essential Self. Through this, the matter of the “shadow-*Tzeil*-צל” is caused, in that [like a shadow] He moves according to one’s movements (being that the arousal below is what causes the arousal Above).

From this it is understood that to bring about the matter of “I will exalt You, I will give thanks to Your Name,” so that there will be ascent to the aspect of His exaltedness etc., and so that there will be a drawing down to below into the aspect of “Your Name,” (which is what is brought about on Rosh HaShanah, as discussed before), it is necessary for one’s service of *HaShem*-יהו"ה, blessed is He, to also be in this way, meaning not just with the revealed powers [of the soul] etc.

Rather, he must elevate himself and the powers of his soul to higher than the order of **his** chaining down (*Seder Hishtalshelut*). In other words, his way of service must be higher than how it is because the Name *HaShem*-יהו"ה is engraved in his soul in all its ten powers, which correspond to the four letters of His Name *HaShem*-יהו"ה.

[This is as explained at length by the Alter Rebbe in Likkutei Torah, in the Torah portion of “See, I-*Re’eh* *Anochi*-ראה אנכי.”²⁷³ That is, when they received the Torah the aspect of *HaShem*-יהו"ה was drawn to each and every Jew, in that he

²⁷² Isaiah 41:8

²⁷³ Likkutei Torah, Re’eh 18a and on.

received the words, “I am *HaShem* your God-*Anochi HaShem Elo*”*hecha*-אלהיך-יהוה,”²⁷⁴ meaning that the Name *HaShem*-יהוה should illuminate and be revealed in you, such that He will be called by your name, “**your** God-*Elo*”*hecha*-אלהיך,” meaning, “The God who is yours-*Elohi*”*m Shelcah*-שלך.”]

How much more [must it be] even higher than the aspect of “my God-*Elo*”*hai*”-אלהיך,” [which is] like “your God-*Elohe*”*cha*”-אלהיך,” meaning “your strength and vitality” as they are drawn into the many powers that manifest in the 248-*limbs* of the body, and how much more [must it be] even higher than the aspect of “You-*Atah*”-אתה,” in the second person, [referring] to the drawing down as it is revealed in [one’s] matters and limbs.

That is, all the above must come to be in him in a way of “I will exalt you,” in that his service of *HaShem*-יהוה, blessed is He, will be out of self-sacrifice (*Mesirat Nefesh*) and accepting His yoke (*Kabbalat Ol*), such that the acceptance of the yoke (*Kabbalat Ol*) is the **primary service**, this being the novelty of accepting the yoke (*Kabbalat Ol*) on Rosh HaShanah, in comparison to accepting the yoke (*Kabbalat Ol*) throughout the rest of the year.²⁷⁵ This is also the vessel (*Kli*) for the Holy One, blessed is He, to accept the coronation (as explained at length by his honorable holiness, my father-in-law, the Rebbe, in various places in his Rosh HaShanah discourses).²⁷⁶

²⁷⁴ Exodus 20:2

²⁷⁵ See *Hemshech* 5672 Ch. 77 (Vol. 1, p. 193 and on), and elsewhere.

²⁷⁶ See the end of the discourse entitled “*Yivchar Lanu*” 5703 (Sefer HaMaamarim 5703 p. 34 and on).

Now, all this is brought about by serving *HaShem*-יהו"ה, blessed is He, in a way that is "from the depths-*MiMa'amakim*-ממעמקים," and "from the constraints-*Min HaMeitzar*-מן המיצר,"²⁷⁷ and in the way [expressed in the verse], "In Your behalf, my heart has said, 'Seek My face (*Panai*-פני)," meaning that He seeks that they find His innerness (*Pnimityut*-פנימיות),²⁷⁸ up to and including the innerness of the innerness (*Pnimityut SheBPnimityut*) (as explained in Likkutei Torah²⁷⁹ about the particular levels in the innerness of the heart (*Pnimityut HaLev*)).

Through this one also has an effect Above, that there will be a drawing down from the innerness (*Pnimityut*-פנימיות), "Your **face**, *HaShem-Panecha* *HaShem*-יהו"ה **פניך**," this being the level that even transcends the matter of "darkness and light are the same."²⁸⁰ This is why on Rosh HaShanah we recite²⁸¹ the verse,²⁸² "He will choose our heritage for us, the pride of Yaakov that He loves always!" That is, this refers to His free choice (*Bechirah*), which is not tied to reason, not even a hidden reason, but is solely because the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

²⁷⁷ Psalms 118:5

²⁷⁸ See Likkutei Torah, Drushim L'Shabbat Shuvah 66c and on

²⁷⁹ Likkutei Torah, Teitzei 36a

²⁸⁰ Psalms 139:12 [which stems from the external aspect (*Chitzoniyut*) of the encompassing light (*Makif*)].

²⁸¹ Before the sounding of the Shofar.

²⁸² Psalms 47:5

Now, with the above in mind, we can understand the verse, “Seek *HaShem*-יהו"ה when He can be found, call upon Him when He is near,” when He even is found to a solitary individual, this being a much higher matter than the verse, “Whenever we call to Him,” even though “to Him-*Eilav*-אליו” refers to the aspect of the limitless light of the Unlimited One who transcends the chaining down of the worlds (*Hishtalshelut*).²⁸³

The explanation is that even when there are all the above-mentioned aspects of “*HaShem*, You are my God-*HaShem Elo"hai Atah*-אתה יהו"ה אלהי,” and there even is the aspect of “wondrousness-*Pele*-פלא,” nevertheless, as long as there is not the matter of “I will exalt You” up to His Essential exaltedness and transcendence, even though this still transcends the aspect of “His attributes,” this nevertheless is an aspect of “to Him-*Eilav*-אליו” about which it applies to say that there also are “His attributes.”

This is like the well-known matter,²⁸⁴ that Pardes Rimoni²⁸⁵ explains, that, “to Him and not to His attributes,” refers to the light (*Ohr*) that manifests within the vessels

²⁸³ Regarding the coming section see the end of the discourse entitled “*Deershoo HaShem b'Heematzo*” 5674 (*Hemshech* 5672 *ibid.* Vol. 2, p. 567).

²⁸⁴ Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 144 and on (copied in HaYom Yom for the 11th of Tishrei).

²⁸⁵ Pardes Rimoni, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 1 and on; Shaar 32 (Shaar HaKavanah), Ch. 2; Also see Likkutei Torah, Behar 43b; Hosafot to Vayikra 51c and on; Imrei Binah, Petach HaSha'ar translated as The Gateway to Understanding, Ch. 16 (11c and on); Ohr HaTorah, Va'etchanan p. 376 and on; Shabbat Shuvah p. 1,463; Sefer HaMitzvot of the Tzemach Tzedek, 117a and on; Also see later in Ch. 6.

(*Keilim*). (That is, the vessels (*Keilim*) are called “His attributes,” whereas “to Him-*Eilav*-אֵלָיו” refers to the light (*Ohr*) manifest within the vessels-*Keilim*). There also is the explanation of the Baal Shem Tov, that “to Him-*Eilav*-אֵלָיו” refers to the lights (*Orot*) that bring the vessels (*Keilim*) into being and vitalize them. Even according to the explanation of the Alter Rebbe (in the discourse of the conclusion of Yom HaKippurim)²⁸⁶ that “to Him-*Eilav*-אֵלָיו” refers to the Essential Self of the limitless light of the Unlimited One, this still is the aspect of “to Him-*Eilav*-אֵלָיו” in which it also applies for there to be “His attributes,” except that the calling is “to Him and not to His attributes.”

However, the matter of “I will exalt You-*Aromeemcha*-אֲרוֹמְמָךְ” is even higher than this, and refers to His essential exaltedness and transcendence, in which the matter of “His attributes” is entirely inapplicable, since He is not in the category or parameter of having “attributes” altogether, not even in a way of being the root or source for “attributes,” and not even in a way of the negation of the matter of “attributes.”

It is this aspect that is the elevation of “Seek *HaShem*-יְהוָה when He can be found, call upon Him when He is near” over and above even “(Whenever we call) to Him,” meaning “to Him and not to His attributes.” Therefore, in the matter of “Whenever we call to Him,” even though the calling is “to Him and not to His attributes,” there nevertheless is a distinction between the congregation and a solitary individual, because this is the aspect of “to Him-*Eilav*-אֵלָיו” in which there also is the

²⁸⁶ Igrot Kodesh of the Rebbe Rayatz Vol. 3 p. 144 *ibid*.

matter of “His attributes,” except that the calling is “to Him and not to His attributes.”

However, the matter of “call upon Him when He is near” is higher than this, in that it refers to His simple Essential Self, in that He is found and near even to a solitary individual. This is because the arousal from below causes an arousal from Above (as explained in chapter five) and then service of Him is with the aspect of the *Yechidah* level of the soul.

This is as in the famous teaching of the Alter Rebbe, [that when the Talmud states], “Here it is referring to a solitary individual-*Kan l’Yachid*-כאן ליחיד,” it refers to the aspect of the *Yechidah*-יחידה level of the soul.²⁸⁷ This thereby causes that His simple Essential Self will be in a way of “He is found and He is close.”

The same is so of the recital of “A song of ascents; From the depths” during the ten days of repentance. That is, on each [of the ten] days there is the matter of from “the depths-*MiMa’amakim*-ממעמקים.” That is, since this matter completely transcends any relation to the aspect of “His attributes,” it thus does not apply for there to be a separation [and state] in which the matter of “from the depths” only is present on the first day, and that the subsequent drawings forth are from the level that already was drawn down and revealed on the first day, since this is a matter that completely transcends levels etc. It rather is in a way that on every [one of the ten] days we draw “from the depths-*MiMaamakim*-ממעמקים” etc.

²⁸⁷ See Likkutei Torah Tavo 43d; Chanah Ariel (of Rabbi Yitzchak Isaac HaLevi Epstein of Homil), Ha’azinu 44b in the name of the Alter Rebbe.

Now, it specifically is this matter (“from the depths-*MiMa’amakim* ממעמקים) that relates to all the people of the world, meaning not just those who [truly] can say, “With all my heart I sought You,” whose service of *HaShem*-יהו"ה, blessed is He, stems from their brain and heart being in a state of wholeness and perfection, such as Dovid. [That is, even though he said this in the name of the entire Community of Israel (*Knesset Yisroel*), this nevertheless is what Dovid said, thus indicating a level of service in which levels apply etc.]

Rather, this is “A song of ascents” that all the people of the world are destined to say etc., in which [the Zohar] specifies, “destined-*Zeminin* זמנין,” indicating that they are ready-מזומנים and prepared etc., meaning that this is within the power of every Jew, such that no contemplation (*Hitbonenut*) is necessary. This is as the Alter Rebbe²⁸⁸ taught on the verse,²⁸⁹ “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד,” that “every single Jew, without taking his state and standing into consideration etc., neither desires nor is capable of becoming separate from Godliness, Heaven forbid,” (including not being separated from His Godliness as He is “*HaShem* is One-*HaShem Echad*-יהו"ה אחד,” meaning as He is drawn into the four directions of the world, the seven firmaments and the earth).²⁹⁰

²⁸⁸ See Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 384 (copied in HaYom Yom for the 25th of Tammuz); p. 547 (copied in HaYom Yom for the 21st of Sivan); Sefer HaMaamarim 5684 p. 215; p. 243; 5710 p. 115; p. 117, and elsewhere.

²⁸⁹ Deuteronomy 6:4

²⁹⁰ Sefer Mitzvot Katan cited in Beit Yosef to Tur Orach Chayim 61

This then, is the meaning of the verse, “Seek *HaShem*-יהו"ה when He can be found, call upon Him when He is near.” That is, with the arrival of the ten days of repentance, we tell every single Jew, every individual, in and of himself,²⁹¹ that the Holy One, blessed is He, is present and close to Him specifically “when He is found-*BeHeematzo*-בהמצאו” - in a way of an object that is “found-*Metziah*-מציאה” without toil or effort, but is already there and ready [to be found], in that all that is required is just to “seek Him” and “call upon Him.”

He then indeed does so, and does it from the innerness (*Pnimityut*) of his soul, “In Your behalf, my heart has said, ‘Seek My face (*Panai*-פני),” which is the general way of serving *HaShem*-יהו"ה, blessed is He, stemming from the *Yechidah* level of the soul, brought about throughout all ten days.

From this, there then is a drawing down in all ten powers of one’s soul throughout the rest of the year, so that it is a year blessed with studying Torah and fulfilling *mitzvot* in a way of renewed vitality. This is because he drew new vitality and strength from high Above, so high that there is nothing higher than it and is even higher than the parameters of “above” and “below.”

There thus will be a drawing of the blessing of *HaShem*-יהו"ה to be inscribed and sealed with a concluding signet for goodness from His full, open, holy, and broad hand,²⁹² as we brought about with the sounding of the Shofar, in the matter of

²⁹¹ Also see Likkutei Sichot Vol. 34 p. 201 and on.

²⁹² See the third blessing of the Grace after Meals (*Birkhat HaMazon*)

“*Ya”H*” answered me with expansiveness,”²⁹³ until there is a drawing down in a way that “You have done wondrously-*Asitah Pele*-פלא” in the world of Action (*Asiyah*-עשיה), the lower world, down to and including the actual world of Action (*Asiyah*) in matters pertaining to children, health, and abundant sustenance, up to and including the true and complete redemption, at which time there will be the fulfillment of the verse “You have made the city of the oppressor into a heap” referring to the destruction of Tyre, after which the construction of Yerushalayim will take place (beginning with the matter of Yerushalayim-ירושלם as it is in the service of *HaShem*-יהו”ה, blessed is He, of each and every Jew, this being the matter of “perfect fear-*Yirah Shaleim*-שלם-יראה”),²⁹⁴ until there will be the fulfillment of the statement in the continuation of the chapter in the prophet,²⁹⁵ “And they will say on that day, ‘Behold, this is our God; we hoped to Him that He would save us; this is *HaShem*-יהו”ה to Whom we hoped, let us exult and be glad in His salvation,” speedily and in the most literal sense, with the coming of our righteous Moshiach!

²⁹³ Psalms 118:5

²⁹⁴ See Tosefot entitled “*Har*” to Talmud Bavli, Taanit 16a; Also see Likkutei Torah, Drushim L’Rosh HaShanah 60b; Shir HaShirim 6c, and elsewhere.

²⁹⁵ Isaiah 25:9

Discourse 4

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

Delivered on the 2nd day of Sukkot, 5731²⁹⁶

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

1.

The verse states,²⁹⁷ “Praise *HaShem*-יהוה all nations, praise Him, all the states! For His kindness has overwhelmed us, and the truth of *HaShem*-יהוה is to eternity! *Halleluyah!*”

Now, we must understand why it is that because “His kindness has overwhelmed **us**,” therefore all the nations and states should laud and praise Him? As in the question of the Talmud,²⁹⁸ “What are the nations of the world doing [in praising Him here]?”

Now, (on the answer of the Talmud there) Rashi explains that even though “His kindness has overwhelmed **us**,” nonetheless, since this is a revelation that they also see (“they saw what He did for me”) it thus is incumbent on them to laud and praise Him. However, this answer is not yet sufficient, and as stated in the discourse of the Alter Rebbe entitled “*Hallelu et*

²⁹⁶ The original discourse was edited by the Rebbe and is a continuation to the discourses that precede it (See the discourse entitled “*Ki HaMitzvah HaZot* – For this commandment” of Shabbat Parshat Nitzavim-Vayeilech 5730, Sefer HaMaamarim 5730 p. 370 note 1, translated in The Teachings of The Rebbe 5730 Vol. 2, Discourse 48) and on.

²⁹⁷ Psalms 117

²⁹⁸ Talmud Bavli, Pesachim 118b

HaShem,”²⁹⁹ “this reason does not suffice” because the wording of the verse that “His kindness has overwhelmed **us**” is the reason for “praise *HaShem*-יהוה all **nations** etc.,” (which, at first glance, seems to indicate that he explains it the same as the above-mentioned Rashi) except that this reason is not yet sufficient.³⁰⁰

Therefore, Rashbam explains there that “His kindness has overwhelmed us” is a matter unto itself, and the explanation is that since the nations and states certainly should laud and praise Him for the might and miracles He performs in the world, then we, who are overwhelmed by His kindness, certainly should praise him much more than all other nations and languages.

Now, the special relationship between “Praise *HaShem*-יהוה all nations, praise Him, all the states,” and the holiday of Sukkot, is as stated in Talmud³⁰¹ and Midrash,³⁰² that the seventy bulls offered on the holiday of Sukkot correspond to the seventy nations, which include all the nations [of the world]. Because of this the verse, “Praise *HaShem*-יהוה all nations, praise Him, all the states,” relates to the holiday of Sukkot.

Now, this must be better understood.³⁰³ For, it states in Zohar³⁰⁴ that during the seven days of Sukkot there is the matter of inviting [the Supernal] guests (*Ushpizin*), these being our

²⁹⁹ Printed in Maamarei Admor HaZaken 5569 p. 238 and on (p. 285 and on in the new edition), and with the glosses in Ohr HaTorah, Sukkot p. 1,755 and on.

³⁰⁰ See Chiddushei Aggadot [of the Maharsha to Pesachim 118b] *ibid*.

³⁰¹ Talmud Bavli, Sukkah 55b

³⁰² [Midrash] Rabba and Tanchuma to the end of [the Torah portion of] Pinchas.

³⁰³ See Ohr HaTorah *ibid*. p. 1,756.

³⁰⁴ Zohar III 103b and on.

forefathers, Avraham, Yitzchak, Yaakov etc., up to and including Dovid, King Moshiach, who is the seventh.

[We therefore must understand] how this aligns with the statement in Talmud and Midrash that the seventy bulls correspond to the seventy nations. Even though Ramaz wrote there,³⁰⁵ “Contemplate it well... since the guests (*Ushpizin*) of the Zohar are a different explanation,” nonetheless, this itself is not sufficient, as stated in the discourse there.

That is, “both these and those are the words of the Living God,”³⁰⁶ and how can the two [divergent] explanations come together? This is especially so based on what we know³⁰⁷ (which also is relevant to practical *Halachah*) that all matters in a single word are related to each other.

As this relates to our subject here (in which the two explanations not only are in a single word, but in an entire matter) it is understood that the explanation of Talmud and Midrash, and likewise, the explanation of Midrash, that the seven days [of the holiday] are the King’s feast for the people of the country, and those who feast throughout the seven days of Sukkot are the seventy ministering angels [of the nations] and the commentary of the Zohar, that on the holiday of Sukkot the Supernal guests (*Ushpizin*) are invited to the feast etc., is that since both matters are in the Torah of truth, there thus is a true connection between them.

This is especially so considering the conclusion of Talmud and Midrash there, that on Shemini Atzeret there is a

³⁰⁵ Cited in Ohr HaTorah ibid.

³⁰⁶ Talmud Bavli, Eruvin 13b

³⁰⁷ See Likkutei Sichot Vol. 3 p. 782 and elsewhere.

single [sacrificial] bull etc., corresponding to the singular nation, this being analogous to a king etc., who said, “Make a great feast for me and invite all the people of the land.” On the last day he said to his beloved friend, make a small feast for me, and you and I will make due with whatever you find. That is, in the analogue, the great feast refers to the seventy bulls, and the small feast refers to the one bull offered on Shemini Atzeret. It thus is understood that there is a vast difference between the seventy bulls (for all the people of the land) and the one bull (for his beloved friend).

However, according to the explanation of the Zohar, that on the seven days of the holiday the Supernal guests (*Ushpizin*) are also invited (and the very fact that the word used for this is “invited-*Zamin*-זמין,” like the words of Midrash, “It is analogous to a king who invited-*Zeemen*-זימן etc.,” indicating that they are related to each other) these being our forefathers, Avraham, Yitzchak Yaakov etc., up to and including King Dovid, we therefore must understand what the novelty of the small feast of Shemini Atzeret is, over and above the feast of the seven days of the holiday.

Now, about the words, “For His kindness has overwhelmed us,” the verse specifies “**His** kindness-*Chasdo*-חסדו,” rather than simply “kindness-*Chessed*-חסד.” It can be said that this is like the teaching of our sages, of blessed memory³⁰⁸ about the 26-כ"ו times that [the words] “for His kindness-*Chasdo*-חסדו endures forever” are mentioned [in Psalm 136], referring to the twenty-six generations before the

³⁰⁸ Talmud Bavli, Pesachim 118a

Torah was given, who were sustain by the kindness of the Holy One, blessed is He.

About this it is explained in several places³⁰⁹ that this refers to the Kindness-*Chessed* that transcends the chaining down of the worlds (*Hishtalshelut*) - the Kindness-*Chessed* of the Long Patient One-*Arich Anpin* - and “His kindness has overwhelmed us” means that “**His** kindness-*Chasdo*-חסדו” is dominant, meaning that it even is higher than the Kindness-*Chessed* of the Long Patient One-*Arich*. That is, this is an even higher aspect.

This is similarly so when the verse then states, “the truth of *HaShem* to eternity-*Emet HaShem L’Olam*-אמת יהוה לעולם.” That is, “the truth of *HaShem-Emet HaShem*-יהוה” is as Rambam states at the **beginning** of his book,³¹⁰ “He alone is true, and no other has truth like His truth.”

About this Rambam writes there, “This is the meaning of the words **of the prophet**.” This is because in the knowledge of the creatures,³¹¹ His truth, blessed is He, is unknown, therefore Rambam emphasizes “this is the meaning of the words of **the prophet**,” [similar to what he states later there, “This is the meaning of the statement in the Torah,³¹² ‘There is nothing but Him alone,’ in that besides Him there is no true existence like His existence.” That is, Rambam is precise in his

³⁰⁹ See Torah Ohr, beginning of Parshat Beshalach; Kuntres U’Maayon, Maamar 8, Ch. 1, and elsewhere.

³¹⁰ [Mishneh Torah], Hilchot Yesodei HaTorah 1:4

³¹¹ See what Rambam writes at the **end** of his book: “They will grasp the knowledge of their Creator according to the extent of human capacity.”

³¹² [Deuteronomy 4:35]

wording, “the statement of the Torah” (not simply stating “as it states”).

This is because when it comes to knowledge of the wondrousness of His existence, and that no other has true existence like His existence, this is not within the capacity of the created to grasp, and it only is because “thus says the Torah etc.”] From this, the great wondrousness of “the truth of *HaShem*-יהו"ה” is understood. Yet, even so, the verse states, “the truth of *HaShem* is to **eternity**-*Emet HaShem L'Olam* אמת לעולם יהו"ה,” meaning that “the truth of *HaShem*-*Emet HaShem*-יהו"ה” is drawn “to the **world**-*L'Olam* לעולם.”

Beyond this, according to the explanation that [the words] “For His kindness has overwhelmed us, and the truth of *HaShem*-יהו"ה is to the world,” thus providing the reason why [the first half of the verse states], “Praise *HaShem*-יהו"ה all nations, praise Him, all the states,” (as in Rashi’s explanation), we find that the aspect of “His kindness has overwhelmed us,” which is even higher than the aspect of “His kindness-*Chasdo*-חסד” that transcends the chaining down of the worlds (*Hishtalshelut*) (as explained above), and likewise, the aspect of “the truth of *HaShem*-*Emet HaShem*-יהו"ה,” has an effect on the knowledge of “all nations and states.”

For, although, in general, the nations of the world only know of His title “God-*Elohi*”מ-אלהי"ם,” and as the verse states,³¹³ “God-*Elohi*”מ-אלהי"ם will respond to Pharaoh’s welfare,” and moreover, their suckling of vitality from His title “God-*Elohi*”מ-אלהי"ם” is only from the final מ"ה-48

³¹³ Genesis 41:16; See Torah Ohr, Yitro 71d

permutations of the title “God-*Elohi*” מֵאלֹהֵי”מ³¹⁴ whereas the Name *HaShem* יהוה only relates to “Israel, the people who are **close to Him**,”³¹⁵ [nevertheless], in regard to all this, on the holiday of Sukkot there is a sense of *HaShem* יהוה, and even of “the truth of *HaShem-Emet HaShem* יהוה-אמת,” and even by “all nations and states,” such that they must laud and praise Him etc.

Now, to understand all this we first must preface with the statement in the Haftorah at the commencement of Sukkot. In it, the matters of Sukkot are explained in a more revealed way than in the Torah reading of Sukkot. For, just as generally, matters in the Written Torah are explained in the Oral Torah, so likewise, within the twenty-four books of the Written Torah itself, matters that are stated in short, and by way of hint, in the five books of the Torah etc., are revealed to a greater extent in the Prophets (*Nevi'im*) and Scriptures (*Ketuvim*), as is readily apparent.³¹⁶

Now, in the Haftorah of the holiday of Sukkot it states,³¹⁷ “On that day His feet will stand upon the Mount of Olives,” of which there are two explanations.³¹⁸ The first explanation³¹⁹ is that “His feet will stand” refers to the judgment that will take place in the coming future. This is because the judgment that took place in this world during the

³¹⁴ See Shaar HaKavanot, Inyan HaPesach, Drush 1; Torah Ohr, Hosafot 109d; Sefer HaMaamarim 5709 p. 189(b).

³¹⁵ [Psalms 148:14]

³¹⁶ See Torah Ohr 17a; Bava Kamma 92b, “It is written in the Torah [repeated] in the prophets, [triplicated in the writings, and we learned it in a Mishnah, and we learned it] in a Baraita.”

³¹⁷ Zachariah 14:4

³¹⁸ Tzemach Tzedek to Na”Ch there; Hosafah to Sefer HaChakirah

³¹⁹ Midrash Shemot Rabbah 17:4

generation of the flood, was in the way of sitting, as the verse states,³²⁰ “*HaShem*-יהו"ה sat enthroned at the flood.” In contrast, the judgment of the coming future will be in a way of standing, as the verse states, “His feet will stand etc.”

This also is the meaning of the continuing verses in the Haftorah. That is, [the full section] starting with the verse,³²¹ “I will gather all the nations... *HaShem*-יהו"ה will go out to wage war with those nations as He waged war on the day of battle... His feet will stand...” until the words “on that day *HaShem*-יהו"ה will be One and His Name will be One.”

That is, “His feet will stand” is a matter of judgment, in that He will judge the nations etc. This is like the Midrash, cited by Rabbeinu Bachaye, on the words in the verse, “even-*Ad*-עד a foothold”³²² that “[the word “*Ad*-עד” also means “until-*Ad*-עד” meaning] “until the day comes when ‘His feet will stand etc.’”

The second explanation is that “On that day His feet will stand upon the Mount of Olives” refers to the highest aspect that will take place in the coming future. To explain, the verse states,³²³ “A land of oil olives,” and as known, “oil-*Shemen*-שמן” indicates Wisdom-*Chochmah*, whereas the olive from which the oil comes, indicates the source of Wisdom-*Chochmah*. Now, the “Mount of Olives” (where the olives grow) is the source of the olives and thus is higher than the olives. Moreover, “upon-*Al*-על the Mount of Olives” is even higher than the aspect of “the Mount of Olives” itself.

³²⁰ Psalms 29:10

³²¹ Zachariah 14:2 and on.

³²² Deuteronomy 2:5

³²³ Deuteronomy 8:8

Thus, about this the verse states, “His feet will stand... upon the Mount of Olives,” meaning that in the coming future there also will be a revelation of the aspect of “upon (*על-AL*) the Mount of Olives.” This is also why it continues until, “on that day *HaShem*-יהו"ה will be One and His Name will be One.” That is, for it to be that “*HaShem*-יהו"ה will be One and His Name will be One,” [meaning that], “I am written as I am read,”³²⁴ this specifically is through that which is even higher, until the aspect of “**upon** (*על-AL*) the Mount of Olives.”

Now, according to the statement above, that all explanations of a single verse are related to each other, it must be said that the aspect of “upon (*על-AL*) the Mount of Olives,” which is a very high level, relates to the judgment that will take place in the coming future, and we therefore must understand the relationship between them.

This may be understood by prefacing with an elucidation of the second explanation of the verse, “On that day His feet will stand upon the Mount of Olives.” To explain, “oil-*Shemen*-שמן” is the aspect of Wisdom-*Chochmah*, as explained about the verse,³²⁵ “That you may gather in your grain, your wine, and your oil,” that “wine” refers to Understanding-*Binah*, whereas “oil” refers to Wisdom-*Chochmah*.³²⁶ Now,³²⁷ as known, “water” also refers to Wisdom-*Chochmah*, as our sages, of blessed memory, said,³²⁸ “Water (*Mayim*-מים) refers only to

³²⁴ Talmud Bavli, Pesachim 50a

³²⁵ Deuteronomy 11:14

³²⁶ See Imrei Binah, Shaar HaKeriyat Shema, Ch. 53 and on.

³²⁷ See the discourse entitled “*LeMa'an Da'ar*” 5669 (Sefer HaMaamarim 5669 p. 40 and on).

³²⁸ Talmud Bavli, Bava Kamma 17a

Torah,” in that the Torah is the Wisdom-*Chochmah* of the Holy One, blessed is He. This is because, within Wisdom-*Chochmah* in general, there are two levels:

The first level is the aspect of (the revealed) Wisdom-*Chochmah*, up to and including the aspect of the Upper Wisdom (*Chochmah Ila'ah*). The second level is the aspect of the Concealed Wisdom (*Chochmah Stima'ah*).

This itself is the difference between “water” and “oil.” That is, “water” refers to the aspect of the revealed Wisdom-*Chochmah*, that is comparable to water, which by nature is revealed, in that water descends from a high place to a low place.³²⁹ That is, in and of itself, water has the nature to be drawn down and revealed, such that it even is drawn down and revealed in a low place.

In contrast, in and of itself, the oil is hidden and concealed in the olives, and special effort is necessary to crush it, and specifically through the crushing it is drawn into revelation. The same is so of the Concealed Wisdom (*Chochmah Stima'ah*) in that, in and of itself, it is hidden and concealed, and even though the revealed Wisdom-*Chochmah* is drawn down from it, it is not that the Concealed Wisdom (*Chochmah Stima'ah*) itself comes into revelation. Rather, the Concealed Wisdom (*Chochmah Stima'ah*) remains hidden, only that it is the cause by which there is a drawing down of the revealed Wisdom-*Chochmah*.

Now, as known, the analogy for this, as it is in the powers of one's soul, is that in regard to the power of conceptualization (*Ko'ach HaMaskeel*) from which Wisdom-

³²⁹ Talmud Bavli, Taanit 7a

Chochmah is found, the power of conceptualization (*Ko'ach HaMaskeel*) itself remains concealed. This is unlike the drawing down of Wisdom-*Chochmah* into Understanding-*Binah*, which is the aspect of “the point within the Sanctuary” (*Nekudah b'Heichalah*),³³⁰ in which the point (*Nekudah*) of Wisdom-*Chochmah* itself is drawn into the Understanding-*Binah*, meaning that the point (*Nekudah*) itself comes into the expansiveness of Understanding-*Binah*, until it is made into a Sanctuary (*Heichal*) and has an effect on (guarding) the Sanctuary (*Heichal*). In contrast, in the drawing down of the revealed intellect from the power to conceptualize (*Ko'ach HaMaskeel*), the power to conceptualize (*Ko'ach HaMaskeel*) remains hidden, only that from it revealed intellect is found.

The same is so Above in the manner of the drawing down of the revealed Wisdom-*Chochmah* from the Concealed Wisdom (*Chochmah Stima'ah*). That is, the Concealed Wisdom (*Chochmah Stima'ah*) remains hidden, and it only is that from it the revealed Wisdom-*Chochmah* is found. This is as the verse states,³³¹ “Wisdom-*Chochmah* is found from nothing-*Ayin*.”

That is, the drawing down of the revealed Wisdom-*Chochmah* from the Concealed Wisdom (*Chochmah Stima'ah*) is by way of “finding-*Metziah*-מצִיָּא,” in that the Concealed Wisdom (*Chochmah Stima'ah*) relative to the revealed Wisdom-*Chochmah* is called “nothing-*Ayin*-אֵין.” This is to the extent that the revealed Wisdom-*Chochmah* is drawn from the

³³⁰ See Zohar I 6a; Tikkunei Zohar, beginning of Tikkun (19a); Tikkun 28 (72b), and elsewhere; Tanya, Iggeret HaKodesh, Epistle 5 (107a), and elsewhere.

³³¹ Job 28:12

Concealed Wisdom (*Chochmah Stima'ah*) by way of a partition (*Parsa*) or (as sometimes said) through a constriction-*Tzimtzum*.

This then, is the difference between “water” and “oil.” That is, “water” indicates the aspect of the revealed Wisdom-*Chochmah*, which is the beginning of the *Sefirot* and relates to the nine *Sefirot* that follow it, especially the *Sefirah* of Understanding-*Binah*. In contrast, “oil” indicates the aspect of the Concealed Wisdom (*Chochmah Stima'ah*) which is separate from the *Sefirot*, including from the aspect of Wisdom-*Chochmah*, and it only is that from it Wisdom-*Chochmah* is found, as explained above.

Now, the reason the way the revealed Wisdom-*Chochmah* is drawn from the Concealed Wisdom (*Chochmah Stima'ah*) is such that the Concealed Wisdom (*Chochmah Stima'ah*) itself is not drawn into the revealed Wisdom-*Chochmah*, and it only is that from it “Wisdom-*Chochmah* is found,” is because this also is how it is in the drawing down of the Concealed Wisdom (*Chochmah Stima'ah*) from that which is above it.

That is, the Concealed Wisdom (*Chochmah Stima'ah*) is the Wisdom-*Chochmah* of the Crown-*Keter*, and is drawn from the Crown of the Crown-*Keter of Keter*. The way Wisdom-*Chochmah* of the Crown-*Keter* is drawn down from the Crown of the Crown-*Keter of Keter*, is that the Crown of the Crown-*Keter of Keter* is only the cause for the drawing down of the Concealed Wisdom (*Chochmah Stima'ah*), this being the meaning of “Wisdom-*Chochmah* is found from nothing-*Ayin*.” That is, [here] “Wisdom-*Chochmah*” (also) refers to the

Concealed Wisdom (*Chochmah Stima'ah*), and as known, the Concealed Wisdom (*Chochmah Stima'ah*) is the root of the emanated, as will later be explained.

That is, the way it comes into being is by being “found-*Timatze*-תמצה,” in that the Crown of the Crown-*Keter of Keter* relative to the Concealed Wisdom (*Chochmah Stima'ah*) is the aspect of “nothing-*Ayin*-אין,” and from it the existence of the Concealed Wisdom (*Chochmah Stima'ah*) is found. Thus, since the way that the Concealed Wisdom (*Chochmah Stima'ah*) is drawn down is itself by way of being “found from nothing-*Ayin*-אין,” it also is so that the drawing down of the revealed Wisdom-*Chochmah* from it, is in the same way.

With this in mind, we can understand why there are two views³³² about the matter of oil floating on wine, as to whether they are connected to each other or not. That is, at first glance, this is not understood, being that “oil” and “wine” are Wisdom-*Chochmah* and Understanding-*Binah*, and as known, Wisdom-*Chochmah* and Understanding-*Binah* are “two lovers who never separate.”³³³ This being so, what is the reasoning of the view that oil floating on wine is not considered to be connected to the wine?

Now, the explanation is that since, as mentioned before, “oil” indicates the aspect of the Concealed Wisdom (*Chochmah Stima'ah*) and the Concealed Wisdom (*Chochmah Stima'ah*) is separate from comparison to the revealed Wisdom-*Chochmah*, such that in the Concealed Wisdom (*Chochmah Stima'ah*) there is that which is not at all revealed in the revealed Wisdom-

³³² [Mishnah] Tevul Yom 2:5

³³³ [See Zohar II 56a; Zohar III 4a]

Chochmah, not even in a way of being a cause (meaning that in addition to the fact that the way the revealed Wisdom-*Chochmah* is drawn from the Concealed Wisdom (*Chochmah Stima'ah*) is such that the Concealed Wisdom (*Chochmah Stima'ah*) itself remains hidden, and it only is a cause for the existence of the revealed Wisdom-*Chochmah* to be found, as mentioned above, there also is a matter of the Concealed Wisdom (*Chochmah Stima'ah*) that does not at all come into revelation in the aspect of the revealed Wisdom-*Chochmah*), and it certainly does not come into revelation in Understanding-*Binah*. There thus is the view that oil floating on wine is not considered to be connected to it.

Now, as stated before, just as the drawing down of the revealed Wisdom-*Chochmah* from the Concealed Wisdom (*Chochmah Stima'ah*) is only in a way of being “found-*Timatze*-תמצא,” the same is so of the drawing down of the Concealed Wisdom (*Chochmah Stima'ah*) from that which is above it.

This also³³⁴ is one of the explanations of the teaching,³³⁵ “Their beginning is wedged in their end, and their end in their beginning.” “Their beginning” refers to the Concealed Wisdom (*Chochmah Stima'ah*) which is the root of the emanated, as mentioned above. “Their end” refers to the Crown-*Keter* (within the Crown-*Keter*) **of Kingship-Malchut** of Primordial Man-*Adam Kadmon* which becomes the Crown-*Keter* [of the world of Emanation-*Atzilut*].

³³⁴ Regarding the coming section, see the above-mentioned discourse entitled “*Lema'an Da'at*” *ibid.* (Sefer HaMaamarim 5669 p. 40 and on).

³³⁵ Sefer Yetzirah 1:7

[In the general scheme of the aspects that transcend the chaining down of the worlds (*Hishtalshelut*), [this is] the aspect of Kingship-*Malchut* of Primordial Man-*Adam Kadmon*, and higher still, the aspect of Kingship-*Malchut* of the Unlimited-*Ein Sof* that precedes the constriction-*Tzimtzum*, this being the aspect of the letter *Tav*-ת, which is the end of the letters, as explained in Likkutei Torah].³³⁶ This is why it is called “the end-*Sof*-סוף.”

Now, the relationship between the beginning and the end, is not in a way of chaining down and gradation, but in a way of being “wedged,” which is the reason for the expression, “their beginning is wedged-*Na’utz*-נעוץ in their end etc.” As in the usual explanation of the teaching “their beginning is wedged with their end and their end with their beginning” explained in most places (that “their end” refers to the end of the chaining down of the worlds (*Hishtalshelut*)), it is understood that the “wedging” of the beginning in the end and the end in the beginning is not in a way of relative gradations by way of the order of a chaining down.

This is why the “wedging” of the beginning is in the end, and the end is in the beginning (unlike the order of the chaining down of the worlds (*Seder Hishtalshelut*) in which every level relates to the level in proximity to it).

The same is so that “their end” refers to the aspect that transcends “their beginning,” in that the fact that “their beginning is wedged in their end and their end in their beginning” is not in a way of relative gradations, but in a way

³³⁶ [Likkutei Torah] Behar 43c; Bechukotai 53bs

of being “wedged,” and “their end” is not drawn into “their beginning” but is only its cause, as explained before.

This is also the meaning of the explanation in the previous discourses³³⁷ on the verse,³³⁸ “*HaShem*-יהו"ה, You are my God; I will exalt You... For You have made the city of the oppressor into a heap etc.” That is, it states in Zohar³³⁹ that “*HaShem*-יהו"ה” refers to the aspect of the Upper Concealed Point (*Nekudah Ila'ah Stima'ah*). About this it is explained³⁴⁰ that when Zohar states “the Upper Point” (*Nekudah Ila'ah*) this is because there is a “Lower Point” (*Nekudah Tata'ah*), this being the aspect of the Lower Wisdom (*Chochmah Tata'ah*). This is why the Zohar is precise in stating “the Upper Point” (*Nekudah Ila'ah*), this being the aspect of the Upper Wisdom (*Chochmah Ila'ah*).

However, the fact that the Zohar adds, “the Upper Concealed Point (*Nekudah Ila'ah Stima'ah*),” is to indicate that here the Name “*HaShem*-יהו"ה” does not refer to the regular aspect of the Upper Wisdom (*Chochmah Ila'ah*), but to the aspect of the Concealed Wisdom (*Chochmah Stima'ah*). About this aspect the verse states, “I will exalt You,” in that we elevate it even higher to the exaltedness of the aspect of the Crown of the Crown-*Keter of Keter*. For, as mentioned before, the Concealed Wisdom (*Chochmah Stima'ah*) is the aspect of

³³⁷ In the discourse entitled “*Zeh HaYom*” of the 2nd day of Rosh HaShanah, Ch. 3 and on; “*Shir HaMaalot*” of Shabbat Parshat Ha'azinu, Shabbat Shuva, Ch. 2 and on; “*Deershoo*” of the 6th of Tishrei, Ch. 3 and on ([Sefer HaMaamarim 5731] p. 5 and on; p. 13 and on; p. 23 and on).

³³⁸ Beginning of Isaiah Ch. 25.

³³⁹ Zohar III 193b

³⁴⁰ See Biurei HaZohar of the Tzemach Tzedek there; *Hemshech* 5672 Vol. 1, Ch. 184 and on.

Wisdom-*Chochmah* of the Crown-*Keter*, and the place where it is elevated to, is the aspect of the Crown of the Crown-*Keter of Keter*. However, since the Crown of the Crown-*Keter of Keter* is not a source for the Wisdom-*Chochmah* of the Crown-*Keter*, but the aspect of Wisdom-*Chochmah* of the Crown-*Keter* only is found from it, as mentioned above, therefore about this it states, “I will exalt You,” being that the Crown of the Crown-*Keter of Keter* is exalted and separate from Wisdom-*Chochmah* of the Crown-*Keter*.

This then, is the meaning of [the verse], “On that day His feet will stand on the Mount of Olives.” For, in regard to the olives from which the oil is made, the olives themselves are bitter. This is as our sages, of blessed memory, stated,³⁴¹ “The dove said... let my food be as bitter as an olive etc.”

In this too there are two explanations,³⁴² as our sages of blessed memory, stated that olives cause [a person] to forget his studies, whereas the oil that comes from the olive restores his studies.³⁴³ The substance of this, as it relates our service of *HaShem*-יהו"ה, blessed is He,³⁴⁴ is that the olive represents the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) which are compared to crushing the olive. About this the verse states,³⁴⁵ “crushed to be a Luminary-*Kateet LaMa'or*-למאור.” That is, through the toil of “crushing-*Kateet*-כתיית” we reach the aspect of the “Luminary-*Ma'or*-

³⁴¹ Talmud Bavli, Eruvin 18b

³⁴² Likkutei Torah, beginning of Beha'alotcha

³⁴³ Talmud Bavli, Horayot 13b

³⁴⁴ In regard to the coming section see the above-mentioned discourse entitled “*LeMa'an Da'at*” (Sefer HaMaamarim 5669 p. 41).

³⁴⁵ At the beginning of the Torah portion of Tetzaveh [Exodus 27:20].

מאור,” this being the source of the light from which Wisdom-*Chochmah* is found, the “oil” being the Wisdom-*Chochmah*.

That is, the olive from which the oil is made, hints at the aspect of the Crown-*Keter* (that is, the Crown of the Crown-*Keter of Keter*) which transcends the Concealed Wisdom (*Chochmah Stima’ah*). This is why the olive is bitter, in that sweetness relates to light and bitterness to darkness, as the verse states,³⁴⁶ “Sweet is the light.” Thus, since the Crown-*Keter* is the aspect of darkness, the aspect of “He made darkness His concealment,”³⁴⁷ and as in the teaching,³⁴⁸ “Even though the Supernal Crown (*Keter Elyon*) is a refined light and a brilliant light, in the presence of the Cause of all causes” it is darkness, therefore, the olive, which indicates the aspect of the Crown-*Keter*, is bitter.

Now, “the Mount of Olives” (*Har HaZeitim*) is higher than the olives. This is as explained above about the matter of the Crown of the Crown-*Keter of Keter* and Wisdom-*Chochmah* of the Crown-*Keter* (the olive and the oil) that the aspect of the Crown of the Crown-*Keter of Keter* is separate and beyond comparison to the aspect of the Wisdom-*Chochmah* of the Crown-*Keter*. The same is so of the comparison between the “olives” and “the Mount of Olives,” in that the aspect of the “Mount of Olives” is separate and beyond comparison to the aspect of the “olives.”

This is why the growth of the olives from the Mount of Olives is only from the (power) of growth (*Tzome’ach*) in the

³⁴⁶ Ecclesiastes 11:7

³⁴⁷ Psalms 18:12

³⁴⁸ Tikkunei Zohar, Tikkun 70 (135b)

mountain, whereas the inanimate (*Domem*) of the inanimate (*Domem*) within it, which is the essence of the mountain, is separate from the olives.

This is as known about the matter of vegetative growth (*Tzmeechah*), that it does not come from the essence of the earth but only from the growth (*Tzome'ach*) aspect within it. This is why if a person [mistakenly] said the blessing for a vegetable of the earth over the fruit of a tree, he has fulfilled his obligation,³⁴⁹ being that the tree derives its nourishment from the earth.³⁵⁰ However, the [tree and its] branches do not derive their vitality from the essence of the earth, but only from the power of growth (*Ko'ach HaTzmeechah*) in the earth.

From this is understood the great wondrousness of the matter of the Mount of Olives, which is separately transcendent from all comparison, even from the aspect of the olives. This then, is the meaning of³⁵¹ “the Mount of Olives will split open,” that in the coming future there will be a drawing down of the aspect of the Mount of Olives itself, meaning, the aspect of the inanimate (*Domem*) of the inanimate (*Domem*) within it. This is the meaning of “it will split-*v'Nivka* ונבקה.”

To explain, it is known and explained about the matter of the “guests” (*Ushpizin*), that Yaakov-יעקב said,³⁵² “Then your light will break forth-*Yibaka* יבקע like the dawn.” That is, even though the light [of the dawn] drawn by way of breaking forth, is only a small light, nonetheless, the breaking forth is caused by the great dominance of the light [over the darkness].

³⁴⁹ Talmud Bavli, Brachot 40a

³⁵⁰ See Talmud Bavli, Eruvin 28b

³⁵¹ Zachariah 14:4

³⁵² Isaiah 58:8; Zohar III 104a

As known, the analogy for this is from a full barrel that cannot contain more liquid. It then breaks and cracks, and the liquid leaks through the cracks. Even though the quantity of liquid coming out through the cracks is only a small amount, nonetheless, the breaking itself indicates that the barrel is full etc. That is, through the light that breaks forth, one sees the power of the essence that transcends the revelation, and it is rooted there, as more greatly explained in Siddur Shaar HaSukkot³⁵³ than here.

This then, is the meaning of the Mount of Olives splitting – not by way of a partition (*Parsa*) (the walls of the barrel) etc., but there rather will be a drawing forth of the essence of the “Mount of Olives,” the aspect of the inanimate (*Domem*) within it, which transcends being a cause for the “olives.”

This then,³⁵⁴ is the meaning of the verse, “The Mount of Olives will split open at its middle, east to west.” That is, “east to west” means “front and back,” and is the aspect of the length (*Orech*-אורח) drawn from above to below, like the line of the letter *Vav*-ו, which is drawn from above to below.

Now, the way the drawing is generally, is that to the greater degree that the light is drawn down it is diminished. However, this specifically is when the beginning of the drawing down is from the aspect that relates to the chaining down of the worlds (*Hishtalshelut*). However, in the coming future, when the Mount of Olives will split, and the drawing down will be

³⁵³ [Siddur Im Da”Ch] 258a-b

³⁵⁴ Regarding the coming section see the above-mentioned discourse entitled “*LeMa’an Da’at*” (Sefer HaMaamarim 5669 p. 46).

from the aspect of the Essence (*Etzem*) that transcends the chaining down of the worlds (*Hishtalshelut*), there then will be a drawing down from “east to west,” [so that] “above and below” are equal.

This is also the meaning of what the verse then states, “half the mountain will move to the north and half to the south.” “North” and “south” refer to the left line and the right line. However, in the coming future, when the Mount of Olives will split, “half the mountain will move to the north and half to the south,” such that the existence of the lines will be nullified, or they will be inter-included, akin to the matter of “there is no left side in this Ancient One-*Atik* etc.”³⁵⁵

This is also the meaning of the conclusion, “on that day *HaShem*-יהוה will be One and His Name will be One,” about which our sages, of blessed memory, stated,³⁵⁶ “As I am written I am read.” For, since at that time there will be the drawing down of His Essence, which is equally above and below, He thus will be below as He is Above, such that He will be read as He is written.

This also is the relationship between the two explanations of [the words], “On that day His feet will stand upon the Mount of Olives.” That is, because of the greatness of the matter of “upon (*Al*-על) the Mount of Olives,” the judgment will then be in a way of standing.

³⁵⁵ Zohar III 129a, and also see 289a.

³⁵⁶ Talmud Bavli, Pesachim 50a

Now, the matter of standing indicates the drawing down from the head to the feet equally.³⁵⁷ This is as known³⁵⁸ about the words,³⁵⁹ “You stood for them in their time of distress,” that even when from the perspective of service of *HaShem*-יהו"ה, blessed is He, (with the inner manifest powers of the soul) the Jewish people are in a state of “their distress,” as a result of which “their time of distress” is caused in the literal sense, nevertheless, “In all their distress, He was distressed,”³⁶⁰ and then “You stood for them in their time of distress,” - “standing” being that which is instantly drawn from the head to the feet.

This also is the meaning of the judgment of the coming future, which will be in a way of standing. This is because “judgment” (*Mishpat*) is the matter of refinements (*Birurim*). However, because of the aspect of the splitting of the Mount of Olives, such that there will be a drawing down of His Essence, at which time there will be an equal drawing down from “east to west” (like the matter of standing, in which there is a drawing down from the head to the feet) there then will be the judgment of the nations, so that the nations too will be refined etc.

Now, all matters are drawn down through our service of *HaShem*-יהו"ה, blessed is He. Thus, the same is so of the matter of “On that day His feet will stand upon the Mount of Olives,” that this is drawn down through serving *HaShem*-יהו"ה, blessed

³⁵⁷ See Hosafot to Sefer Chakirah of the Tzemach Tzeddek p. 272 and on.

³⁵⁸ See Maamarei Admor HaEmtza'ee, Kuntreisim p. 338 and on; *Hemshech* 5672 Vol. 3, p. 1,291 and on; Sefer HaMaamarim 5689 p. 40 and on; Discourse entitled “v'Atah b'Rachamecha HaRabim” 5717 (Sefer HaMaamarim 5717 p. 88 and on [translated in The Teachings of The Rebbe 5717 Vol. 1, Discourse 10]).

³⁵⁹ In the liturgy of the thanksgiving prayer “v'Al HaNissim” of Chanukah.

³⁶⁰ Isaiah 63:9; Talmud Bavli, Taanig 16a

is He, in the aspect of the “feet,” as in the teaching,³⁶¹ “When the feet come into the feet, [then Moshiach will come].”

The explanation³⁶² is that during the time that the Holy Temple stood, there was revealed Godliness. The same was so even after the destruction, in that the word³⁶³ ‘And she left some over’ was fulfilled in the days of Rebbi [Yehudah HaNassi].”³⁶⁴ However, about the time of the exile, the verse states,³⁶⁵ “The Sukkah of Dovid that falls” from level to level.

Therefore, at first, the primary work and refinement was in the aspects of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*. This is why the primary occupation of the Tana’im and Amora’im was the study of Torah, as opposed to serving *HaShem*-יהוה in prayer. This was such that there even were those who only prayed once in thirty days etc.³⁶⁶

In the period that followed this, the primary work in serving *HaShem*-יהוה, blessed is He, was in the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, [the work of] “there is no labor like the labor of love,”³⁶⁷ this being serving Him with the heart, which is service of Him in prayer.³⁶⁸

However, in the time of the “heels of Moshiach,” when “the Sukkah of Dovid” has fallen all the way to the aspect of the feet and heels, this being the aspect of the world of Action (*Asiyah*), our primary work now is in the aspects of Victory-

³⁶¹ Zohar II 258a

³⁶² Siddur (Im Da”Ch), end of the discourse entitled “*Ani b’Tzeddek*” (23a).

³⁶³ Ruth 2:14

³⁶⁴ Talmud Bavli, Shabbat 113b

³⁶⁵ Amos 9:11

³⁶⁶ Talmud Bavli, Rosh HaShanah 35a

³⁶⁷ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c.

³⁶⁸ See Talmud Bavli, Taanit 2a.

Netzach, Majesty-*Hod*, and Foundation-*Yesod*, and in a way of action (*Ma'aseh*) by fulfilling the *mitzvot* in actual deed, primarily the deed of giving charity, which is inclusive of all the *mitzvot*, as explained in Iggeret HaKodesh.³⁶⁹

Now, regarding this generation, this is a great finding of merit, in that in this generation, all Jews in all countries, are outstanding to the greatest degree in the giving of charity, in a way that was unprecedented in previous generations. Through this way of serving *HaShem*-יהו"ה, blessed is He, we raise the Sukkah of Dovid from its fall, as explained there in Iggeret HaKodesh.

This is especially relevant to the days of Sukkot. For, as stated in Zohar about the matter of the guests (*Ushpizin*) and in the explanation of the Siddur in Shaar HaSukkot,³⁷⁰ charity must be spread amongst the poor on the day before Sukkot.

Through the work of giving charity in deed, which is the aspect of the “feet” - the “feet” of the female (*Nukva*) arouse the “feet” of the Male (*Duchra*) - there thereby is a drawing down of “On that day His feet will stand on the Mount of Olives,” and “the feet come into the feet,” through which there will be a drawing down of His Essence, which transcends the aspect of revelation. This is like the explanation in the Siddur, in Shaar Lag BaOmer,³⁷¹ that it specifically is in the aspect of Majesty-*Hod* of Majesty-*Hod* that His Essence is drawn down.

This then, is the meaning of the verse, “Praise *HaShem*-יהו"ה all nations, praise Him, all the states! For His kindness

³⁶⁹ [Tanya, Iggeret HaKodesh], Epistle 9

³⁷⁰ [Siddur Im Da"Ch] p. 257c

³⁷¹ [Siddur Im Da"Ch] p. 304a and on.

has overwhelmed us, and the truth of *HaShem*-יהו"ה to the world!" That is, the aspect of "His kindness-*Chasdo*-חסדו" which transcends the chaining down of the worlds (*Hishtalshelut*)," and as "His kindness has overwhelmed us," as well as the aspect of "the truth of *HaShem*-יהו"ה," will also be drawn to the world, so that "He will be read as He is written," and because of this, the nations too will be refined. This is as explained above, that because of the revelation of "His feet will stand etc.," there also will be the judgment of the nations, which is the matter of refinements (*Birurim*).

This refers to the fact that through offering the seventy bulls on the holiday of Sukkot, the seventy ministering [angels of the nations] are humbled to the Holiness and are humbled to Israel. There then is a drawing down of only goodness for Israel,³⁷² and the great joy of the time of our rejoicing on the holiday of Sukkot, [such] that whosoever has not beheld the joy of the celebration of the place of drawing water (*Simchat Beit HaSho'evah*) has never seen joy in all his days.³⁷³

We then come to Shemini Atzeret, "Israel and the King alone,"³⁷⁴ Shemini Atzeret-עצרת-שמני hints at the revelation of the coming future. This is as our sages, of blessed memory, said,³⁷⁵ "The harp that will be played in the days of Moshiach will have eight (*Shemoneh*-שמונה) strings." This is because on Shemini Atzeret (and in the coming future) the drawing down will be from the aspect of "oil-*Shemen*-שמן" (with "fatness-

³⁷² [See Psalms 73:1]

³⁷³ Talmud Bavli, Sukkah 51a-b

³⁷⁴ See Zohar III 32a

³⁷⁵ Talmud Bavli, Arachin 13b

Shamnooneet-שמונונית”) and “one who gives, gives generously.”³⁷⁶

Now, the matters of the month of Tishrei include the whole year in general, and are to be drawn into the whole year.³⁷⁷ The time of our joy is thus that the joy of Sukkot and Shemini Atzeret must be drawn into the entire year, until there will be “eternal joy upon their heads,”³⁷⁸ with the coming of our righteous Moshiach, who will fight the wars of *HaShem*-יהוה and will be successful,³⁷⁹ and “You will make the city of the oppressor into a heap,”³⁸⁰ so that the Kingship-*Malchut* of the external husks (*Kelipah*) will be nullified, and “through the destruction of Tzor-צור, Yerushalayim will be built,”³⁸¹ the Holy city, and the Holy Temple will be built in its place,³⁸² speedily in our days! Amen!

³⁷⁶ Talmud Bavli, Bava Batra 53a

³⁷⁷ Maamarei Admor HaZaken 5569 *ibid.* (p. 238 (p. 286 in the new edition)); Ohr HaTorah, Sukkot *ibid.* (p. 1,756), and elsewhere.

³⁷⁸ Isaiah 35:10; 51:11

³⁷⁹ See Mishneh Torah, Hilchot Melachim 11:4

³⁸⁰ Isaiah 25:2

³⁸¹ See Rashi to Genesis 25:23; Megillah 6a

³⁸² See Mishneh Torah, Hilchot Melachim 11:4

Discourse 5

*“BaYom HaShemini Atzeret Tihiyeh Lachem... -
The eighth day shall be restricted to you...”*

Delivered on Simchat Torah, 5731³⁸³

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

1.

The verse states,³⁸⁴ “The eighth day shall be restricted to you.” Now, on the day of Shemini Atzeret we also celebrate Simchat Torah upon concluding the Torah. This is as stated in Zohar Pinchas,³⁸⁵ “The Jewish people have the custom to rejoice with it [the Torah] and it is called Simchat Torah etc.” Now, the question about this is well-known.³⁸⁶ Namely, why is Simchat Torah celebrated on Shemini Atzeret? For, at first glance, Simchat Torah should have been established on the 6th of Sivan, the day on which the Torah was given.

The answer to this,³⁸⁷ is that at the giving of the Torah the Jewish people were on the level of righteous *Tzaddikim* (in

³⁸³ This discourse is a continuation of the discourse that precedes it (See the discourse entitled “*Ki HaMitzvah HaZot* – For this commandment” of Shabbat Parshat Nitzavim-Vayeilech 5730, Sefer HaMaamarim 5730 p. 370 note 1, translated in The Teachings of The Rebbe 5730 Vol. 2, Discourse 48) and on.

³⁸⁴ Numbers 29:35

³⁸⁵ Zohar III 256b

³⁸⁶ See the discourse by the same title as this in Ohr HaTorah, Drushei Shemini Atzeret p. 1,779; Also see the discourse entitled “*BaYom HaShemini Atzeret*” 5740 (Torat Menachem, Sefer HaMaamarim Tishrei, p. 215 and on).

³⁸⁷ See the citations in the preceding note.

that a proselyte who converts is like a newborn infant),³⁸⁸ to the point that they gave precedence to “we will do” (*Na’aseh*) over “we will listen” (*Nishma*).³⁸⁹ In other words, not only did they reach the ultimate perfection of serving *HaShem*-יהו"ה, blessed is He, in a way that accords to intellect, but they even reached service of Him that transcends intellect, this being the matter of accepting His yoke (*Kabbalat Ol*).

In contrast, on Shemini Atzeret, which comes with joy and goodness of heart after the pardon, forgiveness, and atonement of Yom HaKippurim, as the verse states,³⁹⁰ “I have forgiven because of your word,” the Jewish people then stand on the level of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), and this is why Simchat Torah is specifically celebrated on Shemini Atzeret.

However, this still is not understood.³⁹¹ Because if this is so, Simchat Torah should have been established either on Yom HaKippurim or on the days juxtaposed to it, and [we thus must understand] why we wait until after the holiday of Sukkot [to celebrate Simchat Torah].³⁹² However, the explanation is that the answer to this is in the verse itself, when it states, “the eighth day shall be restricted (*Atzeret*-עצרת) to you,” in which the word “restricted-*Atzeret*-עצרת” also means “absorption-

³⁸⁸ Talmud Bavli, Yevamot 22a

³⁸⁹ Talmud Bavli, Shabbat 88a

³⁹⁰ Numbers 14:20; Midrash Tanchuma Pekudei 11; Rashi to Exodus 33:11; (Also see Likkutei Sichot Vol. 24 p. 570, note 10).

³⁹¹ Also see the beginning of the discourse entitled “*BaYom HaShemini Atzeret*” 5674 (*Hemshech* 5672 Vol. 2, p. 590 in the new edition).

³⁹² See *Hemshech* “*v’Kachah*” 5637 Ch. 84 (Sefer HaMaamarim 5637 Vol. 2, p. 605 and on); Sefer HaMaamarim 5677 p. 35; Discourse by the same title of the year 5740 *ibid*.

Kelitah-קליטה³⁹³ in that at this time, all that was drawn down is absorbed. Thus, since all matters are drawn down through the Torah (as understood from the teaching,³⁹⁴ “He gazed into the Torah and created the world”) it is understood that the absorption of the Torah is caused on Shemini Atzeret.

This is also why the verse states that it “(shall be restricted) to you-*Lachem*-לכם.” The meaning of “to you-*Lachem*-לכם” [in addition to the explanation³⁹⁵ that this is the meaning of the verse,³⁹⁶ “They will be yours alone, strangers not sharing them with you”] is also like the verse about the four species, “You shall take to yourselves-*Lachem*-לכם,”³⁹⁷ meaning,³⁹⁸ “from your own-*Mishelachem*-משלכם,” in the same way, “it shall be restricted to you-*Lachem*-לכם,” means, “from your own-*Mishelachem*-משלכם.” That is, on Shemini Atzeret through man’s own service of *HaShem*-יהוה, blessed is He, all matters are drawn down inwardly (*b’Pnimityut*).

Now, about the Torah, our sages, of blessed memory, stated,³⁹⁹ “One should learn and then understand, as the verse states,⁴⁰⁰ ‘But his desire is in the Torah of *HaShem*-יהוה,’ and only then continues, ‘and he toils his Torah.’” That is, the order of the study is that first⁴⁰¹ the Torah is called by the Name of

³⁹³ See Likkutei Torah, Drushim L’Shemini Atzeret 85c; 88d; 91a and elsewhere.

³⁹⁴ Zohar II 161b

³⁹⁵ Midrash Shemot Rabbah 15:23

³⁹⁶ Proverbs 5:17

³⁹⁷ Leviticus 23:40

³⁹⁸ Talmud Bavli, Sukkah 27b

³⁹⁹ Yalkut Shimoni to Tehillim, Remez 614; (Also see Talmud Bavli, Shabbat 63a)

⁴⁰⁰ Psalms 1:2

⁴⁰¹ Talmud Bavli, Avodah Zarah 19a

the Holy One, blessed is He, as it states, “His desire is in the Torah of *HaShem*-יהוה,” and as we recite in the words of the blessing over the Torah, “Who has chosen us... and given us His Torah,” and then later, through one’s toil, it ultimately is called by his name, “and he toil in his (the person’s) Torah.” That is, the Torah is absorbed within him (*b’Pnimityut*) and this brings about absorption in all manners. This is why we specifically celebrate Simchat Torah on Shemini Atzeret, because that is when the Torah is absorbed inwardly (*b’Pnimityut*).

This also is why in the Rishonim⁴⁰² we find that we specifically conclude [the cycle of reading] the Torah on Shemini Atzeret because it is the end of the holidays. This is also why the holiday of Sukkot is [called] “the time of our rejoicing” (as was established by the Men of the Great Assembly (*Anshei Knesset HaGedolah*) in the words of the prayers). That is, on Shavuot “joy-*Simchah*-שמחה” is only stated once, whereas on Sukkot it is stated three times.⁴⁰³ For, since it follows after the service of *HaShem*-יהוה, blessed is He, of Yom HaKippurim, and all the matters are drawn down in an inner manifest way (*b’Pnimityut*), because of this it is a time of joy (*Simchah*).

⁴⁰² See Ra’N to Talmud Bavli, Megillah 31a

⁴⁰³ Yalkut Shimoni, Emor, beginning of Remez 654.

2.

The explanation⁴⁰⁴ is that the matter of Torah is peace.⁴⁰⁵ This is as our sages, of blessed memory, stated,⁴⁰⁶ “Whosoever engages in the study of Torah for its own sake (*Lishmah*) introduces peace into the [heavenly] entourage above and into the [earthly] entourage below.”

Now, peace (*Shalom*) is the matter of bonding two disparate matters, such that they even are opposites, and through peace they are made into one matter. This is the matter of Beauty-*Tiferet*, which includes two or more colors. That is, specifically through their inter-inclusion beauty is brought about for man. The same is so of the *Sefirah* of Splendor-*Tiferet* above, as explained in several places.⁴⁰⁷

This also is the meaning of the verse,⁴⁰⁸ “They called one to the other,” in that they [the angels] call and bestow influence one to the other,⁴⁰⁹ and specifically through this their completeness is brought about.

Now, to bring about the inter-inclusion of the two lines, there must be that which transcends the two lines. On the other hand, the true matter of inter-inclusion and peace specifically is when that which transcends both is such that it relates to them, and has a similarity and likeness to them within itself. This brings about inter-inclusion in an inner way (*Pnimi*) etc., not in

⁴⁰⁴ See Ohr HaTorah ibid. p. 1,780 and on.

⁴⁰⁵ See Mishneh Torah, end of Hilchot Chanukah.

⁴⁰⁶ Talmud Bavli, Sanhedrin 99b

⁴⁰⁷ See Tanya, Iggeret HaKodesh, Epistle 12, and elsewhere.

⁴⁰⁸ Isaiah 6:3

⁴⁰⁹ See Torah Ohr, Vayakhel 86a

a way of decree and edict etc. There then is the true matter of peace.

The same is so of the Torah, which introduces peace into the [heavenly] entourage above and the [earthly] entourage below. That is, this includes all aspects in the chaining down of the worlds (*Hishtalshelut*), from the highest of heights to the lowest of depths, in that both above and below there are certain lines etc., and their inter-inclusion comes about through the Torah. That is, since the Torah transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), it therefore transcends the two lines, and can therefore bring about inter-inclusion within them.

This is similar to the verse,⁴¹⁰ “He makes peace in His heights,” the “height-*Marom*-מָרוֹם” referring to higher than the chaining down of the worlds (*Hishtalshelut*).⁴¹¹ That is, there too, there are various matters and lines, and their inter-inclusion is specifically brought about by the Holy One, blessed is He, who transcends all lines etc. On the other hand, this is in a way that there must be proximity and relationship not only to the upper level, but also to the lower level.

This then, is why Simchat Torah is specifically celebrated on Shemini Atzeret. For, since Torah is the matter of peace and inter-inclusion, and to bring this about the drawing down must be in a way of closeness and innerness, as mentioned above, therefore Simchat Torah is specifically on Shemini Atzeret, since that is when the Torah is absorbed inwardly

⁴¹⁰ Job 25:2; See Iggeret HaKodesh ibid.

⁴¹¹ See Ohr HaTorah, Tzariya 520.

(*b'Pnimiyyut*). For, as known,⁴¹² Shemini Atzeret is the matter of drawing down the seminal drop, until it is literally drawn down in the matter of “I will give you your rains in their time,”⁴¹³ which is why⁴¹⁴ we begin reciting “He makes the rain fall” on Shemini Atzeret.⁴¹⁵

This also is the superiority of Shemini Atzeret over and above Yom HaKippurim. For, even though our sages, of blessed memory, stated⁴¹⁶ about Yom HaKippurim that “His wedding day”⁴¹⁷ refers to the giving of the Torah,” “at which time the second Tablets were given,”⁴¹⁸ and as it states in the discourse,⁴¹⁹ it is difficult to say that Yom HaKippurim relative to Shemini Atzeret is (only) like betrothal (Heaven forbid), relative to marriage, nevertheless, the drawing down of Yom HaKippurim is only above, since the union (*Yichud*) is only the union (*Yichud*) of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*), whereas on Shemini Atzeret the drawing down is until the union (*Yichud*) of *Zeir Anpin* and *Nukva*, through which the drawing down of the seminal drop is caused, which is the matter of drawing down to below. Specifically the union (*Yichud*) of *Zeir Anpin* and *Nukva* brings about [the fulfillment of the verse],⁴²⁰ “be fruitful and

⁴¹² See Pri Etz Chayim, Shaar HaLulav, Ch. 8; Tanya, Iggeret HaKodesh, Epistle 20.

⁴¹³ Leviticus 26:4

⁴¹⁴ See Maamarei Admor HaEmtza'ee, Devarim Vol. 4, p. 1,355 and on.

⁴¹⁵ Mishnah Taanit 1:1; Tur, Shulchan Aruch, and Alter Rebbe's Shulchan Aruch, Orach Chayim 114.

⁴¹⁶ Talmud Bavli, Taanit 26b in the Mishnah

⁴¹⁷ Song of Songs 3:11

⁴¹⁸ See Rashi to Taanit 26b *ibid*.

⁴¹⁹ Ohr HaTorah, Shemini Atzeret *ibid*. (p. 1,786 and on).

⁴²⁰ Genesis 1:28

multiply, fill the earth and subdue it,” to make it “a dwelling place for Him, blessed is He, in the lower worlds.”⁴²¹

3.

The explanation of the matter is that it states in Zohar,⁴²² “Three knots are bound one to the other – The Jewish people, the Torah, and the Holy One, blessed is He,” the Zohar concludes, “Each is level upon level, concealed and revealed.”

Now, there are two explanations⁴²³ about the manner of the bond. One is that the concealed aspect of the Torah is bound to the revealed aspect of the Holy One, blessed is He, and the revealed aspect of the Torah is bound to the concealed aspect of the Jewish people. However, based on this, it is not understood how the Torah becomes the aspect of the intermediary that bonds the Jewish people and the Holy One, blessed is He, since the intermediary must be a single matter that affects the bond etc., whereas the concealed and revealed aspects of the Torah are two different matters, such that the concealed aspect of the Torah is called “the Tree of Life,” whereas the revealed aspect of the Torah is called “the Tree of Knowledge.”⁴²⁴ [Even though it only is called this on account of the manifestation [within it] etc., nevertheless, the name by which something is

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

⁴²² Zohar III 73a

⁴²³ See Likkutei Torah, Vayikra 5c; Nitzavim 46a; Igrot Kodesh of the Rebbe Rayatz Vol. 3, p. 535.

⁴²⁴ Zohar III 124b (Ra’aya Mehemna), cited and explained in Tanya, Iggeret HaKodesh, Epistle 26.

called in the Holy Language (*LaShon HaKodesh*) indicates its substance matter etc.].⁴²⁵

The difference between them is also hinted in the verse,⁴²⁶ “Go partake of My bread-*Lechu Lachmoo b’Lachmee*-לכו לחמו בלחמי,” in that the inner aspect (*Pnimiyyut*) of the Torah is called “My bread-*Lachmee*-לחמי,” whereas the revealed aspect of the Torah is called “partake of bread-*Lachmoo*-לחמו,” which are incomparable to each other.⁴²⁷ This being so, how is the Torah made to be the medium that bonds the Jewish people and the Holy One, blessed is He?

Similarly, we also must understand the general matter of the medium between the Emanator and the emanations and creations, this being the matter of the *Sefirah* of the Crown-*Keter*.⁴²⁸ To explain, the order of the chaining down of the worlds (*Seder Hishtalshehut*) begins with the *Sefirah* of Wisdom-*Chochmah*, as the verse states,⁴²⁹ “The beginning is Wisdom,” and Wisdom-*Chochmah* is of no relative comparison to the Emanator (*Ma’atzeel*). The intermediary is the Crown-*Keter*, which has the lowest aspect of the Emanator within itself, this being the aspect of the Ancient One-*Atik*, and it also has the aspect that is the beginning and source of the emanations, this being the aspect of the Long Patient One-

⁴²⁵ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 1, and elsewhere.

⁴²⁶ Proverbs 9:5; See Talmud Bavli, Brachot 57a

⁴²⁷ See Torah Ohr, Mishpatim 78d; Likkutei Torah, Shir HaShirim 25c and on; 27d and on.

⁴²⁸ Regarding the coming section see *Hemshech* 5672 Ch. 193 and on (p. 540 and on).

⁴²⁹ Psalms 111:10; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 8.

Arich. It therefore is the medium that bonds the Emanator with the emanated.

However, at first glance, this is not understood.⁴³⁰ This is because the Ancient One-*Atik* and the Long Patient One-*Arich* are two separate matters, such that they are of no relative comparison to each other. This is because the word “Ancient-*Atik*-עתיק” is of the same root “a copy-*Ha’atakah*-העתקה from one book to another book,” referring to the drawing down of His Essential Self as He is, such that the Emanator Himself is “copied-*Ne’etak*-נעתק” and drawn down in the aspect of the Ancient One-*Atik*-עתיק.

The word “Ancient-*Atik*-עתיק” is also of the root “uprooted-*Ha’atakah*-העתקה” meaning transcendently separated, such that He is “removed-*Ne’etak*-נעתק” and separately transcendent from the order of the chaining down of the worlds (*Seder Hishtalshelut*), even including the aspect of the Long Patient One-*Arich*, such that it is called “The head that is unknown and unknowable” (*Reish d’Lo Yada v’Lo Ityada*).⁴³¹

In contrast, when it comes to the aspect of the Long Patient One-*Arich*, even though it is the Long Face-*Arich Anpin*, and not the Short Face-*Zeir Anpin*, it nevertheless is the aspect of a Face-*Anpin*, meaning that it is in the form of the chaining down of the worlds (*Hishtalshelut*) etc. This being so, how does it apply to say that the aspects of the Ancient One-*Atik* and the Long Patient One-*Arich* are the intermediary

⁴³⁰ *Hemshech* 5672 Ch. 196 (p. 547 and on).

⁴³¹ See the commentary to Sifra d’Tzniyuta of the Arizal, Ch. 1 (p. 119a), copied in Likkutei Torah, Drushim L’Yom HaKippurim toward the end (71d).

medium, when they are two matters that are of no relative comparison to each other?

However, the explanation is that the true intermediary is the aspect of the Concealed Wisdom (*Chochmah Stima'ah*), in which the aspect of the Ancient One-*Atik* concludes and the aspect of the Long Patient One-*Arich* begins, these being its innerness (*Pnimiyut*) and its externality (*Chitzoniyut*).

However, this is still not understood, being that the innerness (*Pnimiyut*) and the externality (*Chitzoniyut*) of the Concealed Wisdom (*Chochmah Stima'ah*) are also two levels,⁴³² such that there is a membrane (*Kroom*) separating between them, this being the matter of the partition (*Parsa*),⁴³³ (and it sometimes is explained that there is a constriction-*Tzimtzum* between them).

However, the explanation is that the intermediary is the point (*Nekudah*) of the Concealed Wisdom (*Chochmah Stima'ah*) which is a level unto itself and is neither the upper nor the lower. That is, it is not the aspect of His Essential Self, nor is it the aspect of the emanated. [Nevertheless], it includes two levels, in that it literally contains the aspect of His Essential Self, which is its innerness (*Pnimiyut*), and it contains the aspect of the lower, meaning, its externality (*Chitzoniyut*) by which it becomes the source etc., and its totality, in general, is the aspect of Wisdom-*Chochmah*.⁴³⁴ Through this the bond is brought about etc., as will soon be explained.

⁴³² See *Hemshech* 5672 Ch. 200 & Ch. 205 (p. 557 and on; p. 572 and on).

⁴³³ See *Sefer HaMaamarim* 5678 p. 21.

⁴³⁴ Some redactors recall that there was mention of the matter of “they are refined with Wisdom-*Chochmah*,” which refers to the Concealed Wisdom (*Chochmah Stima'ah*), as it states in *Tanya*, *Iggeret HaKodesh* (Epistle 28).

4.

Now, it was explained above that Torah is the matter of peace (*Shalom*), which brings about inter-inclusion, and that true inter-inclusion is specifically when it relates to the two matters, the same is so of the Torah, in that it also relates to the world. Thus, since the order in the world is that first there is a drawing down in an encompassing state (*Makif*), and it then is drawn down inwardly (*b'Pnimityut*), we therefore celebrate Simchat Torah and Shemini Atzeret after the holiday of Sukkot, (and not in juxtaposition to Yom HaKippurim). This is because there first must be the drawing down of the encompassing lights (*Makifim*) of Sukkot, and there then is the absorption in an inner way on Shemini Atzeret and Simchat Torah.

Now, it should be added that the matter of inter-inclusion brought about through the Torah on Simchat Torah is specifically drawn down through our dancing. This is because reading the Torah is the matter of speech (*Dibur*), which relative to the letters written on the parchment through a physical action, is spiritual. However, the primary action is the dancing, this being to an even greater degree than the letters of the Torah, since the dancing is done specifically through the feet.

To explain, through the dancing there is a drawing down of the Essential Self, and specifically through this, it is possible for there to be a bond of the spiritual (the reading of the Torah) and the physical (the writing of the letters), this only being by the power of He who does wonders.⁴³⁵ For, as in the well-

⁴³⁵ See Rama to Shulchan Aruch, Orach Chayim 6:1.

known statement in the teachings of Chassidus,⁴³⁶ “Even through a multitude of descents and constrictions [from level to level], the physical cannot come out of the spiritual.” Rather, it specifically is by the power of He who does wonders, who transcends both the spiritual and the physical, that the coming into being of the physical is possible. As explained in Iggeret HaKodesh,⁴³⁷ He alone has the power and ability to create something from absolute naught and nothingness, literally, without any cause or reason preceding the something.

The same is so, that specifically through the dancing the Essential Self is drawn down, and through this, the inter-inclusion and bonding between the spiritual and the physical is possible. As stated above, all this comes about after the drawing down of the encompassing lights (*Makifim*) on the holiday of Sukkot, so that there then is the absorption in an inner way (*b’Pnimiyut*) on Shemini Atzeret, and it then is when we celebrate Simchat Torah. This is because Torah is the matter of peace, inter-inclusion, and bonding, in a way that is manifest inwardly (*Pnimi*) and revealed. This likewise is the matter of Shemini Atzeret, which is the matter of the inner absorption (*b’Onimiyut*), and this is why we specifically celebrate Simchat Torah then.

The same is so of the request of the Jewish people, in that on Rosh HaShanah we make a request in the matter of His Kingship, that the Holy One, blessed is He, should be the King of Israel,⁴³⁸ and thereby also King over the whole earth, [as we

⁴³⁶ See Tanya, beginning of Ch. 48; Likkutei Torah, Re’eh 20d

⁴³⁷ Tanya, Iggeret HaKodesh, Epistle 20

⁴³⁸ In another redaction of the discourse, it states that through the Torah the Jewish people are made to be the aspect of kings [as it states], “Who are the kings?

recite], “Be King over the whole world.” This is just as it was on the very first Rosh HaShanah, in that Adam, the first man, said to all the creations,⁴³⁹ “Come, let us prostrate ourselves and bow, let us kneel before *HaShem*-יהוה etc.” As explained before,⁴⁴⁰ this is not a matter of ruling by way of force, but in a way of kingship, which is by the will [of the people], and “His Kingship reigns over all.”⁴⁴¹

Now, all this is drawn down into revelation on the holiday of Sukkot, “the day of our festival,”⁴⁴² until it is drawn down on Shemini Atzeret and Simchat Torah in an inner manifest way (*Pnimi*). Through this we affect a drawing down to the entire year, that it will be a year of light, a year of blessing (blessed in all its details) etc., a year of Torah, up to and including a year of the 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!

The Sages.” (See Talmud Bavli, Gittin 62a; Zohar III 253b (Ra’aya Mehemna)), and it is they who are made into masters over the world.

⁴³⁹ Psalms 95:6; See Pirkei d’Rabbi Eliezer Ch. 11

⁴⁴⁰ In the discourse entitled “*Zeh HaYom* – This day is the beginning of Your works” of the 2nd day of Rosh HaShanah of this year, 5731, Discourse 1, Ch 8 (Sefer HaMaamarim 5731, p. 10).

⁴⁴¹ Psalms 103:19

⁴⁴² Psalms 81:4; See Likkutei Torah, Nitzavim 48b; Drushim L’Rosh HaShanah 54c and on; Siddur Im Da’Ch 235b and elsewhere.

Discourse 6

*“Bereishit Bara Elokim... -
In the beginning God created...”*

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim Marcheshvan (1st gathering), 5731⁴⁴³
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁴⁴ “In the beginning God-*Elohi*”*m-אלהי* created the heavens and the earth.” It then states,⁴⁴⁵ “These are the chronicles of the heavens and the earth when they were created, on the day that *HaShem* God-*HaShem Elohi*”*m-אלהי* made earth and heaven.”

In Talmud it states,⁴⁴⁶ “Beit Shammai say that the heavens were created first and then the earth was created, as the verse states, ‘In the beginning God-*Elohi*”*m-אלהי* created the heavens and the earth.’ And Beit Hillel say that the earth was created first, and then the heavens, as the verse states, ‘On the day that *HaShem* God-*HaShem Elohi*”*m-אלהי* made earth and heaven.’”

⁴⁴³ This discourse is a continuation to the discourses that precede it (See the discourse entitled “*Ki HaMitzvah HaZot* – For this commandment” of Shabbat Parshat Nitzavim-Vayeilech 5730, Sefer HaMaamarim 5730 p. 370 note 1, translated in The Teachings of The Rebbe 5730 Vol. 2, Discourse 48) and on.

⁴⁴⁴ Genesis 1:1

⁴⁴⁵ Genesis 2:4

⁴⁴⁶ Talmud Bavli, Chagigah 12a

Now, to understand this, we first must preface with what was previously explained⁴⁴⁷ about the joy of Simchat Torah, that it is not through reading the Torah or speaking words of Torah, but specifically through dancing with one's physical feet.⁴⁴⁸ This is because *HaShem* יהו"ה's ultimate Supernal intent is to make "a dwelling place for the Holy One, blessed is He, in the lower worlds,"⁴⁴⁹ meaning, with physical things. Thus, specifically through dancing physically we draw down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He.

For example, in the *mitzvot*, it specifically is through *mitzvot* done with physical things that we draw down His Essential Self, blessed is He. This is why, so to speak, these *mitzvot* bring elevation Above. This is also understood from the statement in Zohar⁴⁵⁰ on the verse,⁴⁵¹ and you actualize them-*v'Aseetem Otam* אתם ועשיתם, that it is written "you-*Atem* אתם" meaning, 'I consider it as though you have actualized and made Me,'" and the 248-*ה* positive action *mitzvot* are "the 248-*ה* limbs of the King."⁴⁵² The same is so of Simchat Torah, that the Torah is the aspect of the

⁴⁴⁷ In the discourse entitled "*BaYom HaShemini Atzeret* – The eighth day shall be restricted for you" of Simchat Torah of this year, 5731, Discourse 5, Ch. 4 (Sefer HaMaamarim 5731, p. 45).

⁴⁴⁸ See Sefer HaMaamarim 5689 p. 67

⁴⁴⁹ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

⁴⁵⁰ Zohar III 113a; Also see Midrash Vayikra Rabbah 35:6

⁴⁵¹ Leviticus 26:3

⁴⁵² Tanya, beginning of Ch. 23 citing Tikkunim. [See Tikkunei Zohar, Tikkun 30 (74a)]; Iggeret HaTeshuvah, beginning of Ch. 1 citing Zohar [See Zohar I 170b].

intermediary between the limitless light of the Unlimited One and the worlds,⁴⁵³ in that through it there is a drawing down of the limitless light of the Unlimited One in the worlds.

This then, is the matter of the joy [expressed] specifically through dancing with the feet. This is because the drawing down of the dwelling place in the lower worlds through Torah [comes about] specifically when we draw matters of Torah into physical things.

3.

The explanation is that by the fact that we say that the Torah is the intermediary between the limitless light of the Unlimited One and the worlds, it is understood that there are two levels in Torah. This is like every intermediary which must include (and must, so to speak, be higher than) the two things (the upper and lower) of which it is the intermediary.⁴⁵⁴

The explanation⁴⁵⁵ is that in Zohar it states,⁴⁵⁶ “Three knots are bound one to the other – the Holy One, blessed is He, the Torah, and the Jewish people.” That is, the Jewish people are bound to the Torah, and the Torah is bound to the Holy One, blessed is He, [and through the Torah, the Jewish people also are bound to the Holy One, blessed is He,⁴⁵⁷ so that there is a state and standing of “You who adhere to *HaShem*-יהוה your

⁴⁵³ *Hemshech* 5672 Ch. 162 (Vol. 2 p. 442 and on in the newer edition).

⁴⁵⁴ See *Etz Chayim*, Shaar 42 (Shaar Drushei ABY”A) Ch. 1; *Likkutei Torah*, *Zot HaBrachah* 99a; *Sefer HaMaamarim* 5659 p. 204 and on, and elsewhere.

⁴⁵⁵ See *Hemshech* 5672 Ch. 175 (p. 488 in the newer edition).

⁴⁵⁶ *Zohar* III 73a

⁴⁵⁷ See *Likkutei Sichot*, Vol. 18, p. 408 and on; Discourse entitled “*Patach Rabbi Shimon*” 5734 (*Torat Menachem*, *Sefer HaMaamarim Iyyar* p. 288).

God – are all alive today.”⁴⁵⁸ The same is so in the reverse, that through the Torah the Holy One, blessed is He, is bound to the Jewish people, as in the teaching,⁴⁵⁹ “The Holy One, blessed is He, gazed into the Torah and created the world.” That is, through the Torah the Jewish people were drawn down into the world as souls within bodies].

However, at first glance, this must be better understood,⁴⁶⁰ for how can it be that the Torah is bound to the Holy One, blessed is He, when [by definition] a bond is between two separate things, whereas about the Torah, it states in Zohar in several places,⁴⁶¹ “The Torah and the Holy One, blessed is He, are entirely one.”

4.

Now, at first glance, it could be said⁴⁶² that in this matter there is a difference between the innerness (*Pnimiyut*) of the Torah and the externality (*Chitzoniyut*) of the Torah. This is because the innerness (*Pnimiyut*) of the Torah is called “the Tree of Life” (*Etz HaChayim*), in that it is completely good, since “there are no questions there etc.”⁴⁶³ In contrast, when it comes to the externality (*Chitzoniyut*) of the Torah (the revealed parts of Torah) it is the aspect of “the Tree of the Knowledge of

⁴⁵⁸ Deuteronomy 4:4

⁴⁵⁹ Zohar II 161a and on.

⁴⁶⁰ See *Hemshech* 5672 Ch. 179 (p. 501 and on *ibid.*)

⁴⁶¹ See Zohar II 90b; Zohar I 24a; Zohar II 60a; Tikkunei Zohar, beginning of Tikkun 6, cited in Tanya, Ch. 4 and Ch. 23; Likkutei Torah, Nitzavim 46a and elsewhere.

⁴⁶² See *Hemshech* 5672 Ch. 179 (p. 501 and on *ibid.*)

⁴⁶³ See Zohar III 124b (Ra'aya Mehemna), cited and explained in Tanya, Iggeret HaKodesh, Epistle 26.

good and evil,”⁴⁶⁴ the matter of which is to affect the refinement (*Birurim*) of undesirable things which must be negated and which we negate etc.

Similarly, it is explained in various places⁴⁶⁵ that the innerness (*Pnimityut*) of the Torah is the aspect of “bread from the heavens,” whereas the revealed parts (*Nigleh*) of Torah are the aspect of “bread from the earth.” From this it is understood that in the revealed parts (*Nigleh*) of Torah it is necessary to engage in things that are separate and detached, and therefore a matter of “bonding” applies in this, and it is in this regard that they stated, “the Torah is bound to the Holy One, blessed is He.” However, this is not yet in a way that “the Torah and the Holy One, blessed is He, are entirely one,” which is something that is present specifically in the innerness (*Pnimityut*) of the Torah, which literally is “entirely one.”

However, in truth, this cannot be said,⁴⁶⁶ since when they stated, “The Torah and the Holy One, blessed is He, are entirely one,” they also were referring to the external aspects (*Chitzoniyut*) of the Torah. For, as explained in Tanya⁴⁶⁷ when one engages in the study of Torah, a union (*Yichud*) is caused, akin to “the Torah and the Holy One, blessed is He, are entirely one,” and what is meant, is even in the external aspects (*Chitzoniyut*) of the Torah.⁴⁶⁸

⁴⁶⁴ See the previous citation.

⁴⁶⁵ See Ohr HaTorah, Beshalach p. 606 and on; p. 617 and on; p. 648; *Hemshech* 5672 Vol. 2 p. 1,181.

⁴⁶⁶ See *Hemshech* 5672 Ch. 183 (Vol. 2, p. 514 and on in the newer edition).

⁴⁶⁷ Tanya, Likkutei Amarim, Ch. 23

⁴⁶⁸ “For, he only makes a distinction there between the *mitzvot* and the Torah... and we thus see that the intention is to the engagement of Torah study in general, including in the external aspects (*Chitzoniyut*) of the Torah” (*Hemshech* 5672 *ibid.*)

This is further understood from the explanation in Tanya,⁴⁶⁹ that through grasping the Torah one unifies and grasps the aspect of the Essential Self of the Unlimited One, whom ‘no thought at all can grasp,’ except when grasped and manifest in Torah etc., since the Torah and the Holy One, blessed is He, are entirely one.”

From this it is understood that when Zohar states that the Torah and the Holy One, blessed is He, are entirely one, this also refers to Torah as it comes into the aspects of Wisdom-*Chochmah* and grasp, which in general, is the external aspect (*Chitzoniyut*) of Torah.

However, the explanation is⁴⁷⁰ that even as the Torah descended below to be the aspect of something separate (such that the word “binding-*Hitkashrut*-התקשרות” is appropriate in regard to this), it literally is “entirely one.” This is because as the Torah is high above in the Essential Self of the Unlimited One, is exactly the same as it descended far below.

To explain, the verse states,⁴⁷¹ “And I was with Him as His nursling etc.,” in which the verse enumerates five matters in the Torah.⁴⁷² One, “And I was with Him as His nursling.” Two, “I was then His delight every day.” Three, “Playing before Him at all times.” Four, “Playing in the inhabited areas of His earth.” Five, “My delights are with the children of man.” That is, the verse here discusses five levels within which the

⁴⁶⁹ Tanya, Likkutei Amarim, Ch. 4-5

⁴⁷⁰ See *Hemshech* 5672 Ch. 183 (Vol. 2, p. 514 and on in the newer edition).

⁴⁷¹ Proverbs 8:30-31

⁴⁷² See Maamarei Admor HaZaken 5565 Vol. 1, p. 507 and on, and with the glosses etc., in Ohr HaTorah, Shir HaShirim Vol. 2, p. 707 and on; Sefer HaMaamarim 5665 p. 73 and on.

Torah was drawn and descended etc., beginning with the level of Torah as it is in its root and source in the aspect of the Crown-*Keter*, and then as it descended into Wisdom-*Chochmah* and Understanding-*Binah*, and then into *Zeir Anpin* and Kingship-*Malchut*, and [then] in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) until it descended all the way down to manifest in ink on parchment etc., and in all these levels the Torah is as it is in its first root and source. Thus, even as the Torah is below, in the aspect of something separate, it is in a way that “the Torah and the Holy One, blessed is He, are entirely one.”

5.

Now, beyond this, the opposite is [also] true, that it is specifically as the Torah descended below in this physical world, and is studied by man in a way that “whosoever reads and studies Torah, the Holy One, blessed is He, reads and studies opposite him,”⁴⁷³ that specifically here “it is Me that you are taking,”⁴⁷⁴ since “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”⁴⁷⁵ Therefore, it specifically is in studying Torah below that a drawing down of His Essential Self, blessed is He, is literally caused. He who transcends all the above-mentioned levels,⁴⁷⁶ meaning [that He

⁴⁷³ Tanna d’Bei Eliyahu Rabbah, Ch. 18; Yalkut Shimoni, Eichah Remez 1,034.

⁴⁷⁴ See Midrash Shemot Rabbah 33:1; 33:6; Tanya, Likkutei Amarim, Ch. 47; Likkutei Torah, Shlach 48d and on.

⁴⁷⁵ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

⁴⁷⁶ Also see *Hemshech* 5672 Ch. 178 (p. 597 *ibid.*).

is] higher than Kingship-*Malchut*, higher than *Zeir Anpin*, higher than Wisdom-*Chochmah* and Understanding-*Binah*, higher than the Crown-*Keter*, and even higher than the innerness (*Pnimiyut*) of the Crown-*Keter* (the Ancient One-*Atik*). Therefore, it specifically is in the Torah, as it is in this world, that there is the true matter of “the Torah and the Holy One, blessed is He, are entirely one.”

This is like the explanation of the descent of the soul to below. For, at first glance, why did the soul descend below, since when it was above, the soul was [already] in a state of bonding and adhesion to *HaShem*-יהו"ה etc., whereas below⁴⁷⁷ much toil and contemplation etc., is needed to attain this. Moreover, the contemplation (*Hitbonenut*) is only in a way of analogy and explanation etc. This being so, it is understood that this is not as great an elevation as when the soul was above.

However, about this it is explained⁴⁷⁸ that it specifically is through the descent of the soul to below, that there is a drawing down in it of its true root and source in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He. The same is so of the Torah, as mentioned above.

6.

Now, with the above in mind, we can understand the matter of whether the heavens came first or the earth came first. That is, from the perspective of the [order of] revelations, the heavens preceded the earth, as simply understood. However,

⁴⁷⁷ See *Hemshech* 5672 *ibid.* Ch. 177 (p. 495).

⁴⁷⁸ See the discourse entitled “*Vayigash*” 5668 and in *Hemshech* 5666.

from the perspective of *HaShem*'s יהו"ה ultimate Supernal intention, the earth preceded the heavens.⁴⁷⁹ This is because it specifically is in this physical world that there is a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, as explained before.

Moreover, the superiority of the earth itself (from the essential perspective) will also be revealed, except that this will take place in the coming future. This is because presently Kingship-*Malchut* (“the earth-*Aretz*-אֶרֶץ”) is a secondary aspect, whereas about the coming future the verse states,⁴⁸⁰ “An accomplished woman is the crown of her Husband.” This is because the substance of the revelations of the coming future is the revelation of the superiority of action (*Ma'aseh*) etc. May it be desirable before Him that all this will take place soon and in the most literal sense, through our righteous Moshiach who will come and redeem us and take us upright to our land.

⁴⁷⁹ Also see Torah Ohr and Torat Chayim, beginning of Vayigash; Discourse entitled “*Ki HaMitzvah HaZot*” 5666 and elsewhere.

⁴⁸⁰ Proverbs 12:4; See Torah Ohr, Megillat Esther 94c; 97c

Discourse 7

*“Eileh Toldot HaShamayim v’HaAretz... -
These are the chronicles of the heavens and earth...”*

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim Marcheshvan (2nd gathering), 5731⁴⁸¹
By the grace of *HaShem*, blessed is He,

– The second gathering, a continuation of the gathering of Simchat Torah –

1.

The verse states,⁴⁸² “These are the chronicles of the heavens and the earth when they were created, on the day that *HaShem* God-*HaShem Elohi”m* אלהי”מ made earth and heaven.” It was explained before⁴⁸³ about the dispute⁴⁸⁴ as to whether the heavens were created first and then the earth or whether the earth was created first and then the heavens, that based on this verse (“on the day that *HaShem* God-*HaShem Elohi”m* אלהי”מ made earth and heaven,” in which earth precedes heaven) the Academy of Hillel brings proof that the earth was created first and then the heavens. In other words,

⁴⁸¹ This discourse is a continuation to the discourses that precedes it (See the discourse entitled “*Ki HaMitzvah HaZot* – For this commandment” of Shabbat Parshat Nitzavim-Vayeilech 5730, Sefer HaMaamarim 5730 p. 370 note 1, translated in The Teachings of The Rebbe 5730 Vol. 2, Discourse 48) and on.

⁴⁸² Genesis 2:4

⁴⁸³ In the discourse entitled “*Bereishit* – In the beginning” (Discourse 6) which was said at the first gathering (Sefer HaMaamarim 5731, p. 47 and on).

⁴⁸⁴ Talmud Bavli, Chagigah 12a

this verse emphasizes the superiority of the earth over the heavens.

Now, we must understand why the matter of the earth preceding the heavens comes in continuation of the verse, “These are the chronicles... when they were created,” as in the teaching of our sages, of blessed memory,⁴⁸⁵ “They are as strong as the day they were created.” For, at first glance, the statement “as strong as the day they were created” refers specifically to the hosts of the heavens.

This is because when it comes to the hosts of the earth, there indeed is change and weakening [in them] etc., such that the sustainment of the hosts of the earth is only of their species and not of their individuals. Only in the hosts of the heavens is there also sustainment of their individuals,⁴⁸⁶ and in a way that they are as strong as the day they were created, undergoing neither change nor weakening at all. [The fact that we see changes in the hosts of the heavens, such as in the verse,⁴⁸⁷ “[Do not be frightened] by the signs of the heavens etc.,” is unrelated to them being “as strong as the day they were created.”] From this it is understood that they are sustained eternally.

Now, about the statement of our sages, of blessed memory,⁴⁸⁸ “The world will exist for six thousand years and for one [thousand years it will be] destroyed,” this is not a matter of decomposition, in which the decomposition progresses

⁴⁸⁵ Talmud Yerushalmi Brachot 1:1

⁴⁸⁶ See Radak to Isaiah 40:26

⁴⁸⁷ Jeremiah 10:2 [where Targum Yonatan ben Uziel states, “From the signs that change in the heavens” and Rashi states, “From the solar eclipse and the eclipse of the luminaries.”]

⁴⁸⁸ Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a

continuously, as Rabbeinu Bachaye taught,⁴⁸⁹ that from the moment an infant is born it begins to dry.

In contrast, with the hosts of the heavens, since throughout the duration of their existence they are as strong as the day they were created, the fact that they then are lost is not out of decomposition, but rather because the will of the Creator is that after six thousand years they will be lost. That is, just as the entire duration of their sustainment is solely by the will of the Creator (being that, in and of themselves, they are compositions and are thus subject to decomposition, being that they were preceded by nonexistence),⁴⁹⁰ so likewise their decomposition is by the will of the Creator. However, from the perspective of the Godly power within them, their existence is such that, in and of themselves, they could be eternal.⁴⁹¹

Now, since the matter of “when they were created,” meaning that, “they are as strong as the day that they were created,” specifically relates to the hosts of the heaven, it is not understood why in continuation to this, the verse states, “on the day that *HaShem* God-*HaShem Elohi*”מ-אלהים made earth and heaven,” which emphasizes the superiority of the earth over the heavens.

⁴⁸⁹ See Rabbeinu Bachaye to Genesis 1:28

⁴⁹⁰ In an additional redaction of this discourse it states: “In other words, the parameter of the decomposition of the creations is only due to the manner in which they are brought forth into being through the particulars of the ten *Sefirot* and the matter of the [Divine] names, *HaShem*-יהוה, God-*Elohi*”מ-אלהים, Almighty-*Shad*”אי-שד etc., as opposed to as it stems from the power of His Essential Self etc.”

⁴⁹¹ See *Hemshech* 5672 Ch. 333 (Vol. 3, p. 926 and on in the newer edition); Also see the (second) discourse entitled “*Ein Aroch*” 5694 Ch. 30 (Sefer HaMaamarim 5711, p. 142); Likkutei Sichot, Vol. 5, p. 97, note 19.

2.

Now, this may be understood from how it is in Torah and *mitzvot* (from which it also chains down into the world, as in the teaching,⁴⁹² “He gazed into the Torah and created the world”) which were specifically given below on earth. For, about the Torah, by which “you are taking Me,”⁴⁹³ our sages, of blessed memory, stated,⁴⁹⁴ “the Torah is not in the heavens,” but is specifically on earth. How much more is this certainly so of the *mitzvot*, the fulfillment of which is specifically done with physical things.

[For, when it comes to the study of Torah, as it is in regard to matters as they are spiritually, this also is present (and in a loftier way) in the heavens - in the Heavenly Academy and in the Academy of the Holy One, blessed is He, in the lower Garden of Eden (*Gan Eden HaTachton*) and in the upper Garden of Eden (*Gan Eden HaElyon*), as we find in Talmud and Zohar.⁴⁹⁵ In contrast, fulfilling the *mitzvot* does not apply even in the lower Garden of Eden (*Gan Eden HaTachton*) which is the spiritual aspect (*Ruchniyut*) of the world of Action (*Asiyah*).⁴⁹⁶

In regard to what Torah states about Adam, the first man, that He “placed him in the Garden of Eden to work it and

⁴⁹² Zohar II 161a and on

⁴⁹³ See Midrash Shemot Rabbah 33:1; 33:6; Tanya, Ch. 47; Likkutei Torah, Shlach 48d and on.

⁴⁹⁴ Deuteronomy 30:12; See Talmud Bavli, Bava Metzia 59b

⁴⁹⁵ See the citations in Marei Mekomot Hagahot v’Ha’arot Ktzarot L’Tanya, Ch. 41 (58a).

⁴⁹⁶ See Sefer HaMitzvot of the Tzemach Tzedek 15a and elsewhere.

to guard it,”⁴⁹⁷ that “to work it-*L’Avdah*-לעבדה” refers to the 248 positive action *mitzvot* and “to guard it-*L’Shamrah*-לשמרה” refers to the 365 negative prohibitive *mitzvot*,⁴⁹⁸ presently⁴⁹⁹ this only comes through fulfilling the *mitzvot* with physical things in this physical world below], such as Tzitzit made of physical wool, and Tefillin made of physical parchment.

(Even in *mitzvot* that are duties of the brain and heart, it must be in a way that is sensed in the physical brain and heart etc.)⁵⁰⁰ This is to such an extent that about fulfilling the *mitzvot* physically below, the verse states,⁵⁰¹ “and you actualize them-*v’Aseetem Otam*-אתם, וְעִשִּׂיתֶם,” written as “‘you-*Atem*-אתם,’ meaning, ‘I consider it as though you have actualized and made Me.’”⁵⁰²

This is as explained in the discourse entitled “*Yaviyu Levush Malchut*,”⁵⁰³ and at greater length in the discourse of the Tzemach Tzedek by the same title as this one,⁵⁰⁴ that the radiance and drawing down of the limitless light of the Unlimited One, brought about by the deed of the physical *mitzvot*, is not by way of gradations and chaining down in a way of cause and effect. For if that was the case, the coming into being of the physical from nothing to something would not be possible. Rather, the coming into being of the physical is from

⁴⁹⁷ Genesis 2:15

⁴⁹⁸ See Targum Yonatan ben Uziel to Genesis 2:15; Zohar I 27a; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a); Tikkun 55 (88b); Yalkut Reuveni to Genesis 2:15.

⁴⁹⁹ See Sefer HaMitzvot of the Tzemach Tzedek 15a and elsewhere.

⁵⁰⁰ See Sefer HaMaamarim 5691 p. 62

⁵⁰¹ Leviticus 26:3

⁵⁰² Zohar III 113a; See Midrash Vayikra Rabbah 35:6

⁵⁰³ Torah Ohr, Megillat Esther 90a and on

⁵⁰⁴ Ohr HaTorah *ibid.* p. 82 and on; p. 96 and on.

the radiance of the Unlimited One (*Ein Sof*) which surrounds and transcends all worlds (*Sovev Kol Almin*) etc.

Therefore, it specifically is in the lowest level, within this physical world of Action (*Asiyah*) where the deeds of the *mitzvot* manifest, that there is a greater revelation of the radiance of the limitless light of the Unlimited One that surrounds all worlds (*Sovev Kol Almin*) from which the “something” is brought into being etc.

This also chains down into the world, that the power of His Essential Self is revealed specifically in the earth, in that it is the foundational element of dust (*Afar*) which brings forth the constant growth of plants and trees from nothing to something. In contrast, the hosts of the heavens have neither the power nor the ability to bring forth something from nothing etc.⁵⁰⁵

From this it is understood that even though the matter of “being as strong as the day they were created” is specifically in relation to the hosts of the heavens, nevertheless, there specifically is a superiority to the revelation of the power of His Essential Self within the earth, and therefore,⁵⁰⁶ the earth was created first, and then the heavens.⁵⁰⁷

⁵⁰⁵ Tanya, Iggeret HaKodesh, Epistle 20 (132a)

⁵⁰⁶ Also see Derech Mitzvotcha 62a (in continuation to [the explanation regarding] the coming into being of the physical from the light of *HaShem*-יהוה, blessed is He, that transcends and surrounds all worlds (*Sovev*)): “This is the secret regarding the superiority of the *mitzvot* fulfilled in action... and it is in this regard that they stated that the earth was created first.” Also see Sefer HaChakirah of the Tzemach Tzedek 103a (in continuation to the superiority of the hosts of the heavens – the upper beings – whose individuals are sustained in their existence): “However, in truth, the lower beings have a superiority, in that the Torah was given to them etc.”

⁵⁰⁷ Also see the glosses in Likkutei Sichot ibid., which connects the matter of the eternity in the creations (“when they were created,” i.e., “they are as strong as the day they were created”) with the matter of the earth being created first – based

3.

Now, this is also emphasized in regard to matters of service of *HaShem*-יהו"ה, blessed is He, during the month of Tishrei (which is a general month, in that all matters within it include the general totality of the year).⁵⁰⁸ That is, even though their content is more spiritual and elevated, they nevertheless are specifically connected to physical matters. For example, on Rosh HaShanah the *mitzvah* of the day is with a [physical] Shofar.⁵⁰⁹ Even although this primarily seems to be a spiritual service etc.,⁵¹⁰ there nevertheless must specifically be the voice coming out of a physical Shofar.

on what is explained in various places, that the matter of the heavens having been created first, stems from the aspect of the revelations within the order of the chaining down of the worlds (*Hishtalshehut*), whereas the matter of the earth being created first stems from the power of His Essential Self, which is specifically revealed in the earth; Likewise the matter of the eternity of the creations stems from the power of the Unlimited One that is within them, and the true matter of the Unlimited One, who has no limitations is in His Essential Self. He explains that there is no contradiction posed by this from the fact that the heavenly hosts are sustained in their individuals, whereas the earthly hosts are sustained (only) in their species, (even though the power of His Essential Self is revealed specifically in the earth). For, there are two matters in the revelation of the power of His Essential Self. (1) the matter of His Endlessness (*Ein Sof*) within it, (that in His Essential Self, blessed is He, itself, this is the matter of the "revelation" within it, so to speak). This is primarily revealed in the light (*Ohr*), which is in a state of endlessness (*Ein Sof*), since [the light] is similar to its Luminary (*Ma'or*). Therefore, in the creations too, this primarily is in the heavenly hosts. (2) The matter of Him not having a beginning (*Ein Lo Techilah*), which is pronounced in the power to bring forth the novel existence of something from nothing, (stemming from the matter of His existence being intrinsic to Him), which primarily is in the aspect of Kingship-*Malchut* and the earth.

⁵⁰⁸ See Maamarei Admor HaZaken 5566 Vol. 2 p. 748; 5569 p. 286; Ohr HaTorah, Sukkot p. 1,756; Zot HaBrachah p. 1,866; Sefer HaMaamarim 5702 p. 49.

⁵⁰⁹ Talmud Bavli, Rosh HaShanah 26b

⁵¹⁰ See the beginning of *Hemshech* 5666 and elsewhere.

Likewise, when it comes to the ten days of repentance about which the verse states,⁵¹¹ “Seek *HaShem*” יהוה” when He can be found, call upon Him when He is near,” as it states,⁵¹² “When is He close? During the ten days of repentance,” when the Luminary is close to the spark.⁵¹³ There nevertheless must be the deed of man in speech (*Dibur*) of [speaking the words of] prayer etc., (in that the movement of the lips is considered to be an action).⁵¹⁴ That is, the spiritual superiority of the closeness of the Luminary to the spark is not enough, but there also must be man’s deed below in this physical world.

The same is so of Sukkot. For, at first glance, the primary aspect of the Sukkah is the shade [of the *Schach*] in commemoration of the Clouds of Glory.⁵¹⁵ However, even so, the Sukkah must have physical walls etc.

The same is likewise so of Simchat Torah. Even though the primary joy is the joy of Torah, nevertheless, the joy must be expressed through physically dancing with the feet (as explained before).⁵¹⁶ This is also why on Shemini Atzeret we begin reciting “He makes the wind blow and He makes rain

⁵¹¹ Isaiah 55:6; See Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b; 105a; Also see the previous discourse of this year, 5731, entitled “*Deershoo HaShem* – Seek *HaShem* when He can be found,” said on the 6th of Tishrei, Discourse 3 (Sefer HaMaamarim 5631, p. 20 and on).

⁵¹² See the preceding note.

⁵¹³ See *Derech Chayim* of the Mittler Rebbe [translated as *The Path of Life*] 21b, 24d and on; 91a; *Hemshech* 5672 Ch. 203 (Vol. 2 p. 567); *Kuntres HaAvodah* Ch. 5; Sefer HaMaamarim 5688 p. 192; 5697 p. 158; 5698 p. 2; p. 26.

⁵¹⁴ Talmud Bavli, Bava Metziya 90b; Sanhedrin 65a; Also see Tanya, Ch. 37 (47a); Ch. 53 (74b).

⁵¹⁵ See Talmud Bavli, Sukkah 11b

⁵¹⁶ In the discourse entitled “*Bereishit* – In the beginning” (Discourse 6) which was said at the first gathering (Sefer HaMaamarim 5731, p. 47 and on).

fall” (*Masheev HaRu’ach u’Moreed HaGeschem*),⁵¹⁷ and the matter of “rain-*Geshem*-גשם” (in addition to the simple meaning of “rain”) also includes all matters of “physicality-*Gashmiyut*-גשמייות.”⁵¹⁸ All this is because of the emphasis of the superiority of the physical, in that there is the revelation of His Essential Self in it, as discussed before.

4.

Now, all this comes about through serving *HaShem*-יהו"ה, blessed is He, in a way of “You are standing etc.,”⁵¹⁹ meaning that you are sustained and standing steadfastly⁵²⁰ being that “you who adhere to *HaShem*-יהו"ה your God are (therefore) all alive today.”⁵²¹ This is especially brought about through charity, which is the primary mode of serving *HaShem*-יהו"ה, blessed is He, in the times of the “footsteps of Moshiach,”⁵²² “when the feet come into the feet.”⁵²³ Through this we will merit the time about which it states “deed”⁵²⁴ is

⁵¹⁷ Mishnah Taanit 1:1; Tur, Shulchan Aruch, and Alter Rebbe’s Shulchan Aruch, Orach Chayim 114; Pri Etz Chayim, Shaar HaLulav, Ch. 8; See Maamarei Admor HaEmtza’ee, Devarim Vol. 4, p. 1,355 and on.

⁵¹⁸ See Ramban to Leviticus 26:4; Keter Shem Tov end of Section 207.

⁵¹⁹ Deuteronomy 29L9

⁵²⁰ See Midrash Tanchuma to the beginning of Parshat Nitzavim; Keter Shem Tov Hosafot, Section 41.

⁵²¹ Deuteronomy 4:4; See Avot d’Rabbi Nathan, end of Ch. 34.

⁵²² See Tanya, Iggeret HaKodesh, Epistle 9.

⁵²³ Zohar II 258a

⁵²⁴ See the end of the discourse entitled “*Ko Amar HaShem HaShamayim Keesee*” 5676 (*Hemshech* 5672 Vol. 2 p. 1,188), that [the dispute as to] whether the heavens preceded or the earth preceded is the same as the matter of whether study is greater or deed is greater.

greater,”⁵²⁵ with the true and complete redemption by our righteous Moshiach, who in addition to his superiority in the study of Torah, which is why he will teach Torah to the entire nation,⁵²⁶ will also fight the wars of *HaShem*-יהו"ה and he will be victorious and build the Holy Temple in its place⁵²⁷ – the third Holy Temple, which will be an eternal and everlasting edifice,⁵²⁸ may it be built speedily and in the most literal sense!

⁵²⁵ See the discourse entitled “*v'Sheenantam*” in Maamarei Admor HaZaken 5567 p. 304 and on; Ohr HaTorah, Va’etchanan p. 239 and on; Ohr HaTorah, Bereishit p. 40b and elsewhere.

⁵²⁶ Mishneh Torah, Hilchot Teshuvah 9:2; Likkutei Torah, Tzav 17a-b, and elsewhere.

⁵²⁷ See Mishneh Torah, Hilchot Melachim end of Ch. 11.

⁵²⁸ Zohar III 221a

Discourse 8

*“HaShamayim Keesee... -
The heavens are My throne...”*

Delivered on Shabbat Parshat Noach,
2nd day of Rosh Chodesh Marcheshvan, 5731⁵²⁹
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵³⁰ “The heavens are My throne, and the earth is My footstool.” In Talmud it states,⁵³¹ “(One verse states,⁵³² ‘His throne was fiery flames’ (indicating a single throne) and another [phrase in the same] verse states,⁵³³ ‘until thrones were placed etc.’ (indicating two thrones). Rather, one is a throne, and one is a small stool.) One is a throne upon which to sit and the other is a stool for His feet.” Now, about this Torah Ohr⁵³⁴ asks a question. That is, we must understand how it is, that though He has no form of a body etc., the verse states “My throne” and “My footstool.”

⁵²⁹ This discourse is a continuation to the discourses that precede it (See the discourse entitled “*Ki HaMitzvah HaZot* – For this commandment” of Shabbat Parshat Nitzavim-Vayeilech 5730, Sefer HaMaamarim 5730 p. 370 note 1, translated in The Teachings of The Rebbe 5730 Vol. 2, Discourse 48) and on.

⁵³⁰ Isaiah 66:1 – the Haftorah of Shabbat Rosh Chodesh

⁵³¹ Talmud Bavli, Chagigah 14a (and Rashi there)

⁵³² Daniel 7:9

⁵³³ Daniel 7:9 *ibid.*

⁵³⁴ Beginning of Torah Ohr 1a

2.

However, this is as he explains,⁵³⁵ that the “heavens” refer to the Torah, which is compared to a Throne made for sitting upon, “sitting” being a matter of lowering compared to “standing.” This is because when one stands, he is in his full stature, in that his head and brains are high above the earth. However, by sitting his stature is lowered.

The same is so of the Torah, in that it becomes the seat for the light of the Unlimited One, blessed is He, - for the aspect of “His head,” - this being the aspect of His will and wisdom etc., that descend and chain down into physical things.

“The earth is His footstool,” a footstool being a small stool placed under one’s legs to elevate his feet from the earth. This refers to the matter of fulfilling the *mitzvot* in action, through which the souls of the Jewish people (the aspect of the “foot”) are caused to be elevated from below to Above etc.

He continues by explaining⁵³⁶ that more specifically, within Torah itself “the heavens” refer to the Written Torah and “the earth” is called the Oral Torah. This is because the word “earth-*Aretz*-אֶרֶץ” is of the same root as “desire-*Ratzon*-רָצוֹן.” That is, through the Oral Torah we come to grasp *HaShem*’s-יהו"ה ultimate desire [in the *mitzvot*], to know how and what [to do] etc., which is not [fully] explained in the Written Torah. [This is as Iggeret HaKodesh states⁵³⁷ (on why “whosoever studies Torah laws (*Halachot*) is guaranteed to be destined for

⁵³⁵ Torah Ohr *ibid.* 1b

⁵³⁶ Torah Ohr *ibid.* 1c

⁵³⁷ Tanya, Iggeret HaKodesh, Epistle 29

the coming world”),⁵³⁸ through the example of the *mitzvah* of Tefillin, about which the Written Torah states,⁵³⁹ “Bind them as a sign upon your arm etc.,” which is a hidden and concealed statement, in that the Torah does not say how and what to bind etc., and the full elucidation of all the particulars of the *mitzvah* of Tefillin is only in the laws (*Halachot*) of the Oral Torah.

This then, is the matter of “study is greater, since it leads to action.”⁵⁴⁰ That is, specifically through studying the Oral Torah there can be knowledge of all the particulars of how to fulfill the *mitzvot* in action.]

In contrast, the Written Torah, [which does not explain how and what to do, in that it primarily narrates the events that occurred, and even the laws within it come by way of narrating the events etc.],⁵⁴¹ is only the aspect of the letters (*Otiyot*) [of the Torah] etc., all of which are the names of the Holy One, blessed is He.⁵⁴²

This is why it is called “reading-*Koreh*-קורא the Torah,” which is like “calling-*Koreh*-קורא one’s name” (in that [by orally reading the Torah] he is calling the Holy One, blessed is He, to come to him, like someone who calls his friend to come to him, and like a child who calls his father to come to him etc.)⁵⁴³ from Above to below. However, the Oral Torah is primarily from below to Above, in that through grasping His

⁵³⁸ Talmud Bavli, Megillah 28b

⁵³⁹ Deuteronomy 6:8

⁵⁴⁰ Talmud Bavli, Kiddushin 40b

⁵⁴¹ Torah Ohr, Va’era 57d

⁵⁴² [See introduction to Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, and elsewhere.]

⁵⁴³ Tanya, Likkutei Amarim, Ch. 37

desire with the soul, the soul becomes included and subsumed in its source Above.

The explanation⁵⁴⁴ is that from the perspective of the drawing down from Above to below in the matter of “sitting” upon the Throne, it is possible that since there is a drawing down so far below, down to the aspect of the “feet” and down to this lowest world of which there is no lower, there possibly can also be a drawing down to where it is unbefitting. That is, there is the possibility for the forces of externality to derive vitality from this etc. This is why the matter of “My footstool” is necessary, which is the matter of the “small stool” that elevates His feet, so that they will not descend too far down, so that the forces of externality will not derive vitality etc.

3.

From this it is understood that there is a superiority to the aspect of the “earth” in comparison to the aspect of the “heavens,” this being the superiority of fulfilling the *mitzvot* in action, compared to Torah study. Within Torah itself, it is the superiority of the Oral Torah relative to the Written Torah.

To further explain, even though in the Torah, especially in the Written Torah, Godliness is openly revealed, whereas in *mitzvot* fulfilled in action, which manifest in worldly matters, and this also applies to the Oral Torah,⁵⁴⁵ in which there are questions, concealments, and hiddenness, such that there even

⁵⁴⁴ See Ohr HaTorah, Bereishit Vol. 3 p. 474

⁵⁴⁵ Regarding the distinction between the Written Torah and the Oral Torah also see *Hemshech* 5672 Ch. 189-191 (Vol. 2 p. 529 and on in the newer edition).

are false arguments etc., nevertheless, from the perspective of the Written Torah “My word is like fire etc.”⁵⁴⁶ and “He dwells within them etc.” (even in a matter that is the opposite of purity),⁵⁴⁷ and it thus is possible for the side opposite holiness to derive vitality from this.

Now, it specifically is the matter of “My footstool” that prevents the side opposite holiness from deriving vitality. This is the matter of the Oral Torah, in which the practical law (*Halachah*) is elucidated, as well as the general totality of fulfilling the *mitzvot* through which one distances himself from the forbidden, as well as refining the sparks etc., up to and including the matter of “willful sins are made to be as merits for him.”⁵⁴⁸

This then, is also the meaning of the explanation in the preceding discourses⁵⁴⁹ on the verse,⁵⁵⁰ “On the day that *HaShem* God-*HaShem Elohi*” מ-אלהי”ה made earth and heaven,” in which “earth” precedes “heaven” as in the view of the Academy of Hillel.⁵⁵¹ This is as explained before,⁵⁵² that the coming into being of the “something” (*Yesh*) is specifically

⁵⁴⁶ Jeremiah 23:29; See Talmud Bavli, Brachot 22a

⁵⁴⁷ Leviticus 16:16

⁵⁴⁸ Talmud Bavli, Yoma 86b

⁵⁴⁹ In the previous discourses of this year, 5731, entitled “*Bereishit Bara* – In the beginning God created,” Discourse 6, and in the discourse entitled “*Eileh Toldot HaShamayim v’HaAretz* – These are the chronicles of the heavens and the earth,” Discourse 7 (Sefer HaMaamarim 5731 p. 47 and on; p. 51 and on).

⁵⁵⁰ Genesis 2:4

⁵⁵¹ Talmud Bavli, Chagigah 12a

⁵⁵² In the previous discourses of this year, 5731, entitled “*BaYom HaShemini Atzeret* – The eighth day shall be restricted for you,” Discourse 5, and in the discourse entitled “*Eileh Toldot HaShamayim v’HaAretz* – These are the chronicles of the heavens and the earth,” Discourse 7 (Sefer HaMaamarim 5731 p. 44 and on; p. 53 and on).

in the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One alone.

That is, this is unlike cause and effect, in which the cause has several different levels, its lower, middle, and upper levels, the order in this being that the lower level of the upper level becomes the upper level of the lower level.⁵⁵³ Rather, the coming into being of the physical “something” (*Yesh*) is from His Essential Self, blessed is He, for Whom there is no cause preceding Him,⁵⁵⁴ and thus such differences do not apply to Him. For, when it comes to His Essential Self (*Etzem*), when one takes hold of part of Him, one takes hold of all of Him.⁵⁵⁵ That is, even though it is not His Essential Self (*Etzem*), but only a part of Him, nevertheless, through this, one takes hold of all of Him, (as explained in the discourses about these matters).⁵⁵⁶

Now, since the power of His Essential Self, blessed is He, is specifically found in the “something” (*Yesh*), therefore, the primary superiority is in “the earth,” (beginning with the Oral Torah, in which there is the matter of “study is greater, since it brings to action,” as mentioned in chapter two), in that it specifically is there that a dwelling place is made for Him in the lower worlds.⁵⁵⁷

⁵⁵³ See Etz Chayim, Shaar 14 (Shaar Abba v’Imma) Ch. 9; Likkutei Torah, Shlach 41d; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and elsewhere.]

⁵⁵⁴ Tanya, Iggeret HaKodesh, Epistle 20; [Also see Mishneh Torah, Hilchot Yesodei HaTorah, beginning of Ch. 1.]

⁵⁵⁵ Keter Shem Tov, Hosafot, Section 227

⁵⁵⁶ Keter Shem Tov *ibid*.

⁵⁵⁷ See Tanya, Likkutei Amarim, Ch. 36.

The substance of this, as it relates to the service of *HaShem*-יהו"ה, blessed is He, of each and every Jew, is that *HaShem's*-יהו"ה ultimate Supernal intent (is not just that we study Torah deeply (*Iyun*) but) that we actually fulfill its *mitzvot* in the literal sense. This is as explained before about the matter of dancing on Simchat Torah, that through this we reach the Essential Self etc. This also is the connection to the matter of Simchat Torah, in which the joy is expressed specifically through dancing with the feet, not through the deep study (*Iyun*) of Torah, nor through the reading of the Torah, which are spiritual [in comparison], but specifically through dancing, that in the matter of action, is a lower level than even the letters written [in ink] upon the parchment.

However, at first glance, this is not understood. That is, one would think that on Simchat Torah there would be deep study and analysis of Torah, with assiduousness and diligence etc. However, in practice, the custom of all Jews is that the joy of Simchat Torah does not come out of discovering some new or old Tosefta,⁵⁵⁸ but we take the Torah Scroll wrapped in its mantle and dance with it.⁵⁵⁹ This is as Zohar states,⁵⁶⁰ “The custom of the Jewish people is to rejoice with it [the Torah] and it is called Simchat Torah, and they coronate the Torah Scroll with her crown.”

However, the explanation is that through the dancing we reach the essence of the Torah, as it is higher than the revelations of the Torah. This is as explained in Likkutei

⁵⁵⁸ See Talmud Yerushalmi, Shabbat 8:1; Likkutei Torah, Pekudei 3c; Masei 93b

⁵⁵⁹ See Sefer HaMaamarim 5689 p. 67.

⁵⁶⁰ Zohar III 256b

Torah,⁵⁶¹ that there then is an illumination of the Crown of the Good Name (*Keter Shem Tov*), and “the Crown of the Good Name (*Keter Shem Tov*) ascends above them all,” in that it elevates the whole person along with his Crown-*Keter* to that which is even higher than the Crown-*Keter* etc.

4.

This then, is the meaning of the verse, “The heavens are My throne, and the earth is My footstool.” That is, there must also specifically be the superiority of “the earth.” This is why the Haftorah continues,⁵⁶² “It is to this that I look, to the poor and broken spirited,” in that he is the aspect of “the earth-*Aretz-אֶרֶץ*,” and it therefore is specifically “to this that I look.”

From this it is understood that the same is so of the Holy Temple, in that even though the future Holy Temple is already built and prepared in the heavens,⁵⁶³ nevertheless, it specifically must be drawn down and revealed on earth, and as long as it has not been revealed, the doubled and quadrupled darkness of the exile is still drawn out. Moreover, the exile is not just in this world below, but in all the worlds, since the anguish of the Jewish people⁵⁶⁴ reaches everywhere, such that “In all their distress, **He** was distressed.”⁵⁶⁵ Only after Moshiach will build the Holy Temple in its place,⁵⁶⁶ below on earth, in the place [of

⁵⁶¹ Likkutei Torah, Drushei Sukko 83a

⁵⁶² Isaiah 66:2

⁵⁶³ See Rashi and Tosefot to Talmud Bavli, Sukkah 41a and elsewhere.

⁵⁶⁴ See Zohar I 120b

⁵⁶⁵ Isaiah 63:9; Talmud Bavli, Taanit 16a

⁵⁶⁶ Mishneh Torah, Hilchot Melachim, end of Ch. 11

the Temple Mount] where the first and second Holy Temples stood, will the ingathering of the dispersed of Israel be,⁵⁶⁷ this being the matter of gathering all the sparks in exile.⁵⁶⁸

Through this we arrive at the conclusion of the Haftarah,⁵⁶⁹ “It shall be that on every New Moon and on every Shabbat, all mankind will come and prostrate themselves etc.” As Yalkut states,⁵⁷⁰ “In this world you would ascend [in pilgrimage] three times a year, but when the end time comes, you are destined to ascend there every month, as the verse states, ‘It shall be that on every New Moon etc.’”

Now, it also states in Yalkut,⁵⁷¹ “How will they come from the other end of the world for every Rosh Chodesh and Shabbat? Rather, the clouds will come and carry them and bring them etc. About this the prophet praises them stating,⁵⁷² ‘Who are these who fly like a cloud, like doves to their dovecote?’” There then will also be the fulfillment of the verse,⁵⁷³ “*HaShem*-יהו"ה will be King over all the earth,” and,⁵⁷⁴ “*HaShem*-יהו"ה will be an eternal light for you,” and,⁵⁷⁵ “The redeemed of *HaShem*-יהו"ה will return and come to Tziyon with glad song,” with the coming of our righteous Moshiach, and “with eternal joy upon their head!”⁵⁷⁶

⁵⁶⁷ Mishneh Torah, Hilchot Melachim ibid.

⁵⁶⁸ Siddur Im Da”Ch 59c and on; *Hemshech* 5672 Ch. 380 (Vol. 3 p. 1,058 and on).

⁵⁶⁹ Isaiah 66:23

⁵⁷⁰ Yalkut Shimoni to Isaiah 66:23 (end of Remez 514)

⁵⁷¹ Yalkut Shimoni to Isaiah 66:23 ibid (Remez 502-503)

⁵⁷² Isaiah 60:8

⁵⁷³ Zachariah 14:9

⁵⁷⁴ Isaiah 60:19

⁵⁷⁵ Isaiah 35:10; 51:11

⁵⁷⁶ Isaiah 35:10 & 51:11 ibid.

Discourse 9

“*Machar Chodesh... -
Tomorrow is the New Moon...*”

Delivered on Shabbat Parshat Toldot,
Shabbat Mevarchim Kislev, 5731⁵⁷⁷
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵⁷⁸ “Yehonatan said to him, ‘Tomorrow is the New Moon, and you will be remembered because your seat will be empty.’” That is, it is through the nullification of the recipient, this being of the matter of “because [your seat] will be empty-*Yipaked*-יפקד,” that there thereby is caused to be remembrance Above. (This is similar to how it is literally), that through the complete concealment and hiddenness of the moon on the eve of the New Moon, such that not even a point remains of it, there thereby is caused that “tomorrow – is new-*Chadash*-חדש,” in that the moon is born anew, this being the matter of the union (*Yichud*) of the sun and the moon. In the service of *HaShem*-יהו"ה, blessed is He, this is that through the nullification (*Bittul*) of the recipient there thereby is caused to be renewal.

Now, for the matter of renewal to be, there must be a drawing down from that which transcends the order of the

⁵⁷⁷ The original discourse was edited by the Rebbe.

⁵⁷⁸ Samuel I 20:18

chaining down of the worlds (*Seder Hishtalshelut*), like how it will be in the coming future, in that the creation will be renewed, since it then will be drawn from the innerness (*Pnimityut*) of the Ancient One-*Atik*. To explain, presently all drawings down are only from the externality (*Chitzonyut*) of the Ancient One-*Atik*, whereas in the coming future there literally will be a drawing down from the innerness (*Pnimityut*) of the Ancient One-*Atik*.⁵⁷⁹

Now, the revelations of the coming future depend on our deeds and our service of *HaShem*-יהוה, blessed is He, throughout the duration of the exile.⁵⁸⁰ Thus, the birth of the moon on Rosh Chodesh, which is a matter of renewal, is similar to the fact that, like her, we are destined to be renewed in the coming future.

This is similar to the explanation in Midrash⁵⁸¹ on the verse,⁵⁸² “They are new every morning, great is Your faithfulness,” that by the fact that a person is renewed each morning like a new creation, therefore “great is Your faithfulness,” in that it is similar to the resurrection of the dead, whereupon the Holy One, blessed is He, will resurrect him with the resurrecting dew.⁵⁸³

However, the primary renewal will specifically take place in the coming future, as explained in Likkutei Torah,⁵⁸⁴ at which time there will be new souls. Even though there

⁵⁷⁹ Pri Etz Chayim, Shaar HaKeriyat Shema, beginning of Ch. 15.

⁵⁸⁰ See Tanya, Ch. 37.

⁵⁸¹ See Eichah Rabbah 3:8

⁵⁸² [Lamentations 3:23]

⁵⁸³ Pirkei d’Rabbi Eliezer, Ch. 33, and elsewhere.

⁵⁸⁴ See Likkutei Torah, Shir HaShirim 50a

presently are also new souls, this nevertheless is not the true matter of renewal, in that the true aspect of new souls will specifically take place in the coming future, this being the matter of “their crowns⁵⁸⁵ upon their heads etc.”⁵⁸⁶

Notwithstanding all this, even now on Rosh Chodesh there is a likeness to the matter of renewal, in that through the nullification (*Bittul*) etc., we reach the aspect of Eden. About this our sages, of blessed memory, stated,⁵⁸⁷ “All the prophets only prophesied about the days of Moshiach, but about the coming world (*Olam HaBa*) the verse states,⁵⁸⁸ ‘No eye has seen it God, besides You etc.,’ referring to Eden etc.”

Now, we must understand why the verse states, “[No eye has seen it] God-*Elohi*” *m-אלהי*”m, besides You,” specifically using the name “God-*Elohi*” *m-אלהי*”m.” Similarly, we also must understand why in this week’s Torah portion it is written,⁵⁸⁹ “And may God-*Elohi*” *m-אלהי*”m give you of the dew of the heavens and of the fatness of the earth, and abundant grain and wine.”

The question is asked in various places, including in *Hemshech* 5666,⁵⁹⁰ as to why the verse states “God-*Elohi*” *m-אלהי*”m here. That is, at first glance, since the matter of blessings is primarily from the Name *HaShem*-יהוה, shouldn’t the Name *HaShem*-יהוה have been used? This is especially so

⁵⁸⁵ As in the words of our sages, of blessed memory, in Brachot 17a.

⁵⁸⁶ See Ramaz to [Zohar] Toldot 134b, cited in Sefer HaMaamarim 5626 p. 102, and elsewhere.

⁵⁸⁷ Sanhedrin 99a

⁵⁸⁸ Isaiah 64:3

⁵⁸⁹ Toldot [Genesis] 27:28

⁵⁹⁰ P. 85 [p. 113 in the newer edition] in the beginning of the discourse entitled “*Vayiten Lecha* etc.”

of the blessings of Yitzchak, which are the loftiest blessings, as explained in the Siddur at the end of Shaar HaTekiyot.⁵⁹¹

What is further not understood is that in Midrash Rabbah it states,⁵⁹² “‘Of the dew of the heavens’ – this refers to Scripture; ‘of the fatness of the earth’ – this refers to Mishnah; ‘grain’ – this refers to Talmud etc.” We therefore must understand the meaning of Yitzchak blessing him with Torah, in that, at first glance, in this blessing does not apply. This is because, after all, the Torah was [only] given to the Jewish people [later] at the giving of the Torah.

Moreover, is it not so that the very inception of *HaShem* יהו"ה's Supernal intention in creating the worlds was for the sake of Torah, as in the teaching of our sages, of blessed memory,⁵⁹³ on the verse,⁵⁹⁴ “In the beginning-*Bereishit* בראשית God created etc.,” that “it was for the sake of Israel, who are called ‘the beginning-*Reishit* ראשית’ etc., and for the sake of the Torah, which is called ‘the beginning-*Reishit* ראשית’ etc.”

That is, the Torah is embedded in the very nature of creation, and in a way that is conditional, such that if the condition is nullified the thing is nullified. This is as stated in Talmud⁵⁹⁵ on the verse,⁵⁹⁶ “It was evening... the sixth day,” that, “the Holy One, blessed is He, set a condition with the act of creation, and said: “If the Jewish people accept My Torah... This is the meaning of the verse,⁵⁹⁷ ‘From the heavens [You

⁵⁹¹ P. 247b

⁵⁹² [Midrash Bereishit Rabbah] 66:3

⁵⁹³ Rashi to the verse [Genesis 1:1], and elsewhere.

⁵⁹⁴ [Genesis 1:1]

⁵⁹⁵ Avodah Zarah 3a

⁵⁹⁶ Genesis 1:31

⁵⁹⁷ Psalms 76:9

made judgement heard]; the earth feared and was silent,' etc., at first it feared, and then it was silent.” This being so, the giving of the Torah was imperative [to creation], and this being so, how does blessing apply to it?

We also must understand this in the reverse, that if the intent in [Yitzchak's] blessing was to the study of Torah, as it was before the Torah was given, is it not so that no blessing was necessary for this, being that our forefathers were already engaged in the study of Torah? This is like the teaching of our sages, of blessed memory,⁵⁹⁸ on the verse,⁵⁹⁹ “Avraham was old,” that, “Our forefather Avraham was an elder who sat in Yeshivah... our forefather Yaakov was an elder who sat in Yeshivah.”

It also cannot be said that his intention was to the Torah, as it is after the giving of the Torah, for is it not so that the Torah of our forefathers (including Yaakov) were merely “scents in comparison to the Torah after the giving of the Torah” [and he thus had no knowledge of this]?⁶⁰⁰

Now, at first glance, it could be said that Yitzchak's thought process was that he sought to bless Esav, and therefore blessed him with Torah, thinking that through Torah Esav would refine himself, and that for Esav, such a blessing applies, since the imperative [to study] Torah solely applies to Israel. Nevertheless, this is still not understood, being that in actuality, the blessings were given to Yaakov, as the verse states,⁶⁰¹ “now he has taken my blessing,” and [Yitzchak and Esav] made a big

⁵⁹⁸ Yoma 28b

⁵⁹⁹ Chayei Sarah [Genesis] 24a

⁶⁰⁰ See Shir HaShirim Rabbah 1:3

⁶⁰¹ Toldot [Genesis] 27:36

“to do” over the matter of the blessings etc. Thus, according to this, it is not understood what the matter of blessing Yaakov with the Torah is etc.

However, the explanation⁶⁰² is that, as the Torah was given at the giving of the Torah, it was the aspect of Torah as it is, in and of itself, whereas Yitzchak’s blessing was in regard to the matter of toiling in Torah. About this the verse states,⁶⁰³ “He will do for those who await (*Mechakeh-מַחֲכֶה*) Him,” about which Zohar states,⁶⁰⁴ “For those who toil in His words of wisdom (*Chochmah-חִכְמָה*).”

Through this we reach even higher than the aspect of Torah as it is, in and of itself. This is because, in and of itself, the Torah is the Wisdom-*Chochmah* of the Holy One, blessed is He, and higher still, it is the aspect of the Concealed Wisdom (*Chochmah Stima’ah*). However, through toil we reach the aspect of Eden etc., about which the verse states, “No eye has seen it etc.,” this being much higher than the aspect of Wisdom-*Chochmah*.

With the above in mind, we also can understand the thought process of Yitzchak, who wanted to bless Esav so that he will be refined. However, at first glance, how does this fit with what actually happened, ([especially] given that “our forefathers are themselves the Supernal Chariot (*Merkavah*)”)?⁶⁰⁵ Rather, through the blessings by which he blessed Yaakov about the matter of toiling in the study of Torah, empowerment was thereby granted [to Yaakov] to refine Esav.

⁶⁰² [See the discourse entitled] “*Vayiten Lecha*” 5666.

⁶⁰³ Isaiah 64:3 [ibid.]

⁶⁰⁴ Zohar I 130b

⁶⁰⁵ Midrash Bereishit Rabbah 47:6; 82:6

That is, since through toiling [in Torah] we affect a drawing down from the aspect of Eden, he therefore is able to refine not only the external husk (*Kelipah*) of Nogah, but also the sparks in the three impure husks (*Shalosh Kelipot HaTemei'ot*) etc. This is as explained elsewhere⁶⁰⁶ about the verse,⁶⁰⁷ “Yaakov sent [angels ahead of him to Esav] etc., saying, ‘I have sojourned with Lavan,’” in that he then had completed the refinement of Lavan and went to refine Esav, in that, in and of himself, Yaakov was already prepared for this, and from Yaakov’s perspective the refinement was already concluded at that time etc., through the blessings about the matter of toil in the study of Torah.

The explanation is that from the perspective of the Torah, as it is, in and of itself, as it was given at the giving of the Torah, there was no matter of forgetfulness. This is like the teaching of our sages, of blessed memory,⁶⁰⁸ on the verse,⁶⁰⁹ “Engraved on the Tablets,” and it thus follows automatically that the matter of toil was not necessary, but only the matter of speaking etc.

The reason that, at the very least, speaking was necessary, is because that also is how the Torah was given from Above, in that it was given through speech. Therefore, in man too, there must be the matter of speaking [words of] Torah, like the explanation in Torah Ohr⁶¹⁰ on the verse,⁶¹¹ “God spoke all

⁶⁰⁶ See Torah Ohr and Torat Chayim at the beginning of Vayishlach.

⁶⁰⁷ Vayishlach [Genesis] 32:4-5

⁶⁰⁸ Eruvin 54a

⁶⁰⁹ Tisa [Exodus] 32:16

⁶¹⁰ [Torah Ohr] 67b

⁶¹¹ Yitro [Exodus] 20:1

these things to say (*Leimor*-לאמר),” and as in the language of our sages, of blessed memory,⁶¹² “whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies **opposite him.**”

Now, at first glance, it is not understood why speech is necessary in [the study of] Torah (both Above and below). Is it not so that Torah is the matter of understanding and comprehension, and thus shouldn't thought alone be adequate? This being so, why must there be speech, which is an action (a “minor action” at the very least)?⁶¹³

Now, this cannot be answered based on the statement in Talmud, in Tractate Eruvin⁶¹⁴ (cited in Tanya)⁶¹⁵ that “if the Torah abides in all 248 limbs, it is preserved, but if not etc.,” because this only was so after the second Tablets were given, at which point forgetfulness was already present in the world. However, before this, at the giving of the Torah, there was no matter of forgetfulness, since as mentioned above, it was “engraved etc.,” and thus it does not apply to say this.

Rather, the reason is because the verse states “Behold, My word is like fire,”⁶¹⁶ in that Torah is compared to fire. By way of analogy, it is like the flame as it is in the coal, in which it is in a state of concealment, and to bring the flame out into revelation, this comes about through the breath of the one who blows upon it. The same is so of the Torah, that there must be

⁶¹² See Tanna d’Bei Eliyahu Rabbah, beginning of Ch. 18

⁶¹³ See Sanhedrin 65a

⁶¹⁴ Ibid. [Eruvin 54a]

⁶¹⁵ Ch. 37

⁶¹⁶ Jeremiah 23:29; See Brachot 22a

the matter of speech in Torah, through which there is a drawing down from concealment into revelation.

This is because even from the perspective of the first Tablets, the Torah was specifically given below and not Above, as explained in the discourses on the teaching of our sages, of blessed memory,⁶¹⁷ “At the time that Moshe ascended on high.” Therefore, even without the blessings of Yitzchak there must be the matter of speaking in Torah.

Rather, the novelty of the blessings of Yitzchak is in regard to **toiling** in the study of Torah, through which we also can refine the aspect of Esav, this being the matter of the sparks within the three impure husks (*Shalosh Kelipot HaTemei'ot*) (which was the novelty of the second Tablets). For, through this we reach the aspect of Eden, and as mentioned above on the verse, “He will do for those who await (*Mechakeh-מחכה*) Him,” it means, “For those who **toil** in His words of wisdom (*Chochmah-חכמה*),” and it thus is possible to refine Esav.

This then, is the meaning of the verse],⁶¹⁸ “No eye has seen it God-*Elohi*”מ-אלהי, besides You.” That is, we [thereby] reach the aspect of “God-*Elohi*”מ-אלהי,” which transcends revelations, which is why it specifically states, “And may God-*Elohi*”מ-אלהי give you.” That is, the blessings are drawing from the aspect of God-*Elohi*”מ-אלהי which transcends all revelations etc.

This then, is the meaning of the verse, “Yehonatan said to him, ‘Tomorrow is the New Moon, and you will be remembered because your seat will be empty.’” That is, it is

⁶¹⁷ Shabbat 88b

⁶¹⁸ Isaiah 64:3

through “[your seat] will be empty-*Ki Yipaked*-כי יפקד,” which is the matter of utter self-nullification (*Bittul b’Tachlit*), such that not even a point [remains] (which comes through toil), that this thereby brings about that “you will be remembered-*v’Neefkadeta*-ונפקדת,” this being the matter of the ultimate renewal, which bears similarity up to and including the above-mentioned aspect of Eden, “until Dovid increased etc.,”⁶¹⁹ and “My **servant Dovid** will be leader for them forever,”⁶²⁰ with the coming of our righteous Moshiach, speedily and in the most literal sense!

⁶¹⁹ Samuel I 20:41

⁶²⁰ Ezekiel 37:25

Discourse 10

*“Vayishlach Yaakov Malachim... -
Yaakov sent angels...”*

Delivered on Shabbat Parshat Vayishlach,
14th of Kislev, 5731⁶²¹
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶²² “Then Yaakov sent angels ahead of him to Esav his brother... saying, ‘Thus shall you say to my lord, to Esav, thus said your servant Yaakov: I have sojourned with Lavan... I have acquired oxen and donkeys... and I have sent to tell my lord to find grace in your eyes.’”

The questions about this are well known, [as several are explained in Torah Ohr⁶²³ and Torat Chayim⁶²⁴ of his honorable holiness, the Alter Rebbe and his honorable holiness, the Mittler Rebbe, and this Shabbat is connected to the days of their redemption]. That is, we must understand why it states, “Then Yaakov sent... ahead of him.” For, since the verse already said “Then Yaakov sent [angels],” meaning that they are his emissaries, it is self-understood that he sent them ahead of himself, being that the matter of emissaries only applies when

⁶²¹ A part of this discourse is included in Likkutei Sichot, Vol. 15 p. 298 and on.

⁶²² Genesis 32:4-6

⁶²³ Torah Ohr, Vayishlach 24a and on.

⁶²⁴ Torat Chayim, Vayishlach 39c and on.

the one who sent them stays in his place and sends them as his emissaries ahead of himself.

We also must understand why the verse states, “to Esav his brother.” Do we not already know from what [the Torah] previously told us, that Esav is Yaakov’s brother? Why then is it emphasized here, “to Esav his brother”? Likewise, in the response of the angels [to Yaakov, they repeated “[We came] to your brother, to Esav.”⁶²⁵

We also must understand why he told his emissaries, “Thus shall you say to **my lord** (*Adonee*-אדוני), to Esav.” That is, it makes sense that he said, “Thus said **your servant** (*Avdecha*-עבדך) Yaakov,” since this is what they must repeat and tell Esav. He therefore used the word “your servant” (*Avdecha*-עבדך) to find grace in Esav’s eyes. In contrast, when it comes to the words, “Thus shall you say to my lord, to Esav,” since [he] only was speaking to the emissaries, why did he find it necessary tell them “to **my lord** (*Adonee*-אדוני), to Esav”?

We also must understand the words, “I have acquired ox (*Shor*-שור) and donkey (*Chamor*-חמור),” written in the singular. Even though Rashi explains, “it is customary to speak of many oxen as ‘ox-*Shor*-שור,’” nevertheless we find in several other places [in Torah] that it is said in the plural. This being so, why are “ox (*Shor*-שור) and donkey (*Chamor*-חמור)” specifically stated in the singular here?

We also must understand the continuation of “And then Yaakov sent angels etc.,” which is preceded by the verse,⁶²⁶ “Angels of God encountered him... so he called the name of

⁶²⁵ Genesis 32:7

⁶²⁶ Genesis 32:2-3 (at the end of the previous Torah portion of Vayeitzei).

that place Two Camps-Machanayim,” especially since the verse states, “**And** he sent-*Vayishlach*-וַיִּשְׁלַח” with the connective letter *Vav*-ו indicating addition.

We also must understand the statement in the continuing verses of the Torah portion, that when the angels returned to Yaakov and said that Esav “is heading toward you and four hundred men are with him,”⁶²⁷ “Yaakov became very frightened etc.,”⁶²⁸ and Yaakov then sent tribute to Esav.⁶²⁹

About this it is explained (in the above-mentioned discourses) that this was the matter of the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) to draw down the encompassing lights (*Makifim*) of the world of Chaos-*Tohu*. This is why he also sent camels, which are impure animals unfit for sacrificial offerings. This is likewise so of their number, [such as] “two hundred she goats etc.,”⁶³⁰ which we do not find in regard sacrificial offerings. Only Yaakov was capable of doing this, since he knew how to bring the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) to the aspect of the world of Chaos-*Tohu*. However, we must understand this better. For, since the angels told him that Esav is heading to engage in war with him accompanied by four hundred men, this being so, why did he send him tribute, which is similar to the matter of sacrificial offerings?

Now, in regard to the general matter of Yaakov sending angels to Esav etc., we find differing Midrashic teachings on this. To explain, according the above explanation from the

⁶²⁷ Genesis 32:7

⁶²⁸ Genesis 32:8

⁶²⁹ Genesis 32:14

⁶³⁰ Genesis 32:15

teachings of Chassidus, this was a very lofty matter etc. However, Midrash Rabbah⁶³¹ states that about this the verse states,⁶³² “Like one who seizes a dog’s ears, so is one who becomes agitated over a dispute that is not his.” It states there, “This is analogous to a bandit chief who was sleeping at a crossroads. Someone passed by and began waking him up... He said to him, ‘I was sleeping and you woke me.’ So likewise, the Holy One, blessed is He, said to him, ‘He was going on his way, but you sent [emissaries] to tell him, ‘Thus said your servant Yaakov.’” That is, Yaakov sending emissaries to Esav and calling him “my lord” was undesirable, such that he was punished for it etc.⁶³³ Similarly, on the verse,⁶³⁴ “He bowed to the earth seven times,” we find two views in Midrash⁶³⁵ as to whether this was desirable or undesirable.

Now, we must understand this better, being that “both these and those are the words of the Living God.”⁶³⁶ [This being so], how can there be two Midrashic teachings that not only differ from each other, but are even opposites of each other?

Here this cannot be explained as we explain the disputes of Beit Shamai and Beit Hillel, that presently the law is in accordance to Beit Hillel, but in the coming future the law will be in accordance to Beit Shammai.⁶³⁷ This is because here, in a single matter and a single verse, we specifically are discussing

⁶³¹ Midrash Bereishit Rabbah 75:3

⁶³² Proverbs 26:17

⁶³³ Midrash Bereishit Rabbah *ibid.* 75:1-3; 75:11, and elsewhere.

⁶³⁴ Genesis 33:3

⁶³⁵ See Torah Sheleimah to Genesis 33:3 *ibid.*

⁶³⁶ Talmud Bavli, Eruvin 13b

⁶³⁷ See Mikdash Melech to Zohar I 17b; Likkutei Torah, Korach 54c

an [actual] incident that happened with our forefathers. Thus, how does it apply for there to be differing Midrashic teachings about this?

2.

Now, this may be understood by prefacing with the statement in the Ofruf discourse (printed in Kuntres Drushei Chatunah)⁶³⁸ on the verse,⁶³⁹ “All your children will be students of *HaShem*-יהו"ה, and the peace of your children will be abundant.” He brings the translation of Targum that “students of *HaShem-Limudei HaShem*-יהו"ה” means “studied in the Torah of *HaShem*-יהו"ה,” and [he brings] the commentaries of Metzudat Tziyon and Metzudat Dovid that it means “students of *HaShem-Talmidei HaShem*-יהו"ה,” and that we must understand the meaning of “studied in the Torah of *HaShem*-יהו"ה” and “students of *HaShem*-יהו"ה.” This is because everyone knows that the Torah is the Torah of *HaShem*-יהו"ה and “we are not dealing [here] with fools or the wicked.”⁶⁴⁰

We also must understand the precise wording, “students of *HaShem-Talmidei HaShem*-יהו"ה” specifically using the Name *HaShem*-יהו"ה, the substance of which is that “He was and He is and He will be-*Hayah v'Hoveh v'Yihyeh*-היה והיה ויהיה

⁶³⁸ Sefer HaMaamarim Kuntreisim Vol. 1 p. 15b and on; Sefer HaMaamarim 5689 p. 111 and on; Also see the discourse entitled “*v'Khol Banayich*” 5741 (Torat Menachem, Sefer HaMaamarim Kislev p. 80 and on).

⁶³⁹ Isaiah 54:13

⁶⁴⁰ See Talmud Bavli, Yoma 6a; Bava Kamma 85a and elsewhere.

ויהיה” as one, and is also of the same root as, “He who brings into being-*Mehaveh*-מהווה.”⁶⁴¹

As explained in Shaar HaYichud VeHaEmunah⁶⁴² on the verse,⁶⁴³ “For *HaShem*-יהו”ה God-*Elohi*”מ-אלהי”ם is a sun and a shield,” even though in actuality, novel existence is brought forth with the name God-*Elohi*”מ-אלהי”ם, nonetheless, [in relation to each other] the names *HaShem*-יהו”ה and God-*Elohi*”מ-אלהי”ם are like lights (*Orot*) and vessels (*Keilim*) and the source of novel existence is the Name *HaShem*-יהו”ה. Thus, at first glance, of what relation to this is the precise wording “students of *HaShem-Talmidei HaShem*-יהו”ה-תלמידי”?

In the discourse he continues that it states at the end and conclusion of Tractate Brachot,⁶⁴⁴ “Torah scholars increase peace in the world, as it states, ‘All your children will be students of *HaShem*-יהו”ה, and the peace of your children will be abundant.’ Do not just read it as ‘your children-*Banayich*-בניך,’ but read it as ‘your builders-*Bonayich*-בונים.’”

The Shnei Luchot HaBrit⁶⁴⁵ explains that [at first glance] the second time “your children-*Banayich*-בניך” is mentioned [seems to be] superfluous. For, since the first part of the verse already stated, “All your children (*Banayich*-בניך) will be students of *HaShem*-יהו”ה,” it would have been enough to continue, “and their peace will be abundant.” It is from the repetition of “the peace of your children (*Banayich*-בניך) will be

⁶⁴¹ Zohar III 257b; Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9

⁶⁴² Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

⁶⁴³ Psalms 84:12

⁶⁴⁴ Talmud Bavli, Brachot 64a

⁶⁴⁵ Shnei Luchot HaBrit, Chelek Torah SheBaal Peh 403b

abundant” that they derived [this teaching] “Do not just read it as ‘your children-*Banayich*-בניך,’ but read it as ‘your builders-*Bonayich*-בוניך.’” (As known⁶⁴⁶ about the method of exegesis “do not read it as... [but read it as]” the second explanation does not come to negate the simple meaning, but only to add to it etc.)

Now, the matter of “your builders-*Bonayich*-בוניך” is as our sages, of blessed memory, stated,⁶⁴⁷ “Who are the ‘builders’? These are the Torah scholars who engage in the construction of the world.” This is because the Torah is the craftsman’s tool of the Holy One, blessed is He, in the creation of the world. This is as stated in Midrash Rabbah,⁶⁴⁸ “The way of the world is that when a king of flesh and blood builds a palace, he does not build it based on his own knowledge etc., but he rather has plans on sheets and tablets etc. So likewise, the Holy One, blessed is He, gazes into the Torah and creates the world.”

This then, is the meaning of “[Torah Scholars] are engaged in the construction of the world,” meaning they are engaged in the study of Torah and construct the world thereby. This is like the statement in Zohar,⁶⁴⁹ “The Holy One, blessed is He, gazed into the Torah and created the world, and man gazes into the Torah and sustains the world.”

⁶⁴⁶ See Sefer Halichot Eili, Section 3; Likkutei Sichot Vol. 21 p. 24.

⁶⁴⁷ Talmud Bavli, Shabbat 114a

⁶⁴⁸ Midrash Bereishit Rabbah 1:1

⁶⁴⁹ Zohar II 161a and on

The discourse continues⁶⁵⁰ that the verse states,⁶⁵¹ “Return, return, you perfect one; return, return, that we may gaze upon you; What will you see in the perfect one as in the encircling of the camps?” This verse refers to the time of the exile. This is as stated in Midrash Rabbah,⁶⁵² that “the four times the word ‘return-*Shuvee*-שׁוּבִי’ is mentioned [in the verse] correspond to the four kingdoms that rule over the Jewish people [in exile], and the Jewish people come into their control in peace and come out in peace etc.”

This likewise is as Rashi explains,⁶⁵³ “[They say to me:] ‘return, return’ from following the Ever Present One, and come to us.” That is, it states in Midrash,⁶⁵⁴ “The nations of the world say to the Jewish people, ‘Until when will you [continue to] be killed and die for the sake of your God? Come over to us and we will appoint you as dukes and governors.’ The Jewish people respond to them, ‘What will you see in the perfect one as in the encircling of the camps?’ That is, what power have you to elevate us to the elevation [we had] at Sinai, where there was the camp of Israel and the camp of the ministering angels?” He concludes stating that the Community of Israel (*Knesset Yisroel*) is called “the perfect one-*HaShulamit*-הַשּׁוֹלְמִית” in that they perfect their souls in sanctifying His Name, blessed is He.

Now, this must be better understood. For, since here we are discussing the Jewish people as they are in their ultimate state of elevation, in that they are called “the perfect one-

⁶⁵⁰ In the second chapter.

⁶⁵¹ Song of Songs 7:1

⁶⁵² Midrash Shir HaShirim Rabbah 7:1

⁶⁵³ [Rashi to Song of Songs 7:1 *ibid.*]

⁶⁵⁴ Midrash Shir HaShirim Rabbah 7:2

HaShulamit-השולמית” because they perfect their souls in sanctifying His Name, blessed is He, why then must they respond to the nations of the world at all?

However, the explanation is that the self-sacrifice (*Mesirat Nefesh*) of the time of exile must be such that it refines the exile itself. That is, not only is it the refinement of the world in general, but it also is the refinement of the exile, which stands in opposition to the holiness. It therefore is necessary to respond to the nations of the world (“what power have you etc.”), through which they too “agree” to the self-sacrifice (*Mesirat Nefesh*) of the Jewish people.

With the above in mind, we can explain the continuation and connection between the matters in the discourse. That is, after he brings the matter of “Torah scholars increase peace in the world,” he then brings the matter of the verse, “Return, you perfect one,” which refers to the time of the exile, as mentioned above. This is because the matter of increasing peace in the world specifically comes through the refinements (*Birurim*) that take place during the time of the exile. This then, is the meaning of [the words], “the peace of your children will be abundant.” That is, within peace (*Shalom*-שלום) itself, there is a way of “abundant peace-*Rav Shlom*-רב שלום,” as in the translation of Targum, “Great shall be the peace of your children.”

To further explain, the matter of peace (*Shalom*-שלום) applies between things that are separate, such that they even are opposites, like [the angel] Michael, who is the minister of water and [the angel] Gavriel, who is the minister of fire,⁶⁵⁵ the union between them being a matter of peace (*Shalom*-שלום). The

⁶⁵⁵ Midrash Bamidbar Rabbah 12:8; Also see Iggeret HaKodesh, Epistle 12.

same is so of the matter of peace (*Shalom*-שלום) brought about through Torah, as in the teaching of our sages, of blessed memory,⁶⁵⁶ “Whosoever engages in the study of Torah for its own sake (*Lishmah*) introduces peace into the [heavenly] entourage above and into the [earthly] entourage below.”

Higher than this is “abundant peace-*Rav Shlom*-רב שלום,” referring to the matter of “perfection-*Shleimut*-שלימות.”⁶⁵⁷ This is because regular “peace-*Shalom*-שלום” is only the satisfaction of a lacking, whereas “abundant peace-*Rav Shlom*-רב שלום” is the matter of “perfection-*Shleimut*-שלימות.”⁶⁵⁷ In other words, regular “peace-*Shalom*-שלום” comes about through refining the world, whereas **increasing** the peace – “abundant peace-*Rav Shlom*-רב שלום” – specifically comes through refining the exile.

3.

Now, we also find these two matters (regular “peace-*Shalom*-שלום” and “abundant peace-*Rav Shlom*-רב שלום”) in Yaakov’s service of *HaShem*-יהו"ה, blessed is He. The explanation is that the general work of Yaakov is in refining the world of Repair-*Tikkun*. Then, after having completed his work in refining the world of Repair-*Tikkun*, he wanted the aspect of the encompassing light (*Makif*) of the world of Chaos-*Tohu* to also be drawn down to him. This then, is the meaning of [the words], “Then Yaakov sent angels ahead of him-*Lefanav*-לפניו,” which literally means “before him-*Lefanav*-לפניו,” referring to

⁶⁵⁶ Talmud Bavli, Sanhedrin 99b

⁶⁵⁷ See Likkutei Torah, Re’eh 30c

the aspect that [is before and] transcends him, “to Esav his brother,” who is rooted in the world of Chaos-*Tohu* which transcends the world of Repair-*Tikkun*. This is why he told them, “Thus shall you say to **my lord-Adonee-אדוני**, to Esav,” because of the exalted level of the root of Esav in the world of Chaos-*Tohu*.

Their mission was to inform Esav that “I have acquired oxen and donkeys etc.” That is, he told him that he had already fully completed refining the world of Repair-*Tikkun* in all its particulars of “ox-*Shor*-שׁוֹר” and “donkey-*Chamor*-חֲמֹר” etc., which is the meaning of [his words] “I have acquired etc.” Because of this, there now could be a drawing down of the encompassing lights (*Makif*) of the world of Chaos-*Tohu*, which is the meaning of [his words] “to find grace in your eyes.” For, as known⁶⁵⁸ “Grace-*Chein*-חֵן” (according to its simple meaning) is a matter of the encompassing lights (*Makifim*).

However, when the angels returned to Yaakov they told him that even though from the perspective of the root of Esav above, the drawing down of the encompassing lights (*Makifim*) is possible, nonetheless, below Esav himself is still in the opposite state etc., and “is heading toward you, and four hundred men are with him etc.” It thus is also necessary to refine Esav as he is below, both through the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) to the root of Esav in the world of Chaos-*Tohu*, through which the encompassing lights (*Makifim*) of the world of Chaos-*Tohu* are drawn down, as well as through refining Esav as he is below.

⁶⁵⁸ See Sefer HaMaamarim 5678 p. 212 and on; 5705 p. 53 and on.

That is, after Yaakov had completed his work of refining Lavan, who is the aspect of the external husk (*Kelipah*) of Nogah, he then also refines the aspect of Esav, who is the aspect of the three completely impure husks (*Shalosh Kelipot HaTemei'ot*). This is a very difficult labor that requires much time etc. This is why Yaakov's work in refining Lavan was [only] over the course of twenty years, being that the refinement of the external husk (*Kelipah*) of Nogah is much easier. In contrast, the refinement of Esav continues to this day, in that the refinement of the three completely impure husks (*Shalosh Kelipot HaTemei'ot*) is very difficult.

This then, is the matter of “abundant peace-*Rav Shlom*-רַב שְׁלוֹם,” that is, not just the matter of the verse, “an abundance (*Rav*-רַב) of crops comes through the power of the ox (*Shor*-שׁוֹר),”⁶⁵⁹ but also the refinement of the aspect of Esav, who said,⁶⁶⁰ “I have abundance (*Rav*-רַב),” through which “abundant peace-*Rav Shlom*-רַב שְׁלוֹם” is caused, which is higher than the aspect of regular “peace-*Shalom*-שְׁלוֹם.”

4.

With the above in mind, we can also explain the differing Midrashic teachings about the general matter of Yaakov sending angels and prostrating to Esav. As explained before, both the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) to the root of Esav in the world of Chaos-*Tohu*, as well as the refinement of Esav as he is below, are necessary.

⁶⁵⁹ Proverbs 14:4; Also see Likkutei Torah, Ha'azinu 75b and elsewhere.

⁶⁶⁰ Genesis 33:9; See Likkutei Torah Ha'azinu ibid. 75a.

In other words, the explanation in the above-mentioned discourses, that the sending of the angels was to the root of Esav, is not just (as it appears from a superficial reading of the text there) that he presumed that Esav had already been refined. For, according to this, at first glance, once the angels told him that Esav had not yet been refined, there no longer would be the possibility for the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) to the world of Chaos-*Tohu*. However, since the forefathers themselves are the Supernal Chariot (*Merkavah*),⁶⁶¹ error does not apply in them, and all their deeds are true etc. It thus must be said that even as Esav is below, there still is the work of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) to the root of Esav in the world of Chaos-*Tohu*, except that in addition to this, there also is the work of refining Esav as he is below. This matter is hinted in Rashi's explanation⁶⁶² that "He prepared himself for three things: for giving tribute, for prayer, and for war."

This then, is why there are two differing Midrashic teachings about this, and "both these and those are the words of the Living God." This is because from the perspective of the work of ascent to the aspect of the world of Chaos-*Tohu* by which there thereby is the drawing down of the encompassing lights (*Makifim*), as discussed above, this is indeed a good and lofty matter etc. However, from the perspective of the work of refining Esav as he is below, it is as if it is undesirable etc.

The explanation is that although it is necessary to refine Esav, nonetheless, because the one affecting the refinement

⁶⁶¹ Midrash Bereishit Rabbah 47:6; 82:6

⁶⁶² Rashi to Genesis 32:9

must enclothe himself in the garments [the thought, speech, and action] of the one being refined, it thus is as if it is an undesirable matter. This is such that there is a matter of punishment here, meaning that he requires rectification for this etc. All this is because the one affecting the refinement must enclothe himself in the garments of the one being refined.

This is like what we find Above, as the verse states,⁶⁶³ “Who is this coming from Edom, with sullied garments, from Botzrah... I soiled (*Egaltee*-אגאלתי) all My garments.” The simple meaning is the opposite of purity, a matter of filth. This is like the verse,⁶⁶⁴ “I have bathed [my feet]... how shall I soil them.” That is, externally (*b’Chitzoniyut*) it is a matter of filth, but through this, the inner meaning of “I soiled-*Egaltee*-אגאלתי” is caused, as a term of “redemption-*Ge’ulah*-גאולה,” which is the matter of refining the external husk (*Kelipah*).

The same is so of the righteous *Tzaddikim* below, who are likened to their Creator.⁶⁶⁵ That is, in the work of refining Esav as he is below, even though externally it is undesirable, being that [the *Tzaddik*] must enclothe himself in the garments of the one being refined etc., which is a matter of descent, such that rectification is required for this, nevertheless, specifically by doing so, Esav becomes refined, until the drawing down of the encompassing lights (*Makifim*) of the world of Chaos-*Tohu* is caused.

⁶⁶³ Isaiah 63:1-2; Also see the discourse entitled “*v’LaAchoto HaBetulah*” in Maamarei Admor HaZaken 5568 Vol. 1, p. 210; Ohr HaTorah, Emor p. 153; Sefer HaMaamarim 5627 p. 280; 5629 p. 194.

⁶⁶⁴ Song of Songs 5:3

⁶⁶⁵ Midrash Ruth Rabbah 4:3; See Bereishit Rabbah 67:8, and elsewhere.

To further explain, for the work in all the above to be possible in a way of an arousal from below, this must be preceded by an arousal from Above. This is the meaning of the verse,⁶⁶⁶ “Angels of God encountered him... so he called the name of that place Two Camps-Machanayim.” Two Camps-*Machanayim*-מַחֲנַיִם,” refers to the aspect of the world of Chaos-*Tohu* and the aspect of the world of Repair-*Tikkun* etc.⁶⁶⁷

5.

This then, is the meaning of [the verse], “All your children will be students of *HaShem*-יהו"ה, and the peace of your children will be abundant.” “Students of *HaShem*-יהו"ה” refers to the matter of refining the world of Repair-*Tikkun*, and “abundant peace-*Rav Shlom*-רַב שְׁלוֹם” refers to the matter of refining the world of Chaos-*Tohu*. This then, is the matter of “your builders-*Bonayich*-בּוֹנֵיךְ,” in that through Torah we construct the world, in that just as the Holy One, blessed is He, gazed into the Torah and created the world, so too, one who engages in the study of Torah etc. - in that through studying Torah he creates the world in a completely new way, in refining the world of Chaos-*Tohu*.

This also is the meaning of the verse,⁶⁶⁸ “He called Him, ‘God, the God of Israel-*E'l Elo'hei Yisroel*-אֱלֹהֵי יִשְׂרָאֵל,” about which our sages, of blessed memory, explained that he meant,⁶⁶⁹ “You are God Above, and I am God below.” Our

⁶⁶⁶ Genesis 32:2-3 (at the end of the prior Torah portion of Vayeitzei).

⁶⁶⁷ See *Torat Chayim*, Vayishlach 54b

⁶⁶⁸ Genesis 33:20

⁶⁶⁹ *Midrash Bereishit Rabbah* 79:8; See *Ohr HaTorah*, Vayeichi 358b and on.

sages, of blessed memory, explained⁶⁷⁰ the verse,⁶⁷¹ “Your Creator Yaakov, the One who formed you Yisroel etc.,” in a similar way. That is, [through studying Torah] he creates the world in a new way, which is the matter of refining the world of Chaos-*Tohu*.

This is also the meaning of the verse,⁶⁷² “He redeemed my soul in peace from battles against me, because the many were with me,” about which our sages, of blessed memory, explained,⁶⁷³ “Whosoever engages in Torah study, acts of lovingkindness, and prays with the congregation etc.,” these being the three pillars upon which the world stands,⁶⁷⁴ which is the matter of “your builders-*Bonayich* בוניך” - about this it states, “He redeemed my soul **in peace-b’Shalom**-בשלוֹם,” in a way of “abundant peace-*Rav Shlom* רב שלום.”⁶⁷⁵

6.

Now, in the discourses it is explained that, in and of himself, at that time Yaakov was already prepared to repair the world of Chaos-*Tohu*, and it only was because, “the nursing flocks and cattle are upon me; if they will be driven [too] hard etc.,” that he could not refine all the sparks at that time. This is as explained by the Mittler Rebbe in Shaarei Orah⁶⁷⁶ about the

⁶⁷⁰ Midrash Vayikra Rabbah 36:4; Also see Ohr HaTorah, Vayishlach 248b and on; Sefer HaMaamarim 5633 Vol. 1, p. 48 and on.

⁶⁷¹ Isaiah 43:1

⁶⁷² Psalms 55:19

⁶⁷³ Talmud Bavli, Brachot 8a

⁶⁷⁴ Mishnah Avot 1:2

⁶⁷⁵ There is a small part of the discourse missing here.

⁶⁷⁶ Shaar HaPurim, in the discourse entitled “*Yaviyu Levush Malchut*,” Ch. 94 and on.

difference between [the true and complete redemption being] “in its time” and “I will hasten it.”⁶⁷⁷ He therefore lengthened the journey stating, “Until I come to my lord at Se’ir,”⁶⁷⁸ and “When will he go? In the days of Moshiach, as the verse states,⁶⁷⁹ ““And saviors will ascend Mount Tziyon to judge the Mountain of Esav.””⁶⁸⁰

In Holy Books⁶⁸¹ it is explained that the word “mountain-*Har*-הר-205” has the same numerical value as “Greece-*Yavan*-יָוָן-66,” “Media-*Madai*-מְדַי-54,” “Babylonia-*Bavel*-בָּבֶל-34,” and “Edom-אֶדוֹם-51,” which are the four [kingdoms of] exile, corresponding to which the verse states,⁶⁸² “Return, return, you perfect one,” (as discussed in chapter two), until,⁶⁸³ “The kingdom will be *HaShem*’s-יהו"ה,” and “*HaShem*-יהו"ה will be King over all the earth; on that day *HaShem*-יהו"ה will be One and His Name will be One,”⁶⁸⁴ so that “As I am written I am read,”⁶⁸⁵ this being the matter of the verse,⁶⁸⁶ “I will then transform the nations to [speak] a pure language, [so that they all will proclaim the Name *HaShem*-יהו"ה] to worship Him with united resolve,” and the Kingdom will be *HaShem*’s-יהו"ה, speedily and in the most literal sense with the coming of our righteous Moshiach!

⁶⁷⁷ Isaiah 60:22; See Talmud Bavli, Sanhedrin 98a

⁶⁷⁸ Genesis 33:14

⁶⁷⁹ Obadiah 1:21

⁶⁸⁰ Rashi to Genesis 33:14 *ibid*.

⁶⁸¹ See Sefer Yashreish Yaakov of the author of Kehilat Yaakov, section on “*Har*-הר.”

⁶⁸² Song of Songs 7:1

⁶⁸³ Obadiah 1:21 *ibid*.

⁶⁸⁴ Zachariah 14:9

⁶⁸⁵ Talmud Bavli, Pesachim 50a

⁶⁸⁶ Zephaniah 3:9; See Mishneh Torah, Hilchot Melachim end of Ch. 11; Also see Rashi to Deuteronomy 6:4

Discourse 11

*“Padah b’Shalom Nafshi... -
He redeemed my soul in peace...”*

Delivered on the 19th of Kislev, 5731⁶⁸⁷

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

1.

The verse states,⁶⁸⁸ “He redeemed my soul in peace from battles against me, for the many were with me.” As known, his honorable holiness, the Alter Rebbe, wrote⁶⁸⁹ to the Godly genius and Chassid, Rabbi Levi Yitzchok of Berditchev, of righteous memory,⁶⁹⁰ that “when I read... ‘He redeemed my soul in peace etc.,’ I went out in peace from *HaShem*-יהוה of peace.” From this it is understood that peace (*Shalom*) was a primary matter in this redemption. This is why in his letter he emphasized this (three times).⁶⁹¹ “He redeemed [my soul] in peace (*Shalom*),” “I went out in peace (*Shalom*),” “from *HaShem*-יהוה of peace (*Shalom*).”

⁶⁸⁷ The beginning and end of the original discourse were edited by the Rebbe. Also see note 9 [of the original discourse].

⁶⁸⁸ Psalms 55:19

⁶⁸⁹ Printed in Sefer Badd Kodesh (Warsaw 5632 and elsewhere); Beit Rebbi Vol. 1, Ch. 18, and elsewhere, [and subsequently in Igrot Kodesh of the Alter Rebbe p. 232].

⁶⁹⁰ As in the language in the discourse entitled “*Yonati*” (Likkutei Torah, Shir HaShirim 18c); See the titles written in the aforementioned letter and in Iggeret HaKodesh, Epistle 28 (though analysis is required to determine who wrote them).

⁶⁹¹ In Badd Kodesh (where it appears that the letter is in its full form, and not an alternate version) there is a fourth mention, “I went out in peace (*Shalom*) and shall conclude with peace (*Shalom*) from *HaShem* of peace (*Shalom*).”

This is also understood from Tanya, Iggeret HaKodesh, Epistle Two, written (to all members of the Chassidic brotherhood) after he arrived from [imprisonment in] Petersburg, in which he concludes and signs off stating that peace (*Shalom*) is imperative etc., and that the Chassidim should conduct themselves in a way that “*HaShem*” יהוה” will elicit a [similar response] in the hearts of their brothers, as water reflects one’s face [to the face] etc.” This is also evident in the fact that in many Chassidic discourses on this verse,⁶⁹² especially in the discourses of the 19th of Kislev, it is explained that the matter of this redemption and it’s novelty, is that the redemption was in peace (*b’Shalom*).

Now, this must be better understood. For, at first glance, is not the primary matter the essential redemption itself, (whether in regard to Dovid, the pleasant singer of Israel⁶⁹³ (as well as in regard to Dovid King Moshiach),⁶⁹⁴ or whether in regard to his honorable holiness, the Alter Rebbe, whose day of joy and redemption we are celebrating, is not the primary matter that he went out of imprisonment to freedom)? This being so, why did he specifically emphasize “in peace-*b’Shalom*” בְּשָׁלוֹם”

We also must understand the continuation of the verse, “He redeemed my soul in peace,” which states, “from battles against me, for the many were with me.” Thus, since the redemption was from battles, and moreover, “the many” were

⁶⁹² Also see the writings of the Tzemach Tzedek on this verse; Discourse entitled “*Padah b’Shalom*” 5704 (and 5659); 5703 (Sefer HaMaamarim 5704 p. 66 and on (5659 p. 148 and on); 5703 p. 184).

⁶⁹³ [Samuel II 23:1]

⁶⁹⁴ See Shaarei Teshuvah (of the Mittler Rebbe) Vol. 1, Shaar HaTefilah, discourse entitled “*Padah b’Shalom*” Ch. 11.

there (only that it was overturned, so that “the many were with me” – as stated in Talmud Yerushalmi),⁶⁹⁵ it is understood that, in and of itself, the redemption had to be in a way of battle. This being so, we must understand why this redemption specifically had to be “in peace-*b’Shalom*-בשלוֹם.”

Now, the essential point of this is explained in the discourse entitled “*Padah b’Shalom*” (in Shaarei Teshuvah – Shaar HaTefillah) of his honorable holiness, the Mittler Rebbe, the successor of the [Alter Rebbe] whose joyous day and redemption we are celebrating, namely, that when one’s service of *HaShem*-יהו"ה, blessed is He, stems from the aspect of the *Yechidah* level of his soul, the redemption is then in peace (*b’Shalom*-בשלוֹם).

2.

This may be understood by prefacing with the discourse of the Alter Rebbe, whose joyous day and redemption we are celebrating,⁶⁹⁶ entitled “*Lehavin Inyan Mah SheKatuv b’Eitz Chayim b’Techilato* – To understand what is written at the beginning of Etz Chayim,⁶⁹⁷ that the aspect of *Nekudim*

⁶⁹⁵ [Talmud Yerushalmi], Sotah 1:8; Also see Midrash Bamidbar Rabbah 9:24

⁶⁹⁶ In one of the books of manuscripts that is now in print (see the end of the discourse entitled “*Amar Rabbi Alexandri – Rabbi Alexandri said*” of Shabbat Parshat Vayeishev (Sefer HaMaamarim 5731 p. 86 [Discourse 12])).

⁶⁹⁷ This was published as an independent pamphlet [dated] “*Chanukah, 5731*” (and subsequently printed in Sefer HaMaamarim 5568 Vol. 1 p. 114 and on). In the introduction [it states], “In the gathering of the holiday of the redemption of the 19th of Kislev and the Shabbat that followed it (Shabbat Parshat Vayeishev) of this year [5731] his honorable holiness, the Rebbe Shlita, said this discourse (with variations and) with additions at the beginning and end [of the discourse].”

(speckled)⁶⁹⁸ are ten lights (*Orot*) within ten vessels (*Keilim*), whereas the aspect of *Akudim* (bound) is that all (ten) lights (*Orot*) are in a single vessel (*Kli*).”⁶⁹⁹

He explains that to understand this, we first must preface with an explanation of how it can apply that Above, in the limitless light of the Unlimited One, there is a matter of ten *Sefirot*, Wisdom-*Chochmah*, Understanding-*Binah* etc. This is because the names Wisdom-*Chochmah*, Understanding-*Binah* etc., indicate the existence of a defined something, whereas the limitless light of the Unlimited One (*Ohr Ein Sof*) is a simple [undefined] light, such that even the world of Emanation (*Atzilut*) is in a state of “without whatness-*Bli Mah*-בלי מה.”⁷⁰⁰ The same is so of the Crown-*Keter*, called “desire-*Ratzon*-רצון,” which is higher than the ten *Sefirot*, similar to how it is in the powers of the soul, that the power of desire (*Ratzon*) transcends all the inner manifest powers. This is such that in several places it is explained⁷⁰¹ that desire (*Ratzon*) is not separate from the soul, as is Wisdom-*Chochmah* and everything below it.

⁶⁹⁸ From this point of the discourse until the end of chapter seven, it is no longer part of the section that was edited by the Rebbe.

⁶⁹⁹ [The two levels of the world of *Tohu*, plus the level of the world of *Tikkun* correspond to the three worlds of *Akudim*, *Nekudim* and *Brudim*. These terms, which mean “bound,” “speckled” and “splotched,” have their source in the Torah (Genesis 31:10) account of how Lavan (Leah and Rachel’s father) tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Brudim*). These Torah terms hint at the three above mentioned levels of *Nekudah*, *Sefirah* and *Partzuf*. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.]

⁷⁰⁰ See Sefer Yetzirah 1:2 and on; Iggeret HaKodesh, Epistle 20

⁷⁰¹ See Sefer HaMitzvot of the Tzemach Tzedek 15a

Albeit, the entire matter of desire (*Ratzon*) is that it brings to the matter of change. For example, [in our prayers] we say, “May it be desirable before You-*Yehiy Ratzon MiLefaneicha* יהי רצון מלפניך,” meaning that He should have a new desire, such that there will be a change from how it was before. We thus find that there is change from before He desires, when He desires, and after He desires. However, it cannot be said, in any way whatsoever, that there can be change Above, since He [explicitly] stated,⁷⁰² “I *HaShem* יהוה have not changed.”

Now, the essential point in explaining this is the distinction between lights (*Orot*) and vessels (*Keilim*). That is, from the perspective of the vessels (*Keilim*) there is the matter of ten *Sefirot*, such that they are called Wisdom-*Chochmah*, Understanding-*Binah* etc., and there likewise is the matter of desire (*Ratzon*) which is higher than this. In contrast, from the perspective of the lights (*Orot*) it is in a way of simple oneness that transcends all this, about which the verse states, “I *HaShem* יהוה have not changed.”

3.

This may be understood from what we observe in man below, for “from my flesh I behold God,”⁷⁰³ that there is a difference between concealment (*He'elem*) and revelation (*Gilyu*). To explain, everything that is in man in a revealed way,

⁷⁰² Malachi 3:6

⁷⁰³ Job 19:26

its revelation is possible because it already was present in his soul in a concealed way.

For example, Wisdom-*Chochmah* is the first of the inner manifest powers, and to be revealed in man he first must undergo change in the essential self of his soul. However, as it is in the essential self of his soul, it is not in a way of revealed Wisdom-*Chochmah*, such that it could be grasped within the vessel of comprehension and grasp of Understanding-*Binah*. Rather, there [in the essential self of the soul] it only is in the aspect of a Heyulie power⁷⁰⁴ from which the matter of Wisdom-*Chochmah* and intellect can then come.

Moreover, even as it then comes into revelation, it is such that there first is a drawing forth of the power to conceptualize (*Ko'ach HaMaskeel*), in which comprehension and grasp in the vessel of Understanding-*Binah* does not yet apply, since it is the power to conceptualize (*Ko'ach HaMaskeel*) every kind of intellect and wisdom there is. Only after this is there a drawing forth from the power to conceptualize (*Ko'ach HaMaskeel*) to the revealed Wisdom-*Chochmah*, meaning to a specific wisdom-*Chochmah*, which can then enter the Sanctuary of Understanding-*Binah*, to be “a point within the sanctuary” (*Nekuda b'Heichalah*).⁷⁰⁵

Now, as the soul powers are in the essential self of the soul, it does not apply to differentiate between one power and another power, being that the soul is simple. It likewise does not apply for there to be any change there, since all the powers

⁷⁰⁴ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.]

⁷⁰⁵ See Zohar I 6a; Tikkunei Zohar, Tikkun 5 (19a); Likkutei Torah, Re'eh, and elsewhere.

are in a state of simplicity there, and are only a source from which there then can be a drawing forth of the power to conceptualize (*Ko'ach HaMaskeel*) (in regard to the intellectual matter) and then [draw forth] the revealed intellect and wisdom-*Chochmah*. This is why it is called “Wisdom-*Chochmah*,” in that it is the **source** for Wisdom-*Chochmah*. However, there Wisdom-*Chochmah* and intellect is entirely in a state of concealment and is also is called “light-*Ohr*-אור.”

However, when it then is drawn into revelation, this comes about through the matter of the vessels (*Keilim*) and the aspect of vessels (*Keilim*) causes the matter of change. For example, there can be one person for whom the power to conceptualize (*Ko'ach HaMaskeel*) bestows many matters of Wisdom-*Chochmah* in great abundance, both in quantity and quality, and there can be another person for whom it does not come into such a degree of revelation, and not in the same wisdoms, such that there can be many changes [differences] between one person and another.

How much more is this so when it is drawn into revealed Wisdom-*Chochmah*, that there then is certainly a vast difference between one person and another, such that even within a person himself, he undergoes changes from time to time. That is, besides the general change, in that “many years teach wisdom,”⁷⁰⁶ there also is change from time to time within this very year, and even this very day, as to whether one’s intellect is clear, refined, and brilliant, or whether it is not. Such changes can even happen on a single day, from one time in the day to another time in the day.

⁷⁰⁶ See Job 32:7

All this is because of the matter of the vessels (*Keilim*). That is, since there are changes [differences] between the vessels (such as the vessel of the brain, and the same is so of all the other soul powers) of this person and the vessels of another person, this also affects the level of revelation. In other words, as the light of the intellect is drawn and revealed from the essential self of the soul with the power to conceptualize (*Ko'ach HaMaskeel*) and then in greater revelation in the revealed intellect, there then are caused to be changes in it.

He continues and explains⁷⁰⁷ that the changes brought about in the revealed powers do not just stem from the vessels (*Keilim*). Proof for this is from what we see in the matter of reincarnations (*Gilgulim*), in that it is possible for the soul of a man, who [by definition] possesses intellect and is the aspect of the speaker (*Medaber*), to become invested in an animal or even in an inanimate (*Domem*) stone. That is, the essential self of the soul is reincarnated and present there with all its powers. Nonetheless, even so, no change comes about in the animal, and certainly not in the inanimate stone, to have the matter of intellect (*Sechel*) - something that [only] relates to the class of the speaker (*Medaber*).

The explanation is that since there is no appropriate vessel (*Kli*) there to receive the light of the intellect, therefore the light (*Ohr*) remains concealed. That is, even though it is present there, nevertheless, it remains as it is in the essential self of the soul and does not come out into revelation.

Now, the above-mentioned matter is as the light (*Ohr*) is in a state of such concealment that it altogether has no effect.

⁷⁰⁷ Maamarei Admor HaZaken ibid. p. 116

Another example of this is writing a matter of intellect through the fingers of the hand. To explain, even though the vessel for the intellect is the brain in the head, we see that when a person writes down a matter of intellect, his fingers must move in a specific way for the matter of wisdom and intellect to be revealed, rather than something that contains no wisdom and intellect or is its opposite.

We thus find that though the fingers of the hand are not at all vessels for the power of intellect, proof for this being that when he stops writing there immediately is no recognition of intellect in the fingers of his hand, and nothing remains but the power to move alone. Nevertheless, during the writing we observe that the matter of intellect is drawn down through the fingers of the hand.

Now, in various discourses⁷⁰⁸ an example for this is even brought from the feet. We observe this in the matter of dance, that it is such that the movement of the feet are aligned with the rhythm of the melody, in that the feet are in keeping with the beat (“*Tak-קאט*,” in the language of the discourse).⁷⁰⁹ Now, this matter [of keeping the beat] is drawn from the intellect in the head, but it nevertheless is not such that the hands or feet are receptacles (*Keilim*) for the intellect, in that this only applies to the vessel of the brain, which is the seat of the intellect.

However, the intellect is present in a state of concealment in the other limbs of the body, through the nerves of the brain which spread [from the spinal column] throughout

⁷⁰⁸ See Sefer HaMaamarim 5664 p. 5 and on.

⁷⁰⁹ Sefer HaMitzvot of the Tzemach Tzedek 179b

all the limbs of the body, and through them the concealed intellect can even be actualized in the hand or the feet, so that the writing is such that it reveals the matter of intellect in the letters, and the same applies to dancing with the feet.

Now, just as this is so of man's powers, likewise Above there also is the matter of concealment (*He'elem*) and revelation (*Gilyu*), this being the matter of lights (*Orot*) and vessels (*Keilim*). The distinction is that from the perspective of the concealment (*He'elem*) which is the matter of the light (*Ohr*), it is such that, "I *HaShem*-יהו"ה have not changed." However, as it then is drawn down into revelation, there then are the names of the ten *Sefirot*, "ten and not nine, ten and not eleven,"⁷¹⁰ until there can even be a matter of change. All this is due to the revelation (*Gilyu*), in which the matter of the vessel (*Kli*) has an effect.

4.

In the discourse he continues⁷¹¹ that with the above in mind, we can also understand how the intellect of man is drawn from higher than himself. To preface, the revelation of the intellect comes through letters (*Otiyot*). For as known,⁷¹² the word "letters-*Otiyot*-אותיות" is of the same root as in the verse,⁷¹³ "The morning comes-*Ata Boker*-אתא בוקר," in that

⁷¹⁰ Sefer Yetzirah 1:4

⁷¹¹ Maamarei Admor HaZaken ibid. p. 117 and on.

⁷¹² 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; Torah Ohr, Mikeitz 42b; Ohr HaTorah, Beshalach p. 391, and elsewhere; Sefer HaMaamarim 5701 p. 5.

⁷¹³ Isaiah 21:12

through them the “morning” of the light (*Ohr*) of the intellect is revealed.

To further explain, for the light of the intellect to come into revelation even to oneself, meaning that as the intellect is in the essential self of the soul there then is a drawing forth of the power to conceptualize (*Ko'ach HaMaskeel*) and then from it, the revealed intellect and wisdom is drawn forth, for this to be, there must be the matter of the letters (*Otiyot*) of intellect - the letters (*Otiyot*) of thought. Then, to draw it forth and also reveal it to his fellow, it must also come into spoken letters (*Otiyot*), or even lower, into written letters (*Otiyot*).

We observe this with a teacher and his student, that the teacher speaks the matter of intellect in spoken letters or writes them in written letters, and the student either hears the spoken words or learns from the written words. In other words, the drawing down of the intellect from the teacher to the student is specifically through letters (*Otiyot*), in that through them the intellect is drawn into revelation. It then can be called Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* - a particular wisdom – and it then applies for there to be changes in him, from immature intellect (*Katnut*) to mature intellect (*Gadlut*) etc.

Later, after the student has studied the matter of intellect from the letters (*Otiyot*) [of explanation] by which the intellect has become revealed to him, he reaches the understanding of the intellect in such a way that he no longer needs additional letters (*Otiyot*) [of explanation]. That is, he reaches the intellect as it transcends the letters, in which the letters are nullified relative to the light of the intellect, this being such that it even

influences the aspects that transcend the inner manifest and revealed powers in the person.

Now, just as man's intellect is revealed through letters (*Otiyot*), so it is in the drawing down of man's intellect as it chains down from the power of Wisdom-*Chochmah* of the ten *Sefirot* of the world of Action (*Asiyah*). This is brought about through the letters (*Otiyot*), which are the vessels (*Keilim*) for the ten *Sefirot* of the world of Action (*Asiyah*). The same is so of the ten *Sefirot* of the world of Action (*Asiyah*), that there is a drawing down to them from the ten *Sefirot* of the world of Formation (*Yetzirah*), and the ten *Sefirot* of Formation (*Yetzirah*) from the ten *Sefirot* of the world of Creation (*Briyah*), and the ten *Sefirot* of the world of Creation (*Briyah*) from the ten *Sefirot* of the world of Emanation (*Atzilut*).

That is, in them too there is the matter of lights (*Orot*) and vessels (*Keilim*). Through them receiving from the letters (*Otiyot*) and vessels (*Keilim*) above them (as will soon be explained) the matter of the lights (*Orot*) is caused in them, and then also the matter of the vessels (*Keilim*). It then applies for there to be the matter of the ten *Sefirot*, "ten and not nine etc.," as well as the matter of the existence of Wisdom-*Chochmah* and Understanding-*Binah* etc., as well as the matter of the desire (*Ratzon*) in which there is a matter of change, in that there will be a drawing down of a new desire (*Ratzon*) etc.

[This is like how it is in man, that it only is when the powers are in a state of revelation (after having been drawn down from the essential self of the soul, in which all matters are present but not revealed) that they then have length, width, and depth, until they divide into the number ten. This is as

explained at the beginning of Pardes Rimonim,⁷¹⁴ that all matters in the world are ten in number.]

Only that in the world of Emanation (*Atzilut*) they are in the state of a “point” (*Nekudah*), which generally is the matter of the world of *Nekudim* (“speckled”) where there are ten lights (*Orot*) in ten vessels (*Keilim*), but in the form of a point (*Nekudah*). As mentioned above, this is drawn from that which is higher than it, similar to the drawing down of the intellect of man from the ten *Sefirot* of the world of Action (*Action*), and the world of Action (*Asiyah*) from the world of Formation (*Yetzirah*), and the world of Formation (*Yetzirah*) from the world of Creation (*Briyah*), and the world of Creation (*Briyah*) from the world of Emanation (*Atzilut*).

5.

Now, everything above is in regard to the concealment (*He'elem*) and revelation (*Gilyu*). That is, matters that at first are in a state of concealment are drawn down and come into revelation even with all the levels of elevation and superior qualities in them. However, we still must understand how something limited can come from the limitless light of the Unlimited One, who has no limitations.

About this he continues in the discourse⁷¹⁵ that this cannot possibly be in a way of a chaining down (*Hishtalshelut*) from concealment to revelation, not even by way of a chaining

⁷¹⁴ Pardes Rimonim, Shaar 2, Ch. 6; Also see Likkutei Sichot Vol. 20 p. 87, note 13 in the glosses; Likkutei Sichot Vol. 30 p. 3.

⁷¹⁵ Maamarei Admor HaZaken ibid. p. 121.

down of a multitude of many levels. It rather is as stated at the beginning of Etz Chayim, that the matter of a constriction-*Tzimtzum*, called the “empty space” (*Makom Panuy*), was necessary, in that He withdrew His light to the side.

This refers to the matter of the first constriction-*Tzimtzum* in a way of complete withdrawal. There then was the drawing down of a short Line-*Kav*, and through this, the matter of limitation was possible. That is, even before this, there were *Sefirot* to no end,⁷¹⁶ or even higher, that which transcends the definition of *Sefirot* altogether, nevertheless, the constriction-*Tzimtzum* brought about that, at the very least, it will become the source for the matter of limitation. As explained in various discourses,⁷¹⁷ even the world of Emanation (*Atzilut*) is itself a matter of limitlessness (*Bli Gvul*), only that from it there comes to be a matter outside the world of Emanation (*Atzilut*) that is limited (*Gvul*).

Now, since this matter was brought about by a constriction-*Tzimtzum* in a way of the complete withdrawal of the light (*Ohr*), it is understood that when there then came to be the matter of revelation, it was not possible for the complete order of the chaining down of the worlds (*Seder Hishtalshelut*) to be revealed all at once. It rather was in a way that [at first] only a single point (*Nekudah*) was revealed. This is why after the constriction-*Tzimtzum* there first was the matter of the world of Akudim (“bound”), in which all the lights (*Orot*) were within

⁷¹⁶ See Maamarei Admor HaZaken, Hanachot HaRav Pinchas, Zichrono L’Brachah, p. 169; Ohr HaTorah, Shir HaShirim, Vol. 3, p. 965; Sefer HaArachim Chabad Vol. 3 p. 192 and on.

⁷¹⁷ See the glosses of the Rebbe Rashab, whose soul is in Eden, to the discourse entitled “*Patach Eliyahu*” in Torah Ohr (p. 9 and on).

a single vessel (*Kli*). Only after this, the matter of the world of Nekudim (“speckled”) was made, in which there are ten points (*Nekudot*) in ten vessels (*Keilim*).

By way of example, this may be understood from the soul of man,⁷¹⁸ (as mentioned before that, “from my flesh I behold God”). That is, there are five levels by which [the soul] is called, up to the aspect of the *Yechidah*.⁷¹⁹ It is called “singular-*Yechidah*-יחידה” because it is in a state of simple oneness and therefore receives from the aspect of the Singular One-*Yachid*-יחיד,⁷²⁰ the spark of the Creator.⁷²¹

Now, about the *Yechidah* it does not apply to say that there are ten matters in it (even if we were to say that they are not in the same way as revealed wisdom etc., but only the source of wisdom and the source of understanding, and this also applies to all the other ten powers). This is because this is the opposite of the matter of the *Yechidah*, because there, there only is one light - one point.

From this example we can understand how this matter is Above, in that the first revelation after the constriction-*Tzimtzum* was in a way of a single point (*Nekudah*), from which the matter of ten points (*Nekudot*) came to be, but bound (*Akudim*) in a single vessel (*Kli*).

However, at first glance, it is not understood how the term “vessel-*Kli*-כלי” applies (even a single vessel), since this

⁷¹⁸ Maamarei Admor HaZaken ibid. p. 122

⁷¹⁹ Midrash Bereishit Rabbah 14:9

⁷²⁰ Likkutei Torah, Re’eh 25a; Maamarei Admor HaZaken, Et’halech Liozhna p. 169 and on; Sefer HaMaamarim 5696 p. 57, and elsewhere.

⁷²¹ See Etz Chayim, Shaar 42, Ch. 1, cited in Likkutei Torah, Re’eh 27a and elsewhere.

already is a matter of revelation etc., and comes immediately after the constriction-*Tzimtzum*, even before the world of Akudim (“bound”). This being so, no vessel (*Kli*) was necessary altogether.

Now, the explanation is that the matter of “one vessel” is unlike how it is in the world of Nekudim (“speckled”) which is ten points (*Nekudot*) in ten vessels (*Keilim*). This is because there, the matter of the vessels (*Keilim*) is in a way of being the source for the existence of vessels below. Rather, the matter of “one vessel” is that it only is the possibility that from there it can subsequently be a source for a source for the matter of lights (*Orot*) and vessels (*Keilim*). Thus, it is called a “vessel-*Kli*-כלי” only because there is no other term or description for this [that can be used] other than “vessel-*Kli*-כלי,” because of the fact that ultimately, there is a drawing down of the source of the vessels (*Keilim*) from this, such that they first are in a state of concealment and are then drawn into revelation.

Nonetheless, this is not in a way that has any relation to the matter of revelation at all. On the contrary, the ten points are present in the single vessel, and moreover, as explained elsewhere at length,⁷²² the first point (*Nekudah*) after the *Tzimtzum* includes the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) within itself. This is why it is called the world of Akudim (“bound”), since it “binds” the entire order of the chaining down of the worlds (*Seder Hishtalshelut*).

Now, this too can be understood according to the example of the *Yechidah* level in the soul of man. That is, when

⁷²² Also see Sefer HaMaamarim 5710 p. 60 and elsewhere.

the aspect of the *Yechidah* is in a state of revelation, such as at the wedding of one's only son, or the like,⁷²³ then all at once the powers of his soul suddenly come into a state of revelation.

That is, this is not in a way of an ordered chaining down (*Hishtalshelut*) in which there first is the revelation of one matter and then the revelation of subsequent matter; first Wisdom-*Chochmah*, then Understanding-*Binah* and all the ten powers that chain down one from the other. Rather, all the powers are revealed at once.

That is, there is the revelation of the intellect, abundant acts of kindness, and much singing, speaking, and dancing [all at once]. This is because the aspect of his *Yechidah* is revealed, and therefore all the powers come out and are revealed as they are concealed in the aspect of the *Yechidah* where they are not in a way of ten vessels, but just a single vessel, which is why they all come into revelation at once. That is, when the drawing forth is from the essential self of the soul - even higher than the aspect of the light as it is in a state of concealment - this is drawn into revelation below, even in the dancing of the feet.

So to speak, the same is so Above, in the aspect of the Supernal Man, and even higher, in that the first point (*Nekudah*) after the constriction-*Tzimtzum* includes and encompasses the entire order of the chaining down of the worlds (*Hishtalshelut*), all the way down etc.

Now, with the above in mind, we can understand the mistake of those who erred in their imagination and questioned how it could be possible for there to be particular Divine Supervision (*Hashgachah Pratit*) of all the particulars of the

⁷²³ See *Hemshech* 5666 p. 36 and on, and elsewhere.

creatures, up to and including in this physical world of Action (*Asiyah*). They came to this because, at first glance, it seems to be below His stature to supervise every little particular.

However, the explanation is that the root of this error stems from the division into different vessels (*Keilim*), even as it is in the world of Nekudim (“speckled”), and how much more so, as it is drawn down lower into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). However, from the perspective of how all is included in a single vessel, in which all are equal and are not in a state of tangible existence altogether, but are only a source for the source of the source etc., therefore, the revelation is such that all the particulars are revealed equally, and there thus can be particular Divine Supervision in every particular.

6.

He continues the discourse⁷²⁴ by explaining this with greater elucidation (that from the aspect of the world of Akudim (“bound”) all matters are there in a state of concealment, similar to the aspect of the Yechidah level of the soul, and there is a drawing down of all matters into revelation in a way that there is a difference between the world of Emanation (*Atzilut*) and the worlds below it, until the world of Action (*Asiyah*)).

This may be understood from what we observe in the world, (as stated before that, “from my flesh I behold God”), in that there are four levels; the inanimate (*Domem*), the

⁷²⁴ Maamarei Admor HaZaken ibid. p. 123

vegetative (*Tzome'ach*), the animal (*Chai*), and the speaker (*Medaber*), each of which includes the others.

That is, within himself, the speaker (*Medaber*) also includes the three levels of animal (*Chai*), vegetative (*Tzome'ach*), and inanimate (*Domem*). From this it is understood that the animal (*Chai*) does not only have the aspects of the vegetative (*Tzome'ach*) and the inanimate (*Domem*) in him, but also the aspect of the speaker (*Medaber*), such that [through being eaten by man] it can become the blood and flesh of the speaker (*Medaber*), at which time that which at first was concealed is revealed.

Now, each of these categories [inanimate, vegetative, animal and speaker] is called by a different name unto itself because of the matter of revelation. That is, in this creature the aspect of the speaker (*Medaber*) is revealed, whereas in that creature the aspect of the animal (*Chai*) is revealed, and the same applies to the vegetative (*Tzome'ach*) and the inanimate (*Domem*).

However, from the perspective of that which is concealed, just as in the speaker (*Medaber*), animal (*Chai*), vegetative (*Tzome'ach*) and inanimate (*Domem*) are included, this likewise is so of the other categories. That is, even the category of the inanimate (*Domem*) includes the vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*). That is, the difference is only in their revealed aspect, but not in their concealed aspects.

The same is so of the worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) which correspond to the inanimate, vegetative, animal , and speaker

(*Domem, Tzome'ach, Chai, Medaber*).⁷²⁵ That is, the difference between them is only in what is revealed. However, as they are in the ultimate concealment of the world of Akudim (“bound”), they literally are all equal.

From this there can be revelation all at once, and in a way of equality between the world of Emanation (*Atzilut*) and the world of Action (*Asiyah*), like the revelation of the *Yechidah* of the soul, both with abundance of intellect and the dancing of the feet at once. There thus can be particular Divine Supervision (*Hashgachah Pratit*) of every particular, since the drawing down is from the world of Akudim (“bound”) and even higher.

From this it is understood that both the aspect of the *Yechidah* and the world of Akudim (“bound”) are a matter of an encompassing light (*Makif*). What is meant here is not that the encompassing light (*Makif*) surrounds in an external way, but the opposite is true, that from this aspect there is a drawing down of particular Divine Supervision (*Hashgachah Pratit*) over every single particular.

This is because, as explained in Tanya,⁷²⁶ the matter of particular Divine Supervision (*Hashgachah Pratit*) is connected to the vitality and existence of the creature, [as the verse states],⁷²⁷ “You enliven them all,” [about which it

⁷²⁵ See Etz Chayim, Shaar 42 Ch. 1; Shaar 50, Ch. 1 and on.

⁷²⁶ See Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2; Also see Tanya, Ch. 48; cited in Sefer HaMaamarim 5663 p. 34 and on; Sefer HaMaamarim 5696 p. 120; Kuntres Hashgachah Pratit (Igrot Kodesh Vol. 1 p. 175); Also see the Sichah talk of Acharon Shel Pesach 5745 (Hitva'aduyot 5745 Vol. 3 p. 1,835).

⁷²⁷ Nehemiah 9:6

states],⁷²⁸ “Do not just read it as ‘enliven-*Mechayeh*-מחיה’ but read it as ‘bring into being-*Mehaveh*-מהווה,’” this being the truth of the matter in its innermost essence, except that it exists there in a state of concealment.

7.

He concludes the discourse⁷²⁹ on a positive note, that this is the matter of the blessings that we say, in which we recite, “Blessed are You-*Baruch Atah*-ברוך אתה” in the second person, which even women and children say. Now, at first glance, since we say this directly to the Holy Ancient One-*Atika Kadisha* (as explained in Zohar),⁷³⁰ to His Essential Self, blessed is He - the true reality of His Being, since only He can be called by the term “You-*Atah*-אתה,” this being so, how is it possible to say that He is “blessed-*Baruch*-ברוך,” which is a term indicating a “drawing down,”⁷³¹ such that even a small child says this?

However, the explanation is that from the perspective of the *Yechidah* level of the soul, and from the perspective of the *Yechidah* aspect Above in the world of Nekudim (“speckled”) and even higher, we find that all matters are equal. On the contrary, it is as the verse states,⁷³² “The exalted and uplifted One, (with whom do) I abide? With the lowly and the humble of spirit” (specifically). That is, even though, at first glance,

⁷²⁸ Shaar HaYichud VeHaEmunah ibid.; See Pardes Rimonim, Shaar 6, C h. 8; Reishit Chochmah, Shaar HaKedushah end of Ch. 7; Shnei Luchot HaBrit 48b; 70a.

⁷²⁹ Maamarei Admor HaZaken ibid. p. 124 and on.

⁷³⁰ See Zohar III 290a

⁷³¹ Torah Ohr, Mikeitz 37c

⁷³² Isaiah 57:15

there is no difference, nevertheless, when there is a matter of “somethingness” (*Yesh*) and novel existence, this conceals, to the point of even covering over, Heaven forbid. In contrast, in one who is lowly and humble of spirit, there is nothing concealing, and it is then that “The exalted and uplifted One abides” with him in a revealed way.⁷³³

8.

Now, with the above in mind,⁷³⁴ we can understand the statement in the discourse entitled “*Padah b'Shalom*” mentioned above, that out of serving *HaShem*-יהו"ה, blessed is He, from the aspect of the *Yechidah* level of the soul, the redemption is in peace. For, since from the perspective of the Essential Self of the limitless light of the Unlimited One, and likewise, from the perspective of the *Yechidah* level of the soul, all matters are in a state of equality, therefore, even when the aspect of “the many-*Rabim*-רבים” is present, up to the greatest multiplicity, as a result of which there is the matter of battle, in that the matter of multiplicity is that there not only are those who are separate from each other, but there also are those who oppose and argue against each other, nevertheless, because of serving *HaShem*-יהו"ה, blessed is He, stemming from the aspect of the *Yechidah* level of one's soul, this being serving Him “with all your more,”⁷³⁵ and as explained in the above-

⁷³³ This concludes the content of the discourse with minor variations and additions connecting the matters.

⁷³⁴ From here until the end of the original discourse, it was edited by his honorable holiness, the Rebbe Shlita.

⁷³⁵ Deuteronomy 6:5

mentioned discourse entitled “*Padah b’Shalom*,” the aspect of “with all your more” is itself the matter of giving up one’s soul (*Mesirat Nefesh*) to *HaShem*-יהו"ה, which is higher than giving up one’s desire to Him, and stems from the *Yechidah* level of the Godly soul, and he then transforms the aspect of the *Yechidah* of his animalistic soul, such that its entire essence is [sublimated and] nullified to the aspect of the *Yechidah* of the Godly soul.

Then, when its essence is transformed, the animalistic soul automatically has no relation to matters that are in opposition [to Godliness], Heaven forbid. (This is as explained in the discourse there, that when its essence is transformed etc., the source of the vitality of every alien desire is automatically transformed as well etc.) It thus follows automatically that any matter of battle whatsoever does not apply and the redemption is in peace.

With this in mind, we can also understand the relationship between “He redeemed my soul in peace etc.,” [the emphasis being that the redemption was specifically in peace-*Shalom*], and the redemption of the 19th of Kislev (the revelation of the teachings of Chassidus). This is because in several places⁷³⁶ it is explained that the substance of the teachings of Chassidus is the revelation of the innerness (*Pnimiyut*) of Torah, the innerness (*Pnimiyut*) of Wisdom-*Chochmah*, the innerness (*Pnimiyut*) of the Father-*Abba*, (which is the innerness (*Pnimiyut*) of the Ancient One-*Atik*), this being the aspect of the *Yechidah* level of the soul.

⁷³⁶ Also see the discourse entitled “*Padah b’Shalom*” 5675 (*Hemshech* 5672 Vol. 2, p. 766 and on).

Thus, from the perspective of the *Yechidah*, even when the aspect of “the many-*Rabim*-רבים” is present, the redemption is “in peace-*b’Shalom*-בשלווה.”⁷³⁷ (It can be said that this is an even greater matter than [the verse],⁷³⁸ “He makes peace in His heights,” according to the explanation of the Rav, the Maggid of Mezhritch,⁷³⁹ that it is like the awesome nullification of a minister [of the king] when he comes into the presence of the king. In contrast, here the desires are utterly nullified in the first place.)

That is, no battle at all is necessary. On the contrary, one’s work is specifically in ways of pleasantness and peace, and (as he concludes in the above-mentioned Iggeret HaKodesh) this brings about that it will be “as water reflects a face to the face etc.,” and as in the conclusion of the verse,⁷⁴⁰ “So does the heart of man reflect to man,” the intention also being to the aspect of the Supernal Man,⁷⁴¹ that it should be that⁷⁴² “in the light of the King’s countenance there is life.”⁷⁴³

⁷³⁷ Also see *Hemshech* “*Mayim Rabim*” 5636 Ch. 82 and on.

⁷³⁸ Job 25:2

⁷³⁹ Cited in Biurei HaZohar (of the Mittler Rebbe) beginning of Parshat Lech Lecha; Also note Shaar HaPesukim of the Arizal to the verse in Job, “However, it is known that ‘peace-*Shalom*-שלווה’ is in Foundation-*Yesod* (and as Shaar HaPesukim continues there) and in Splendor-*Tiferet* as well as the inner aspect (*Primiyyut*) of the Crown-*Keter*.” (See Pardes Rimmonim, Shaar Erchei HaKinuyim [Shaar 23] in it section; Also see the end of the discourse entitled “*Shalom Rav*” 5704.)

⁷⁴⁰ Proverbs 27:19

⁷⁴¹ See the explanation of [the verse] “As waters reflect a face etc.,” of the Alter Rebbe [brought in the writings of the Tzemach Tzeddek to Proverbs on the verse (Ohr HaTorah, Na”Ch p. 634 and on)).

⁷⁴² Proverbs 16:15

⁷⁴³ See the writings of the Tzemach Tzeddek to the verse in Proverbs (16:15), Ch. 9 (p. 609 *ibid.*).

Because of this it will be (as in the teaching of our sages, of blessed memory,⁷⁴⁴ on the verse “He redeemed my soul in peace” that) “He redeemed Me and My children from amongst the nations of the world,” meaning that in the near future and in the most literal sense, there will be the coming of the Master, King Moshiach, through the work⁷⁴⁵ of “spreading your wellsprings [the teachings of Chassidus] to the outside,”⁷⁴⁶ which primarily began⁷⁴⁷ after the redemption of the 19th of Kislev, such that with tranquility, joy, and goodness of heart, and in a way of peace, there will be the departure from the exile in peace, with the true and complete redemption, speedily and in the most literal sense, from *HaShem* of Peace-*HaShem Shalom*-יהו"ה שלום.

⁷⁴⁴ Talmud Bavli, Brachot 8a

⁷⁴⁵ See the letter of his honorable holiness the Baal Shem Tov (printed in Ben Porat Yosef; beginning of Keter Shem Tov, and elsewhere [and translated in the beginning of The Way of the Baal Shem Tov, a translation of Tzavaat HaRivash]).

⁷⁴⁶ See Zohar III 280a

⁷⁴⁷ Torat Shalom p. 112

Discourse 12

“*Amar Rabbi Alexandri... -
Rabbi Alexandri said...*”

Delivered on the 21st of Kislev, 5731⁷⁴⁸

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

1.

It states in Talmud,⁷⁴⁹ “Rabbi Alexandri said, ‘Whosoever engages in Torah study for its own sake (*Lishmah*) introduces peace in the entourage Above and in the entourage below.’” Now, in the discourse by this title, said thirty years ago (on the 21st of Kislev 5701),⁷⁵⁰ his honorable holiness, my father-in-law, the Rebbe, also includes the three levels (of effect that studying Torah for its own sake has), in line with the Talmudic statement that⁷⁵¹ “It is as though he built a palace Above and below, moreover he protects the entire world, moreover he advances the redemption.”

In the discourse he explains that “peace” (*Shalom*-שלום) is the matter of bonding. (That is, though two matters are separate and apart from each other, a third matter makes peace

⁷⁴⁸ The beginning and end of the original discourse were edited by the Rebbe. The discourse itself is a continuation of the discourse entitled “*Padah b'Shalom* – He redeemed my soul in peace” [Discourse 11] of the 19th of Kislev [of this year 5731] (see [Sefer HaMaamarim 5731] p. 71 and on and notes 8-9 [of the original discourse].)

⁷⁴⁹ Talmud Bavli, Sanhedrin 99b

⁷⁵⁰ Sefer HaMaamarim 5701 p. 53 and on.

⁷⁵¹ [Sanhedrin 99b *ibid.*]

between them). The matter of the “entourage” (*Pamalia*-פמליא) is the matter of legions and in our service of *HaShem*-יהו"ה, blessed is He, this refers to the emotions (*Midot*). Thus, the meaning of, “Whosoever engages in Torah study for its own sake (*Lishmah*) introduces peace in the entourage etc.,” is that through studying Torah for its own sake (*Lishmah*), a bond is caused in the emotions (*Midot*).

In the discourse he adds, “That is, the emotions (*Midot*) of the heart are born from the emotions (*Midot*) of the intellect (*Sechel*).” (The intention here is to explain the two matters of “entourage” (*Pamalia*), “into the entourage Above and into the entourage below.” That is, “the entourage Above” refers to the emotions (*Midot*) of the intellect (*Sechel*), whereas “the entourage below” refers to the emotions (*Midot*) of the heart.

To explain, the emotions (*Midot*) are the root and source of the creations - the seven days of construct - whereas the intellect (*Mochin*) transcend the worlds, as in the teaching,⁷⁵² “The Torah preceded the world by two-thousand years.” This is why, in general, the emotions (*Midot*) are the aspect of “below” whereas the intellect (*Mochin*) is the aspect of “Above.” However, within the matter of the emotions (*Midot*) themselves (the “entourage”) the emotions (*Midot*) of the heart are “the entourage below” whereas the emotions (*Midot*) of the intellect (*Sechel*) are “the entourage Above.”) All this is the first effect of engaging in Torah study for its own sake (*Lishmah*).

⁷⁵² See Midrash Tehillim 90:4; Bereishit Rabbah 8:2; Tanchuma Vayeishev 4; Zohar II 49a, and elsewhere.

The second effect, that “it is as though he built a palace etc.,” (and as explained in the discourse) is the matter of the intellect (*Mochin*), and in this too there are two aspects, a palace above and a palace below. The “palace above” is the matter of the intellect (*Sechel*) of the brain, whereas the “palace below” is the matter of the intellect (*Sechel*) of the emotions (*Midot*), as explained in the discourse there.

This is also why about the first effect it states that he “**introduces** (*Meiseem*-משים) peace into the entourage etc.,” (meaning that the entourage was already present before this and he only introduces peace (*Shalom*) into it). [In contrast], about the second effect, it states “**he built** (*Banah*-בנה) a palace,” in that he builds something new.

This is because in regard to the emotions (*Midot*), since they are the root and source of the creations, they are present in the worlds in and of themselves, (and the effect brought about in them through engaging in Torah study for its own sake (*Lishmah*) is the matter of peace (*Shalom*)). In contrast, in regard to the intellect (*Mochin*), which transcends the worlds, the drawing down of intellect (*Mochin*) through engaging in Torah study for its own sake (*Lishmah*) is the matter of a new building.

Now, as known,⁷⁵³ the creation of the worlds was for the sake of Yisroel and for the sake of the Torah. Yisroel-ישראל is the matter of *Zeir Anpin* - the emotions (*Midot*) (for as known,⁷⁵⁴ “Yisroel-ישראל” is an acronym for “there are six-

⁷⁵³ Rashi at the beginning of his commentary to Torah [Genesis 1:1] and elsewhere.

⁷⁵⁴ Megaleh Amukot, Ophan 186

hundred-thousand letters to the Torah-*Yesh Sheesheem Reebo Otiyot LaTorah* - יֵשׁ שְׁשִׁים רְבֹוא אֹתִיּוֹת לַתּוֹרָה,” and as known,⁷⁵⁵ the number six-hundred-thousand stems from the aspect of the emotions (*Midot*) - six that are inclusive of ten, and the ten are inclusive of ten etc., [to the fifth power]) in that Torah is the matter of intellect (*Mochin*).

From this it is understood that through the two above-mentioned effects brought about by studying Torah for its own sake, [in that “he introduces peace in the entourage etc.” - the aspect of the emotions-*Midot* (Yisroel), and “he builds a palace etc.” - the aspect of the intellect-*Mochin* (Torah)], it thereby then comes into the world, which was created for the sake of Yisroel and for the sake of the Torah.

This then, is the third matter, that “moreover he protects the entire world.” As stated in the discourse, “The intellect (*Mochin*) and emotions (*Midot*) protect the world, these being the effects brought about through the grasp of the mind and the emotions of the heart.

Now, this effect brought about in the world, that the intellect (*Mochin*) and emotions (*Midot*) (the aspects of Torah and Yisroel) protect it, is the perfection of the world as it stems from the creation. This is because the inception of the creation was for the sake of Yisroel and for the sake of Torah, as mentioned above. However, the fourth effect brought about through engaging in Torah study for its own sake (*Lishmah*) is that “moreover he advances the redemption,” which is a matter of perfection that transcends the creation. This is as stated in

⁷⁵⁵ See Sefer HaLikkutim (Da”Ch of the Tzemach Tzeddek), section on “*Yisroel*-יִשְׂרָאֵל,” Section 22.

the discourse that, “He is changed **at the essence of his being** etc.

This is like the known⁷⁵⁶ explanation of the teaching of our sages, of blessed memory,⁷⁵⁷ “Wherever the word ‘chronicles-*Toldot*-תולדות’ is mentioned in Scripture, it is written missing [a letter *Vav*-ו] except in two verses, ‘These are the chronicles (*Toldot*-תולדות) of the heavens and earth,’⁷⁵⁸ and ‘These are the chronicles (*Toldot*-תולדות) of Peretz.’”⁷⁵⁹

However, although these two are written in their complete form, there nevertheless is a vast difference between them. That is, the verse “These are the chronicles (*Toldot*-תולדות) of the heavens and earth,” refers to the aspect of wholeness as it stems from the creation, whereas the verse, “These are the chronicles (*Toldot*-תולדות) of Peretz,” refers to the redemption, and is the aspect of perfection that transcends the creation.

2.

Now, the four effects brought about through studying Torah for its own sake (*Lishmah*) as enumerated in Talmud there, (and especially as emphasized at the beginning of the discourse, “four matters are enumerated here”) can be said to correspond to the four worlds, Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) and to the four

⁷⁵⁶ Also see Maamarei Admor HaZaken, HaKetzarim p. 558.

⁷⁵⁷ Midrash Shemot Rabbah 30:3

⁷⁵⁸ Genesis 2:4

⁷⁵⁹ Ruth 4:18

divisions of the *Sefirot* (for as known,⁷⁶⁰ the ten *Sefirot* generally divide into four categories – corresponding to the four letters of the Name *HaShem* יהוה and corresponding to the four worlds). The matter of engaging in Torah study for its own sake (*Lishmah*), thus bringing these four matters about, is an aspect that transcends the four worlds, which is why it can affect them.

The explanation is that, as known, the world of Creation (*Briyah*) is the aspect of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*, and the world of Formation (*Yetzirah*) is the aspect of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, and the world of Action (*Asiyah*) is the matter of the garments (*Levushim*) - thought, speech, and action (*Machshavah*, *Dibur*, *Ma'aseh*), and higher still, it is the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*. However, the world of Emanation (*Atzilut*) is the World of Oneness (*Olam HaAchdut*). For, as known, in the world of Emanation (*Atzilut*), “He and His life force are one,” and even “He and His organs are one.”⁷⁶¹

This then, explains why the four above-mentioned matters correspond to the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*). As mentioned before the matter of, “he introduces peace into the entourage etc.,” is the matter of the emotions (*Midot*) that are the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* and are the world of Formation (*Yetzirah*). The matter of “he built a palace etc.,” which as mentioned

⁷⁶⁰ See Etz Chayim, Shaar 3, Ch. 1; Shaar 42, Ch. 1-2; Iggeret HaTeshuvah, Ch. 4, and elsewhere.

⁷⁶¹ See the introduction to Tikkunei Zohar (3b); Iggeret HaKodesh, Epistle 20, and elsewhere.

above, is the matter of the intellect (*Mochin*), is the world of Creation (*Briyah*). The matter of “he protects the whole world etc.,” which refers to the actual conduct in the world as it stems from the intellect (*Mochin*) and the emotions (*Midot*), is the aspect of Victory, Majesty, and Foundation (*Netzach, Hod, Yesod*) as well as thought, speech, and action (*Machshavah, Dibur, Ma’aseh*), is the world of Action (*Asiyah*). The matter of “he advances the redemption,” which as mentioned before, is the matter of the perfection that transcends the creation, is the aspect of the world of Emanation (*Atzilut*) - the World of Oneness (*Olam HaAchdut*).

This is why about the matter of “he advances the redemption” he says in the discourse that “he is changed at the essence of his being for the good,” being that about the world of Emanation (*Atzilut*) the verse states,⁷⁶² “Evil shall not dwell with you.” However, engaging in Torah study for its own sake (*Lishmah*), which brings these four matters about, is even higher than the world of Emanation (*Atzilut*), as discussed above.

3.

Now, this can be connected to what the Alter Rebbe explained in the discourse entitled “*Lehavin Mah SheKatuv b’Etz Chayim*”⁷⁶³ (said on the 19th of Kislev)⁷⁶⁴ in which he

⁷⁶² Psalms 5:5; See Tikkunei Zohar, Tikkun 56 (90b); Likkutei Torah, Bamidbar 3c; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.]

⁷⁶³ Printed in Maamarei Admor HaZaken 5568 Vol. 1 p. 114 and on.

⁷⁶⁴ In the [previous] discourse [of the 19th of Kislev of this year, 5731] entitled “*Padah b’Shalom*” Ch. 2 and on (Sefer HaMaamarim 5731 p. 72 and on).

explained the matter of [the *Sefirot*] being “bound” (*Akudim*) in a single vessel, this being the aspect of the Crown-*Keter* etc., which is the general encompassing light (*Makif*) that transcends division and is why it includes all the *Sefirot* equally.

In general, this refers to the aspect of the Essential Self of the limitless light of the Unlimited One that illuminates in all worlds equally. As he explains in the discourse there, this also is why even women and children say, “You-*Atah*-אתה,” in the second person, about the Essential Self of the limitless light of the Unlimited One, being that from the perspective of the Essential Self of the limitless light of the Unlimited One, all are equal, and the difference only is from the perspective of the revealed (*Giluy*). However, from the perspective of the concealed (*He’elem*) all is equal etc.

This is the matter of studying Torah for its own sake (*Lishmah*), in that through engaging in Torah study for its own sake (*Lishmah*) one draws down the aspect of the above-mentioned encompassing light (*Makif*) that transcends the worlds, and he thus has an effect on all four worlds.

4.

Now,⁷⁶⁵ in explaining the above-mentioned discourse, we should add and preface that this is a foundational discourse that explains the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), except that the explanation is brief, as in

⁷⁶⁵ From this point on of the original discourse, until the end of Ch. 6, the discourse was not edited by the Rebbe.

the teaching of our sages, of blessed memory,⁷⁶⁶ “One should always teach his student in a concise way.” This likewise is the order of matters explained in the discourse. That is, he begins the discourse by explaining the general matter of lights (*Orot*) and vessels (*Keilim*), and then explains in greater detail, first explaining how it is from below to Above and then explaining how it is from Above to below.

That is, he begins the discourse by explaining the **general** matter of lights (*Orot*) and vessels (*Keilim*). [To point out, in the manuscript⁷⁶⁷ it first was written “the matter of lights and vessels Above,” and the word “Above” was then crossed out.] That is, in and of themselves, the lights (*Orot*) are the aspect of concealment (*He’elem*), whereas the matter of revelation (*Gilyu*) specifically stems from the vessels (*Keilim*).

He explains this by way of analogy from the soul of man, in that “from my flesh I behold God etc.,”⁷⁶⁸ that in and of themselves, the powers of the soul are concealed, and it only is by manifesting in the limbs of the body that they come to be revealed.

Therefore, when a human soul reincarnates into the body of the inanimate (*Domem*), vegetative (*Tzome’ach*) or animal (*Chai*), it is in a state of concealment, being that they are not fit vessels (*Keilim*) for it. Likewise, in man himself, when the intellect (*Sechel*) manifests in any organ other than the brain, it is concealed. The same is so Above, that the revelation of the ten *Sefirot* specifically stems from the vessels (*Keilim*),

⁷⁶⁶ Talmud Bavli, Pesachim 3b

⁷⁶⁷ In the Chabad Library, manuscript 632 (32a).

⁷⁶⁸ Job 19:26

whereas, in and of themselves, the lights (*Orot*) are in a state of simplicity and concealment.

Then, after explaining the matter of lights (*Orot*) and vessels (*Keilim*) **in general**, he continues to explain it as it is from below to Above, and as it is from Above to below. First he explains the matter as it is from below to Above, meaning,⁷⁶⁹ that the intellect (*Sechel*) in the soul of man comes into being from the aspect of the vessels (*Keilim*) of the world of Action (*Asiyah*) and likewise, the lights (*Orot*) of the world of Action (*Asiyah*) are drawn from the aspect of the vessels (*Keilim*) of the world of Formation (*Yetzirah*). The same is so throughout the entire order of the chaining down of the worlds (*Seder Hishtalshehut*), that the aspect of the lights (*Orot*) of every world is drawn from the aspect of the vessels (*Keilim*) of the world above it.

He then explains the matter from Above to below, meaning⁷⁷⁰ that the thirty vessels (*Keilim*) of the world of Emanation (*Atzilut*) become the *Neshamah*, *Ru'ach*, and *Nefesh* of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). That is, the ten inner vessels (*Keilim*), which are the aspects of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*, are made to be the aspect of the *Neshamah* of the world of Creation (*Briyah*). The ten middle vessels, the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, are made to be the aspect of the *Ru'ach* of the world of Formation (*Yetzirah*). The ten outer vessels, the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-

⁷⁶⁹ Maamarei Admor HaZaken ibid. p. 117 and on.

⁷⁷⁰ Maamarei Admor HaZaken ibid. p. 120 and on.

Yesod, are made to be the aspect of the *Nefesh* of the world of Action (*Asiyah*).

In the discourse he continues [and explains] that in each (of the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) there are the three aspects of *ChaBa*"*D*,⁷⁷¹ *ChaGa*"*T*,⁷⁷² and *NeHi*"*Y*,⁷⁷³ except that in the world of Creation (*Briyah*) the primary aspect is *ChaBa*"*D*, and in the world of Formation (*Yetzirah*) the primary aspect is *ChaGa*"*T*, and in the world of Action (*Asiyah*) the primary aspect is *NeHi*"*Y*.

5.

Now, the reason it is relevant for the discourse to explain that every world has the three aspects *ChaBa*"*D*, *ChaGa*"*T*, and *NeHi*"*Y* (is simply) because without explaining this, it would not be understood how there are thirty vessels in number. For, at first glance, since there is only a drawing from the aspect of *ChaBa*"*D* of the vessels (*Keilim*) of the world of Emanation (*Atzilut*) into the world of Creation (*Briyah*), and only from the aspects of *ChaGa*"*T* in the world of Formation (*Yetzirah*), and only from the aspects of *NeHi*"*Y* in the world of Action (*Asiyah*), they thus are only three times three, and this being so, what is this matter of thirty vessels? He therefore explains that each world has all three aspects etc.

⁷⁷¹ An acronym for Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*.

⁷⁷² An acronym for Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

⁷⁷³ An acronym for Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

However, on a deeper level, the fact that each world has all these aspects is relevant to the general content of the discourse. To explain, the fact that in the world of Creation (*Briyah*) there also are the aspects of *ChaGa''T* and *NeHi''Y*, and there likewise are the aspects of *ChaBa''D* and *NeHi''Y* in the world of Formation (*Yetzirah*), and there are the aspects of *ChaBa''D* and *ChaGa''T* in the world of Action (*Asiyah*), is similar to the inter-inclusions of the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*) as explained later in the discourse.⁷⁷⁴

That is, the difference between the four classes of inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*), is only from the revealed (*Giluy*) aspect, whereas from the concealed (*He'elem*) aspect they all are equal.

Now, based on this, he explains⁷⁷⁵ the matter of particular Divine Supervision (*Hashgachah Pratit*) in all the categories of inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*) in the world of Action (*Asiyah*), [and the same applies in the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) which are analogous to the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*)].⁷⁷⁶ This is because the Supervision (*Hashgachah*) stems from the Essential Self of the limitless light of the

⁷⁷⁴ Maamarei Admor HaZaken ibid. p. 124

⁷⁷⁵ Maamarei Admor HaZaken ibid. p. 123

⁷⁷⁶ See at length in the discourse entitled "*Chaveeveen Yisroel*" 5696 (Sefer HaMaamarim 5696 p. 91 and on); Also see the discourse entitled "*Eizehu Chacham*" 5702, Ch. 5 (Sefer HaMaamarim 5702 p. 127 and on), and elsewhere.

Singular Preexistent Intrinsic and Unlimited One, which is the concealed (*He'elem*) aspect and is equal in all of them.

This then, is the matter of the inter-inclusion of the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*), in that each of these four classes includes the other three classes in a concealed way, and this concealment (*He'elem*) relates to the aspect of that which is essentially concealed (*He'elem HaAtzmi*) [the aspect of the world of Akudim (“bound”) and higher still, even higher than the matter of division.]

With the above in mind, it is understood why (about the matter of the thirty vessels of the world of Emanation (*Atzilut*) which become the *Neshamah*, *Ru'ach*, and *Nefesh* of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*)), the discourse explains that each of the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) has all three aspects of *ChaBa"D*, *ChaGa"T*, and *NeHi"Y*. This is because the inter-inclusion of the aspects of *ChaGa"T* and *NeHi"Y* in the world of Creation (*Briyah*), and similarly of *ChaBa"D* and *NeHi"Y* in the world of Formation (*Yetzirah*), and of *ChaBa"D* and *ChaGa"T* in the world of Action (*Asiyah*), stems from the concealed (*He'elem*) aspect in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) which relates to that which is essentially concealed (*He'elem HaAtzmi*) (similar to the inter-inclusions of the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*), as mentioned above).

Now, with the above in mind, we can also understand why after explaining the matter of the thirty vessels (*Keilim*) of the world of Emanation (*Atzilut*) becoming the *Neshamah*, *Ru'ach*, and *Nefesh* of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) he then asks in the discourse:⁷⁷⁷ “However, we now must understand how a limited being (*Gvul*) can come into being from the light of the Unlimited One, who is limitless (*Bli Gvul*).”

Now, at first glance, this question also applies to the world of Emanation (*Atzilut*), in that the world of Emanation (*Atzilut*) is also limited. Likewise, in relation to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), the question seems to be about the essential limitation of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), rather than from the perspective of the matter of inter-inclusion etc. This being so, why does he write that “we **now** must understand etc.”?

However, the explanation is that the true matter of limitation specifically stems from the matter of inter-inclusion (*Hitkalelut*). For, in the world of Emanation (*Atzilut*), since the ten *Sefirot* are separate from each other, we thus see that the limitation in the world of Emanation (*Atzilut*) is in a state of revelation (*Giluy*) (and is not the true matter of limitation).

In contrast, when the thirty vessels (*Keilim*) of the world of Emanation (*Atzilut*) become the *Neshamah*, *Ru'ach*, and *Nefesh* of the worlds of Creation, Formation, and Action

⁷⁷⁷ Maamarei Admor HaZaken ibid. p. 121

(*Briyah, Yetzirah, Asiyah*), whereupon there is a drawing down of all ten *Sefirot* in each world in a concealed (*He'elem*) way, as mentioned above, this is the true matter of limitation. This is why he asks, “we now must understand how a limited being (*Gvul*) can come from the light of the Unlimited One, who is limitless (*Bli Gvul*).”

About this he answers that this is because the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One is equally found below as Above, literally! In other words, it specifically is in the limitation of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) - the aspect of concealment (*He'elem*) that is **below** the aspect of revelation (*Giluy*) - that there is the expression of that which essentially is concealed (*He'elem HaAtzmi*) and transcends the definitions of “concealment” (*He'elem*) and “revelation” (*Giluy*). For, as known,⁷⁷⁸ the created something (*Yesh HaNivra*) is the aspect of the True Something (*Yesh HaAmeetee*).

This is also why he concludes the discourse⁷⁷⁹ with the matter of the verse,⁷⁸⁰ “The exalted and uplifted One, I abide with the lowly and the humble of spirit,” specifically. He then explains that the limitation and concealment below, which is the aspect of the absence of division, is similar to the aspect of the world of Akudim (“bound”) in which the *Sefirot* are bound in a single vessel, this being the aspect of the general encompassing light (*Makif*) that transcends division.

⁷⁷⁸ See Biurei HaZohar of the Mittler Rebbe, Beshalach 96b and on, and elsewhere.

⁷⁷⁹ Maamarei Admor HaZaken ibid. p. 125

⁷⁸⁰ Isaiah 57:15

With this in mind⁷⁸¹ we can also understand the teaching, “Whosoever engages in the study of Torah for its own sake (*Lishmah*) etc.” That is, at first glance, engaging in Torah study for its own sake (*Lishmah*) is a very lofty level of attainment, and yet “Torah speaks in regard to most people.”⁷⁸² This being so, how does engaging in Torah study for its own sake (*Lishmah*) apply to those on a lower level of attainment?

However, the explanation is that since engaging in Torah study for its own sake (*Lishmah*) is a matter of drawing down that which in essence is concealed (*He'elem HaAtzmi*), therefore in this, all are equal, even though there are differences in what is revealed.

This is like the explanation in Torah Ohr,⁷⁸³ that for some people it is enough [that they recite the *Shema*] once in the morning and once in the evening, and there are others [on the other end of the spectrum] who must fulfill the verse,⁷⁸⁴ “You shall study it day and night,” in the literal sense, and the only difference between them is in the matter of revelation etc. This is such that in the conclusion of Torah Ohr, in the parenthesis, it states that ultimately, it is also drawn into revelation (as in the above-mentioned blessing) in that the Holy One, blessed is He, will complete it for him etc.

⁷⁸¹ From this point on, the rest of the original discourse was edited by his honorable holiness, the Rebbe Shlita.

⁷⁸² See Moreh Nevuchim 3:34

⁷⁸³ Torah Ohr, Megillat Esther 98c

⁷⁸⁴ [Joshua 1:8]

Now, the above-mentioned discourse of the Alter Rebbe, entitled “*Lehavin Mah SheKatuv b’Etz Chayim*,” was concealed until the present time, and due to various reasons has come out of the straits etc., and is now in print, and as well-known, the Tzemach Tzedek said,⁷⁸⁵ “Something in print is from **generation to generations** (*L’Dorei Dorot*-לדורי דורות).

Now, this may be connected to the verse,⁷⁸⁶ “*HaShem-יהו"ה* maintains a war against Amalek **from generation to generation** (*MiDor Dor*-מִדּוֹר דּוֹר),” about which there are several explanations and levels, [whether about] the generation of Moshe and the generation of Shmuel, [or about] the generation of Moshe and Shmuel and the generation of Moshiach,⁷⁸⁷ at which time there not only will be (the fulfillment of [the commandment], “**you** shall blot out,”⁷⁸⁸ but there also will be), “**I** will surely blot out etc.”⁷⁸⁹ That is, that through serving *HaShem-יהו"ה*, blessed is He, by “spreading your wellsprings [the teachings of Chassidus] to the outside” (which every Chasid is engaged in, and from this point on, will be engaged in even more) we will merit the coming of our righteous Moshiach⁷⁹⁰ speedily in our days and in our times!

⁷⁸⁵ Igrot Kodesh of the Rebbe Rayatz Vol. 2 p. 382

⁷⁸⁶ At the end of the Torah portion of Beshalach [Exodus 17:16]

⁷⁸⁷ Yalkut Shimoni to Exodus ibid. (Remez 267)

⁷⁸⁸ At the end of the Torah Portion of Ki Teitzei [Deuteronomy 25:19]

⁷⁸⁹ Exodus 17:14

⁷⁹⁰ See the letter of his honorable holiness the Baal Shem Tov (printed in Ben Porat Yosef; beginning of Keter Shem Tov, and elsewhere [and translated in the beginning of The Way of the Baal Shem Tov, a translation of Tzavaat HaRivash]).

Discourse 13

“Mai Chanukah... - What is Chanukah...”

Delivered on Shabbat Parshat Mikeitz,
Shabbat Chanukah, Shabbat Mevarchim Tevet, 5731
By the grace of *HaShem*, blessed is He,

1.

It states in Talmud,⁷⁹¹ “What is Chanukah? The sages taught that on the twenty-fifth of Kislev, the days of Chanukah are eight... When the Greeks entered the Sanctuary, they defiled all the oils in the Sanctuary. When the Hasmonean kingdom overcame them and emerged victorious (such that, as in the words of the prayer, ‘You defended their cause... You delivered the mighty into the hands of the weak, and the many into the hands of the few... Your sons entered... cleansed Your temple and purified Your Sanctuary and kindled lights in the Courtyards of Your Holiness,’)⁷⁹² they searched and only found one cruse of oil that was stamped with the seal of the High Priest. There was enough [oil] there to only light [the Candelabrum (*Menorah*)] for one day. A miracle happened and they lit [the (*Menorah*)] from it [for] eight days. The next year [the Sages] instituted [those days] and made them holidays with

⁷⁹¹ Talmud Bavli, Shabbat 21b

⁷⁹² In the “*Al HaNissim*” that is added to the Amidah prayer on Chanukah.

[the recitation of] Hallel and [a special] prayer of thanksgiving.”

Now, the questions about this from Torah Ohr and the discourses that followed it, especially the discourse said thirty years ago (entitled “*Mai Chanukah*” 5701) are well known.⁷⁹³ That is, after [the Talmud] already derived many the laws of Chanukah, they then ask “What is Chanukah?”

Furthermore, Chanukah is well known and publicized, in that every year the Chanukah lights are kindled by way of publicizing the miracle, and moreover, being that it is well known, the Talmud never asks, “what is Purim?” or the like. This also is so of several other matters for which there is no specific Tractate or set of laws, such as many of the blessings, the words and particulars of which are not discussed either in the Mishnah or the Gemara, being that they are well-publicized and frequent in everyone’s mouths and thus did not have to be taught in the Torah Academies.

This is similar to what Rambam explains⁷⁹⁴ about the proofs brought in Talmud⁷⁹⁵ that the “fruit of a beautiful tree”⁷⁹⁶ refers to the Etrog (Citron), rather than pomegranates or quinces etc., (and as in the words of the Talmud, ‘Perhaps say it refers to peppers’). That is, “this is not because the matter became confused [for them] until through these proofs it became known to them. Rather, there is absolutely no doubt whatsoever that from the days of Yehoshua [when they entered the land] until

⁷⁹³ Sefer HaMaamarim 5701 p. 58 and on.

⁷⁹⁴ In his introduction to Pirush HaMishnayot (section beginning “v’Ka’asher etc.”)

⁷⁹⁵ Talmud Bavli, Sukkah 35a

⁷⁹⁶ Leviticus 23:40

then, every year they would take an Etrog (Citron) with the Lulav (Palm branch) etc., and there is no dispute about this. Rather, they only were probing for a hint within [the words of] Scripture for that which was transmitted [from generation to generation] by tradition.” This being so, what does the Talmud mean by questioning, “What is Chanukah?”

We also must understand their precise wording that, “they only found one cruse of oil that was stamped with the seal of the High Priest.” This is because about the permissibility of the oil, it was not necessary that it be [sealed] specifically by the High Priest (*Kohen Gadol*). That is, not only could it be [sealed] by a regular priest (*Kohen*), but it even could be [sealed by] an Israelite. This is because even in the kindling [of the Menorah] it was not imperative for the High Priest (*Kohen Gadol*) to do it, nor even a regular priest (*Kohen*), being that [even] if a non-priest would kindle them it would be sufficient.⁷⁹⁷ How much more so then, in regard to the acceptability of the oil, that it did not have to be [sealed] by a priest, and it only was necessary that [the one who sealed it] was a *Chaver* who is trusted in matters of purity.⁷⁹⁸

Moreover, it cannot be said that the [high] priest is mentioned because they found [the cruse of oil] in the Sanctuary where a non-priest is forbidden to enter⁷⁹⁹ (though the oil was not made in the Sanctuary, but in Tekoa, which was “the

⁷⁹⁷ Mishneh Torah, Hilchot Bi’at Mikdash 9:7

⁷⁹⁸ Mishneh Torah, Hilchot Metamei Mishkav uMoshav 10:1 and on, and elsewhere.

⁷⁹⁹ See Mishneh Torah, Hilchot Beit HaBechirah 7:21

primary source of the oil,”⁸⁰⁰ and from there they would bring it to the Sanctuary) because it still is of no relevance that it was there with the seal of the High Priest (*Kohen Gadol*). It also cannot be said that it states “it had the seal of the High Priest” because it simply is relating what happened. For, since it having the seal of the High Priest was not relevant, it should not have been mentioned, but simply that [the oil] had not become impure.

2.

However, the explanation is as explained in the discourse,⁸⁰¹ that the war with the Greeks was (primarily) a spiritual war (except that also a physical war resulted from it, as Rambam stated,⁸⁰² that “they stretched their hands against their property and their daughters.” However, primarily they started the war against the spiritual.) That is, they had no intent to harm the bodies of the Jewish people, but rather their primary goal was to cause them “to forget Your Torah and to turn them away from the statutes of Your will.”⁸⁰³

This also is the meaning of what the Levush writes⁸⁰⁴ (cited in Turei Zahav)⁸⁰⁵ in explanation of why having big festive meals on Chanukah is optional, in that they were not established as days of feasting and rejoicing, as with Purim (on

⁸⁰⁰ Talmud Bavli, Menachot 85b (in the Mishnah); Mishneh Torah, Hilchot Issurei Mizbe’ach 7:2.

⁸⁰¹ Sefer HaMaamarim ibid. (p. 59 and on).

⁸⁰² See Mishneh Torah,

⁸⁰³ In the “*Al HaNissim*” that is added to the Amidah prayer on Chanukah.

⁸⁰⁴ Levush to Orach Chayim 670:2

⁸⁰⁵ Ta”Z to Orach Chayim 670 ibid. Se’if Katan 3.

which it is obligatory to become intoxicated with wine).⁸⁰⁶ This is because Purim was a matter in which their [physical] lives were saved, whereas Chanukah was not such that their [physical] lives were saved. This is because the Greeks did not seek to kill them, but only to subjugate them and divert them from their faith. This is why they established [Chanukah as days on which] we recite Hallel and [a special] thanksgiving prayer.

In the discourse he adds in explanation of the precise wording, that they desired to cause them “to forget **Your** Torah (*Toratecha*-תורתך) and to turn them away from the statutes of **Your** will (*Chukei Retzonecha*-חוקי רצונך).” That is, the entire substance of their war was against the Torah of *HaShem*-יהו"ה and against *mitzvot* that are His decrees and will, blessed is He. That is, the Greeks conceded that Torah is a great wisdom and an awesome intellect. However, they opposed that it is the Torah of *HaShem*-יהו"ה, that is [they opposed] the sanctity of Torah, in that it is **His** wisdom, blessed is He, and this is what they fought against.

Likewise, the Greeks also conceded to *mitzvot* that are ordinances (*Mishpatim*) and *mitzvot* that are testimonies (*Eidut*). However, they opposed *mitzvot* that are decrees (*Chukim*-חוקים) (such that *HaShem*-יהו"ה said, “I decreed a decree, and issued an edict”).⁸⁰⁷ That is, their war was entirely against Godliness, in that [they did not oppose the *mitzvot* of the Torah], as long as it is not be mentioned that the Torah is the

⁸⁰⁶ Talmud Bavli, Megillah 7b and Rashi there. Mishneh Torah, Hilchot Megillah 2:15; Tur and Shulchan Aruch Orach Chayim 695:2.

⁸⁰⁷ Midrash Bamidbar Rabbah 19:1

Torah of *HaShem*-יהו"ה and that the *mitzvot* are the decrees of His will, blessed is He.

It can be further said⁸⁰⁸ that even in the decrees (*Chukim*) themselves, in essence the matter of decrees did not bother them, whether the decrees [against consuming] flesh and blood or otherwise. For, these were akin to the decrees of a king, which they also had. Rather, they fought against “the decrees of **Your** will (*Chukei Retzonecha*-חוקי רצונך),” in that they are the decrees of the will of *HaShem*-יהו"ה, blessed is He.

Now, to add to the statement in the discourse that the war of the Greeks was a spiritual war, in that the war against spirituality was not against that which only is spiritual relative to the physical, but against actual spirituality. To explain, intellect (*Sechel*) is spiritual compared to the physical. The same is so within man himself, that his intellect (*Sechel*) relative to his emotions (*Midot*), is like the spiritual relative to the physical.

This is because Above, the emotions (*Midot*) are the seven days of construct, and as explained before⁸⁰⁹ they are the source for the coming into being of the worlds, up to and including this physical world. For, even though there cannot be actual physicality there, Heaven forbid to think so, nevertheless, at the very least, there is the possibility for the aspect of physicality there. That is, the reason there is actual literal

⁸⁰⁸ Also see Likkutei Sichot Vol. 3, p. 815; Discourse entitled “*Tanu Rabbanan Mitzvat Ner Chanukah*” 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 164), note 34.

⁸⁰⁹ In the previous discourse of Shabbat Parshat Vayeishev of this year, 5731, entitled “*Amar Rabbi Alexandri* – Rabbi Alexandri said,” Discourse 12 (Sefer HaMaamarim 5731, p. 81).

physicality below is because there already was “room” given for this in the aspect of the emotions (*Midot*) Above.

In contrast, the intellectual aspects (*Mochin*) entirely transcend the world, which is why the Torah preceded the world.⁸¹⁰ Nevertheless, the fact that intellect (*Mochin*) is spiritual is only in relation to the physicality of the emotions (*Midot*). However, according to the statement that the war of the Greeks was not in regard to the intellect (*Sechel*) of Torah (about which they also conceded) but was against the holiness and Godliness of the Torah, this was a war that was not just against that which is spiritual relative to the physical, but against actual spirituality itself.

3.

Now, this matter, that the Greeks conceded to the wisdom and intellect of the Torah, but opposed it being the Torah of *HaShem*-יהו"ה (“Your Torah”) caused a chaining down, such that in Torah itself there are these two aspects. This is like the explanation elsewhere⁸¹¹ about Egypt (*Mitzrayim*-מצרים) of the side opposite holiness, that it chains down through many levels from the aspect of the constraints (*Meitzarim*-מיצרים) and limitations of the side of holiness. Likewise, in the wisdom of the Torah there is an aspect from which the wisdom of the Greeks chained down.

⁸¹⁰ Midrash Bereishit Rabbah 1:4

⁸¹¹ See Torah Ohr, Shemot 49d and elsewhere.

The explanation is as our sages, of blessed memory, said,⁸¹² “If he is meritorious, [in the study of Torah] it becomes an elixir of life for him; If he is not meritorious, it becomes an elixir of death for him.” That is, the study of Torah itself can be such that it brings the opposite of life (at the very least in a refined way etc.,) may the Merciful One save us from this.

In general, this refers to the matter of not saying the blessings before studying Torah, which is why the land perished.⁸¹³ That is, this literally brought about the exile. It was from this matter of “not being meritorious” in Torah, that the war with the Greeks, who sought to cause them to forget the Giver of the Torah and the Commander of the *mitzvot*, chained down.

As explained before, the war was against the spiritual, and generally the difference between the spiritual and the physical, is literally like the difference between life and death. This is as explained⁸¹⁴ about the verse,⁸¹⁵ “See – I have placed before you today the life and the good and the death and the evil,” in that the physical, which is under the constraints of time and undergoes composition and decomposition, is a matter of death. In contrast, this is not so of the spiritual, which transcends time etc., such that the absence of life does not at all apply to it, since it is alive in essence etc., which is the meaning of the teaching, “If he is meritorious, it becomes an elixir of life for him etc.”

⁸¹² Talmud Bavli, Yoma 72b

⁸¹³ Jeremiah 9:11; Talmud Bavli, Nedarim 81a and Ra”N there; Bava Metziya 85b; See Likkutei Sichot Vol. 15 p. 3.

⁸¹⁴ See Likkutei Torah, Teitzei 35c and on.

⁸¹⁵ Deuteronomy 30:15

4.

Now, with the above in mind, it is understood that the victory in the war with the Greeks came about specifically by finding the cruse etc., that was stamped with the seal of the High Priest. The explanation is that in regular years, when the Greeks were forbidden from entering the Sanctuary, such that even about the city of Yerushalyim, Rambam writes⁸¹⁶ that it is forbidden to allow an idolator to dwell there, in such a case, it is sufficient for the oil to be rendered permissible in the regular way.

However, when the Greeks caused all the oil in the Sanctuary to be impure, meaning that they caused impurity on all levels, such that they even caused blemish in the Sanctuary – that which relates to the matter of the Priesthood - they therefore had to draw from an even higher aspect. There therefore had to specifically be the cruse of oil sealed with the seal of the High Priest (*Kohen Gadol*).

(This is also emphasized in the words of the prayer,⁸¹⁷ “In the days of Matityahu, son of Yochanan, the High Priest etc.”)⁸¹⁸ This refers to that which transcends the chaining down of the worlds (*Hishtalshelut*), the *Yechidah* level of the soul, which is an aspect in which the Greeks could not cause impurity, Heaven forbid, since “they do not have a shadow of a

⁸¹⁶ Mishneh Torah, Hilchot Beit HaBechirah 7:14

⁸¹⁷ In the “*Al HaNissim*” that is added to the Amidah prayer on Chanukah.

⁸¹⁸ It should be pointed out that there is a question as to whether “the High Priest” refers to Matityahu or Yochanan (see Encyclopedia Talmudit, section on Chanukah p. 360); Also see the Sichah talk of Shabbat Parshat Mikeitz 5713 (Torat Menachem Vol. 7 p. 263).

shadow.”⁸¹⁹ On a simple level, this refers to the matter of self-sacrifice (*Mesirat Nefesh*), in that they stood steadfastly with their very lives, even though they were the weaker and the fewer etc., this being something that stems from the *Yechidah* level of the soul.

This then, is also the connection with the explanation before⁸²⁰ (from the discourses of the Alter Rebbe⁸²¹ and the Mittler Rebbe),⁸²² about the verse,⁸²³ “He redeemed my soul in peace from battles against me,” that through serving *HaShem*-יהוה, blessed is He, in a way of “with all your more” (*Bechol Me’odecha*)⁸²⁴ stemming from the *Yechidah* level of the soul, which is the matter of giving up one’s entire self (even higher than giving up one’s desire) that the existence of the opposition is thereby utterly nullified, and it is specifically this that brings the matter of redemption in peace.

5.

This then, is the meaning of “What is Chanukah?” That is, “in regard to which miracle was it established?”⁸²⁵ Was it over the victory in the war, which was related the existence of the body, or was it over the miracle of the cruse of oil, which

⁸¹⁹ Talmud Bavli, Yevamot 122a; Also see Likkutei Torah *ibid.* 36c; 37c and elsewhere.

⁸²⁰ In the discourse of the 19th of Kislev of this year, 5731, entitled “*Padah b’Shalom* – He redeemed my soul in peace,” Discourse 11 (Sefer HaMaamarim 5731, p. 72 and on).

⁸²¹ Sefer HaMaamarim 5568 Vol. 1 p. 114 and on

⁸²² Shaarei Teshuvah Vol. 1, p. 49a and on.

⁸²³ Psalms 55:19

⁸²⁴ Deuteronomy 6:5

⁸²⁵ See Rashi to Talmud Bavli, Shabbat 21b *ibid.*

was related to the spiritual battle and the self-sacrifice (*Mesirat Nefesh*)?

That is, there are two views about this, because on the one hand, the body of the Jew is primary. This is because everything stated about the soul, such as “Even if he sinned he still is Israel,”⁸²⁶ and “even during the sin [the soul] remains faithful to Him,”⁸²⁷ and “he certain will ultimately repent, since ‘no one banished from Him will remain banished,’”⁸²⁸ nonetheless, all this only applies when the body exists, but if the body does not exist, of this applies.

On the other hand, there is reason to say that self-sacrifice (*Mesirat Nefesh*) is superior, as we find with the Beit Yosef,⁸²⁹ that he was promised that he would merit being sacrificed for the sake of sanctifying the Name *HaShem*-יהו"ה, but because of whatever reason he was punished and did not merit this in actuality. However, why was this considered to be a punishment, since he subsequently merited to compose [his books] the Beit Yosef and the Shulchan Aruch at that very time, which caused Torah law to spread amongst the Jewish people etc. All this would not have been possible had he been sacrificed for the sanctification of the Name *HaShem*-יהו"ה. This proves the great superiority of self-sacrifice (*Mesirat Nefesh*), in that it transcends all matters.

⁸²⁶ Talmud Bavli, Sanhedrin 44a

⁸²⁷ Tanya, end of Ch. 24

⁸²⁸ See Samuel II 14:14; Tanya, end of Ch. 39.

⁸²⁹ Maggid Meisharim, Parshat Bechukotai (second entitled “*b’Yom HaNizkar*”); Also see Likkutei Sichot, Vol. 21 p. 176.

This is also like Rabbi Akiva, who said,⁸³⁰ “All the days of my life I have been troubled... when will I merit to fulfill this.” At first glance, why was he troubled over this, since “everything is according to Rabbi Akiva”?⁸³¹ That is, the entire the Oral Torah was [transmitted and] founded from the five (or seven)⁸³² students he had.⁸³³ Rather, this itself proves that there is a greater elevation to the matter of self-sacrifice (*Mesirat Nefesh*) in that transcends the Torah.

The answer to the question “What is Chanukah?” meaning, regarding which miracle was Chanukah established, is that they found the cruse of oil stamped with the seal of the High Priest (*Kohen Gadol*). That is, Chanukah was established regarding the miracle of the cruse of oil, which is connected to the matter of self-sacrifice (*Mesirat Nefesh*) and stems from the *Yechidah* level of the soul.

6.

The discourse (entitled “*Mai Chanukah*” mentioned above)⁸³⁴ concludes that serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), by which they were victorious over the Greeks, is connected to the *Sefirah* of Victory-*Netzach*.

Now, it should be pointed out that there are differing opinions as to whether Chanukah is the aspect of Victory-

⁸³⁰ Talmud Bavli, Brachot 61b

⁸³¹ Talmud Bavli, Sanhedrin 86a

⁸³² Midrash Bereishit Rabbah 61:3

⁸³³ Talmud Bavli, Yevamot 62b

⁸³⁴ Sefer HaMaamarim 5701 *ibid.* (p. 63)

Netzach or the aspect of Majesty-*Hod*.⁸³⁵ However, the general consensus, brought in the writings of the Arizal, is that Chanukah is the aspect of Majesty-*Hod*-הוד,⁸³⁶ this being the reason for “giving thanks-*LeHodot*-להודות and reciting Hallel-praise etc.,” on Chanukah. However, in the above-mentioned discourse he explains that it is the aspect of Victory-*Netzach*.

He begins by explaining that the month of Kislev is the third of the winter months, which are in a way of rebounding light (*Ohr Chozer*). Their matter, as it relates to serving *HaShem*-יהו"ה, blessed is He, is the matter of prayer, which is an ascent from below to Above (unlike the summer months, which are in a way of direct light (*Ohr Yashar*), which in our service of *HaShem*-יהו"ה, blessed is He, is the matter of Torah).

It can be said that this is also connected with the cruse of oil being stamped specifically with the seal of the High Priest (*Kohen Gadol*). This is because the general matter of impurity and purity, which depends on the Sanhedrin, the matter of which is Torah, relates to the priests (not just because of the priesthood, but) because of the matter of Torah in them, in that they are the Torah scholars. This is as the verse states,⁸³⁷ “If a matter of judgment is hidden from you, between blood and blood, between verdict and verdict, between plague and plague... You shall come to the priests (*Kohanim*)... according to the Torah that they will teach you etc.”

⁸³⁵ In an additional transcript of the discourse, it is mentioned that this matter depends on whether the *Sefirot* are being enumerated from Above (to below) or from below (to Above).

⁸³⁶ See Pri Etz Chayim, Drush L'Moreinu HaRav Chayim Vital, Zichrono L'Brachah Al Sod T"u b'Av; Hagahot Shemen Sasson al Shaar HaKavanot, Drush Chanukah, Section 102.

⁸³⁷ Deuteronomy 17:8-11

However, the novelty of the cruse of oil that was stamped with the seal of the High Priest relates to the matter of prayer. This is because the high priest would enter the Holy of Holies to offer the incense, [and even though the Ark and the Tablets were in the Holy of Holies, these being the matter of Torah, nonetheless, the service performed by the High Priest in the Holy of Holies was the service of offering the incense]. As known, the eleven spices of the incense are the matter of the ascent of the refinements (*Birurim*),⁸³⁸ like prayer which is ascent from below to Above, “a ladder set earthward whose head reaches heavenward,”⁸³⁹ “the ladder (*Sulam*-סלם) refers to prayer.”⁸⁴⁰

He concludes that the matter of the month of Kislev, as it is in the *Sefirot* in a way of rebounding light (*Ohr Chozer*), is the *Sefirah* of Victory-*Netzach*. This is also the connection with the matter of self-sacrifice (*Mesirat Nefesh*). For, as explained in the discourses of the Hilulah,⁸⁴¹ for the sake of victory (*Nitzachon*-נצחון) the king will squander all his treasuries, such that he [even] will risk his own life. This proves that the matter of Victory-*Netzach* reaches the essential self (*Etzem*) which transcends the revealed vitality and is the *Yechidah* level of the soul.

This then, is also why “these lights will never be nullified,”⁸⁴² which Ramban⁸⁴³ explains refers to the Chanukah

⁸³⁸ See Likkutei Torah, Naso 22d and elsewhere

⁸³⁹ Genesis 28:12

⁸⁴⁰ Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a)

⁸⁴¹ *Hemshech “Bati LeGani”* 5710 Ch. 11 (Sefer HaMaamarim 5710 p. 131 and on).

⁸⁴² Midrash Tanchuma 5; Bamidbar Rabbah 15:6

⁸⁴³ Ramban to the beginning of the Torah portion of Beha'alotcha

lights, in which there are no changes since they even are kindled during the time of exile. This is the element of superiority of the Chanukah lights over and above the lights of the Holy Temple. This is because the lights of the Holy Temple were only kindled during the time of the Temple, and when the Holy Temple is not standing, the lights are nullified. In contrast, the lights of Chanukah, which were brought about through the matter of self-sacrifice (*Mesirat Nefesh*) - the *Yechidah* level of the soul - are never nullified, (being that they transcend the aspect of the world, even as it is in a perfected state). This indicates the eternality (*Nitzchiyut*-נצחיות) of the Chanukah lights, which is the matter of Victory-*Netzach*-נצח and is of the same root as eternality-*Nitzchiyut*-נצחיות.

This is such that the victory-*Nitzachon*-נצחון is to the extent that we bring the matter of the “cessation of the foot traffic of the people of Tarmod-תרמוד” about,⁸⁴⁴ meaning that we cause the extinguishing of the matter of the [people of] Tarmod-תרמוד, which shares the same letters as “rebellious-*Moredet*-מורדת,”⁸⁴⁵ until we come to thank and praise Your Great Name, and as explained in Torah Ohr on the Torah portion of Shemot,⁸⁴⁶ the aspect of “His Great Name-*Shmo HaGadol*-הגדול-שמו” refers to the Name *HaShem*-יהו”ה of the Crown-*Keter* etc.⁸⁴⁷

⁸⁴⁴ Talmud Bavli, Shabbat 21b *ibid*.

⁸⁴⁵ Emek HaMelech, Shaar Kiryat Arba, beginning of Ch. 111 (108a); Kehilat Yaakov, section on “*Tarmod*-תרמוד.”

⁸⁴⁶ Torah Ohr, Shemot 49b

⁸⁴⁷ The ending of this discourse is missing.

Discourse 14

*“Va’era el Avraham... -
I appeared to Avraham...”*

Delivered on Shabbat Parshat Va’era,
Shabbat Mevarchim Shvat, 5731⁸⁴⁸
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸⁴⁹ “God spoke to Moshe and said to him, ‘I am *HaShem*-יהו"ה. I appeared to Avraham, to Yitzchak, and to Yaakov... but with My Name *HaShem*-יהו"ה I did not make Myself known through them.’” Now, the question about this by the Rebbe whose Hilulah we are celebrating is well-known.⁸⁵⁰ Namely, [here] it states, “with My Name *HaShem*-יהו"ה I did not make Myself known through them,” but is it not so that the Name *HaShem*-יהו"ה was stated to our forefathers many times, as Rashi asks in his commentary?

We also must understand why here it specifically states, “I am *HaShem*-יהו"ה.” What is the connection between the Name *HaShem*-יהו"ה, the exodus from Egypt and the giving of the Torah (which are connected one with the other, as the verse

⁸⁴⁸ The beginning and end of the original discourse were edited by his honorable holiness the Rebbe Shlita. Also see note 7 of [the original discourse].

⁸⁴⁹ Exodus 6:2-3

⁸⁵⁰ See Ohr HaTorah, Va’era (p. 119 and on).

states,⁸⁵¹ “When you take the people out of Egypt, you will serve God on this mountain”).

Now, based on the explanation in the discourse by the same title in Torah Ohr, it is understood that the Name *HaShem*-יהו"ה was only revealed to our forefathers through His title God-*Elohi*"m-אלהי"ם, which generally is the aspect of the lower Name *HaShem*-יהו"ה. However, with the Upper Name *HaShem*-יהו"ה, “I did not make Myself known through them.”

In contrast, at the giving of the Torah there was the revelation of the Name *HaShem*-יהו"ה that transcends manifestation in His title God-*Elohi*"m-אלהי"ם, this being the aspect of the Upper Name *HaShem*-יהו"ה. Therefore, before the giving of the Torah there was the decree⁸⁵² that, “the upper will not descend below and the lower will not ascend above. However, at the giving of the Torah, the Holy One, blessed is He, nullified the decree and said that the lower will ascend above and the upper will descend below, and ‘I will go first,’ as the verse states,⁸⁵³ ‘*HaShem*-יהו"ה descended upon Mount Sinai,’ and it is written,⁸⁵⁴ ‘To Moshe He said, ‘Go up to *HaShem*-יהו"ה.’”

This then, is the meaning of what He said to him here, “I am *HaShem*-יהו"ה,” in that a new revelation is beginning, the revelation of the Name *HaShem*-יהו"ה that transcends

⁸⁵¹ Exodus 3:12

⁸⁵² Midrash Shemot Rabbah 12:3; Tanchuma Va'era 3

⁸⁵³ Exodus 19:20

⁸⁵⁴ Exodus 24:1

manifestation in His title God-*Elohi*”מֵאלֹהֵי, this being the Upper Name *HaShem*-יהוה.⁸⁵⁵

2.

Now, this may be connected to the discourse of the Rebbe whose Hilulah we are celebrating (which has yet to be printed), entitled “*Ashrei Yoshvei Veitecha*.”⁸⁵⁶ [It appears that the discourse by the same title in the Siddur of the Mittler Rebbe is founded on the above-mentioned discourse, and is explained at greater length in Pirush HaMilot of the Mittler Rebbe,⁸⁵⁷ and in Pirush HaMilot of the Tzemach Tzedek⁸⁵⁸ – with additional notes and citations.] There he explains⁸⁵⁹ the entire prayer of “*Ashrei*” until the verse,⁸⁶⁰ “יהוה-*HaShem*” is close to all who call upon Him.” [The continuation of the verses was already explained in other places in the discourses of the Alter Rebbe.]

⁸⁵⁵ [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

⁸⁵⁶ Published as an independent pamphlet – “Purim of the year ‘When you uplift (*Ki Tisa*-תִּסָּא-731) [i.e., 5731] the head [count] of the children of Israel” (and subsequently printed in *Maamarei Admor HaZaken* 5570 p. 131 and on). In the introduction there [it states]: “At the time of the gathering of Shabbat Mevarchim Shvat, which this year fell out two days after the Hilulah of the Alter Rebbe, the Rebbe Shlita said a portion of this discourse with some additions at the beginning and end etc.

⁸⁵⁷ Pirush HaMilot of the Mittler Rebbe, Ch. 159 and on.

⁸⁵⁸ *Derech Mitzvot* Ch. 2, p. 223a and on [Yahel Ohr, *Miluim* p. 665 and on]; Also see Yahel Ohr on this verse [Psalms 84:5] (p. 533 and on).

⁸⁵⁹ From this point forward until the end of chapter four, the original discourse was not edited.

⁸⁶⁰ Psalms 145:18

The content of his explanation is that the word, “Happy-*Ashrei*-אשרי,”⁸⁶¹ is the aspect of the Supernal Crown-*Keter Elyon*, which is called “Happy-*Ashrei*-אשרי,” in that it is the matter of pleasure (*Taanug*). (That is, the word “Happy-*Ashrei*-אשרי” is of the same root as in the verse,⁸⁶² “Women have deemed me fortunate-*Eeshroonee*-אשרוני.”) Likewise, the Supernal Crown-*Keter Elyon* is called the Ancient One-*Atik* and is the aspect of the Supernal Pleasure-*Taanug*, and from it there is a manifestation within the Father-*Abba* and Mother-*Imma* who are called “those who dwell in Your houses,” referring to the two “houses” of Wisdom-*Chochmah* and Understanding-*Binah*.

3.

He continues to explain the verse,⁸⁶³ “A psalm of praise by Dovid: I will exalt You, my God the King etc.,” (which is the primary verse of the *Ashrei* prayer and the reason it is recited, as in the teaching of our sages, of blessed memory,⁸⁶⁴ “Whosoever recites ‘A psalm of praise by Dovid’ three times daily is assured [a place in the Coming World (*Olam HaBa*)”).

About this he explains that the word “I will exalt You-*Aromeemcha*-ארוםמך” also refers to the aspect of the Crown-*Keter*, which is called “exalted” since it is elevated above all the

⁸⁶¹ [Of the verse (Psalms 84:5), “Happy are those who dwell in Your houses, continually they will praise You always!” which is the first verse of the *Ashrei* prayer.]

⁸⁶² Genesis 30:13

⁸⁶³ Psalms 145:1

⁸⁶⁴ Talmud Bavli, Brachot 4b

ten *Sefirot*. This is because all the ten *Sefirot* are the aspect of revelation (*Giluy*), whereas the Crown-*Keter* is the Concealed of all concealed (*Steema d’Kol Steemeen*). It thus states about the Crown-*Keter*, “I will exalt You-*Aromeemcha*-אָרומעך,” in that it is exalted.

This is also why the word “I will exalt You-*Aromeemcha*-אָרומעך” is written with the [suffix] letter *Khaf*-ך, being that the letter *Khaf*-כ”ף also hints at the aspect of the Crown-*Keter*, firstly because *Khaf*-כ is the first letter of the word Crown-*Keter*-כתר (620) and secondly because *Khaf*-כ-20⁸⁶⁵ is twice 10, referring to the ten *Sefirot* of direct light (*Ohr Yashar*) from Above to below, and the ten *Sefirot* of rebounding light (*Ohr Chozer*) from below to Above,⁸⁶⁶ as they are included in the Crown-*Keter*. [In contrast, as they are by themselves, it does not apply for them to number twenty (*Esreem*-עשרים-620), since they are of two different classifications.⁸⁶⁷ Rather, it specifically is in the Crown-*Keter* (כתר-620) that they are included as a single existence of twenty (*Esreem*-עשרים-620).]

However, from the fact that it says “I will exalt You-*Aromeemcha*-אָרומעך” in the second person, at first glance, this is an expression of revelation (*Giluy*), however, is not the Crown-*Keter* concealed from the grasp of the creatures? About this, the verse continues, “My God the King.” That is, the primary reason for grasp of Him is because of His manifestation in “the King-*Melech*-מֶלֶךְ,” meaning in Kingship-*Malchut* of the

⁸⁶⁵ [Additionally, the numerical value of the word “twenty-*Esreem*-עשרים-620” is the same as the word Crown-*Keter*-כתר-620.]

⁸⁶⁶ See Pardes Rimonim, Shaar 15, Ch. 4.

⁸⁶⁷ Also see the discourse entitled “*Ki Tisa*” of Shabbat Parshat Terumah, Parshat Shekalim 5734.

world of Emanation (*Atzilut*), within which the Crown-*Keter* manifests, since “their end is wedged in their beginning etc.”⁸⁶⁸

That is, since in order to affect refinements (*Birurim*) Kingship-*Malchut* of the world of Emanation (*Atzilut*) comes all the way down to the place of the external husks (*Kelipot*), therefore the external husks (*Kelipot*) can derive vitality from her, and she thus needs protection [from this] from a very high place, meaning from the light of the Crown-*Keter*, and in this itself, not just from the externality (*Chitzoniyyut*) of the Crown-*Keter*, but also from the innerness (*Pnimiyyut*) of the Crown-*Keter*.

As mentioned above, “Happy-*Ashrei*” אֲשֶׁר־ refers to the Ancient One-*Atik*, this being the Supernal Pleasure (*Taanug*), meaning the innerness (*Pnimiyyut*) of the Crown-*Keter* (and not just the desire (*Ratzon*), which is the externality (*Chitzoniyyut*) of the Crown-*Keter*).⁸⁶⁹ This highest aspect, which is the loftiest, is drawn down and wedged specifically in Kingship-*Malchut*, which is the end of the *Sefirot*.

It can be said that this is also why the word, “I will exalt You-*Aromeemcha*” אֲרוֹמַמְךָ is written with the long letter *Khaf*-ך. For, as known, the drawing down of the *Khaf*-ך below the line [of the letters] indicates that she descends all the way down.

This is also the meaning of the continuation of the verse,⁸⁷⁰ “and I will bless Your Name forever and ever.” That is, after the radiance of the Crown-*Keter* is revealed in Kingship-*Malchut*, there then is a drawing down from her of

⁸⁶⁸ Sefer Yetzirah 1:7

⁸⁶⁹ [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.]

⁸⁷⁰ Psalms 145:1 *ibid*.

beneficence to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is the meaning of, “and I will bless-*v’Avrachah*-ואברכה,” which is of the same root as in the Mishnah,⁸⁷¹ “One who draws down-*HaMavreech*-המבריך the vine.”

That is, it refers to the drawing down from the aspect of Kingship-*Malchut*, which is called “Your Name-*Sheemcha*-שמך,” and only is the aspect of a name and radiance alone (rather than the essence). This drawing down is “forever and ever-*Le’olam Va’ed*-לעולם ועד,” meaning that the drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is to no end, such that it is capable of enlivening creations to no end, even though this only is from the aspect of “Your Name-*Sheemcha*-שמך.”

4.

Now, this is also explained toward the end of the discourse,⁸⁷² about the statement in the continuation of the Psalm,⁸⁷³ “You open Your hand and satisfy the desire of every living being; *HaShem*-יהו"ה is righteous in all His ways... *HaShem*-יהו"ה is close etc.” He explains this according to the teaching of our sages, of blessed memory,⁸⁷⁴ “Do not just read it as ‘Your hand-*Yadecha*-ידך’ but read it as ‘Your *Yod-*

⁸⁷¹ Mishnah Kilayim 7:1

⁸⁷² Maamarei Admor HaZaken ibid. p. 143

⁸⁷³ Psalms 145:16-18

⁸⁷⁴ Introduction to Tikkunei Zohar 7b; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*), Gate Five (*Tiferet*), and Gate Nine (*Chochmah*).]

Yodecha-ידך.” He explains that “You open Your hand-*Yadecha-ידך*” refers to the opening of the *Yods-יד* of the Fixtures of the Beard (*Tikkunei Dikna*). This is because the Fixtures of the Beard (*Tikkunei Dikna*) are *Yods-י* and *Vavs-ו* which are drawn down and opened in Wisdom-*Chochmah*, thus referring to the drawing down of the Crown-*Keter*.⁸⁷⁵

This drawing down is in a way that, “[You] satisfy the desire of every living being.” That is, [the *Sefirah* of] Foundation-*Yesod* is called “living-*Chai-חי*,”⁸⁷⁶ since through it all bestowals are bestowed. There thus is a drawing down of the Crown-*Keter* in the aspect of the Foundation-*Yesod*, so that through it there is bestowal to the entire order of the chaining down of the worlds (*Hishtalshelut*).

He continues to explain that when the verse states, “Righteous is *HaShem-יהוה* in all His ways,” that “Righteous-*Tzaddik-צדיק*” also refers to Foundation-*Yesod*,⁸⁷⁷ and that the difference between when it is called “Living-*Chai-חי*” and when it is called “Righteous-*Tzaddik-צדיק*” is that when the bestowal of vitality is to the innerness (*Pnimiyut*) of the worlds it is called “Living-*Chai-חי*,” whereas when the bestowal of vitality is to the externality (*Chitzoniyut*) of the worlds it is called “Righteous-*Tzaddik-צדיק*.”

This then, is the meaning of “Righteous-*Tzaddik-צדיק* is *HaShem-יהוה* in all His ways,” that this drawing down is

⁸⁷⁵ [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*).]

⁸⁷⁶ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).]

⁸⁷⁷ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*) *ibid.*]

subsequently drawn to the aspect of the externality (*Chitzoniyut*) of the worlds, up to and including “all His ways,” meaning, in all the ways of the order of the chaining down of the worlds (*Seder Hishtalshehut*).

He continues to explain⁸⁷⁸ that when it states, “*HaShem*-יהו"ה is close to all who call upon Him,” this is because the limitless light of the Unlimited One is manifest within the world of Action (*Asiyah*) just as in the world of Emanation (*Atzilut*), and therefore “*HaShem*-יהו"ה is close to all who call upon Him,” equally.

Now, we should add in explanation of the statement in the continuation of the verse, “to all who call upon Him in truth.” This is because the matter of “*HaShem*-יהו"ה is close to all who call upon Him” equally, stems from the regular external calling [to Him]. However, higher than this is the closeness “to all who call upon Him in truth,” this being the inner calling to Him, which is a calling in truth, in which case He is much closer. As explained elsewhere,⁸⁷⁹ “all who call upon Him in truth-*Emet*-אמת” refers to Torah, in that “‘Truth-*Emet*’ only refers to Torah.”⁸⁸⁰ That is, it is specifically through the Torah that there is the inner drawing down.

⁸⁷⁸ Maamarei Admor HaZaken *ibid.* p. 145

⁸⁷⁹ See *Hemshech* 5672 Vol. 2 p. 741; Discourse entitled “*Vayedaber... Anochi*” of the 2nd day of Shavuot and the discourse entitled “*Naso*” 5730 (Sefer HaMaamarim 5730 p. 298 and on; p. 306 and on; translated in The Teachings of The Rebbe 5730, Vol. 2, Discourse 37 & Discourse 38); Also see the discourse entitled “*vNachah Alav*” of Acharon Shel Pesach of later this year, 5731, Discourse 25 (Sefer HaMaamarim 5731, p. 195 and on).

⁸⁸⁰ Talmud Yerushalmi Rosh HaShanah 3:8; Eichah Rabbah, Petichta 2; Tikkunei Zohar, Tikkun 21 (50a).

Now, with the above in mind⁸⁸¹ we can add in explanation of the relationship between the revelation of the Upper Name *HaShem*-יהו"ה, the exodus from Egypt, and the giving of the Torah. For, in order for there to also be the descent to the lower worlds (which was newly introduced at the giving of the Torah) it was necessary for there be a drawing down from even higher. This is like the explanation in the discourse, that for there be "My God the King," and especially [for there to be the continuation], "and I will bless Your Name forever and ever," it is necessary that "I will exalt You-*Aromeemcha*-ארוםמך."

This then, is the meaning of the verse, "God-*Elohi*"מ-אלהי"ם spoke to Moshe and said to him, 'I am *HaShem*-יהו"ה.'" That is, at first the Name *HaShem*-יהו"ה was revealed specifically through His title God-*Elohi*"מ-אלהי"ם, "but with My Name *HaShem*-יהו"ה I did not make Myself known through them." However, to take the Jewish people out of Egypt and for there be the giving of the Torah, there had to be a drawing down from a higher place, from the aspect of the Upper Name *HaShem*-יהו"ה.

Now, the verse states,⁸⁸² "Great is *HaShem*-יהו"ה and much praised in the city of our God," about which our sages, of blessed memory, stated,⁸⁸³ "When is He great? When He is 'in

⁸⁸¹ From this point forward the original discourse was edited by the Rebbe Shlita.

⁸⁸² Psalms 48:2

⁸⁸³ This is as stated in various places. Also see Zohar III 5a; Zohar Chadash Tisa (44a) – with variation.

the city of our God-*Eer Elo* "עיר אלהי"נו-*heinu*." That is, it is through "the city of our God-*Eer Elo* "עיר אלהי"נו-*heinu*"⁸⁸⁴ that *HaShem* יהו"ה comes into many divisions in order to bring many creations into being, as the verse states,⁸⁸⁵ "How abundant are Your works, *HaShem* יהו"ה." (Moreover, even the matter of "How great are Your works, *HaShem* יהו"ה,"⁸⁸⁶ is brought about specifically through coming into "the city of our God-*Eer Elo* "עיר אלהי"נו-*heinu*").

However, in and of Himself, *HaShem* יהו"ה transcends division, in that, "He is and He was and He will be-*Hayah v'Hoveh v'Yihyeh* ויהיה והיה ויהיה as one,"⁸⁸⁷ up to the aspect of His Simple Oneness, this being the meaning of the verse,⁸⁸⁸ "His greatness is beyond investigation," referring to the greatness of *HaShem* יהו"ה in and of Himself.

Now, when it comes to the aspect of the Name *HaShem* יהו"ה as He is constricted through His title God-*Elohi* "ם-אלהי"מ, since it is a constricted and limited light, it only is drawn to the world of Emanation (*Atzilut*), and for there to also be a drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), until and including this lowest world of which there is no lower,⁸⁸⁹ (that is, the bond of the upper and lower introduced at the giving of the Torah) there must be a drawing down from the Name *HaShem* יהו"ה that transcends

⁸⁸⁴ Also see the discourse entitled "Kvod Malchutcha" 5661 (Sefer HaMaamarim 5661 p. 171 and on); "*Ohr L'Yod Dalei*" 5700 (Sefer HaMaamarim 5700 p. 37 and on).

⁸⁸⁵ Psalms 104:24

⁸⁸⁶ Psalms 92:6

⁸⁸⁷ Zohar III 257b; [Tanya], Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], Ch. 7.

⁸⁸⁸ Psalms 145:3

⁸⁸⁹ Tanya, Ch. 36

manifestation in His title God-*Elohi*”מ-אלהי, this being the Upper Name *HaShem*-יהו”ה.

With this in mind we can understand Rashi’s explanation that, “I did not make Myself recognized to them with the quality of My Truth.” At first glance, how does it apply to say that the quality of His Truth was not revealed to our forefathers, especially to Yaakov, whose quality is the quality of Truth-*Emet*-אמת?⁸⁹⁰

Rather, what is meant is that the aspect of His Upper Name *HaShem*-יהו”ה, which specifically is the quality of His Truth, was not revealed through them. This is like the verse,⁸⁹¹ “Give Truth (*Emet*-אמת) to Yaakov,” in that even regarding Yaakov, whose quality is the quality of Truth-*Emet*-אמת, it is necessary to draw down the aspect of the Upper Truth, the Truth of *HaShem-Emet HaShem*-יהו”ה-אמת.⁸⁹²

This also was the novelty introduced at the exodus from Egypt and the giving of the Torah, at which time there was an illumination of the aspect of the Upper Name *HaShem*-יהו”ה, and more specifically, the Name *HaShem*-יהו”ה of the aspect of the Ancient One-*Atik*. The same will also be in the coming future, as the verse states,⁸⁹³ “As in the days when you left the land of Egypt, I will show them wonders.” That is, there then will be the revelation of the Upper Name *HaShem*-יהו”ה, the aspect of “the quality of My Truth,” and to an even greater

⁸⁹⁰ Zohar II 276b

⁸⁹¹ Micah 7:20

⁸⁹² See Iggeret HaKodesh, Epistle 6

⁸⁹³ Micah 7:15

degree than at the time of the exodus from Egypt.⁸⁹⁴ For, “I will show them wonders,” about which in regard to the exodus from Egypt the verse states,⁸⁹⁵ “My face shall not be seen.”

Now, all the revelations of the coming future depend⁸⁹⁶ on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of exile. Therefore, there presently must be service of *HaShem*-יהו"ה, blessed is He, in a way that transcends measure and limitation. This is like what our sages, of blessed memory, stated on the verse, “I appeared,” that service of Him must be in an unquestioning way,⁸⁹⁷ and “I am *HaShem*-יהו"ה who is faithful⁸⁹⁸ to give reward,” and to fulfill His promise that, “I will take you out, and I will save you, and I will redeem you, and I will take you to Me”⁸⁹⁹ – said to Moshe, the faithful shepherd, who is the first redeemer and the last redeemer,⁹⁰⁰ and will come and redeem us and take us upright to our Land, speedily in our times!

⁸⁹⁴ See Zohar III 52a; Tikkunei Zohar, Tikkun 13, section entitled “*Shteeta'ah*” (28b); Also see the writings of the Tzemach Tzedek on the verse, “As in the days that you went out” (Ohr HaTorah, Na”Ch p. 486 and on).

⁸⁹⁵ Exodus 33:23

⁸⁹⁶ Tanya, beginning of Ch. 37

⁸⁹⁷ See Rashi to Exodus 6:1

⁸⁹⁸ Rashi to Exodus 6:2

⁸⁹⁹ Exodus 6:6-7

⁹⁰⁰ See Midrash Shemot Rabbah 2:4; Zohar I 253a; Shaar HaPesukim, Parshat Vayechi; Torah Ohr, beginning of Mishpatim.

Discourse 15

*“Bati LeGani... -
I have come to My garden...”*

Delivered on Shabbat Parshat Beshalach,

11th of Shvat, 5731⁹⁰¹

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

This discourse was said twice and is incorporated in the next discourse.

⁹⁰¹ The beginning and end of the original discourse were edited by his honorable holiness the Rebbe Shlita. Also see note 7 of [the original discourse].

Discourse 16

“*Bati LeGani... -
I have come to My garden...*”

Delivered on Motzei Shabbat Parshat Beshalach,

11th of Shvat, 5731⁹⁰²

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

1.

The verse states,⁹⁰³ “I have come to My garden, My sister, My bride.” In the discourse of the day of his passing and the day of his Hilulah, his honorable holiness, my father-in-law, the Rebbe, brings⁹⁰⁴ the statement in Midrash Rabbah (on the verse),⁹⁰⁵ “‘to My garden-*LeGani*-לגני’ – ‘to My wedding canopy-*L’Genuni*-לגנוני,’ meaning, to the place where I primarily was at first, in that the essential root of the Indwelling

⁹⁰² The original discourse was edited by his honorable holiness the Rebbe Shlita, and published as a pamphlet for the 10th of Shvat 5751. The discourse is “**primarily** founded on the first chapter of the *Hemshech* of the *Hilulah* [“*Bati LeGani*” 5710], and was published in honor of the 10th of Shvat of this year [5751] at which time this chapter is being studied for the **third** time.”* [* See the introduction to the discourse by this title of the year 5728 – Torat Menachem, Sefer HaMaamarim Shvat p. 306 and the second note there.] This discourse was said twice, [first] at the gathering of the day of Shabbat Parshat Beshalach, the 11th of Shvat, as well as at the gathering of Motzei Shabbat – with additions etc., from the first to the second discourse. This discourse is inclusive of both discourses.

⁹⁰³ Song of Songs 5:1

⁹⁰⁴ In the discourse entitled “*Bati LeGani*” 5710 (printed in Sefer HaMaamarim 5710 p. 111 and on), which was given by the author of the discourse for the 10th day of Shvat 5710, the day of his passing.

⁹⁰⁵ [Midrash Rabbah, Shir HaShirim 5:1]

Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lowest of worlds.

However, because of undesirable matters (beginning with the sin of the tree of the knowledge of good and evil), the *Shechinah* withdrew from below to above, up to the seventh firmament. There then arose seven righteous *Tzaddikim* (beginning with our forefather Avraham), and they drew the *Shechinah* down from above to below, until Moshe came, him being the seventh, and all sevens are beloved,⁹⁰⁶ and drew the *Shechinah* down to the earth.”

This matter (the drawing down and descent of the *Shechinah* (שכינה) below in the earth) was primarily⁹⁰⁷ brought about through the Tabernacle (*Mishkan*-משכן) that Moshe made. This is as the verse states,⁹⁰⁸ “They shall make a Sanctuary for Me, and I will dwell within them.” This is the meaning of the verse,⁹⁰⁹ “The righteous shall inherit the earth and dwell (ו'ישכנו-*Yishkenu*) upon it forever.” That is, the righteous cause the dwelling (and drawing down)⁹¹⁰ of the *Shechinah*, which is called “forever-*Ad*-עד,” as in, “He who dwells forever-*Shochein Ad*-עד-שוכן עד, Who is exalted and holy,”⁹¹¹ so that this will be openly revealed below.

⁹⁰⁶ Midrash Vayikra Rabbah 29:11

⁹⁰⁷ In contrast, this was not so at the giving of the Torah – see the discourse entitled “*Bati LeGani*” 5728, note 5 (Torat Menachem, Sefer HaMaamarim Shvat p. 306).

⁹⁰⁸ Exodus 25:8

⁹⁰⁹ Psalms 37:29

⁹¹⁰ See Matnot Kehunah and Maharzu to Bamidbar Rabbah 13:2; Maharzu to Bereishit Rabbah 19:7

⁹¹¹ This is quoted as it is stated in the *Hemshech* of the *Hilulah*. Also see the above-mentioned discourse entitled “*Bati LeGani*” [5728] and notes 27-28 (Torat Menachem ibid. p. 308).

Now, to point out, the Midrash there first explains the verse, “The righteous shall inherit the earth etc.,” and then states that the primary dwelling of the *Shechinah* in the earth came on the day the Tabernacle (*Mishkan*) was erected. However, in the discourse the order is changed, in that he brings the verse, “The righteous shall inherit the earth etc.,” after first stating that the primary drawing down was brought through making the Tabernacle (*Mishkan*).

Now, it can be said that this hints that when it states that the righteous *Tzaddikim* draw the *Shechinah* down (“and dwell forever upon it”) it does not just mean the drawing down brought about through the seven righteous *Tzaddikim* from Avraham to Moshe [who brought the *Shechinah* to the earth] (through making the Tabernacle (*Mishkan*)), but also refers to the drawing down **after** what was drawn through making the Tabernacle (*Mishkan*).

That is, even after the drawing down brought about through making the Tabernacle (*Mishkan*), though that drawing was very lofty, nevertheless, the righteous *Tzaddikim* bring even loftier drawings down about, “and **all** Your people are righteous-*Tzaddikim*.”⁹¹² This is because, once the drawing down was brought about through the seven righteous *Tzaddikim*, especially Moshe, who drew the *Shechinah* down below to the earth, empowerment was granted thereby to each and every Jew to draw down even more.

It can be said that just as the drawing down of the *Shechinah* through making the Tabernacle (*Mishkan*) was done

⁹¹² Isaiah 60:21

by the entire Jewish people, as the verse states,⁹¹³ “Speak to the children of Israel... They shall make a Sanctuary for Me, and I will dwell within them,” in that the commandment to make a Holy Temple and draw down the primary root of the *Shechinah* down, was to all Israel], whereas the statement in Midrash, that it was Moshe who drew the *Shechinah* down, is because primarily, the making of the Tabernacle (*Mishkan*) and the drawing down through it, was brought about by Moshe, and through him a granting of empowerment was also drawn to the Jewish people, that by them “making a Sanctuary for Me” through this “I will dwell within them” – and the same is so **now** in regard to drawing the *Shechinah* down, which [as explained] is an even loftier drawing than what was drawn down through making the Tabernacle (*Mishkan*).

That is, the empowerment given to each and every Jew to bring this drawing about, is through the righteous *Tzaddikim*, the heads and leaders of Israel in every generation, [who are] the “offshoot of Moshe of every generation,”⁹¹⁴ up to and including his honorable holiness, my father-in-law, the Rebbe, the leader of our generation, whose Hilulah we are celebrating.

2.

Now, after the discourse (briefly) explains the general matter of the teaching of the Midrash,⁹¹⁵ he explains the

⁹¹³ Exodus 25:2, 25:8

⁹¹⁴ Tikkunei Zohar, Tikkun 69 (112a; 114a)

⁹¹⁵ It should be pointed out what he wrote at the beginning of the discourse (before “the explanation of the matter is that”) that “this is the meaning of ‘I have come to My garden’ etc.” – (which is normally a style used in Chassidic discourse at

particulars in greater depth and detail. In the first chapter of the discourse (the chapter relating to this year),⁹¹⁶ he explains the matter of the essential root of the Indwelling Presence of *HaShem* יהוה-ה, the *Ikkar Shechinah*, in the lower worlds. Then, in the following chapters, he explains the service of Him of, “they shall make a Sanctuary for Me” (as well as service of Him within the Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*) once they were made),⁹¹⁷ which brings about that “I will dwell within them,” this being the drawing down of the essential root of the *Shechinah* in the lowest of worlds.

In the first chapter he explains why the essential root of the *Shechinah* was in the lower worlds. This is because⁹¹⁸ *HaShem*’s יהוה-ה ultimate Supernal intention in the creation and existence of the worlds is because “the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds.”⁹¹⁹ He explains that the meaning of the Holy One, blessed is He, lusting for a dwelling place in the lower worlds, is that there should be a revelation of Godliness below (which is not brought

the end [of explaining a matter]) – since this is the conclusion of the explanation of the matter in general.

⁹¹⁶ 5731 (the year this discourse was said) – the first year of studying the *Hemshech* for the **second** time. This year (5751) we are beginning to study the *Hemshech* for the **third** time. See [Sefer HaMaamarim 5731] p. 98 in the [prior] note.

⁹¹⁷ In chapter two – [he discusses] the service of the sacrificial offerings (*Korbanot*) (in the Tabernacle (*Mishkan*) **after** it was made), and in chapter three and on – [he explains] the service of “they shall make a Sanctuary for Me.”

⁹¹⁸ This is as also stated in the discourse entitled “*Bati LeGani*” 5711, Ch. 4 (Torat Menachem *ibid.* p. 266 [translated in The Teachings of The Rebbe 5711, Discourse 1]) that, “The explanation of the matter is that... a dwelling place in the lower worlds” is an explanation for the fact that the essential root of the *Shechinah* was in the lower worlds.

⁹¹⁹ See Midrash Tanchuma Naso 16; Bechukotai 3; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36.

about by a drawing down from Above) but through man's toil, and that the toil by which revelation of Godliness in the world is caused, is the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), as in the teaching,⁹²⁰ "Through the restraint of the opposite side, the glory of the Holy One, blessed is He, is elevated **in all worlds**."

He explains that "in all worlds" refers to a light that is equally present in all worlds, referring to the light that transcends relation to worlds. For, in regard to the light that manifests within the worlds, there is a difference between the upper worlds and the lower worlds, as in the teaching of our sages, of blessed memory,⁹²¹ "He stretched forth His right hand and created the heavens, and He stretched forth His left hand and created the earth." That is, the drawing forth in the heavens (the upper worlds) is from the aspect of the right, whereas the drawing forth in the earth (the lower worlds) is from the aspect of the left. The aspect of "in **all** worlds," that is, the light that is in all worlds equally, is the light that transcends relation to worlds.

This then, is the meaning of [the teaching], "Through the restraint of the opposite side, the glory of the Holy One, blessed is He, is elevated in all worlds." That is, through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*),⁹²² there is a drawing down⁹²³ of the light that is

⁹²⁰ See Tanya, Ch. 27 and Likkutei Torah, beginning of Pekudei (citing Zohar II 128b; Also see 67b; 184a); Torah Ohr, Vayakhel 89d; Likkutei Torah, Chukat 65c.

⁹²¹ See Pirkei d'Rabbi Eliezer, Ch. 18; Zohar I 30a; Zohar II 20a; 37a; 85b

⁹²² See later in chapter twelve regarding the explanation of the addition of "transformation" (*It'hapcha*).

⁹²³ This "drawing forth" is called "elevated-*Istalek*-אִסְתַּלֵּק" since it is a revelation of light that is in a manner of exaltedness (*Romemut*) (Torah Ohr *ibid.*).

present equally in all worlds - the light that transcends relation to worlds.

Now, this must be better understood. For, at first glance, the reason the essential root of the *Shechinah* was in the lower worlds, is because the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds. This being so, of what relevance is it here, to explain that the making of this dwelling place must be through man's toil, and that the toil by which the dwelling place is made, is the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), and that through this toil there is a drawing down of the light that transcends relation to worlds?

Now, it can be said that the explanation is that in the teaching of the Midrash that "the essential root of the *Shechinah* was in the lower worlds," there are two matters. That is, there is the superiority of the lower worlds (relative to the upper worlds) and that the essential root of the *Shechinah* was specifically in them. Moreover, the level of the *Shechinah* that was in the lower worlds was (not just the *Shechinah*, but) "the **essential root** (*Ikkar*) of the *Shechinah*."

The matters discussed in the (first chapter of the) discourse explain these two matters. That is, the fact that He desired that the revelation of Godliness below (the dwelling place in the lower worlds) be brought about through man's work, emphasizes the superiority of the lower worlds. That is, in addition to the fact that He desired that the **dwelling place** (the revelation of Godliness) be in the lower worlds, He also desired that the **making** of the dwelling place, will be through the work of the lower beings. This is because through the

revelation of Godliness in the lower worlds being brought about through their work, they thus become receptacles for revelation. Moreover, the revelation drawn down in them is due to the lower beings themselves.

He adds that the work by which the dwelling place is brought about is the work of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), since through this there is greater emphasis that the revelation drawn down in the lower beings is in and of themselves. That is, not only is it that the revelation drawn down in them is through their work, but moreover, the work (through which the revelation is drawn) is [itself] work stemming from the matter of the lower beings.

The fact that the drawing down brought about through the work of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) is the drawing down of that light which is present in all worlds equally, explains the words that “the **essential root** (*Ikkar*-עיקר) of the *Shechinah* was in the lower worlds.” For, as explained elsewhere,⁹²⁴ the “essential root (*Ikkar*) of the *Shechinah*” refers to the light that transcends the worlds.

3.

Furthermore, the two above-mentioned matters are also understood from the words of our sages, of blessed memory, that “He lusted for a dwelling place etc.,” specifically stating “**lusted**-*Nit'aveh*-נִתְאַוֶּה.” The explanation is that in Zohar and Etz Chayim reasons are given for the creation of the world.

⁹²⁴ In the discourse entitled “*Bati LeGani*” 5711 (Torat Menachem ibid. p. 263 and on [translated in The Teachings of The Rebbe 5711, Discourse 1]).

[The Zohar⁹²⁵ states that the reason is “to make Himself known,” and Etz Chayim⁹²⁶ states for “there to be the revelation of the perfection of His powers and deeds”].

However, the above-mentioned teaching of our sages, of blessed memory, is that the creation of the worlds was because “the Holy One, blessed is He, **lusted** (*Nit’aveh*-נתאוה) for a dwelling place for Himself in the lower worlds,” and the matter of “Him lusting-*Nit’aveh*-נתאוה” means that it transcends reason. As in the words of the Alter Rebbe,⁹²⁷ “There is no questioning a lust.” That is, the matter of a lust is such that it is in a place (level) where questions are inapplicable, in that it transcends the intellect.

Now, the explanation is well known, that the Zohar and Etz Chayim are discussing the creation of the worlds from the perspective of the aspect of revelations (*Giluyim*). Thus, since revelations (*Giluyim*), including even the highest revelations (*Giluyim*), are defined to some definition, thus the desire to do something is because that something fits their definition (the reason).

In contrast, the above-mentioned teaching of our sages discusses the creation as it stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One. Thus, since He is not defined by any definition whatsoever, the desire for the creation of the worlds as it stems from His Essential Self, is

⁹²⁵ Zohar II 42b

⁹²⁶ Shaar HaHakdamot, Hakdama 3; Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 1

⁹²⁷ Ohr HaTorah, Balak p. 997; *Hemshech* 5666 p. 7; Sefer HaMaamarim 5702 p. 34

not because there is anything superior to the creation, other than this is what **He lusted** (*Nit'avah*-נתאווה) **for**, higher than reason.

Now, just as His lust (*Nit'aveh*-נתאווה) is within His Essential Self, so also **what** He lusts for is to have a **dwelling place for Himself** in the lower worlds. That is, the matter of a dwelling place (*Dirah*-דירה)⁹²⁸ is like a home, in that one's essential self, dwells there. That is, [His Supernal desire is] for there to be a drawing down and revelation of His Essential Self within the lower worlds.

Now, as known,⁹²⁹ proof that the creation of the worlds was caused because **He lusted** for it (higher than reason), is because to “make Himself known” (the knowledge of Godliness) it would have been enough for the upper worlds to exist (the world of Emanation (*Atzilut*) and the worlds of the Unlimited (*Olamot HaEin Sof*) which transcend the world of Emanation (*Atzilut*)), and the existence of the lower worlds would not have been necessary altogether.

On the contrary, the matter of “making Himself known” primarily is specific to the upper worlds. This is because in the lower worlds the knowledge of Godliness, (that is, the knowledge of the spiritual worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)) is only knowledge of the existence of Godliness, rather than the essential being of Godliness. How much more is this certainly so in the physical

⁹²⁸ Ohr HaTorah *ibid.*; *Hemshech* 5666 p. 3; 5702 p. 27 and elsewhere – see the citations in the discourse entitled “*Bati LeGani*” 5728, note 32 (Torat Menachem *ibid.* p. 308 [translated in The Teachings of The Rebbe 5728, Discourse 16]).

⁹²⁹ In regard to the coming section see *Hemshech* 5666 p. 4 and on; Sefer HaMaamarim 5702 p. 32 and on.

world of Action (*Asiyah*), in which even the existence of Godliness is not sensed.

The same is so of the reason given that the perfection of His powers and deeds should be revealed. That is, for the perfection of His powers to be revealed, it would have been enough for the upper worlds to exist. For, since even the existence and coming into being of the upper worlds is by way of novelty (something from nothing), therefore, by the limitless light of the Unlimited One bringing them into being, His power is revealed,⁹³⁰ (that He has the power to bring about the existence of a novel something).⁹³¹

Moreover, it can be said that primarily, the revelation of the perfection of His powers is specifically in the coming into being of the upper worlds. That is, since the coming into being of the lower worlds (Creation, Formation, and Action - *Briyah*, *Yetzirah*, *Asiyah*) is through the **concealment** from them of the

⁹³⁰ See Sefer HaMaamarim 5664 p. 129 [p. 3 in the 5754 edition]; Also see *Hemshech* 5672 Vol. 2, end of Ch. 328 and on [Vol. 3, p. 915 and on in the newer edition], that the revelation of the “power” is in the fact that He brings about something **novel**.

⁹³¹ To further elucidate, the matter of “something from nothing” (*Yesh MeAyin*) in the coming into being of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) is to a greater degree than the matter of “something from nothing” (*Yesh MeAyin*) in the coming into being of the world of Emanation (*Atzilut*). Accordingly, the **perfection** of the revelation of His powers is specifically through the coming into being of the creations. However, see Sefer HaMitzvot of the Tzemach Tzedek (134a and on), wherein it seems to indicate that the matter of “something from nothing” (*Yesh MeAyin*) in the creations that is not present in the emanations, is that the creations are to be [the existence of an independent] **something** (*Yesh*) – and that the contrary is true, that the “novelty” in this (that the created being appears to be an [independent] something (*Yesh*)) is due to **the concealment** of His power, as will be explained later in the discourse. With respect to what is explained there (128b and on) that the revelation of the power of the Unlimited One is specifically in the novel existence of the creations, it can be said that there it is (primarily) discussing the matter of the power of His Essential Self in the creation of something from nothing (*Yesh MeAyin*).

Godly power that brings them into being, therefore the **deed** of the power (of bringing the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) into being) does not reveal the power. Moreover, it certainly is not revealed in the existence of this lowest world, in which the power that brings it into being is even more concealed.

Thus, from the fact that there (also) is the existence of the spiritual worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and how much more so, the novel existence of this physical world, which (in and of itself) has no element of superiority, and as in the words of the Alter Rebbe,⁹³² it is the lowest [level] of which there is no lower, this proves that *HaShem* 's-ה"ה ultimate Supernal intention in creation (does not stem from reason, but) is because this is what He lusted for (*Nit'aveh*-נתאוה) - that this lowest world should be a dwelling place for Himself, blessed is He, “**for Himself**” meaning “for His Essential Self.”

Now, it can be said that the fact that there is a proof for the matter of Him lusting (*Nita'veh*-נתאוה) (which is higher than reason) and that the proof is from the existence of this lowest world, of which there is no lower, is because the coming into being of this lowest world by Him lusting [for it] was [not such that His lust remained within Himself, in which it [only] was from Him lusting that the separate existence of this lowly world was caused, but rather] His lust is drawn into the very existence of this lowly world.

[This is like pleasure as it is in man (in that lust and pleasure are intertwined). That is, even though pleasure

⁹³² Tanya, beginning of Ch. 36.

(*Taanug*) transcends all the powers of the soul, and is even higher than desire (*Ratzon*), nonetheless (and for this very reason) it is drawn into all the powers of the soul, including the limbs of the body, to the extent that the expanse of the pleasure even spreads and is drawn to the bones in the foot, as the verse states],⁹³³ “A good tiding fattens the bone.”] Therefore, the novel existence of this lowly world (and the fact that it was created as the lowest of which there is no lower) proves the matter of His lust (*Nit'aveh*-נתאוה).

To add, the very fact that the novel existence of this lowly world was in a way that the matter of lust (*Nit'aveh*--נתאוה) was drawn into its existence, is because for *HaShem's*-יהו"ה Supernal intent for a dwelling place in the lower worlds to be fulfilled, meaning that the lower worlds will be a dwelling place for His Essential Self because of the lower beings themselves, they must have some relation to His Essential Self (even before making the dwelling place). Therefore, the coming into being of this lowly world from the fact that He lusted (*Nit'aveh*-נתאוה) for it, was such that His lust is in the world itself (in its existence) - the desire (*Ratzon*) of His Essential Self.

4.

With the above in mind, we can explain the statement in the discourse, that the essential root of the *Shechinah* was in the lower worlds because “the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds.” That is, at

⁹³³ Proverbs 15:30; See Talmud Bavli, Gittin 56b

first glance, according to the explanation (in the discourse), the lust for the dwelling place, is that the revelation of Godliness below (the dwelling place in the lower worlds) should be brought (not by a drawing down from Above, but) through man's work. This being so, how is it that the matter of Him lusting for a dwelling place is the reason that at the **beginning** of the creation⁹³⁴ (before man's work) the essential root of the *Shechinah* was [already] in the lower worlds?

It can be said that the explanation of the [statement] that the essential root of the *Shechinah* was in the lower worlds (at the beginning of the creation) is that the coming into being of this lower world was in such a way that the lust was drawn into its existence (as mentioned above), through which it was caused to be prepared⁹³⁵ that through man's work, it will come to be a dwelling place for His Essential Self, even from the perspective of the substance (of the world).

It can be said that this is why the sins caused the withdrawal of the essential root of the *Shechinah*. For, since sin is the very opposite of *HaShem*'s יהו"ה Supernal desire and pleasure, therefore, through sins the withdrawal of the essential root of the *Shechinah* from the earth was caused, meaning that His lust was not present in it.

⁹³⁴ See Midrash Bamidbar Rabbah 12:6, “**At the inception of the creation of the world the *Shechinah* dwelt in the lower worlds.**”

⁹³⁵ See Sefer HaMaamarim 5670 p. 215-217 [p. 316 and on in the new edition], that when it is stated that at the inception of the creation the essential root of the *Shechinah* was in the lower worlds, it is meant that the world was created in a manner in which it was **prepared** for there to be a drawing forth in it of the essential root of the *Shechinah*. However, the drawing forth itself was brought about through the labor of “working it and guarding it.”

Based on this, there are two matters in the drawing down below to the earth brought about through the Tabernacle (*Mishkan*) made by Moshe. There is the drawing down to below of the essential root of the *Shechinah*, “I have come to My garden, to the place where I primarily was at first,” by which the world was **prepared** to be a dwelling place for Him, blessed is He, as it was at the beginning of the creation. In addition, through the work of “they shall make a Sanctuary for Me,” the world **becomes** a dwelling place (*Dirah*) for Him, blessed is He, such that revelation of Godliness is drawn down within it (in the Tabernacle (*Mishkan*) and thereby into the whole world).

5.

Now, as known, every descent is for the sake of ascent. That is, the descent of the soul is so that through it the soul will ascend even higher than it was before its descent.⁹³⁶ The same is so of the descent (and chaining down (*Hishtalshelut*)) of the worlds. That is, the reason they descended from level to level (from world to world), until this lowly world came into being, is for the ascent brought through this,⁹³⁷ [in that specifically this lowly world is the dwelling place for Him, blessed is He - the dwelling place for His Essential Self].

⁹³⁶ See the citations in the indexes (Maftetichot) to the books of the Alter Rebbe (Kehot 5741) section on “*Neshamot Yeridah Tzorech Aliyah*.” [Also 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 ט״ו ל״ג ס״ע צ״ק” correspond to the twelve tribes of Israel.”]

⁹³⁷ See Likkutei Torah, Pinchas 77c; Rosh HaShanah 55b; Sefer HaMaamarim 5658 p. 32 and on; 5685 p. 135; p. 150, and elsewhere.

From this it is understood that this likewise is so of descent within this world itself. That is, the descent brought about in the world through the sin of the tree of the knowledge of good and evil and the undesirable matters that followed it, are for the sake of ascent, so that the drawing down to below of the essential root of the *Shechinah* (after its withdrawal) will now be much higher than the drawing down of the essential root of the *Shechinah* as it was at the beginning of creation.

Now, at first glance, it should have been possible to say that the descent for the sake of ascent is [only] when the descent is by His will, blessed is He. [For, it then could be said that the desire in the descent is for the sake of the ascent brought about by the descent.] In contrast, in the descent brought about through sin, which is the **opposite** of *HaShem* 's-יהו"ה Supernal desire [in that because of the power of free choice (*Bechirah*) given to man, he can choose **the opposite** of the will and intent for which he was created] it thus seems unnecessary to state that this descent also is for the sake of ascent.

Even though it does not apply for man's free choice to obstruct the fulfillment of *HaShem* 's-יהו"ה Supernal intent for a dwelling place in the lower worlds,⁹³⁸ Heaven forbid to think so, and his free choice (*Bechirah*) only determines the **speed** by which His Supernal intent is fulfilled,⁹³⁹ proving that (in the

⁹³⁸ Since the intent for the dwelling place in the lower worlds is that **His Essential Self** lusted for a dwelling place for Himself in the lower worlds, and it is impossible that the choice of man (a created being) obstruct the desire and intent of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, Heaven forbid that one should think so. See at length in Likkutei Sichot Vol. 3 p. 977 in the note; Also see Likkutei Sichot Vol. 6 p. 82.

⁹³⁹ Likkutei Sichot Vol. 3 *ibid*. There it states that this is similar to the teaching of our sages, of blessed memory (Sanhedrin 98a) that "If they are meritorious 'I will hasten it,' and if they are not meritorious [it will be] 'in its time.'"

first place) the withdrawal of the essential root of the *Shechinah* through the sin of the tree of the knowledge of good and evil, and the sins that followed it, was only temporary, nevertheless, this is only proof that through the sins, there was a withdrawal of the essential root of the *Shechinah*, and that (in the first place) this was only temporary, and there necessarily will then be the drawing down of the essential root of the *Shechinah* below. However, what proof is there that the drawing to below that follows the withdrawal will be loftier than the drawing down that took place at the beginning of the creation?

The explanation is that in Midrash,⁹⁴⁰ on the verse,⁹⁴¹ “He acts circuitously [in a way of entrapment] in His doings with the children of man,” it states that “He informed him (Adam, the first man) in a roundabout way that He had brought death into the world (‘For on the day that you shall eat of it, you shall surely die’).”⁹⁴² This is because the Torah preceded the world by two-thousand years, and it states in it,⁹⁴³ “This is the Torah of a man who dies in a tent.”

About this the Mittler Rebbe explains⁹⁴⁴ that the entrapment put upon him (Adam, the first man) was not only in

⁹⁴⁰ Midrash Tanchuma Vayeishev 4

⁹⁴¹ Psalms 66:5

⁹⁴² Genesis 2:17

⁹⁴³ Numbers 19:14; Also see the discourse entitled “*Zot HaTorah Adam Ki Yamoot BaOhef*” in Ohr HaTorah, Chukat (p. 816); Also see the discourse by the same title of the year 5647 (Sefer HaMaamarim 5647 p. 122); 5679 (Sefer HaMaamarim 5679 p. 515) and elsewhere.

⁹⁴⁴ In Torat Chayim, Toldot, discourse entitled “*Vayiten Lecha*” Ch. 10 and on (12d and on); Also see Maamarei Admor HaZaken Al Maamarei Rabboteinu Zichronam L’Brachah p. 141 and on; Sefer HaMaamarim 5562 Vol. 1 p. 96 and on; 5563 Vol. 2 p. 731 and on; Maamarei Admor HaZaken Al Parshiyot HaTorah Vol. 1 p. 339 and on (and with the glosses in Ohr HaTorah Yitro p. 1,017 and on); Shaarei Teshuvah of the Mittler Rebbe Vol. 1, Shaar HaBechirah, Ch. 12 (21d).

regard to the death brought about through the sin of the tree of knowledge, but is also in regard to the sin itself. This is because the reason the evil of the evil inclination sometimes dominates over man, is because from Above they incite the evil inclination against him, to bring him to this sin. [It only is that the *assistance* from Above for the evil in man to overcome the good in him, and also the *assistance* from Above for the good in man to overcome the evil in him, are separate from man himself and are not sensed in him, and therefore man is not compelled. Thus, when man chooses either the good or the evil, it is by **free** choice.]

Thus, since the descent in the world (the withdrawal of the essential root of the *Shechinah*) brought about through the sin of the tree of the knowledge of good and evil (even though the sin is the opposite of His Supernal will) accorded to the Supernal intent, it must be said that the intent in this descent is for the sake of ascent, so that the drawing down of the essential root of the *Shechinah* after its withdrawal, will be much higher than how it was at the beginning of the creation.

Now, according to the explanation above (in chapter two), that two matters are emphasized in regard to “the essential root of the *Shechinah* in the lower worlds” – “the **essential root** (***Ikkar***) of the *Shechinah*” (which transcends worlds), and “**in the lower worlds** (***b’Tachtonim***)” (in that the fact that the “essential root (*Ikkar*)” is in the lower worlds is (also) due to the matter of the lower worlds) – it can be said that the superiority of the drawing down of the essential root of the *Shechinah* in the lower worlds after it was withdrawn, compared to how it was at the beginning of the creation, is in

two matters. [Firstly], that the revelation of Godliness presently drawn down through man's work is a greater revelation than the revelation drawn down through the work of Adam, the first man, before the sin, and [secondly], that the drawing down of the revelation in the world ("the lower worlds") is presently internalized (*b'Pnimityut*) to a greater degree.

6.

This may be understood by prefacing with an explanation of what was cited before, that even though sin (the sin of the tree of knowledge, as well as all sins) are the opposite of *HaShem's* יהו"ה Supernal will, nonetheless, there is Supernal intent in this. The explanation is as stated by the Rebbe whose *Hilulah* we are celebrating in the discourses of the holiday of redemption.⁹⁴⁵ That is, just as everything below has a root and source Above, the same is so of sin and transgression, that there is a cause and "room" for the possibility of this granted from Above.

He brings proof from the first sin in the world, the sin of the tree of the knowledge of good and evil, which, at first glance, is astonishing. This is because Adam, the first man, was in the ultimate state of elevation, both from the angle of his soul, such that his wisdom was even greater than the wisdom of the separate intellects,⁹⁴⁶ as well as from the angle of his body, in that the body of Adam, the first man, was formed by the hands

⁹⁴⁵ The 12th of Tammuz 5691 (Sefer HaMaamarim Kuntreisim Vol. 1, p. 191b and on; Also see p. 192a-b; Sefer HaMaamarim 5691 p. 318 and on).

⁹⁴⁶ That is, the angels – see Midrash Bereishit Rabba 17:4, "He said to them (the Holy One, blessed is He, said to the angels), 'His wisdom is greater than yours.'"

of the Holy One, blessed is He,⁹⁴⁷ and the [brilliance] of the heel of Adam, the first man, made the sun seem dark in comparison.⁹⁴⁸ This being so, how could it apply for him to sin and transgress the commandment of *HaShem*-יהוה?

Moreover, according to the teaching of our sages, of blessed memory,⁹⁴⁹ that the reason Adam was created alone, is to teach us that every Jew, as an individual, is comparable to Adam, the first man, it can be said that the astonishment over how sin could apply also applies to each and every Jew.⁹⁵⁰ This is because the second soul within him is “literally a part of God from on high,”⁹⁵¹ and moreover, even about the body of the Jew

⁹⁴⁷ See Midrash Bereishit Rabbah 24:5; Kohelet Rabbah 3:12 (2); Also see Avot d'Rabbi Nathan, end of Ch. 1.

⁹⁴⁸ Midrash Vayikra Rabbah 20:2; Tanchuma Acharei 2; End of Midrash Mishlei; Zohar I 142b; Zohar III 306b Hashmatot; Introduction to Tikkunei Zohar 10b; Also see Talmud Bavli, Bava Batra 58a.

⁹⁴⁹ Talmud Bavli, Sanhedrin 37a

⁹⁵⁰ See Zohar III 13b; Also see 16a there where it states, “[The verse states], ‘Should a soul sin’ – this is a question.”

⁹⁵¹ Tanya, Ch. 2 [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*” 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*” אַח) in the name of **his teacher**; Pri HaAretz of Rabbi Menachem Mendel of Vitebsk, Vayeishev (7b); Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 373. [See Torat Chayim of the Mittler Rebbe, Va’era, “*Inyan Yichud Kudsha Brich Hoo uShchinter*” p. 102 and note 7 there (in the new edition).]]

it states,⁹⁵² “You have **chosen us** from all peoples and languages,” and as Tanya states,⁹⁵³ “this refers the material body [of the Jew] which physically bears similarity to the bodies of the gentiles of the world.”

Thus, according to what is well-known,⁹⁵⁴ that the true matter of free-choice is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, it is understood that the body of the Jew is even superior relative to the soul, since His Essential Self **chose** it (the body). This being so, how can sin apply the Jewish people?

The explanation (in the above-mentioned discourse of the Rebbe whose Hilulah we are celebrating) is that the cause and granting of room for sin (in the literal sense below) is the [matter of] the diminishment of the moon Above.⁹⁵⁵

Even higher, the cause and granting of room for sin is the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*. That is, the creation of the world of Chaos-*Tohu* - a world that “is **not** pleasing to Him”⁹⁵⁶ (which is why it underwent a shattering) is (like) the opposite of His desire. It thus is the cause and granting of room for [the possibility of] sin.

⁹⁵² In the liturgy of the prayers (“*Ahavat Olam*”).

⁹⁵³ Tanya, Ch. 49; Also see Sefer HaSichot, Torat Shalom p. 120 and on; Likkutei Sichot, Vol. 18 p. 409 and on.

⁹⁵⁴ See Likkutei Torah, Emor 38b; Sefer HaMaamarim 5703 p. 24

⁹⁵⁵ To elucidate based on the teaching of our sages, of blessed memory (Talmud Bavli, Chullin 60b), “[The Holy One, blessed is He, said], ‘Bring an atonement for me, since I diminished the moon.’” In other words, the diminishment of the moon is a “sin,” so to speak, such that it requires atonement.

⁹⁵⁶ Midrash Bereishit Rabbah 3:7; 9:2; Kohellet Rabbah to the verse (Ecclesiastes 3:11), “He made everything beautiful in its time” ([Kohellet Rabbah] 3:11 (1)); Yalkut Shimoni to Ecclesiastes (Kohélet) there (Remez 968).

Higher still, the cause and granting of room for sin is the first restraint of the *Tzimtzum*, which was in a way of withdrawal (*Siluk*). This is because *HaShem* יהו"ה's Supernal will is for there to be the **revelation** of light, whereas the **withdrawal** (*Siluk*) of the light (the first *Tzimtzum*) is (like) the opposite of His Supernal desire. [This is because although **the intention** in the *Tzimtzum* is for the sake of revelation, nevertheless, the *Tzimtzum* itself is the opposite of the desire.]⁹⁵⁷ Thus, the matter of the opposite of the Supernal will (so to speak) in the first *Tzimtzum* is the cause and granting of room (through the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu* and the diminishment of the moon) for sin, which is the opposite of the Supernal will in the literal sense.

To point out, the proof that even a matter that is the opposite of the Supernal will is with intent, is primarily from the first *Tzimtzum*. For, when it comes to the diminishment of the moon, even though **the Holy One, blessed is He**, diminished the moon, the cause for this was the complaint of the moon.⁹⁵⁸

Likewise, when it comes to the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*, even though from the outset, the world of Chaos-*Tohu* was created by way of constructing for the sake of destroying,⁹⁵⁹ it can be said that because of the *Tzimtzum*, which is the root for the existence of the worlds, it was established that the world of Repair-*Tikkun*

⁹⁵⁷ As per the language of Sefer HaMaamarim, Kuntreisim ibid.

⁹⁵⁸ See Midrash Bereishit Rabba 6:3

⁹⁵⁹ Sefer HaMaamarim 5563 Vol. 2, p. 728; Maamarei Admor HaEmtza'ee, Devarim Vol. 2, p. 582 and on.

will take place after the construction and destruction of the world of Chaos-*Tohu*,⁹⁶⁰ which was constructed for the sake of destruction and destroyed is for the sake of construction.⁹⁶¹

Rather, the primary proof that even that which is the opposite of *HaShem*’s יהו"ה Supernal will is not incidental, Heaven forbid to think so, but is intentional, is from the first *Tzimtzum*. This is because about the *Tzimtzum* it cannot be said that, so to speak, it was imperative for there be the *Tzimtzum* for the possibility of worlds to be, since the entire matter of the existence of worlds (in which the word “world-*Olam*-עולם” is of the root “concealment-*He’elem*-העלם”)⁹⁶² is due to the *Tzimtzum*.

This is because the desire for worlds, as it is in the limitless light of the Unlimited One that precedes the *Tzimtzum*, is for there to be worlds within which there will be the revelation of light. Thus, since the matter of light (*Ohr*) is revelation (*Gilyu*), it thus is also so that the desire for the worlds, as it was in the light, was (not for the worlds themselves, but) for the revelation there would be in the worlds.

From this it is understood that the intention in the *Tzimtzum*, [the **withdrawal** (*Siluk*) of the light (*Ohr*) so that there will be the existence of the worlds, the matter of which is **concealment** (*He’elem*)], is not just that there thereby will be the fulfillment of the desire for worlds as it first was in the light

⁹⁶⁰ This can be further elucidated by what is stated in Sefer HaSichot, Torat Shalom p. 145 (and similarly Hosafot to Sefer HaMaamarim 5672-5676 p. 149).

⁹⁶¹ Sefer HaMaamarim 5563 Vol. 2, p. 728 *ibid.*; Maamarei Admor HaEmtza’ee, Devarim Vol. 2, p. 582 *ibid.* and on.

⁹⁶² Likkutei Torah, Shlach 37d; Maamarei Admor HaEmtza’ee, Devarim Vol. 1, p. 303; Vol. 3, p. 1,059; Also see Likkutei Sichot Vol. 34 p. 112, note 63.

before the *Tzimtzum*,⁹⁶³ but there is another intention in this,⁹⁶⁴ which is the opposite of the desire there was at first.⁹⁶⁵

In other words, the intention in the *Tzimtzum* as it is in the light (*Ohr*) (in that the **limitless light of the Unlimited One** (*Ohr Ein Sof*) constricted Himself) is for there be revelation within the worlds brought into being from the *Tzimtzum*, whereas the intention in the *Tzimtzum*, as it is in the *Tzimtzum* itself, is that in it, there is a revelation of the matter of concealment (*He'elem*) that transcends revelation (*Gilyu*).

This refers to the fact that the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He,

⁹⁶³ Like the intention in the construction and destruction of the world of Chaos-*Tohu* in order that there subsequently be the existence of the world of Repair-*Tikkun*, in that the desire for the existence of the world of Repair-*Tikkun* was also present before.

⁹⁶⁴ To elucidate, the reason that the constriction-*Tzimtzum* was in a manner in which the light was completely withdrawn (*Siluk*) and there was subsequently the drawing forth of the Line-*Kav*, is because had light (*Ohr*) remained, even only the light of the Line-*Kav*, it would not be possible for there to be the existence of the vessels (*Keilim*) (*Hemshech* 5672 Vol. 1, Ch. 18 and elsewhere). What seems to be understood from this is that in the vessels (*Keilim*) there are two matters: There is their essential substance matter – concealment (*He'elem*) that has no relation to revelation (*Gilyu*), and on the contrary is **the opposite** of light and revelation. Therefore, had the **light** (*Ohr*) remained, (whatever light it would be), it would not be possible for them to come into being. The fact that they are receptacles (*Keilim*) for the light (*Ohr*) is like something additional to the essence of their existence (which is brought about through the **subsequent** drawing forth of the Line-*Kav*, from which they are brought forth into being **in actuality**). Thus, had the existence of the vessels (*Keilim*) been only due to the desire that there be **revelation** (*Gilyu*) in the worlds – it would not be possible for a matter of concealment (*He'elem*) to come from this. The fact that there is the existence of the matter of the concealment (*He'elem*) in them, [and especially since this matter is the essence of their existence], is because there is another intention in their existence (an intention for concealment) as well be explained in the discourse.

⁹⁶⁵ To elucidate based on what it states in *Hemshech* 5672 Vol. 2, p. 916, “The fact that the limitless light of the Unlimited One illuminated in a revealed manner means that there was a desire for the revelation of light, whereas the *Tzimtzum* and concealment of the light are **the nullification of the desire**, so to speak.”

is not in need of the matter of revelation, Heaven forbid to think so, and He (also) can be in [a state of] concealment (*He'elem*). It only is that the **revelation** of the matter of concealment (*He'elem*) [that the concealment (*He'elem*) is because the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, is not compelled into the matter of revelation (*Giluy*), Heaven forbid to think so], is brought about through the revelation (*Giluy*) drawn down after the *Tzimtzum*.

This is because through the revelation (*Giluy*) drawn down into the worlds brought into being from the *Tzimtzum* (in addition to sensing the revelation (*Giluy*)) it is possible for them to sense that even the root and cause of the concealment (*He'elem*) within them is due to the ability of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One.

[Now, this can be connected to the matter of the dwelling place in the lower worlds, in that this lowly world is made to be a dwelling place for His Essential Self. This is because the primary concealment (*He'elem*) is in this world, and it is through revealing that the concealment (*He'elem*) within it stems from the ability of His Essential Self, that it becomes a dwelling place for His Essential Self.]

7.

The same is so of man's service of *HaShem*-יהו"ה, blessed is He. That is, the fact that a person can act in opposition to *HaShem's*-יהו"ה's Supernal will, [brought about through the *Tzimtzum*, as discussed before] is because the

Essential Self of the Singular Preexistent Intrinsic and Unlimited One is not compelled by anything.

However, in this matter [the empowerment granted to man to act in opposition to His Supernal will], the ability of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, is in a state of ultimate concealment and hiddenness. However, by man serving *HaShem*-יהו"ה, and his service being of his own strength and free choice,⁹⁶⁶ [in that although the limitless light of the Unlimited One is present everywhere, and nothing is outside of Him, nevertheless, since He is all capable (*Kol Yachol*), he created man in such a way that he can serve Him by his own volition], there thereby is a revelation that the power of free choice (*Bechirah*) within man (including his capability to choose the opposite of *HaShem*'s-יהו"ה Supernal will, Heaven forbid) stems from the ability of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One.

Now, we can connect this with the teaching of the Baal Shem Tov⁹⁶⁷ on the verse,⁹⁶⁸ “And there was evening and there was morning etc.” That is, it states in Midrash,⁹⁶⁹ “‘And there was evening,’ this refers to the actions of the wicked, ‘and there was morning,’ this refers to the actions of the righteous, and I do not know which of these He desires. However, since it

⁹⁶⁶ See Sefer HaMaamarim Kuntreisim ibid. in note 44 [of the original discourse, p. 196a; 5691 p. 327], that through the first *Tzimtzum* “room was granted for it to be possible to serve Him with one’s own strength and one’s own free choice.”

⁹⁶⁷ Brought in Tzafnat Pa’aneach (104b) and Ben Porat Yosef (46c) of the Holy Rebbe etc., Rabbi Yaakov Yosef of Pollnoye, copied in the book Baal Shem Tov Al HaTorah, Vol. 1, Parshat Bereishit, Section 41 and on.

⁹⁶⁸ Genesis 1:5

⁹⁶⁹ Midrash Bereishit Rabbah 2:5; Also see 3:8 there.

written,⁹⁷⁰ ‘God saw that the light was good,’ we see that He desires the deeds of the righteous.”

However, this is astonishing. For, in the first place, how does it apply to think that He could desire the deeds of the wicked? The Baal Shem Tov therefore explains that there is a benefit and advantage to light that comes out of darkness.⁹⁷¹ That is, the advantage of the light is recognizable⁹⁷² from the [contrast with the] darkness, and likewise, the superiority of a wise sage is recognizable⁹⁷³ from the [contrast with] an imbecile,⁹⁷⁴ and the superiority of the righteous [is recognizable from [the contrast with] the wicked etc.

This then, is the meaning of “I do not know which of these He desires.” For, since even the deeds of the wicked are a chariot for the deeds of the righteous, there is room to say that they all are included in a single unity, Heaven forbid to think so. It therefore states, “God saw that the light was good,” referring to the deeds of the righteous, since the deeds of the wicked require separation. [Based on this, he explains the verse,⁹⁷⁵ “I considered my ways and returned my feet to your testimonies,” as will later be explained in chapter thirteen.]

Now, we must better understand this. For (at first glance) the fact that the advantage of the light is recognizable

⁹⁷⁰ Genesis 1:4

⁹⁷¹ As per the verse (Ecclesiastes 2:13), “I saw that there is an advantage to wisdom that emerges from foolishness, like the advantage of light that emerges from darkness.”

⁹⁷² As per the commentary of the Metzudat Dovid to Ecclesiastes *ibid.* Also see at length in Sefer HaArachim Chabad Vol. 2, section on “*Ohr – b’Yachas l’Choshech*,” Section 8:3.

⁹⁷³ See the preceding note.

⁹⁷⁴ See Ecclesiastes 2:13 *ibid.*

⁹⁷⁵ Psalms 119:59

because of the darkness, is because of the **deficit** of the darkness. This being so, how could it apply to say that even the deeds of the wicked (the darkness) are included in a single unity?⁹⁷⁶

It can be said that what is meant by [stating] that the advantage of the light is recognized through the darkness, is that through the possibility of choosing the deeds of the wicked, it is recognized that the deeds of the righteous are done by their free choice to serve *HaShem*-יהו"ה, blessed is He, by their own volition. Thus, since through serving Him by their own volition it becomes revealed that the possibility to choose the deeds of the wicked, stems from the ability of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, and there thus is the possibility to say that He desires the deeds of the wicked, meaning that within His Supernal pleasure [as well as in the revelation of His Oneness, blessed is He – “they are included in a single unity”] there also is the **possibility** to choose the deeds of the wicked. Because of this the verse states, “God saw that the light was good,” in that He specifically desires the deeds of the righteous.

⁹⁷⁶ For, according to the explanation that the advantage of the light is **brought about** through the darkness being **transformed** to light (as per the *Hemshech* of the Hilulah, Ch. 1, and elsewhere), there is room to err such that one could think “I will sin and repent” in order to reach the loftiness of the transformation of willful sins to merits. In contrast, according to the explanation that the advantage of the light is **recognized** through seeing the **deficit** of the darkness, the opposite is true, that this knowledge awakens the desire to **leave** the darkness.

Now, it was explained (in chapter six) that there are two matters in the intention for the *Tzimtzum*. The first is for the sake of revelation, and the second is that through the *Tzimtzum*, the concealment (*He'elem*) (that transcends revelation (*Gilyu*)) and stems from the ability of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, is revealed.

To add, in several places⁹⁷⁷ it is explained that in the intention of the *Tzimtzum* for the sake of revelation there also are two matters. That is, Firstly, the intention of the *Tzimtzum* is so that the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) that illuminated before the *Tzimtzum* (the light that **filled** the empty space)⁹⁷⁸ will illuminate in the worlds too. This is because before the *Tzimtzum* the existence of worlds was not a possibility, and it follows that [since there were no worlds] there was no revelation **in** the worlds.

However, through the *Tzimtzum* it was newly introduced that the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) is also in the worlds. Secondly, the intention is that through the *Tzimtzum* the innerness and Essential Self of the limitless light of the Unlimited One, Who transcends the light that filled the empty space, will be revealed.

It is explained there that the light (*Ohr*) that filled the empty space is the concealed aspect (*He'elem*) of the light of the Line-*Kav*, (meaning that the drawing down of the Line-*Kav*

⁹⁷⁷ *Hemshech* 5666 p. 4, p. 509; *Hemshech* 5672 p. 924; *Sefer HaMaamarim* 5702 p. 32, and elsewhere.

⁹⁷⁸ See *Etz Chayim*, Shaar 1 (*Drush Iggulim v'Yosher*) Anaf 2; Beginning of *Otzrot Chayim* and *Mevo She'arim*.

from this light is in a way of revealing the concealed (*Giluy HaHe'elem*)), which is (the root of) His light that fills all worlds (*Ohr Memaleh*), whereas the light (*Ohr*) that transcends the light that filled the empty space, is (the root of) His light that surrounds and transcends all worlds (*Ohr HaSovev*).

Now, we must understand how there could be such a lofty revelation as this, which did not illuminate even before the *Tzimtzum*, but that even so, the world will not be nullified of its existence.

9.

Now, the teaching of the Rav, the Maggid of Mezhritch,⁹⁷⁹ on the verse,⁹⁸⁰ “Make for yourselves two silver trumpets,” is well-known. That is, the Holy One, blessed is He, and man (*Adam*-אדם), [about whom it states],⁹⁸¹ “You [the Jewish people] are called ‘man-*Adam*-אדם,’” are two “trumpets-*Chatzotzrot*-הצוצרות,” that is, “two half forms-*Chatza'ei Tzurot*-הצאי צורות.” This is because the word “man-*Adam*-אדם” consists of the letters “Aleph blood-*Aleph Dam*-א' דם.”⁹⁸² The *Aleph*-א refers to the Holy One, blessed is He, the Master of the world-*Alupho Shel Olam*-אלופו של עולם. The “blood-*Dam*-דם” refers to man, [in that, in and of himself, before adhering to the Holy One, blessed is He, he is the aspect of “blood-*Dam*-דם”].

⁹⁷⁹ Ohr Torah, Parshat Beha'alotcha (45d; Section 134 in the Kehot 5741 edition), cited and explained in Ohr HaTorah (Yahel Ohr) to Psalms 98:6 (p. 357 and on), and at length in *Hemshech* 5672 Vol. 2, Ch. 384 (p. 790) and on.

⁹⁸⁰ Numbers 10:2

⁹⁸¹ Talmud Bavli, Yevamot 61a

⁹⁸² Shnei Luchot HaBrit 21a

About this, our sages, of blessed memory, stated,⁹⁸³ “What is the meaning of the verse,⁹⁸⁴ ‘You shall not eat with the blood’? You may not eat before you pray for your blood.” For, in and of himself, (before adhering to the Holy One, blessed is He, through prayer) a person is the aspect of “blood-Dam-דם.”⁹⁸⁵ Each of them, [the *Aleph-א* referring to the Holy One, blessed is He, and the “blood-Dam-דם” referring to man] are a half-form (*Chatzi Tzurah-חצי צורה*), but when they adhere to each other, they become a complete form, “man-Adam-אדם.”

He explains there that the bond of the Holy One, blessed is He, with man, comes about through the Holy One, blessed is He, making many constrictions (*Tzimtzumim*) through many worlds for there to be oneness with the person. The same is so from the perspective of man, that for him to bond with the Holy One, blessed is He, he must separate himself from all physicality, until he ascends by way of all the worlds to a state of oneness with the Holy One, blessed is He, to the point that he is nullified in his existence (*Bittul b'Metziyut*),⁹⁸⁶ and this is when he is called “man-Adam-אדם.”

The Tzemach Tzedek explains⁹⁸⁷ that the reason that the Holy One, blessed is He, made many constrictions (*Tzimtzumim*) etc., and that man must separate himself etc., is as explained in Likkutei Torah, in the second discourse entitled

⁹⁸³ Talmud Bavli, Brachot 10b

⁹⁸⁴ Leviticus 19:26

⁹⁸⁵ Ohr HaTorah to Psalms ibid. p. 358; *Hemshech* 5672 ibid. Ch. 391 and on.

⁹⁸⁶ The language in Ohr Torah (as it is printed) is “**of** his existence-*MiMetziyut*-ממציאות,” whereas the language in Yahel Ohr p. 358 as well as in *Hemshech* 5672, beginning of Ch. 407 is “**in** his existence-*b'Metziyut*-במציאות,” as it states in the discourse here.

⁹⁸⁷ In Ohr HaTorah to Psalms ibid. Ch. 2.

“*Tikoo*.”⁹⁸⁸ That is, for there to a bond between the upper and the lower, the upper must descend to lower than his level, and the lower must ascend to higher than his level. He explains that the reason the Holy One, blessed is He, made many constrictions etc., is because about the Unlimited One the verse states, “He is not a man.”⁹⁸⁹ Thus, in order to manifest in the ten *Sefirot* - the form of man - this comes about through many constrictions (*Tzimtzumim*).

He adds that the reason the ten *Sefirot* are in the form of man is because the ten *Sefirot* are in three [vertical] columns,⁹⁹⁰ [right, left and middle, like the form of a man] and also because the ten *Sefirot* generally correspond to thought, speech, and action, which are represented by the letters *Aleph-א*, *Dalet-ד*, and *Mem-מ*.⁹⁹¹ He connects this with the three aspects in man.

Now, at first glance, when it states that the three letters of the word “man-*Adam-אדם*” correspond to thought, speech and action, what is meant is not only the three aspects of thought, speech, and action in the ten *Sefirot* of the world of Emanation (*Atzilut*), but also the three aspects of “man-*Adam-אדם*,” which are the aspects of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) of the general worlds (*Olamot d’Klallut*) (these being Primordial Man (*Adam Kadmon*), the Ancient One-*Atik* & the Long Patient One-*Arich*,

⁹⁸⁸ Likkutei Torah, Drushim L’Rosh HaShanah 55c

⁹⁸⁹ Samuel I 15:29

⁹⁹⁰ See Torah Ohr, Yitro 71b – cited in Yahel Ohr ibid.

⁹⁹¹ See Likkutei Torah, Beha’alotcha 31c

and the world of Emanation (*Atzilut*)),⁹⁹² which are compared to thought, speech, and action.⁹⁹³

Based on this, when it states that the Holy One, blessed is He, made many constrictions (*Tzimtzumim*) in order to manifest in the form of man, what is meant is the constrictions (*Tzimtzumim*) by which there is a drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) of the general worlds (*Olamot d'Klallut*), which are three kinds of awesome and **general** constrictions (*Tzimtzumim*).⁹⁹⁴ All these constrictions (*Tzimtzumim*) are for there to be the drawing down into the form of the Supernal Man (*Adam HaElyon*).

After this, for there be the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this is brought about through the partition (*Parsa*). This is as stated in the above-mentioned teaching of the Rav, the Maggid of Mezhritch, in explanation of the verse,⁹⁹⁵ “Upon the likeness of the throne,” that He, blessed is He, is concealed there. The Tzemach Tzedek explains⁹⁹⁶ that the “throne-*Kiseh*-כִּסֵּה” (which is of the same root as “covering-*Kisui*-כִּסִּי”) is the partition (*Parsa*),

⁹⁹² See at length in the discourse entitled “*Lehavin Mah SheKatuv b’Etz Chayim SheYeish Gimel Bechinot Adam*” of the Tzemach Tzedek – printed in Ohr HaTorah Balak p. 962 and on; Ohr HaTorah Inyanim p. 77 and on.

⁹⁹³ See at length in Likkutei Torah, Acharei 25d and on (about the particular worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)).

⁹⁹⁴ As per the language of the Alter Rebbe in Tanya, Ch. 49 (69a). It only is that in Tanya there it is discussing the matter in regard to the particular worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*).

⁹⁹⁵ Ezekiel 1:26

⁹⁹⁶ In Ohr HaTorah to Psalms ibid. Ch. 2.

which is comparable to an analogy (*Mashal*) which conceals⁹⁹⁷ the intellect hidden within it.

Now, this must be better understood. For, since the bond between the limitless light of the Unlimited One, and man, is through many constrictions (*Tzimtzumim*), and even is through a partition (*Parsa*), how does it apply that through his toil, man can draw down a revelation that transcends the constriction (*Tzimtzum*)?

10.

The explanation is that it is written,⁹⁹⁸ “You shall serve (וְעַבַּדְתֶּם *Avadetem*) יהו"ה-*HaShem* your God.” About this the Rebbe Maharash asks,⁹⁹⁹ service (*Avodah*-עבודה) is the matter of the servant (*Eved*-עבד) rectifying what his master [lacks], but since the Holy One, blessed is He, is the perfection of everything,¹⁰⁰⁰ how does the matter of service (*Avodah*-עבודה) apply toward the One Above?

He explains¹⁰⁰¹ that, in truth, it does not apply to say that the service is to satisfy the need of the One Above (*Tzorech Gavo'ah*) like the service of a servant to his master. Rather, it only is because it thus arose in His will, blessed is He, that He

⁹⁹⁷ In contrast, the constrictions (*Tzimtzumim*) that precede the partition (*Parsa*) are not concealing. It is for this reason that in the world of Emanation (*Atzilut*), Godliness is openly revealed, and it is only that the revelation is in a way of constriction. See Torah Ohr, Vayera 14b-c.

⁹⁹⁸ Exodus 23:25

⁹⁹⁹ In *Hemshech* “*Mayim Rabim*” 5636 Ch. 86 (p. 91).

¹⁰⁰⁰ See introduction to Tikkunei Zohar 17a (“*Patach Eliyahu*”); *Avodat HaKodesh*, Part 1, Ch. 8.

¹⁰⁰¹ [*Hemshech* “*Mayim Rabim*”] *ibid.* Ch. 90 (p. 95-96).

lusted for a dwelling place for Himself in the lower worlds, and that this should be brought about through man's toil.

He explains there, that the matter of toil (*Avodah*-עבודה) is primarily when one does the opposite of his will - self-restraint (*Itkafiya*). This is as stated in Talmud¹⁰⁰² on the verse,¹⁰⁰³ "Then you shall return and see the difference between... one who serves God and one who does not serve Him," that one who reviews his studies one-hundred times is called "one who does not serve Him," since his Torah study is according to the norm (in that in their days it was the norm to review one's studies one hundred times), whereas one who reviews his studies one-hundred plus one times, a departure that goes beyond the norm, [this being the power of] self-restraint (*Itkafiya*), is called "a servant of God."

This is also why the word "service-*Avodah*-עבודה" is of the same root as "worked hides-*Orot Avoodeem*-עורות עבודים." This is because the working of hides is done by **trampling** on them.¹⁰⁰⁴ This is the advantage of self-restraint (*Itkafiya*) over self-transformation (*It'hapcha*). For, the matter of "work-*Avodah*-עבודה" is that one toils with himself against his nature.¹⁰⁰⁵

He explains there that this is also the superiority of repentance (*Teshuvah*). This is as stated in Tanna d'Bei

¹⁰⁰² Talmud Bavli, Chagigah 9b

¹⁰⁰³ Malachi 3:18

¹⁰⁰⁴ Similarly see the discourse entitled "*Kiyemei Tzeitcha*" 5712 (Torat Menachem, Sefer HaMaamarim Nissan p. 169 [translated in The Teachings of The Rebbe 5712, Discourse 14]), Ch. 11

¹⁰⁰⁵ Also see Iggeret HaKodesh, Epistle 12 (118a and on) that "the term 'work-*Avodah*-עבודה' applies only to what man does with immense exertion, contrary to his soul's inclination."

Eliyahu¹⁰⁰⁶ about one who returns in repentance (*Baal Teshuvah*), that if he was accustomed to reading one page, he should read two pages, or [if he was accustomed] to studying one chapter, he should study two chapters.

We should add¹⁰⁰⁷ that from the fact that it states, “You shall serve *HaShem*-יהו"ה (your God),” it is understood that the work (*Avodah*-עבודה) (the service) is not only to the name “God-*Elohi*”מ-אלהי”ם,” referring to His light that fills all worlds (*Ohr HaMemaleh*),¹⁰⁰⁸ but also to the Name *HaShem*-יהו"ה, referring to His light that surrounds and transcends all worlds (*Ohr HaSovev*).¹⁰⁰⁹

Moreover, based on what Ramban states,¹⁰¹⁰ that the Torah was written in the style of a third person narrator, [such as “*HaShem*-יהו"ה spoke to Moshe”],¹⁰¹¹ and as known, the third person narrator refers to the Essential Self of the limitless light of the Unlimited One who even transcends the Name *HaShem*-יהו"ה, it can be said that the fact that the *mitzvah* “You shall serve *HaShem*-יהו"ה” is said by the third person narrator, is because the matter of the “service-*Avodah*-עבודה” is even of

¹⁰⁰⁶ As also cited in Iggeret HaTeshuvah, Ch. 9; Also see Midrash Vayikra Rabbah (25:1), cited in Reishit Chochmah, Shaar HaTeshuvah Ch. 3 [section entitled “*Lamadnu*” (110b)].

¹⁰⁰⁷ Regarding the coming section, see at length in the discourse entitled “*Lo Tihyeh Meshakeila*” 5712 (Sefer HaMaamarim 5712, p. 214 and on [translated in The Teachings of The Rebbe 5712, Discourse 9]).

¹⁰⁰⁸ Sefer HaMitzvot of the Tzemach Tzedek 62b and elsewhere.

¹⁰⁰⁹ Sefer HaMitzvot of the Tzemach Tzedek 62a *ibid.*, and elsewhere.

¹⁰¹⁰ In his introduction to his commentary on the Torah.

¹⁰¹¹ Wherein, if it was Moshe who said this, then he should have said “*HaShem*-יהו"ה spoke to me,” and if it is *HaShem*-יהו"ה who said this, He should have said “I spoke to Moshe,” whereas the language “*HaShem*-יהו"ה spoke to Moshe” is like a third person narrating.

relevance to the Essential Self of the limitless light of the Unlimited One.

With the above in mind, the explanation of [the verse], “You shall serve *HaShem*-יהו"ה your God,” is that through “You shall serve-*v'Avadetem*-ועבדתם,” referring to [overcoming oneself with] self-restraint (*Itkafiya*), there is a drawing down of the revelation of *HaShem*-יהו"ה - His light that surrounds and transcends all worlds (*Ohr HaSovev*).

Moreover, the drawing down of the revelation of *HaShem*-יהו"ה is in an inner manifest way (*b'Pnimityut*), in that *HaShem*-יהו"ה is “**your** God-*Eloh*” *eichem*-אלהיכם,” meaning, “**your** strength and vitality,”¹⁰¹² this being the union (*Yichud*) of His surrounding light (*Sovev*) and His inner light (*Memaleh*). Through this there also is a drawing down of the revelation of the Essential Self of the limitless light of the Unlimited One (the Third Person Speaker) who even transcends the Name *HaShem*-יהו"ה (His surrounding light).

It can be said that the Name *HaShem*-יהו"ה, which is in the category of revelation, except that it transcends the world,¹⁰¹³ generally is the light that preceded the *Tzimtzum* and illuminated in a revealed way. In contrast, the Third Person Speaker, who transcends the Name *HaShem*-יהו"ה is (generally) the Essence of the Light (*Etzem HaOhr*) which was not revealed even before the *Tzimtzum*.

Now, the matter (that through the work of [overcoming oneself with] self-restraint (*Itkafiya*) and leaving one's habit

¹⁰¹² See Likkutei Torah, Re'eh.

¹⁰¹³ As *HaShem*-יהו"ה transcends time, and the parameter of the world is (space and) time (Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], Ch. 7 – 82a).

and nature, there is a drawing down of the revelation of *HaShem*-יהו"ה, as well as the revelation of the aspect of the Third Person Speaker) can be explained according to the above-mentioned teaching of the Rav, the Maggid of Mezhritch, on the verse,¹⁰¹⁴ “(and upon the likeness of the throne there was a likeness) like the appearance of a man,” in that the Holy One, blessed is He, is “like the appearance of a man” in that commensurate to the awakening within him (in man), so there is an awakening in Him, blessed is He, [and as the verse states,¹⁰¹⁵ “*HaShem*-יהו"ה is your shade,” in that *HaShem*-יהו"ה is like your shadow].¹⁰¹⁶

Therefore, through man compelling himself to go against his desire and nature, the drawing down of revelations from Above is [also] not according to their nature. That is, even the light whose “natural” revelation is before the *Tzimtzum* (higher than worlds) illuminates within the world, and beyond this, even the light whose “nature” is that it transcends revelation (even including the revelation that preceded the *Tzimtzum*), is drawn down in a revealed way in the world.

11.

Now, the above explains that revelations are **drawn down** in the world. However, we still must understand how it is possible for the world to receive revelations that transcend it

¹⁰¹⁴ Ezekiel 1:26

¹⁰¹⁵ Psalms 121:5

¹⁰¹⁶ Torah Ohr, Mikeitz 36c (cited in Ohr HaTorah to Psalms ibid. p. 359).

by all relative comparison, and yet not be nullified of its existence.

Moreover, what is not understood is that the existence of the worlds and the revelation of the light that precedes the *Tzimtzum* (as well as the revelation of the light that filled the space of the void) are two opposites. This is understood from the fact that the coming into being of the existence of the worlds was specifically [brought about] by the **withdrawal** (*Siluk*) of the light. This being so, how can they receive a revelation of light that precedes the *Tzimtzum*?

To explain, even though the light that did not illuminate even before the *Tzimtzum* is loftier than the light that filled the space of the void, nonetheless, the above-mentioned question [of the *Tzimtzum* through which the worlds were brought into being, and the revelation of the light that precedes the *Tzimtzum* being two opposites] is primarily in regard to the light that filled the empty space.

This is as explained by the Rebbe Rashab, whose soul is in Eden, in *Hemshech* 5672,¹⁰¹⁷ about the difference between the effect of *Tzimtzum* upon the limited light (*Ohr HaGvul*) (the root of His inner manifest light (*Memaleh*), and the effect of the *Tzimtzum* upon the limitless light (*Ohr HaBli Gvul*) (the root of His surrounding transcendent light).

That is, the effect of the *Tzimtzum* upon the limited light (*Ohr HaGvul*) was in the light itself, in that through the *Tzimtzum* it came into measure and limitation. In contrast, the effect of the *Tzimtzum* upon the limitless light (*Ohr HaBli Gvul*) was (not in the light itself, but only) that it does not illuminate

¹⁰¹⁷ *Hemshech* 5672 Vol. 2, p. 927 and on; Also see p. 934 and on.

in the space of the void. This then, is why the concealment of the limitless light (*Ohr HaBli Gvul*) is (not in a way that it is concealed in the concealment of the *Tzimtzum*, but) that it became concealed and subsumed in its Source.

That is, the matter of it being concealed in its Source is why it does not illuminate in the space of the void, but no change is brought about in the light itself. [This is like the explanation elsewhere,¹⁰¹⁸ that there was no actual *Tzimtzum* in the limitless light (*Ohr HaBli Gvul*) and it only was “touched” by the *Tzimtzum*.]

Furthermore, even this effect upon the limitless light (*Ohr HaBli Gvul*), that it does not illuminate in a revealed way in the space of the void, is only from the perspective of the worlds (in that **in them** it is not sensed), but from the perspective of the light this is not so.

Now, there are two matters in this. That is, in His knowledge [and perspective], blessed is He, even now (after the *Tzimtzum*) He illuminates in the place of the void in a revealed way, literally, as explained in various places.¹⁰¹⁹ Beyond this, since in relation to the limitless light (*Ohr HaBli Gvul*), the *Tzimtzum* causes no concealment, therefore, from the perspective of the light (the limitless light (*Ohr HaBli Gvul*)) actual revelation is possible, so that it can even be sensed in the worlds.

This is because when it comes to the limited light (*Ohr HaGvul*), since the *Tzimtzum* affected it, and its revelation in

¹⁰¹⁸ See Sefer HaMaamarim 5643 p. 80; *Hemshech* 5666 p. 194, and elsewhere.

¹⁰¹⁹ See *Hemshech* 5672 Vol. 2, p. 988; p. 992; Sefer HaMaamarim 5704 p. 226 and elsewhere.

the worlds is commensurate to the capacities of the worlds, it therefore is a “difficult thing,” so to speak,¹⁰²⁰ for it be revealed in the worlds as it is in its root before the *Tzimtzum*. This is because these two matters (the effect of the *Tzimtzum* upon it, and the revelation that is not in accordance with the order established through the *Tzimtzum*) are two opposites.

In contrast, when it comes to the limitless light (*Ohr HaBli Gvul*), since in relation to it the *Tzimtzum* had no effect, so that it is not revealed according the order established through the *Tzimtzum* (meaning that it is revealed in a way that also is sensed in the worlds) it is not a “difficult thing.”¹⁰²¹

Now, in the above-mentioned discourse, the difference between the limited light (*Ohr HaGvul*) and the limitless light (*Ohr HaBli Gvul*) is regarding the drawing down and revelation **of the light (*Ohr*)**. That is, the drawing down of the revelation of the limited light (*Ohr HaGvul*), as it is in its root, is something difficult, which is not so of the drawing down and revelation of the limitless light (*Ohr HaBli Gvul*). It can be said that the same is so in regard to **the world receiving** a revelation

¹⁰²⁰ This is similar to what is explained in various places about the matter of “it is as difficult to match [a couple] as [was] the splitting of the sea” (Talmud Bavli, Sotah 2a), since at the splitting of the sea there was a union of two opposites (*Hemshech* 5672 *ibid.* p. 928).

¹⁰²¹ Regarding the explanation there, that due to the revelation of the limitless light of the Unlimited One, the world is nullified of its existence (when it is not a receptacle for the revelation) – the limitless light of the Unlimited One is not limited even in this matter, Heaven forbid that one should think so. For example, at the giving of the Torah “there was the literal revelation of the limitless light of the Unlimited One below (“*HaShem*” יְהוָה descended upon Mount Sinai”), and the lower [beings] remained in their place not having undergone any refinement,” and therefore, “they were not nullified, but remained in their existence,” since “relative to the Unlimited One, there is nothing that restrains or obstructs” (see the aforementioned *Hemshech* p. 931).

that is not commensurate to its capacity. That is, when it comes to the revelation of the limitless light (*Ohr HaBli Gvul*), it is possible for its revelation in the worlds to stem from the fact that **the light** itself is limitless (*Bli Gvul*), even though (in and of themselves) the worlds are not receptacles for the revelation.

Rather, the question of how it is possible for the world to receive a revelation that is not commensurate to its capacities, is (primarily) in regard to the revelation of the limited light (*Ohr HaGvul*). For, since this light was affected by the *Tzimtzum*, such that its revelation in the worlds must be commensurate to the capacities of the worlds, we must understand how the world could possibly receive a light that is not commensurate to its capacities.

Now, this is as explained in the above-mentioned *Hemshech*,¹⁰²² that through the work of transforming (*It'hapcha*) darkness to light, we transform the darkness of the *Tzimtzum* to light, and the worlds (which are brought into being through the *Tzimtzum*) are made to be receptacles for a higher light, both in regard to the revelation of the limited light (*Ohr HaGvul*),¹⁰²³ as well as in regard to the revelation of the limitless light (*Ohr HaBli Gvul*), and additionally, that the revelation of the limitless light (*Ohr HaBli Gvul*) will illuminate in them in an inner manifest way (*b'Pnimityut*).

¹⁰²² P. 932.

¹⁰²³ See *Hemshech* 5672 *ibid.* p. 991.

Now, with the above in mind, we should explain the statement of the discourse, that the making of the dwelling place in the lower worlds is through self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), as in the teaching, "Through the restraint of the opposite side, the glory of the Holy One, blessed is He, is elevated in all worlds." That is, the teaching of the Zohar that he brings states, "Through the **restraint (*Itkafiya*)** of the opposite side," whereas in the discourse he states, "Through the **restraint (*Itkafiya*) and transformation (*It'hapcha*)**."

It can be said that the explanation is that the teaching of the Zohar is discussing the drawing down of the revelation from Above ("the glory of the Holy One, blessed is He, is elevated in all worlds," referring to the drawing down of His surrounding transcendent light (*Ohr HaSovev*)), and that this is brought about through [overcoming oneself] with self-restraint (*Itkafiya*), through a person acting **in opposition** to his nature and desire (as discussed in chapter ten).

However, for there to be the dwelling place in the lower worlds, the matter of the dwelling place in the lower worlds being that the revelation should be drawn into the lower worlds, even from the perspective of the substance of the lower beings, that they should be receptacles for this (as discussed in chapter two), this is brought about through self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

Now, this must be understood better. This is because the discourse explains the superiority of self-transformation

(*It'hapcha*), in that the advantage of the light is specifically when it comes out of darkness. That is, through the darkness **being transformed** into light, an advantage is caused to the light. From this it is understood that the superiority of the transformation (*It'hapcha*) is not only in relation to the lower being (who through the work of self-transformation (*It'hapcha*) becomes a receptacle) but that through the transformation (*It'hapcha*) an advantage is also caused to the drawing down (an advantage **to the light**). However, in the teaching that he bring from the Zohar, it [only] states, “Through the **restraint** (*Itkafiya*) of the opposite side etc.”

Now, it can be said that the drawing down brought about through self-restraint (*Itkafiya*) is **revelation** (*Giluy*), except that this revelation transcends relation to worlds. [That is, through man acting against his nature, the drawing down of the revelation is thus not according to his nature, and even the light that transcends relation to worlds (“**is elevated**-*Istalek*-אסתלק”) is drawn into revelation in the world.] [In contrast], the work of self-transformation (*It'hapcha*) reaches that which transcends revelation (*Giluy*). [This is because the transformation of darkness into light stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, for whom darkness and light are equal. Additionally, it is because through the transformation (*It'hapcha*) the lower becomes a receptacle (as discussed before) through which the Supernal intent for the dwelling place in the lower worlds is fulfilled, this being the intent of His Essential Self.] Through this there also is caused to be an advantage in the light and revelation drawn from there.

Thus, both matters are necessary, [both] self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*). This is because, at first, through self-restraint (*Itkafiya*) there must be the drawing down of the revelations (*Giluyim*) through restraint, and then through the self-transformation (*It'hapcha*) that follows the restraint (*Itkafiya*), the lower becomes a receptacle for the revelation, and there [then] is caused to also be an advantage in the revelation, in that its drawing down is from that which transcends revelation (*Giluy*).

13.

Now, the two above-mentioned matters are primarily present in one who returns to *HaShem*-יהו"ה in repentance (*Baal Teshuvah*). For, besides the fact that one who returns in repentance (*Baal Teshuvah*) reads and studies more Torah than his nature and habit, as discussed before (in chapter ten) citing the discourses of the Rebbe Maharash, in addition those who return in repentance (*Baalei Teshuvah*) conquer their inclinations to a greater degree than the righteous (*Tzaddikim*).¹⁰²⁴ The same is so in the work of self-transformation (*It'hapcha*).¹⁰²⁵ This is because the primary superiority of transforming darkness to light is that the transformation of the darkness to light is not because of the light, but because, in and of itself, the darkness is itself

¹⁰²⁴ Mishneh Torah, Hilchot Teshuvah 7:4

¹⁰²⁵ That is, in addition to the fact that through repentance out of love (which is the perfection of repentance), willful sins are transformed to merits (Yoma 86b) – furthermore, even **the work** of transformation (*It'hapcha*) is primarily present in those who return in repentance (*Baalei Teshuvah*).

transformed to light,¹⁰²⁶ and this is something that primarily is found in those who return in repentance (*Baalei Teshuvah*).

This is because, when it comes to the righteous (*Tzaddikim*), even their work of self-transformation (*It'hapcha*) comes through their sense of Godliness - revelation from Above. In contrast, the self-transformation (*It'hapcha*) of one who returns to *HaShem*-יהו"ה in repentance (*Baal Teshuvah*), who changes himself and is literally transformed from one extreme to the other, stems from himself.¹⁰²⁷

It can be said that this is hinted in the teaching of the Baal Shem Tov, on the verse, "And there was evening and there was morning etc.," (cited in chapter seven). There, [in continuation to the explanation of "I do not know which of them He desires"], he explains King Dovid statement,¹⁰²⁸ "I considered my ways and returned my feet to your testimonies."

The words, "I considered my ways," refer to Dovid thinking about his physical ways (the reason for which is explained there). The words, "and returned my feet-*Raglai*-רגלי" means that "I have returned to be habituated-*Lehargeel*-להרגיל to your testimonies," (in that the word "my feet-*Raglai*-רגלי" is of the same root as "habit-*Hergel*-הרגל"). It can be said that the matter of Dovid was that "he raised the yoke of repentance (*Teshuvah*)."¹⁰²⁹

In the above-mentioned teaching of the Baal Shem Tov, he hints at the two elements of superiority in those who return

¹⁰²⁶ As per the language of the *Hemshech* of the *Hilulah*, Ch. 5, "that the darkness itself shines."

¹⁰²⁷ See at length in *Likkutei Sichot* Vol. 9 p. 63 and on.

¹⁰²⁸ Psalms 119:59

¹⁰²⁹ Talmud Bavli, Mo'ed Katan 16b; Avodah Zarah 5a

in repentance (*Baalei Teshuvah*). That is, “I have returned to become habituated-*Ashuvah Lehargeel*-לְהִרְגִיל אֲשׁוּבָה,” means a change in habit, [overcoming oneself through] self-restraint (*Itkafiya*). Then, the explanation of the matter of “I do not know which of them He desires” – this being the matter of free choice (*Bechirah*) and serving *HaShem*-יְהוָה, blessed is He, by one’s own strength and volition (as discussed in chapter seven) [is the matter of] self-transformation (*It’hapcha*).

This then, is why the drawing down of the essential root of the *Shechinah* after the withdrawal (*Siluk*), is much higher than how it was at the beginning of the creation. This is because the drawing down after the withdrawal (*Siluk*) brought about by the sin of the tree of the knowledge of good and evil and the sins that followed it, is like the matter of repentance (*Teshuvah*).

The advantage in the drawing down that follows the withdrawal (*Siluk*) is in two matters, (as discussed at the end of chapter five). That is, it is both in the drawing down and revelation from Above – since the drawing down of the revelation is now through the work of self-restraint (*Itkafia*) [and self-transformation (*It’hapcha*)], as well as in regard to the lower [being] – since now the service is service that stems from his own strength and volition.

[The fact that through the *Tzimtzum* there was the novel introduction of the matter of serving *HaShem*-יְהוָה, blessed is He, out of one’s own strength and volition, primarily is after the sin of the tree of knowledge.] It is through serving Him by one’s own strength and volition, which is like the matter of self-transformation (*It’hapcha*) and especially through the actual

work of self-transformation (*It'hapcha*) that the world is made to be a receptacle for the revelation.

14.

Now, it is through our deeds and our work¹⁰³⁰ [“our deeds-*Ma'aseinu*-מעשינו” referring to fulfilling Torah and *mitzvot* according to nature, whereas “our work-*Avodateinu*-עבודתנו” refers to toiling in Torah and *mitzvot* in opposition to nature (*Itkafiya*),¹⁰³¹ and it can be said that “our deeds-*Ma'aseinu*-מעשינו” also includes that through the toil, this becomes one’s nature (transformation-*It'hapcha*)] and especially during the time of the exile,¹⁰³² in that we rectify the descent brought about through the sin of the tree of knowledge, to the point that in a revealed way it is sensed that the descent was only for the sake of ascent. The same is so of all sins, [all of which chained down from the sin of the tree of knowledge], that through repentance (*Teshuvah*) they are transformed into merits.

Now, it can be said that the same applies to death, which was brought about through the sin of the tree of the knowledge of good and evil, that in the coming future it will be transformed to life. This is explained in various places,¹⁰³³ that the matter

¹⁰³⁰ See Tanya, Ch. 37

¹⁰³¹ See Likkutei Levi Yitzchak to Tanya there (p. 15) citing to Iggeret HaKodesh, Epistle 12 (118a) and on. Also see at length in Torat Menachem, Sefer HaMaamarim Av p. 188 and on.

¹⁰³² See Tanya, Ch. 37 *ibid*.

¹⁰³³ See Sefer HaMaamarim 5670 p. 100 [p. 138 in the newer edition], that “the revival of the dead (*Techiyat HaMeitim*) is from the Essential Self of the limitless light of the Unlimited One, wherein death and life are equal, and for which reason it

of the resurrection of the dead (*Techiyat HaMeitim*) is that the dead will live.

The same is so of rectifying the diminishment of the moon, and the shattering of the vessels (*Shevirat HaKeilim*), up to and including the first *Tzimtzum*, that the *Tzimtzum* will not cause concealment, and beyond this, that the *Tzimtzum* itself will illuminate. Through this, this physical world will be a revelation of Godliness, as the verse states,¹⁰³⁴ “The Glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” That is, even the physical flesh will be a receptacle for the revelation, both the revelation of “the glory of *HaShem*-יהו"ה,” (the encompassing light (*Makif*)), as well as the revelation of “the mouth of *HaShem*-יהו"ה” (the inner manifest light (*Pnimi*)).¹⁰³⁵

About this our sages, of blessed memory, said,¹⁰³⁶ “In the coming world there is no eating and no drinking.” For, even though the coming world (*Olam HaBa*) refers to the time of the resurrection, at which time the souls will be in bodies,¹⁰³⁷ nevertheless, they will not need to eat and drink, since the

is possible for even **the dead to live.**” Also **similarly see** Sefer HaMaamarim 5701 p. 48.

¹⁰³⁴ Isaiah 40:5

¹⁰³⁵ *Hemshech* 5672 Vol. 2 p. 930.

¹⁰³⁶ Talmud Bavli, Brachot 17a

¹⁰³⁷ As per the view of the Ramban in Shaar HaGemul (Chavelle edition p. 309); This is likewise the conclusive view of the teachings of Chassidus – see Likkutei Torah Tzav 15c; Drushim L'Shabbat Shuvah 65d; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Tzitzit (Derech Mitzvotcha p. 14b); Ohr HaTorah, Chukat (p. 809; Vol. 5 p. 1,637), where he wrote that the Alter Rebbe only mentions the view of the Ramban in the Chassidic discourses.

physical body will be sustained by the ray of the *Shechinah*.¹⁰³⁸ Beyond this, in the coming future, the body will be even higher than the soul, which is why the soul will be sustained by the body.¹⁰³⁹

All this is brought about through our deeds and work right now (as explained before), especially through the work in serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*). The Torah promised that ultimately, the Jewish people will repent and will immediately be redeemed¹⁰⁴⁰ with the true and complete redemption through our righteous Moshiach. That is, one of the novelties that will be introduced with the coming of Moshiach, is that Moshiach will bring the righteous to return in repentance.¹⁰⁴¹ Then, "those who dwell in the earth shall awaken and shout for joy,"¹⁰⁴² the Rebbe whose Hilulah we are celebrating amongst them, and he will lead us upright to our land, speedily and in the most literal sense!

¹⁰³⁸ *Hemshech* "v'Kachah" 5637 Ch. 91-92 [Sefer HaMaamarim 5637 Vol. 2 p. 623 and on]; *Hemshech* 5672 *ibid.* p. 931; Sefer HaMaamarim 5698 p. 219, and elsewhere.

¹⁰³⁹ *Hemshech* "v'Kachah" and Sefer HaMaamarim 5698 *ibid.*

¹⁰⁴⁰ Mishneh Torah, Hilchot Teshuvah 7:5

¹⁰⁴¹ Cited in Likkutei Torah, Drushim L'Shemini Atzeret 92b; Shir HaShirim 50b; Also see the citations in Maamarei Admor HaEmtza'ee, Devarim Vol. 3 p. 1,129; Zohar III 153b

¹⁰⁴² Isaiah 26:19

Discourse 17

“*Arba’ah Roshei Shanim Heim... -
Four [days serve as] New Year...*”

Delivered on the 4th day of the week, 15th of Shvat, 5731¹⁰⁴³

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

1.

It states in Mishnah,¹⁰⁴⁴ “Four [days in the year serve as] New Year (*Rosh HaShanah*). The first of Nissan... The first of Elul... The first of Tishrei... the first of Shevat is the New Year for the tree according the view of the Academy of Shammai. The Academy if Hillel say on the fifteenth [of Shevat].” The Torah law (*Halachah*) is in accordance with the Academy of Hillel.¹⁰⁴⁵

Now, we must understand the reason for the difference between the New Year (*Rosh HaShanah*) of the tree, and the three other New Years mentioned first. That is, the three New Years mentioned first, are on the new moon, whereas the New Year of the tree is on the fifteenth of the month [when the moon is full].

¹⁰⁴³ The original discourse was edited by his honorable holiness the Rebbe Shlita, and published as a pamphlet for the 15th of Shvat 5751.

¹⁰⁴⁴ Mishnah at the beginning of Tractate Rosh HaShanah [1:1].

¹⁰⁴⁵ [Mishneh Torah of the] Rambam, Hilchot Terumot 5:11; Hilchot Ma’aser Sheini 1:2.

Moreover, according to the explanation elsewhere,¹⁰⁴⁶ that the relationship between the three pilgrimage festivals¹⁰⁴⁷ and the fifteenth day of the month, is because on the fifteenth day of the month the moon is whole, thus indicating the wholeness of the Jewish people, who count by the moon and are compared to the moon,¹⁰⁴⁸ it must be said, that the fact that the majority of New Years are on the new moon [and in the view of the Academy of Shammai, this is so of all four New Years] - at the time of the birth of the moon, when the moon is just a point, this is because the matter of a New Year (*Rosh HaShanah*) is that on it there is a drawing forth of whatever it is the New Year of, and as things are at the inception of being drawn forth, they only are a point. Based on this, we must understand why it is that [according to the Academy of Hillel, which is the *Halachah*] the New Year of the tree is on the fifteenth [of the month].¹⁰⁴⁹

¹⁰⁴⁶ See Zohar II 194a (cited in Ohr HaTorah, Va'etchanan, Vol. 6 p. 2,197) [where it states], "The holiday... is a day of joy for the moon, as its blemish does not reign over it."

¹⁰⁴⁷ This is also so of the holiday of Shavuot since it is not a fixed day in the month of Sivan but is rather established as the fifty-first day from **the fifteenth** of Nissan (Talmud Bavli, Rosh HaShanah 6b; Shulchan Aruch of the Alter Rebbe, Orach Chayim 494). Also see Ohr HaTorah, Devarim p. 2 [where it states], "Pesach and Sukkot are on the fifteenth of the month... and Shavuot is the culmination (*Atzeret*) of Pesach."

¹⁰⁴⁸ Talmud Bavli, Sukkah 29a; Midrash Bereishit Rabbah 6:3

¹⁰⁴⁹ In Pri Etz Chayim, toward the end of Shaar Chag HaShavuot – "A discourse on the secret of the 15th of Av and the 15th of Shvat," [it states] that on the 15th of Shvat "the moon is full... and it is the time of the sprouting of the buds of the fruit of the tree." This requires explanation, as seemingly the **sprouting** of the buds is only the **beginning** of the growth, and what is the relationship of this to **the fullness** of the moon?

2.

This may be understood with a preface of the explanation in various discourses,¹⁰⁵⁰ that the reason the pilgrimage festivals were established at the times in which the grains are ripened and harvested, [in that the holiday of Pesach must be at springtime (the time when the barley is finished),¹⁰⁵¹ and beyond this, the holiday of Shavuot is called¹⁰⁵² “the holiday of the harvest” (*Chag HaKatzir*)¹⁰⁵³ on account of the first harvesting of the wheat harvest,¹⁰⁵⁴ and likewise, the holiday of Sukkot is called “the holiday of the ingathering” (*Chag HaAseef*)],¹⁰⁵⁵ the intention in all this (primarily) is to the spiritual grain, referring to the Jewish people, about whom the verse states,¹⁰⁵⁶ “Israel is holy to *HaShem*-יהוה, the first of His grain etc.” The reason the festivals must be at the time of the ripening and gathering of the physical grains, [such that because

¹⁰⁵⁰ See the discourse entitled “*Shalosh Regalim*” in Ohr HaTorah, Mishpatim (p. 1,178 and on); Discourse entitled “*Kodesh Yisroel LaHaShem*” in Ohr HaTorah Pinchas (p. 1,212 and on); Discourse entitled “*Ki Tavo u... v’Shavta*” and “*Kodesh Yisroel LaHaShem*” 5630 (Sefer HaMaamarim 5630 p. 132 and on; p. 205 and on); Discourse entitled “*v’Chag HaAseef*” 5743 (Torat Menachem, Sefer HaMaamarim Tishrei p. 172 and on).

¹⁰⁵¹ Exodus 23:15; See Rabbi Avraham Ibn Ezra there, verse 16.

¹⁰⁵² The name of something is indicative of its substance matter, to the extent that it [i.e., it’s name] is its vitality. (Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], Ch. 1 and elsewhere.)

¹⁰⁵³ Exodus 23:16; To pointed out, in Rashi’s commentary he states, “It is the time of **bringing** the first fruits.” However, Rabbeinu Bachaye there (cited in the discourse in note 7 [of the original discourse]) states that the three holidays are regarding the grain, and that the holiday of Shavuot is **the time of the first fruits of the wheat harvest**, and this is likewise brought in the commentary of Rabbi Avraham Ibn Ezra there.

¹⁰⁵⁴ Exodus 34:22

¹⁰⁵⁵ Exodus *ibid*.

¹⁰⁵⁶ Jeremiah 2:3

of this, leap years are established],¹⁰⁵⁷ is because all physical matters chain down from their spiritual counterparts.¹⁰⁵⁸

With the above in mind, we can also say about the New Year of the tree, that it primary is a New Year (*Rosh HaShanah*) for man (“You [Israel] are called ‘man-*Adam* אדם”)¹⁰⁵⁹ and man is compared to the tree, as the verse states,¹⁰⁶⁰ “For man is the tree of the field,” and from this it also chains down to literally being the New Year (*Rosh HaShanah*) for the physical tree.

Now, according to the teaching of our sages, of blessed memory,¹⁰⁶¹ on the verse “For man is the tree of the field,” that, “If he is a Torah scholar etc.,” it can be said that when the Jewish people are called “grain” (“wheat,” “barley” etc.),¹⁰⁶² this is because of their service of *HaShem* יהוה, blessed is He, in fulfilling the *mitzvot* (as will be explained). In contrast, when they are called a “tree” (“the tree of the field”), this is brought

¹⁰⁵⁷ In the above-mentioned discourses they cite the book *Panim Yafot* [which states], “They should be careful that the three festivals be at the spring time, the time of the harvest, and the time of the ingathering, meaning, through establishing leap years.” In other words, they would establish leap years in order that the holiday of Sukkot also be at the time of the ingathering. See Talmud Bavli, Sanhedrin 11b [where it states], “[The court] may intercalate the year for three matters, for the ripening of the grain, for the fruit of the trees, and for the equinox (*Tekufah*).” Rashi there states that this also refers to the period of Tishrei (*Tekufat Tishrei*), as the holiday of Sukkot must be in the period of Tishrei (see 13a there). However, in Rambam [in *Mishneh Torah*] *Hilchot Kiddush HaChodesh*, Ch. 4, he does not mention that the holiday of Sukkot must be in the period of Tishrei, but that the meaning of “for the equinox (*HaTekufah*)” refers to the period of Nissan (*Tekufat Nissan*) (in *Halacha* 2 there). Also see *Kesef Mishneh* there to *Halacha* 16.

¹⁰⁵⁸ See Tanya, beginning of Ch. 3.

¹⁰⁵⁹ Talmud Bavli, Yevamot 61a

¹⁰⁶⁰ Deuteronomy 20:19

¹⁰⁶¹ Talmud Bavli, Taanit 7a

¹⁰⁶² See Zohar II 150b that the verse (in Jeremiah *ibid.*) “the first of his grain-*Reishit Tevu’atoh* תבואתה-ה” that the *Hey*-ה-5 hints at five types of grain, [these being] wheat, barley, spelt, oats, and rye.

about through engaging in the study of Torah. It can be said that this is the meaning of the verse, “For man is the tree of the field” (specifying “man-*Adam*-אדם”). This is because the word “man-*Adam*-אדם” refers to the intellect (as explained in various places about the difference between the word “man-*Adam*-אדם” and the word “man-*Ish*-יש”).¹⁰⁶³

3.

Now, the discourses explain¹⁰⁶⁴ that the relationship between the three festivals and the times of the ripening of the grains is because at that time (on the three festivals) there is the growth of the spiritual grain brought about through the sowing.

The explanation is that the verse states,¹⁰⁶⁵ “I will sow her for Myself in the land.” As known,¹⁰⁶⁶ this refers to the descent of the soul (the spiritual “grain”) to manifest below in the body and animalistic soul (“the land”),¹⁰⁶⁷ and more specifically, it refers to the descent of the exile.¹⁰⁶⁸ The intention in this is for the sake of ascent, similar to sowing in the earth (in the literal sense) which is for the sake of the growth

¹⁰⁶³ See Likkutei Torah, Shir HaShirim 25a; Sefer HaMaamarim 5629 p. 157 and elsewhere. Also see Sefer HaArachim Chabad, Vol. 1, section on “*Adam*,” Ch. 9.

¹⁰⁶⁴ Ohr HaTorah Pinchas and Sefer HaMaamarim 5630 cited in note 7 [of the original discourse].

¹⁰⁶⁵ Hosea 2:25

¹⁰⁶⁶ Likkutei Torah, Ha’azinu 74c; Torat Chayim in [the subsequent] note 25 [of the original discourse – Torat Chayim Beshalach 169b and on], and elsewhere.

¹⁰⁶⁷ As it is about the animalistic soul that it states (in Ecclesiastes 3:21), “The spirit of the beast is the one that descends down into **the land**.” (Likkutei Torah *ibid.*)

¹⁰⁶⁸ Talmud Bavli, Pesachim 87b; See at length in Torah Ohr, Beshalach 61a and on; Torat Chayim Beshalach 169b and on [Vol. 1, p. 133b and on in the new edition]; Ohr HaTorah *ibid.* p. 343 and on, and elsewhere.

that follows, which is in greater abundance than what there was at first.¹⁰⁶⁹ The growth (the ascent) is brought about through fulfilling Torah and *mitzvot* which also are called “sowing.”

That is, in addition to the sowing in the descent of the soul to below (in that **the Holy One, blessed is He**, lowered the soul), there also must be the **toil** of sowing done by **the Jewish people**, that is, fulfilling Torah and *mitzvot*. For, through the souls descending to below, especially during the time of the exile, and even so, they fulfill Torah and *mitzvot* (with self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*)),¹⁰⁷⁰ there thereby is caused to be growth – which is the drawing down of higher revelation, beyond comparison to the revelation the soul had before it descended below.

Now, the primary revelation of this growth will take place in the coming future. However, even now, a radiance of this illuminates on the three pilgrimage festivals. The first festival (the holiday of Pesach) which is the time of the growth and ripening of the barley, is the matter of fear (*Yirah*), which is the first gate¹⁰⁷¹ through which one enters to adhere to Him, blessed is He. This is why the word “barley-*Se'orah*-שעורה” consists of the letters “*Se'or Hey*-ה'שעור,”¹⁰⁷² in that the word “*Se'or*-שעור” shares the same root as the word “gate-*Sha'ar*-שער” and the letter *Hey*-ה refers to the lower letter *Hey*-ה (Kingship-*Malchut*). The second festival (the holiday of

¹⁰⁶⁹ As “a person does not sow a *se'a* [of grain] for any reason other than to bring in several *kor* [of grain].” (Talmud Bavli, Pesachim *ibid.*)

¹⁰⁷⁰ As per the language in Ohr HaTorah, Pinchas p. 1,214; Sefer HaMaamarim 5630 p. 132; p. 206; Also see later in note 35 [of the original discourse].

¹⁰⁷¹ See Zohar (I 11b), “The fear of *HaShem*-יהו"ה is called ‘the first-*Reishit*-ראשית’ etc., and it is the gate of ascent... the gate of everything.”

¹⁰⁷² Zohar III 188b

Shavuot) is the time of the growth of the wheat, which is the food of man. This refers to the Torah, about which the verse states,¹⁰⁷³ “This is the Torah of man.” This is why the word “wheat-*Chitah*-חִטָּה” has the numerical value (*Gematria*) of 22-כ”ב, hinting at the 22-כ”ב letters of the Torah.¹⁰⁷⁴

It is explained in the above-mentioned discourses that this is the relationship between Shavuot and the fruits of the tree (as it states,¹⁰⁷⁵ “On Shavuot [the world is judged] concerning the fruits of the tree”). This is because (according to one opinion) wheat is a type of tree,¹⁰⁷⁶ hinting to man, as the verse states, “For man (*Adam*-אָדָם) is the tree of the field,” and it is on the holiday of Shavuot (Atzeret) that the Torah was given, about which the verse states, “This is the Torah of man (*Adam*-אָדָם).”

It can be said that since wheat is only a type of tree according to one opinion, and moreover, even according to that opinion, it only is a type of tree,¹⁰⁷⁷ therefore, the level of Torah hinted in wheat is as Torah relates to the *mitzvot*. In contrast, the Torah itself, as it transcends the *mitzvot*, which is the primary matter of man (“this is the **Torah** of man (*Adam*-אָדָם)”) is hinted in the fruits of the tree.

¹⁰⁷³ Numbers 19:14

¹⁰⁷⁴ Zohar *ibid.*; Tikkunei Zohar, Tikkun 69 (114b (1)).

¹⁰⁷⁵ [Mishnah] Rosh HaShanah 1:2 (Talmud Bavli, Rosh HaShanah 16a)

¹⁰⁷⁶ The view of Rabbi Yehudah in Brachot (40a)

¹⁰⁷⁷ That is, even according to the view of Rabbi Yehudah we do not make a blessing of “who creates the fruit of the tree” (*Boreh Pri HaEtz*) on wheat (Brachot *ibid.*)

4.

The explanation is that fulfilling Torah and *mitzvot* is called “sowing” due to two matters.¹⁰⁷⁸ Firstly, because through fulfilling Torah and *mitzvot*, this causes the refinement of the body and animalistic soul, which causes the revelation of the root of the body and animalistic soul, which is higher than the root of the Godly soul – similar to sowing in the literal sense, in that through sowing the grain and seed into the earth, this causes the power of growth of the earth to be awakened and be revealed.¹⁰⁷⁹

It additionally is because fulfilling Torah and *mitzvot* must be done (not out of reason, but simply) to fulfill the commandment of the Holy One, blessed is He.¹⁰⁸⁰ This is as in the words of the blessings over the *mitzvot*, “Who has sanctified us with His commandments and **commanded us**,” this being the matter of nullifying (*Bittul*) oneself and accepting His yoke (*Kabbalat Ol*). This is like sowing in the literal sense, in that the seed taking root in the earth comes about through its **decomposition**.

This is why the growth brought about through Torah and *mitzvot* is primarily during the time of the exile. This is because when the Holy Temple was standing and there was a revelation of Godliness (including the revelation brought about through fulfilling the *mitzvot*) the self-nullification (*Bittul*) and

¹⁰⁷⁸ To point out, the two matters (which will be explained in the discourse) are comparable to self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

¹⁰⁷⁹ Likkutei Torah, Ha'azinu ibid. in note 23 [of the original discourse].

¹⁰⁸⁰ See Likkutei Torah, Shlach 40a, and at length in Ateret Rosh, Drush L'Aseret Yemei Teshuvah (57a; 59b).

acceptance of His yoke (*Kabbalat Ol*) were not sensed so much, since at that time there was a sense of the revelation brought about through the *mitzvot*. Rather, the matter of self-nullification (*Bittul*) and acceptance of the yoke (*Kabbalat Ol*) primarily is during the time of the exile, especially in the generation of the “footsteps of Moshiach,” when the fulfillment of the *mitzvot* is in a way of “those who sow **with tears**,”¹⁰⁸¹ which brings about that “they will reap with glad song.”¹⁰⁸²

5.

Now, as known¹⁰⁸³ about the difference between Torah and *mitzvot*, the *mitzvot* are commandments to **man**, whereas the Torah is of *HaShem*’s-יהוה - the wisdom of the Holy One, blessed is He - except that it descended below and manifested in the intellect of man.¹⁰⁸⁴ From this it is understood that the two above-mentioned matters in sowing (the refinement of the body and animalistic soul, and the nullification (*Bittul*) and acceptance of His yoke (*Kabbalat Ol*)), are primarily present in fulfilling the *mitzvot*, as opposed to studying Torah.

This is because it is in the *mitzvot*, which are commandments to man, that it applies to say that the intention in them is to refine the creatures,¹⁰⁸⁵ for the sake of refining and clarifying the body and animalistic soul of the person who

¹⁰⁸¹ Psalms 126:5

¹⁰⁸² Psalms 126:5 *ibid*.

¹⁰⁸³ Hadran to the six orders of the Mishnah 5748, Ch. 26 (Torat Menachem, Hadranim Al HaRambam v’Sha”S p. 406).

¹⁰⁸⁴ Tanya, Ch. 4 (8b)

¹⁰⁸⁵ Midrash Bereishit Rabbah, beginning of Ch. 44.

fulfills the *mitzvot*, as well as for the sake of refining the things in the world by which the *mitzvah* is fulfilled.

In contrast, when it comes to the study of Torah, which is the wisdom of the Holy One, blessed is He, it does not apply to say that it is an intermediary by which to affect man and the world, Heaven forbid. Rather, the effect brought about in the person who studies it, is that through his study of Torah there is a drawing down in him of the wisdom of the Holy One, blessed is He, which transcends the world, [and the drawing down of Torah in the person who studies it, is such that he becomes one with it].¹⁰⁸⁶

The same is so of the self-nullification (*Bittul*) and acceptance of His yoke (*Kabbalat Ol*) (the second matter in “sowing”). That is, in regard to the *mitzvot*, which are commandments to man (indicating that on the level of the *mitzvot*, man is of consequence) man is an existence,¹⁰⁸⁷ and the fact that he fulfills the commandments stems from nullifying (*Bittul*) himself and accepting the yoke (*Kabbalat Ol*), like a servant¹⁰⁸⁸ who fulfills the command of the king.

In contrast, in regard to the study of Torah, which is the wisdom of the Holy One, blessed is He, there is no room there for any existence outside of Himself, not even the existence of the servant. Therefore, the perfection of engaging in the study of Torah is when it is such that it is the word of *HaShem*-יהוה that he speaks with his mouth.

¹⁰⁸⁶ Tanya, Ch. 5. See later in the discourse.

¹⁰⁸⁷ That is, from the perspective of the Supernal will of the *mitzvot* it is **necessary** for man to be an [independent] existence.

¹⁰⁸⁸ Torah Ohr, Vayeishev 27b; Va'era 56a

About this our sages, of blessed memory, stated,¹⁰⁸⁹ “Who are the kings? The Sages.” This is because their study of Torah is such that the word of *HaShem*-יהו"ה is spoken by them, and they therefore are in the ultimate state of nullification (*Bittul b'Tachlit*), even higher than the nullification (*Bittul*) of a servant, such that their entire existence is the King Himself,¹⁰⁹⁰ in that through the Torah, Israel and the Holy One, blessed is He, are entirely one.¹⁰⁹¹

Moreover, even a person who is not on such a level that his Torah study is like this, in which it is the word of *HaShem*-יהו"ה that he speaks with his mouth,¹⁰⁹² nonetheless, the primary emphasis in Torah study is not the matter of self-nullification (*Bittul*) and self-restraint (*Itkafiya*), but on the contrary, it is about his existence (his understanding and grasp) being one with the Torah.

This is why our sages, of blessed memory, said,¹⁰⁹³ “One should always study from a place [in Torah] that his heart desires.” [The word for “desire” here] “*Chafetz*-חפץ” refers to a desire (*Ratzon*) that is pleasurable (*Taanug*).¹⁰⁹⁴ For, although even in Torah study there must be the nullification (*Bittul*) of the servant, (“**the yoke of Torah**”)¹⁰⁹⁵ as well as the self-

¹⁰⁸⁹ Talmud Bavli, Gittin 62a; See Torah Ohr Vayeishev ibid.

¹⁰⁹⁰ Torah Ohr, Vayeishev 27b ibid. Va'era 56a ibid.

¹⁰⁹¹ See Zohar III 73a; Also see Tanya, Ch. 23, that the matter of “entirely one” is specifically in the Torah as opposed to the *mitzvot*.

¹⁰⁹² To point out, this matter (“It is I, the Mishnah, who speaks in your mouth”) was said in regard to **the Beit Yosef** (Maggid Meisharim, beginning of Vayikra – cited in Likkutei Torah, Pekudei 6a and elsewhere).

¹⁰⁹³ Talmud Bavli, Avodah Zarah 19a

¹⁰⁹⁴ Likkutei Torah, Shir HaShirim 28d

¹⁰⁹⁵ See Midrash Bamidbar Rabbah 18:21; Tanna d’Bei Eliyahu Rabbah, beginning of Ch. 2; Midrash Shmuel, Ch. 29.

nullification of self-restraint (*Itkafiya*) (to review one's studies one-hundred and one times),¹⁰⁹⁶ nevertheless, the primary emphasis in studying Torah is that¹⁰⁹⁷ the Torah that he studies is his pleasure and vitality.

It can be said that the reason is that being that the matter of Torah study is that through it the Jewish people and the Holy One, blessed is He, come to be entirely one, therefore, just as with the Holy One, blessed is He, the Torah is His pleasure, as the verse states,¹⁰⁹⁸ "I was His delights," this likewise must be for the one who studies Torah, that the Torah he learns should be his pleasure (*Taanug*).

[Even though a person's pleasure in the Torah he studies stems from the intellect within it, as also understood from the words "the place [in Torah] that his heart desires," it can be said that in the **innerness** of the matter, his pleasure in Torah is because Torah is the delight of the Holy One, blessed is He, [and since "Israel and the Holy One, blessed is He, are entirely one," therefore the Torah is also the delight of the Jewish people,] only that in the pleasure (*Taanug*), as it is revealed to

¹⁰⁹⁶ Talmud Bavli, Chagigah 9b; See Tanya, Ch. 15; Discourse entitled "*Bati LeGani* – I have come to My garden" of this year (5731) Ch. 10 (Sefer HaMaamarim 5731, p. 112, [Discourse 16]).

¹⁰⁹⁷ To point out based on Likkutei Torah Re'eh 29c-d, there is a superiority in a servant that is not present in the son, and the matter of "the **yoke of Torah**" (which includes the matter of reviewing his studies one-hundred and one times) is "as stated in Sefer Shel Beinonim [Tanya] Ch. 41, that there is a son who is also a servant." What is understood from this is that the matter of the yoke of Torah is in order that in his study of Torah he also possess the superior quality of the servant, but the Torah study itself is the matter of the son – and the matter of the son is that "whatever the father desires is also the desire of the son" (*Hemshech* 5666 p. 308 [p. 410 in the new edition]).

¹⁰⁹⁸ Proverbs 8:30

him, it is sensed that his pleasure in Torah stems from the intellect within it.

6.

Now, it can be said that the two matters in Torah are hinted in wheat and in the tree. This is because wheat, which is a grain [in that even according to Rabbi Yehudah it only is a **type** of tree] hints to the Torah as it relates to the *mitzvot* (in that one studies Torah to fulfill the **mitzvah** of Torah study, and the like). In contrast, the Torah as it is, in and of itself, is hinted in the tree.

The superiority of a tree in comparison to grain, is that grain (including wheat) is a staple to sustain man, whereas a tree grows **fruit**, which are not a necessary staple to sustain man, but something **pleasurable**. Moreover, even seeing a tree (and not just eating its fruits) causes pleasure, as the verse states,¹⁰⁹⁹ “*And HaShem God-HaShem Elohi*” מ-אלהים יהוה caused to sprout... every tree that was pleasing to see etc.” We also observe this empirically, that a stroll in a garden, a place where trees grow, is pleasurable.

With the above in mind, we can understand the superiority of the New Year (*Rosh HaShanah*) of the tree, over and above the New Year (*Rosh Hashanah*) of vegetables, even though vegetables also include wheat (the food of man), which hints at the Torah. This is because the drawing down of the New Year (*Rosh HaShanah*) of vegetables is in regard to fulfilling the *mitzvot*, and even the drawing down that relates to

¹⁰⁹⁹ Genesis 2:9

studying Torah (wheat) is in regard to studying Torah as it relates to fulfilling the *mitzvot*. In contrast, the drawing down of the New Year (*Rosh HaShanah*) of the tree, is in regard to studying Torah as it is, in and of itself - the matter of the pleasure (*Taanug*) in Torah.

7.

Now, it can be said that through the *mitzvot* being drawn from the Torah, and additionally, through the fact that the *mitzvot* must be done as a servant [who serves his master], in that the **Torah** stated,¹¹⁰⁰ “You shall serve (וְעַבַּדְתֶּם-*v’Avadetem*) *HaShem* יהו"ה your God etc.,”¹¹⁰¹ thereby a drawing down is caused of a **likeness** to the pleasure in Torah, even in serving Him by accepting His yoke (the service of the servant (*Eved-עבד*)) in fulfilling the *mitzvot*.

This is like the explanation in *Hemshech* 5666,¹¹⁰² that the reason even a simple servant (*Eved Pashut*) [whose service is because the **yoke** of the master is upon him] endeavors to do his work with beautification and splendor to his master, is because even a simple servant has pleasure in the service, except that the pleasure of the simple servant is [not because of his own substance and existence, but on the contrary], it is out of his nullification (*Bittul*) to the master.¹¹⁰³ That is, being that

¹¹⁰⁰ As per the language of the Alter Rebbe in Tanya, Ch. 41 (57a)

¹¹⁰¹ Exodus 23:25

¹¹⁰² At the end of p. 325 and on [p. 431 in the new edition].

¹¹⁰³ In *Hemshech* 5666 *ibid.* [it explains] that this difference is the superiority of the simple servant (*Eved Pashut*). It can be said that due to this distinction there is also an element of superiority in the son (and in the faithful servant (*Eved*

the servant is not an independent existence unto himself, therefore, his master's pleasure is his own pleasure.

The same is so in our service of *HaShem*-יהו"ה, in that serving Him by accepting His yoke (*Kabbalat Ol*) also has a matter of pleasure in it, except that the pleasure is the pleasure of the One Above. It can be said, that the reason even service of Him by accepting His yoke (*Kabbalat Ol*) also has a matter of pleasure in it, is because serving Him by accepting His yoke (*Kabbalat Ol*) is also drawn from the Torah, in that the Torah tells us, "You shall serve *HaShem*-יהו"ה your God etc."

8.

The explanation is that in Iggeret HaKodesh, in the discourse entitled "*Dovid, Zemirot Karit Lahu*,"¹¹⁰⁴ it states that all the upper and lower worlds depend on the meticulous performance of a *mitzvah*. He brings two examples for this - a sacrifice (*Korban*) and Tefillin.

Now, in his insights on Tanya,¹¹⁰⁵ my father, master, teacher and Rabbi, explains that the reason the Alter Rebbe selected these two *mitzvot* (a sacrifice and Tefillin) is because generally, the *mitzvot* are the matter of ascent (*Ha'ala'ah*) and the matter of drawing down (*Hamshachah*) - "running" (*Ratzo*) and "returning" (*Shov*), (as explained in Likkutei Torah in the discourse entitled "*Zot Chukat HaTorah*").¹¹⁰⁶ This is why he

Ne'eman)), the engagement in Torah study – wherein the pleasure in Godliness also stems from the substance matter and existence **of the person**.

¹¹⁰⁴ 160a and on.

¹¹⁰⁵ Likkutei Levi Yitzhak to Iggeret HaKodesh ibid. (p. 53)

¹¹⁰⁶ Likkutei Torah, Chukat 56b and on.

selected these two *mitzvot*, because a sacrifice (*Korban*) is [the matter of] ascent (*Ha'ala'ah*) - “running” (*Ratzo*), and Tefillin is [the matter of] drawing down (*Hamshachah*) - “returning” (*Shov*) (as explained in Likkutei Torah in the discourses on the libations.)¹¹⁰⁷

Now, we must better understand the relevance between the explanation in the above-mentioned Iggeret HaKodesh [that all the worlds depend on the meticulous performance of a *mitzvah*] and the hint that the *mitzvot* are the matter of ascent (*Ha'ala'ah*) and the matter of drawing down (*Hamshachah*).

It can be said that the explanation in Iggeret HaKodesh, that all the worlds depend on the meticulous performance of a *mitzvah*, is a preface to what is then states there, that all the worlds are utterly nullified in their existence in relation to a single precision in the **Torah**. For, when Dovid said,¹¹⁰⁸ “Your statutes were music to me etc.,” this was in praise of the **Torah** (as stated at the beginning of the above-mentioned Iggeret HaKodesh). The praise is that all the worlds are **nullified in their existence** (and are not just dependent)¹¹⁰⁹ in relation to a single precision of Torah, except that the revelation of this matter of Torah is through all the worlds being **dependent** on the meticulous performance of a *mitzvah*.

¹¹⁰⁷ Likkutei Torah, Shlach 40a and on.

¹¹⁰⁸ Psalms 119:54

¹¹⁰⁹ To point out, the reason that Dovid rejoiced in his heart in engaging in Torah study during the time of his troubles was (not because all the worlds depend upon a single precision in the Torah, but) because all the worlds are **nullified in their existence** compared to a single precision of Torah, and it was through this that he caused in himself, that worldly matters were of no consequence to him. (See Sefer HaMaamarim 5687 p. 204 and on; Torat Menachem, Sefer HaMaamarim Tammuz p. 14.)

That is, in relation to the *mitzvot*, which are commandments **upon man** on to how to conduct himself **in the world**, it must [be said] that the worlds are of some relation and consequence. Thus, in regard to the worlds being **nullified in their existence**, this is (specifically) related (to a single precision within the precisions) of the **Torah**.

Proof of this is from the fact that all the worlds depend upon the meticulous performance of a *mitzvah*. This is because the reason the worlds depend on the meticulous performance of a *mitzvah* (even a minor precision) is because it is the preciseness of Torah, in relation to which the worlds are nullified in their existence. Therefore, even after there is a drawing down in the *mitzvot* and it is made to be “the meticulous performance of the *mitzvah*,” all the worlds depend on it.

Now, to explain that even after the drawing down of the precisions of Torah in the *mitzvot*, there is an illumination in them of the matter of Torah in a revealed way, in Iggeret HaKodesh he hints (through bringing the examples of a sacrifice (*Korban*) and Tefillin) that the matter of the *mitzvot* is ascent (*Ha'ala'ah*) and drawing down (*Hamshachah*) - “running” (*Ratzo*) and “returning” (*Shov*).

It can be said that the matter of the ascent and “running” (*Ratzo*) in the *mitzvot* is that their source is sensed in them as they are in Torah, which transcends the world. The matter of the drawing down and “returning” (*Shov*) in them, is that they are drawn down to be commandments **upon man**, and even then, there is a sense in them that their source is in Torah, which transcends the worlds. [This is because the matter of “running”

(*Ratzo*) and “returning” (*Shov*) is that even after the “returning” (*Shov*) a recognizable impression remains from the “running” (*Ratzo*).]¹¹¹⁰

Now, it should be pointed out that from the fact that in the blessings over the *mitzvot* we recite, “He sanctified us with His commandments and He commanded us,” it can be said that the matter of “He sanctified us with His commandments” is the matter of ascent (*Ha’ala’ah*), in that he elevated us to the level of His Supernal Holiness, blessed is He, meaning, the holiness of the Holy One, blessed is He, in His glory, Himself.¹¹¹¹

In contrast, “and He commanded us” is the matter of drawing down (*Hamshachah*) in that “He commanded **us**.” The reason that in the blessing over the *mitzvot* we say (about the *mitzvot* that were **given** to us) “He sanctified us in His commandments,” is because even after He commanded us (and they became commandments upon man), they [still] are **His** *mitzvot* – the *mitzvot* of the Holy One, blessed is He, as He is holy and separately transcendent from the matter of the commandment to man.

9.

This then, is how it is that through the Torah, there is a drawing down of the pleasure (*Taanug*), even in service of Him by accepting the yoke (*Kabbalat Ol*) of fulfilling the *mitzvot*. This is because the reason fulfilling the *mitzvot* is in a way of accepting His yoke (*Kabbalat Ol*), like a servant who fulfills

¹¹¹⁰ Likkutei Torah Chukat ibid. p. 57a

¹¹¹¹ Tanya, Ch. 46 (66a)

the command of the king, [in that the servant is not the king, but is nullified to the king], is because the intention in the *mitzvot* (the commandments to man) is that man should be an existence outside of Him (who does not have pleasure in Godliness), but even so, he should be nullified to Him.

[However], through the drawing down of the Torah (which transcends the commandment to man) into the *mitzvot* and service of Him, by accepting His yoke (*Kabbalat Ol*) (in that the **Torah** stated, “and you shall serve-v’*Avadetem* (וְעַבַּדְתֶּם)”), it thus is sensed that the reason man is an existence outside of Him, blessed is He, is in order to fulfill His Supernal intent.

Through this, the nullification (*Bittul*) of accepting the yoke (*Kabbalat Ol*) is with all one’s being. That is, even this matter, that he becomes like an independent existence unto himself, is in order to fulfill *HaShem*’s-יהו"ה Supernal intent. Therefore, his existence is not in contradiction to the pleasure he has in his service of *HaShem*-יהו"ה (meaning, the pleasure of the Master drawn down in him), since even his very existence is to fulfill *HaShem*’s-יהו"ה Supernal intent.

With this in mind, we can understand the statement before (in chapter seven) from *Hemshech* 5666, that the reason the servant endeavors for his work to be for the beatification and splendor of his master, is because he has pleasure in the work and his pleasure is the pleasure of the master.

Now, at first glance, this is not understood, since the relationship between the servant and the master is [only] to whatever extent the master relates to him (in that he is subservient to the master). [This being so], how does he sense

the pleasure of the master in the beautification and splendor of the work, something that (at first glance) does not relate to the servitude and nullification of the servant to his master?

It can be said that the explanation, as it is in the analogue (from which there also is a chaining down to the analogy) is that through the nullification (*Bittul*) of accepting His yoke (*Kabbalat Ol*) (as it stems from the **Torah** verse, “you shall **serve**-v’*Avadetem*-ועבדתם etc.”) meaning “you shall fulfill His Supernal intent” in that the Holy One, blessed is He, constricted Himself, so to speak, to command man, this Supernal intent is within the Holy One, blessed is He, Himself, Who transcends the command, and thus within himself [the servant] even senses the pleasure of the Master Himself.

10.

This then, is the meaning of [the Mishnah] that the fifteenth of Shevat is the New Year (*Rosh HaShanah*) of the tree. This is because the tree hints at the Torah (as discussed in chapter two) and on this day there is a drawing down of the granting of empowerment for the entire year in regard to the study of Torah, that the study of Torah will be with diligence and perseverance, and that the Torah that one learns will be his pleasure and vitality (in that the tree is also the matter of pleasure (*Taanug*), as explained in chapter six).

Now, based on the known matter,¹¹¹² that all four New Years are related to each other, it can be said that on the New Year (*Rosh HaShanah*) of the tree, there is a drawing down of

¹¹¹² Hagahot Maimoniyot to Mishneh Torah, Hilchot Shofar 1, Section 1

empowerment, so that even all matters pertaining to one's service of *HaShem*-יהו"ה, blessed is He, (that are drawn down on the first three New Years) will be out of pleasure (*Taanug*), like the explanation above (in chapter nine) that through Torah, even one's service of *HaShem*-יהו"ה of accepting His yoke (*Kabbalat Ol*) is with pleasure (*Taanug*).

This is why the New Year (*Rosh HaShanah*) of the tree is on the fifteenth day of the month, at which time the moon is full, unlike the first three New Years, which are on the new moon, at which time the moon is merely a point. This is because the moon being merely a point, indicates the matter of nullification (*Bittul*),¹¹¹³ whereas the pleasure in serving *HaShem*-יהו"ה, especially the pleasure in studying Torah, is the matter of wholeness and perfection.

Now, through adding in our deeds and service of *HaShem*-יהו"ה, blessed is He,¹¹¹⁴ especially in engaging in Torah study in a way that Torah is the pleasure and vitality of the one who learns it, and certainly through engaging in the study (and spreading) of the innerness (*Pnimiyut*) of the Torah, [since within Torah itself, the aspect of the pleasure (*Taanug*) of Torah is the innerness (*Pnimiyut*) of the Torah], there also will be a New Year for kings in a way of ultimate perfection, such that it will be apparent and openly reveal that all Jews are princes,¹¹¹⁵ and beyond that – **kings** (as explained in Tikkunei Zohar),¹¹¹⁶ “and the children of Israel went out with an upraised

¹¹¹³ Torah Ohr, Yitro 67c and elsewhere.

¹¹¹⁴ Tanya, beginning of Ch. 37

¹¹¹⁵ Talmud Bavli, Shabbat 67a

¹¹¹⁶ Introduction to Tikkunei Zohar 1b

arm,”¹¹¹⁷ as appropriate for kings, through Dovid, King Moshiach, “My servant Dovid will be king over them etc.,”¹¹¹⁸ with the true and complete redemption, speedily and in the most literal sense!

¹¹¹⁷ Exodus 14:8

¹¹¹⁸ Ezekiel 37:24

Discourse 18

*“Ki Tisa et Rosh Bnei Yisroel... -
When you take a head count of the
children of Israel...”*

Delivered on Shabbat Parshat Mishpatim,
Parshat Shekalim, Shabbat Mevarchim Adar, 5731¹¹¹⁹
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹²⁰ “When you take a head count of the children of Israel according to their numbers, every man shall give *HaShem*-יהוה an atonement for his soul etc.” [About this] it states in Talmud,¹¹²¹ “Moshe said before the Holy One, blessed is He, ‘Master of the world, with what shall the horn of Israel be raised?’ [The Holy One, blessed is He] responded, “With [the passage], ‘when you take a head count-*Ki Tisa*- כי תשא.”” Rashi explains, “When you come to raise their heads, you shall take an atonement from them through charity.” Now, at first glance, the relationship between, “When you take a head count” and “raising the horn of Israel,” is that the term “When you count-*Ki Tisa*- כי תשא” (also) means “when you raise” and “elevate.”

¹¹¹⁹ The original discourse was edited by his honorable holiness the Rebbe Shlita, and published as a pamphlet for the 22nd of Shvat, 5751.

¹¹²⁰ Exodus 30:12

¹¹²¹ Talmud Bavli, Bava Batra 10b

Now, this must be better understood. For, according to this, when Moshe asked the Holy One, blessed is He, “with what shall the horn of Israel be raised,” at first glance, He should have answered, “By giving an atonement through charity.” What then, is the meaning of the answer, “with [the passage], ‘When you take a head count-*Ki Tisa* חֵשֶׁא-כִי”” [indicating that raising the horn of Israel is **brought about by** “when you take a head count”]? Is not “raising of the head of the children of Israel” and “raising their horn” one and the same thing?

We also must understand that in the verse it states, “each man shall **give** (וַיַּתֵּנוּ-*Natnu*) an atonement for his soul.” That is, the raising (elevating and exalting) of the head of Israel is brought about through **giving** the atonement. However, in Rashi’s commentary, mentioned above, he states, “When you come to raise their heads, you shall **take** (*Kach*-קַח) an atonement from them through charity.”

We also must understand the language used in the verse, “When you lift the **head** (*Rosh*-רֹאשׁ) of the children of Israel,” whereas in Moshe’s question the language used was, “With what shall the **horn** (*Keren*-קֶרֶן) of Israel be raised.”

2.

Now, the explanation is that in the discourses (entitled “*Ki Tisa et Rosh Bnei Yisroel*”)¹¹²² it is explained that the “head-*Rosh*-רֹאשׁ” refers to the natural love that transcends the

¹¹²² 5665 (printed in Sefer HaMaamarim 5665 p. 189 and on – see p. 194-195 there); 5680 (Sefer HaMaamarim 5680 p. 263 and on – also see p. 266-267 there).

intellect,¹¹²³ and the verse states,¹¹²⁴ “For my sins have gone over my head etc.” That is, the sins cover over the aspect of the “head-*Rosh*-ראש” of the soul (which is the natural love that transcends the intellect) so that it will not illuminate in a revealed way in the inner manifest powers (*Kochot Pnimiym*) of the soul.

About this it states, “When you lift the head etc.” That is, even though in the aspect of the “head-*Rosh*-ראש” it does not apply for there to be blemish, nonetheless, the very fact that the “head” of the soul cannot illuminate in a revealed way in the inner manifest powers, indicates that it has been caused to descend and be lowered¹¹²⁵ through the sins, (except that the descent and lowering is not of itself, but only of its revelation.) It thus is necessary to “lift the head” and elevate it from its lowliness.

To pointed out, in Likkutei Torah, in the discourse entitled “*Shuvah Yisroel... Ki Kashalta b’Avonecha*,”¹¹²⁶ it is

¹¹²³ In Likkutei Torah, at the beginning of the Torah portion of Bamidbar [it states that the “head-*Rosh*-ראש” refers to the lower desire (*Ratzon HaTachton*) that is born from the intellect (*Sechel*), whereas the “skull-*Gulgolet*-גולגולת” refers to the upper desire (*Ratzon HaElyon*) that transcends the intellect (*Sechel*). It can be said that this is [speaking] specifically, whereas more generally, even the skull (*Gulgolet*-גולגולת) is included in the “head” (*Rosh*-ראש). Therefore, the verse states, “Count the head (*Rosh*-ראש) etc. by their skulls (*L’Gulgulotam*-לגולגולתם),” (as discussed in Likkutei Torah there) – it thus must be said that the “head-*Rosh*-ראש” refers to the brain [and the intellect in the brain, as well as desire that accords with the intellect]. In contrast, in the verse “when you take a head count-*Ki Tisa et Rosh*-ראש את ראש” (in which the “skull” (*Gulgolet*) is not mentioned), it can be said that the “head-*Rosh*-ראש” also includes the skull (*Gulgolet*), which is the desire that transcends the intellect.

¹¹²⁴ Psalms 38:5

¹¹²⁵ See the above-mentioned discourses in explanation of the verse (Isaiah 2:9; 5:15), “Mankind will have bowed, and man will have **lowered** himself.”

¹¹²⁶ Drushei Shabbat Shuvah 67d; Also see the discourse entitled “*Shuvah Yisroel*” 5736 (Torat Menachem, Sefer HaMaamarim Tishrei p. 85 and on).

explained that this is analogous to a person who trips with his feet, thus causing his head to fall down. Based on this, it could be said that the explanation of the verse, “When you lift the head of the children of Israel,” refers to raising the head from its fall to below.

Based on the above-mentioned discourses, it can be said that the reason it is not explained this way, is because that particular Torah portion was said after Yom HaKippurim,¹¹²⁷ after the Holy One, blessed is He, already desired the Jewish people with joy and wholeheartedness and said to Moshe,¹¹²⁸ “I have forgiven according to your word.” The impression of the sin which remained after Yom HaKippurim, is (primarily) only in regard to the fact that the desire (*Ratzon*) that transcends intellect (*Sechel*) did not illuminate in a revealed way in the inner manifest powers (*Kochot Pnimiyim*), and it therefore states, “When you lift the head of the children of Israel.”

3.

Now, the verse states,¹¹²⁹ “He cut down all the horn of Israel in burning anger.” That is, transgressions even cause the descent of the aspect of “the horn” (*Keren*-קרן), which is above the head (*Rosh*-ראש). This is why Moshe asked, “With what shall the horn of Israel be raised?” That is, the horn (*Keren*-קרן), which is higher than the head (*Rosh*-ראש), must be raised and uplifted.

¹¹²⁷ Rashi to Exodus 30:16

¹¹²⁸ Rashi to Exodus 33:11

¹¹²⁹ Lamentations 2:3

Now, in Likkutei Torah¹¹³⁰ it is explained that the “horn” (*Keren*-קרן) refers to the aspect of the Crown-*Keter*. However, this requires explanation, being that the “horn” (*Keren*-קרן) which is above the head (is not just higher than the brain in the head, but) is even [higher than] the skull (*Gulgulot*-גולגלת). However, according to what is known, that the skull (*Galgalta*) (which surrounds the brain) is itself the aspect of the Crown-*Keter*, this being so, what is the level of the “horn” (*Keren*-קרן) above the head?

Now, it can be said that the skull (*Galgalta*) is the encompassing light (*Makif*) that relates to the inner manifest light (*Pnimi*), similar to the skull as it is in man, which surrounds the brain but also relates to it.¹¹³¹ In contrast, the “horn” (*Keren*-קרן) is the encompassing light (*Makif*) that transcends relation to the inner manifest light (*Pnimi*). This is explained in various places¹¹³² in elucidation of the verse,¹¹³³ “He has exalted the horn (*Keren*-קרן) of his nation,” that it refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, who even transcends His surrounding light (*Sovev*).

The same is so of the soul, in that the “horn” (*Keren*) of the soul is the essential self of the soul.¹¹³⁴ We therefore must understand Moshe’s question, “With what shall the horn (*Keren*) of Israel be raised?” This is because, at first glance,

¹¹³⁰ Drushei Rosh HaShanah 56b – cited in the writings of the Tzemach Tzeddek on Lamentations ibid. (Ohr HaTorah Na”Ch Vol. 2, p. 1,078).

¹¹³¹ See *Hemshech* 5666 p. 273 [p. 364 in the new edition].

¹¹³² Torah Ohr, Beshalach 61b; Ohr HaTorah, Chanukah 301b; See Siddur Im Da”Ch to the verse “*Vayarev Keren*” (67a-b).

¹¹³³ Psalms 148:14

¹¹³⁴ Sefer HaMaamarim 5697 p. 147 and on.

how could there possibly be a descent of the essential self of the soul?

It can be said that the explanation is that the soul descends in order to have an effect on the body. Therefore, when the soul does not fulfill *HaShem* 's יהו"ה-s Supernal intent for it, a descent is caused in all its levels, even including its essential self (that descended below).

Based on this, the descent brought about in the “head” (*Rosh*) of the soul through sin, is because on this level, there is some relation to the revealed powers of the soul (in that it is the encompassing aspect (*Makif*) that relates to the inner manifest (*Pnimi*) powers). Therefore, the inner manifest powers cause change in this aspect (except that the change is only in its revelation, as explained in chapter two). However, the descent brought about in the essential self of the soul through sin, is not because the revealed powers affect change in it, but because the soul has not fulfilled the intent for which it descended below.

It can be said that this is the meaning of the verse, “**He cut down** (*Gada-גדע*) all the horn of Israel in burning anger.” That is, just as it is with a literal horn, that the change in the horn brought about by being cut off from the head (such that it no longer has its original strength) is not because **the head** causes change in the horn, but the very opposite, because it has been **cut off** from the head, the same is so of the “horn” (*Keren*) of the soul, in that the change brought about in it through sin, is because it has no effect on the revealed powers [of the soul] (and does not fulfill the intent for which it descended below).

Now, with this in mind, we can say that there are two matters in the response of the Holy One, blessed is He, to Moshe, “When you lift the head of the children of Israel.” Firstly, that he should raise and elevate **the head** of the children of Israel, as expressly stated in the verse. An additional matter (not expressly stated in the Written Torah, but revealed in the Oral Torah) is that through raising the head of the children of Israel, there also will be the raising of the “horn” (*Keren*) of Israel, [and as in the words of the Talmud, that He responded to him saying, “With [the passage], ‘when you take a head count-*Ki Tisa*-כִּי תִסָּא,’” in that it is through [the passage] “When you lift the head-*Ki Tisa*-כִּי תִסָּא” that this additional matter will be].

With the above in mind, we can explain Rashi’s words, “When you come to raise their heads, you shall **take** (*Kach*-קַח) an atonement from them through charity,” and not “they shall **give** (*Yitnu*-יִתְּנוּ)” as in the words of the verse, “every man shall **give** (*v’Natnu*-וַיִּתְּנוּ) an atonement for his soul.” This is because the raising and elevation of the **head** (*Rosh*-רֹאשׁ) of the children of Israel is through **giving** the atonement – “every man shall **give** (*v’Natnu*-וַיִּתְּנוּ) an atonement for his soul.” However, for the raising of the head to bring to the raising of the **horn** (*Keren*-קֶרֶן) of Israel, this is brought when the raising and elevation is through Moshe **taking** the atonement from them – “When you come to raise their heads, you shall **take** (*Kach*-קַח) an atonement from them through charity.”

This may be understood by prefacing with what is written (in this week's Torah portion),¹¹³⁵ "When you lend money to My people (*Et Ami*-עמי-אֵת)." About this it states in Midrash,¹¹³⁶ "The Holy One, blessed is He, said, 'If you lend money you are with Me (*At Eemee*-עמי-אֵת)," (as if "My people-*Ami*-עמי" is written with a *Cheereek*-כֶּרֶק under the *Ayin*-ע). About this it is explained in the Chassidus discourses¹¹³⁷ that the reason that acts of lovingkindness are on such an exalted level, that through them, "you are with Me," "With Me – meaning in My company,"¹¹³⁸ is as the verse states,¹¹³⁹ "For I desire kindness and not sacrifice."

That is, even though the sacrifices ("sacrifice-*Zevach*-זֶבַח") indeed are the desire of the Holy One, blessed is He, [as also understood by the fact that there are several commandments in the Torah to bring sacrifices], nevertheless, since the matter of sacrifices is ascent from below to Above, whereas *HaShem* 's-ה' ultimate Supernal intent is for there to be a drawing down of revelation of Godliness below, in that "the Holy One, blessed is He, lusted for a dwelling place for

¹¹³⁵ Exodus 22:24

¹¹³⁶ Midrash Shemot Rabbah, end of Ch. 31.

¹¹³⁷ In the discourse entitled "*Eem Kessef Talveh*" in Ohr HaTorah of this week's Torah portion, p. 1,161 and on; Vol. 8 p. 3,017 and on; Sefer HaMaamarim 5627 p. 123 and on (also see p. 125-126); 5629 p. 61 and on; 5665 p. 138 and on, and elsewhere.

¹¹³⁸ As stated in Ohr HaTorah *ibid.* beginning of p. 1,166; Vol. 8 p. 3,018 [see Talmud Bavli, Brachot 12b and elsewhere].

¹¹³⁹ Hosea 6:6

Himself in the lower worlds,”¹¹⁴⁰ thus, the desire for the sacrifices is (not for the sacrifices, in and of themselves, but) for the sake of the drawing down that subsequently will happen through the libations (*Nesachim*).

[This is as stated in Talmud,¹¹⁴¹ “Whosoever recites *Shema* without donning Tefillin, it is as if he has offered a burnt-offering (*Olah*) without a meal offering, or a peace-offering (*Zevach*-זבח) without the libations (*Nesachim*).”¹¹⁴² This seems to indicate that when one brings a peace-offering (*Zevach*-זבח) without the libations (*Nesachim*), his sacrifice is nothing at all.¹¹⁴³

In Likkutei Torah¹¹⁴⁴ it is explained that this is because the ascent of the sacrifices is for the sake of the drawing down that subsequently will happen through the libations (*Nesachim*).] Thus, the desire for the sacrifices is (like)¹¹⁴⁵ the externality of the desire (*Chitzoniyyut HaRatzon*). [This is **similar**¹¹⁴⁶ to a person who wants to travel to a certain place to

¹¹⁴⁰ See Midrash Tanchuma Naso 16; Bechukotai 3; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36.

¹¹⁴¹ Talmud Bavli, Brachot 14b

¹¹⁴² See Likkutei Torah, Shlach (40a and on; 41c and on; Also see the discourses in note 18 [of the original discourse]).

¹¹⁴³ As per the language of Likkutei Torah *ibid.* (42a). There (41c) it states, “The sacrifice only brings satisfaction of spirit with the libations.” Also see Likkutei Torah *ibid.* (42a) in the parenthesis.

¹¹⁴⁴ *Ibid.* (42c)

¹¹⁴⁵ See Tanya, Ch. 23 that “the *mitzvot* are the innerness (*Pnimiyyut*) of the Supernal desire, and His true desire.” It is obvious that this refers to all the *mitzvot*, including the *mitzvot* of the sacrifices. It thus must be said that in regard to what is stated in the discourses, mentioned in footnote 18 [of the original discourse] in regard to the sacrifices – the intention in this is that the desire for the sacrifices is **like** the externality of the desire (*Chitzoniyyut HaRatzon*). Also see the next note.

¹¹⁴⁶ But not actually. It can be said that the explanation of this is: When a person desires to travel to a certain place to purchase merchandise – if the merchandise would be available in his own place, he would not travel. In contrast,

purchase merchandise. His desire to travel there is only for the profit he will derive through this.]

In contrast, the innerness of the desire (*Pnimityut HaRatzon*) is for the drawing down to below. This then, is the meaning of the verse, “For I desire (*Chafatzti*-חפצתי) kindness and not sacrifice.” That is, the word *Chefetz*-חפץ, which is the innerness the desire (*Pnimityut HaRatzon*) is for there to be Kindness-*Chessed* that is the drawing down to below.

In addition, based on the simple meaning of the language in the verse, “For I desire kindness and not sacrifice,” this seems to even be speaking of a sacrifice that comes with the libations, but even so it states, “I desire kindness and not sacrifice.” This is because being that the libations are secondary to the sacrifice, thus even the drawing down brought about through the libations, is unlike the drawing down brought about through kindness.

This is also evident from the teaching of our sages, of blessed memory,¹¹⁴⁷ (cited in the discourses)¹¹⁴⁸ on the verse,¹¹⁴⁹ “The sin of the house of Eli will never be atoned for through a sacrifice or meal-offering,” that, “through a sacrifice or meal-offering it is not atoned for, but through Torah and acts of lovingkindness it is atoned for.” That is, even the atonement brought about by the meal-offering (and the libations) is unlike

in regard to the analogue, the Supernal desire is that the drawing down brought about through the libations (*Nesachim*) will be through the ascent of the sacrifices (*Korbanot*), and the reason that the drawing down is specifically brought about through the ascent, is because so [He desired] in “the innerness of the Supernal will and in His true desire.”

¹¹⁴⁷ Talmud Bavli, Rosh HaShanah 18a

¹¹⁴⁸ Sefer HaMaamarim 5627 *ibid.* p. 126; 5629 *ibid.* p. 62

¹¹⁴⁹ Samuel I 3:14

the atonement brought through Torah and acts of lovingkindness.

This is because the general matter of the sacrifices is ascent, except that in the sacrificial offerings themselves, the meal-offering and the libations are the matter of drawing down to below. However, the drawing down brought about by them is unlike the drawing down brought about through Torah and acts of lovingkindness.

Beyond this, even the drawing down brought about through Torah, called “the Torah of kindness”¹¹⁵⁰ is unlike the drawing down brought about through kindness-*Chessed*. This is like the conclusion of the above-mentioned teaching of our sages, of blessed memory,¹¹⁵¹ that Rava, who engaged in Torah study, lived for forty years, whereas Abbaye, who engaged [both] in Torah study and acts of lovingkindness, lived for sixty years.

To point out, this matter, that the drawing down brought about through acts of lovingkindness is to further down (than the drawing down brought about through the meal-offering and the libations, and even further down) than the drawing down brought about through Torah, is so of all the *mitzvot* generally,¹¹⁵² in that “acts of lovingkindness” includes all the *mitzvot*.¹¹⁵³

¹¹⁵⁰ Proverbs 31:26

¹¹⁵¹ Talmud Bavli, Rosh HaShanah 18a *ibid*.

¹¹⁵² See Likkutei Torah, Emor 32d and on; Re’eh 23c

¹¹⁵³ In Tanya, Ch. 37 (48b) and in Likkutei Torah Re’eh *ibid.*, at the beginning of the [explanation of the] matter [it states] that **charity (*Tzeddakah*)** is generally inclusive of all the *mitzvot*, and in the continuation of the matter there, it states that “**acts of loving-kindness (*Gemilut Chassadim*)** is generally inclusive of all the *mitzvot*.”

However, even so, the superiority of drawing down to the furthest below is in literal in acts of lovingkindness (*Gemilut Chassadim*). This is also understood from the continuation in the above-mentioned discourses, that “I desire kindness and not sacrifice” is an explanation of the verse, “When you lend money to My people,” referring to acts of lovingkindness (*Gemilut Chassadim*) in the literal sense.

The same is understood from the explanation in the above-mentioned discourses,¹¹⁵⁴ that the reason that acts of lovingkindness (*Gemilut Chassadim*) are included in things from which one eats of its fruits in this world,¹¹⁵⁵ is because the drawing down brought about by acts of lovingkindness (*Gemilut Chassadim*) is drawn all the way down to below, even in this world.

6.

Now, it states in Yalkut¹¹⁵⁶ on the verse, “For I desire kindness and not sacrifice,” that “Rabban Yochanan ben Zakkai was once walking in Yerushalayim, with Rabbi Yehoshua following him. He [Rabbi Yehoshua] saw the destroyed Holy Temple and said, ‘Woe to us that the Temple, the place where our sins were atoned for, was destroyed.’ He replied to him, ‘My son, do not be discomforted, as we have another atonement like it. What is it? Acts of lovingkindness. This is why the

¹¹⁵⁴ Ohr HaTorah on this week’s Torah portion *ibid.* p. 1,163.

¹¹⁵⁵ Beginning of Tractate Pe’ah

¹¹⁵⁶ [Yalkut] Shimoni – Remez 522

verse states, ‘I desire kindness and not sacrifice,’ and another verse states,¹¹⁵⁷ ‘I said, the world will be built of kindness.’

The discourses ask a question [on this].¹¹⁵⁸ Is it not so that there also were acts of loving-kindness when the Holy Temple was standing? However, the words, “**we have** another atonement” seem to indicate that this was newly introduced in the time of exile?

There he explains this according to the statement in Talmud,¹¹⁵⁹ “Rabbi Yochanan said: There are six things that a person enjoys the fruits of in this world, but the principal remains for him in the coming world,” (and contemplation during prayer is one of the six). The Talmud [there] asks, “Did we not learn in a Mishnah¹¹⁶⁰ ‘These are the things that a person does and enjoys the fruits of in this world etc.,’ in which only three things are enumerated? The Talmud answers, “These two are included in the same category,” to which Rashi explains,¹¹⁶¹ “Contemplation during prayer (*Iyyun Tefilah*) is included in acts of lovingkindness (*Gemilut Chassadim*), as the verse states,¹¹⁶² ‘A man of kindness bestows goodness with his soul (*Gomel Nafsho*-גומל נפש-),” [and the word “soul-*Nefesh*-נפש” refers to prayer, as the verse states about Chanah,¹¹⁶³ “I have poured out my soul (*Nafshi*-נפשי) before *HaShem*-יהוה-].¹¹⁶⁴

¹¹⁵⁷ Psalms 89:3

¹¹⁵⁸ Ohr HaTorah on this week’s Torah portion *ibid.* p. 1,163

¹¹⁵⁹ Talmud Bavli, Shabbat 127a and on

¹¹⁶⁰ Beginning of Tractate Pe’ah

¹¹⁶¹ [See Rashi] entitled “*Hachi Garsinan*” to Shabbat *ibid.* top of 127b

¹¹⁶² Proverbs 11:17

¹¹⁶³ Samuel I 1:15

¹¹⁶⁴ As per the Ra”Sh to Pe’ah *ibid.*, and in Mesoret HaShas to Shabbat *ibid.*, [it states] that this should likewise be in the version of the text of Rashi *ibid.*

In the discourses it explains that when Rabbi Yochanan ben Zakkai said that “we have another atonement... acts of lovingkindness (*Gemilut Chassadim*),” his intention was to contemplation in prayer (*Iyyun Tefillah*) which is included in the category of acts of lovingkindness (*Gemilut Chassadim*). [This is because the primary aspect of prayer (that is, the three prayers that were instituted daily and the words of the prayers) were established in the time of exile.]¹¹⁶⁵

Furthermore, even though the prayers take the place of the sacrifices, and sacrifices are an ascent (*Ha'ala'ah*) from below to above, it is explained in the discourses that the prayers were established corresponding to the daily offerings (*Tamid*) and the additional offerings (*Musaf*),¹¹⁶⁶ and the daily (*Tamid*) and additional (*Musaf*) offerings, which are communal sacrifices, are the aspect of drawing down (*Hamshachah*). This is as stated in Midrash,¹¹⁶⁷ that the reason the Jewish people are called “My beloved-*Ra'ayati*”¹¹⁶⁸ is because they offered the two daily offerings (*Temeedeen*) upon the altar, and are thus called “My beloved-*Ra'ayati*” [which also means] “My benefactor,” in that “the Jewish people provide sustenance to their Father in Heaven,”¹¹⁶⁹ in that they draw down the limitless light of the Unlimited One into the ten *Sefirot*.

Thus, when it states, “I desire kindness and not sacrifice,” this refers to the sacrifices of a solitary individual,

32d ¹¹⁶⁵ See Mishneh Torah, Hilchot Tefilah 1:4; See Likkutei Torah, Beha'alotcha

¹¹⁶⁶ Talmud Bavli, Brachot 26b

¹¹⁶⁷ Midrash Shir HaShirim Rabbah 1:9 (6)

¹¹⁶⁸ Song of Songs 1:9 and elsewhere.

¹¹⁶⁹ Zohar III 7b

which are the aspect of ascent (*Ha'ala'ah*). However, the communal sacrifices of the daily (*Tamid*) and additional (*Musaf*) offerings, are the aspect of drawing down (*Hamshachah*).

This is as Siftei Kohen (Sha"Ch) wrote in his commentary on Torah,¹¹⁷⁰ on the verse,¹¹⁷¹ "Besides the burnt-offering of the morning," that the word "besides-*Milvad*-מלבד" is an acronym for "One who lends to the poor in his time of need-*Malveh L'Ani b'Sha'at Dechako*-מלווה לעני בשעת דחקו." The explanation of the words, "Besides (*Milvad*-מלבד) the burnt-offering of the morning" is that one who lends to the poor in his time of need, is like one who has offered the morning burnt-offering, which is the daily offering (*Tamid*) and is a drawing down from Above to below. Thus, from the fact that the prayers were established corresponding to the **daily offerings** (*Temeedeen*) it is understood that the prayers are the matter of drawing down from Above to below.

7.

Now, from the fact that there were acts of lovingkindness (*Gemilut Chassadim*) (in the literal sense) even in the time of the Holy Temple, whereas the acts of lovingkindness of prayers ("A man of kindness bestows goodness with his soul") were established specifically **after** the destruction of the Holy Temple, so that even now, there will be atonement similar to the atonement brought about through the

¹¹⁷⁰ Exodus 22:24

¹¹⁷¹ Numbers 28:23

Holy Temple, the place where our sins were atoned for, it is understood that there is an advantage to the atonement brought about through the acts of lovingkindness of prayer, compare to actual acts of loving-kindness, in the literal sense.

The explanation is that (in general) prayer is ascent (*Ha'ala'ah*) from below to Above, as also understood from the verse, “I poured out my soul before *HaShem*-יהו"ה.” [Though from this verse, proof is brought that prayer is a matter of drawing down (*Hamshachah*)], nonetheless, the pouring out of the soul is a matter of ascent (*Ha'ala'ah*), except that what is sought by this ascent (*Ha'ala'ah*) is a drawing down (*Hamshachah*) to below.¹¹⁷²

[To add, it is explained in the discourses that the verse, “A man of kindness bestows goodness with his soul” has two meanings. That is, the word “*Gomel*-גומל” indicates separation (as in the verse,¹¹⁷³ “The child grew up and was weaned-*Vayigmal*-ויגמל”) and the word “*Gomel*-גומל” also means “bestowal” (as in the bestowal of acts of lovingkindness (*Gemilut Chassadim*-גמילות חסדים)). Thus, the meaning of “bestows goodness with his soul-*Gomel Nafsho* גומל נפשו,” as a term of “bestowal,” stems from service of *HaShem*-יהו"ה in prayer as it stems from the Godly soul, in which the ascent (*Ha'ala'ah*) (the outpouring of the soul) is for the sake of the drawing down (*Hamshachah*).

In contrast, the meaning of “*Gomel Nafsho* גומל נפשו” as a term of “separation” is in relation to sacrificing the animalistic soul in prayer, to separate and depart from worldly matters and

¹¹⁷² As stated in Sefer HaMaamarim 5665 ibid. p. 143-144.

¹¹⁷³ Genesis 21:8

to be in [a state of] self-nullification (*Bittul*) and ascent (*Ha'ala'ah*). In the service of *HaShem*-יהו"ה, blessed is He, of the animalistic soul, the ascent (*Ha'ala'ah*) is not for the sake of drawing down (*Hamshachah*), but itself is what he seeks.¹¹⁷⁴

It can be said that the fact that the prayer of the Godly soul is called “bestowing kindness with his soul-*Gomel Nafsho*-גומל נפש,” in which the word “*Gomel*-גומל” also is a term of “separation,” indicates that the prayer of the Godly soul also has an aspect of ascent (*Ha'ala'ah*) to it, **similar** to the ascent (*Ha'ala'ah*) of the animalistic soul, whose desire is the ascent (*Ha'ala'ah*).

Now, as known, there are two matters in atonement and forgiveness.¹¹⁷⁵ That is, through the drawing down from the Essential Self of the limitless light of the Unlimited One, the Master of the desire (*Ba'al HaRatzon*) who is not compelled to desire, there is the nullification of sins and blemishes. A further matter in forgiveness and atonement, is that through the drawing down from the Essential Self of the limitless light of the Unlimited One, the Master of the desire (*Ba'al HaRatzon*),¹¹⁷⁶ there is a drawing down of a **new desire** (higher than the desire that was withdrawn through the sin) and through

¹¹⁷⁴ As stated in Sefer HaMaamarim 5665 *ibid.* p. 143-144.

¹¹⁷⁵ See the statement **similar to this** in Likkutei Sichot, Vol. 19 p. 428.

¹¹⁷⁶ This is as expressly stated in Sefer HaMaamarim Kuntreisim Vol. 1 p. 126a [Sefer HaMaamarim 5691 p. 12]; In Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Vidui uTeshuvah (39b) [it states] that the drawing down of a new desire is “from the aspect of the Desire of all desires (*Ra'ava d'Ra'avin*) which is the source of the desires.” It can be said that [they are saying] the same thing. For, the emphasis of “the Master over the desire” (*Ba'al HaRatzon*) is that it is from Him that there can be a constant drawing down of the desire, this being the matter of “the source of the desires.”

this he becomes **desirable** before Him, blessed is He, as before the sin.

The difference between these two matters, is that the reason that through drawing down the Essential Self of the limitless light of the Unlimited One, the blemishes are caused to be nullified, is because He is not forced by the desire, but is **separately transcendent** from the desire (*Ratzon*). The reason that there is a drawing down of a new desire from Him is (not because He is **separately transcendent** from the desire, but on the contrary) because He is the Master **of the desire** (*Baal HaRatzon*).

To explain, on the level of the desire (*Ratzon*) there is limitation in the way it is drawn down, and when we do the opposite of the *HaShem* 's-יהו"ה Supernal desire, it withdraws. In contrast, this is not so of **the Master** of the desire (*Baal HaRatzon*), who is not limited to the way of the drawing down. Therefore, even after doing the opposite of His Supernal desire, by which the desire is caused to be withdrawn, it is possible for a new desire to be drawn down from Him.

It can be said that in regard to what we stated before (in chapter five) that the atonement is primarily through acts of lovingkindness (*Gemilut Chassadim*), because the innerness of the desire (*Pnimiyyut HaRatzon*) of the One Above is in a state of being drawn down to below, "I desire kindness," this primarily is in regard to the matter of a person **being desirable** before Him, blessed is He, as well as in regard to the **repair** of the blemishes.

However, about the **nullification** of the blemishes, [this matter being due to the Essential Self of the limitless light of

the Unlimited One, the Master of the desire (*Baal HaRatzon*) being separate from the desire], there is an advantage in the drawing down (*Hamshachah*) that relates to the ascent (*Ha'ala'ah*).

That is, through the ascent (*Ha'ala'ah*) (the departure from one's existence, that is, self-nullification (*Bittul*)), we reach the Master of the desire (*Baal HaRatzon*) where He is separately transcendent from the desire (*Ratzon*), and through the drawing down (*Hamshachah*) that follows the ascent (*Ha'ala'ah*) there is a drawing down of this matter (that the limitless light of the Unlimited One is separately transcendent from the desire (*Ratzon*)) to below, and the blemishes are thereby nullified.

8.

This then, is the meaning of the verse, "When you take a head count of the children of Israel etc.," about which it states in Talmud, "Moshe said before the Holy One, blessed is He, 'Master of the world, with what shall the horn of Israel be raised?' [The Holy One, blessed is He] responded, "With [the passage], 'when you take a head count-*Ki Tisa*-כִּי תִשָּׂא."

Now, it can be said that there are two matters in "when you take a head count-*Ki Tisa*-כִּי תִשָּׂא." The lifting and raising of the head (*Rosh*-רֹשׁ) of the children of Israel, and the exaltation of the "horn" (*Keren*-קֶרֶן) of Israel. These are **similar** to the two matters within acts of lovingkindness (*Gemilut Chassadim*), these being acts of lovingkindness in the simple literal sense, and the acts of loving-kindness in prayer.

The explanation is that the weakening¹¹⁷⁷ (the descent and lowering) brought about through sin in the “head” (*Rosh*) of the soul, so that it cannot illuminate in the inner manifest powers (*Kochot Pnimiyyim*) of the soul, is similar to the withdrawal of the light brought about by the blemish, in that the light (*Ohr*) withdraws to its root and does not illuminate in the vessels (*Keilim*).¹¹⁷⁸

The matter of lifting and elevating the “head” [so that the power of revelation of the “head” of the soul will be in its full strength, as it was at first, to illuminate in the inner manifest powers] brought about through giving the atonement to charity, is **similar** to the atonement (the repair of the blemishes and the return of the desire) brought about through acts of lovingkindness in the simple literal sense.

Moshe’s question was, “With what shall the **horn** (*Keren*-קרן) of Israel be raised?” For, since the descent of the level of the “horn” (*Keren*) was (not because the sin caused a descent in it, but) because the intent for which it descended below was not fulfilled, Moshe was therefore bewildered about how this could possibly be rectified.

It can be said that the reason Moshe said “**before the Holy One, blessed is He**, ‘With what shall the horn of Israel be raised,’” is because the rectification for *HaShem*’s-ה'ה"ש Supernal intent not having been fulfilled, comes through a drawing down from the Essential Self of the limitless light of the Unlimited One, the Master of the desire (*Baal HaRatzon*),

¹¹⁷⁷ See the discourses in note 3 [of the original discourse] which connect this with (“the strength of the body is) the weakening of the soul.”

¹¹⁷⁸ See Sefer HaMaamarim 5680 p. 74; Kuntreisim Vol. 1, p. 134b and on [Sefer HaMaamarim 5691 p. 34].

who is **separately transcendent** from the desire. This is why Moshe said this before the Holy One, blessed is He, who is holy and separately transcendent, and beyond this, he said it, “**before (Lifnei-לפני)** the Holy One, blessed is He,” to draw down from there.

[The Holy One, blessed is He] responded, ““With [the passage], ‘When you take a head count-*Ki Tisa*-כִּי תִסָּא,” that is, through **Moshe** raising their head in elevation. That is, even the drawing down of the aspect of “before (*Lifnei*-לפני) the Holy One, blessed is He,” must be through the aspect of Wisdom-*Chochmah* (the matter of Moshe). This is like what is known, that even the revelation of His light that surrounds and transcends all worlds (*Sovev*) is through His light that manifests and fills all worlds (*Memaleh*). Thus, even though (in and of himself) Moshe’s deed was “when you lift **the head (Rosh-ראש)**,” there also is a drawing down from this of the power of “before the Holy One, blessed is He,” through which the raising of the “**horn (Keren-קרן)**” of Israel is caused.

Now, this matter is drawn to Israel by raising and elevating their heads through Moshe **taking** an atonement from them, as in the words of Rashi, “you shall **take (Kach-קח)** an atonement from them through charity,” this being the matter of ascent (*Ha’ala’ah*) through charity. This is like the explanation before (in chapter seven) that through acts of lovingkindness (*Gemilut Chassadim*) in the simple literal sense, there is a drawing down of the **desire (Ratzon)** from the Master of the desire (*Baal HaRatzon*), and to reach this in the Master of the desire (*Baal HaRatzon*) who is separately transcendent from the desire (*Ratzon*), this is brought about through the acts of

lovingkindness (*Gemilut Chassadim*) of prayer, which is the drawing down (*Hamshachah*) that relates to the ascent (*Ha'ala'ah*).

The same is so in the matter of the atonement for one's soul, that through **giving** the atonement to charity (drawing down (*Hamshachah*)), the drawing down of the desire (*Ratzon*) is caused, thereby causing the elevation and raising of the head. Through Moshe **taking** the atonement of charity from them (this being the matter of ascent (*Ha'ala'ah*) in charity), the drawing down of the Essential Self of the limitless light of the Unlimited One, who is separately transcendent from the desire (*Ratzon*) is caused, and there thereby is the elevation of the "horn" (*Keren*-קרן) of Israel, and in a way that "His horn (*Karno*-קרנו) will be exalted with glory."¹¹⁷⁹

¹¹⁷⁹ Psalms 112:9

Discourse 19

*“LaYehudim Hayta Orah vSimchah vSasson vYikar -
The Jews had light and joy and gladness and honor”*

Delivered on Purim, 5731

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

1.

The verse states,¹¹⁸⁰ “The Jews had light and joy and gladness and honor.” About this it states in Talmud,¹¹⁸¹ “‘Light-*Orah*-אור’ refers to Torah, as the verse states,¹¹⁸² ‘For a *mitzvah* is a flame and Torah is light.’ ‘Joy-*Simchah*-שמחה’ refers to the holidays, as the verse states,¹¹⁸³ ‘And you shall rejoice on your holidays.’ ‘Gladness-*Sasson*-ששון’ refers to the circumcision (*Milah*), as the verse states states,¹¹⁸⁴ ‘I am gladdened by Your word.’ ‘Honor-*Yikar*-יקר’ refers to Tefillin, as the verse states,¹¹⁸⁵ ‘All the peoples of the earth will see that the Name *HaShem*-יהוה is proclaimed over you, and they will fear you.’ It was taught that Rabbi Eliezer the Great said this refers to the head Tefillin.”

Now, at first glance, according to the above-mentioned teaching of our sages, of blessed memory, we must understand

¹¹⁸⁰ Esther 8:16

¹¹⁸¹ Talmud Bavli, Megillah 16b

¹¹⁸² Proverbs 6:23

¹¹⁸³ See Deuteronomy 16:14

¹¹⁸⁴ Psalms 119:162

¹¹⁸⁵ Deuteronomy 28:10

what novelty there is in [stating] that the Jews had (light which is) Torah etc., through (honor which is) Tefillin, for were not these matters (Torah etc., Tefillin) already present in the Jewish people before?

Now, Rashi explains that Haman issued a decree against them banning engaging in the study of Torah, and likewise [banning the observance of] the holidays, circumcision, and Tefillin, in that he issued decrees against all these things. This is why “when his wicked desire was overturned against him,”¹¹⁸⁶ and on the contrary, “it was reversed,”¹¹⁸⁷ the Jews then had Torah etc., and Tefillin, [and] all four matters indicated by the words “light and joy and gladness and honor.”

[To pointed out, based on this, there is a sweetening of the statement in Targum on this verse, that “the Jewish people were granted permission to engage in Torah study... and to don Tefillin on their arms and heads,” meaning, not only the head Tefillin, as seems to be indicated by the Talmud that, “Honor-*Yikar*-יקר’ refers to Tefillin, as it states... it was taught... this refers to the head Tefillin,” but also the arm Tefillin. For, as understood, Haman’s decree was obviously against both the head Tefillin and the arm Tefillin.

However, in truth, this does not contradict the statement in Talmud that “this refers to the head Tefillin.” For,¹¹⁸⁸ about the head Tefillin our sages, of blessed memory, stated,¹¹⁸⁹ “As long as [the head Tefillin] are between your eyes, [the number

¹¹⁸⁶ See Esther 9:25

¹¹⁸⁷ Esther 9:1

¹¹⁸⁸ Also see the letter of the end of Adar of this year (Igrot Kodesh, Vol. 27 p. 114, in the note entitled “*v’Yikar Eilu HaTefillin*”).

¹¹⁸⁹ Talmud Bavli, Menachot 36a

of Tefillin you should be wearing] is two.” That is, for the head Tefillin to be complete they must be accompanied by the hand Tefillin. We thus find that the head Tefillin are whole and complete when the hand Tefillin are also included.]

However, if it was because of this, it would have been enough to [simple state] what the Megillah already stated, that Haman’s desire was nullified, such that it was reversed. It then would be self-understood that the particular decrees mentioned above, were also nullified, and there would be no need for further elucidation, just as it is not expressly stated in the Megillah that the Jews remained alive, because this is self-understood. This being so, what does the statement, “the Jews had light and joy and gladness and honor” teach us?

We also must understand the meaning of the beginning of the verse, that the matter of “light and joy” was “for the Jews” (“the Jews had etc.”). To explain, it indeed is true that throughout the Megillah, the Israelites are called “Jews-*Yehudim*-יהודים.” Now, the question asked about this in Chassidic discourses is well known (in Torah Ohr, Shaarei Orah, Ohr HaTorah, and subsequent discourses).¹¹⁹⁰

That is, based on the words of Talmud¹¹⁹¹ on the verse,¹¹⁹² “There was a Jewish man (*Ish Yehudi*-איש יהודי)... a Benjamite,” – [the Talmud asks,] “He is called a ‘Jew-*Yehudi*-יהודי’ indicating that he was from [the tribe of] Judah (*Yehudah*-יהודה). However, he [also] is called ‘a Benjamite-*Yemini*-ימיני’

¹¹⁹⁰ See Torah Ohr, Megillat Esther 91b; 97a; 99a; 121d; Shaarei Orah, Shaar HaPurim 93b; Ohr HaTorah, Megillat Esther p. 141; Also see Ohr HaTorah Vayechi p. 364a; Sefer HaMaamarim 5640 Vol. 1, p. 367; 5700 p. 9; 5708 p. 118.

¹¹⁹¹ Talmud Bavli, Megillah 12b

¹¹⁹² Esther 2:5

indicating that he was from the tribe of Benjamin (Benjamin-בנימין)?” The Talmud answers,¹¹⁹³ “In actuality, he was from the tribe of Benjamin. Why then is he called a ‘Jew-*Yehudi*-יהודי’? Because he repudiated idolatry, and whosoever repudiates idolatry is called a ‘Jew-*Yehudi*-יהודי.’”

However, at first glance, this is not specifically related to the Megillah of Esther. For, even though there was the decree that they must prostrate and bow to Haman,¹¹⁹⁴ who made himself into an object of idolatry¹¹⁹⁵ and had an idol carved and placed it over his heart etc.,¹¹⁹⁶ in addition to the fact that as matters were revealed, this was not a matter of idolatry,¹¹⁹⁷ we also find many other circumstances in which the Jewish people had self-sacrifice over the matter of idolatry, such as the incident with Chananiah, Misha’el, and Azariyah, but even so, we do not find that they are specifically called “Jews-*Yehudim*-יהודים.”

Beyond this, the meaning of the verse, “The Jews had light etc.,” is that from that time forward there was light and joy and gladness and honor for the Jews in all generations. This being so, at first glance, this verse is not specifically related to the name “Jews-*Yehudim*-יהודים,” since it discusses the state and standing of the children of Israel in all generations (not necessarily when they are in a situation that it becomes necessary for them to have self-sacrifice against the matter of

¹¹⁹³ Talmud Bavli, Megillah 13a

¹¹⁹⁴ Esther 3:2

¹¹⁹⁵ Megillah 10b

¹¹⁹⁶ See Esther Rabba 6:2; Rabbi Avraham Ibn Ezra and Menot HaLevi to Esther 3:2.

¹¹⁹⁷ See Tosefot entitled “*Shelo*” – Talmud Bavli, Avodah Zarah 3a

idolatry). This being so, why did the verse specify that, “The Jews (*Yehudim*-יהודים) (specifically) had light etc.”

Another well-known question¹¹⁹⁸ is why the verse states, “(The Jews) had light-*Orah*-אורה” [in the feminine] and not “light-*Ohr*-אור” [in the masculine], even though Torah is called “light-*Ohr*-אור.” This being so, the verse should have stated, “The Jews had **light-*Ohr***-אור (and joy and gladness and honor).” Why then does it state “light-*Orah*-אורה” [in the feminine]?

We also must understand a further matter. That is, since “light” refers to Torah (and joy refers to the holidays, gladness to the circumcision, and honor to the Tefillin), why does scripture not expressly state “the Jews had **Torah**” (and likewise with the other three matters that follow), but instead states “light-*Orah*-אורה,” making it necessary for the Oral Torah to come and explain that “light-*Orah*-אורה” refers to Torah (and the same question applies to joy, gladness, and honor)?

2.

This may be understood by prefacing with the known¹¹⁹⁹ explanation of the teaching of our sages, of blessed memory, that specifically “whosoever repudiates idolatry is called a ‘Jew-*Yehudi*-יהודי.’” That is, [the word *Yehudi*-יהודי] is of the root “thanks-*Hoda’ah*-הודאה,” as in the name “*Yehudah*-יהודה” (which is the simple meaning of “Jew-*Yehudi*-יהודי,”

¹¹⁹⁸ See Maamarei Admor HaZaken 5564 p. 62 and on; Shaarei Orah ibid. p. 97a; 98b and on; Ohr HaTorah, Megillat Esther p. 149.

¹¹⁹⁹ See Torah Ohr ibid. p. 99a; Shaarei Orah ibid. p. 93b

meaning that one comes from Yehudah-יהודה),¹²⁰⁰ as the verse states,¹²⁰¹ “This time I shall thank-*Odeh*-אודה *HaShem*-יהו”ה.”

The explanation is that the service of *HaShem*-יהו”ה of a Jew must be in a way of “thankful submission-*Hoda’ah*-הודאה,” [as in], “I will thankfully submit-*Odeh*-אודה to *HaShem*-יהו”ה.” That is, even though he contemplates and knows that the Name *HaShem*-יהו”ה is the root of, “He who brings into being-*Mehaveh*-מהווה,”¹²⁰² in that He enlivens and sustains all worlds, and moreover, the contemplation is such that [through it] he comes to the knowledge of His light that fills all worlds (*Memaleh Kol Almin*), which even applies for the nations of the world [to come to realize], and beyond this, he even reaches knowledge of His light that surrounds and transcends all worlds (*Sovev Kol Almin*), which (only) applies for a Jew [to know], nonetheless, during the actual work of serving *HaShem*-יהו”ה, he must serve in a way of, “I will thankfully submit-*Odeh*-אודה to *HaShem*-יהו”ה.”

The meaning of the word “thankful submission-*Hoda’ah*-הודאה” is that for him, there is no difference between what is accepted and settled in his intellect, and fulfilling the will of the Holy One, blessed is He, out of accepting His yoke (*Kabbalat Ol*). This is as we recite in the words of the blessings over **all** the *mitzvot* (including *mitzvot* that are understood by the intellect (called “ordinances-*Mishpatim*”), and even “testimonies-*Eidut*,” - not only *mitzvot* that are called “decrees-

¹²⁰⁰ Talmud Bavli, Megillah 12b ibid.

¹²⁰¹ Genesis 29:35

¹²⁰² Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 4; Also see Zohar III 257b (Ra’aya Mehemna); Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9.

Chukim”) we say “Who has sanctified us with His commandments and commanded us.”

This means that he stands steadfastly to fulfill this *mitzvah* because *HaShem*-ה' יהו"ה commanded us (it is a matter of a command). In other words, he does not fulfill it because he understands intellectually, since if that was so, no commandment would be necessary. Rather, he fulfills the *mitzvah* solely because it is commanded.

This is as known about the general matter of the devotional intentions (*Kavanot*) of the *mitzvot*.¹²⁰³ That is, there is a particular devotional intention (*Kavanah*) for each *mitzvah* individually, but there also is a general intention (*Kavanah*) in all the *mitzvot*. This is why in the blessing of the *mitzvot* itself there are two matters.

That is, at the conclusion of each blessing there are words that are unique to that *mitzvah* in and of itself, but there also is that part of the blessing in which the words are equal for all *mitzvot*, namely the words, “that He sanctified us with His commandments and commanded us.” This indicates the general intention (*Kavanah*) in all the *mitzvot*, that we fulfill them because they are the will of the Holy One, blessed is He.

About this the verse states,¹²⁰⁴ “Lest you assess the path of life,” [about which it states],¹²⁰⁵ “Do not sit and weigh the *mitzvot* of the Torah, [by comparing] the most minor to the most severe.” In other words, even though according to Torah intellect he knows that this is the most minor *mitzvah* and this

¹²⁰³ Tanya, Ch. 41 (56b); Ateret Rosh, Shaar Rosh HaShanah 58b and on.

¹²⁰⁴ Proverbs 5:6

¹²⁰⁵ Midrash Devarim Rabbah 6:2; Yalkut Shimoni Yitro, Remez 298; Also see Talmud Yerushalmi Pe'ah 1:1

is the most severe *mitzvah*, nonetheless, “do not sit and weigh etc.,” but rather, when [the opportunity] to fulfill any *mitzvah* in actuality comes, the words [of the blessings are equally] “Who has sanctified us in His commandments and commanded us,” both for the most minor *mitzvot* and the most severe *mitzvot*. On the contrary, specifically through this, he will have a much better understanding and grasp of the difference between the most minor and the most severe.

This is similar to what Talmud states¹²⁰⁶ about the Torah in its entirety, that since the Jewish people are an impulsive nation, who gave precedence to “We will do” over “We will hear,” it thus is “about us who proceed wholeheartedly that it states,¹²⁰⁷ ‘The integrity of the upright will guide them.’” The same is so when they give precedence to the general intent (*Kavanah*) in all the *mitzvot*, which is the matter of “We will do,” that there then is [the matter of] “We will listen” (and understand) in a straightforward manner (“The integrity of the upright etc.”) to know that this *mitzvah* is the most minor *mitzvah* and this *mitzvah* is the most severe.

This likewise is the order in making the blessing over the *mitzvot*, that before the words that relate to this particular *mitzvah*, we first begin with the general words that are the general intention (*Kavanah*) in all the *mitzvot*, “Who sanctified us with His commandments and commanded us,” this being the general matter of “thankful submission-*Hoda’ah*-הודאה.”

Now, the matter of thankful submission (*Hoda’ah*-הודאה) is also emphasized in the general service of *HaShem*-

¹²⁰⁶ Talmud Bavli, Shabbat 88a and on

¹²⁰⁷ Proverbs 11:3

יהו"ה, blessed is He, of each and every Jew every day, at which time he is made into a new creation¹²⁰⁸ (as in the words of Rashba,¹²⁰⁹ cited by the Alter Rebbe in Shulchan Aruch),¹²¹⁰ that the beginning of one's service every day is with the recital of "I thankfully submit before You" (*Modeh Ani*-מודה אני).

Even when serving Him in prayer, which is connected to contemplation (*Hitbonenut*) and going from level to level, which is why prayer is called a "ladder" (*Sulam*-סלם),¹²¹¹ the matter of a ladder being that it has of several rungs, and it is specifically through the rungs that it is possible for there to be ascent from "standing earthward" until one "reaches heavenward,"¹²¹² nevertheless, the beginning of prayer is the matter of "submission-*Hoda'ah*-הודאה," [as we recite],¹²¹³ "Submit (*Hodu*-הודו) to *HaShem*-יהו"ה, call out in His Name."

Even the conclusion of prayer, which are the eighteen blessings of the Amidah prayer, is the matter of "standing-*Amidah*-עמידה," "like a servant who stands before his Master,"¹²¹⁴ meaning that he is utterly nullified of his [independent] existence, but is rather [in a state in which] "I submit (*Odeh*-אודה) to *HaShem*-יהו"ה."¹²¹⁵ This matter penetrates and is drawn into all four rungs of the "ladder" of prayer,¹²¹⁶ corresponding to the general order of the chaining

¹²⁰⁸ Yalkut Shimoni to Tehillim, Remez 702

¹²⁰⁹ [Shu"t HaRashba] Section 191

¹²¹⁰ Orach Chayim, Mahadura Kamma 4:1

¹²¹¹ Zohar I 266b; Zohar III 306b

¹²¹² Genesis 28:12

¹²¹³ Chronicles I 16:8

¹²¹⁴ Talmud Bavli, Shabbat 10a

¹²¹⁵ See Sefer HaMaamarim 5629 p. 15; *Hemshech* 5666 p. 643

¹²¹⁶ See Megaleh Amukot, Ophan 196; Shnei Luchot HaBrit, Chelek Torah SheBiKhtav, Parshat Vayeitzei (291b and on); Likkutei Torah, Beshalach 2b;

down of the worlds (*Seder Hishtalshelut*), which is drawn from the general order of the chaining down of the *Sefirot*, in that they too become imbued with the matter of submission (*Hoda'ah*-הוֹדָאָה).

3.

This then, is the meaning of the verse, “The Jews had light and joy and gladness and honor.” To elucidate, it is explained in the teachings of Chassidus¹²¹⁷ that the four matters of “light and joy and gladness and honor” are the four levels by which the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) is divided, these being Wisdom-*Chochmah*, Understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut*.

“Light-*Orah*-אֹרֶה,” which is Torah, is the matter of Wisdom-*Chochmah*. “Joy-*Simchah*-שִׂמְחָה,” which refers to the holidays - “holy convocations,” is the matter of Understanding-*Binah*.¹²¹⁸ “Gladness-*Sasson*-שִׂשׂוֹן,” which refers to the circumcision (*Milah*) which is in [the *Sefirah* of] Foundation-*Yesod* - the primary aspect of the body, is the matter of *Zeir Anpin*. “Honor-*Yikar*-יִקָּר,” which refers to Tefillin, about which the verse states, “the Name (*Shem*-שֵׁם) *HaShem*-יְהוָה is

Discourse entitled “*Vayachalom*” 5708 Ch. 1-2 (Sefer HaMaamarim 5708 p. 80 and on).

¹²¹⁷ See Ohr HaTorah, Megillat Esther p. 151 and on; Also see the citations in Igrot Kodesh Vol. 27 ibid. in the note entitled “*Layehudim*.”

¹²¹⁸ See Likkutei Torah, Shemini Atzeret 88d; Tzav 11d; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.]

proclaimed over you,” is the matter of the *Sefirah* of Kingship-*Malchut*.

Now, it is in preface to this that the verse states, “The **Jews** (*Yehudim*-יהודים) had etc.” That is, in the days of Purim these four matters were not in a way of service that stems from reason and intellect, as it was previously, but they rather were on a much higher level, as they stem from the aspect of “Jews-*Yehudim*-יהודים,” this being the matter of the essential point of self-sacrifice (*Mesirat Nefesh*) which transcends measure and limitation, up to and including [the level indicated by] the words of our sages, of blessed memory,¹²¹⁹ (said in regard to the obligation on Purim), “Until one does not know,” and in a way that this subsequently is drawn down into the matter of “blessed is Mordechai and cursed is Haman.”

That is, “blessed is Mordechai” refers to the general matter of positive action *mitzvot*, which in our service of *HaShem*-יהו"ה, blessed is He, are in a way of bringing close - a matter of action. In contrast, “cursed is Haman” refers to the general matter of the negative prohibitive *mitzvot*, which are in a way of pushing away, the negation of action, (“Guard yourself and do not [do]”),¹²²⁰ except that this is in a way that both stem from the matter of “not knowing.” Similarly, this is drawn down in the orderly service of “light and joy and gladness and honor,” except that it is ordered in a much higher way that is beyond comparison to how it was before the decree.

¹²¹⁹ Talmud Bavli, Megillah 7b; Shulchan Aruch Orach Chayim 695:2

¹²²⁰ See Talmud Bavli, Eruvin 96a

The essential point of the explanation is that the matter of the decree is like the verse,¹²²¹ “From the constraint.” That is, it is like Rosh HaShanah, at which time there is the matter of “from the constraint I called etc.,”¹²²² and because of this the service of *HaShem*-יהו"ה, blessed is He, is caused to be in a way indicated by the verse,¹²²³ “You are standing... all of you, before *HaShem*-יהו"ה your God,” all [Jews] being equal, stemming from the matter of accepting the yoke (*Kabbalat Ol*) etc., (except that this is then drawn down into the particular details [of those] in service of Him, “your leaders, the heads of your tribes... from the hewer of your wood to the drawer of your water.”)

Then, in continuation to this, we come to Yom HaKippurim which (in the book of Yechezkel) is also called Rosh HaShanah.¹²²⁴ The same is so of Purim-פורים, in that Yom HaKippurim-יום הכפורים is only “like Purim-*KePurim*-כפורים,”¹²²⁵ at which time service of Him stems from the aspect of the “lottery” (*Goral*), which is why it is called “Purim-פורים,” on account of the “lot-*Pur*-פור,”¹²²⁶ in that “the *Pur*-פור is the lottery-*Goral*-גורל,”¹²²⁷ which is like the lottery of Yom

¹²²¹ Psalms 118:5

¹²²² Psalms 118:5

¹²²³ Deuteronomy 29:9

¹²²⁴ In the first verse of Ch. 40 – See the glosses of the Tzemach Tzedek in Likkutei Torah, Drushim L'Rosh HaShanah 64a

¹²²⁵ Tikkunei Zohar, Tikkun 21 (57b); See Torah Ohr, Megillat Esther 95d and on; 99d and on; 121a-b; Ohr HaTorah, Megillat Esther p. 62; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 237 and elsewhere.

¹²²⁶ Esther 9:26

¹²²⁷ Esther 3:7; 9:24

HaKippurim¹²²⁸ [which is called] “One-*Achat*-אחת in the year,”¹²²⁹ in that it is connected to the “oneness-*Achat*-אחת” of the Jewish people, (the Singular-*Yechidah* essence of the soul).¹²³⁰ It therefore is drawn into the aspect of “one-*Achat*-אחת” as it is within time (“one-*Achat*-אחת in the year”) and into the aspect of “one-*Achat*-אחת” within space - the Holy of Holies, which is the aspect of the Singular-*Yechidah* essence in the world.

From this, there is a drawing down throughout the entire year, so that even then we say,¹²³¹ “How good is our portion, how pleasant is our lot (*Goraleinu*-גורלנו) (and how beautiful is our heritage).” This literally is the aspect of the “lot-*Goral*-גורל” (as explained in *Iggeret HaKodesh*)¹²³² within each and every Jew.

It is because of the aspect of the *Yechidah* of the soul, which is the matter of “the Jews had-*LaYehudim hayta*-ליהודים היתה,” that all four matters of “light and joy and gladness and honor” are caused (these being the four levels that include all ten *Sefirot*) in a much higher way, such that the “light-*Orah*-אור” is in a much higher way, “joy-*Simchah*-שמחה” is in a much higher way, “gladness-*Sasson*-ששון” is in a much higher way, and “honor-*Yikar*-יקר” is in a much higher way.

The explanation is that through there first being the matter of “from the constraint I called” (during the time of the

¹²²⁸ Leviticus 16:8 and on

¹²²⁹ Exodus 30:10; Leviticus 16:30

¹²³⁰ See Tosefot entitled “*Ad Achat*” to Talmud Bavli, Menachot 18a

¹²³¹ See the liturgy of the morning prayers; Also see the discourse entitled “*Ashreinu*” 5696 (*Sefer HaMaamarim* 5696 p. 49 and on).

¹²³² Tanya, *Iggeret HaKodesh*, Epistle 7

decree) there subsequently is caused to be an elevation beyond comparison, which is the matter of “He answered me with expansiveness,” up to and including the expansiveness of His Essential Self.¹²³³

This is similar to the teaching of the Baal Shem Tov¹²³⁴ on the verse,¹²³⁵ “It will be a time of trouble for Yaakov (and it is then that [the verse continues]) but he shall be saved from it (from the trouble itself),” such that there will be salvation beyond comparison. This also accords with the known teaching¹²³⁶ on the verse,¹²³⁷ “Though your beginning was insignificant (*Mitzar*-מצער),” that specifically through this [the verse continues] “your end will (not only) flourish (but will flourish) exceedingly.”

This is also because since the beginning is in a way of “from the constraint,” we therefore come to the expansiveness of His Essential Self, and this expansiveness is subsequently drawn down into all the particular of “light and joy and gladness and honor,” even as they come into actual service of *HaShem*-יהוה, blessed is He, in that “light-*Orah*-אורה” refers to Torah, which is the matter of studying Torah in actuality, as well as fulfilling the *mitzvot* in actuality. “Joy-*Simchah*-שמחה” refers to the holidays, “gladness-*Sasson*-ששון” refers to the circumcision, and “honor-*Yikar*-יקר” refers to the Tefillin.

¹²³³ See the beginning and end of the discourse entitled “*Min HaMeitzar*” 5695.

¹²³⁴ See Sefer HaMaamarim Yiddish p. 55; Also see Sefer HaMaamarim 5689 p. 287; 5699 p. 161; 5700 p. 80.

¹²³⁵ Jeremiah 30:7

¹²³⁶ See Sefer HaSichot Kayitz 5700 p. 21; Igrot Kodesh of the Rebbe Rayatz Vol. 7 p. 381.

¹²³⁷ Job 8:7 [See Metzudat Dovid and Metzudat Tziyon there.]

From this it also is understood that even though these four matters are in an orderly way, in that there first is the matter of “light-*Orah*-אורה,” then “joy-*Simchah*-שמחה,” then “gladness-*Sasson*-ששון,” and then “honor-*Yikar*-יקר,” nonetheless, since the service of Him stems from self-sacrifice (*Mesirat Nefesh*) “the Jews-*Yehudim*-יהודים had etc.,” which is the matter of “not knowing” (*Lo Yada*), it then is possible for there to be the matter of “joy-*Simchah*-שמחה” in a way that even is higher than the matter of the “light-*Orah*-אורה,” and even higher, the matter of the “gladness-*Sasson*-ששון,” and higher still, the matter of the “honor-*Yikar*-יקר” (as will shortly be explained).

This is like [the matter of] “do not sit and weigh the *mitzvot* of the Torah etc.” That is, it sometimes is possible for one to have self-sacrifice (*Mesirat Nefesh*) in regard to the most minor matter, which he does not have regarding the most severe matter. This is because his mode of service stems from “not knowing” (*Lo Yada*), the aspect of the soul that transcends knowledge and higher than reason and intellect.

5.

Now, the explanation of the superiority in the matter of “light and joy and gladness and honor” brought about for the Jewish people after being preceded by the decree etc., can be understood by the specific wording, that “the Jews had light-*Orah*-אורה” [in the feminine] and not “light-*Ohr*-אור” [in the masculine] as in the verse, “for the *mitzvah* is a flame and Torah is light-*Ohr*-אור” [in the masculine]. That is, the matter of

“light-*Ohr*-אור” [in the masculine] was already present even before the decree, and the novelty introduced after the decree was that the Jews had “light-*Orah*-אורה” [in the feminine] specifically (with the additional letter *Hey*-ה).

This is as explained in Shaarei Orah,¹²³⁸ that the general matter of light (*Ohr*-אור) is that through it one can discern and distinguish between the truth and falseness and error etc. This is like [what we recite], “Who separates between light and darkness, and between Israel and the nations,”¹²³⁹ and this likewise applies to all other matters in which one must discern between the truth and the opposite thereof. This is because in a place of darkness one does not know what is present around him, and even through the sense of touch he is incapable of knowing what the thing essentially is with certainty. Only through light (*Ohr*-אור) is it possible for him to see everything as it [actually] is, to its ultimate truth.

This is also the meaning of the verse, “Torah is light.” That is, even though, in and of itself, the Torah “is hidden from the eye of every living being,”¹²⁴⁰ nevertheless, upon its descent to below there even is caused to be the matter of “study is greater, in that it brings to action,” in it.¹²⁴¹

That is, through Torah one clarifies and knows what should be done and what should not be done. This is because the discernment and clarification of the emotions (*Midot*) and the three garments [of the soul,] thought, speech, and action, begins with the discernment and clarification of the intellect

¹²³⁸ [Shaarei Orah of the Mittler Rebbe], Ch. 32 (98b)

¹²³⁹ See the liturgy of the Havdalah (Talmud Bavli, Pesachim 103b and on)

¹²⁴⁰ Job 28:21

¹²⁴¹ Talmud Bavli, Bava Kamma 17a

(*Sechel*), as the verse states,¹²⁴² “According to his intellect will a man be praised,” in which the word for “man” is “*Ish-שׁ-אִישׁ*” which refers to the matter of emotions (*Midot*),¹²⁴³ in that the lust and desire until the final action, depends on them, but is “according to his intellect.”

This is why a youngster lusts for small things and does small things, and it [specifically] is when his intellect grows and matures that he lusts for greater things. In other words, the matter of the emotions (“man-*Ish-שׁ-אִישׁ*”), as well as the matter of the garments [of thought, speech and action], up to and including the final action, depend on the intellect (“according to his intellect”).

Nonetheless, even in the matter of the intellect (*Sechel*), it is possible for intellect to not be as it should be, as in the verse,¹²⁴⁴ “They are wise to do evil.” However, about this there is the matter of “Torah is light (*Ohr-אור*),” in that it illuminates the intellect (*Sechel*), thus enabling a person to discern between the evil and the good, and between the false and the true.

However, we must understand why the Torah is called “light-*Ohr-אור*.” That is,¹²⁴⁵ at first glance, since the matter of light (*Ohr-אור*) is that through it we discern whether a [particular] intellect is good or not good, this means that the intellect must first be, and only then applies for the matter of the light (*Ohr-אור*) to exist, in order to discern whether this intellect is straight or crooked, as in the verse, “they are wise to

¹²⁴² Proverbs 12:8

¹²⁴³ See Sefer HaMaamarim 5700 p. 97 and elsewhere.

¹²⁴⁴ Jeremiah 4:22; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.]

¹²⁴⁵ Also see Shaarei Orah ibid.

do evil.” However, before the existence of Wisdom-*Chochmah*, the matter of “light” (*Ohr*-אור) does not apply. This being so, how is it that Torah is called “light” (*Ohr*-אור), being that the Torah is “your Wisdom-*Chochmah* and your Understanding-*Binah*,”¹²⁴⁶ which is the intellect (*Sechel*), in that only once it exists, does the matter of “light” (*Ohr*-אור) apply.

However, the explanation is that before the matter of “Torah is light-*Ohr*-אור,” is the matter of “light-*Orah*-אורה,” in the feminine. To preface with the known matter¹²⁴⁷ about the words,¹²⁴⁸ “All this is faithful and established with us,” that the words “and all this is faithful-*v’Emunah Kol Zot*-וְאֵמֻנָה כָּל זֹאת” are all in the feminine, and refer to the *Sefirah* of Kingship-*Malchut*, in that she is the aspect of the recipient (*Mekabel*). About this it states,¹²⁴⁹ “The lower fire burns constantly and is not stilled.” This refers to how Kingship-*Malchut* is in the world of Emanation (*Atzilut*), where she is called,¹²⁵⁰ “The loyal, faithful, [people] of Israel.” When Kingship-*Malchut* of the world of Emanation (*Atzilut*) is then drawn down to be the Ancient One-*Atik* of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), she [the becomes] the aspect of the bestower (*Mashpia*), which is the meaning of [the continuing words], “and is established upon us-*v’Kayam Aleinu*-וְקַיָּים עֲלֵינוּ,” in the masculine.

¹²⁴⁶ Deuteronomy 4:6

¹²⁴⁷ See Likkutei Torah, Eikev 17b; Sefer HaMaamarim 5698 p. 195

¹²⁴⁸ In the evening prayer (*Arvit*) liturgy.

¹²⁴⁹ See Zohar II 140a; Zohar I 178b; 77b; 86b

¹²⁵⁰ Samuel I 20:19; Also see Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, p. 992.

The same is so of the levels above Kingship-*Malchut*, up to and including the Upper Wisdom (*Chochmah Ila'ah*), in that it [too] has two matters. That is, there is the aspect of “light-*Ohr*-אור” (in the masculine). This is as Wisdom-*Chochmah* is the head of the *Sefirot*. There also is the aspect of “light-*Orah*-אורה” (in the feminine). This is as Wisdom-*Chochmah* receives from the Crown-*Keter* and from the worlds of the Unlimited One (*Olamot HaEin Sof*) that transcend it. That is, since here, Wisdom-*Chochmah* is the aspect of the recipient (*Mekabel*), she therefore is called “light-*Orah*-אורה,” in the feminine. This refers to the Concealed Wisdom (*Chochmah Stima'ah*) and even higher etc.

[Now, even though the words, “light-*Orah*-אורה – this refers to Torah,” are referring to the Oral Torah,¹²⁵¹ whereas the verse, “a *mitzvah* is a flame and Torah is light-*Ohr*-אור,” refers to the Written Torah, nonetheless, our sages, of blessed memory, stated,¹²⁵² “The words of the sages are more beloved to Me than the words of Torah.” This is because their root is in the aspect of the Crown-*Keter*, which transcends the aspect of “Torah is light-*Ohr*-אור” (in the masculine, which is the aspect of *Zeir Anpin*,¹²⁵³).

Now, as this relates to our study of Torah in the literal sense, is that to come to the level of Wisdom-*Chochmah* as she is the aspect of the recipient (*Mekabel*) (“light-*Orah*-אורה” in the feminine) the one who studies must also be in the aspect of a recipient (*Mekabel*). That is, he must be a **true** student, who

¹²⁵¹ Shaarei Orah [of the Mittler Rebbe] *ibid.* p. 98b; Ohr HaTorah *ibid.* p. 149.

¹²⁵² See Talmud Yerushalmi Brachot 1:4

¹²⁵³ See Likkutei Torah Bamidbar 17b; Imrei Binah, Shaar HaKeriyat Shema, Ch. 96.

is nullified to his teacher, the one who bestows to him. This is as stated in Talmud,¹²⁵⁴ that when a student sits before his teacher his lips should drip with myrrh, as the verse states,¹²⁵⁵ “His lips are as lilies, dripping with flowing myrrh” [about which the sages said], “do not just read it as ‘myrrh-*Mor*-מור,’ but read it as ‘bitterness-*Mar*-מר.’”

That is, to receive the intellect of his teacher, one must bring about the matter of self-nullification (*Bittul*) in himself, completely setting his own intellect aside and becoming like an empty receptacle.¹²⁵⁶ (Specifically through this, he will receive the intellect of the teacher well, until he will come to grasp the depth of his teacher’s intention,¹²⁵⁷ such that his intellect becomes like the teacher’s intellect, as explained elsewhere at length.)¹²⁵⁸

This is because while a person is involved in absorbing, he cannot put out,¹²⁵⁹ such that during that time, it does not apply for him to bestow [the teaching] to a person below him [in knowledge], but [while receiving the teaching] he only is a recipient (*Mekabel*). Through doing so, he reaches the aspect of “light-*Orah*-אורה,” in the feminine.

This matter also has an effect on the aspect of “Torah is light-*Ohr*-אור,” [in the masculine], such that it becomes inapplicable for one’s study to not be as it should be, meaning not in accordance to the truth of *Halachah* (Torah Law). For

¹²⁵⁴ Talmud Bavli, Shabbat 30b; Pesachim 117a

¹²⁵⁵ Song of Songs 5:13

¹²⁵⁶ Talmud Bavli, Sukkah 46a; See Sefer HaMaamarim 5679 p. 651 and on.

¹²⁵⁷ Talmud Bavli, Avodah Zarah 5b

¹²⁵⁸ See Sefer HaMaamarim 5652 p. 95; 5657 p. 50 and elsewhere.

¹²⁵⁹ See Talmud Bavli, Chullin 108b; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 14.

since “*HaShem*-יהו"ה is with him,”¹²⁶⁰ meaning that he is nullified to *HaShem*-יהו"ה, therefore “the *Halachah* is in accordance to him,”¹²⁶¹ in that he determines the law according to its ultimate truth.

This then, is the meaning of “the Jews had light-*Orah*-אורה” [in the feminine]. That is, since they then were in a state and standing of giving themselves over to die for the [sanctification of the Name *HaShem*-יהו"ה for that] entire year, and no other thought ever entered their mind,¹²⁶² they thus reached the aspect of “light-*Orah*-אורה” [in the feminine] even higher than the aspect of “Torah is light-*Ohr*-אור” [in the masculine] (which is the term used in Tanach in the days of King Shlomo, **before** this decree).

This is like the explanation above, that the matter of “light-*Orah*-אורה” [in the feminine] specifically comes about through the student being in a state of utter nullification (*Bittul*) [to the teachings], such that “his lips drip with bitterness,” even though, at first glance, this seems to be the opposite of the dictates of the intellect.

That is, since the student must understand what he learns, he therefore must be in a state of existence to engage in his studies and toil in them, as in the teaching,¹²⁶³ “I have toiled and have found.” Nevertheless, **truly receiving** comes specifically through the self-nullification (*Bittul*) of “dripping

¹²⁶⁰ Samuel I 16:18

¹²⁶¹ Talmud Bavli, Sanhedrin 93b; Also see Ohr HaTorah Yitro p. 890 and on; Sefer HaMaamarim 5627 p. 280 and on; p. 290 and on; *Hemshech* 5666 p. 564 and on; Likkutei Sichot, Vol. 15 p. 233 and on.

¹²⁶² Torah Ohr, Megillat Esther 97a; 99b; 120d; Ohr HaTorah ibid. p. 177; p. 291.

¹²⁶³ See Talmud Bavli, Megillah 6b

with bitterness.” The likewise is so of the self-sacrifice (*Mesirat Nefesh*) of the Jewish people, that specifically through this, we come to the aspect of “light-*Orah*-אורה” [in the feminine].

6.

“Joy-*Simchah*-שמחה” refers to the holidays. The explanation is that the holidays, which are “appointed times of joy,” are [called] “holy convocations-*Mikra’ei Kodesh*-מקראי קודש.”¹²⁶⁴ That is, their matter is to draw down and bind the holy (*Kodesh*) with the mundane (*Chol*). This is because, generally, the holidays fall on the regular days of the week, but nevertheless call forth, invite, and draw the aspect of holiness (*Kodesh*-קודש) into them. That is, even though, in and of itself, the aspect of holiness (*Kodesh*-קודש) is only on the day of Shabbat,¹²⁶⁵ nonetheless, “the Jewish people are the ones who sanctify the times” (“Who sanctifies Israel and the seasons”),¹²⁶⁶ and make this day into a holiday.

Now, in the *Sefirot* this is the matter of drawing down from Wisdom-*Chochmah* to Understanding-*Binah*.¹²⁶⁷ That is, once there already is the seminal point (*Nekudah*) of the intellect, one then goes into the details and expands the point, so that it comes into comprehension and grasp with many details, all the way down to below, in a way of “the

¹²⁶⁴ Leviticus 23:2; 23:4

¹²⁶⁵ Exodus 31:14

¹²⁶⁶ Talmud Bavli, Brachot 49a

¹²⁶⁷ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.]

expansiveness of the river” (*Rechovot HaNahar*).¹²⁶⁸ This is explained in several places about the form of the first letter *Hey*-ה of the Name *HaShem*-יהו"ה, which is the *Sefirah* of Understanding-*Binah*, that it has length and breadth etc.

However, when service of *HaShem*-יהו"ה, blessed is He, is in a way of self-sacrifice (*Mesirat Nefesh*), this being the meaning of “the Jews-*Yehudim*-יהודים had etc.,” then even though when service of Him is in an orderly way, and the matter of “joy-*Simchah*-שמחה” comes after the matter of “light-*Orah*-אור,” nevertheless, with the aspect of Understanding-*Binah* (“joy-*Simchah*-שמחה”) it is possible to reveal something even higher than Wisdom-*Chochmah* and what precedes it.¹²⁶⁹

This is because, as known,¹²⁷⁰ Wisdom-*Chochmah* and Understanding-*Binah* each have a root and source, in and of themselves. This is as known about the teaching,¹²⁷¹ “The river is blessed from its riverbed,” in that through the “river” **itself** (Understanding-*Binah*), much greater addition is caused than that which is drawn through the “spring” (Wisdom-*Chochmah*). This is why “the expansiveness of *Ya”H*-יה”,” referring to the revelation of the Ancient One-*Atik*, is specifically in Understanding-*Binah*.¹²⁷²

¹²⁶⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Likkutei Torah, Re’eh 18b, and elsewhere.

¹²⁶⁹ Also see Ohr HaTorah, Megillat Esther p. 151

¹²⁷⁰ See Maamarei Admor HaZaken, Maamarei Rabboteinu Zichronam L’Brachah p. 7 and on; Imrei Binah, Shaar HaKeriyat Shema, Ch. 59; Sefer HaMaamarim 5654 p. 287 and on (explained in Igrot Kodesh of the Rebbe Rashab, Vol. 2 p. 908 and on; 5659 p. 246 and on; 5678 p. 89; 5697 p. 182. [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.]

¹²⁷¹ Talmud Bavli, Shabbat 75b; Nedarim 40a

¹²⁷² See Zohar III 178b; Torah Ohr, Lech Lecha 11b; Ohr HaTorah Megillat Esther p. 151 and on; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 40 and the notes there.]

Now, it can be said that this is emphasized in the joy of Purim, over and above the joy of all other holidays. This is because the substance of the holidays is that they stem from the commandment of the Written Torah, the aspect of “Torah is light-*Ohr*-אור,” in the masculine. In contrast, this is not so of the holiday of Purim. For, since it comes from the decree - “from the constraint” - it thus is drawn from the aspect of, “Light-*Orah*-אורה – this refers to Torah” in the feminine, (in that Kingship-*Malchut* is the aspect of “all this is faithful-*v’Emunah Kol Zot*-זאת כל ואמונה” [in the feminine] the aspect of the recipient (*Mekabel*), higher and before the matter of “it is established upon us-*v’Kayam Aleinu*-עלינו,” as explained above).

This is also the difference between the joy of Purim and the joy of the holidays.¹²⁷³ That is, the joy of the holidays is measured and limited, which is why the courts must send emissaries etc., (as explained in Shulchan Aruch).¹²⁷⁴ In contrast, the joy of Purim is such that it is “to the point of not knowing.”¹²⁷⁵

That is, even though the joy is in a way of “becoming intoxicated,” and as Rashi explains, “with wine-*Yayin*-יין,” and wine (*Yayin*-יין) is the matter of Understanding-*Binah*,¹²⁷⁶ nevertheless, specifically through this we come to “the point of

¹²⁷³ See Torah Ohr, Megillat Esther 98a and on; Igrot Kodesh, Vol. 5 p. 255 and on.

¹²⁷⁴ Mishneh Torah, Hilchot Yom Tov, 6:20-21; Shulchan Aruch of the Alter Rebbe, Orach Chayim, end of Siman 529.

¹²⁷⁵ Talmud Bavli, Megillah 7b; Shulchan Aruch, Orach Chayim 695:2

¹²⁷⁶ Imrei Binah, Shaar HaKeriyat Shema, Ch. 54 and on; Discourse entitled “*u’She’avtem*” in Likkutei Torah, Drushim L’Sukkot 79d and on; Also see the discourses by the same title of the year 5634 (at the end of Sefer HaMaamarim 5633); 5644; 5654; 5698.

not knowing” (*Ad d’Lo Yada*-עד דלא ידע) to an even greater degree than through the matter of Wisdom-*Chochmah*.

7.

“Gladness-*Sasson*-ששון” refers to the circumcision. To explain, even though in the literal sense, the circumcision (*Milah*) is at end of the torso (and not in the head and heart, as in the words of the Talmud,¹²⁷⁷ “Say that it is [performed] on one’s heart... say that it is [performed] on one’s ear etc.”) and in the order of the *Sefirot*, *Zeir Anpin* comes after Wisdom-*Chochmah* and Understanding-*Binah*, and in *Zeir Anpin* itself, this is the *Sefirah* of Foundation-*Yesod*, “the end of the torso,”¹²⁷⁸ nevertheless, because of the matter of “the Jews had-*Yehudim*-היתה ליהודים etc.,” there is the matter of [the teaching],¹²⁷⁹ “So great is [the *mitzvah* of] the circumcision (*Milah*) (in that the matter of “greatness” (*Gedulah*) revealed through the circumcision, is) that thirteen covenants were sealed in regard to it”¹²⁸⁰ (as enumerated by Rambam at the end of Laws of circumcision (*Hilchot Milah*)).

This is also explained at length in the discourses on *mitzvah* of circumcision (*Milah*),¹²⁸¹ that the matter of the circumcision (*Milah*-מילה) is even higher than the Name *HaShem*-יהוה (which of the seven names that are not to be

¹²⁷⁷ Talmud Bavli, Shabbat 108a

¹²⁷⁸ See introduction to Tikkunei Zohar 17a

¹²⁷⁹ Talmud Bavli, Nedarim 31b (in the Mishnah)

¹²⁸⁰ Also see Ohr HaTorah, Megillat Esther p. 152

¹²⁸¹ Torah Ohr, Lech Lecha 13b and on

erased, is called the Name of His Essential Self (*Shem HaEtzem*)¹²⁸² and the Explicit Name (*Shem HaMeforash*).¹²⁸³ This is as hinted in the verse,¹²⁸⁴ “Who will ascend to heaven for us-*Mi Ya’aleh Lanu HaShamaymah*-הַשְּׁמַיִמָּה,” the first letters of which (*Roshei Teivot*) spell “circumcision-*Milah*-מִילָה” and the final letters (*Sofei Teivot*) of which spell *HaShem*-הו"ה.¹²⁸⁵ That is, the circumcision (*Milah*-מִילָה) is higher than the Name *HaShem*-הו"ה, which is why the word “circumcision-*Milah*-מִילָה” appears in the first letters (*Roshei Teivot*) whereas the Name *HaShem*-הו"ה appears in the final letters (*Sofei Teivot*).

This is also connected to the matter of “The Jews had-*LaYehudim*-לַיְהוּדִים etc.,” which is the matter of self-sacrifice (*Mesirat Nefesh*) - the matter of “not knowing” (*Lo Yada*). [This is like the explanation above regarding the matter of “light-*Orah*-אֹרֶה [in the feminine] refers to Torah,” in that it is connected to studying Torah with utter self-nullification (*Bittul*), even though this seems to be counterintuitive, and the same is so in regard to the “joy-*Simchah*-שִׂמְחָה,” in that the joy of Purim is such that it is “to the point of not knowing.”] This is because the circumcision is also in a way of “not knowing” (*Lo Yada*), being that the *mitzvah* of circumcision (*Milah*) is

¹²⁸² Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Kessef Mishneh, Hilchot Avodah Zarah 2:7; Pardes Rimonim, Shaar 19 (Shaar Shem Ben Dalet), Ch. 1 and on; Moreh Nevuchim, Vol. 1, Ch. 61 and on.

¹²⁸³ Talmud Bavli, Sotah 38a; Sanhedrin 60a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

¹²⁸⁴ Deuteronomy 30:12

¹²⁸⁵ Tikkunei Zohar, Tikkun 22 (65b; 66a); Tikkun 70 (131a)

specifically for an eight days old infant who has no relation to the matter of knowledge at all.

Moreover, the forming of the covenant is not connected to the soul, which is “literally a part of God from on high,”¹²⁸⁶ but is specifically connected to the body of flesh, as the verse states,¹²⁸⁷ “My covenant shall be in your **flesh for an everlasting covenant.**” That is, even though [the body] is a creation that, in and of itself, undergoes decomposition, there nevertheless is a drawing of eternity into it, through forming the covenant with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One. For, as mentioned above, the matter of the circumcision (*Milah*-מילה) is higher than the Name *HaShem*-יהוה, which is why the word “circumcision-*Milah*-מילה” appears in the first letters (*Roshei Teivot*), whereas the Name *HaShem*-יהוה appears in the final letters (*Sofei Teivot*).

This is also why the statement, “‘Gladness-*Sasson*-ששון’ refers to the circumcision,” specifying “gladness-*Sasson*-

¹²⁸⁶ See Job 31:2; Divrei Shalom of Rabbi Yitzchak Aderabi, Drush 3 (“A part of His Essential Self, blessed is He”); Ayelet Ahuvim of Rabbi Shlomo Alkabetz, Shir HaShirim 1:2 (Yerushalayim 5744 – p. 9b); Pardes Rimmonim, Shaar 32 (Shaar HaKavanah), Ch. 1; Ohr Ne’erav Vol. 1, end of Ch. 3; Reishit Chochmah, Shaar HaAhavah, Ch. 1 (“*Od Nitba’er*” 53b); Shaar HaKedushah Ch. 6 (“*u’B’Inyan Eem Atifat Tzitzit* – p. 144d); Romemot El to Psalms 29:1; Shoshanat HaAmakaim to Song of Songs 7:11; Midrash Shmuel, Mishnah Avot 2:5; Seder HaYom, Kavanot LeOlam Yehei Adam (p. 49); Kli Yakar to Genesis 1:31, 2:7; Exodus 20:12, 20:13, 26:1; Shnei Luchot HaBrit, Beit Chochmah 18a; Mesechet Chullin 115b; Mesechet Pesachim, Matzah Ashirah 158b; 165b; Mesechet Shavuot 188b, 194b; Hakdamat Rabbi Nathan Shapira to Pri Etz Chayim; and with the addition of the word “literally-*Mamash*-משמש” 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 uShchinter*” p. 102 and note 7 there (in the new edition).]

¹²⁸⁷ Genesis 17:13

ששון.” For, although in the order of the *Sefirot*, “joy-*Simchah*-שמחה” is higher than “gladness-*Sasson*-ששון” (as mentioned in chapter three), there nevertheless,¹²⁸⁸ is a superiority to “gladness-*Sasson*-ששון” that stems from serving *HaShem*-יהוה, blessed is He, with self-sacrifice (*Mesirat Nefesh*).

This is like what we find in regard to the holiday of Sukkot, which comes after serving Him with self-sacrifice (*Mesirat Nefesh*) on Rosh HaShanah, the ten days of repentance, and Yom HaKippurim, (which then is drawn down as the encompassing aspect (*Makif*) of the shade covering of the Sukkah, and [then] through the *mitzvah* of waving the four species, it is drawn down inwardly (*b’Pnimityut*)),¹²⁸⁹ at which time two services were performed in the Holy Temple, the wine libations and the water libations, which are connected to “joy-*Simchah*-שמחה” and “gladness-*Sasson*-ששון.”

The wine libations (which also were done on a daily basis) are connected to the matter of joy (*Simchah*), since “song (which is a matter of joy) is only recited [in the Temple] over the wine [libations].”¹²⁹⁰ The same is so of “the time of our joy,” which is the holiday of Sukkot and Shemini Atzeret, that the joy (*Simchah*) was connected to the wine libations.

In addition, on the holiday of Sukkot there also was the matter of the water libations, about which the verse states,¹²⁹¹

¹²⁸⁸ Also see Ohr HaTorah, Megillat Esther p. 152.

¹²⁸⁹ See Likkutei Torah, Drushim L’Rosh HaShanah 57d; Siddur Im Da”Ch 244b and on; *Hemshech* 5666 p. 45 and on.

¹²⁹⁰ Talmud Bavli, Brachot 35a

¹²⁹¹ Isaiah 12:3; See the discourse entitled “*uShe’avtem*” in Likkutei Torah, Drushim L’Sukkot 79d and on; Also see the discourses by the same title of the years 5634 (end of Sefer HaMaamarim 5633), 5644; 5654; 5698.

“You shall draw water with gladness-*Sasson*-ששון,” (not saying “joy-*Simchah*-שמחה,” but “gladness-*Sasson*-ששון”) specifically.

This matter is higher than all matters of “joy-*Simchah*-שמחה,” as in the teaching of our sages, of blessed memory,¹²⁹² “Whosoever did not see the celebration of the place of the water drawing (*Simchat Beit HaSho’evah*) has never seen celebration in all his days.” In other words, the “celebration of the place of the water drawing” (*Simchat Beit HaSho’evah*) is even higher than the joy of “you shall rejoice on your holiday,”¹²⁹³ and it specifically is in regard to it that the word “gladness-*Sasson*-ששון” is used.

8.

“‘Honor-*Yikar*-יקר’ refers to the Tefillin, as it states, ‘All the peoples of the earth will see that the Name *HaShem*-יהו”ה is proclaimed over you, and they will fear you.’” The explanation is that the matter of the Name-*Shem*-שם (“the Name *HaShem* is proclaimed etc.”) refers to the *Sefirah* of Kingship-*Malchut*,¹²⁹⁴ (which is lower than *Zeir Anpin*). In the general matter of our service of *HaShem*-יהו”ה, blessed is He, this refers to fulfilling the *mitzvot*, as in the teaching of our sages, of blessed memory,¹²⁹⁵ that “the entire Torah is equated to Tefillin,” meaning that all the *mitzvot* of the Torah are equated

¹²⁹² Talmud Bavli, Sukkah 51a in the Mishnah.

¹²⁹³ Deuteronomy 16:14

¹²⁹⁴ See Likkutei Torah Pekudei 7d; Shir HaShirim 26a

¹²⁹⁵ Talmud Bavli, Kiddushin 35a

“to Tefillin.” and the *mitzvot* in relation to the Torah are like Kingship-*Malchut* in relation to *Zeir Anpin*.¹²⁹⁶

This is also why donning Tefillin is the beginning of one’s service of *HaShem*-יהו"ה. That is, it does not follow comprehending and grasping through studying Torah, being that the proper study of Torah specifically comes after serving *HaShem*-יהו"ה, blessed is He, in prayer. This is as explained in the teaching of our sages, of blessed memory,¹²⁹⁷ “Let my prayer be juxtaposed to my bed.” That is, the level of Torah study following prayer is much higher than the Torah study preceding prayer.

However, the donning of the Tallit, “the cloak of the King,”¹²⁹⁸ and the donning of Tefillin, must specifically be done before prayer, since this is the matter of accepting the yoke of His Kingship (through the Tallit) and subjugating one’s mind and heart to Him (through the Tefillin, as known that subjugating the mind and heart is part and parcel of the *mitzvah* of Tefillin).¹²⁹⁹ This is as explained in Tanya¹³⁰⁰ (from Shulchan Aruch),¹³⁰¹ and at length in the discourses on Tefillin.

This matter is also expressed in the actual donning of the Tefillin. For, as Zohar states,¹³⁰² the straps of the hand

¹²⁹⁶ See Likkutei Torah, Bamidbar 17b; Imrei Binah, Shaar HaKeriyat Shema, Ch. 96.

¹²⁹⁷ Talmud Bavli, Brachot 5b; Also see Likkutei Torah, Zot HaBrachah 96b

¹²⁹⁸ See Tikkunei Zohar, Tikkun 6 (22a); Tikkun 21 (55b); Zohar III 120b; Torah Ohr, Shemot 53d; Likkutei Torah, Shlach 47b; Ohr HaTorah, Shemot p. 87.

¹²⁹⁹ See Bayit Chadash (Ba”Ch) to Tur, Orach Chayim 8 & 625, and elsewhere.

¹³⁰⁰ Tanya, Ch. 41 (56b)

¹³⁰¹ Shulchan Aruch, Orach Chayim 25:5; Shulchan Aruch of the Alter Rebbe, Orach Chayim 25:11.

¹³⁰² See introduction to Tikkunei Zohar 9a; Shnei Luchot HaBrit, Mesechet Chullin 115b, cited in Ohr HaTorah, Vayeitzei 223b

Tefillin are like cables, by which one even binds one who has no relation to the matter of the intellect. The same is so of the [straps of the] head Tefillin, in that they encompass (*Makif*) the head (and the intellect within it). All this is connected to the aspect of Kingship-*Malchut*.

However, from the perspective of the matter of “the Jews had-*LaYehudim* היתה ליהודים etc.,” which is the matter of the self-sacrifice (*Mesirat Nefesh*) stemming from the *Yechidah* essence of the soul, even in the matter of “Honor-*Yikar* יקר” refers to the Tefillin” there is a drawing down of a matter that even is higher than the “gladness-*Sasson* ששון” and “joy-*Simchah* שמחה” that precede it.

The explanation is that the effects of the three matters of light (*Orah*), joy (*Simchah*) and gladness (*Sasson*) are only in holiness. For, when it comes to “light-*Orah* אורה,” which refers to Torah, the Torah was specifically given exclusively to the Jewish people. In contrast, a non-Jew who studies Torah brings about the opposite of life.¹³⁰³

This is likewise so of “joy-*Simchah* שמחה” which refers to the holidays and exclusively relate to the Jewish people, in that it is the Jewish people who sanctify the times. This is as emphasized at the conclusion of the blessing “Who sanctifies Israel and the seasons” in that they are one matter and not two matters.

The same is so of “gladness-*Sasson* ששון” which refers to the circumcision, “My covenant shall be in your flesh,” specifically, to such the extent that conversion is through immersion (*Tevilah* טבילה) (which shares the same letters as the

¹³⁰³ Talmud Bavli, Sanhedrin 59a

word, “the nullification-*HaBittul*-הבטל,” as explained at length in the Chassidic discourses about [the relationship between] the immersion pool (*Mikvah*)¹³⁰⁴ and circumcision (*Milah*).¹³⁰⁵ That is, one becomes a new existence as a Jew through entering into the covenant [of circumcision] of our forefather Avraham. However, all this is still in matters of holiness.

Now, in addition, there is the matter of “*Yikar*-יקר,” which also means “honor-*Kavod*-כבוד,” and [giving] honor (*Kavod*) does not apply to oneself, but must come from another. The same is so of the matter of ““honor-*Yikar*-יקר” refers to the Tefillin,” about which the verse states, “All the peoples of the earth will see etc.” That is, all the peoples of the earth see that a Jewish man dons Tefillin made of physical parchment from animal hide, upon which they write portions of the Torah with physical ink and a physical quill, and the same is so of the [physical] housing and straps [of the Tefillin] etc.

This matter causes them (all the peoples of the earth) to not just remain in their state and standing, without mixing into matters of holiness (since that alone is inadequate, being that *HaShem* יהו"ה's Supernal intent is to “make a dwelling place for the Holy One, blessed is He, in the lower worlds”)¹³⁰⁶ but beyond this, the matter of fear of *HaShem*-יהו"ה is caused in them, which is the meaning of “they will fear you.” In other words, fearing the Jewish people causes them to have fear and nullification to the Holy One, blessed is He.

¹³⁰⁴ Siddur Im Da"Ch 159d

¹³⁰⁵ Mishneh Torah, Hilchot Issurei Biyah 13:4

¹³⁰⁶ See Tanya, Ch. 36

[This is like how it is in the Jewish people themselves, in that they need a king (even though every Jew is a prince,¹³⁰⁷ and moreover, as stated in Tikkunei Zohar,¹³⁰⁸ all Jews are kings) as explained at length in [the discourse on] the *mitzvah* of appointing a king (*Mitzvat Minuy Melech*).¹³⁰⁹ For, through the king being nullified to the King, King of kings, the Holy One, blessed is He, nullification to the king causes every Jew to have a deeper and more inner nullification to the Holy One, blessed is He.]

This is similar to the statement in the Megillah that, “the fear of the Jews had fallen upon them,” and as a result, “many of the people of the land professed themselves as Jews.”¹³¹⁰ Moreover even those who did not profess themselves as Jews, “exalted the Jews, because the fear of Mordechai had fallen upon them,”¹³¹¹ for “his fame spread throughout all the provinces,”¹³¹² and he became master over them etc.

The same is brought about for each and every Jew in his work of bringing about that the entire world will be a dwelling place for the Holy One, blessed is He, especially through fulfilling the *mitzvot* in actual deed (in addition to studying Torah, which is “your wisdom and understanding in the eyes of the nations”)¹³¹³ the general totality of which is the *mitzvah* of Tefillin. For, as explained above, the entire Torah (the *mitzvot* of the Torah) are equated to Tefillin. This is because the

¹³⁰⁷ See Talmud Bavli, Shabbat 67a

¹³⁰⁸ Introduction to Tikkunei Zohar 1b

¹³⁰⁹ Sefer HaMitzvot of the Tzemach Tzedek 108a and on.

¹³¹⁰ Esther 8:17

¹³¹¹ Esther 9:3

¹³¹² Esther 9:4

¹³¹³ Deuteronomy 4:6

foundation of all *mitzvot* is the subjugation of the heart and mind, and through doing so, this brings the matter of, “All the peoples of the earth will see that the Name *HaShem*-יהוה is proclaimed over you,” (as in the words of the Talmud, “This refers to the head Tefillin,” and as explained above, this also includes the hand Tefillin). Moreover, it is not just sight alone (“will see”) but this sight brings about that “they will fear you,” to the point that we thereby will come to the state and standing stated about the times of Moshiach,¹³¹⁴ “Foreigners will stand and tend to your flocks.”

The general explanation is that even though from the perspective of orderly service, the matter of “honor-*Yikar*-יקר” only comes after “light-*Orah*-אורה,” “joy-*Simchah*-שמחה” and “gladness-*Sasson*-ששון,” nevertheless, from the perspective of the matter of self-sacrifice (*Mesirat Nefesh*) (which is the general service of *HaShem*-יהוה that penetrates every particular, it is thus caused to be in a way of “not knowing” (*Lo Yada*)). Thus, the matter of “honor-*Yikar*-יקר” has an even greater effect than the matters of “gladness-*Sasson*-ששון,” and “joy-*Simchah*-שמחה,” and “light-*Orah*-אורה” that precede it.

9.

Now, we should add in explanation of the elevation of the matter of “honor-*Yikar*-יקר.” To elaborate,¹³¹⁵ the word “honor-*Yikar*-יקר” has the numerical value of 310-ש"י, half the

¹³¹⁴ Isaiah 61:5

¹³¹⁵ See Shaarei Orah [of the Mittler Rebbe] *ibid.* p. 100b; Ohr HaTorah, Megillat Esther p. 153.

numerical value of the word Crown-*Keter*-כתר-620 - the 620-
 תר"ך pillars of light - this being the general totality of the
mitzvot. That is, the 613-תר"ג Torah *mitzvot* and the 7-ז
 Rabbinic *mitzvot*,¹³¹⁶ (one of which is the *mitzvah* of Purim)
 total 620-תר"ך, the same numerical value as Crown-*Keter*-כתר-
 620, except that in the general matter of the *mitzvot*, their entire
 substance is between man and the Ever Present One, [in that
 even those *mitzvot* that are between man and his fellow, must
 be done because they are the command of the Ever Present One,
 similar to the teaching of our sages, of blessed memory,¹³¹⁷ "A
 person should not say 'I do not want' etc., but rather, 'I want,
 but what can I do when my Father in Heaven has commanded
 me'], there is the half (ש"י-310, "honor-*Yikar*-יקר-310") that
 was given to the Jewish people in a revealed way below, and
 there is the half that remains Above, or the half that only is due
 to the One Above and does not stem from man's toil, this being
 "the most precious of the precious-*Yakar Al Yakar*-יקר על יקר,"
 as explained elsewhere at length.¹³¹⁸

This is like the statement in this week's Torah
 portion,¹³¹⁹ "When you take a headcount of the children of
 Israel... This shall they give... a half *shekel* of the sacred
shekel, the *shekel* is twenty *gera* etc." [This Torah portion is
 read in proximity to Rosh Chodesh Adar¹³²⁰ and in the form of

¹³¹⁶ See Sefer Keter Torah (of Rabbi Dovid Vital), cited in Torat Olah of the
 Rama Vol. 3, Ch. 38; Shnei Luchot HaBrit, Yitro p. 416a; Iggeret HaKodesh and
 Likkutei Torah *ibid.*; Sefer HaMaamarim 5698 p. 18; 5708 p. 165 and the note of the
 Rebbe Shlita there.

¹³¹⁷ Torat Kohanim and Rashi to Leviticus 20:26

¹³¹⁸ Likkutei Torah Naso *ibid.*

¹³¹⁹ Exodus 30:12-13

¹³²⁰ Shulchan Aruch, Orach Chayim 685:1

an introduction to the days of Purim. This is as stated in Talmud¹³²¹ on the verse,¹³²² “Ten thousand talents of silver etc.,” that “It was revealed and known to “He Who spoke and the world was,” that in the future, Haman would weigh *shekels* against the Jewish people, and He therefore arranged that their *shekels* would precede his *shekels*. This is as we learned:¹³²³ On the first of Adar [the court] makes a [public] announcement about the [contribution of the] *shekalim* etc.”] That is, through the Jewish people giving the half *shekel*, there also is caused to be the drawing down of the half of the One Above, and through this, it is made into the “sacred *shekel*, the *shekel* is twenty (*Esreem*-עשרים-620) *gera*,” as explained at length in the discourses about the half *shekel*.¹³²⁴

10.

This then, is the meaning of the verse, “The Jews had light and joy and gladness and honor,” this being the conclusion of the matter of the days of Purim. About this the verse states,¹³²⁵ “These days of Purim shall not cease etc.” In other words, even though it states in Talmud,¹³²⁶ “Say that [the two additional days are] the sixteenth and seventeenth [of Adar]? It is written,¹³²⁷ “[These days of Purim] shall not pass (*Lo Ya’avor*-לא יעבור),” meaning, it is up to the fifteenth and not

¹³²¹ Talmud Bavli, Megillah 13b

¹³²² Esther 3:9

¹³²³ At the beginning of Tractate Shekalim

¹³²⁴ See Torah Ohr, Tisa 86d; Ohr HaTorah Tisa p. 1,850 and elsewhere.

¹³²⁵ Esther 9:28

¹³²⁶ Talmud Bavli, Megillah 2a

¹³²⁷ Esther 9:27

beyond, nevertheless, the effect of the days of Purim must also be present later, throughout the entire year.

This is as explained in several places regarding all the holidays in general, especially regarding the days of Purim, at which time the service of *HaShem*-יהו"ה, blessed is He, is in a way of "to the point of not knowing" (*Ad d'Lo Yada*). This is emphasized in regard to Yom HaKippurim-יום הכפורים which is "like Purim-כפורים" (as explained in chapter four), that it is "one in the year-*Achat BaShanah*-אחת בשנה," but such that the "one-*Achat*-אחת" must be drawn "into the year-*BaShanah*-בשנה," to change and reset the whole year to be in a much higher way.

How much more is this certainly so in regard to the matter of Purim, that through it, the general totality of one's service of *HaShem*-יהו"ה, blessed is He, is changed and elevated to not only be in a way of "Torah is light-*Ohr*-אור" [in the masculine] but even in a way of "light-*Orah*-אורה" [in the feminine].

The same is so regarding, "Joy-*Simchah*-שמחה," this refers to the holidays," that the matter of "to the point of not knowing" (*Ad d'Lo Yada*) is added to it. The same is so in regard to "gladness-*Sasson*-ששון" refers to the circumcision," in a way that the matter of the "circumcision-*Milah*-מילה" is the first letters (*Roshei Teivot*) of "who will ascend to heaven for us-*Mi Ya'aleh Lanu HaShamayma*-מי יעלה לנו השמימה," whereas the Name *HaShem*-יהו"ה is only the end letters (*Sofei Teivot*). The same is so regarding the matter of "honor-*Yikar*-יקר," as explained above.

This is also why we recite this verse ("The Jews had light etc.") as part of the Havdalah liturgy that separates

between Shabbat and holidays and the mundane days of the week. For, we then say, “He separates between the holy and the mundane, between light and darkness, between Israel and the nations,” and we thus also emphasize the matter of “The Jews had-*LaYehudim*-היותם ליהודים etc.,” this being the state and standing of the Jewish people in a way of self-sacrifice (*Mesirat Nefesh*) in all generations and in all places, and how much more so in the generation of the “footsteps of Moshiach,” in that the matter of self-sacrifice (*Mesirat Nefesh*) is even greater.

This is as in the known explanation¹³²⁸ of the verse,¹³²⁹ “Now the man Moshe was exceedingly humble, more than any person on the face of the earth,” that this primarily and specifically is in relation to the generation of “the footsteps of Moshiach,” who without taking their state and standing into consideration, stand steadfastly in a motion of self-sacrifice (*Mesirat Nefesh*), which was not present in the generations that preceded them.

This matter brings about that they have satisfied their obligations in the matter of the potential for self-sacrifice (*Mesirat Nefesh*), and that there will be the fulfillment of the verse, “The Jews had light and joy and gladness and honor,” both according to how our sages, of blessed memory, expounded it, “‘Light-*Orah*-אורה’ refers to Torah, ‘Joy-*Simchah*-שמחה’ refers to the holidays, ‘Gladness-*Sasson*-ששון’ refers to the circumcision (*Milah*), ‘Honor-*Yikar*-יקר’ refers to Tefillin,” [and in a way that, “all the peoples of the earth will

¹³²⁸ See Sefer HaMaamarim 5679 p. 464; 5689 p. 69; 5697 p. 298 and on; 5698 p. 170; 5702 p. 13.

¹³²⁹ Numbers 12:3

see that the Name *HaShem*-יהו"ה is proclaimed over you," meaning that for him, the donning of Tefillin is a matter of honor and glory, and he displays this before all the peoples of the earth, until they too sense that for him, this is a matter of "honor-*Yikar*-יקר," and they thus are caused to have a sense of "honor-*Yikar*-יקר" for the Jewish people, when they see a Jew donning the head Tefillin in a revealed way and in way of honor], as well as in the literal sense, since "a verse does not depart from its simple meaning,"¹³³⁰ that "the Jews had light and joy and gladness and honor, and so shall it be for us.

¹³³⁰ Talmud Bavli, Shabbat 63a

Discourse 20

“*Ki Tisa et Rosh Bnei Yisroel... -*

When you take a head count of the children of Israel”

Delivered on Shabbat Parshat Ki-Tisa,

16th of Adar, 5731¹³³¹

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

1.

The verse states,¹³³² “When you take a head count of the children of Israel according to their numbers, every man shall give etc.” The meaning of the word “*Tisa*-תשא” [in this verse] is “count.”¹³³³ However, we must understand why the Torah chose the word “*Tisa*-תשא”¹³³⁴ and not other words that indicate counting. For example, the word used in the book of Bamidbar is “count-*Pekod*-פקוד,” such that the whole book is called the book of Numbers (*Chumash HaPekudim*).¹³³⁵ Moreover, this verse itself states “according to their numbers-*LiPhekudeihem*-לפקודיהם.” This being so, why does the Torah use the word “*Tisa*-תשא” here?

¹³³¹ This discourse is a continuation of the discourse that precedes it entitled “*LaYehudim Haytah Orah* – The Jews had light and joy and gladness and honor,” Discourse 19 (Sefer HaMaamarim 5731, p. 138 and on).

¹³³² Exodus 30:12

¹³³³ Rashi to Exodus 30:12

¹³³⁴ See the beginning of the discourse entitled “*Ki Tisa*” 5675 (*Hemshech* 5672 Vol. 2 p. 893).

¹³³⁵ Talmud Bavli, Sotah 36b

That is, even though the word “*Tisa*-תשא” indicates importance, and is the matter of importance in the matter of counting, in that something that is counted cannot become nullified because of its importance, as known about the subject of things that customarily are counted and things that customarily are not counted,¹³³⁶ nevertheless, importance is present in all matters of enumeration and counting, even without specifically using the exact word “*Tisa*-תשא.”

We also must why it states, “When you elevate the head-*Tisa et Rosh*-תשא את ראש.” At first glance, the matter of raising and elevating (*Nesee’oot*-נשיאות) applies to something that requires elevating. However, this is not so of the head, which, in and of itself, is [already] in an important and high place. Why then is it necessary to raise and elevate it?

We also must understand why it states, “When you take a head count... according to their numbers.” This seems to be redundant, and it could have simply said, “When you take a head count of the children of Israel, every man shall give etc.” Moreover, the word “according to their numbers-*LiPhekudeihem*-לפקודיהם” is a word that also denotes lacking, as in the verse,¹³³⁷ “Because your seat will be empty-*Yipaked*-יפקד,” this being the opposite of the matter of “elevating the head.”

¹³³⁶ Talmud Bavli, Beitza 3b; Shulchan Aruch Yoreh De’ah 110

¹³³⁷ Samuel I 20:18 and Rashi there

2.

Now, this may be connected to what was previously¹³³⁸ stated on the verse,¹³³⁹ “The Jews had light and joy and gladness and honor.” That is, at first glance, what is the novelty in stating that “the Jews had light etc.,” being that they also had these things before this. Even though in the days of Achashverosh, “the face of the Jewish people was blackened like the bottom of a pot,”¹³⁴⁰ nevertheless, king Achashverosh “made a feast...” for them too, when he displayed the riches of his glorious kingdom and the honor of his splendorous majesty,¹³⁴¹ all of which “was according to the desire of each man,”¹³⁴² including the desire of Mordechai,¹³⁴³ who was the leader of the generation etc.

An even greater question is based on the teaching of our sages, of blessed memory¹³⁴⁴ on the verse, “The Jews had light and joy and gladness and honor.” [They stated], “‘Light-*Orah*’ אורה refers to Torah, ‘Joy-*Simchah*’ שמחה refers to the holidays, ‘Gladness-*Sasson*’ ששון refers to the circumcision (*Milah*), and ‘Honor-*Yikar*’ יקר refers to Tefillin.” However, certainly these things were present before this (being that they are not *mitzvot* that depend on [being in] the land of Israel or the like) and though Haman actually issued a decree against all

¹³³⁸ In the previous discourse of Purim of this year, 5731, entitled “*LaYehudim Haytah Orah* – The Jews had light and joy and gladness and honor,” Discourse 19 (Sefer HaMaamarim 5731, p. 138 and on).

¹³³⁹ Esther 8:16

¹³⁴⁰ Talmud Bavli, Megillah 11a

¹³⁴¹ Esther 1:3-4

¹³⁴² Esther 1:8

¹³⁴³ Talmud Bavli, Megillah 12a

¹³⁴⁴ Talmud Bavli, Megillah 16b

these things,¹³⁴⁵ and after its annulment, they could engage in them all as before, nonetheless, this it is self-understood and there is no novelty here at all. Thus, at first glance, why does the verse inform us that “the Jews had light which refers to Torah etc.?”

About this it was explained that the four matters of “light and joy and gladness and honor” are four levels that include the entire the chaining down of the worlds (*Seder Hishtalshelut*). “Light-*Orah*-אורה” refers to the matter of Wisdom-*Chochmah*, “joy-*Simchah*-שמחה” refers to the matter of Understanding-*Binah*, “gladness-*Sasson*-ששון” refers to the matter of Foundation-*Yesod*, and “honor-*Yikar*-יקר” refers to the matter of Kingship-*Malchut*.¹³⁴⁶

In preface to this, the verse states, “The Jews had-*Yehudim*-היתה ליהודים etc.,” in that these four things were imbued with the matter of “submission-*Hoda'ah*-הודאה” that transcends reason and intellect, which is the inner content of the name “Jew-*Yehudi*-יהודי,”¹³⁴⁷ in that it refers to “whoever repudiates idolatry,”¹³⁴⁸ in that “he is like one who submits to the entire Torah.”¹³⁴⁹ That is, this is a matter of “submission-*Hoda'ah*-הודאה” that transcends reason and intellect. This is the fifth aspect that transcends the four above-mentioned matters.

¹³⁴⁵ Rashi to Megillah 16b *ibid*.

¹³⁴⁶ See Ohr HaTorah, Megillat Esther p. 151 and on; Also see the letter of the end of Adar of this year, 5731 (Igrot Kodesh Vol. 27 p. 113, note entitled “*LaYehudim*”).

¹³⁴⁷ Torah Ohr 91b; 97a; 99a; 121d; Shaarei Orah of the Mittler Rebbe, Shaar HaPurim 93b.

¹³⁴⁸ Talmud Bavli, Megillah 13a

¹³⁴⁹ Talmud Bavli, Kiddushin 40a

This is like the verse,¹³⁵⁰ “You will give a fifth... four parts will be yours.” About this the verse states, “The Jews had-*Yehudim* היהודים etc.,” similar to the verse,¹³⁵¹ “And you shall be-והיה a blessing,” meaning that, “all blessings are entrusted to you,” in a way of ownership etc.

3.

The explanation is that the matter of “submission-*Hoda’ah* הודאה” is like the verse (on the naming of Yehudah-יהודה),¹³⁵² “This time I will thankfully submit-*Odeh* אודה to *HaShem* יהוה.” It is explained in Torah Ohr¹³⁵³ that the matter of “**This time-*HaPa’am* הפעם** I will thankfully submit,” refers to after the birth and revelation of Reuven, Shimon, and Levi.’

As explained there, the name, “Reuven-ראובן” is the matter of “sight-*Re’iyah* ראייה,” and refers to the substance of the first paragraph of the *Shema* recital, which is in the aspect of “running” (*Ratzo*). The name “Shimon-שמעון” is the matter of “hearing-*Shemiyah* שמיעה,” which is the substance of the second paragraph of the *Shema* recital, and is the aspect of “returning” (*Shov*). The name “Levi-לוי” (who is called this because,¹³⁵⁴ “My husband will accompany-*Yilveh* ילוה me,” which is a matter of attachment and bonding, is the aspect of

¹³⁵⁰ Genesis 47:24; See Likkutei Torah, end of Pinchas; Shir HaShirim 24d; Maamarei Admor HaZaken 5570 p. 92; Ohr HaTorah, Behar p. 620.

¹³⁵¹ Genesis 12:2 and Rashi there.

¹³⁵² Genesis 29:35; See Torah Ohr ibid. 99a; Shaarei Orah ibid.

¹³⁵³ Torah Ohr, beginning of Vayechi (45a and on)

¹³⁵⁴ Genesis 29:34

the “Leviathan-לִיָּוִיָּתָן”),¹³⁵⁵ and is the matter of [the paragraph], “True and firm” (*Emet v’Yatziv*) following the *Shema* recital.

Through this we then come to the “submission-*Hoda’ah*-הוֹדָאָה,” of “this time I will thankfully submit-אֹדֶה to *HaShem*-יְהוָה,” this being the matter of nullification and literally becoming subsumed in the limitless light of the Unlimited One, blessed is He, during the prostrations of the Amidah (עֲמִידָה) prayer (which is even higher than the matter of “with all your more”¹³⁵⁶ (*Bechol Me’odecha*) of the first paragraph of the *Shema* recital).

This is the meaning of [the continuation of the verse],¹³⁵⁷ “Then she stood (*vaTa’amod*-וַתַּעֲמֹד) from giving birth,” [about which it states], ““standing-*Amidah*-עֲמִידָה” refers only to the [Amidah] prayer. Additionally, it also is a word denoting silence and submission etc.

From this it is understood that the “submission-*Hoda’ah*-הוֹדָאָה,” about which it states, “this time I will thankfully submit-*Odeh*-אֹדֶה to *HaShem*-יְהוָה,” is not that there is a lacking in the revelation of the Name *HaShem*-יְהוָה and it thus is only possible to have the matter of “acknowledgement-*Hoda’ah*-הוֹדָאָה,” but on the contrary, the “submission-*Hoda’ah*-הוֹדָאָה” is after the revelation of the Name *HaShem*-יְהוָה and higher than it,¹³⁵⁸ and is the highest level of the “ladder” of prayer.

¹³⁵⁵ See Likkutei Torah, Naso 22a

¹³⁵⁶ Deuteronomy 6:5

¹³⁵⁷ Genesis 29:35 *ibid.*; See Torah Ohr *ibid.* 46a

¹³⁵⁸ Explanation was also given regarding the precise wording “I will thankfully submit to (*Et*-אֶת) *HaShem*-יְהוָה,” [wherein] the word “*Et*-אֶת” signifies that which is **secondary** (see Talmud Bavli, Eruvin 4b) to *HaShem*-יְהוָה. There was also mention of what it states in Shaar HaYichud VeHaEmunah ([translated as The

This is as the verse states,¹³⁵⁹ “Behold! A ladder was set earthward and its top reached heavenward.” That is, there are four rungs of prayer, corresponding [upward] to the four worlds of Action, Formation, Creation, and Emanation (*Asiyah, Yetzirah, Briyah, Atzilut*). This begins by reciting “Submit to *HaShem*-יהוה” (*Hodu*), followed by the verses of song (*Pesukei d’Zimra*), the blessings of the *Shema* and the recital of *Shema*.

These correspond to the three levels of the soul, *Nefesh, Ru’ach*, and *Neshamah*,¹³⁶⁰ and as in the words of the Zohar,¹³⁶¹ “When he is born he is given a *Nefesh*... if he is more meritorious he is given a *Ru’ach*... if he is more meritorious he is given a *Neshamah*.”

This is so, until one arrives at the ultimate nullification (*Bittul*) in the Amidah prayer, which is in the world of Emanation (*Atzilut*) - the World of Oneness (*Olam HaAchdut*),¹³⁶² and is the *Neshamah* of the *Neshamah*. Through this a much greater elevation is also caused in the *Nefesh*,

Gate of Unity and Faith], Ch. 2) in explanation of the verse (Nehemiah 9:6), “You (*Atah*-אתה) enliven them all,” that “You-*Atah*-אתה” refers to the aspect of the letters (*Otiyot*) from *Aleph*-א to *Tav*-ת, and the *Hey*-ה-5 refers to the five places in the mouth from which [the letters of] speech issue. Before this (in Nehemiah 9:5) it is written “You-*At*-את have made etc.,” minus the letter *Hey*-ה. (See Maamarei Admor HaZaken 5568 Vol. 2 p. 678; Sefer HaMaamarim 5660 p. 43 and on) – the explanation of the continuum of the matters is missing. (Note from the original publisher.)

¹³⁵⁹ Genesis 28:12; Zohar I 266b; Zohar III 306b

¹³⁶⁰ See Kuntres HaAvodah Ch. 1 (p. 4 and on); Sefer HaSichot Torat Shalom p. 61 and on; Sefer HaMaamarim 5656 p. 346 and on; *Hemshech* 5672, Ch. 250 (Vol. 3 p. 692 in the newer edition); Also see the discourse entitled “*Megillah Nikreir*” 5737 Ch. 3 and on (Torat Menachem, Sefer HaMaamarim Purim p. 304 and on).

¹³⁶¹ Zohar II 94b

¹³⁶² See Zohar III 83a (Ra’aya Mehemna); Avodat HaKodesh, Part 1, Ch. 2, and elsewhere.

Ru'ach, and *Neshamah*, (as explained in Kuntres HaAvodah¹³⁶³ about the particulars in this).¹³⁶⁴

4.

Now, in the Amidah prayer, in addition to the “submission-*Hoda'ah* הוּדָאָה,” there also is the matter of pleading for one’s needs, that He should heal the sick and bless the years. On the contrary, prayer primarily is the matter of pleading for one’s needs. This is as Rambam states,¹³⁶⁵ “This commandment obligates a person... to petition for all his needs with requests and supplications etc.”

The explanation is that the **true** matter of pleading for one’s needs is [that it refers to] the requests of the soul etc.¹³⁶⁶ That is, being that he is a Jew, he knows that his **true** being is his soul, and therefore, his primary supplication for his needs is for his spiritual deficiencies etc., beginning with the general deficiency stemming from the descent of the soul to below (such that Godliness itself came into the aspect of a [created] “something” (*Yesh*)),¹³⁶⁷ “from a high peak” (a state of “she is

¹³⁶³ Beginning of Kuntres HaAvodah and on.

¹³⁶⁴ In regard to this matter there was also mention of the particular levels of the Canaanite servant, the Hebrew servant, and the Hebrew maidservant (*Nefesh, Ruach, Neshamah*) – up to and including the perfection of the service of the Hebrew maidservant – redemption and designation (See Sefer HaMitzvot of the Tzemach Tzedek, “*Mitzvat Yi'ud uPidyon Amah Halvriyah*” – Derech Mitzvotecha 83b and on).

¹³⁶⁵ Mishneh Torah, Hilchot Tefilah 1:2

¹³⁶⁶ Also see Likkutei Sichot Vol. 19 p. 293 and on

¹³⁶⁷ Biurei HaZohar of the Mittler Rebbe 227b and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1 p. 548; *Hemshech* 5666 p. 605.

pure,”¹³⁶⁸ which is [positioned] under the Throne of Glory,¹³⁶⁹ and “stands in her form before the Holy King”) ¹³⁷⁰ “to a deep pit.”¹³⁷¹

This is why even if a person is a completely righteous *Tzaddik*, who serves *HaShem*-יהו"ה, blessed is He, with fear of Him and love with delight in Him, he nonetheless is an independent being unto himself, who fears *HaShem*-יהו"ה and loves Him (there is the one who loves)¹³⁷² and he has not yet reached the level of adhesion to *HaShem*-יהו"ה that he had, with fear and love of Him, before his descent to this material world, not to any degree, not even to a minor degree etc., (as explained in Tanya).¹³⁷³

This is until his supplication for his needs is like the verse,¹³⁷⁴ “Who have I in the heavens, and [but for You] I desire nothing on earth,” which is like the statement in Shoresh Mitzvat Tefillah,¹³⁷⁵ “I do not want anything! I do not want Your Garden of Eden (*Gan Eden*)! I do not want Your coming world (*Olam HaBa*)! I want nothing but You alone!”

However, because of the descent of his soul into the physical body below, and because he has not yet reached the level in which his body is considered as something foreign to him, like Hillel, who was accustomed to say that he is going to

¹³⁶⁸ See the “*Elo”hai Neshamah*” blessing in the morning blessings.

¹³⁶⁹ See Zohar III 29b; 123b; Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 7.

¹³⁷⁰ See Zohar III 104b; Sefer HaMaamarim 5696 p. 62

¹³⁷¹ See Talmud Bavli, Chagigah 5b

¹³⁷² Torah Ohr 114d and elsewhere.

¹³⁷³ Tanya, Ch. 35 (44a and on); Ch. 37 (48a)

¹³⁷⁴ Psalms 73:25

¹³⁷⁵ Ch. 4 (Sefer HaMitzvot of the Tzemach Tzedek 138a – copied in HaYom Yom for the 18th of Kislev).

do a kindness for “the lowly and impoverished creature” etc.,¹³⁷⁶ he therefore senses the deficiencies and needs of the body, which is more important to him, and therefore asks for physical matters.

The explanation is that because of the sense of deficiency (because of which he pleads for his needs) this causes him to be in a state of, “from the constraint [I called] etc.”¹³⁷⁷ Now, as understood, the matter of constraint is also when the deficiency is sensed regarding physical matters. On the contrary, being that the physical deficiency is more important to him, the sense of the constraint etc., is more easily felt. This is like the analogy brought by the Mittler Rebbe,¹³⁷⁸ of a pauper who upon recalling the state he is in, will spontaneously (without any need for contemplation) be brought to tears and weeping etc.

[From this, we also can understand as it relates to spiritual deficiencies, from which matters as they are physically chain down, up to and including the deficiency of the moon “who has nothing of her own,”¹³⁷⁹ and thus “the lower flame yearns constantly for the upper flame and is not stilled etc.”]¹³⁸⁰

It specifically is from the constraint, that the revelation of the expansiveness is caused.¹³⁸¹ For example, it is specifically from a time of travail that the salvation comes.¹³⁸²

¹³⁷⁶ See Tanya, Ch. 29 (36a)

¹³⁷⁷ Psalms 118:5

¹³⁷⁸ Derech Chayim, pg. 10, [translated as The Path of Life, Ch. 7].

¹³⁷⁹ See Zohar I 249b; Zohar II 215a and elsewhere

¹³⁸⁰ See Zohar II 256b; 140a; Zohar I 178b; 77b; 86b

¹³⁸¹ See Sefer HaMaamarim 5671 p. 1; 5696 p. 157

¹³⁸² See Sefer HaMaamarim Yiddish p. 55; 5689 p. 287; 5699 p. 161; 5700 p.

That is, the deficiency is then satisfied, beginning with the fact that even as he is below, there still is the matter of “the soul that You have given within me, she is pure,”¹³⁸³ specifying, “that You have given,” meaning that it is the Holy One, blessed is He, who has given it as a gift (and “whoever gives, gives generously”)¹³⁸⁴ and He and His generosity are one, even as it is drawn down and comes in a way of, “You created her, You formed her, You blew her into me,”¹³⁸⁵ such that it specifically is as she is below that there is the matter of “You guard her within me.”¹³⁸⁶

That is, in addition to the simple reality that the supervision of the Holy One, blessed is He, is upon him, (unlike those who err and deny Particular Divine Supervision (*Hashgachah Pratit*), as the Alter Rebbe wrote in *Shaar HaYichud VeHaEmunah*),¹³⁸⁷ and in a way that He and His supervision are One, and moreover, in a way of guarding, which is from an even higher place.¹³⁸⁸

(This is also understood simply, from the fact that the One guarding is higher than that which is guarded.)¹³⁸⁹ This is specifically drawn down and revealed below, since “their beginning is wedged in their end.”¹³⁹⁰ Moreover, this is in a

¹³⁸³ See the “*Elo”hai Neshamah*” blessing in the morning blessings.

¹³⁸⁴ See Talmud Bavli, Bava Batra 53a; Mishneh Torah, Hilchot Mechirah 25:4; Hilchot Zechiyah uMatanah 11:22, and elsewhere.

¹³⁸⁵ See the “*Elo”hai Neshamah*” blessing in the morning blessings.

¹³⁸⁶ See the “*Elo”hai Neshamah*” blessing in the morning blessings.

¹³⁸⁷ Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 2.

¹³⁸⁸ See *Likkutei Torah*, *Devarim* 1a; *Re’eh* 21d

¹³⁸⁹ See *Maamarei Admor HaZaken* 5571 p. 283 and on; *Siddur Im Da”Ch* p. 133a

¹³⁹⁰ *Sefer Yetzirah* 1:7

way that penetrates all the levels of, “You created her, You formed her, You blew her etc.,” to the point that even below the deficiency is satisfied, and in a way that “His word runs very swiftly,”¹³⁹¹ as explained in Likkutei Torah.¹³⁹²

5.

Now, this matter also took place on Purim. To explain, about the verse,¹³⁹³ “Then the king removed his signet ring from his hand and gave it to Haman etc.,” our sages, of blessed memory, stated,¹³⁹⁴ “The removal of the ring was greater [more effective] than [forty-eight prophets and seven prophetesses] etc. in returning them to goodness.”

In other words, when the children of Israel saw that in the world of Action (*Asiyah*) the king’s ring was given to Haman, this caused a state of constraint in them etc., and they thus were awakened in a much higher way, such that they came to the ultimate state of nullification and submission to *HaShem*-יהו"ה (“the Jews had-*LaYehudim*-היהודים”).

They then drew this down into all the particulars of “light and joy and gladness and honor” which include all four levels of the order of the chaining down of the worlds (*Seder Hishtalshehut*), so that they were caused much greater additional elevation. This began with “light-*Orah*-אורה” which is the matter of Wisdom-*Chochmah*, [and beyond that], “light-*Orah*-אורה” in the feminine – which is the aspect of the recipient

¹³⁹¹ Psalms 147:15

¹³⁹² Likkutei Torah, end of Parshat Korach.

¹³⁹³ Esther 3:10

¹³⁹⁴ Talmud Bavli, Megillah 14a

(*Mekabel*), indicating Wisdom-*Chochmah* as it receives (*Mekabel*) from that which is higher than it. (This is as known about the words,¹³⁹⁵ “All this is faithful-*v’Emunah Kol Zot*-ואמונה כל זאת [in the feminine] and “is established upon us-*v’Kayam Aleinu*-וקיים עלינו,” [in the masculine]).

This is followed by “joy-*Simchah*-שמחה,” which is higher than “light-*Orah*-אורה,” followed by “gladness-*Sasson*-ששון” which is higher than them both. This is because “gladness-*Sasson*-ששון” refers to the circumcision (*Milah*-מילה) and about the circumcision the verse states,¹³⁹⁶ “Who will ascend to heaven for us-*Mi Ya’aleh Lanu HaShamaymah*-מי יעלה לנו השמימה,” the first letters of which (*Roshei Teivot*) spell “circumcision-*Milah*-מילה” and the final letters (*Sofei Teivot*) of which spell *HaShem*-יהוה.¹³⁹⁷ That is, the matter of circumcision (*Milah*-מילה) is at the head (*Roshei Teivot*) of the aspect of “Who will ascend to heaven for us-*Mi Ya’aleh Lanu HaShamaymah*-מי יעלה לנו השמימה.”

Then, even higher is the matter of “honor-*Yikar*-יקר” refers to the Tefillin.¹³⁹⁸ For, as known, there are 620-תר”ך pillars of light, the same numerical value as the word Crown-*Keter*-כתר-620.¹³⁹⁹ Half of them are 310-ש”י, and about this it

¹³⁹⁵ See Likkutei Torah Eikev 17b; Sefer HaMaamarim 5698 p. 195; Also see the prior discourse of Purim of this year, 5731, entitled “*LaYehudim Haytah Orah* – The Jews had light and joy and gladness and honor,” Discourse 19 (Sefer HaMaamarim 5731, p. 138 and on).

¹³⁹⁶ Deuteronomy 30:12

¹³⁹⁷ Tikkunei Zohar, Tikkun 22 (65b; 66a); Tikkun 70 (131a); Torah Ohr, Lech Lecha 13b and on

¹³⁹⁸ See Shaarei Orah, Shaar HaPurim 100b; Ohr HaTorah, Megillat Esther p. 153.

¹³⁹⁹ See Pardes Rimonim, Shaar 8 (Shaar Mehut v’Hanhagah) Ch. 3; Tanya, Iggeret HaKodesh, Epistle 29 (149b and on); Likkutei Torah, Naso 23c

states,¹⁴⁰⁰ “The Holy One, blessed is He, is destined to make each righteous person inherit three-hundred and ten (ש”י-310) worlds.” However, this is the lower half of the Crown-*Keter*-כתר-620, whereas “honor-*Yikar*-יקר-310,” which also has the numerical value of 310-ש”י,¹⁴⁰¹ is the upper half of the Crown-*Keter*-כתר-620 etc.,¹⁴⁰² this being the aspect that transcends all matters.

6.

With the above in mind, we can also understand the meaning of the verse, “When you take a head count (*Tisa*-תשא) of the children of Israel according to their numbers (*LiPhekudeihem*-לפקודיהם) etc.” That is, it specifically is through [the aspect of] “to their numbers-*LiPhekudeihem*-לפקודיהם,” which is the matter of deficiency (as explained in chapter one) that the matter of the elevation of the head [*“Tisa et Rosh*-תשא את ראש-”] is caused.

This matter is drawn down and penetrates throughout the entire form and stature. This is as understood from the teaching of our sages, of blessed memory,¹⁴⁰³ “Moshe said before the Holy One, blessed is He, ‘Master of the world, with what shall the horn of Israel be raised?’ [The Holy One, blessed is He] responded, “With the passage, ‘When you take a head count-*Ki Tisa*-כי תשא.” Rashi explains, “When you come to raise their heads, you shall take an atonement from them

¹⁴⁰⁰ Mishnah Oktzin 3:12

¹⁴⁰¹ Me’orei Ohr, Ot Yod, Section 25; Mikdash Melech to Zohar III 54b

¹⁴⁰² See Likkutei Torah ibid.

¹⁴⁰³ Talmud Bavli, Bava Batra 10b

through charity,” and as the verse states,¹⁴⁰⁴ “Charity uplifts a nation.”

This is explained in the beginning of Torah Ohr¹⁴⁰⁵ about the three letters of the word “nation-*Goy*-גוי,” that the letter *Gimel*-ג-3 refers to the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, the letter *Vav*-ו-6 refers to the aspect of the emotions, and the letter *Yod*-י refers to the aspect of Wisdom-*Chochmah*. (This is like the statement above, that the matter of “the Jews had-*LaYehudim*-ליהודים” is drawn down and penetrates all the particulars of “light and joy and gladness and honor.”)

7.

Now, it is written,¹⁴⁰⁶ “These days shall be remembered and done (*Nizkarim* v’*Na’asim*-נזכרים ונעשים).” That is, through remembering (*Nizkarim*-נזכרים) as they should be, these matters are caused to immediately be done (*Na’asim*-נעשים) and drawn down.¹⁴⁰⁷ The same is so in regard to reading the Torah portion of “**this** shall they give-*Zeh Yitnu*-זה יתנו,” that thereby we immediately come to the matter of,¹⁴⁰⁸ “**This** is my God-*Zeh E”li*-זה א”לי and I will build Him a Sanctuary,” in that “he will point with his finger and say ‘this-*Zeh*.’”¹⁴⁰⁹

¹⁴⁰⁴ Proverbs 14:34

¹⁴⁰⁵ Torah Ohr 1b

¹⁴⁰⁶ Esther 9:28

¹⁴⁰⁷ See Ramaz in Sefer Tikkun Shovavim, cited and explained in Sefer Lev David of the Chida, Ch. 29.

¹⁴⁰⁸ Exodus 15:2

¹⁴⁰⁹ Midrash Shemot Rabbah, end of Ch. 23

This will take place in the coming future, about which the verse states,¹⁴¹⁰ “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-ה'* יהו"ה to whom we hoped, let us exult and be joyous in His salvation,” the word “*This-Zeh-זה*” being said twice.

This is like what we read in the Haftorah of the Torah portion of Ki Tisa,¹⁴¹¹ “*HaShem*, He is the God! *HaShem*, He is the God-*HaShem Hoo HaElohi”m*, *HaShem Hoo HaElohi”m-ם* יהו"ה הוא האלהי"ם, יהו"ה הוא האלהי"ם” twice. This is the novelty of one who returns to *HaShem-ה'* יהו"ה in repentance (*Baal Teshuvah*) over and above a righteous *Tzaddik*,¹⁴¹² in that he has “double sagacity,”¹⁴¹³ with the true and complete redemption through our righteous Moshiach, who will build the Holy Temple in its place,¹⁴¹⁴ and there then will be the fulfillment of the *mitzvah* of giving the half-shekel (from which the sacrifices are offered) in the third Holy Temple, “as in the *mitzvot* that are Your desire,”¹⁴¹⁵ speedily and in the most literal sense!

¹⁴¹⁰ Isaiah 25:9; Midrash Shemot Rabbah *ibid*.

¹⁴¹¹ Kings I 18:39

¹⁴¹² See Likkutei Torah, Drushim L'Shabbat Shuvah 65b

¹⁴¹³ Midrash Shemot Rabbah 46:1; See Sefer HaMaamarim 5689 p. 68 and on.

¹⁴¹⁴ Mishneh Torah, Hilchot Melachim, end of Ch. 11

¹⁴¹⁵ As per the Musaf liturgy; See Torah Ohr, Vayechi 46b; Torat Chayim Vayechi 36a; 237c and on; *Hemshech “v’Kachah”* 5637, Ch. 17 and on (Sefer HaMaamarim 5637, Vol. 2 p. 420 and on), and elsewhere.

Discourse 21

“Zot Chukat HaTorah... -

This is the decree of the Torah”

Delivered on Shabbat Parshat Vayakhel-Pekudei,
Parshat Parah, Shabbat Mevarchim Nissan, 5731
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴¹⁶ “This is the decree of the Torah... They shall take to you a wholly red cow etc.” About this it states in Midrash,¹⁴¹⁷ “The verse,¹⁴¹⁸ ‘May my heart be whole in Your decrees (*Chukeicha*-חֻקֶיךָ)’ [in the plural] refers to the decree (*Chok*-חֹק) of the Passover (*Pesach*) sacrifice and to the decree (*Chok*-חֹק) of the Red Heifer, in that they bear a similarity to each other. This is because about the Passover (*Pesach*) sacrifice,¹⁴¹⁹ it is written, ‘this is the decree-*Chukat*-חֻקָּה,’ and about the Red Heifer (*Parah*) it is written,¹⁴²⁰ ‘this is the decree-*Chukat*-חֻקָּה.’ However, it is not known which of them is greater. 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

¹⁴¹⁶ Numbers 19:2

¹⁴¹⁷ Midrash Shemot Rabbah 19:2; See Ohr HaTorah Chukat Vol. 3 p. 773 and on; Sefer HaMaamarim 5629 p. 93 and on.

¹⁴¹⁸ Psalms 119:80

¹⁴¹⁹ Exodus 12:43

¹⁴²⁰ Numbers 19:2 *ibid.*

[observing] which one follows and accompanies the other to her house. So too, it states that the Passover (*Pesach*) sacrifice is a decree (*Chukah*-חוקה) and it states that the Red Heifer is a decree (*Chukah*-חוקה). Which is greater? The Red Heifer (*Parah*) [is greater], since those who eat of the Passover (*Pesach*) sacrifice are in need of it, as the verse states,¹⁴²¹ “For whoever is impure they shall take some of the ashes from the burning of the purification.”

Now, elsewhere it states,¹⁴²² “The word ‘cow-*Parah*-פרה’ refers to Egypt, as the verse states,¹⁴²³ ‘Egypt is a beautiful calf.’ The word ‘red-*Adumah*-אדומה’ refers to Babylonia... The word ‘wholly-*Temimah*-תמימה’ refers to Media etc.” According to this, the decree (*Chukah*) of the Passover (*Pesach*) sacrifice seems to be higher than the decree (*Chukah*) of the Red Heifer. This is because the word “‘cow-*Parah*-פרה’ refers to Egypt,” whereas the Passover (*Pesach*) sacrifice refers to the **redemption** from Egypt [about which the verse states],¹⁴²⁴ “*HaShem*-יהו"ה will pass over the entrance.” The same is so more generally, that the four matters in the Red Heifer (*Parah*) correspond to the four exiles, whereas the Passover (*Pesach*) sacrifice corresponds to the matter of redemption.

We also must understand the above-mentioned analogy of the distinguished ladies better, which, at first glance, seems to indicate that the Red Heifer (*Parah*) precedes the Passover

¹⁴²¹ Numbers 19:17

¹⁴²² Peskita d'Rav Kahanah, Parshat Parah; Yalkut Shimoni Chukat Remez 759 and elsewhere; Also see Likkutei Torah, Chukat 61a; Ohr HaTorah ibid. p. 777 and on.

¹⁴²³ Jeremiah 46:20

¹⁴²⁴ Exodus 12:23

(*Pesach*) offering. For, at first glance, was not the Torah portion of the decree of the Passover (*Pesach*) offering said on Rosh Chodesh Nissan, whereas the burning of the Red Heifer (*Parah*) was on the second of Nissan? This being so, why do we read the Torah portion of the Red Heifer (*Parah*) before the Torah portion of “This Month shall be for you” (*HaChodesh*)?

That is, the general principle is that in all matters of holiness we ascend in holiness,¹⁴²⁵ and this being so, if the Red Heifer (*Parah*) is greater than the Passover (*Pesach*) sacrifice, why then do we read the portion of “This Month shall be for you” (*HaChodesh*) after the portion of the Red Heifer (*Parah*)?

2.

All this can be understood by prefacing with the explanation in Likkutei Torah, on the Torah portion of Chukat.¹⁴²⁶ That is, we must understand why they established to read the Torah portion of the Red Heifer (*Parah*) before Passover (*Pesach*),¹⁴²⁷ so that all Jews will be purified to perform the Passover (*Pesach*) sacrifice in purity, whereas before the other pilgrimage festivals, which also have sacrificial offerings, they did not do so. To add to this, based on what is known, that both Shavuot and Sukkot are higher than Pesach, this being so, why did they specifically establish this matter in regard to Pesach?

¹⁴²⁵ Talmud Bavli, Brachot 28a

¹⁴²⁶ Likkutei Torah Chukat 61b

¹⁴²⁷ Tur and Shulchan Aruch, Orach Chayim 685:3

3.

This [may be understood] by prefacing with the equal denominator between the decree of the Red Heifer (*Parah*) and the decree of the Passover (*Pesach*) sacrifice (which appear to be equal). That is, the Red Heifer (*Parah*) indicates one's general service of *HaShem*-יהו"ה, blessed is He, during the time of the exile. (As mentioned above, the Red Heifer (*Parah*) hints at the four exiles.) That is, though he is in exile and in the darkness of the world, one must bring the matter of the exodus from the exile about.

However, such an exodus is only possible by way of self-restraint (*Itkafiya*), because the evil is still in its full strength, but through his effort and toil, he pushes it away. This is like what took place in the exodus from Egypt, about which the verse states,¹⁴²⁸ "The people fled," and as explained in Tanya,¹⁴²⁹ the matter of "fleeing" was because, in their souls, the evil was still in its full strength etc.

This then, is the matter of the Red Heifer (*Parah*) as it is on a lower level, and as it states in Zohar,¹⁴³⁰ "The heifer (*Parah*) receives from the left," (unlike the face of the lion which is on the right).¹⁴³¹ We thus see that the Heifer (*Parah*) is lower than the Ox (*Shor*), in that it receives from it etc.¹⁴³²

¹⁴²⁸ Exodus 14:5

¹⁴²⁹ Tanya, Ch. 31

¹⁴³⁰ Zohar III 180b; Also see Likkutei Torah ibid. 56c; Ohr HaTorah ibid. p. 780.

¹⁴³¹ Ezekiel 1:10

¹⁴³² Likkutei Torah and Ohr HaTorah ibid.

In the soul of man, this indicates one who has fallen from his level to such a degree that not only is he entrenched in the lusts of the world, but he even receives from them. This is why the matter of burning the Heifer (*Parah*) is necessary, which is the exodus from the lusts of the world etc.

However, burning the Heifer (*Parah*) is only the matter of turning away from evil, and this [alone] is not enough, but there must also be the service of doing good. This is as explained elsewhere¹⁴³³ about the matter of making a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds. That is, it is analogous to a king of flesh and blood, for whom the people want to make a beautiful dwelling, in that it [first is] necessary to clean the palace of all dirt and filth, and [only] then to arrange beautiful furnishings etc.

In the analogue this is that after turning away from evil, which is comparable to cleaning the palace, there must then be the matter of doing good etc., which is the highest form of drawing down, as known¹⁴³⁴ that the 248-רמ"ה positive action *mitzvot* are the 248-רמ"ה limbs of the King. This is like the teaching of our sages, of blessed memory¹⁴³⁵ on the verse,¹⁴³⁶ and you actualize them-ו'עשייתם אתם-*Aseetem Otam* [which it is written “you-אתם-*Atem*”] meaning, ‘I consider it as though you have actualized Me.’”

This then, is the meaning of what the verse states about the Red Heifer (*Parah Adumah*),¹⁴³⁷ “And upon it put spring

¹⁴³³ Likkutei Torah, Balak 70c and elsewhere

¹⁴³⁴ See Tanya, Iggeret HaTeshuvah Ch. 1 (90b)

¹⁴³⁵ See Midrash Vayikra Rabbah 35:6; Zohar III 113a

¹⁴³⁶ Leviticus 26:3

¹⁴³⁷ Numbers 19:17

water in a vessel.” This refers to the matter of drawing down from Wisdom-*Chochmah* (the wellspring of living water) to Understanding-*Binah* (the vessel). This drawing down comes about through a radiance of an even higher light. For, as known,¹⁴³⁸ it specifically is through drawing down an even higher light that the union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah* is possible.

The same is so of the matter of exile in general, that it is not enough [only] to leave the exile (turn away from evil), but the ultimate objective must be the ascent brought about through it, up to and including the revelation of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) (doing good).

This is because the exile is also the matter of the exile of His Indwelling Presence, as the verse states,¹⁴³⁹ “I shall surely hide My face on that day,” and it is written,¹⁴⁴⁰ “I am with him in distress.” Likewise, this is as our sages, of blessed memory, stated,¹⁴⁴¹ “They were exiled to Edom, and the *Shechinah* was with them.” Therefore, the *Shechinah* must be redeemed from the exile, as in the teaching,¹⁴⁴² “and I will take you out-*v’Hotzeiti Etchem*-וְהוֹצֵאתִי אִתְּכֶם,¹⁴⁴³ which can also be read as, ‘and I will come out with you-*v’Hootzeitee Eetchem*-וְהוֹצֵאתִי אִתְּכֶם.” This is such that we thereby come to the highest revelation, as the verse states,¹⁴⁴⁴ “Night will shine like day,”

¹⁴³⁸ See Biurei HaZohar of the Mittler Rebbe 228d and elsewhere.

¹⁴³⁹ Deuteronomy 31:18

¹⁴⁴⁰ Psalms 91:15

¹⁴⁴¹ See Talmud Bavli, Megillah 29a; Sifri end of Parshat Masei

¹⁴⁴² See the liturgical hymn “*K’Hoshata Eilim b’Lood*” in the Hoshanaot.

¹⁴⁴³ Exodus 6:6

¹⁴⁴⁴ Psalms 139:12

that in the coming future, the superiority of the exile, which is compared to night, will be revealed.¹⁴⁴⁵

This then, is also the meaning of the Passover (*Pesach*) sacrifice, the general substance of which is the matter of doing good (fulfilling the *mitzvah*). However, together with this, there also is the matter of turning away from evil. This is as discussed above on the verse about the exodus from Egypt, “For the people fled,” in that the evil in their souls was in its full strength and they thus had to flee from the evil.

This then, is the meaning of the statement in Midrash, “It is not known which is greater,” because of the common denominator between them. This is also understood from their matter in the *Sefirot*. That is, the matter of the Passover (*Pesach*) sacrifice is the *Sefirah* of Kingship-*Malchut*, whereas the matter of the Heifer (*Parah*) is the *Sefirah* of Understanding-*Binah*.¹⁴⁴⁶

In general, Kingship-*Malchut* and Understanding-*Binah* are equal in level, and both hint at repentance (*Teshuvah*) etc.¹⁴⁴⁷ This is also understood by the fact that both are hinted in the letters *Hey-ה* of the Name *HaShem-יהוה* (Understanding-*Binah* being the first letter *Hey-ה*, and Kingship-*Malchut* being the final letter *Hey-ה*).¹⁴⁴⁸ Moreover, according to the explanation in Shaar HaYichud VeHaEmunah,¹⁴⁴⁹ that the form of the letters indicates the manner of the drawing down, it is

¹⁴⁴⁵ See Zohar III 67b

¹⁴⁴⁶ See Ohr HaTorah ibid. p. 773 and on.

¹⁴⁴⁷ See Tanya, Iggeret HaTeshuvah, Ch. 4

¹⁴⁴⁸ See Introduction to Tikkunei Zohar 6b; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁴⁴⁹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 12.

understood from the fact that their form is the same, that in their inner content, they are related to each other. This is also stated explicitly in Iggeret HaKodesh,¹⁴⁵⁰ that the upper letter *Hey*-ה and the lower letter *Hey*-ה of the Name *HaShem*-יהו"ה are related to each other.

4.

However, in addition to the common denominator between the decree of the Red Heifer (*Parah Adumah*) and the decree of the Passover (*Pesach*) sacrifice, there also is a difference between them. The explanation is that the Red Heifer (*Parah Adumah*) hints at serving *HaShem*-יהו"ה, blessed is He, with the highest level of repentance (*Teshuvah*)¹⁴⁵¹ **by way of a leap**, up to and including the repentance (*Teshuvah*) of Rabbi Elazar ben Dordaya¹⁴⁵² [which was not by way of the regular order of repentance (*Teshuvah*) (as explained in Tanya)¹⁴⁵³ in which there is a gradual ascent from below to Above.]

Moreover, as explained in Iggeret HaTeshuvah,¹⁴⁵⁴ the *mitzvah* of repentance (*Teshuvah*) is primarily the matter of simply departing from doing the sin, followed by [the levels of repentance (*Teshuvah*)] from the lower repentance (*Teshuvah Tata'ah*) to the upper repentance (*Teshuvah Ila'ah*) etc.] This

¹⁴⁵⁰ Tanya, Iggeret HaKodesh, Epistle 5 (107b)

¹⁴⁵¹ See Ohr HaTorah Chukat Vol. 3 p. 773 and on; Sefer HaMaamarim 5629 p. 93 and on; Also see Likkutei Torah, Chukat 61a; Ohr HaTorah ibid. p. 777 and on.

¹⁴⁵² Talmud Bavli, Avodah Zarah 17a

¹⁴⁵³ Tanya, Likkutei Amarim, end of Ch. 43

¹⁴⁵⁴ Tanya, Iggeret HaTeshuvah, Ch. 1 (91a)

mode of service is indicated by the verse,¹⁴⁵⁵ “He shall take it outside the camp... and shall burn the cow,” this being the matter of serving *HaShem*-יהו"ה, blessed is He, in a way of “running” (*Ratzo*) to Him.¹⁴⁵⁶

This is as stated in *Zohar*¹⁴⁵⁷ on the verse,¹⁴⁵⁸ “Take her out and let her be burned,” [meaning] “in the purification flames of exile.” In other words,¹⁴⁵⁹ it is because of “take her out” [meaning] “to exile etc.,” that thirst and love of *HaShem*-יהו"ה is increased with greater strength, in a way of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*). This is the meaning of “let her be burned,” that is, in the fiery flames of love of *HaShem*-יהו"ה (about which it states,¹⁴⁶⁰ “There is no labor like the labor of love”).

In contrast, the matter of the Passover (*Pesach*) sacrifice is in a way of order and gradation. That is, there first is self-restraint (*Itkafiya*), that is, “the people fled” and only after this does one ascend higher etc. In other words, within the matter of repentance (*Teshuvah*) itself, the Passover (*Pesach*) sacrifice is the lower repentance (*Teshuvah Tata'ah*), which is the nullification of the something (*Bittul HaYesh*).¹⁴⁶¹

In contrast, the Red Heifer (*Parah Adumah*) is the upper repentance (*Teshuvah Ila'ah*), which is the matter of self-transformation (*It'hapcha*).¹⁴⁶² However, more generally, the

¹⁴⁵⁵ Numbers 19:3-5

¹⁴⁵⁶ Likkutei Torah *ibid.* 56b and on

¹⁴⁵⁷ *Zohar* III 72a; Also see *Ohr HaTorah* *ibid.* p. 794

¹⁴⁵⁸ Genesis 38:24

¹⁴⁵⁹ Likkutei Torah, *Bamidbar* 2c

¹⁴⁶⁰ See *Zohar* II 55b; *Zohar* III 267a; Likkutei Torah, *Shlach* 42c

¹⁴⁶¹ See *Hemshech* 5672 Vol. 1, p. 603

¹⁴⁶² See *Sefer HaMaamarim* 5680 p. 81

Passover (*Pesach*) sacrifice is the mode of service of the righteous (*Tzaddikim*), whereas the Red Heifer (*Parah Adumah*) is the mode of service of repentance (*Teshuvah*).¹⁴⁶³

Thus, the final conclusion is that the Red Heifer (*Parah Adumah*) is greater, like the superiority of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) over the righteous (*Tzaddikim*). For, "in the place where those who return in repentance (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand,"¹⁴⁶⁴ and as Rambam wrote in Hilchot Teshuvah¹⁴⁶⁵ about the superiority of one who returns in repentance (*Baal Teshuvah*), over and above a righteous person (*Tzaddik*), specifically about such a person the verse states,¹⁴⁶⁶ "And it shall be that before they call, I will answer etc."

5.

This then, is the meaning of the verse, "This is the decree of the Torah etc." That is, the decree of the Red Heifer (*Parah Adumah*) is the matter of repentance (*Teshuvah*) that has a wondrous superiority etc. About this the verse states, "They shall take to you," specifically. That is, the taking is to Moshe, since the empowerment for this great mode of service is granted

¹⁴⁶³ Also see Ohr HaTorah ibid. p. 773(1)

¹⁴⁶⁴ Mishneh Torah, Hilchot Teshuvah 7:4 (from Talmud Bavli, Brachot 34b)

¹⁴⁶⁵ Mishneh Torah, Hilchot Teshuvah 7:7

¹⁴⁶⁶ Isaiah 65:24

through Moshe,¹⁴⁶⁷ about whom it states, “the first redeemer, he is the final redeemer.”¹⁴⁶⁸

That is, it is in his power to cause the Jewish people to return in repentance (*Teshuvah*), such that this brings the redemption, at which time there will be the highest level of elevation, even higher than how it was at the beginning of creation, when “the world was created in a state of wholeness.”¹⁴⁶⁹

This is as known about [the two times in Tanach that] the word “chronicles-*Toldot*-תולדות” is spelled fully [with both letters *Vav*-], that when the verse states about the coming future that “these are the chronicles (*Toldot*-תולדות) of Peretz,”¹⁴⁷⁰ this is much higher than the verse,¹⁴⁷¹ “These are the chronicles (*Toldot*-תולדות) of the heavens and the earth,” which is at the beginning of creation.¹⁴⁷² For, this itself that between the two [the beginning of creation and the coming future] there is a matter of deficiency, nonetheless the descent is for the sake of ascent, this being the ascent brought about by the repentance (*Teshuvah*) in between.

So shall the matter of the verse, “Take her out and let her be burned,” be for us, in that it specifically is outside, during the time of the exile, that the flame of love for Godliness within the heart of every single Jew is revealed. This is as in the

¹⁴⁶⁷ See Likkutei Torah, Chukat 61c; Ohr HaTorah ibid. p. 782

¹⁴⁶⁸ See Midrash Shemot Rabbah 2:4

¹⁴⁶⁹ See Midrash Bereishit Rabbah 14:7; 13:3

¹⁴⁷⁰ Ruth 4:18

¹⁴⁷¹ Genesis 2:4

¹⁴⁷² See Midrash Bereishit Rabbah 12:6; Shemot Rabbah 30:3; Maamarei Admor HaZaken HaKetzarim, p. 558

teaching of the Alter Rebbe¹⁴⁷³ on the verse,¹⁴⁷⁴ “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elo*”*heinu HaShem Echad*-יהו"ה אחד,” that “A Jew neither desires, nor is he capable of separating from Godliness, Heaven forbid.” This is the repentance (*Teshuvah*) that “the Torah promised that ultimately Israel will repent at the end of their exile, and she will immediately be redeemed.”¹⁴⁷⁵

¹⁴⁷³ See HaYom Yom for the 25th of Tammuz (from Igrot Kodesh of the Rebbe Rayatz, Vol. 4 p. 384); Sefer HaMaamarim 5684 p. 215; p. 243; 5710 p. 115; p. 117, and elsewhere.

¹⁴⁷⁴ Deuteronomy 6:4

¹⁴⁷⁵ Mishneh Torah, Hilchot Teshuvah 7:5

Discourse 22

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

Delivered on Shabbat Parshat Vayikra,
Parshat HaChodesh, Rosh Chodesh Nissan, 5731¹⁴⁷⁶
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁷⁷ “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.” Now,¹⁴⁷⁸ the words of Ibn Ezra are well known, that just as the sun does not have [the unit of] a month, so too the moon does not have the [unit of a] year. In other words, the [unit of] a year relates to the sun, in that over the course of a year the sun revolves in its path until it returns to where it was at first, at which point it cycles and revolves again etc. It therefore is called a “year-*Shanah*-שנה,” which is of the same root as “repetition-*Mishneh*-משנה” (in that the same thing cycles and is repeated). However, from month to month there

¹⁴⁷⁶ The Rebbe made a few corrections to the original discourse. See note 63 [in the original discourse]. This discourse is founded upon the discourse entitled “*HaChodesh*” 5666 (*Hemshech* 5666 p. 205 and on) – see the Sichah talk that followed the discourse (Torat Menachem, Vol. 63 p. 388). Regarding some of the matters discussed in the discourse, see the discourse entitled “*HaChodesh*” 5654 (Sefer HaMaamarim 5654 p. 131 and on). Part of the discourse is woven into and published in Likkutei Sichot Vol. 17 p. 150 and on.

¹⁴⁷⁷ Exodus 12:2

¹⁴⁷⁸ Also see the discourse entitled “*HaChodesh*” 5654, Ch. 6 (Sefer HaMaamarim 5654 p. 137).

is no change whatsoever in the orbit [of the sun]. Rather, the division of the months relates to the moon, in that the path of its orbit until it returns to its first point, is over the course of a month. However, from year to year there is no change in the orbit [of the moon]. With this in mind, we must understand why the verse states, “This month... shall be the beginning of the months of **the year**,” in which the verse mentions the matter of a “year” in relation to “months.”

We also must understand¹⁴⁷⁹ the statement about Rosh Chodesh Nissan, “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.” For, is it not so that the first of Tishrei is Rosh HaShanah? As explained in Likkutei Torah¹⁴⁸⁰ in regard to the precise wording, “The head of the year-*Rosh HaShanah*- ראש השנה” (rather than “the beginning of the year-*Techilat HaShanah*- תחילת השנה”), that just as the head (*Rosh*-ראש) includes the vitality of all the limbs of the body, so too Rosh HaShanah includes the vitality of the entire year. For, although there is a renewal of the vitality every day, as in the words,¹⁴⁸¹ “In His goodness He renews the act of creation every day continuously,” and this is so not only of every day, but even of every moment,¹⁴⁸² nevertheless, there is an orderly progression in the drawing down and renewal of the vitality. That is, there first is the drawing down of the general vitality on Rosh

¹⁴⁷⁹ See the beginning of the above-mentioned discourse of the years 5654, 5666 and elsewhere.

¹⁴⁸⁰ Likkutei Torah, Drushei Rosh HaShanah 58a and on; Tavo 41c

¹⁴⁸¹ In the liturgy of the “*Yotzer*” blessing of the *Shema* recital.

¹⁴⁸² See Tanya, beginning of Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith].

HaShanah, and it then is divided into the twelve New Moons (Rosh Chodesh), and from New Moon (Rosh Chodesh) it is drawn to all the days of the month.

It is explained at greater length and in greater detail in Ateret Rosh¹⁴⁸³ that there are two matters in the head (*Rosh*-ראש). The first is that the vitality of all the limbs included in the head first and from there it is drawn down to all the limbs. The second is that even after the vitality has been drawn down to all the limbs, the head is their director. This is explained in Tanya,¹⁴⁸⁴ that even now (after the drawing down of the vitality from the head to all the limbs) the fingernails derive their vitality from the brain in the head. These two matters are also present on Rosh HaShanah.

Based on this, we must understand why it states that Rosh Chodesh Nissan is the “head of the months (*Rosh Chadashim*-ראש חדשים), the first of the months of the year” (the word “first-*Rishon*-ראשון” also being of the root “head-*Rosh*-ראש”). That is, Rosh Chodesh Nissan is comparable to the matters in the analogy of the “head-*Rosh*-ראש” in the literal sense, but still and all, the matter of Rosh HaShanah is on the first day of Tishrei.

¹⁴⁸³ Ateret Rosh, beginning of Shaar Rosh HaShanah

¹⁴⁸⁴ Tanya, Ch. 2

2.

However, the explanation¹⁴⁸⁵ [may be understood] according to the statement in Akeida,¹⁴⁸⁶ namely, that the Holy One, blessed is He, conducts the world in two ways. There is the conduct according to the natural order, and the conduct that transcends the natural order, which is the miraculous conduct. This is the difference between the Rosh HaShanah on the first of Tishrei, and Rosh Chodesh Nissan.

That is, the first of Tishrei is Rosh HaShanah for the conduct that accords to the natural order, as in the language of Torah,¹⁴⁸⁷ “The laws of heaven and earth etc.” About this the verse states,¹⁴⁸⁸ “Seedtime and harvest time, cold and heat, summer and winter... shall not cease,” which includes all the changes throughout the months of the year. This is as stated in Talmud,¹⁴⁸⁹ “The [second] half of Tishrei, [all of] Marcheshvan, and [the first] half of Kislev are seedtime etc.” In other words, each one of these six periods includes two months of the year.

In contrast, Rosh Chodesh Nissan is the Rosh HaShanah of the miraculous conduct, this being the matter of the redemption of the exodus from Egypt, which took place in the month of Nissan and was in a way of miracles. The beginning of the redemption was on Rosh Chodesh Nissan, when the

¹⁴⁸⁵ Also see Ohr HaTorah, Bereishit 18b and on; Discourse entitled “*HaChodesh*” 5666 *ibid.*; Torat Menachem, Sefer HaMaamarim Adar p. 103.

¹⁴⁸⁶ Akeida to Exodus 12:2 *ibid.*

¹⁴⁸⁷ See Jeremiah 33:25

¹⁴⁸⁸ Genesis 8:22

¹⁴⁸⁹ Talmud Bavli, Bava Metziya 106b, cited in Rashi to Genesis *ibid.*

Torah portion of “This month shall be for you” (*HaChodesh*) was said, in which it also states the commandment of the Passover (*Pesach*) offering.

This is as stated in Mechilta (cited in Rashi) on the verse,¹⁴⁹⁰ “[The children of Israel] went and did,” that, “Did they already carry this out? Rather, as soon as they accepted these duties upon themselves, the Torah considers it as though they already did them.” This is also hinted in the teaching of our sages, of blessed memory,¹⁴⁹¹ “Is it possible to do from Rosh Chodesh etc.” [especially according to the interpretation that this is (not in the form of a question, but in the form of) a statement, that it is already possible to do so from Rosh Chodesh, except that it is not like as it is, “on that day,” especially “when Matzah and Maror are set before you”]. From this it is understood that the matter of the redemption already began from Rosh Chodesh Nissan, which is the Rosh HaShanah (New Year) for miraculous conduct.

3.

Now, the difference between the natural conduct (Tishrei) and the miraculous conduct (Nissan)¹⁴⁹² may be understood according to the teaching of our sages, of blessed memory,¹⁴⁹³ “When the Holy One, blessed is He, chose [to

¹⁴⁹⁰ Exodus 12:28

¹⁴⁹¹ Mechilta to Exodus 13:8; Also see Haggadah Shel Pesach, section beginning “v’Heegadeta L’Bincha.”

¹⁴⁹² Regarding the coming section, also see Ohr HaTorah *ibid.*, as well as the discourse entitled “*HaChodesh*” 5654 *ibid.*

¹⁴⁹³ Midrash Shemot Rabbah 15:11

create] His world, He set months and years in it. When He chose Yaakov and his descendants, He set the beginnings of the month of redemption.” That is, the natural conduct is the conduct that the Holy One, blessed is He, established in his world in a way that is constant and does not cease. In contrast, the miraculous conduct is in a way of novelty which is connected to Yaakov and his descendants. That is, it is drawn down specifically through the toil of the Jewish people by their own strength.¹⁴⁹⁴

This is as emphasized in the exodus from Egypt, which was in the merit of the blood of the Passover (*Pesach*) sacrifice and the blood of the circumcision (*Milah*).¹⁴⁹⁵ This is as the verse states,¹⁴⁹⁶ “I said to you, ‘by your blood you shall live’; I said to you, ‘by your blood you shall live’ etc., but you were naked and bare.” This matter already began on Rosh Chodesh, and as explained above, it was then that they accepted upon themselves to fulfill the commandment to “take for themselves – each man – a lamb etc.”¹⁴⁹⁷

This emphasizes the strength of the service of *HaShem*-יהו"ה, blessed is He, of the children of Israel. For, notwithstanding the fact that the lamb was the idol of Egypt, the children of Israel were unmoved by the Egyptians, and they took the lamb and slaughtered it as a sacrifice to *HaShem*-יהו"ה.¹⁴⁹⁸ This is the miraculous conduct as it is in the matter of

¹⁴⁹⁴ See at length in the discourse entitled “*HaChodesh*” 5666 ibid.

¹⁴⁹⁵ Mechilta and Rashi to Exodus 12:6

¹⁴⁹⁶ Ezekiel 16:6-7

¹⁴⁹⁷ Exodus 12:3

¹⁴⁹⁸ See Tur, Orach Chayim 430; [Also see Tzafnat Pa’aneach of Rabbi Yosef Gikatilla, translated as Maggid].

service of *HaShem*-יהו"ה, blessed is He. [To add, in this matter there also is the novelty of Rosh Chodesh Nissan and the 10th of Nissan compared to the 15th of Nissan. This is because on Rosh Chodesh Nissan they still were in exile in Egypt, but even so, they were unmoved by the Egyptians etc.] Through doing so, they brought about that the conduct from Above was also in a miraculous way.

The explanation is that it specifically is through serving *HaShem*-יהו"ה, blessed is He, by one's own strength, that we affect a new drawing down that transcends the drawing down that is constant. This is because the drawing down in a way of constancy is only from the aspect of the externality (*Chitzoniyut*), but through serving *HaShem*-יהו"ה, blessed is He, by one's own strength, we draw down the innerness (*Pnimiyut*).

4.

The explanation is that even though there also is recognition of the greatness of the Creator in the natural conduct, and moreover, it specifically is in the natural conduct, in a way of "they will not cease" that the matter of [the verse],¹⁴⁹⁹ "I *HaShem*-יהו"ה have not changed" is recognized and revealed, nonetheless, the miraculous conduct reveals a higher level that even transcends the aspect of "I *HaShem*-יהו"ה have not changed."

The explanation is that when the verse states, "I *HaShem*-יהו"ה have not changed," this refers to an aspect that has some relation to and room for the possibility of change,

¹⁴⁹⁹ Malachi 3:6

which is why it must be negated by stating, “I *HaShem*-יהוה have **not** changed.” In contrast, when it comes to the aspect that utterly transcends the matter of change altogether, it is utterly inapplicable to say “I have not changed.”

As in the words of the Alter Rebbe in Shaar HaYichud VeHaEmunah,¹⁵⁰⁰ “If a person would say about a very sublime and deep wisdom, that it is impossible to feel it with one’s hands because of the depth of the concept, whoever would hear this would laugh at him.” This is because wisdom is of no relation to the sense of touch, and it thus does not apply to negate the matter of touch from it. In the same way, it does not apply to negate the matter of change from that which utterly transcends the matter of change.

This is similar to the explanation in the responsa of Rashba¹⁵⁰¹ (brought in Sefer HaChakirah of the Tzemach Tzedek)¹⁵⁰² on the verse,¹⁵⁰³ “But You remain the same, and Your years will never end,” that this verse discusses the parameter of time (which is possible for a limited being, such as man, to grasp), this being the matter of “**Your** years,” and that within the parameter of time, it is necessary to negate and state “will never end.” However, it does not apply to say this about the that which completely transcends time, [such as the aspect of Shabbat, which is higher than time, which is why on

¹⁵⁰⁰ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 9.

¹⁵⁰¹ See Shaalot uTeshuvot HaRashba, Section 9; Also see Sefer HaMaamarim 5682 p. 84.

¹⁵⁰² [Sefer HaChakirah of the Tzemach Tzedek], 34b; 120b; Also see the discourse entitled “*Mayim Rabim* – Many waters cannot extinguish the love” 5717 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 328 and on, translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 6).

¹⁵⁰³ Psalms 120:28

every first day of the week we say, “Today is the first day of the Shabbat,” even though many thousands of days have passed since the time of the creation of the world. This is because the aspect of Shabbat completely transcends time.¹⁵⁰⁴ The same is so of Rosh Chodesh, which is comparable to Shabbat.]¹⁵⁰⁵

This then, explains why the natural conduct (in which the matter of change must be negated, by saying, “I *HaShem*-יהוה have not changed”) is drawn down from the externality (*Chitzoniyut*), whereas the miraculous conduct (in which negating the matter of change does not apply) is from the innerness (*Pnimiyut*) that completely transcends worlds.

Now, to reach this aspect, which even transcends the aspect of “I *HaShem*-יהוה have not changed,” this specifically comes about through serving *HaShem*-יהוה, blessed is He, by one’s own strength. To explain,¹⁵⁰⁶ even though the verse states,¹⁵⁰⁷ “If you were righteous, what have you given Him?” nevertheless, “the service is for the need of the One on high” (*Avodah Tzorech Gavo’ah*).¹⁵⁰⁸ This is as our sages, of blessed memory, taught,¹⁵⁰⁹ “The Holy One, blessed is He, said to Moshe, ‘You should have assisted Me,’ and immediately he said to Him,¹⁵¹⁰ ‘And now, may the power of My Lord-

¹⁵⁰⁴ Likkutei Torah, Shir HaShirim 25a and elsewhere.

¹⁵⁰⁵ See Ohr HaTorah, Bo p. 255; Vol. 8 p. 2,919 and elsewhere.

¹⁵⁰⁶ See Ohr HaTorah, Mishpatim p. 1,219 and on; Sefer HaMaamarim 5677 p. 195 and on; Discourse entitled “*Lo Tihiyeh Mishakeilah* – There shall be no woman who loses her young” 5712 (Sefer HaMaamarim 5712 p. 214 and on, translated in The Teachings of The Rebbe 5712, Discourse 9).

¹⁵⁰⁷ Job 35:7

¹⁵⁰⁸ See Avodat HaKodesh, beginning of Chelek HaAvodah, cited in Shnei Luchot HaBrit, Shaar HaGadol (29b and on).

¹⁵⁰⁹ Talmud Bavli, Shabbat 89a

¹⁵¹⁰ Numbers 14:17

Adona "י-י-י אדנא be magnified," as explained in the discourses¹⁵¹¹ on the verse, "And now, may the power of My Lord-*Adona* "י-י-י אדנא be magnified."

The explanation is as the verse states,¹⁵¹² "He yearns for the work of your hands," in which the word "He yearns-*Tichsof*-תכסוף" is a word that denotes pleasure (*Taanug*). Now, being that "a constant pleasure is not a pleasure,"¹⁵¹³ it therefore is only through service of Him by the lower being through his own strength, which is a novelty, that true pleasure is caused Above, and thus, specifically through this, a drawing down from the innerness (*Pnimiyut*) is caused.

This then, is the meaning of the statement of our sages, of blessed memory, "When the Holy One, blessed is He, chose [to create] His world, He set months and years in it. When He chose Yaakov and his descendants, He set the beginnings of the month of redemption." This is because the beginning of the coming into being of the worlds was **from Him**, "for He desires kindness,"¹⁵¹⁴ and not from man's toil, as the verse states,¹⁵¹⁵ "There was no man to work the soil." (It was only afterwards, that there was made to be the order that,¹⁵¹⁶ "A mist ascended from the earth and watered the whole surface of the soil.") Therefore, even though the coming into being that stems from His desire for kindness is the aspect of Kindness-*Chessed* that

¹⁵¹¹ Likkutei Torah, Shlach 38d and on

¹⁵¹² Job 14:15; See Midrash Shemot Rabbah, end of Ch. 36; Vayikra Rabbah 31:3

¹⁵¹³ Keter Shem Tov, Section 121; Likkutei Amarim, Section 168; Ohr Torah, Section 35, and elsewhere.

¹⁵¹⁴ Micah 7:18

¹⁵¹⁵ Genesis 2:5

¹⁵¹⁶ Genesis 2:6

transcends the chaining down of the worlds (*Hishtalshelut*), up to and including the aspect of the desire for kindness as it is before the constriction-*Tzimtzum*, nevertheless, this is only from the externality (*Chitzoniyut*), and from this is the drawing down of the natural conduct in a way that “they shall not cease,” within which is the revelation of the matter of “I *HaShem*-יהוה have not changed,” which is the externality (*Chitzoniyut*).

However, “when He chose Yaakov and his descendants,” at which time there began to be the matter of serving Him by one’s own strength and volition, through which we bring about true pleasure Above, (that is, “He yearns for the work of your hands”), in that we then reach the innerness (*Pnimityut*) which even is higher than the aspect of “I *HaShem*-יהוה have not changed,” and from there, the miraculous conduct is drawn down, “the beginning of the months of redemption.”

5.

Based on this we can explain the relationship between the miraculous conduct and the general matter of Rosh Chodesh. For, Rosh Chodesh Nissan (which is the Rosh HaShanah for the miraculous conduct) is the head of the months. We should preface, however, with the words of Ibn Ezra, that the moon does not have a [unit of a] year, just as the sun does not have a [unit of a] month. At first glance, since the orbit (of both the moon and the sun) is such that they always return in their revolutions etc., this being so, what difference is there between them, such that the year specifically relates to the

sun, whereas the month specifically relates to the moon? That is, the moon also revolves and travels constantly [in its orbit] as it did at first.

The simple explanation is that in the orbit of the sun there is no change and novelty (except that every year it returns and revolves again as it did before, the word “year-*Shanah*-שנה” being of the root “repetition-*Mishneh*-משנה”). In contrast, the orbit of the moon is such that there is change and novelty in it, such that over the course of the days of the month the moon undergoes change, from smallness to bigness. That is, at the beginning of the month it is small, and day by day it continues to grow until the middle of the month. It then begins to diminish, until by the end of the month, it disappears completely. After this, the “birth” (*Molad*) of the moon is caused anew. This is why it is called a “month-*Chodesh*-חודש,” which is of the same root as the word “renewal-*Hitchadshut*-התחדשות,”¹⁵¹⁷ in that it receives a new light from the sun.

This is the matter of the union (*Yichud*) of the sun and moon, which takes place on Rosh Chodesh, which is an inner union (*Yichud Pnimi*).¹⁵¹⁸ For, although the union (*Yichud*) of the sun and the moon is a constant matter, present in every month, since she always receives her light from the sun, nevertheless, this is only an external union (*Yichud Chitzoni*), whereas its beginning and head is on Rosh Chodesh, at which time the union (*Yichud*) of the sun and moon is an inner union (*Yichud Pnimi*). [About the inner union (*Yichud Pnimi*) our

¹⁵¹⁷ See Likkutei Sichot, Vol. 17 p. 150 and on *ibid*.

¹⁵¹⁸ See Ohr HaTorah, Bereishit 4b and on; 20a, and elsewhere.

sages, of blessed memory, said,¹⁵¹⁹ “The Holy One, blessed is He, does not enter the lower Yerushalayim until He enters the upper Yerushalayim.”¹⁵²⁰

This is also the difference between the natural conduct and the miraculous conduct. That is, the constant [natural] conduct is drawn down through the external union (*Yichud Chitzoni*), which is a constant union (*Yichud*), whereas the miraculous conduct is drawn down through the inner union (*Yichud Pnimi*), which is the revelation of a new light drawn down from that which utterly transcends the chaining down of the worlds (*Hishtalshelut*). About this the verse states, “This month shall be for you the beginning of the months etc.” That is, the beginning of the month (*Rosh Chodesh*), the matter of which is the inner union (*Yichud Pnimi*), relates to the miraculous conduct, the Rosh Chodesh of redemption.

6.

However, we must still better understand [the continuation of] the verse, “it shall be for you the first of the months (*Chodshei-Chodesh*) of the year (*Shanah*–שנה).” That is, the matter of “this month–*HaChodesh*–החודש” (the Rosh Chodesh of redemption) which indicates “novelty–*Chidush*–חידוש” (that is, the miraculous conduct that comes through the novelty of man’s service of *HaShem*–יהוה, blessed is He, by his own strength and volition) also relates to the “year–*Shanah*–

¹⁵¹⁹ See Talmud Bavli, Taanit 5a

¹⁵²⁰ See Pardes Rimmonim, Shaar Mehut v’Hanhagah, Ch. 13, cited and explained in Ohr HaTorah, Nitzavim p. 1,221 and on.

שנה,” which indicates constancy and the absence of change and novelty (that is, the natural conduct that was established at the beginning of creation).

The explanation is that, ultimately, all matters in the chaining down of the worlds (*Hishtalshelut*) depend on the service of *HaShem*-יהו"ה of the Jewish people and are for the sake of the Jewish people. That is, even the natural conduct as established at the beginning of creation, is for the sake of Israel. This is as Rashi states on the verse,¹⁵²¹ “In the beginning God created,” [that it means] “for the sake of Israel who are called ‘the beginning-*Reishit*-ראשית’ etc.” This is the meaning of the verse,¹⁵²² “They resided there in the service of the King,” and our sages, of blessed memory, stated,¹⁵²³ “In whom did He consult, in the souls of the righteous *Tzaddikim*.” That is, He contemplated the souls of the Jewish people (as they would be in the coming future) and created the world.

This is as the Rav, the Maggid of Mezhrich, stated in Ohr Torah,¹⁵²⁴ that “the inception of the desire for the Jewish people be righteous in every generation, but He constricted His brilliance, so to speak. This is analogous to a father who constricts his intellect and speaks immature words for the sake of his little child. Likewise, all kinds of immature emotions are born in the father, [such that for the sake of his child he loves immature matters],” except that below, the child must first exist before the father can think about him etc. However, “for the Holy One, blessed is He, past and future are equal before Him,

¹⁵²¹ Genesis 1:1

¹⁵²² Chronicles I 4:23

¹⁵²³ Midrash Ruth Rabbah 2:3 (with minor variation)

¹⁵²⁴ At the beginning of Ohr Torah [Section 1].

and He delighted in the deeds of the righteous (that would be in the future) and thus constricted Himself etc.,” only that before the creation He delighted in the **potential** deeds of the righteous, whereas afterwards (when He chose Yaakov and his descendants and gave them the Torah) the deeds of the righteous (the work of serving Him with one’s own strength and volition) must be **in actuality**, and this was *HaShem*’s-יהו"ה Supernal intention in the creation.

We thus find that even the order of the natural conduct (“the year-*Shanah*-שנה”), depends on the service of *HaShem*-יהו"ה of the Jewish people, which is the matter of the words, “This month shall be for you,” and “When He chose Yaakov and his descendants... the beginning of the months of redemption.” This is the novelty of the giving of the Torah, in that the Torah descended down into this world, meaning that it even penetrated into matters below in this world, so that even the natural conduct specifically depends on the service of *HaShem*-יהו"ה of the Jewish people.

Nevertheless, there is a difference between service for the sake of the natural conduct, and the service upon which the miraculous conduct depends. The explanation is that the verse states,¹⁵²⁵ “If you will follow My decrees and observe My commandments and do them, then I will provide your rains in their time etc.” The simple meaning, as it is according to the Written Torah (and “a verse does not depart from its simple meaning”)¹⁵²⁶ is that “If you will follow my decrees” refers studying Torah in the literal sense, and “observe My

¹⁵²⁵ Leviticus 26:3-4

¹⁵²⁶ Talmud Bavli, Shabbat 63a

commandments” refers simply to fulfilling the *mitzvot*, and then even the reward of, “I will provide your rains in their time... and the trees of the field shall yield their fruit” are also literal, meaning, is it the natural reward.

Higher than this, as the Oral Torah explains it, in which the true will of the Supernal One is revealed,¹⁵²⁷ it is as stated in Torat Kohanim (and brought in Rashi’s commentary),¹⁵²⁸ that the meaning of “If you will follow My decrees” is (not just regular Torah study, but) “that you study the Torah laboriously,” this being the matter of toiling in the study Torah beyond one’s nature and habit. Thus, since “Torah study is greater since it brings to action,”¹⁵²⁹ meaning that the toil in one’s Torah study is in order to observe and fulfill, then the [continuation] “and observe My commandments” is also (not just simply fulfilling the *mitzvot*, but) **scrupulously** fulfilling the *mitzvot* etc. Then the reward also is in a miraculous way that transcends the natural order, such that the words “I will provide your rains in their time” specifically mean on the evenings of the fourth day of the week and the evenings of Shabbat, and the words “the trees of the field shall yield their fruit” mean that “even non-fruit bearing trees are destined to bear fruit.”¹⁵³⁰

This then, is the meaning 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, the general matter of “This month shall be for you,” (that is, “When He chose Yaakov

¹⁵²⁷ See Tanya, Iggeret HaKodesh, Epistle 29

¹⁵²⁸ Rashi to Leviticus 26:3-4 *ibid.*

¹⁵²⁹ Talmud Bavli, Kiddushin 40b

¹⁵³⁰ Torat Kohanim and Rashi *ibid.*

and his descendants”) indicates the Jewish people working in service of *HaShem*-יהו"ה, blessed is He, by their own strength and volition.

Except that in this itself there are two ways of service, upon which the two modes by which the world is conducted depend. The miraculous conduct is the matter of Rosh Chodesh Nissan, the beginning of the months of redemption, and the natural conduct is the matter of “the months of the year,” in which the word “year-*Shanah*-שנה” indicates the natural conduct, and “the months of the year-*Chodshei HaShanah*-חדשי השנה” indicate that the natural conduct depends on the work of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, that is, “This month shall be for you-*HaChodesh HaZeh Lachem*-החודש הזה לכם.”

7.

Now, we should add and connect this to the explanation in the discourse entitled “*v'Har Sinai Ashan*” 5628,¹⁵³¹ which states as follows: The word “smoke-*Ashan*-עשן” is an acronym for “World-*Olam*-עולם,” “Year-*Shanah*-שנה,” and “Soul-*Nefesh*-נפש.” Our Rebbe, my grandfather, of righteous memory, explained that the year consists of twelve New Moons (*Rosh Chodesh*), which are the twelve diagonal lines (*Yod-Beit Gevulei Alachson*) of the [Supernal] emotional qualities (*Midot*), as he explains at length in the discourse entitled

¹⁵³¹ Sefer HaMaamarim 5628 p. 144

“*Machar Chodesh*,”¹⁵³² and he probably heard this from the Maggid, of righteous memory.¹⁵³³ The world (*Olam*-עולם) is essentially the aspect of the [Supernal] emotional qualities (*Midot*), as in the verse,¹⁵³⁴ “I have said, ‘The world (*Olam*-עולם) shall be built of kindness-*Chessed*,’” and it is written,¹⁵³⁵ “Remember Your mercies and Your kindnesses, for they are of the world.” That is, the aspect of the World (*Olam*-עולם) is from the aspect of the emotions (*Midot*), whereas the Soul (*Nefesh*) is the vitality of the world. We thus find that he explains that the aspect of the Soul (*Nefesh*) is higher than them all. This concludes the quote of his words.

The explanation is that the Year (*Shanah*-שנה) is also connected with Rosh Chodesh, this being the matter of the twelve New Moons (Rosh Chodesh) that are in the year, only that they are the twelve diagonal lines (*Yod-Beit Gevulei Alachson*) of the emotional qualities (*Midot*). In other words, this is not the aspect of the emotions (*Midot*) as they are in their own place, but rather, as they are the diagonal lines.

Their matter in the *Sefirot* is the aspect of Kingship-*Malchut*, “whose feet descend”¹⁵³⁶ into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). Even as it is in the world of Emanation (*Atzilut*), it is the aspect that relates to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (which is the root of the natural conduct).

¹⁵³² Maamarei Admor HaZaken 5567 p. 48 and on, and with the glosses in Ohr HaTorah, Bereishit 4b and on.

¹⁵³³ To point out, this not a common statement.

¹⁵³⁴ Psalms 89:3

¹⁵³⁵ Psalms 25:6

¹⁵³⁶ Proverbs 5:5; See Ohr HaTorah of the Tzemach Tzedek to Proverbs 5:5 (p. 564 and on).

Higher than this is the aspect of the World (*Olam*-עולם), which is the aspect of the emotions (*Midot*) as they essentially are, that is, *Zeir Anpin*, who transcends the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (the root of the miraculous conduct).

Higher than this is the aspect of the Soul (*Nefesh*-נפש), the *Sefirah* of Understanding-*Binah*, which is the vitality of the world (*Olam*-עולם), and is thus also the vitality of the year (*Shanah*-שנה) (hinting to the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, upon which both modes of conduct depend, the miraculous and the natural - *Zeir Anpin* and Kingship-*Malchut*).

8.

Now,¹⁵³⁷ it can be said that this is also hinted in the three Torah portions read on this Shabbat. The Torah portion of Vayikra, the beginning of the book of Priests (*Torat Kohanim*) which refers to the children of Israel, about whom it states,¹⁵³⁸ “You shall be to Me a kingdom of priests” – refers to the aspect of the Soul-*Nefesh* (Understanding-*Binah*).

[The portion of] “This month shall be for you,” which is the reading of Parshat HaChodesh – the commandment regarding Rosh Chodesh **in the Torah**, but which does not actually fall out on the day of Rosh Chodesh in the world (*Olam*) in most years – is the aspect of the World-*Olam*, which

¹⁵³⁷ From here to the end of the discourse are from the handwritten additions of the Rebbe Shlita.

¹⁵³⁸ Exodus 19:6

is the aspect of the emotions (*Midot*) as they essentially are, (that is, *Zeir Anpin*, who transcends descent into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)).

[The Torah portion of] “On your New Moons etc.,”¹⁵³⁹ which is the Torah reading of Rosh Chodesh – that is, Rosh Chodesh **in the world** (*Olam*) – is the aspect of the Year-*Shanah*, which consists of twelve months, (that is, Kingship-*Malchut* whose “feet descend” to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)).

Based on the above, [the Torah portion of] “On your New Moons” indicates the natural conduct (Kingship-*Malchut*); [the Torah portion of] “This month shall be for you” indicates the miraculous conduct (*Zeir Anpin*); and the reading of the Book of Priests (*Torat Kohanim*), [which begins],¹⁵⁴⁰ “He called to Moshe,” and does not specify who the one calling is etc., which according to one explanation refers to the transcendent encompassing aspect (*Makif*) (the Crown-*Keter*,¹⁵⁴¹ and also the encompassing aspect (*Makif*) of Understanding-*Binah*, which is the wedding canopy (*Chupah*) of the groom and bride, *Zeir Anpin* and *Nukva* together),¹⁵⁴² is the World of Freedom (*Olam HaCheirut*).

¹⁵³⁹ [Numbers 28:11 and on]

¹⁵⁴⁰ [Leviticus 1:1]

¹⁵⁴¹ See Likkutei Torah and Ohr HaTorah to the beginning of Vayikra

¹⁵⁴² See Likkutei Torah, Shir HaShirim 47b and on

Discourse 23

“Lehavin HaInyan Shenikra Shabbat HaGadol - To understand the matter called Shabbat HaGadol”

Delivered on Shabbat Parshat Tzav,
Shabbat HaGadol, 8th of Nissan, 5731
By the grace of *HaShem*, blessed is He,

1.

To better understand the matter called “Shabbat HaGadol-שבַּת הַגָּדוֹל” (the Great Shabbat), in that although many reasons are given about this in the Midrashic teachings of our sages, of blessed memory¹⁵⁴³ (which even are brought in the Shulchan Aruch of the Alter Rebbe)¹⁵⁴⁴ it still is not understood (as in the question in Derishah)¹⁵⁴⁵ that since these are the words of our sages, and are not of the Torah, they should have called it “Shabbat Rabba-שַׁבַּת רַבָּא,” similar to “The Great Kiddush-*Kiddusha Rabba*-קִדּוּשׁ רַבָּא,”¹⁵⁴⁶ or “The Great Fast-*Tzoma Rabba*-צוּמָא רַבָּא,”¹⁵⁴⁷ and moreover, the fifth day of Chol HaMoed Sukkot is called¹⁵⁴⁸ “Hosha’ana Rabbah-הוֹשַׁעַנָּא רַבָּה.”

¹⁵⁴³ See the Midrash brought in Da’at Zekeinim of the authors of Tosafot to Exodus 12:3; Tur Orach Chayim 430; Haggadah Shel Pesach “Hagaddah Sheleimah,” Introduction Ch. 12.

¹⁵⁴⁴ Shulchan Aruch of the Alter Rebbe, Orach Chayim 430

¹⁵⁴⁵ Derishah to Orach Chayim *ibid.*; See Match Moshe, Siman 542

¹⁵⁴⁶ See Talmud Bavli, Pesachim 106a

¹⁵⁴⁷ See Talmud Yerushalmi, Brachot 4:1; Rosh HaShanah 1:4

¹⁵⁴⁸ Outside of the land of Israel

Why then is it called “Shabbat HaGadol-שבת הגדול,” according to the language of the Torah?

2.

This may be understood by prefacing with the statement in the Passover Haggadah, “This Matzah that we eat, what does it recall? It recalls the dough of our ancestors, that did not have time to rise etc.” About this, it is explained by the Rebbes of each generation, up to and including his honorable holiness, my father-in-law, the Rebbe,¹⁵⁴⁹ that we must better understand this statement, which seems to imply that had there been enough time for the dough to rise they would have eaten leaven. However, were they not already commanded,¹⁵⁵⁰ “On the tenth of this month they shall take... and they shall eat it with Matzot and bitter herbs (*Maror*)?” They likewise were commanded for all generations,¹⁵⁵¹ “For seven days, leaven may not be found... in all your dwellings you shall eat Matzot.”

In explanation of the question, we can add that the reason it did not have time to leaven and the commandment to eat Matzah, are two different matters. That is, when eating the Matzah stems from the commandment, it then is brought about through man’s work. In other words, in and of itself, the dough

¹⁵⁴⁹ See Likkutei Torah Tzav 11c and on; 13b and on; Maamarei Admor HaZaken 5569 p. 55 and on; p. 68 and on; Maamarei Admor HaEmtza’ee, Pesach p. 35; Ohr HaTorah Bo p. 307; Sefer HaMaamarim 5629 p. 133; 5630 p. 115; 5655 p. 147; 5682 p. 189; 5694; 5700 p. 43; 5704 p. 171 and elsewhere. Also see the discourse entitled “*Matzah Zu*” 5749 (Torat Menachem, Sefer HaMaamarim Nissan p. 153 and on).

¹⁵⁵⁰ Exodus 12:3-8; Numbers 9:11

¹⁵⁵¹ Exodus 12:19-20

can become leavened, but through man's toil he guards it so that it will not become leavened etc., thus fulfilling the *mitzvah* of eating Matzah. However, according to the reason that "their dough did not have time to rise etc.," this matter does not relate to man's toil, but is solely because of the revelation from Above, that since "the King, King of kings, the Holy One, blessed is He, was revealed to them etc.,"¹⁵⁵² therefore "the dough had no time to rise" (as will be explained in chapter three).

Now, since the matter of toil in serving *HaShem*-יהו"ה, blessed is He, is foundational to all the *mitzvot*, and as Rambam states,¹⁵⁵³ "free will is granted to all men etc.," and we therefore recite, "Who has sanctified us with His commandments and commanded us," it is not understood why here, it states that "this Matzah that we eat" is "because the dough did not have time [to leaven] etc."

3.

Now, the explanation is well known,¹⁵⁵⁴ namely, that there are two aspects of Matzah. The first is as the verse states,¹⁵⁵⁵ "In the evening you shall eat Matzot-מִצֹּת," in which the word "Matzot-מִצֹּת"] is written missing the letter *Vav*-ו and

¹⁵⁵² [As in the continuation of the above-mentioned passage of the Haggadah].

¹⁵⁵³ Mishneh Torah, Hilchot Teshuvah 5:1

¹⁵⁵⁴ See Likkutei Torah Tzav 11c and on; 13b and on; Maamarei Admor HaZaken 5569 p. 55 and on; p. 68 and on; Maamarei Admor HaEmtza'ee, Pesach p. 35; Ohr HaTorah Bo p. 307; Sefer HaMaamarim 5629 p. 133; 5630 p. 115; 5655 p. 147; 5682 p. 189; 5694; 5700 p. 43; 5704 p. 171 and elsewhere. Also see the discourse entitled "*Matzah Zu*" 5749 (Torat Menachem, Sefer HaMaamarim Nissan p. 153 and on).

¹⁵⁵⁵ Exodus 12:18

is the Matzah that precedes midnight. The second is as the verse states,¹⁵⁵⁶ “They baked the... Matzot-מצות,” which is written in full, with the letter *Vav*-ו, and refers to the Matzah after midnight, meaning, after “[the King, King of kings etc., was revealed to them.” This is because the letter *Vav*-ו represents the drawing down that was revealed to them etc.

The explanation is that the aspect of the first Matzah is specifically brought about through man’s toil in guarding [himself] from the forces of externality, so that he does not come to be “leavened.” This is called “Matzot-מצת” without the letter *Vav*-ו, which is of the root, “strife-*Matzah*-מצה and controversy,”¹⁵⁵⁷ in that he wages war against the evil inclination, which is the aspect of “leaven-*Chametz*-חמץ.”¹⁵⁵⁸

This is done through the general mode of toil called self-restraint (*Itkafiya*), about which the verse states,¹⁵⁵⁹ “For the people fled etc.” We then come to the aspect of the second Matzah after midnight, after “the King, King of kings, the Holy One, blessed is He, Himself was revealed to them in His glory.” This is the matter of the “Matzot-מצות” filled with the letter *Vav*-ו, the letter *Vav*-ו indicating the drawing down.

More specifically, this is the drawing down of the middle line (*Kav HaEmtza’ee*) that “runs through from end to end.”¹⁵⁶⁰ That is, it draws down from a much higher aspect than

¹⁵⁵⁶ Exodus 12:39

¹⁵⁵⁷ Likkutei Torah ibid. 11d (citing to Zohar III 251b); [See also Mishneh Torah, Biyot Asurot 19:17 and elsewhere.

¹⁵⁵⁸ See Talmud Bavli, Brachot 17a; [Also see Tzafnat Pa’aneach of Rabbi Yosef Gikatilla to the Haggadah, translated as Maggid, and elsewhere].

¹⁵⁵⁹ Exodus 14:5; See Tanya, Ch. 31

¹⁵⁶⁰ See Exodus 26:28; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, and elsewhere.]

that which is drawn through the right and left lines.¹⁵⁶¹ This is because they only draw from the externality (*Chitzoniyut*) of the Crown-*Keter*, whereas the middle line (*Kav HaEmtza'ee*) draws from the innerness (*Pnimiyyut*) of the Crown-*Keter*,¹⁵⁶² which is why it “runs through from end to end.” For, since the innerness (*Pnimiyyut*) of the Crown-*Keter* transcends the two extremities, and transcends the matter of extremities altogether, because of this there is an equal drawing down from there all the way to the lowest end etc.

Furthermore, the letter *Vav*-ו indicates the matter of bonding and connection, this being the bond with the King, King of kings, the Holy One, blessed is He, Himself and in His glory etc. On this level no toil is needed to guard against becoming “leavened” since the matter of self-restraint (*Itkafiya*) already come to be etc., such that it does apply for him to become “leavened.” This is because from this perspective, existence independent of *HaShem*’s-יהו"ה existence has utterly no hold, since “there is nothing besides Him,”¹⁵⁶³ and it is all the more inapplicable for there to be an existence in opposition, this being the matter of the “leaven-*Chametz*-חמץ.”

4.

Now, the matter of the King, King of kings, the Holy One, blessed is He, being revealed to them, Himself and in His glory, which specifically took place at the exodus from Egypt,

¹⁵⁶¹ [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and elsewhere.]

¹⁵⁶² See Torat Chayim Noach 65b; Likkutei Sichot Vol. 7 p. 34, and elsewhere.

¹⁵⁶³ Deuteronomy 4:35

and transcends the revelation revealed to our forefathers [Avraham, Yitzchak and Yaakov], as the verse states,¹⁵⁶⁴ “I appeared... but with My Name *HaShem*-יהו” I did not make Myself known through them.” Moreover, it even is higher than the aspect of “I am *HaShem*-יהו” that was revealed to Moshe before the exodus from Egypt, and is called “Great Fear-*Morah Gadol*-גדול-מורא,” as in the words,¹⁵⁶⁵ “And with Great Fear-*Morah Gadol*-גדול-מורא – this refers to the revelation of the *Shechinah*.”

This may be understood according to the explanation of the difference between “Greatness-*Gedulah*-גדולה” and “Kindness-*Chessed*-חסד.” For, as known,¹⁵⁶⁶ the early Kabbalists used the words, “**Greatness-*Gedulah***, **Might-*Gevurah***, **Splendor-*Tiferet*** etc.,” whereas in the writings of the Arizal the language is, “**Kindness-*Chessed***, **Might-*Gevurah***, **Splendor-*Tiferet***.”¹⁵⁶⁷ This is because the early Kabbalists were discussing emotions (*Midot*) that do not stem from intellect (*Mochin*), which are the aspect of emotions (*Midot*) that transcend the chaining down of the worlds (*Hishtalshelut*), these being the emotions (*Midot*) of the world of Chaos-*Tohu*, (only that this is the world of Chaos-*Tohu* of the side of holiness). In this aspect, the quality is called “Greatness-*Gedulah*-גדולה.”

¹⁵⁶⁴ Exodus 6:3

¹⁵⁶⁵ Deuteronomy 26:8 and Sifri there; Haggadah Shel Pesach; Also see Likkutei Torah ibid. 13d and on.

¹⁵⁶⁶ See Likkutei Torah, Eikev 17d and on; Ohr HaTorah, Vayera 90a and on; Sefer HaMaamarim 5627 p. 198 and on; 5679 p. 117 and on.

¹⁵⁶⁷ See Sefer HaLikkutim (Da”Ch of the Tzemach Tzeddek), beginning of the section on “Kindness-*Chessed*-חסד.”

In contrast, the Arizal was discussing the emotions (*Midot*) as they stem from the intellect (*Mochin*), these being the emotions (*Midot*) of the world of Repair-*Tikkun*, which are lights (*Orot*) within vessels (*Keilim*) (and are drawn down in a detailed way of particulars according to the comprehension of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* etc.)

In this aspect, the quality is called “Kindness-*Chessed*-חסד,” emphasizing that the bestowal is in a way that another can receive, unlike the matter of “Greatness-*Gedulah*-גדולה” which can be in a way that “You bestowed [too much] good upon them, and they could not bear it.”¹⁵⁶⁸

This is also why the revelation of the *Shechinah* that took place at the exodus from Egypt ([when] “the King, King of kings, the Holy One, blessed is He, was revealed to them, Himself and in His glory”) is called “Great Fear-*Morah Gadol*-מורא גדול,”¹⁵⁶⁹ since it transcends the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) etc.

The matter of “Great Fear-*Morah Gadol*-מורא גדול” as it is in our service of *HaShem*-יהו"ה, blessed is He, is the aspect of the Upper Fear (*Yirah Ila'ah*) which is fear with shame (*Yirat Boshet*). As explained in the Siddur¹⁵⁷⁰ in the note to Tikkun Chatzot, this is the aspect of the ultimate self-nullification (*Bittul b'Tachlit*) stemming from the greatness of the revelation etc. This is like the nullification (*Bittul*) of the Supernal Crown-*Keter* which “although it is a brilliant light etc., is dark before

¹⁵⁶⁸ Talmud Bavli, Taanit 23a

¹⁵⁶⁹ [Also see Tzafnat Pa'aneach of Rabbi Yosef Gikatilla to the Haggadah, translated as Maggid, section on “*uVeMorah Gadol*” and elsewhere].

¹⁵⁷⁰ Siddur Im Da”Ch 151c and on

the Cause of all causes etc.”¹⁵⁷¹ This is the nullification (*Bittul*) of the “Matzot-מצות” with the letter *Vav*-ו which is after midnight (*Chatzot*). In contrast, the nullification (*Bittul*) of the “Matzot-מצת” lacking the letter *Vav*-ו, which precedes midnight (and in general was at the time that the Jewish people were still in Egypt) is only the aspect of the Lower Fear (*Yirah Tata’ah*).

5.

Now, at the time of the exodus from Egypt, these two levels were present at two separate times. That is “Matzot-מצת” missing the letter *Vav*-ו was before midnight, whereas “Matzot-מצות” with the letter *Vav*-ו was after midnight. However, this Matzah that **we eat**” has both matters at once.

The explanation¹⁵⁷² is that when the children of Israel were in Egypt, before the King, King of kings, the Holy One, blessed is He, was revealed to them, and especially before the giving of the Torah, such that they were in the state and standing as it was before the abrogation of the degree that “the lower will not ascend to the upper, and the upper will not descend to the lower,”¹⁵⁷³ there first was the aspect of the Matzah that preceded midnight, for which the command was necessary. That is, this matter comes about specifically through one’s toil. It was through this that they were subsequently able to receive the revelation of the King, King of kings, being revealed to them, through which there was a drawing down of the matter of

¹⁵⁷¹ Tikkunei Zohar, Tikkun 70 (135b)

¹⁵⁷² See Likkutei Torah Tzav 14a

¹⁵⁷³ Midrash Tanchuma Va’era 15; Shemot Rabbah 12:3

the Matzah following midnight, which is in a manner in which “it did not have time to leaven etc.,” [up to and including the revelation of “on the essence of this day (the 15th of Nissan) all the armies of *HaShem* (*Tzivot HaShem*-יהו"ה) left the land of Egypt.”

As explained in the discourse entitled “*b’Etzem HaYom HaZeh*” of the year 5701,¹⁵⁷⁴ the meaning of the root “army-*Tzava*-צבא” is that they stand at their guard, as it states,¹⁵⁷⁵ “Who amassed (*Tzavoo*-צבאו) at the entrance of the Tent of Meeting.” That is, the word “army-*Tzava*-צבא” describes all who stand guard over a certain matter. This is why soldiers are called “army men-*Anshei Tzava*-אנשי צבא,” in that they always stand on guard with self-sacrifice to protect the country.

Now, in this regard there is greatness to an army (*Tzava*-צבא) over a servant. This is because though a servant fulfills the work of his master with toil, labor and effort, there is no self-sacrifice (*Mesirat Nefesh*) in this. In contrast, an army (*Tzava*-צבא) is made up of servants who not only serve with toil, labor and effort, but also with self-sacrifice (*Mesirat Nefesh*).

We can add in explanation of the difference between the servant (*Eved*-עבד) and the army (*Tzava*-צבא), is that even though the servant is nullified to his master, such that he is not an independent existence unto himself, in that whatever the servant acquires is the acquisition of his master,¹⁵⁷⁶ nevertheless, self-sacrifice (*Mesirat Nefesh*) does not apply to

¹⁵⁷⁴ Sefer HaMaamarim 5701 p. 81 and on.

¹⁵⁷⁵ Exodus 38:8

¹⁵⁷⁶ Talmud Bavli, Pesachim 88b

him. This is because he has nothing to give up, since he altogether is not an existence unto himself.

In contrast, this is not so of a soldier, who goes to war after being given weapons, such that for the sake of his [success] the treasuries of the most precious of all precious things are squandered (as explained at length in the *Hemshech* of the Hilulah).¹⁵⁷⁷ He indeed **is an existence** etc., and it thus applies for him to have the matter of self-sacrifice (*Mesirat Nefesh*) etc.]

Now, all this was at the time of the exodus from Egypt. However, after the Jewish people received Torah and *mitzvot* at Mount Sinai, through which they are in a state of bonding (*Tzavta*-צוותא) and connection to the Holy One, blessed is He, throughout the whole year, therefore, even in the Matzah that we eat before midnight, we can draw down and receive the aspect of (this “Great Fear-*Morah Gadol*-מורא גדול”) the revelation of the *Shechinah* from matter of the King, King of kings being reveal to them after midnight.

It can be said that because of aspect of the “Greatness-*Gedulah*”) (that is, the “Great Fear-*Morah Gadol*-מורא גדול”), which is a drawing down that utterly transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), it is possible for both aspects to be as one, in a way that transcends the divisions of time in the order of the chaining down of the worlds (*Seder Hishtalshelut*) etc.

However, even this lofty revelation is not yet the true matter of the Unlimited One (*Ein Sof*), and it thus is necessary to ascend and reach even higher, this being the general matter

¹⁵⁷⁷ *Hemshech* “*Bati LeGani*” 5710 Ch. 11

of the exodus from Egypt. This is because every single day a person is obligated to see himself as is he has left Egypt today (as explained in Tanya).¹⁵⁷⁸ This is because whatever he considered to be an exodus from Egypt yesterday, is still the matter of constraint (*Meitzarim*-מצרים) and limitation relative to his state and standing today, and therefore there must be an exodus from Egypt (*Mitzrayim*-מצרים) today etc.

6.

Now, with the above in mind, we can also understand the matter of “the Great Shabbat-*Shabbat HaGadol*-שבת הגדול.” That is, just as it was explained about the holiday of Pesach itself, that right now, there is the revelation of “Great Fear-*Morah Gadol*-מורא גדול – this refers to the revelation of the *Shechinah*,” even before midnight, the same is so on the Shabbat that precedes the holiday of Pesach, since “from it all the days [of the week] are blessed.”¹⁵⁷⁹

That is, it is called “the Great Shabbat-*Shabbat HaGadol*-שבת הגדול” since¹⁵⁸⁰ it already has the revelation of the *Shechinah* from the aspect of the “Great Fear-*Morah Gadol*-מורא גדול” (being that it transcends the divisions of time, as mentioned before) that brought about the miracle of “He who smote the Egyptians in their firstborns,”¹⁵⁸¹ which is a matter

¹⁵⁷⁸ Tanya, Ch. 47

¹⁵⁷⁹ Zohar II 63b; 88a

¹⁵⁸⁰ See Tosefot to Shabbat 87b (entitled “v’Oto”); Shulchan Aruch of the Alter Rebbe Orach Chayim 430

¹⁵⁸¹ Psalms 136:10; Also see Midrash Tehillim to Psalms there.

that transcends the natural order etc.¹⁵⁸² The revelation of this is brought about through the toil of the Jewish people¹⁵⁸³ in the matter of the verse,¹⁵⁸⁴ “Draw forth or buy for yourself [one of the flock] etc.,” meaning, “Draw your hand away from idolatry etc.”¹⁵⁸⁵

Now, all this is present even now, since “as in the days that you went out of the land of Egypt I will show them wonders,”¹⁵⁸⁶ and “they were redeemed in Nissan and are destined to be redeemed in Nissan,”¹⁵⁸⁷ and “with our youngsters and with our elders [we shall go], with our sons and with our daughters,”¹⁵⁸⁸ “their silver and gold with them,”¹⁵⁸⁹ through our righteous Moshiach, speedily in our days.

¹⁵⁸² See Likkutei Sichot, Vol. 27 p. 46 and on; Hitva’aduyot 5748 Vol. 2, p. 511 and on; 5751 Vol. 3 p. 56.

¹⁵⁸³ Regarding this matter, it is recalled that there was also mention of the verse (Deuteronomy 4:8), “And which is a great nation (*Goy Gadol*-גוי גדול) etc.,” as explained in the discourse on the verse (see Ohr HaTorah to the verse p. 156 and on). Perhaps this is related to what is stated in Derisha (cited at the beginning of the discourse) that “it is called Shabbat HaGadol because it states in Psalms (76:2) ‘God is known in Yehudah, in Israel His Name is Great (*Gadol*-גדול),’ and in Ezekiel (38:23), ‘I will be great (*v’Heetgadalti*-והתגדלתי) and I will be sanctified etc.,’ all of which was brought about through taking the Passover sacrifice, such that His Name was great (*Gadol*-גדול) amongst the Jewish people to the extent that they withdrew their hands from idolatry and made Him great and sanctified Him before the eyes of the Egyptians etc.”

¹⁵⁸⁴ Exodus 12:21; See Mechilta there; Rashi to Exodus 12:6

¹⁵⁸⁵ There is a small portion of the discourse missing here.

¹⁵⁸⁶ Micah 7:15

¹⁵⁸⁷ Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabbah 15:11

¹⁵⁸⁸ Exodus 10:9

¹⁵⁸⁹ Isaiah 60:9

Discourse 24

“*B’Yom Ashtei Asar... -
On the eleventh day...*”

Delivered on the 11th of Nissan, 5731¹⁵⁹⁰

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

1.

The verse states,¹⁵⁹¹ “On the eleventh day, the prince of the children of Asher etc.” It states in Midrash,¹⁵⁹² “The names of all the tribes were called for the redemption of Israel and for their praise. Asher’s (אָשֶׁר) name was called for the redemption of Israel, as the verse states,¹⁵⁹³ ‘All the nations will praise (*Eeshroo*-אֶשְׁרוּ) you, for you will be a land of delight, says *HaShem* of Hosts-*HaShem Tzva*’וְיְהוָה צְבָאוֹת-’ and for their praise, as the verse states,¹⁵⁹⁴ ‘Praiseworthy (*Ashrei*-אֲשֶׁר־י) is the people for whom this is so; praiseworthy (*Ashrei*-אֲשֶׁר־י) is the people whose God is *HaShem*.’וְיְהוָה-’ Israel’s happiness (*Eeshooran*-אִישׁוֹרָן) is only because they chose the Holy One, blessed is He, to be God for them, and the Holy One, blessed is He, chose them to be a treasured nation for Him. This is why when the prince of Asher (אָשֶׁר) came to present his offering, he

¹⁵⁹⁰ The original discourse was edited by the Rebbe Shlita and published as a pamphlet for the 11th of Nissan 5749.

¹⁵⁹¹ Numbers 7:72

¹⁵⁹² Midrash Bamidbar Rabbah 14:10

¹⁵⁹³ Malachi 3:12

¹⁵⁹⁴ Psalms 144:15

presented his offering in the name of the **choice**, in that the Holy One, blessed is He, chose Israel from all the nations, as the verse states,¹⁵⁹⁵ ‘*HaShem-יהוה* your God has chosen you to be His treasured people.’”

Now, we must better understand this. For, at the beginning of the matter, it states that the happiness of Israel is because they chose the Holy One, blessed is He (and the continuation that the Holy One, blessed is He, chose them, seems to be additional.)¹⁵⁹⁶ It then states that “*Asher-אשר* (who is named after “Israel’s happiness-*Eeshooran-אישורן*”) presented his offering in the name of the choice, in that the Holy One, blessed is He, chose Israel.”

Another thing we must understand is that free choice (*Bechirah*) specifically applies in two things that either are equal to each other, or each one has an element of superiority that the other does not have. However, between the Holy One, blessed is He, and the gods of the gentiles, which are utterly incomparable to Him,¹⁵⁹⁷ how does it apply to say that Israel chose the Holy One, blessed is He? Likewise, in the fact that the Holy One, blessed is He, chose Israel, Israel is higher beyond all comparison to the other nations, and thus what does it mean that the Holy One, blessed is He, **chose** Israel?

Moreover, according to the statement in Tanya,¹⁵⁹⁸ that the words, “You have chosen us from amongst all nations and

¹⁵⁹⁵ See Deuteronomy 26:17

¹⁵⁹⁶ To point out, the fact that it also brings the verse, “Praiseworthy is the people whose **God is *HaShem-יהוה***” is similar to “(they chose the Holy One, blessed is He) **to be God for them.**”

¹⁵⁹⁷ See Rashi’s commentary to Deuteronomy [26:17] *ibid.*, “You have singled Him out from all **the gods of the gentiles.**”

¹⁵⁹⁸ Tanya, Ch. 49 (70a)

tongues' refer to the material body [of the Jew] which, physically appears to be similar to the bodies of the gentiles of the world," this requires explanation. For (at first glance) the fact that (externally) the Jewish body **appears** to be similar to the bodies of the gentiles of the world, does not explain [the matter] in relation **to the Holy One, blessed is He.**

2.

This may be understood by prefacing [with an explanation of] the verse,¹⁵⁹⁹ “*HaShem*-יהוה is my portion, says my soul.” About this the Midrash states,¹⁶⁰⁰ “This is analogous to a king who entered a province and with him were generals, captains, and commanders... One person said, ‘I will take the generals to me.’ Another said, ‘I will take the captains to me.’ Another said, ‘I will take the commanders to me.’ Now, there was one clever person there who said, ‘I will take the king, as all the others are replaceable, whereas the king is not replaceable.’ The same is so of idolaters, in that some worship the sun, some worship the moon... whereas Israel only worship the Holy One, blessed is He. This is the meaning of the verse, ‘*HaShem*-יהוה is my portion, says my soul.’”

Now, the question about this is well known.¹⁶⁰¹ That is, even a person who is not very clever, and even a small child¹⁶⁰²

¹⁵⁹⁹ Lamentations 3:24

¹⁶⁰⁰ Midrash Eichah Rabbah to Lamentations ibid.

¹⁶⁰¹ In the discourse entitled “*Et HaShem He'emarta*” of the Tzemach Tzeddek (Ohr HaTorah Tavo p. 1,072; p. 1,083), and of the Rebbe Maharash (Sefer HaMaamarim 5630 p. 291); Biurei HaZohar of the Tzemach Tzeddek p. 248 and on; Sefer HaMaamarim 5660 p. 11.

¹⁶⁰² As stated in Ohr HaTorah and Sefer HaMaamarim 5660 ibid.

knows that the king is greater than the generals etc. This being so, why was cleverness required in choosing the king? Moreover, even if the generals etc., were irreplaceable, it still is obvious that the king is greater than them. [This is especially so according to the known¹⁶⁰³ explanation of the verse,¹⁶⁰⁴ “From his shoulders up he was taller than all the people.” That is, even the “shoulders” of the king, meaning the emotions (*Midot*) that are drawn from the intellect in the head and below, are higher than the “head” (the intellect) of all the people, including the greatest ministers (“**all** the people”)]. This being so,¹⁶⁰⁵ what need is there for the reasoning that “they all are replaceable?”

3.

Now, at first glance, it could be explained based on what is known,¹⁶⁰⁶ that in the generation of the ancients, the worshipers of the stars and constellations knew that the influence of the stars and constellations (as in the verse,¹⁶⁰⁷ “With the bounty of the sun’s crop, and with the bounty of the moon’s yield”) is (not their own, but) that the Holy One, blessed is He, bestows through them, and their only error was that they thought that the bestowal from Him, blessed is He, through the stars and constellations, is by their own free choice. They did

¹⁶⁰³ See Ohr HaTorah Vayera Vol. 4 p. 764b; Shir HaShirim Vol. 2, p. 414.

¹⁶⁰⁴ Samuel I 9:2

¹⁶⁰⁵ Also see Sefer HaMaamarim 5630 *ibid*.

¹⁶⁰⁶ See Sefer HaMitzvot of the Tzemach Tzedek 6a and on; Also see what is similarly stated by Rambam at the beginning of Hilchot Avodah Zarah; Also see later in note 75 [of the original discourse].

¹⁶⁰⁷ Deuteronomy 33:14

not know that, in truth, the stars and constellations have no free choice (*Bechirah*) at all, and are only like an axe¹⁶⁰⁸ in the hand of the woodchopper.¹⁶⁰⁹ They therefore prostrated to the stars and constellations and worshipped them, since according to their error (that the influence bestowed through the stars and constellations is by their own free choice) and it therefore is appropriate to thank them for this, similar to the dictum,¹⁶¹⁰ “Though the wine belongs to the owner, gratitude is given to the one who pours it.” Moreover, because in their error they believed that the stars and constellations have free choice, they thought that by serving them, they would receive more beneficence from them.

Subsequently, [as the generations continued] this chained down into an even greater error, in that they thought that *HaShem*-יהוה had left the earth into the hands of the stars and constellations, and that the conduct of the earth depends solely on them. This is like the analogy of a king who appointed ministers to govern the country. Even though the only reason they have the power to govern the country is because the king appointed them over this, nonetheless, once they are appointed,

¹⁶⁰⁸ See Isaiah 10:15

¹⁶⁰⁹ See the discourse entitled “*Et HaShem He'emarta*” 5678 Ch. 3 (Sefer HaMaamarim 5678 p. 414); Discourse entitled “*Kol HaMa'arich*” 5686 Ch. 4 (Sefer HaMaamarim 5686 p. 157 and on); Discourse entitled “*Mayim Rabim* – Many waters cannot extinguish the love” 5717, Ch. 4 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 323 and on, translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 6). There [it states] that this error (that they bestow by their own free choice) is not actual idolatry (*Avodah Zarah*) but is rather the matter of “partnership” (*Shituf*). In contrast, the error that “*HaShem*-יהוה has left the earth” in the hands of the stars and constellation (as will be explained later in the discourse) is actual **idolatry** (*Avodah Zarah*). See there at length.

¹⁶¹⁰ Talmud Bavli, Bava Kamma 92b

the country is conducted by the ministers and the king does not mix into it (except on rare occasions of great importance).

[It can be said that the fact that the nations of the world call Him by the title “the God of the gods,”¹⁶¹¹ includes both categories. That is, even those who think that *HaShem*-יהו"ה left the earth in the hands of the stars and constellations, they too call Him by the title, “the **God** of the gods.” For, in addition to the fact that He, blessed is He, is higher than them and rules over them, the very fact that (in their view) the stars and constellations are “gods” - meaning that they have the power to conduct the earth and bestow to it - is not because of [the stars and constellations] themselves, but only because the Holy One, blessed is He, granted them the power for this, similar to the ministers of the king, who govern the country because the king appointed them over this.

Likewise, the error that the bestowal bestowed by the Holy One, blessed is He, through the stars and constellations is by their own free choice, is also included (in a refined way)¹⁶¹² in the title “the God of **the gods**.” For, the very fact that they can do according to their own will (to bestow or not to bestow) is a matter of dominion - “gods.” Rather, the ultimate negation of “other gods” is specifically through the knowledge that all the intermediaries are merely like an axe in the hand of the woodchopper.]

¹⁶¹¹ Talmud Bavli, Menachot 110a

¹⁶¹² However, in general, the matter of “the God of **the gods**” only applies to those who think that *HaShem*-יהו"ה has left the earth in the hands of the stars and constellations. In contrast, this is not so of the error that they have free choice, **as expressly stated** in the citations in [the previous] note 20 [of the original discourse].

Now, at first glance, based on the above, the cleverness of the one who said, “I will take the king” can be explained (as it is in the analogue). That is, the reason the Jewish people know the truth, that all the intermediaries through which the beneficence comes are merely like an axe in the hand of the woodchopper, is because of their great knowledge, in that they behold the innerness (*Pnimityut*).

That is, externally (*b'Chitzoniyut*) it appears¹⁶¹³ as if the reason the bestowal is through the stars and constellations, is because there is an element of superiority to them, as a result of which they are fit to be intermediaries. However, the reason the Jewish people know that they merely are like an axe in the hand of the woodchopper is because of the greatness of their knowledge.

4.

However, from the fact that the Midrash brings an analogy for this from a king and his generals, even though, in the analogy, the generals have free choice, which is why it is reasonable to say that choosing the generals (“I will take the generals”) could influence them to bestow in greater measure to whoever chose them [unlike the analogue, in which serving the stars and constellations is of no benefit at all, being that they have no free choice], it is understood that the reason that the clever one said “I will take the king” is because serving the king

¹⁶¹³ To further elucidate based on what is stated in Sefer HaMaamarim 5678 p. 357, “Lower creatures, who lack knowledge and understanding, judge matters only by what they see with their eyes, [thus] giving importance to the intermediaries.”

is more important to him than the benefit (the beneficence) that would be drawn to him from the ministers.

From this, we can also understand this as it is in the analogue, that the primary reason the nations of the world serve the sun and moon etc., whereas the Jewish people only serve the Holy One, blessed is He, is (not because the nations of the world err that the stars and constellations have free choice, whereas the Jewish people realize the truth, that they merely are like an axe in the hand of the woodchopper, but) because to the nations of the world, for them the primary matter is to receive beneficence, whereas for the Jewish people the primary matter is to serve the King.¹⁶¹⁴

The explanation is that the primary reason that they serve the stars and constellations (as explained in the teachings of Chassidus),¹⁶¹⁵ is because to receive bestowal from holiness requires self-nullification (*Bittul*), and since they did not want to nullify themselves, they therefore served the stars and constellations, since to receive bestowal from them self-nullification (*Bittul*) is not necessary. This is as stated in Zohar,¹⁶¹⁶ “The spirit of impurity is always present in lowly and

¹⁶¹⁴ To further explain based on Sefer HaMaamarim 5686 p. 136, where it speaks about being cunning in business, that this is similar to prostrating to the stars and constellations, since he thinks that the beneficence comes from them. In the continuation of the matter there (p. 137) [it states], “All his thoughts are only regarding his own benefit, meaning, for his body, wealth, and property.” This indicates that not only the thought in regard to the **cause** of livelihood, but even the thought that “only is for his own benefit” is like serving the stars and constellations.

¹⁶¹⁵ In note 12 [of the original discourse] (Ohr HaTorah ibid. p. 1,072 and on; p. 1,084 and on; Sefer HaMaamarim 5630 ibid. p. 292 and on; Biurei HaZohar ibid.; Sefer HaMaamarim 5660 p. 11 and on); Also see Siddur (Im Da”Ch) p. 142c; Sefer HaMitzvot of the Tzemach Tzedek 6a, **and elsewhere**.

¹⁶¹⁶ Zohar II 128a; See at length in Siddur (Im Da”Ch) to the verse [Psalms 146:3], “Do not put your trust in the generous” (56d).

empty [people],” as the verse states,¹⁶¹⁷ “that we ate in Egypt free of charge.” That is, from the side opposite holiness (“Egypt”) the bestowal is free of charge.

Another reason they wanted to receive their bestowal from the stars and constellations,¹⁶¹⁸ is because even the bestowal itself (drawn through the stars and constellations) is in much greater [abundance]. For, since the side opposite holiness suckles vitality from the encompassing aspect (*Makif*) that transcends the chaining down of the worlds (*Hishtalshelut*), the bestowal from there not being according to calculation, therefore the bestowal is with great abundance.¹⁶¹⁹

From the above we can understand the greatness of the praise and cleverness of the Jewish people, who only serve the Holy One, blessed is He. For, even though to receive from the side of holiness, toil and labor is necessary, and even then (in the first place) the bestowal is measured and limited according to the measure of the labor, but they forgo the abundance of (physical) bestowal [even though they too can (temporarily) receive beneficence from the side opposite holiness,¹⁶²⁰ and moreover, they even take a portion at the head.¹⁶²¹ They nevertheless forgo this], and to them it is more dear to receive the constricted bestowal drawn from the side of holiness.

¹⁶¹⁷ Numbers 11:5; Also note Sifri (cited in Rashi) to the verse, “Free of *mitzvot*.”

¹⁶¹⁸ As stated clearly in Biurei HaZohar of the Tzemach Tzedek *ibid.* (p. 249).

¹⁶¹⁹ See at length in Torah Ohr, beginning of Beshalach (61a); Kuntres U'Maayon, Maamar 8, Ch. 2 and on.

¹⁶²⁰ See Kuntres U'Maayon, end of Maamar 6; Maamar 7 Ch. 4; Maamar 11, Ch. 2.

¹⁶²¹ See [Tanya], Iggeret HaTeshuvah, end of Ch. 6; Kuntres U'Maayon, Maamar 7 *ibid.*

5.

Now, the reason that the clever one (chose the king and not the ministers) is because “they all are replaceable, whereas the king is not replaceable.” At first glance, it can be said that in regard to the bestowal that comes from the side opposite holiness (even though it is with greater abundance than the bestowal from the side of holiness) what is meant is that this is something that is replaceable, meaning that it is not sustaining. This is because after its refinement, meaning upon the refinement of the sparks that fell into the external husks (*Kelipot*), they will be utterly¹⁶²² nullified.¹⁶²³ [How much more is this certainly so of the Jewish people, who even now, though they can receive vitality from the side opposite holiness, it only is temporary.]¹⁶²⁴

The same is so in the reverse. That is, though it is so, that the bestowal coming from the side of holiness is measured and limited, this is only as it presently is. However, after the root of the innerness (*Pnimiyut*) will be revealed, which is rooted in the innerness (*Pnimiyut*) of the encompassing light (*Makif*), the bestowal from the side of holiness will be much greater than the abundance bestowed from the externality (*Chitzoniyut*) of the encompassing light (*Makif*) (which also

¹⁶²² See the discourses in note 12 [of the original discourse] (Ohr HaTorah, Tavo p. 1,074; p. 1,085; Sefer HaMaamarim 5630 p. 294; 5660 p. 13).

¹⁶²³ See Siddur (Im Da”Ch) p. 57a and on, that this is the meaning of the verse [Psalms 146:3], “Do not put your trust in the generous etc.,” (which refers to the external husks (*Kelipot*), since) “when his spirit departs” (this being the spirit of holiness from the 288-ת”ח sparks that fell into them) “his plans all perish.”

¹⁶²⁴ See Kuntres U’Maayon, end of Maamar 6; Maamar 7 Ch. 4; Maamar 11, Ch. 2.

relates to the bestowal to the external husks (*Kelipot*)). This is as in the teaching of our sages, of blessed memory,¹⁶²⁵ “If to those who transgress His will [their reward] is such, how much more so to those who do His will.”

However, this explanation is insufficient, because according to this, the choice of the clever one in the king is for the bestowal he will thereby have through this, and the difference between him and those who chose the ministers (the generals etc.) is only that they are thinking about the present, whereas the clever one thinks about the future. This is like the teaching of our sages, of blessed memory,¹⁶²⁶ “Who is wise? One who sees [the consequences] that will be born.”

However, the fact that the Midrash states that the reason the Jewish people only serve the Holy One, blessed is He, is because “*HaShem*-יהוה is my portion, says my soul,” demonstrates that the reason the clever one chooses the king, is **not** because of the benefit he will derive from this, but because of the king [himself].¹⁶²⁷

That is, the reason the Jewish people choose the Holy One, blessed is He, even though presently, abundance of bestowal comes to those who transgress His will, (is not because the bestowal to those who fulfill His will, will ultimately be greater, but) because the bestowal to those who do His will is from the innerness (*Pnimitiyut*) of His desire and His true will, blessed is He.

¹⁶²⁵ Talmud Bavli, Nedarim 50b; See the end of Tractate Makkot; Also see Torah Ohr, Beshalach 61c

¹⁶²⁶ Talmud Bavli, Tamid 32a

¹⁶²⁷ As discussed before in chapter four.

In contrast, the bestowal to those who transgress His will, is “like one who begrudgingly casts [a morsel of] something over his shoulder to his enemy.”¹⁶²⁸ Thus the Jewish people specifically desire the bestowal to those who do His will, even though the bestowal is constricted, since it is drawn from the innerness (*Pnimiyyut*) of His desire, blessed is He.

In regard to [the clever one] saying, “They all are replaceable etc.,” what is meant is that¹⁶²⁹ being that they can be replaced, this proves that even now, their existence is not a true existence. Rather, the fact that they have the power to bestow vitality to the animals and the nations of the world, is not something that they have, in and of themselves, Heaven forbid to think so, but because they suckle vitality from the side of holiness.¹⁶³⁰

However, since the holy vitality within them does not become unified with them (and on the contrary, it is exiled within them), therefore, from the angle of their own beings, they are the aspect of death.¹⁶³¹ [The same is so of those who receive bestowal of vitality from them, as explained in Tanya.¹⁶³² That is, the reason the wicked are called dead even while they live,¹⁶³³ is because their vitality is drawn from a place of death and impurity.]

¹⁶²⁸ Tanya, Ch. 22 (27b), explained in Kuntres U'Maayan, Maamar 2, Ch. 2 and on.

¹⁶²⁹ Based on which we can understand the lengthiness and particular details elucidated in the citations in note 35 [of the original discourse].

¹⁶³⁰ Tanya, Ch 29 (37b)

¹⁶³¹ Tanya, Ch. 22 *ibid.*; Sefer HaMaamarim 5660 *ibid.*, **and elsewhere.**

¹⁶³² Tanya, Iggeret HaTeshuvah, Ch. 7 (97a); Also see Tanya, Part 1, Ch. 19 (24b).

¹⁶³³ Talmud Bavli, Brachot 18b

This then, is the meaning of “I will take the king, in that all the others are replaceable.” That is, he does not want the bestowal drawn from the place of death and impurity, even though the bestowal is in abundance. Rather, he specifically desires bestowal from the side of holiness, even though the bestowal is constricted.

6.

Now, we must better understand this. For, seemingly, even according to this explanation, that the clever one’s choice in the king is not because of the benefit he will derive from this, but because of the superiority of the king, on account of which he forgoes the abundant bestowal that comes through them, [nevertheless] his choice in the king comes from the intellect (*Sechel*).¹⁶³⁴

That is, since “all the others are replaceable, but the king is not replaceable,” it thus is appropriate to forgo the abundant bestowal that comes through the ministers and choose the constricted bestowal that comes from the king. However, from the fact that the Midrash connects this matter (of “I will take the king”) to the verse, “*HaShem*-ה' יהו"ה is my portion, says my soul,” this seems to indicate that the reason the Jewish people choose the Holy One, blessed is He, is because of the soul (which is a “portion of *HaShem*-ה' יהו"ה”) and transcends the intellect (*Sechel*).

The essential point of the explanation is that man’s intellect, as it is, in and of itself, compels him to only desire that

¹⁶³⁴ This is also understood by the fact that he is called “**clever**.”

which is good for him. This is why the nations of the world choose the ministers, even though they too can understand that the king is primary (being that “they all are replaceable but the king is not replaceable”). This is because, since they are in the aspect of a “something” (*Yesh*), they therefore do not want to forgo the benefit derived through receiving from the ministers.

In contrast, the reason the Jewish people recognize that they must forgo the benefit and their own existence, and instead choose Godliness, stems from their soul¹⁶³⁵ (“a part of *HaShem*-יהוה”) whose choice in Godliness is an essential choice that transcends intellect. (That is, this choice does not stem from the great elevation of Godliness, nor from the fact that “the king is irreplaceable, but stems from their essential self (*Atzmut*).) This then affects their intellect,¹⁶³⁶ such that even intellectually, they recognize that since His Godliness is true and He lives and is eternally sustaining (“the king is not replaceable”) one thus must forgo his own existence and choose Godliness.

¹⁶³⁵ This can be further elucidated based on Tanya Ch. 19 (cited in Likkutei Torah *ibid.*) that the reason that the soul of man desires to adhere to its root and source in *HaShem*-יהוה, **the life of all the living**, blessed is He, even though it would become null and naught and its existence would be completely nullified, this is due to its nature that transcends the intellect. It is possible to say that with respect to what is stated in Likkutei Torah *ibid.*, that the cause of this desire is “strong **knowledge-*Da’at***” [and especially given that Likkutei Torah itself cites to Tanya *ibid.*] – the intention is that the desire that stems from the nature of the soul has an effect upon the intellect, as will be explained in the discourse.

¹⁶³⁶ Also see Sefer HaMaamarim 5660 p. 16 that “due to the adhesion of the essence of the soul... he therefore has a predisposition in the power of his wisdom to understand the good of Godliness and to choose the good.”

Now, it perhaps can be added that through the choice of the soul, which transcends intellect, being drawn down and affecting the intellect, a much higher elevation is caused in the soul, than how the soul is, in and of itself. This may be understood by prefacing with the explanation in the Siddur, in the discourse entitled “*Avadim Hayinu L’Pharaoh b’Mitzrayim*,”¹⁶³⁷ about the bestowal drawn to those who transgress His will,¹⁶³⁸ that it only is incidental, like one who throws [a morsel] over his shoulders.

It is explained that this is like a king¹⁶³⁹ who makes a feast and party for his great ministers and important servants, for which he spends much money. The leftovers from the feast are given to the lesser servants and maids who work the millstones, such that even the dogs eat the bones that are tossed down. Certainly, the king had no intention to lay out these great expenditures for their sake, and they only are given the leftovers (even the leftovers of such a bountiful feast) incidentally, like one who casts [a morsel] of something over his shoulders, as explained there at length.

It can be said that the fact that he brings two examples of those for whom the bestowal is only incidental (in which they do not sit at the king’s table), [these being] the lesser servants and maids, and the dogs, as well as bringing two examples of

¹⁶³⁷ [Siddur Im Da”Ch], p. 293d and on

¹⁶³⁸ [Siddur Im Da”Ch], p. 294c

¹⁶³⁹ Also see Torat Chayim, Shemot p. 157c and on [Bo, Vol. 1, p. 125b and on in the newer edition]; Sefer HaMitzvot of the Tzemach Tzeddek 79a; Kuntres U’Maayon, beginning of Maamar 7, and elsewhere.

those who do sit at the king's table, these being the great ministers and the important servants, aligns with the two levels in the analogue.

That is, the lowest level are the dogs, who are not the king's servants, and their desire is for more and more physical bestowal, as the verse states,¹⁶⁴⁰ "Dogs are greedy, they do not know satisfaction." This may be connected to the well-known matter,¹⁶⁴¹ that the word "dog-*Kelev*-כלב" is of the same root as "all heart-*Kulo Lev*-כולו לב."

That is, the inborn nature of man, and the nature of his inclination, is that the brain rules over the heart,¹⁶⁴² whereas whoever is at the opposite extreme is in the aspect of a "dog-*Kelev*-כלב." That is, not only does his heart rule over his brain, but more so, he is "**all heart-*Kulo Lev*-כולו לב**," and thus his entire (*Kol*-כל)¹⁶⁴³ substance is to satisfy the lusts of his heart.

Higher than this are the lesser servants,¹⁶⁴⁴ (the servants and maids who work the millstones). They indeed are in the service of the king, however they only serve by compulsion (the fear of being smitten by the rod),¹⁶⁴⁵ and the service is the opposite of their desire and pleasure, like "a slave who would prefer to be free."¹⁶⁴⁶ Thus, since their desire and pleasure is for the lusts of this world, and the only reason they do not

¹⁶⁴⁰ Isaiah 56:11; Also see Zohar III 80a and on

¹⁶⁴¹ Me'orei Ohr, section on ["dog-*Kelev*-כלב"]

¹⁶⁴² Zohar III 224a (Ra'aya Mehemna); Tanya, Ch. 12 (17a)

¹⁶⁴³ His "entire-*kol*-כל" [desire] specifically, since he is "**all heart-*Kulo Lev*-כולו לב**."

¹⁶⁴⁴ See Siddur ibid. (295a) "the lowest servants"

¹⁶⁴⁵ See Sefer HaMitzvot of the Tzemach Tzedek 83b; Ohr HaTorah Mishpatim p. 1,128 and on. However, the explanation there is in a slightly different manner.

¹⁶⁴⁶ Talmud Bavli, Gittin 13a

transgress His will, blessed is He, is out of fear of punishment, their place is outside the table of the king.

In contrast, this is not so of the important servants, who serve the king with desire and enthusiasm. Even though the primary root of their service is also out of accepting the yoke (*Kabbalat Ol*) of His Kingdom, [as in the known¹⁶⁴⁷ difference between a son (*Ben*-בן) and a servant (*Eved*-עבד), that the son fulfills his father's will out of love, whereas the servant fulfills his master's will by accepting the yoke (*Kabbalat Ol*)], nevertheless, the very fact that it is with desire and enthusiasm, is because they **want** to accept the yoke of the Kingdom of Heaven upon themselves. Therefore, their place is at the table of the king.

Higher than them are the ministers, [referring to those] who are knowledgeable in the affairs of the kingdom, [which is why many matters in its conduct are conducted according to their words]. Moreover, they also have [some] grasp of the king's level, and therefore have love for him, in that their service of him does not just stem from accepting his yoke, but also stems from love.

Now, within the ministers themselves there are several levels, which generally divide into two categories. There are (regular) ministers, and great ministers. It can be said that the three categories of those who are present at the table of the king [important servants, ministers, and great ministers] align with the three categories mentioned in the Midrash; the generals, the captains, and the commanders, who are together with the king,

¹⁶⁴⁷ Tanya, Ch. 41 (57a); *Hemshech* 5666 p. 308 [p. 410 in the newer edition] and on, and elsewhere.

as in the language of the Midrash, that they are “with him.” That is, they are like the important servants and ministers who are present at the king’s table.

With the above in mind, it can be said that even though the (simple) intention in the words “the generals etc.” is that it refers to the seventy ministering angels of *Nogah* (as cited before from the Midrashim),¹⁶⁴⁸ nonetheless, by the fact that the statement is precise in stating that the generals were “**with him**,” this hints that here, what is being discussed [is not just the seventy ministering angels who are a “something” (*Yesh*) and are independent beings unto themselves,¹⁶⁴⁹ like the lesser servants, whose place is outside the king’s table, but] even the holy angels who are nullified to Godliness, and higher still – the *Sefirot* of the world of Emanation (*Atzilut*), where “He and His life force and His organs are One,”¹⁶⁵⁰ who always are **with** the King, are being discussed.

With the above in mind, we can further understand the great cleverness of the one who said, “I will take the king.” For, in addition to the fact that he does not wish to receive bestowal in a way comparable to the dogs, nor even like the lesser servants who are outside the king’s table (even though the beneficence bestowed to them is in great abundance) and he desires to be at the table of the king, nevertheless, he also does not desire the generals etc., (the angels and the *Sefirot* of the

¹⁶⁴⁸ And as understood from the fact that the Midrash continues “some of them serve **the sun** and some of them serve **the moon**.”

¹⁶⁴⁹ See Siddur [Im Da”Ch] p. 287b and on, and elsewhere. Also note Iggeret HaKodesh, Epistle 25 (139b) that the vitality that is drawn to the ministering angels is “in a state of **exile** within them.”

¹⁶⁵⁰ Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 2, and elsewhere; Iggeret HaKodesh, beginning of Epistle 20.

world of Emanation (*Atzilut*), and even higher), but [desires] the King Himself, “I will take the King.”

This is like the known teaching of the Baal Shem Tov¹⁶⁵¹ on the verse,¹⁶⁵² “The prayer of the pauper when he swoons and pours out his words before *HaShem*-יהוה,” that he makes no request, and his prayer is [only] that it be before *HaShem*-יהוה that he pours out his words.

Now great cleverness is required for this. This is like a king of flesh and blood, that to enter the hall where the king is found and behold the face of the king, one must first pass through many halls, each of which is filled with great treasure. Now, there are those who upon beholding the great riches of the outer chamber, delight in this with such great pleasure that they get stuck there [and go no further]. Then there are those who have great delight in a more inner chamber. However, specifically one who is very wise, neither cares nor is distracted by the awesome opulence and preciousness of the treasures of even the innermost hall, since his sole desire and yearning is to enter the chamber where the king is found, and to see the face of the king.

8.

It can be said that this is the matter of the love indicated by the verse,¹⁶⁵³ “Who have I in the heavens, and [but for You] I desire nothing on earth,” and as in the words of the Alter

¹⁶⁵¹ Keter Shem Tov (Kehot edition), Section 97 (13c); Ohr HaMe’ir, Parshat Vayishlach

¹⁶⁵² Psalms 102:1

¹⁶⁵³ Psalms 73:25

Rebbe,¹⁶⁵⁴ “I do not want anything! I do not want Your Garden of Eden (*Gan Eden*)! I do not want Your coming world (*Olam HaBa*)! I want nothing but You alone!” That is, even though the revelations of the Garden of Eden (*Gan Eden*), and certainly the revelations of the coming world (*Olam HaBa*) are the highest revelations, of which the Alter Rebbe had a grasp - a true grasp – such that the intellect is unified with the concept,¹⁶⁵⁵ nonetheless, he wanted neither the revelations of the Garden of Eden (*Gan Eden*) nor the revelations of the coming world (*Olam HaBa*), but his entire desire was solely for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, “**You alone.**”

We should add that the primary cleverness in the fact that he does not desire the generals etc., (these being the levels of the order of the chaining down of the worlds, as well as higher than the order of the chaining down of the worlds (*Seder Hishtalshelut*)), is that even though the *Sefirot* (which is a word that means “radiance-*Sapeeroot*-ספירות” and brilliance)¹⁶⁵⁶ do not conceal the limitless light of the Unlimited One, such that in the drawing down through the *Sefirot* (the vessels (*Keilim*)) it is apparent in a revealed way that the bestowal is not from the *Sefirot* themselves, Heaven forbid to think so, but that it is the limitless light of the Unlimited One that bestows through them,¹⁶⁵⁷ and this is to a greater degree in the lights (*Orot*) of

¹⁶⁵⁴ Brought in Shores Mitzvat HaTefilah of the Tzemach Tzedek, Ch. 40 (138a).

¹⁶⁵⁵ Tanya, Ch. 5 (9b)

¹⁶⁵⁶ Also see Ohr HaTorah, Chayei Sarah 106b and on, **and elsewhere.**

¹⁶⁵⁷ *Hemshech* 5672 Vol. 1, Ch. 106 (p. 204-205 [Vol. 1, p. 274 and on in the newer edition]), and elsewhere.

the *Sefirot*, through which there is a revelation of the light (*Ohr*) that is higher than them,¹⁶⁵⁸ and this certainly is so of the levels that transcend the world of Emanation (*Atzilut*),¹⁶⁵⁹ in that through the light (*Ohr*), there is the revelation of everything that can possibly be revealed of the Luminary (*Ma'or*), nevertheless, he does not desire them, but only desires the King, “I will take the King.”

It can be said that this is also the meaning of the specific words of the Alter Rebbe in stating, “I do not want Your Garden of Eden (*Gan Eden*)! I do not want Your coming world (*Olam HaBa*)!” That is, even though the Garden of Eden (*Gan Eden*) and the coming world (*Olam HaBa*) are “**Your** Garden of Eden (*Gan Eden*)” and “**Your** coming world (*Olam HaBa*),” such that in addition to the fact that the revelations of the Garden of Eden (*Gan Eden*) and the coming world (*Olam HaBa*) are themselves the loftiest revelations, in that through them there is the revelation of everything that can possibly be revealed of the Luminary (*Ma'or*), nevertheless, he does not desire them, and his desire is entirely and solely for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, “**You alone.**”

9.

It can be said that this explanation of “I will take the King,” in that he does not desire the levels (of holiness) Above, but only the Essential Self of the Singular Preexistent Intrinsic

¹⁶⁵⁸ See at length in the above-mentioned *Hemshech* [5672], Ch. 119 and on [p. 312 and on in the newer edition].

¹⁶⁵⁹ See at length in the above-mentioned *Hemshech* [5672], Ch. 121 and on [p. 317 and on]; Also see Ch. 123 (p. 239) [p. 323 and on in the newer edition].

and Unlimited One, and the explanation of “I will take the King” according to its simple meaning (that he does not serve the stars and constellations) are related to each other.

This may be understood according to what is well-known,¹⁶⁶⁰ that the love [indicated by the verse], “Who have I in the heavens,” in that he does not desire the revelations of the Garden of Eden (*Gan Eden*) but only the Essential Self of the limitless light of the Unlimited One, even though in the Garden of Eden (*Gan Eden*) he will remain in his existence and will have grasp and delight in Godliness (“the delight in the ray of the *Shechinah*”),¹⁶⁶¹ whereas from the revelation of the Essential Self of the limitless light of the Unlimited One he will be [completely] nullified of his level, nevertheless, since the revelation of the Garden of Eden (*Gan Eden*) is merely a radiance (“the **ray** of the *Shechinah*”) and is of no comparison whatsoever to the Essential Self of the limitless light of the Unlimited One, he thus chooses that which is primary and not that which is secondary.

From this it is understood that if he chooses the revelations of the Garden of Eden (*Gan Eden*) (which are as nothing in comparison to the Essential Self of the limitless light of the Unlimited One) for his own self-interest,¹⁶⁶² in order to remain in existence and delight in the ray of the *Shechinah*, from this it is possible that (through the abundant chaining down etc.) even though he knows that the bestowal coming from the seventy ministering angels comes from the place of

¹⁶⁶⁰ Likkutei Torah, Tazriya 20a and on; Shoresch Mitzvat HaTefilah of the Tzemach Tzeddek ibid.

¹⁶⁶¹ Talmud Bavli, Brachot 17a

¹⁶⁶² As per the language of Likkutei Torah ibid.

death (as explained at the end of chapter five), nevertheless, so that he will have bestowal in abundance he will desire this more than the bestowal from the side of holiness.

The same is so regarding the error of those who serve the stars and constellations and consider them to be an existence [unto themselves] (that the bestowal comes from the stars and constellations themselves, or that they at least have the free choice to bestow or not). That is, by the fact that he desires the revelations of the Garden of Eden (*Gan Eden*) rather than the Essential Self of the limitless light of the Unlimited One, meaning that he gives importance to that which is outside His Essential Self, it is possible that from this (the abundant chaining down etc.) he will come to give importance to the stars and constellations, [by thinking] that they have free choice in their bestowal, and moreover, that the bestowal comes from themselves, Heaven forbid to think so.

Now, it should be added that even though his desire for the Garden of Eden (*Gan Eden*) is because it is the Garden of Eden (*Gan Eden*) of the Holy One, blessed is He, (“**Your** Garden of Eden (*Gan Eden*)”) even then, it is possible for error to come from this, [in thinking] that they (the stars and constellations) have the free choice to bestow, up to and including the error that the bestowal comes from them. This is because even according to this error itself, their power to bestow is (not from themselves, but) because the Holy One, blessed is He, appointed them over this, as discussed in chapter three, (this being **similar** to “Your Garden of Eden (*Gan Eden*)”).

Thus, so that there will be no room whatsoever for [the choice of] “I will take the generals etc.,” this comes through arousing within oneself (at least a trace and similarity of this, which is in the power of every Jew to do, as will be explained) that he will not even desire “Your Garden of Eden (*Gan Eden*),” but rather “nothing but You alone!”

10.

Now, in explanation of the relationship between, “I will take the king,” and the love [indicated by the verse], “Who have I in the heavens,” such that he desires the limitless light of the Unlimited One, we will preface that the primary matter of serving the stars and constellations is that those who serve them think that what is merely an intermediary is primary.

This is true both in regard to the stars and constellations, in that, in truth, they merely are an intermediary medium (like an “axe”) through which the bestowal is drawn down, whereas those who serve them consider them, as well as the physical bestowals brought through them, as being primary, whereas [in truth] physical bestowals are for the purpose of being used in service of *HaShem*-יהו"ה, whereas those who serve the stars and constellations consider the physicality itself as being primary (which is why they desire bestowal from the side opposite holiness, in order to have abundant physical beneficence, as discussed in chapter four).

To explain, when it comes to revelations, including the highest revelations, the ultimate intent is not for the revelations themselves, and they only are an intermediary through which

the inner intention for a dwelling place in the lower worlds will be fulfilled. Therefore, if one desires the revelations (rather than the limitless light of the Unlimited One), meaning that he considers the revelations as being primary, there is the possibility of also considering the intermediaries (the stars and constellations, and the physical beneficence) as being primary.

With this in mind, it can be said that the reason that in the nations of the world there are those who serve the sun and those who serve the moon etc., whereas the Jewish people only serve the Holy One, blessed is He, is because the root of the nations of the world is from the externality (*Chitzoniyyut*) of *HaShem's* יהו"ה Supernal desire (which is the desire for one thing for the sake of another thing). The aspect of the externality (*Chitzoniyyut*) of the desire (as the source for the nations of the world) is such that it is not sensed in it that the desire is for another thing, but rather that this itself is the ultimate intent. As a result, there is a branching out from this that the nations of the world consider the intermediaries of the stars and constellations as being primary.¹⁶⁶³

In contrast, the Jewish people are rooted in the innerness of *HaShem's* יהו"ה Supernal desire (*Pnimiyyut HaRatzon*), and from the perspective of the innerness of the desire (*Pnimiyyut HaRatzon*) there is no possibility for any other matter.

¹⁶⁶³ See Mishneh Torah, beginning of Hilchot Avodah Zarah, that the reason that they erred in thinking that it is necessary to give honor to the stars and constellations is (not because it is necessary to thank them like "gratitude is given to the one who pours it," as mentioned before, but rather) because **the Holy One, blessed is He**, "treated them with honor," and that this (that they treat them with honor) is "God's desire." Perhaps it can be said that the reason for this error is because in the externality of the desire (*Chitzoniyyut HaRatzon*) (as it is a source for the nations of the world) it is sensed that this is the inner desire (*Ratzon HaPnimi*).

Therefore, the Jewish people recognize that the stars and constellations are merely intermediary mediums, like an axe in the hand of the woodchopper (and that the physical beneficence too is only for the sake of serving *HaShem*-יהו"ה). They thus only serve the Holy One, blessed is He, "I will take the King."

11.

Now, with the above in mind, we can also explain the superiority of the choice of the Jewish people in the Holy One, blessed is He, in that it does not only stem from the desire of the soul, which transcends the intellect, but even stems from the intellect (as discussed in chapter seven).

This is because the reason that the root of the Jewish people is in the innerness (*Pnimityut*) of the encompassing light (*Makif*) (the innerness of the desire-*Pnimityut HaRatzon*) is because the Jewish people are the inner manifest aspect (*Pnimi*), and as known, the root of the inner manifest aspect (*Pnimi*) is the innerness (*Pnimityut*) of the encompassing light (*Makif*).

Therefore, the primary elevation in the Jewish people choosing the Holy One, blessed is He, is when the desire of the soul, which transcends the intellect (that is, the encompassing light (*Makif*)) is drawn down and also affects the (the inner manifest (*Pnimi*) intellect). Specifically through this, there is a drawing down from the essential self of the soul, (the innerness (*Pnimityut*) of the encompassing light (*Makif*)) which even is higher than the desire which transcends the intellect (the externality (*Chitzoniyut*) of the encompassing light (*Makif*)).

It can be said that this is also the meaning of the verse,¹⁶⁶⁴ “*HaShem*-ה' is my portion, says my soul,” (specifically “**my portion**-*Chelki*-חלקי”). That is, this “portion-*Chelek*-חלק” is the inner manifest aspect (*Pnimi*). (This is as known¹⁶⁶⁵ about the words,¹⁶⁶⁶ “How good is our portion (*Chelkeinu*-חלקנו), how pleasant is our lot, and how beautiful is our heritage.”)

That is, the elevation in the Jewish people choosing the Holy One, blessed is He, is when the choice of the soul is drawn in an inner manifest way (*b'Pnimiyut*) with understanding and comprehension, and in a way that affects one's thought, speech, and action, by which there is the drawing down of the innerness (*Pnimiyut*) of the encompassing light (*Makif*).

12.

Now, this may be connected to the statement in Midrash Tehillim on the verse,¹⁶⁶⁷ “For the conductor, by Dovid, for remembrance.” It states there, “This is analogous to a king who had a flock of sheep and became annoyed with them, so he had them driven away, let open the pasture, and dismissed the shepherd. After a while, the sheep returned, and the pasture

¹⁶⁶⁴ Lamentations 3:24

¹⁶⁶⁵ See the end of the discourse entitled “*Ashreinu*” 5700 and elsewhere.

¹⁶⁶⁶ [See the liturgy of the morning prayers]

¹⁶⁶⁷ Psalms 70* [* According to the custom to recite the Psalm corresponding to the years of one's life (see the letter of his honorable holiness, my father-in-law the Rebbe, printed in “Kovetz Michtavim” about reciting Psalms (at the end of Tehillim Ohel Yosef Yitzchak p. 214). Igrot Kodesh of the Rebbe Rayatz, Vol. 1 p. 31; Vol. 18 p. 53; Also see Maamarei Admor HaZaken HaKetzarim p. 341; beginning of Sefer HaMaamarim 11 Nissan) – they began to recite Psalm 70 on the 11th of Nissan of this year (5731).]

[was] rebuilt, but the shepherd was not mentioned. The shepherd said, ‘Look, the sheep are gathered and the pasture is built, but I am not remembered.’ Thus Dovid said in the above Psalm,¹⁶⁶⁸ ‘For God shall save Tziyon and build the cities of Yehudah,’ that is, **the dwelling is built**. [The continuing words], ‘And they shall settle there and possess it. The offspring of His servants shall inherit it, and those who love His Name shall dwell in it,’ that is, **the sheep are gathered**. But I am not remembered. He therefore said, “For the conductor, by Dovid, for remembrance.”

Now, we must understand this better. For, the reason that the sheep gathered [again] after he became annoyed with them (and they were undesirable to him) is because the desire was roused once more toward them. [We therefore must understand] why he did not remember the shepherd (by himself) and why a special request is necessary for this.

The explanation is that desire (*Ratzon*) is an encompassing aspect (*Makif*), and it thus is possible that the drawing down of the desire (*Ratzon*) will only be externally (*Chitzoniyut*). This then, is the meaning of Dovid’s plea that the shepherd should be remembered. This is because the shepherd is the matter of inner bestowal (*Hashpa’ah Pnimit*), (as known¹⁶⁶⁹ about the difference between the shepherds (*Ro’im*-רועים) and the princes (*Nesichim*-נסיכים)), in that as long as the inner bestowal (*Hashpa’ah Pnimit*) (the shepherd) is missing, the primary matter is missing. This is because the drawing down of the encompassing aspect (*Makif*) is itself from

¹⁶⁶⁸ At the end of Psalms 69

¹⁶⁶⁹ Torah Ohr, Mikeitz 33d and on

the externality (*Chitzoniyut*) of the encompassing aspect (*Makif*). In contrast, the root of the inner manifest (*Pnimi*) aspect is from the innerness (*Pnimiyyut*) of the encompassing aspect (*Makif*).

In regard to the fact that when the sheep are gathered all their needs are granted, and [this being so], how does it apply to say that they have no shepherd, it can be said that the inner manifest drawing bestowed by the shepherd is the study of Torah.¹⁶⁷⁰ Thus, since Torah as we presently learn it is vanity compared to the Torah teachings of Moshiach,¹⁶⁷¹ we thus find that there still is a lacking of the true matter of the shepherd (the innerness (*Pnimiyyut*)).

Even though here we are discussing the [state of things] **after** “God shall save Tziyon and build the cities of Yehudah etc.,” which will take place in the coming redemption, nevertheless, the primary revelation of the coming redemption is the revelation of the Essential Self of the limitless light of the Unlimited One, which transcends grasp. This was the plea of Dovid (Dovid, King Moshiach), and through his request this is brought about, in that there also will be the matter of the shepherd, that is, the understanding and grasp of Torah to its ultimate perfection.

¹⁶⁷⁰ Torah Ohr, Mikeitz 33d and on *ibid*.

¹⁶⁷¹ Midrash Kohelet Rabbah 11:8; Also see 2:1 there.

Now, based on all the above, we can explain the connection and relationship between the Jewish people choosing the Holy One, blessed is He, and the Holy One, blessed is He, choosing the Jewish people. That is, the choice of the Holy One, blessed is He, in the Jewish people, “to be a treasured nation for Him,” is that the inner desire of the Holy One, blessed is He, is in the Jewish people (not as an intermediary for another matter). This is the root and granting of empowerment for the Jewish people to choose the Holy One, blessed is He, as explained at length above, that the reason the Jewish people choose the Holy One, blessed is He, is because they are rooted in the innerness of *HaShem*’s יהו"ה Supernal desire (*Pnimiyut HaRatzon*).

[It can be said that because the choice in the Jewish people is in their body, from this is empowerment is drawn to them that even in physical matters the innerness of the Supernal desire (*Pnimiyut HaRatzon*) will be revealed, in that through this, they sense that even the physicality is for the sake of serving *HaShem*-יהו"ה, blessed is He].

With the above in mind, we can explain why the sacrifice offered by Asher (אשר) was in regard to the choice (*Bechirah*), in that the Holy One, blessed is He, chose Israel, even though “Israel’s happiness (*Eeshooran*-אישורן) is only because they chose the Holy One, blessed is He.” This is because the primary elevation of the Jewish people (is not just what they have from Above, but) what they bring about through their toil in serving *HaShem*-יהו"ה, blessed is He, and it

specifically is this (what they bring through their toil in serving *HaShem*-יהו"ה) that primarily brings satisfaction of spirit and delight to the Holy One, blessed is He, except that to have the empowerment for this, this comes through the drawing down and revelation of the choice of the Holy One, blessed is He, in the Jewish people. This revelation was drawn through the sacrifices offered by Asher (אשר). For, in addition to the power every Jew has because of his root in the innerness of *HaShem*'s-יהו"ה Supernal desire (*Pnimiyut HaRatzon*), through the sacrifices of Asher the empowerment is drawn into greater revelation.

It can [also] be said that by the Alter Rebbe saying "I want nothing but You alone," especially once this was publicized by the Tzemach Tzedek, (even greater) empowerment was granted to each and every Jew, especially those who follow in his footsteps and walk in his ways.

That is, though a person may have many desires, including desires stemming from the animalistic soul, nonetheless, all these desires should not be with wholeheartedness, but his primary desire should be to fulfill the intent of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, to make a dwelling place for Him, blessed is He, in the lower worlds.

(This bears likeness to the desire of the Alter Rebbe, who want nothing "but You alone"). Likewise, one's desire for physicality should (primarily) be to make the physical into a receptacle for Godliness. Through doing so, there also will be a drawing forth of even greater physical abundance to him. This

is like the teaching of the Alter Rebbe,¹⁶⁷² “The One Above gives the Jewish people physicality, and the Jewish people transform the physicality into spirituality.”

From this it is understood that when the Holy One, blessed is He, gives the Jewish people physical abundance, the Jewish people turn it into spiritual abundance, both abundance in quantity, as well as abundance in quality, up to and including the ultimate perfection, until they bond and unify with the Holy One, blessed is He, [such that] “Israel (and the Torah) and the Holy One, blessed is He, are entirely One.”¹⁶⁷³

All this comes about through joy and goodness of heart during the days of preparation for the time of our freedom, and this itself also brings the time of our freedom in actuality, with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

¹⁶⁷² See HaYom Yom for the 27th of Tevet (Igrot Kodesh of the Rebbe Rayatz, Vol. 2, p. 265); Sefer HaMaamarim 5700 (5746 edition) p. 78.

¹⁶⁷³ See Zohar III 73a

Discourse 25

*“V’Nachah Alav Ru’ach HaShem... -
The spirit of HaShem will rest upon him...”*

Delivered on Acharon Shel Pesach, 5731

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

1.

The verse states,¹⁶⁷⁴ “The spirit of *HaShem*-יהו"ה will rest upon him – a spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and fear of *HaShem*-יהו"ה.” It states in *Zohar*,¹⁶⁷⁵ “At the time that Israel will be redeemed from the exile... the people of the world will know the glorious upper wisdom, that which they did not know until now, as it is written, ‘The spirit of *HaShem*-יהו"ה will rest upon him etc.’” The [next] verse continues,¹⁶⁷⁶ “The wolf will dwell with the lamb... They neither will injure nor destroy in all My holy mountain, for the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor.” That is, the reason that “the wolf will dwell with the lamb” and “they neither will injure nor destroy etc.,” is because “the earth will be filled with the knowledge of *HaShem*-יהו"ה,” and as stated before, “The spirit of *HaShem*-יהו"ה will rest upon him etc.,” and as in the above-mentioned teaching of the *Zohar*,

¹⁶⁷⁴ Isaiah 11:2

¹⁶⁷⁵ *Zohar* I 150b, cited in *Ohr HaTorah Na"Ch* to Isaiah ibid. (Vol. 1, p. 185).

¹⁶⁷⁶ Isaiah 11:6-9

“the people of the world will know the glorious upper wisdom etc.”

However, we must understand the connection between these matters, that because “the earth will be filled with the knowledge of *HaShem*”-יהוה” and “the people of the world will know the upper wisdom etc.,” therefore “the wolf will dwell with the lamb etc.,” and “they neither will injure nor destroy etc.”

2.

Now, at first glance, it could be explained that this is because of the matter of mature intellect (*Mochin d’Gadlut*), by which it even is possible to bear that which is in opposition to one’s will. This is as we observe, that a child, whose intellect (*Mochin*) is immature (*Katnut*), is incapable of bearing that which is in opposition to his will, in that he immediately becomes angered and infuriated. In contrast, when his intellect matures, he becomes restrained and even bears that which is in opposition.

This is to such an extent that we find that, as a result of mature intellect (*Mochin d’Gadlut*), at the very same time that one is punished for an undesirable matter, he also is rewarded for the desirable matter, as in¹⁶⁷⁷ the verse,¹⁶⁷⁸ “that have executed His justice,” about which our sages, of blessed

¹⁶⁷⁷ See *Hemshech* 5666 p. 485; *Hemshech* 5672 Ch. 260 (Vol. 3 p. 725 in the new edition); [Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 20.]

¹⁶⁷⁸ Zephaniah 2:3

memory, stated,¹⁶⁷⁹ “Wherever mention is made of the justice to be carried out against a person, his good deeds must be mentioned as well etc.” This matter specifically stems from mature intellect (*Mochin d’Gadlut*).

However, this explanation is insufficient, because this only is a matter of a person bearing that which is in opposition, which is only temporary, in that he pushes it off to another time. However, here it is not just that he bears the undesirable matter and pushes it off for another time, but on the contrary, he unites with the opposite matter, as the verse states, “The wolf will dwell with the lamb... and a lion, like cattle, will eat hay.” This is such that even the snake will be transformed to good, as the prophecy states,¹⁶⁸⁰ “and a newly weaned child will stretch his hand to an adder’s lair.” This is a much higher matter, beyond comparison to merely bearing something that is in opposition because of the expansive vessels (*Keilim*) of mature intellect (*Mochin d’Gadlut*).

Rather, the general explanation is that this matter stems from the greatness of the Torah, which has several levels. This is as explained¹⁶⁸¹ about the teaching of the Midrash¹⁶⁸² on the verse,¹⁶⁸³ “I was with Him as His nursling,” that there are five levels in Torah. The statement here that, “the spirit of *HaShem*- יהוה will rest upon him,” refers to the level of Torah called “the

¹⁶⁷⁹ Talmud Bavli, Yevamot 78b and Rashi there.

¹⁶⁸⁰ Isaiah 11:8

¹⁶⁸¹ See Maamarei Admor HaZaken 5565 Vol. 1, p. 507 and on, and with the additions and glosses etc., in Ohr HaTorah, Shir HaShirim Vol. 2, p. 707 and on; Sefer HaMaamarim 5665 p. 73 and on; *Hemshech* 5672, Ch. 183 (Vol. 2, p. 514 and on).

¹⁶⁸² Midrash Bereishit Rabbah 1:1

¹⁶⁸³ Proverbs 8:30

glorious Upper Wisdom,” which in man’s service of *HaShem*-יהו"ה, blessed is He, brings about that “his willful sins are transformed to be as merits for him.”¹⁶⁸⁴ The likeness to this brought about in the world, is the matter of “the wolf will dwell with the lamb etc.,” as will be explained.

3.

This may be understood¹⁶⁸⁵ by prefacing with an explanation of the verse,¹⁶⁸⁶ “*HaShem*-יהו"ה is close to all who call Him, to all who call Him in truth,” and ““Truth-*Emet*-אמת’ refers only to the Torah.”¹⁶⁸⁷ In other words, through “calling in Truth-*Emet*-אמת,” which is the matter of Torah, “*HaShem*-יהו"ה is close to all who call Him.”

To explain, the matter of “Truth-*Emet*-אמת” is understood from the simple word itself, which has three letters, the letter *Aleph*-א, which is the first of the letters, the letter *Mem*-מ, which is the middle of the letters, and the letter *Tav*-ת, which is the end of the letters.¹⁶⁸⁸ That is, the word “Truth-*Emet*-אמת” connects the beginning, middle and end of the letters, such that they come to be one thing that is equal from beginning to end, without change.

¹⁶⁸⁴ Talmud Bavli, Yoma 86b

¹⁶⁸⁵ Regarding the coming section, see *Hemshech* 5672 Ch. 361-364 (Vol. 3, p. 1,003 and on); Regarding to some matters mentioned in the discourse, also see the discourse entitled “*Vayedaber Elo'him* – God spoke” of the second day of Shavuot, and the discourse entitled “*Naso* – Take a census of the sons of Gershon” 5730 (Sefer HaMaamarim 5730 p. 298 and on; p. 306 and on, translated in The Teachings of The Rebbe 5730, Vol. 2, Discourse 37 & Discourse 38).

¹⁶⁸⁶ Psalms 145:18

¹⁶⁸⁷ Talmud Yerushalmi, Rosh HaShanah 3:8

¹⁶⁸⁸ Midrash Devarim Rabbah 1:10 - א'ב'ג'ד'ה'ו'ז'ח'ט'י'כ'ל'מ'נ'ס'ע'פ'ר'צ'ק'ר'ש'ת' -

This then, is the meaning of “Truth-*Emet*-אמת” which is the matter of Torah, (“‘Truth-*Emet*-אמת’ refers only to Torah”) and is in the middle line (*Kav HaEmtza’ee*). That is, the *mitzvot* are on the right and left lines, in that “do good”¹⁶⁸⁹ is on the right line, and “turn away from evil”¹⁶⁹⁰ is on the left line. Alternately, as they are divided generall, all *mitzvot* are included in acts of lovingkindness (*Gemilut Chassadim*), which is the aspect of the right line, whereas prayer is the aspect of the left line - that of ascent from below to Above. However, Torah is the aspect of the middle line (*Kav HaEmtza’ee*).¹⁶⁹¹

Now, the superiority of the middle line (*Kav HaEmtza’ee*) is that from the beginning to the end of its drawing down, it literally is as one thing without change.¹⁶⁹² This is why the middle line (*Kav HaEmtza’ee*) is called “the central beam (*Brei’ach HaTichon*) that runs through from end to end.”¹⁶⁹³

The simple meaning of the [inner] beam is that it bonds the two extremities until they become one thing. This is like what we observe in the makeup of the human body,¹⁶⁹⁴ that it is divided into three lines. That is, there are the hands and feet which divide into the right and left lines and are organs that differ from each other. In contrast, this is not so of the torso,

¹⁶⁸⁹ Psalms 34:15

¹⁶⁹⁰ Psalms 34:15 *ibid*.

¹⁶⁹¹ See Likkutei Torah, Va’etchanan 10d; Re’eh 24b; Also see Maamarei Admor HaEmtza’ee, Shlach p. 1,143 and on; Sefer HaMaamarim 5651 p. 184 and on.

¹⁶⁹² [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.]

¹⁶⁹³ See Exodus 26:28; [Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & Ch. 35]

¹⁶⁹⁴ See Maamarei Admor HaEmtza’ee, Shlach p. 1,143 and on; Sefer HaMaamarim 5651 p. 184 and on.

which is the matter of the central line (*Kav HaEmtza'ee*), as it states,¹⁶⁹⁵ “Splendor-*Tiferet* is the torso,” in which the differentiation between the organs is not recognizable (at least externally).

Beyond this, even when considering the torso as a general whole, that is, including the head, it is such that whatever is at its beginning is drawn all the way down to the end, as explained about [the teaching],¹⁶⁹⁶ “there can be no erection without knowledge-*Da'at*.” That is, at the very moment that the matter arises in the aspect of Knowledge-*Da'at*, which is the innerness (*Pnimiyut*) of the intellect (*Mochin*), it immediately is drawn to the end of the torso.

This likewise is the matter of Torah, which is the middle line (*Kav HaEmtza'ee*) where there is no change, in that at the very same time that it is studied by man below, it is exactly the same as it is Above. This is as in the teaching of our sages, of blessed memory,¹⁶⁹⁷ “The words of Torah do not contract impurity, as the verse states, ‘Behold, My word is like fire, says *HaShem*-יהוה.’ Just as fire does not contract impurity, so too, the words of Torah do not contract impurity.” That is, the words of Torah are “**My word**” (the words of the Holy One, blessed is He), and are therefore unchanging etc.

¹⁶⁹⁵ Introduction to Tikkunei Zohar 17a

¹⁶⁹⁶ Talmud Bavli, Yevamot 53b; [Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 *ibid.*]

¹⁶⁹⁷ Talmud Bavli, Brachot 22a

However, we still must understand this better. For, at first glance, how can it be said that the middle line (*Kav HaEmtza'ee*) has no change from beginning to end, if we call this one “the beginning” and this one “the end”? The same is so of the letters of the word “Truth-*Emet*-אמת,” in that the letter *Aleph*-א is the beginning of the letters and the letter *Tav*-ת is their end. This being so, how can we say that there is no change in it?

The explanation is that the **true** matter of non-change is specifically in the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He. To explain, in the matter of lights and revelations from His Essential Self, there indeed is a beginning and end. For, since this only is a ray and spreading forth from its source (in the Luminary (*Ma'or*) or in the Essence (*Etzem*) etc.), it is understood that there are changes in it.

That is, when the ray is closer to its source [the Luminary] it is stronger, and to the degree that it is drawn down and spreads forth, thus distancing from its source, its strength is lessened. This is such that there are great lights and small lights etc. This is so of the inner manifest lights (*Orot Pnimiyyim*), which generally are [part of] and rooted in the light of the Line-*Kav*, which at its beginning is unlike how it is at its middle and end. This is why the Line-*Kav* not only causes the chaining

down of the worlds (*Hishtalshelut*), but also causes the matter of “above” and below,”¹⁶⁹⁸ in which the two are interdependent.

Moreover, even in the encompassing lights (*Orot Makifim*), which are in the aspect of Circles-*Iggulim*, there is the matter of division. [For, although, at first glance, it seems inapplicable to say that there is division in the Circles-*Iggulim*, nevertheless, however it is, it indeed is so that there are divisions in them.]¹⁶⁹⁹ This is as stated in Etz Chayim,¹⁷⁰⁰ that there is a difference between the upper half of the Circle-*Iggul* and the lower half of the Circle-*Iggul* etc.

Moreover,¹⁷⁰¹ even in the general matter of the Circles-*Iggulim* (the root of them all being the matter of the Great Circle-*Iggul HaGadol*) they are Circles-*Iggul* within Circles-*Iggul*, and thus they too have an “above” and “below.” That is, the upper Circle-*Iggul* surrounds and encompasses the Circle-*Iggul* below it, and thus is greater than it, such that the innermost Circle-*Iggul* is the most inferior of all.¹⁷⁰² [This is the opposite of how it is in the Upright *Sefirot* (*Yosher*), in which the innermost one is the most superior. In contrast, in the encompassing light (*Ohr Makif*) it is the opposite, in that outermost and most encompassing *Sefirah* is the most superior, whereas the innermost one is the most inferior.]¹⁷⁰³

¹⁶⁹⁸ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.]

¹⁶⁹⁹ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16-17.]

¹⁷⁰⁰ See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 4; Shaar 42 (Shaar Drushei ABY”A) Ch. 3.

¹⁷⁰¹ See *Hemshech* 5672 Ch. 80 (Vol. 1, p. 201 and on).

¹⁷⁰² See Shaar HaYichud of the Mittler Rebbe *ibid*.

¹⁷⁰³ See Shaar HaYichud of the Mittler Rebbe *ibid*.

From all the above it is understood that even in the encompassing light (*Ohr Makif*) there is a difference between whether it is close or distant from its source, and it specifically is in the Essence (*Etzem*) that it applies to say that there is no change in it whatsoever.

This is like the teaching of the Baal Shem Tov,¹⁷⁰⁴ that “when you take hold of a small part of the essence, you take hold of all of it.” The meaning of “a small part of it” is in regard to the strength and revelation (to the degree that it applies to use the word “revelation” in regard to the “essence”) that it is not so strong or so revealed. However, since when it comes to the essence, its primary aspect is not its revelation (*Gilyu*), but its essence, we thus say that, “when you take hold of a small part of the essence, you take hold of all of it.” That is, even a tiny amount of the essence (relative to the revelation within it), in relation to the essence (*Etzem*) within it (which is its primary matter) is like all of it. This is because in the essence (*Etzem*) there is no change, such that its beginning is as its end.

The same is so of the matter of “Truth-*Emet*-אמת.” That is, even though this letter is called the beginning of the letters, this letter is their middle, and this letter is their end, this only is in relation to the matter of revelation (*Gilyu*) etc. However, in relation to its primary matter, that is, the essence (*Etzem*), it is such that as it is in its beginning, so is it in its middle and end.

This is similar to how it is with desire (*Ratzon*), which is an essential power (*Ko 'ach Atzmi*).¹⁷⁰⁵ That is, even though

¹⁷⁰⁴ Cited in the above-mentioned *Hemshech*, Ch. 361; Also see Keter Shem Tov, Section 111a; Hosafot, Section 227.

¹⁷⁰⁵ Also see *Hemshech* 5672 *ibid.* Ch. 79 (Vol. 1 p. 198 and on).

when it manifests in action (*Asiyah*), it seems to be of no comparison to how it is in Wisdom-*Chochmah*, nonetheless, in relation to the strength of the desire (*Ratzon*), the desire for a minor matter, such as how it will be in action (*Asiyah*), is with the same intensity as the loftiest desire (*Ratzon*), such as how it is in Wisdom-*Chochmah* etc., (even though when it comes to the preciousness of the desire, as it is in Wisdom-*Chochmah* is beyond comparison to how it is in action (*Asiyah*)).

From this, we also can understand the matter as it relates to Torah, in that “Truth-*Emet*-אמת” is its essential aspect, in which there is no change. For, although there are 22-ב"ך or 27-כ"ז letters [in the Torah, and as the Mishnah states],¹⁷⁰⁶ “Turn it over and over etc.,” nevertheless, in every place and every matter within it, there is the aspect of the essential Truth-*Emet*-אמת in which there is no change.

5.

Now, the matter of Truth-*Emet*-אמת in Torah is even drawn down through reading the letters (*Otiyot*) of the Torah. Moreover, there even is an advantage and superiority specifically to reading (*Keriyah*-קריאה) the letters (*Otiyot*) of the Torah, over and above even delving deeply (*Iyun*) into the Torah. (About this the verse states, “To all who **call Him** (*Yikre'oohoo*-יקראוהו) in Truth.”)

To explain, in regard to the reading (*Keriyah*-קריאה) the Torah, even a person who does not understand the meaning of

¹⁷⁰⁶ Mishnah Avot 5:21

the words recites the blessings of the Torah.¹⁷⁰⁷ However, the blessing of engaging in words of Torah is specifically in regard to deep study and toil in Torah.¹⁷⁰⁸ Nevertheless, although there is a great superiority to the matter of studying Torah with toil and labor, in that specifically then he will come to draw conclusions in accordance to the Halachah,¹⁷⁰⁹ in that to know the final Halachah, toil in Torah study is specifically necessary, as in the teaching,¹⁷¹⁰ “Whosoever says, ‘I have not toiled and have found, is not to be believed,” there nevertheless is a superiority to the matter of specifically reading (*Keriyah*-קריאה) the Torah.

The explanation is that there are several levels which are specifically attained through deep study (*Iyun*) and toil in Torah. The first level is that thereby a person comes to know the truth of *HaShem*’s-יהו"ה Wisdom, blessed is He. That is, through the toil of clarifying the matter, to understand it to its ultimate clarity, he will come to draw conclusions in accordance to the Halachah, about which the verse states,¹⁷¹¹ “*HaShem*”-יהו"ה was with him,” meaning,¹⁷¹² “The Halachah is in accordance to him,” specifying the Name *HaShem*”-יהו"ה, which is the Name of His Essential Self (*Shem HaEtzem*)¹⁷¹³

¹⁷⁰⁷ See Hilchot Talmud Torah of the Alter Rebbe, end of Ch. 2

¹⁷⁰⁸ See Bayit Chadash (Ba”Ch) to Orach Chayim, Siman 47 (section beginning “v’*Nuscha*”).

¹⁷⁰⁹ Talmud Bavli, Yoma 26a

¹⁷¹⁰ Talmud Bavli, Megillah 6b

¹⁷¹¹ Samuel I 16:18

¹⁷¹² Talmud Bavli, Sanhedrin 93b; Also see Ohr HaTorah, Yitro p. 893 and on.

¹⁷¹³ [Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on]; Kessef Mishneh, Hilchot Avodah Zarah 2:7; Pardes Rimmonim, Shaar 19 (*Shaar Shem Ben Dalet*), Ch. 1 and on; Moreh Nevuchim, Vol. 1, Ch. 61 and on; Ikkarim, Maamar 2, Ch. 28.

and is His Explicit Name (*Shem HaMeforash*))¹⁷¹⁴ etc. That is, it is higher than His title God-*Elohi*”מ-אלהי”¹⁷¹⁵ (even though it too is one of the seven names that are not to be erased)¹⁷¹⁶ about which it states,¹⁷¹⁷ “Both these and those are the words of the Living God-*Elohi*”מ חיים-אלהי”.” [That is, in addition to the fact that multiple explanations are possible in the Written Torah, even in the Oral Torah it is possible for there to be two explanations, both of which are “the words of the Living God-*Elohi*”מ חיים-אלהי”.”] This matter stems from the aspect of the Understanding-*Binah*.¹⁷¹⁸

In contrast, the matter of “*HaShem*-יהו” was with him,” meaning that “the Halachah is in accordance with him,” stems from the aspect of Wisdom-*Chochmah*,¹⁷¹⁹ which is the knowledge of the truth of His Wisdom-*Chochmah*, blessed is He, (the final conclusion of the Supernal Wisdom).

The second level is that he comes to the true point of *HaShem*’s-יהו” Supernal desire in every *mitzvah* (which transcends the Supernal wisdom). Through this he comes to the third level, which is the matter of action (*Ma’aseh*), to fulfill *HaShem*’s-יהו” true Supernal will (*Ratzon HaElyon*) as it is in actual deed, in that “action is primary,”¹⁷²⁰ which is why the

¹⁷¹⁴ Talmud Bavli, Sotah 38a; Sanhedrin 60a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2; Also see Likkutei Sichot, Vol. 15 p. 233 and on.

¹⁷¹⁵ [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*).]

¹⁷¹⁶ Talmud Bavli, Shevuot 35a; Mishneh Torah *ibid*.

¹⁷¹⁷ Talmud Bavli, Eruvin 13b

¹⁷¹⁸ See Ohr HaTorah *ibid*.

¹⁷¹⁹ See Ohr HaTorah *ibid*.

¹⁷²⁰ Mishnah Avot 1:17

soul descended below, in order to repair the body and animalistic soul etc.¹⁷²¹

Now, so that the study will be in such way, the fourth level is necessary, this being the matter of accepting the yoke (*Kabbalat Ol*) and fear of Heaven (*Yirat Shamayim*) upon oneself to the ultimate degree. This is because he afraid that perhaps his explanation is not aligned with the truth of *HaShem's* יהו"ה Wisdom, blessed is He, and perhaps it is not in accordance to the true point of His Supernal will (*Ratzon HaElyon*), and perhaps he will not fulfill *HaShem's* יהו"ה true Supernal will as it is. He therefore removes all his self-interests that perhaps will distract him from the truth etc., (as explained at length in *Hemshech* 5666).¹⁷²²

However, even though there is very great superiority to in depth study (*Iyun*) and toil in Torah, through which one comes to the essential point of *HaShem's* יהו"ה Supernal wisdom and will etc., there nevertheless is a superiority to reading (*Keriyah*-קריאה) the letters (*Otiyot*) of the Torah. For, through this reading, he **literally** draws down the word of *HaShem*-יהו"ה, as the verse states,¹⁷²³ "I have placed My words in your mouth," literally "**My words**," as in the verse,¹⁷²⁴ "My tongue shall respond with Your word," "like one who repeats after the reader."¹⁷²⁵ That is, at the giving of the Torah, these

¹⁷²¹ See Tanya, Likkutei Amarim, Ch. 37 (48b)

¹⁷²² *Hemshech* 5666 p. 534

¹⁷²³ Isaiah 51:16

¹⁷²⁴ Psalms 119:172

¹⁷²⁵ See Talmud Bavli, Sukkah 38b; Also see Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 44b, and elsewhere.

very same words issued from the mouth of the Holy One, blessed is He, literally!

Beyond this, it states “whosoever sits and reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him.”¹⁷²⁶ That is, not only does he say the words that the Holy One, blessed is He, said at the giving of the Torah, but the Holy One, blessed is He, reads and studies opposite him now, so that the giving of the Torah comes to be once more.

Now, the speech of the giving of the Torah was literally the revelation of the innerness (*Pnimitut*-פנימיות) and Essential Self of the Unlimited One (who by all comparison is beyond the aspect of Wisdom-*Chochmah*), as the verse states,¹⁷²⁷ “Face to face (*Panim b’Panim*-פנים בפנים) did *HaShem* יהוה speak with you,” and in a way that He invested Himself into the letters (*Otiyot*-אותיות) of the Torah etc.¹⁷²⁸ Thus, through this “it is Me (*Otee*-אותי) who you are taking.”¹⁷²⁹ This is the matter of the Truth-*Emet*-אמת that is drawn down (both additionally and primarily) specifically through reading (*Keriyah*-קריאה) the Torah.

6.

Now, the explanation is that it states in Zohar,¹⁷³⁰ “Three knots are bound one to the other – The Jewish people,

¹⁷²⁶ See Tanna d’Bei Eliyahu Rabbah, Ch. 18; Yalkut Shimoni Eichah, Remez 1,034.

¹⁷²⁷ Deuteronomy 5:4; See Sefer HaMaamarim 5669 p. 184

¹⁷²⁸ See Sefer HaMaamarim 5679 p. 417

¹⁷²⁹ See Tanya, Ch. 47

¹⁷³⁰ Zohar III 73a

the Torah, and the Holy One, blessed is He, each is level upon level, concealed and revealed.” At first glance, the order in this is such that the upper aspect of the lower is bound to the lower aspect of the upper. That is, the concealed aspect of the Jewish people is bound to the lowest level of the Torah, these being the letters of the Torah.

(As known¹⁷³¹ [the name] “Yisroel-ישראל” is an acronym for “there are six-hundred-thousand letters to the Torah-*Yesh Sheesheem Reebo Otiyot LaTorah*-יש ששים רבוא אותיות לתורה.”) This is as the verse states,¹⁷³² “Formerly this was done in Israel-*v’Zot LePhanim b’Yisroel*-וְזֹאת לְפָנִים בְּיִשְׂרָאֵל,” that is, the aspect of, “This-*Zot*,” which is the matter of the letters (*Otiyot*) of the Torah, is connected to “the innerness (*Penimiyut*-פְּנִימִיּוּת) (the concealed aspect) of Israel [*LePhanim b’Yisroel*-לְפָנִים בְּיִשְׂרָאֵל].”

The same is so of the Torah and the Holy One, blessed is He, that the innerness (*Pnimiyut*) and concealed aspect of the Torah is bound to the revealed aspect of the Holy One, blessed is He, this being the externality (*Chitzoniyyut*) of the Crown-*Keter*.

However, all the above is from the perspective of the order of the chaining down of the worlds (*Seder Hishtalshelut*), in which the externality (*Chitzoniyyut*) of the upper becomes the innerness (*Pnimiyut*) of the lower etc.¹⁷³³ However, in truth, in no way was the giving of the Torah in a way of the order of a chaining down (*Seder Hishtalshelut*) from the upper to the

¹⁷³¹ Megaleh Amukot, Ophan 186

¹⁷³² Ruth 4:7

¹⁷³³ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7-8, beginning of Ch. 10, and elsewhere.]

lower. It rather was in a way that the entire essence and innerness was drawn into the letters of the Torah, including the externality and revealed parts of the Torah.

This is emphasized by the fact that all the ten commandments are simple matters¹⁷³⁴ specifically relating to this physical world. This is such that even the *mitzvah* of having faith (*Emunah*) in “I am *HaShem*-יהוה your God,”¹⁷³⁵ specifically relates to the soul as it descended below. For, as the soul is Above, having faith (*Emunah*) does not apply, since there the soul beholds Godliness in a way of actual sight, and only upon its descent to below does the matter of faith (*Emunah*) become applicable. How much more is this most certainly so of the commandment, “You shall have no other gods,”¹⁷³⁶ in that it specifically relates to this physical world.

This is the general matter of the Torah, which specifically descended and was given below, such that [Moshe responded to the angels],¹⁷³⁷ “Did you descend to Egypt? Is there an evil inclination amongst you?” It is here [in the physical world] that there is a drawing down of the innerness and Essential Self of the Unlimited One - the concealed aspect of the Holy One, blessed is He, to the revealed aspect of the Jewish people, as they are in the revealed aspect of the world, through the revealed aspect of the Torah etc.

¹⁷³⁴ Also see Likkutei Torah, Bamidbar 12c and elsewhere.

¹⁷³⁵ Exodus 20:2

¹⁷³⁶ Exodus 20:3

¹⁷³⁷ Talmud Bavli, Shabbat 88b and on.

7.

This then, is the meaning of the verse, “*HaShem*-יהו"ה is close to all who call Him, to all who call Him in truth,” referring to the Torah, which is called “Truth-*Emet*-אמת.” That is, there is a drawing down in this of the true reality of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, and the drawing down is in all places equally, in that He literally is below just as He is above.

This is because “when one takes hold of a small part of His Essence, one takes hold of all of Him,” as in the above-mentioned teaching of the Baal Shem Tov. Therefore, “*HaShem*-יהו"ה is close to all who call Him (*Korav*-קרוב),” referring to reading (*Keriyah*-קריאה) the Torah, which is something that relates to every single Jew. Through doing so, we thereby draw down the innerness and Essential Self of the limitless light of the Unlimited One, as explained above at length.

8.

This then, is the meaning of the verse, “The spirit of *HaShem*-יהו"ה will rest upon him – a spirit of wisdom etc.,” as a result of which, “the people of the world will know the glorious upper wisdom,” specifying “the Upper Wisdom” (*Chochmeta Ila'ah*) which transcends regular Wisdom-*Chochmah*, and the word “glorious” (*Yakira*) is even higher etc.,¹⁷³⁸ until “the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor.” All this is

¹⁷³⁸ See Ohr HaTorah to the verse in Isaiah ibid.

because of the aspect of Truth-*Emet*-אמת within Torah, through which we draw down the innerness and Essential Self of the limitless light of the Unlimited One. This will also bring about that, “the wolf will dwell with the lamb etc.,” similar to the verse,¹⁷³⁹ “*HaShem*-יהו"ה your God transformed the curse into a blessing for you, because *HaShem*-יהו"ה your God loves you” (as the verse states,¹⁷⁴⁰ “Love covers all offenses”).

That is, not only is it that “*HaShem*-יהו"ה your God refused to listen etc.,” but moreover, “*HaShem*-יהו"ה your God transformed the curse into a blessing for you,” similar to “willful sins being transformed into merits for him.” As explained in Likkutei Torah,¹⁷⁴¹ this comes about through a drawing down from the ten *Sefirot* as they are in the Emanator Himself, higher than the ten *Sefirot* of the world of Emanation (*Atzilut*) etc., (through which they automatically depart from all matters of limitation, including the highest limitations etc.)

This thereby also brings about the matter of “the wolf will dwell with the lamb etc.,” both as stated by Rambam,¹⁷⁴² that this is an analogy about the nations of the world, as well as literally, such that “a young child will lead them,”¹⁷⁴³ and “they will neither injure nor destroy in all of My holy mountain,” which will come about because “the earth will be filled with the knowledge of *HaShem*-יהו"ה,” this being the matter of the knowledge and recognition of His Essential Self and Being,

¹⁷³⁹ Deuteronomy 23:6

¹⁷⁴⁰ Proverbs 10:12

¹⁷⁴¹ Likkutei Torah, Teitzei 39c

¹⁷⁴² Mishneh Torah, Hilchot Melachim 12:1

¹⁷⁴³ Isaiah 11:6

blessed is He, (as explained in Shaar HaEmunah).¹⁷⁴⁴ We then will receive the Torah teachings of Moshiach, with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

¹⁷⁴⁴ Shaar HaEmunah of the Mittler Rebbe, Ch. 16

Discourse 26

“Machar Chodesh... - Tomorrow is the New Moon...”

Delivered on Shabbat Parshat Shemini,
Shabbat Mevarchim & Erev Rosh Chodesh Iyyar, 5731
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁷⁴⁵ “Yehonatan said to him, ‘Tomorrow is the New Moon, and you will be remembered because your seat will be empty.’” Rashi explains, “You will be missed – my father (Shaul) will remember you and ask where you are, because your seat will be empty. For your seat (in which you sit) will be lacking.” We thus find that the word “will be empty-*Yipaked*-יפקד” denotes “lacking-*Chisaron*-חסרון,” and that the word “you will be remembered-*v’Neefkadeta*-ונפקדת” denotes “remembrance-*Zicharon*-זכרון.” That is, by the place where he sits being lacking, Shaul will remember him and speak about him.¹⁷⁴⁶

The explanation is that even though the simple meaning of “will be empty-*Yipaked*-יפקד” is a matter of “lacking,” in the innerness (*Pnimitiyut*) of these matters¹⁷⁴⁷ it refers to the matter of self-nullification (*Bittul*), and that specifically through it, we

¹⁷⁴⁵ Samuel I 20:18

¹⁷⁴⁶ See the beginning of the discourse entitled “*Vayomer... Machar Chodesh*” in *Hemshech* “*v’Hechereem*” 5631 (Sefer HaMaamarim 5631 Vol. 1 p. 336).

¹⁷⁴⁷ See *Hemshech* “*v’Hechereem*” *ibid*.

attain the loftiest revelation etc. This is like the teaching of our sages, of blessed memory,¹⁷⁴⁸ “Any Torah scholar who sits before his teacher and his lips do not drip with bitterness etc.” That is, it is through self-nullification (*Bittul*) (“his lips drip with bitterness”) that he becomes a fitting vessel to receive the bestowal.

This is also the meaning of the words,¹⁷⁴⁹ “Had He drawn us close to Mount Sinai, but not given us the Torah etc.” That is, the elevation of Him “drawing us close to Mount Sinai” is the matter of self-nullification (about which our sages, of blessed memory, stated,¹⁷⁵⁰ “Why is it called ‘Sinai-סיני’? Because ‘hatred-Sinah-שנאה’ for the nations of the world descended upon it etc.”) which is the matter of the self-nullification (*Bittul*) etc.¹⁷⁵¹

However, we must understand how this aligns with the simple meaning [of the text] that the **remembrance** itself (“you will be remembered-*v’Neefkadeta*-וְנִפְקְדֶתָ”) is brought about (not through “your seat being empty-*Yipaked*-יִפְקֹד,” but) through Shaul.

¹⁷⁴⁸ Talmud Bavli, Shabbat 30b

¹⁷⁴⁹ In the Pesach Haggadah

¹⁷⁵⁰ Talmud Bavli, Shabbat 89a

¹⁷⁵¹ Also see Pelach HaRimon, Shemot p. 426

2.

This may be understood be prefacing about the matter of the New Moon (*Rosh Chodesh*), “Tomorrow is the New Moon,” this being the union of the sun and moon.¹⁷⁵² In other words, the moon, which is the aspect of Kingship-*Malchut*, receives from the sun, which is the aspect of *Zeir Anpin*.

However, we must understand why the union (*Yichud*) is specifically on Rosh Chodesh, being that the union (*Yichud*) of *Zeir Anpin* and *Nukva* is constant. This is because all drawings down in the order of the chaining down of the worlds (*Seder Hishtalshelut*) come from Kingship-*Malchut* of the Unlimited One (*Ein Sof*), and in like manner, the drawings down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) come from Kingship-*Malchut* of the world of Emanation (*Atzilut*). Likewise, the drawings down into this physical world are from Kingship-*Malchut* of the world of Action (*Asiyah*). Now, for there to be the drawing down from Kingship-*Malchut*, this comes about through the union (*Yichud*) of *Zeir Anpin* and *Nukva*. We thus find that this union (*Yichud*) is constant and is not just on Rosh Chodesh.

However, the explanation is that Rosh Chodesh is the matter of the inner union (*Yichud Pnimi*) that brings about the renewal and birth [of the moon] etc. Now, for this to be, there first must be a higher union (*Yichud*). To explain, in and of itself, the union of *Zeir Anpin* and *Nukva* is the emotions

¹⁷⁵² See Ohr HaTorah, Bereishit 4b and on; 20a; *Hemshech* “v’Hechereem” ibid.

(*Midot*) that relate to the worlds, as the verse states,¹⁷⁵³ “Remember Your mercies and Your kindnesses, for they are of the world.” For there to be the matter of renewal, this comes through a drawing down from the source of the blessings (*Mekor HaBrachot*-מקור הברכות), which is the aspect of Understanding-*Binah*, called “the mother of the children.”¹⁷⁵⁴ This comes about through a union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*, and even higher etc., up to and including a drawing down from the limitless light of the Unlimited One.

Through this, the matter of the birth and renewal [of the moon] is caused on Rosh Chodesh (ראש חודש), such that a new (*Chadash*-חדש) existence is caused, this being the matter of,¹⁷⁵⁵ “His wife Chodesh-חדש etc.” This is like the explanation of the power of giving birth below, that it is through the power of the Unlimited One (*Ein Sof*), who has no cause or predecessor [preceding Him] etc., (as stated in *Iggeret HaKodesh*).¹⁷⁵⁶ It is specifically by His power, that the matter of birth is caused, which is the coming into being of a new existence etc.

This then, is the meaning of the verse, “Tomorrow is the New Moon, and you will be remembered because your seat will be empty.” The explanation is that tomorrow will be the union (*Yichud*) of the sun and the moon, and “you will be remembered-*v’Neefkadeta*-ונפקדת,” which is of the same root

¹⁷⁵³ Psalms 25:6; Also see Likkutei Torah Masei 93a

¹⁷⁵⁴ See Likkutei Torah, Drushei Shemini Atzeret 88d; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26]

¹⁷⁵⁵ Chronicles I 8:9; Also see Ohr HaTorah, Bo p. 255; p. 278

¹⁷⁵⁶ Tanya, *Iggeret HaKodesh*, Epistle 20

as,¹⁷⁵⁷ “*HaShem*-יהו"ה remembered-*Pakad*-פקד Sarah,” which is the matter of union (*Yichud*). This union (*Yichud*) is brought about through “your seat will be empty-*Yipaked*-יפקד,” which is the matter of nullification (*Bittul*) etc., this being the complete concealment of the moon before Rosh Chodesh. Through this the union (*Yichud*) is caused on Rosh Chodesh, in that the moon receives new light from the sun.

This then, is the meaning of “my father will remember (*Yipakedcha*-יפקדך) you,” referring to “Shaul, from the breadth of the river (*Rehovot HaNahar*-רחובות הנהר),”¹⁷⁵⁸ which is the aspect of Understanding-*Binah*.¹⁷⁵⁹ This is because the source of *Zeir Anpin* is in Understanding-*Binah* (“the mother of the children”), in which the revelation of the Ancient One-*Atik*¹⁷⁶⁰ is drawn into her for the sake of the union (*Yichud*) in order to bring [new] birth.

Now, in regard to the statement in the verse, “Yehonatan said to him (to Dovid),”¹⁷⁶¹ the name “Yehonatan-יהונתן” is a composite of “*HaShem* gave-נתן-יהו,” and the word “gave-*Natan*-נתן-500” refers to the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, which equals 500-ת"ק in the [numerical] methodology called “striking” (*Haka'ah*) (5-ה times 10-י times

¹⁷⁵⁷ Genesis 21:1

¹⁷⁵⁸ Genesis 36:37

¹⁷⁵⁹ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*)] Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), Ch. 4

¹⁷⁶⁰ See Zohar III 178b; Torah Ohr, Lech Lecha 11b; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 40 and the notes and citations there.]

¹⁷⁶¹ See the discourse entitled “*Vayomer... Machar Chodesh*” 5745 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 349) that Yehonatan is the aspect of *Zeir Anpin*, “the sun of *HaShem*-יהו"ה,” and Dovid is the aspect of Kingship-*Malchut*, the moon, as in the matter of “(tomorrow is) the new moon,” this being the union (*Yichud*) of the sun and the moon.

10-י).¹⁷⁶² Thus, [the name] Yehonatan-יהונתן equals the Name *HaShem*-יהו"ה, *Yod-Hey*-י"ה [and] *Vav-Hey*-ו"ה. [The next word in verse], "to him-*Lo*-לו" refers to Dovid, who also is the aspect of the final *Hey*-ה. This being so, we must understand why there is twice the [final] letter *Hey*-ה - both in Yehonatan-יהונתן and in Dovid.

However, the explanation is that the final *Hey*-ה of *Yehonatan*-יהונתן ("gave-*Natan*-נתן-500") is the aspect of *Kingship-Malchut* as she is connected to the three letters *Yod-Hey-Vav*-י"ה-ו"ה that precede her, whereas Dovid is the aspect of *Kingship-Malchut* as she is unto herself.

This is the matter of the two aspects within *Kingship-Malchut*, the aspect of the "sea-*Yam*-ים" and the aspect of the "earth-*Aretz*-ארץ." That is, "gave-*Natan*-נתן-500" refers to the *Kingship-Malchut* as it is the aspect of the "sea-*Yam*-ים," which conceals all the lights and bestowals of the world of Emanation (*Atzilut*) within it. [This is why Yehonatan-יהונתן is the aspect of Foundation-*Yesod*,¹⁷⁶³ which is called "all-*Kol*-כל,"¹⁷⁶⁴ through which there is a drawing down of all issuance in the *Sefirot*, which then is drawn down into *Kingship-Malchut*, the aspect of "the bride-*Kallah*-כלה," which is "all *Hey-Kol Hey*-כל-ה." [In contrast], Dovid is the aspect of *Kingship-Malchut* as it is the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) which is called the "earth-*Aretz*-ארץ."

¹⁷⁶² See Me'orei Ohr, Ot Yod, Section 54

¹⁷⁶³ See Likkutei Torah of the Arizal to Samuel I 20:20

¹⁷⁶⁴ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Etz Chayim ibid., Ch. 5; [Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36], and elsewhere.

Based on this, the meaning of “Yehonatan said to Dovid,” in that Dovid received the speech and words of Yehonatan, is like the verse,¹⁷⁶⁵ “He transformed the sea to dry land,” which is the aspect of the splitting of the sea, this being the matter of splitting [open] the concealment etc. To add and point out, the matter of the splitting of the sea is also connected to the revelation of the aspect of the Ancient One-*Atik*, as in the teaching of our sages, of blessed memory,¹⁷⁶⁶ “The matter depends on the Ancient One-*Atik*.”

Yehonatan then said to Dovid,¹⁷⁶⁷ “For three [days] you are to remain far down.” The matter of “three-*v’Sheelashta*-וְשִׁלַּשְׁתָּ” refers to serving *HaShem*-ה'יהו, blessed is He, in the three pillars upon which the world stands (as stated in Avot).¹⁷⁶⁸ Through this, “you will descend far down-*Teired Me'od*-תִּרְדַּ מְּאֹד,” such that the drawing down¹⁷⁶⁹ will even be in the world of Action (*Asiyah*) (as it was in the literal sense, Dovid then went down and hid in the field). Specifically through this, there is a drawing down from much higher, which is the meaning of the words,¹⁷⁷⁰ “and stay near the boundary stone (*Even HaAzela*-אֶבֶן הָאֵזֶל),” which the Tzemach Tzedek explains¹⁷⁷¹ refers to “this world from which we are going-*Azlinan*-אֶזְלִינָן,” the meaning of which is that specifically through this world, we

¹⁷⁶⁵ Psalms 66:6

¹⁷⁶⁶ See Zohar II 48a

¹⁷⁶⁷ Samuel I 20:19

¹⁷⁶⁸ Mishnah Avot 1:2

¹⁷⁶⁹ That is, the drawing down of the revelation is brought about through the work of affecting refinements (*Avodat HaBirurim*) – the aspect of the *Segolta* [vowel], the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah* etc. (See *Hemshech* “*v’Hechereem*” *ibid.*)

¹⁷⁷⁰ Samuel I 20:19 *ibid.*

¹⁷⁷¹ Ohr HaTorah, Bereishit 24b

become the aspect of “travelers-*Mahalechim*” (מהלכים) (as explained in *Hemshech* “v’*Hechereem*” 5631 in the discourse entitled “*Machar Chodesh*”).¹⁷⁷²

3.

Now, all this may be connected to the statement in this week’s Torah portion,¹⁷⁷³ “It was on the eighth day etc.,” the eighth day of the inauguration [of the Tabernacle], which was Rosh Chodesh Nissan¹⁷⁷⁴ about which it states,¹⁷⁷⁵ “This month shall be for you [the beginning of the months],” [from which we learn],¹⁷⁷⁶ “That when [the moon] is like this, see it and sanctify it,” referring to the birth of the moon anew, this being the matter of the union (*Yichud*) of the sun and moon - the inner union (*Yichud Pnimi*) - through the drawing down from the aspect of Understanding-*Binah* called, “The eight (day).”

About this our sages, of blessed memory, stated,¹⁷⁷⁷ “That day received ten crowns.” [About this] it states in *Kli Yakar*, cited in *Ohr HaTorah* of the *Tzemach Tzeddek*,¹⁷⁷⁸ that

¹⁷⁷² See the discourse entitled “*Vayomer... Machar Chodesh*” in *Hemshech* “v’*Hechereem*” 5631 (*Sefer HaMaamarim* 5631 Vol. 1 p. 342 and on); Also see the beginning of the discourse entitled “*Vayomer... Machar Chodesh*” of Shabbat Parshat Shemini 5728, note 2 (*Torat Menachem*, *Sefer HaMaamarim Iyyar* p. 227, translated in *The Teachings of The Rebbe* 5728, Discourse 25) that “Seemingly, the beginning of the discourse there is [the verse] “Yehonatan said to him, ‘Tomorrow is the New Moon etc.’,” only that at the beginning it adds, “In order to understand etc., we must understand the verse that states (“Yehonatan said etc.”) in order to connect it with the discourses that preceded it.”

¹⁷⁷³ Leviticus 9:1

¹⁷⁷⁴ Rashi to Leviticus 9:1

¹⁷⁷⁵ Exodus 12:2

¹⁷⁷⁶ Talmud Bavli, Rosh HaShanah 20a, cited in Rashi to Exodus *ibid*.

¹⁷⁷⁷ Talmud Bavli, Shabbat 87b, cited in Rashi to Leviticus *ibid*.

¹⁷⁷⁸ *Ohr HaTorah*, Shemini p. 25

the eighth day receiving ten crowns hints at the teaching of our sages, of blessed memory,¹⁷⁷⁹ “The harp of the days of Moshiach will be of eight strings, and the harp of the coming world (*Olam HaBa*) will be of ten strings etc.”

This then, is the meaning of “it received ten crowns.” For, even though “the eighth day” itself is Understanding-*Binah*, nevertheless, it received all ten, meaning the revelation of the Crown-*Keter*, similar to [the teaching],¹⁷⁸⁰ “‘He-*Hoo*-אֱלֹהִים’ refers to the Ancient One-*Atik*,” (and as mentioned above, the revelation of the Ancient One-*Atik* is in Understanding-*Binah*).

Now, how the Tzemach Tzeddek explains this,¹⁷⁸¹ is that this may be understood according to the statement in Midrash,¹⁷⁸² “The essential root of the *Shechinah* was in the lower worlds, but when Adam, the first man sinned [it withdrew]... then Avraham arose... until Moshe arose etc.” We thus find that from the time of the forefathers until the time of Amram, they only drew the *Shechinah* down within the heavens, from the first firmament to the second etc., until the firmament that is closest to the earth. This is the matter of the revelation of the *Shechinah* in the heavens, (the aspect of *Zeir Anpin*).

However, Moshe drew it down from the heavens to the earth, [beginning with the Torah being given, in that through him, the decree that the upper will not descend to the lower and

¹⁷⁷⁹ Talmud Bavli, Arakhin 13b

¹⁷⁸⁰ Zohar III 178b

¹⁷⁸¹ Ohr HaTorah, Shemini p. 25 ibid.

¹⁷⁸² Midrash Bereishit Rabbah 19:7

the lower will not ascend to the upper, was nullified,¹⁷⁸³ and then through constructing the Tabernacle (*Mishkan*) in a way that “the *Shechinah* shall dwell in the work of your hands,”¹⁷⁸⁴ in the thirteen and fifteen¹⁷⁸⁵ things of which the Tabernacle (*Mishkan*) and Temple are made, the Temple (*Mikdash*) also being called the Tabernacle (*Mishkan*),¹⁷⁸⁶ this being the general matter of the dwelling place in the lower worlds.]¹⁷⁸⁷

Now, for there to be a drawing down to the earth (the aspect of Kingship-*Malchut*) this must come from higher. This is why it was Moshe (who is the seventh and all sevens are beloved)¹⁷⁸⁸ who drew the *Shechinah* down from the heavens to the earth, which certainly is through a much higher drawing down than our forefathers, who only drew it down within the heavens, from firmament from firmament.

The explanation is that in the heavens, the drawing down is through the union (*Yichud*) of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) which is a constant [in that they are two lovers who never separate]. However, for it to be drawn to the earth, this comes through the inner union (*Yichud Pnimi*) which is rooted in the Holy Ancient One-*Atika Kadisha*.

¹⁷⁸³ Midrash Tanchuma Va'era 15; Midrash Shemot Rabbah 12:3

¹⁷⁸⁴ See Rashi to Leviticus 9:23

¹⁷⁸⁵ See Likkutei Sichot Vol. 21 p. 153

¹⁷⁸⁶ Talmud Bavli, Eruvin 2a

¹⁷⁸⁷ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 6, and elsewhere.

¹⁷⁸⁸ Midrash Vayikra Rabbah 29:11

This then, is the matter of [the verse], “It was on the eighth day,” specifically, the aspect of “Then-*Az*-ז-8,”¹⁷⁸⁹ in which the letter *Zayin*-ז-7 refers to the seven lower *Sefirot*, and the *Aleph*-א includes the three upper *Sefirot*, and specifically from there will be the descent of the *Shechinah* to the earth.

From this, we can also understand the matter as it relates to Dovid, about whom it states,¹⁷⁹⁰ “Dovid, king of Israel, lives and endures,” and¹⁷⁹¹ “My servant Dovid will be a leader for them forever,” his matter being the *Sefirah* of Kingship-*Malchut*. [For, as known, the level of Shlomo, about whom it states,¹⁷⁹² “Shlomo sat on the throne of *HaShem*-יהוה,” is the aspect of Wisdom-*Chochmah* in Kingship-*Malchut*. In contrast, Dovid is the aspect of Kingship-*Malchut* itself.]¹⁷⁹³ Through Kingship-*Malchut* all drawings come down to below etc. This is why it specifically was Dovid who prepared silver and gold etc., for the construction of the Holy Temple,¹⁷⁹⁴ the matter of which is the wholeness and perfection of drawing the *Shechinah* down below in the earth.

Now, based on what was said before about Moshe, it is understood that for Dovid too, there had to be an even higher drawing down etc. This then, is the meaning of “Yehonatan said to him (to Dovid), ‘Tomorrow is the New Moon, and you

¹⁷⁸⁹ See Kli Yakar to Leviticus 9:1, cited in Ohr HaTorah *ibid.*; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), and elsewhere.]

¹⁷⁹⁰ Talmud Bavli, Rosh HaShanah 25a; Zohar I 192b

¹⁷⁹¹ Ezekiel 37:25

¹⁷⁹² Chronicles I 29:23

¹⁷⁹³ See Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Minui Melech (108b), and elsewhere.

¹⁷⁹⁴ Chronicles I 22:14; 28:2 and on; 29:1 and on; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).]

will be remembered etc.’” That is, for there to be the drawing down to below, this comes about through a drawing down from the aspect of Understanding-*Binah* (Shaul) in which there is a drawing down and revelation of the aspect of the Holy Ancient One-*Atika Kadisha*.

4.

Now, in general, matter of the birth of the moon on Rosh Chodesh is connected to the redemption of the Jewish people, who count according to the moon, are likened to the moon,¹⁷⁹⁵ and are destined to be renewed like the moon.¹⁷⁹⁶ This is the matter of, “you will be remembered-*v’Neefkadeta* וְנִפְקְדֶת,” after [the Jewish people] have already fulfilled their obligation in the matter of “will be empty-*Yipaked* יִפְקֶד” with the difficulty and bitterness of the exile etc. This is especially so considering that we still are in the month of Nissan, (in that there still are two days remaining to the month) and “in Nissan they were redeemed and in Nissan they are destined to be redeemed,”¹⁷⁹⁷ with joy and good heartedness, with the coming of our righteous Moshiach, speedily and in the most literal sense!

¹⁷⁹⁵ See Talmud Bavli, Sukkah 29a; Midrash Bereishit Rabbah 6:3

¹⁷⁹⁶ See the blessings of Kiddush Levanah (Talmud Bavli, Sanhedrin 42a)

¹⁷⁹⁷ Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabbah 15:11

Discourse 27

*“Tipol Aleihem Eimata v’Phachad... -
Fear and terror shall befall them...”*

Delivered on Shabbat Parshat Acharei-Kedoshim,

13th of Iyyar, 5731

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

1.

The verse states,¹⁷⁹⁸ “Fear and terror shall befall them, by the greatness of Your arm they will be silenced like a stone, until Your people pass through, *HaShem*-יהו"ה, until this people You have acquired pass through.” Now, according to its simple meaning this verse refers to the splitting of the sea when Israel went out of Egypt. They subsequently crossed the river Jordan and entered the land of Israel, which is the meaning of “until Your people passes through etc.” However, the discourse of the Torah portion of Acharei-Kedoshim in *Hemshech* “v’*Hechereem*” 5631,¹⁷⁹⁹ explains that, at first glance, since the entire verse is in the future tense, the future “fear and terror shall befall them,” means in the **coming future**. This is also the meaning of the continuation, “until Your people pass through, *HaShem*-יהו"ה, until this people You have acquired pass

¹⁷⁹⁸ Exodus 15:16

¹⁷⁹⁹ Sefer HaMaamarim 5631 Vol. 1, p. 297 and on; Also see the discourse entitled “*Tipol Aleihem*” in Torat Chayim, Beshalach 185b and on; Maamarei Admor HaEmtza’ee, Drushim L’Pesach p. 203 and on; Sefer HaMaamarim 5637 Vol. 2, p. 692 and on.

through,” in which the word “pass-*Ya’avor*-יעבור” is said twice, referring to the second passing through, in the coming future. This is why it only is about the first passing through that the Name *HaShem*-יהו"ה is mentioned (“Until Your people pass through *HaShem*-יהו"ה”). In contrast, about the second passing through it simply states, “until this people You have acquired pass through,” without mentioning the Name *HaShem*-יהו"ה. This is because in the coming future His revelation will be higher than His Name.¹⁸⁰⁰

This is also the meaning, “this people You have **acquired**-*Kanita*-קנית,” for as known about the four levels; “Your maker (*Oseich*-עושך), Your former (*Yotzreich*-יוצרך), Your creator (*Boreich*-בוראך), Your owner (*Koneich*-קונך),”¹⁸⁰¹ the level of “Your owner-*Koneich*-קונך” corresponds to the world of Emanation (*Atzilut*) where “evil shall not dwell with You”¹⁸⁰² (as explained in Torah Ohr¹⁸⁰³ regarding the matter of the verse,¹⁸⁰⁴ “When you acquire a Hebrew slave”). For, about the coming future the verse states,¹⁸⁰⁵ “On that day *HaShem*-יהו"ה will be One and His Name One,” **entirely one**, “read with [the letters] *Yod-Hey*-יה” and written with [the letters] *Yod-Hey*-יה.”¹⁸⁰⁶ In other words, as He is written in the world of Emanation (*Atzilut*) and higher than the world of Emanation (*Atzilut*), so will He be called in the chaining down

¹⁸⁰⁰ Torat Chayim and Maamarei Admor HaEmtza’ee ibid.

¹⁸⁰¹ In the liturgy of the Kiddush Levanah.

¹⁸⁰² Psalms 5:5; See Likkutei Torah, Bamidbar 3c; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54].

¹⁸⁰³ Torah Ohr, Mishpatim 76b

¹⁸⁰⁴ Exodus 21:2

¹⁸⁰⁵ Zachariah 14:9

¹⁸⁰⁶ See Talmud Bavli, Pesachim 50a

(*Hishtalshelut*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This is also the meaning of, “fear shall befall them,” [in which the word “fear-*Eimatah*-אִמָּתָה” is written] with the [suffix letter] *Hey*-ה, indicating “the known fear” (*Hey*-ה *HaYediya*), this being fear and terror of the Holy One, blessed is He, Himself etc. This is as also understood from the different levels of fear, as it is below. That is, one’s fear of a minister is only when he is not standing in the presence of the king, but when he is standing in the presence of the king he does not fear the minister, and on the contrary, in the presence of the king it is forbidden to be fearful of the minister. This was Uriah the Hittite’s sin, that in the presence of King Dovid he accorded honor to Yoav.¹⁸⁰⁷ Therefore, when the limitless light of the Unlimited One will be revealed in the coming future, as it states,¹⁸⁰⁸ “The Glory of *HaShem*-ה' יהו" will be revealed and all flesh together will see etc.,” then “fear and terror shall fall upon them etc.,” from the Holy One, blessed is He, Himself. This is as stated,¹⁸⁰⁹ “They will enter into caves in the rocks and tunnels in the ground, because of the fear of *HaShem*-ה' יהו" and the glory of His Greatness.”

Now, at the splitting of the sea there was a foretaste of this due to the revelation of Godliness there was then, such that each person pointed with his finger and said,¹⁸¹⁰ “This (*Zeh*-זֶה) is my God and I shall build Him a Sanctuary.” However, this was only a temporary revelation etc., whereas in the coming

¹⁸⁰⁷ Talmud Bavli, Shabbat 56a

¹⁸⁰⁸ Isaiah 40:5

¹⁸⁰⁹ Isaiah 2:19; See Tanya, Ch. 36

¹⁸¹⁰ Exodus 15:2 and Rashi there; Midrash Shemot Rabba end of Ch. 23.

future it will be permanent, and moreover, there will be an even higher level of revelation. This is why they then will say,¹⁸¹¹ “Behold, this (*Zeh*-זה) is our God... this (*Zeh*-זה) is *HaShem*-יהו” etc.,” stating “This-*Zeh*-זה” twice.

2.

The explanation of the matter, as it is in our service of *HaShem*-יהו, blessed is He,¹⁸¹² is that in *Zohar*¹⁸¹³ it states on the verse,¹⁸¹⁴ “If a soul shall sin,” that “this is astonishing.” That is, how could it apply for the Jewish soul, which is “literally a part of God from on high,”¹⁸¹⁵ to do the opposite of the will of the Supernal One? Rather, it only is because of the

¹⁸¹¹ Isaiah 25:9; See Midrash Shemot Rabba ibid.

¹⁸¹² Sefer HaMaamarim 5631 Vol. 1, p. 297 and on; Also see the discourse entitled “*Tipol Aleihem*” in Torat Chayim, Beshalach 185b and on; Maamarei Admor HaEmtza’ee, Drushim L’Pesach p. 203 and on; Sefer HaMaamarim 5637 Vol. 2, p. 692 and on.

¹⁸¹³ Zohar III 13b; 16a

¹⁸¹⁴ Leviticus 5:1

¹⁸¹⁵ 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).]

concealment caused by the body and animalistic soul, which were given the power to temporarily be capable of concealing the Godly soul, until a person can commit an animalistic act but it seems to him that he remains in his Jewishness etc.¹⁸¹⁶ [The purpose of this is to bring about the ultimate perfection in serving *HaShem*-יהו"ה by way of free choice (*Bechirah*) etc., as the verse states],¹⁸¹⁷ "See – I have placed before you... the life and the good... and you shall choose life."]

However, at the splitting of the sea there was an illumination of the revelation of the soul in their bodies. They therefore said, "This is my God, and I shall build a Sanctuary for Him," since they saw the Godly vitality in a revealed way etc. From this, there also was a drawing down in the world of fear and terror upon the inhabitants of the land etc.

Now, in the coming future, there will be an even higher revelation in the soul of man, and thus, the fear that will be drawn into the world will be even higher, which is why "they will enter into caves in the rocks... because of the fear of *HaShem*-יהו"ה and because of the glory of His Greatness." How much more so, that there will be no room for anything in opposition to the will of the Supernal One, since "I will remove the spirit of impurity from the land."¹⁸¹⁸

However, we still must understand this better. For, since there then will be an even higher revelation of the soul, at first glance, it seems that there will be no room for the existence of the body, but there rather must be souls without bodies. This

¹⁸¹⁶ See Tanya, Likkutei Amarim, Ch. 14

¹⁸¹⁷ Deuteronomy 30:15; 30:19

¹⁸¹⁸ Zachariah 13:2

being so, what does it mean that the body will exist in the coming future, and that even so, the light of the soul will illuminate within it, such that there even will be a drawing down in the world of the “fear of *HaShem*-ה'” and the glory of His Greatness”?

3.

Now, to understand this, we must preface with the explanation in the discourse,¹⁸¹⁹ that it would be impossible for the entire chaining down of the worlds (*Hishtalshehut*) to exist, were it not through three aspects that are two which are four. That is, there is the “something” (*Yesh*) and the “nothing” (*Ayin*), each of which has two aspects. In other words, there is the True Something (*Yesh HaAmeetee*) and the created something (*Yesh HaNivra*) and the “nothing” (*Ayin*) likewise is divided into two, the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*) and the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*).

He explains this with three analogies (each one being more spiritual than the analogy that precedes it). The first analogy is from the flow of the wellsprings from the aquifer beneath the earth, from which the wellsprings are drawn into many rivers. Now, the aquifer is the aspect of the “true something” and source, in that it is the source of the waters and in an unlimited way. The rivers are the aspect of the

¹⁸¹⁹ Sefer HaMaamarim 5631 Vol. 1, p. 297 and on; Also see the discourse entitled “*Tipol Aleiheim*” in Torat Chayim, Beshalach 185b and on; Maamarei Admor HaEmtza’ee, Drushim L’Pesach p. 203 and on; Sefer HaMaamarim 5637 Vol. 2, p. 692 and on.

“something” (*Yesh*) which receives, in that the river is the aspect of a “something” (*Yesh*) that spreads forth in great abundance etc. The intermediary that bonds these two aspects of “something” (*Yesh*) is the aspect of the “nothing” (*Ayin*) in between, this being the spring from which droplets flow forth. This is why it is called “nothing” (*Ayin*), since it is specifically drawn forth a constricted way (*Tzimtzum*), unlike the river, which “is blessed from its riverbed,”¹⁸²⁰ and the spreading forth of which is such that it overflows its banks. In contrast, the spring is specifically drawn forth in droplets. On the contrary, in Talmud¹⁸²¹ it states about the spring of Shiloach that, “it would spurt water through [an opening the diameter of] an *issar* coin and when they widened [the opening] the waters decreased.”

Now, the aspect of the “nothing” (*Ayin*) divides into two. That is, there is the spring as it is drawn from the aquifer. This is called “nothing” (*Ayin*) being that it is of no comparison to the aquifer. There then is the spring as the river is drawn from it. This is called “nothing” (*Ayin*) because it is not grasped, since it is not of the same quality as the river, in that “a spring purifies with any amount.”¹⁸²²

The second more spiritual analogy is from the matter of vegetative growth, such that from the power of growth in the earth, trees and plants grow etc. The power of growth (*Ko'ach HaTzome'ach*) is entirely a general power that includes every kind of growth and is the aspect of the “true something” (*Yesh*

¹⁸²⁰ Talmud Bavli, Shabbat 75b; Nedarim 40a

¹⁸²¹ Talmud Bavli, Arakhin 10b

¹⁸²² Mishnah Mikvaot 1:7

HaAmeete). The actual growth, meaning, the fruits that grow etc., is the aspect of a limited “something” (*Yesh Mugbal*), this being the something that receives (*Yesh HaMekabel*). However, for there to be a drawing from the general power of growth, which is the “true something,” into the particular growth of the fruits etc., which is the “something” that receives, this comes about through the “nothing” (*Ayin*) in the middle. This refers to the particular power of growth, which relative to the general power of growth, is the aspect of “nothing” (*Ayin*), as it is of no comparison to it, but is like the difference between a particular detail (*Prat*) and a general principle (*Klall*). This is the first aspect of the “nothing” (*Ayin*).

The second aspect of the “nothing” (*Ayin*) is as the particular power of growth manifests in the growth of the fruits etc., after being preceded by the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) in the rotting of the seed (as explained in Likkutei Torah, Parshat Behar).¹⁸²³ It thus is already in a state of being drawn down etc., and is only called “nothing” (*Ayin*) because it is not grasped.

The third even more spiritual analogy is from the vitality of the soul. The *Yechidah* essence of the soul, which transcends the [manifest] powers of the soul, is the aspect of the “something” (*Yesh*) that bestows everything, meaning all matters pertaining to the vitality of the soul. The body, which lives by virtue of the radiance of the soul, is the aspect of the “something” (*Yesh*) that receives. The intermediary between them is the aspect of “nothing” (*Ayin*), which is the vitality and particular powers of the soul, and divides into two. For as it is

¹⁸²³ Likkutei Torah, Behar 40b; Also see Tanya, Iggeret HaKodesh, Epistle 8

in relation to the *Yechidah* essence of the soul, which is the “something” that bestows (*Yesh HaMashpia*), it actually is literally the aspect of “nothing” (*Ayin*), in that it utterly is inconsequential, and as it is in relation to the body, it is the aspect of “nothing” (*Ayin*), in that it is not grasped etc.

The same is understood in regard to how it is Above, for as the verse states,¹⁸²⁴ “*HaShem*-יהוה is a God of knowledges,” in which the word “knowledges-*De’ot*-דעות” [in the plural] indicates two,¹⁸²⁵ the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*).

The Upper Knowledge (*Da’at Elyon*) is that Above is something (*Yesh*) and below is nothing (*Ayin*). That is, Above the something is the aspect of the True Something (*Yesh HaAmeetee*) and below the “nothing” (*Ayin*) is the aspect of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*), in that it is utterly nullified of its existence and is considered as nothing relative to the True Something (*Yesh HaAmeetee*).

The Lower Knowledge (*Da’at Tachton*) is that below is something (*Yesh*) and Above is nothing (*Ayin*). However, this is not the same “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*), but is the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*). The reason it is called “nothing” (*Ayin*) is not because it is not an existence, as with the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*), for on the contrary, it is what enlivens and sustains the created something (*Yesh HaNivra*). Rather, it is called “nothing” (*Ayin*) because it is not grasped etc.

¹⁸²⁴ Samuel I 2:3

¹⁸²⁵ See Tikkunei Zohar, beginning of Tikkun 69

4.

Now, based on this, we can understand the difference between the splitting of the sea, when they said, “This is my God and I shall build Him a Sanctuary,” in which [the verse states, “This-*Zeh*-זה”] once, and the coming future, when they will say “This-*Zeh*-זה” twice. This is because at the splitting of the sea there was an illumination of the aspect of the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*) in the bodies of the children of Israel, and there also was a similar revelation in the world. However, in the coming future the aspect of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*) will be revealed in their bodies, and in the world there similarly will be the revelation of the aspect of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*). Thus, “fear (*Eimatah*-אימתה) and terror shall fall upon them” with the known *Hey*-ה (*Hey HaYediya*) (the suffix letter *Hey*-ה, indicating “the known fear”) such that “they will enter the caves in the rocks... because of the fear of *HaShem*-יהוה and because of the glory of His Greatness.” There then will be the fulfillment of the verse,¹⁸²⁶ “All the nations will stream to Him,” because of the fear and terror etc.

5.

Now, all the revelations of the coming future depend on our deeds and work in serving *HaShem*-יהוה, blessed is He,

¹⁸²⁶ Isaiah 2:2

throughout the duration of the exile.¹⁸²⁷ That is, it is through the work of spreading Torah in every place, especially through “spreading your wellsprings to the outside,”¹⁸²⁸ referring to the wellsprings of the innerness (*Pnimiyyut*) of Torah, the Torah teachings of Rabbi Shimon bar Yochai, (whose Lag BaOmer Hilulah¹⁸²⁹ falls out on the week blessed by this Shabbat).¹⁸³⁰ He is the one who opened the path (as known about the meaning of the words, “Rabbi Shimon opened (*Patach*-פתח)”) ¹⁸³¹ the drawing down and bonding between the innerness (*Pnimiyyut*) of Torah and the revealed parts (*Nigleh*) of Torah, such that they become entirely one.¹⁸³² Through this there is a drawing down of all things as they stem from the Torah.¹⁸³³ This is as related in the Zohar,¹⁸³⁴ that through reciting the Torah verse,¹⁸³⁵ “How good and how pleasant it is when brothers dwell, also in unity,” Rabbi Shimon bar Yochai caused the rains to fall, in the literal sense. This is as the verse states,¹⁸³⁶ “If you follow My decrees... then I will provide your rains in their time,” to which Rashi explains, “on the evenings of the fourth day of the week

¹⁸²⁷ Tanya, beginning of Ch. 37

¹⁸²⁸ [See the famous letter of the Baal Shem Tov, printed in Keter Shem Tov 1 and elsewhere; See The Way of The Baal Shem Tov, a translation of a compilation of teachings from the Baal Shem Tov.]

¹⁸²⁹ See Pri Etz Chayim, Shaar Sefirat HaOmer, Ch. 7

¹⁸³⁰ Zohar II 63b; 88a

¹⁸³¹ See Sefer HaMaamarim 5678 p. 283

¹⁸³² See Sefer HaMaamarim 5638 p. 152 and on.

¹⁸³³ There was also mention of the verse (Psalms 133:3), “There *HaShem*-יהוה has commanded the blessing, May there be life” (and see Idra Zuta in Zohar III 296b) – Torah life, from which there is a drawing down of life in the literal sense below ten handbreadths, through going (*Halichah*-הליכה) (in a manner indicated by the verse (Leviticus 26:13), “I will lead you (*VaOleich*-ואוליך erect”) in the way of Torah, which is the way of the King of the world.

¹⁸³⁴ Zohar III 59b

¹⁸³⁵ Psalms 133:1

¹⁸³⁶ Leviticus 26:3-4

and the evenings of Shabbat,” up to an including drawing down all physical matters (*Gashmiyim*-גשמיים) which are included in the verse, “I will provide your rains (*Gishmeichem*-גשמיכם)” (meaning “your physicality-*Gashmiyut*-גשמייות”), as in the teaching of the Baal Shem Tov,¹⁸³⁷ through whom the Torah teachings of Rabbi Shimon bar Yochai came to be in a way of “they shall prosper.”¹⁸³⁸ This is a foretaste of the revelations of the teaching of Moshiach in the times of the “footsteps of Moshiach,” and in a way that “those who have tasted it merit life,” and as stated in Pri Etz Chayim,¹⁸³⁹ on the eve preceding Shabbat (Erev Shabbat) one must taste the Shabbat food. This will bring about that “with this work of yours [of Rabbi Shimon bar Yochai] they will go out of exile with mercy,”¹⁸⁴⁰ with kindness and mercy, since it is through “spreading the wellsprings to the outside that the master will come,” referring to King Moshiach,¹⁸⁴¹ speedily in the most literal sense and in our times, “with eternal joy upon their heads.”¹⁸⁴²

¹⁸³⁷ See Keter Shem Tov, end of section 207

¹⁸³⁸ Tikkunei Zohar, (end of) Tikkun 6; Also see Kisei L'Melech to Tikkunei Zohar *ibid.*; Likkutei Sichot, Vol. 24, p. 136, note 35.

¹⁸³⁹ Pri Etz Chayim, Shaar HaShabbat, beginning of Ch. 3; Also see Likkutei Sichot, Vol. 20 p. 173

¹⁸⁴⁰ Zohar III 124b, cited in Tanya, Iggeret HaKodesh, Epistle 26

¹⁸⁴¹ See the famous letter of the Baal Shem Tov, printed in Keter Shem Tov 1 and elsewhere; See the beginning of The Way of The Baal Shem Tov, a translation of a compilation of teachings from the Baal Shem Tov (*Tzavaat HaRivash*)

¹⁸⁴² Isaiah 35:10: 51:11

Discourse 28

*“Eem Bechukotai Teileichu... -
If you follow My decrees...”*

Delivered on Shabbat Parshat Behar-Bechukotai,
Shabbat Mevarchim Sivan, 5731
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁸⁴³ “If you follow My decrees and observe My commandments and actualize them etc.” Rashi explains (citing Sifra), “If you follow My decrees – this is an admonition that one should study Torah with laborious toil.” Now, about the verse stating “If-*Eem*-עם etc.,” obviously, what is meant is not that [the decrees and commandments] are not obligations, Heaven forbid to think so. It rather is as stated in Talmud,¹⁸⁴⁴ “‘If you follow My decrees’ – the word ‘if-*Eem*-עם’ only means a supplication, as another verse similarly states,¹⁸⁴⁵ ‘If only My people would listen to Me... In an instant I would subdue their foes,’ and another verse states,¹⁸⁴⁶ ‘If only you had hearkened to My commandments, your peace would

¹⁸⁴³ Leviticus 26:3

¹⁸⁴⁴ Talmud Bavli, Avodah Zarah 5a

¹⁸⁴⁵ Psalms 81:14-15

¹⁸⁴⁶ Isaiah 48:18-19

[flow] like a river... Your offspring would be like the sand, and those who emerge from your innards etc.”¹⁸⁴⁷

Now, we must better understand this. For, about studying Torah with laborious toil, it makes sense that using a term of supplication applies, in that this is a request. However, about what it then states, “and observe My commandments,” how can it be said that this is a request, being that a *mitzvah* is a command, in that commanding and requesting are two opposites. (This is because the one who is commanded has no choice in the command, whereas when it comes to a request, he has a choice.) This being so, how can it be said about doing and observing the *mitzvot* that it is a matter of request and supplication from Above?¹⁸⁴⁸

We also must understand the connection between studying Torah with laborious toil and fulfilling the *mitzvot*, which is why the verse states, “If you follow My decrees **and** observe My commandments,” using the connecting letter “*Vav*-*v*-and” which binds the two matters, indicating that they are not two separate, but are interdependent. That is, there first must be laborious toil in the study of Torah, through which one then comes to fulfill the *mitzvot*.

However, at first glance, studying for the sake of fulfilling the *mitzvot* - to know the deed that must be done (as

¹⁸⁴⁷ In an additional transcript of this discourse it states: “To point out, the first verse emphasizes the matter of subduing the enemy etc., whereas the second verse emphasizes the drawing down of physical blessing. What is astonishing about this is that in the many Chassidic discourses that cite this teaching of our sages, of blessed memory, they never explain the second verse.

¹⁸⁴⁸ Also see the discourse entitled “*Eem Bechukotai*” in Maamarei Admor HaZaken 5566 Vol. 1, p. 404; 5626; 5630.

explained in Hilchot Talmud Torah)¹⁸⁴⁹ does not necessitate laborious toil.

It only is for the sake of clarification and instruction in regard to the Halachah, that laborious toil is needed, as explained at length in *Hemshech* 5666,¹⁸⁵⁰ that to clarify the law (*Halachah*) to its ultimate truth, strenuous toil is necessary etc., and there also must be the matter of self-nullification (*Bittul*) and the acceptance of the yoke (*Kabbalat Ol*) etc. This is as the verse states,¹⁸⁵¹ “הו"ה-ה' *HaShem*” was with him,” meaning,¹⁸⁵² “The law (*Halachah*) is in accordance with him.” That is, he needs help from Heaven, so that he will not bend the intellect etc.¹⁸⁵³

However, in our times, for us the path has already been paved by all the great decisors and Halachic authorities (*Poskim*) throughout the generations, and there no longer is need for toil to know the deed that must be done. This being so, why is the order of the verse, that it first states the matter of toiling in Torah study, “follow My decrees,” and then states, “if you observe My commandments.”

We also must understand what the verse then states,¹⁸⁵⁴ “then I will provide your rains in their time, and the land will give its produce, and the tree of the field will give its fruit.” This is like the well-known question of the Torah philosophers

¹⁸⁴⁹ See Hilchot Talmud Torah of the Alter Rebbe 1:5

¹⁸⁵⁰ *Hemshech* 5666 p. 78 and on; p. 113 and on

¹⁸⁵¹ Samuel I 16:18

¹⁸⁵² Talmud Bavli, Sanhedrin 93b

¹⁸⁵³ See *Hemshech* 5666 p. 515 and on; Also see p. 534 and on.

¹⁸⁵⁴ Leviticus 26:4

of the Jewish people.¹⁸⁵⁵ That is, why is there physical reward “if you follow My decrees etc.?”

2.

This may be understood by prefacing with an explanation of the matter of toiling in the study of Torah. For, at first glance, toil and Torah are two opposites. This is because the Torah was given from Above, as the verse states,¹⁸⁵⁶ “I spoke to you from the Heavens.” That is, Torah is the matter of drawing down from Above to below, and as known,¹⁸⁵⁷ Torah is called “the bread of heaven.”¹⁸⁵⁸ In contrast, the matter of toil, is the work of the lower one. This being so, what is the meaning of toiling in Torah?

This is especially so according to the explanation in Likkutei Torah, Balak,¹⁸⁵⁹ on the verse,¹⁸⁶⁰ “He saw no toil (*Amal*-עמל) in Yisroel,” that the aspect of Yisroel-ישראל, which has the same letters as “a head to Me-*Li Rosh*-לי ראש,”¹⁸⁶¹ and refers to Torah, has no relation to the matter of toil (*Amal*-עמל).

¹⁸⁵⁵ See Abarvanel to the beginning of this week’s Torah portion; Also see Kli Yakar to Leviticus 26:12.

¹⁸⁵⁶ Exodus 20:19

¹⁸⁵⁷ See Ohr HaTorah, Kedoshim p. 576; *Hemshech* 5672 Vol. 2 p. 1,181; Discourse entitled “*Hineni Mamteer Lachem*” 5737 (Torat Menachem, Sefer HaMaamarim Shvat p. 425 and on), and elsewhere.

¹⁸⁵⁸ See Exodus 16:4

¹⁸⁵⁹ Likkutei Torah Balak 72a

¹⁸⁶⁰ Numbers 23:21

¹⁸⁶¹ Shaar HaPesukim of the Arizal to Genesis 32:29 (Vayishlach); Likkutei Torah, Shlach 48b and on; Sefer HaMitzvot of the Tzemach Tzedek 15b citing Zohar; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35].

This may be understood according to the Tzemach Tzeddek's explanation in his writings,¹⁸⁶² that the matter of toiling in Torah study can be understood according to the verse,¹⁸⁶³ "Man is born to toil," about which our sages, of blessed memory, stated¹⁸⁶⁴ that this refers to toiling in Torah.

From the explanation there it is understood that in the study of Torah there are two matters. There is surface study (*Girsa*),¹⁸⁶⁵ which is as the Torah is from Above to below and there is in depth study (*Iyun*),¹⁸⁶⁶ which is the matter of toiling and laboring in Torah.

That is, just as literal toil and labor brings out one's inner strength from concealment to revelation, so likewise through toiling in Torah we bring about a drawing down from Above of the revelation of the innerness (*Pnimiyyut*) of Wisdom-*Chochmah*. Through doing so, we also cause a drawing down of Godliness Above, from an even higher aspect, thus adding light in the Supernal *Sefirot*.

This is as known, that fulfilling the *mitzvot* brings the "body of the King" about, so to speak. This is as our sages, of blessed memory, taught¹⁸⁶⁷ on the verse,¹⁸⁶⁸ "and you actualize them-v'aseetem Otam-ועשיתם אתם," that "it is written as 'you-

¹⁸⁶² Ohr HaTorah, Bechukotai p. 193

¹⁸⁶³ Job 5:7

¹⁸⁶⁴ Talmud Bavli, Sanhedrin 99b

¹⁸⁶⁵ See Talmud Bavli, Shabbat 63a; Sukkah 28b; Hilchot Talmud Torah of the Alter Rebbe *ibid.*; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.]

¹⁸⁶⁶ See the preceding note.

¹⁸⁶⁷ Zohar III 113a; Also see Midrash Vayikra Rabbah 35:6; Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 92; 5568 Vol. 1, p. 19, and elsewhere.

¹⁸⁶⁸ Leviticus 26:3

Atem-אתם’ meaning, ‘I consider it as though you have actualized Me.’”

From this we can also understand the matter in regard to the study of Torah. For, as known,¹⁸⁶⁹ Torah is like the blood that draws vitality to all the limbs and organs. That is, through studying Torah with toil and labor, we bring about a new drawing down Above from the innerness (*Pnimityut*) of Wisdom-*Chochmah*, to be drawn into all the Supernal *Sefirot*.

3.

Now, it is known what Zohar states¹⁸⁷⁰ on the verse,¹⁸⁷¹ “Each ladle was ten ten (*Asarah Asarah*-עשרה עשרה) of the sacred *shekel*,” that the ten utterances (*Asarah Ma’amarot*-עשרה מאמרות) by which the world was created¹⁸⁷² are bound to and dependent on the ten commandments (*Aseret HaDibrot*-עשרת הדברות) [given at Mount Sinai].

This is as the Rav, the Maggid of Mezhritch,¹⁸⁷³ explains on the verse,¹⁸⁷⁴ “God spoke (*Vayedaber*-וידבר) all these things saying (*Leimor*-לאמר),” that the words “spoke-*Vayedaber*-וידבר” and “saying-*Leimor*-לאמר” indicate that the Holy One, blessed is, bound the ten commandments (*Aseret HaDibrot*-עשרת הדברות) to the matter of “saying-*Leimor*-לאמר,”

¹⁸⁶⁹ See Likkutei Torah, Bamidbar 13a

¹⁸⁷⁰ Zohar III 11b and on

¹⁸⁷¹ Numbers 7:86

¹⁸⁷² Mishnah Avot 5:1

¹⁸⁷³ Brought in Likkutei Torah, Chukat 57c and on; Ohr HaTorah, Yitro p. 873; Vol. 8 p. 2,984 and on; Likkutei Amarim of the Rav, the Maggid of Mezhritch, Section 13 and on.

¹⁸⁷⁴ Exodus 20:1

meaning to the ten utterances (*Asarah Ma'amarot*-עשרה מאמרות) said on the six days of creation.

This is also hinted in the statement in Talmud¹⁸⁷⁵ on the verse,¹⁸⁷⁶ “There was evening and there was morning, the sixth day,” that “the sixth day-*Yom HaSheeshee*-יום הששי” refers to the sixth day of Sivan, the day on which the Torah was given, since the sustainment of the world depended on the giving of the Torah. From this it is understood that the general bestowal in the world, rooted in the ten utterances by which the world was created, is drawn from the ten commandments, meaning from the Torah.

Now, since there are two manners in the study of Torah (as mentioned above at length) it must be said that in the bestowal of physicality, there also are two manners drawn through the two above-mentioned manners of Torah study.

4.

The explanation,¹⁸⁷⁷ is that, in general, the way the bestowal of the natural conduct [of the world] is received from the Torah, is by way of an external union (*Yichud Chitzoni*). This is as explained in Kabbalah,¹⁸⁷⁸ that “the laws of heaven and earth,”¹⁸⁷⁹ such as [in the verse,¹⁸⁸⁰ “Seedtime and harvest time, cold and heat, summer and winter], day and night, shall

¹⁸⁷⁵ Talmud Bavli, Shabbat 88a; Avodah Zarah 3a; 5a

¹⁸⁷⁶ Genesis 1:31

¹⁸⁷⁷ Regarding the coming section see Ohr HaTorah, Bechukotai p. 194

¹⁸⁷⁸ See Etz Chayim, Shaar 29 (Shaar HaNesirah) beginning of Ch. 2; Pri Etz Chayim, Shaar HaKeriyat Shema, Ch. 6 & Ch. 11, and elsewhere.

¹⁸⁷⁹ See Jeremiah 33:25

¹⁸⁸⁰ Genesis 8:22

not cease,” are rooted in the external union (*Yichud Chitzoni*) of Wisdom-*Chochmah* and Understanding-*Binah*, which is drawn into the external union (*Yichud Chitzoni*) of *Zeir Anpin* and *Nukva*.

However, besides this, there also is the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah* and the inner union (*Yichud Pnimi*) of *Zeir Anpin* and *Nukva*. The substance of this, as it is in our service of *HaShem*-יהו"ה, blessed is He, is serving Him with self-sacrifice (*Mesirat Nefesh*). As explained elsewhere (in *Imrei Binah*,¹⁸⁸¹ and in *Sefer HaMitzvot* of the *Tzemach Tzedek* - *Mitzvat Kiddush HaShem*),¹⁸⁸² the words, “Listen Israel, *HaShem* is our God-*Shema Yisroel HaShem Elo*”הו"ה אל-ינו”*heinu*” represent the union (*Yichud*) of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*), whereas the words “*HaShem* is One-*HaShem Echad*”הו"ה אחד” represent the union (*Yichud*) of *Zeir Anpin* and *Nukvah*.

Now, when the inner union (*Yichud Pnimi*) is present, there then a drawing of additional vitality even in the external union (*Yichud Chitzoni*). This is because the relation between the inner union (*Yichud Pnimi*) and the external union (*Yichud Chitzoni*) is like the relation between the soul and the body. This is like the difference between when one who is sleeping, such that nothing but the impression of life (*Keesta d'Chayuta*) remains in him,¹⁸⁸³ compared to when he is awake, at which

¹⁸⁸¹ In the *Petach HaShaar* (the opening gateway), translated as *The Gateway to Understanding*, Ch. 19.

¹⁸⁸² *Derech Mitzvot* p. 33b

¹⁸⁸³ See *Zohar I* 83a; [Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 30].

time all his powers return and are revealed. This is like the explanation in the Rosh HaShanah discourses,¹⁸⁸⁴ that the way the creation is brought about can be in a way of “the slackening of the hands” etc., but there then is the strengthening and special enthusiasm that **we** add to it.

The same is so of toiling in the study of Torah. That is, since through it a drawing down from the innerness (*Pnimityut*) of the Supernal Wisdom-*Chochmah* is caused (as discussed in chapter two), this being the matter of the inner union (*Yichud Pnimi*), we thereby cause the addition of more light, even in the external union (*Yichud Chitzoni*), that is, in the ten utterances by which the world was created.

5.

This then, is the meaning of the words, “If you follow My decrees,” – “that you study Torah with laborious toil,” and then “I will provide your rains in their time... and the tree of the field will give its fruit,” this being the special addition to the bestowal of physicality brought about through the inner union (*Yichud Pnimi*). This is the meaning of “I will provide your rains,” specifying, “**I will provide**-ו'נַתַּתִּי *Natati*,” that is, not through an emissary,¹⁸⁸⁵ and moreover, the rains will specifically be “in their time.” Likewise, “the tree of the field will give its fruit,” referring to the “non-fruit bearing trees

¹⁸⁸⁴ Siddur Im Da”Ch, discourse entitled “*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov Zichrono L’Brachah*”

¹⁸⁸⁵ See Ohr HaTorah *ibid*.

which are destined to give fruits,”¹⁸⁸⁶ this being a miraculous matter etc.

With the above in mind, we can also understand the words, “If (*Eem*-אם) you follow My decrees,” [about which it states], “‘if-*Eem*-אם’ only means supplication.” This is because the granting of empowerment for something as lofty as this, that the Jewish people will be capable of drawing the inner union (*Yichud Pnimi*) Above, comes through the request and supplication from Above, in which the word “supplications-*Tachanunim*-תחנונים” is of the same root as “a freely given gift-*Matnat Chinam*-מתנת חנם.”¹⁸⁸⁷ This is also why the verse specifically states, “My decrees-*Bechukotai*-בחוקותי,” for as known,¹⁸⁸⁸ this refers to the letters that are engraved-*Chakikah*-חקיקה in the soul, which are rooted in the *Sefirah* of the Crown-*Keter*, since it from this aspect that empowerment comes for this service.

Now, with the above in mind, we can also understand the words, “If you follow My decrees and observe (*Tishmeru*-תשמרו) My commandments and actualize them.” For since through toiling in Torah (“follow My decrees”) the inner union (*Yichud Pnimi*) is drawn down, this being the highest light that transcends the chaining down of the worlds (*Seder Hishtalshehut*), thus special guarding (*Shemirah*-שמירה) is required for this so that the forces of externality will not derive any vitality from it, and this guarding (*Shemirah*-שמירה) comes through the *mitzvot*.¹⁸⁸⁹

¹⁸⁸⁶ Rashi to Leviticus *ibid*.

¹⁸⁸⁷ See Sifri and Rashi to Deuteronomy 3:23; Midrash Devarim Rabbah 2:1

¹⁸⁸⁸ See Likkutei Torah, *Bechukotai* 45a and on, and elsewhere.

¹⁸⁸⁹ See the discourse entitled “*Eem Bechukotai*” 5626 and 5630 *ibid*.

This then, is the meaning of the verse, “If you follow My decrees and observe My commandments and actualize them (וַעֲשִׂיתֶם אֹתָם-*v’Aseetem Otam*).” That is, to bring about the inner union (*Yichud Pnimi*) Above, so that the external forces will not derive vitality from this, the study of Torah must be with toil and guarding (*Shemirah*-שמירה) through “and keep (*Tishmeru*-תשמרו) My commandments.” Through this, we “actualize them (וַעֲשִׂיתֶם אֹתָם-*v’Aseetem Otam*),” which is written as “you-*Atem*-אתם” meaning that we thereby actualize “the body of the King,” so to speak.

Through doing so, additional physical bestowal is also caused below, [so that] “I will provide your rains in their time, and the land will give its produce, and the tree of the field will give its fruit,” along with all the other prophecies in the continuation of the Torah portion, up to and including the prophecies that are destined to be in the coming redemption, as the verse states,¹⁸⁹⁰ “I will lead you upright,” with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

¹⁸⁹⁰ Leviticus 26:13

Discourse 29

*“b’Sha’ah SheHeekdeemoo Yisroel... -
When Israel accorded precedence...”*

Delivered on Shabbat Parshat Bamidbar,
5th of Sivan, Erev Chag HaShavuot, 5731
By the grace of *HaShem*, blessed is He,

1.

It states in Talmud,¹⁸⁹¹ “When Israel accorded precedence [in declaring] ‘We will do’ over ‘We will listen,’¹⁸⁹² six-hundred thousand ministering angels came and tied two crowns for each and every member of Israel, one corresponding to ‘We will do,’ and one corresponding to ‘We will listen.’” From this it is understood that there are three matters here, “We will listen,” “We will do,” and according precedence to “We will do” over “We will listen.”

This may be better understood according to the explanation in Likkutei Torah,¹⁸⁹³ that “We will listen-*Nishma*-נשמע” refers to the matter of grasp and understanding, as in the verse,¹⁸⁹⁴ “Listen Israel-*Shema Yisroel*-שְׁמַע יִשְׂרָאֵל etc.,” and similar to the verse,¹⁸⁹⁵ “Speak... for Your servant is listening-*Shome’ah*-שׁוֹמֵעַ.” Nevertheless, this too is a matter of self-

¹⁸⁹¹ Talmud Bavli, Shabbat 88a

¹⁸⁹² Exodus 24:7

¹⁸⁹³ Likkutei Torah Bamidbar 19a; Va’etchanan 4d; Shir HaShirim 1a

¹⁸⁹⁴ Deuteronomy 6:4

¹⁸⁹⁵ Samuel I 3:10

nullification (*Bittul*),¹⁸⁹⁶ because from the very fact that it is necessary to say, “Speak, for Your servant is listening,” this indicates that he could possibly not hear what is being spoken. This then, is the novelty of saying, “Speak, for Your servant is listening,” in that he has self-nullification (*Bittul*) and is thus ready and prepared for whatever he will hear, and will contemplate and grasp it etc., until there will be a drawing forth from this into actual deed.

However, the matter of “We will do-*Na’aseh*-נַעֲשֶׂה” is a higher level of self-nullification (*Bittul*) than the matter of “We will listen-*Nishma*-נִשְׁמָע,” in that it makes no difference to him whether he grasps it or not, but instead he is dedicated to fulfilling the commands of the Master in actuality.

Higher than this is the matter of according precedence to “We will do” (*Na’aseh*) over “We will listen” (*Nishma*). This is why we also find the matter of “We will do” (*Na’aseh*) alone, in that they first said,¹⁸⁹⁷ “(All the words that *HaShem*-יהו"ה has spoken) we will do (*Na’aseh*-נַעֲשֶׂה),” and only afterwards said,¹⁸⁹⁸ “We will do and we will listen (*Na’aseh v’Nishma*-נַעֲשֶׂה וְנִשְׁמָע),” thus according precedence to “We will do” over “We will listen.” From this it is understood that according precedence to “We will do” over “We will listen” is an even higher matter than “We will do” alone.

¹⁸⁹⁶ Likkutei Torah, Bamidbar 14a; Beha’alotcha 34d; Zot HaBrachah 99c; Shir HaShirim 22a

¹⁸⁹⁷ Exodus 24:3

¹⁸⁹⁸ Exodus 24:7

2.

Now, the explanation is that even though “we will listen” (*Nishma*) is a matter of self-nullification (*Bittul*), as in [the verse], “Listen Israel-*Shma Yisroel*-שמע ישראל,” this being the matter of accepting the yoke of Heaven,¹⁸⁹⁹ nevertheless, this self-nullification (*Bittul*) only stems from his own understanding and comprehension. In other words, through him contemplating, understanding, and grasping that “*HaShem* is our God, *HaShem* is One-*HaShem Elo'heinu HaShem Echad*-יהוה אלהינו יהוה אחד,”¹⁹⁰⁰ he thereby comes to have self-nullification (*Bittul*), up to and including within tangible action. Nonetheless, this only stems from his grasp. In contrast, the matter of “We will do” (*Na'aseh*) is self-nullification (*Bittul*) that transcends grasp.

Now, in addition to the advantage of the self-nullification (*Bittul*) of “We will do” (*Na'aseh*), which is self-nullification (*Bittul*) that transcends grasp (and is higher than the self-nullification (*Bittul*) of “We will listen (*Nishma*) which stems from grasp) there is an advantage to the self-nullification (*Bittul*) of according precedence to “We will do” (*Na'aseh*) over “We will listen” (*Nishma*), over the self-nullification (*Bittul*) of “We will do” (*Na'aseh*) as it is by itself.

This is because when the self-nullification (*Bittul*) only is in a way of “We will do” (*Na'aseh*), it could be that this is because he has yet to taste the flavor (and delight) of “We will listen” (*Nishma*), and moreover, even if he did taste this, it could

¹⁸⁹⁹ See Talmud Bavli, Brachot 13a

¹⁹⁰⁰ Deuteronomy 6:4 *ibid*.

be that he did not taste it to its ultimate truth etc., which is why he only has the self-nullification (*Bittul*) of “We will do” (*Na’aseh*). However, when he knows the flavor of “We will listen” (*Nishma*), but even so, has the self-nullification (*Bittul*) of “We will do” (*Na’aseh*) (in a way of according precedence to “We will do” (*Na’aseh*) over “We will listen” (*Nishma*)), this is a higher self-nullification (*Bittul*).

Now, in addition to the advantage there is, in that even though he knows the flavor of “We will listen” (*Nishma*), he nevertheless also has the self-nullification (*Bittul*) of “We will do” (*Na’aseh*) (and this advantage can also be present when the order is that first there is “We will listen” (*Nishma*) and then there is “We will do” (*Na’aseh*)), there also is an advantage in the essential matter of according precedence to “We will do” (*Na’aseh*) over “We will listen” (*Nishma*).

This is as also understood from the explanation elsewhere,¹⁹⁰¹ that the self-nullification (*Bittul*) of according precedence to “We will do” (*Na’aseh*) over “We will listen” (*Nishma*) is nullification (*Bittul*) to the Master of the desire (*Ba’al HaRatzon*) [that is, the One who desires] who Himself is higher than the particular desires. This is higher than the self-nullification (*Bittul*) of “We will listen” (*Nishma*), (which includes both “We will listen” (*Nishmah*) and “We will do” (*Na’aseh*)) which is the self-nullification (*Bittul*) to the particular desires.

¹⁹⁰¹ See the discourse entitled “*b’Sha’ah SheHeekdeemoo*” 5709 (Sefer HaMaamarim 5709 p. 147 and on).

Now, we should add by prefacing with an explanation of accepting the yoke of the Kingdom of Heaven on Rosh HaShanah.¹⁹⁰² For, at first glance, this is not understood, being that throughout every year we accept the yoke of the Kingdom of Heaven twice daily in the *Shema* recital of the morning and the evening.

This is as our sages, of blessed memory, taught,¹⁹⁰³ “Why does the portion of ‘Listen-*Shema*-שמע’ precede the portion of ‘It shall be that if you listen-*VeHayah Eem Shamo’ah*-ויהיה אם שמוע’? So that one will first accept the yoke of the Kingdom of Heaven upon himself, and only then accept the yoke of the *mitzvot*.”

This is the matter of accepting the yoke of the Kingdom of Heaven, which is higher than accepting the yoke of the *mitzvot*.¹⁹⁰⁴ This being so, what superiority is there in accepting the yoke of the Kingdom of Heaven (*Kabbalat Ol Malchut Shamayim*) on Rosh HaShanah?

Now, if we say that the superiority of accepting the yoke of the Kingdom of Heaven on Rosh HaShanah is because it is the “head-*Rosh*-ראש” of the year,¹⁹⁰⁵ this superiority is in the acceptance of the yoke itself. Rather, it is the same acceptance

¹⁹⁰² See Sefer HaMaamarim 5656 p. 263 and on; 5662 p. 225 and on; *Hemshech* 5672, Ch. 61 (Vol. 1 p. 152 in the new edition); Sefer HaMaamarim 5691 p. 16 and on; 5702 p. 8.

¹⁹⁰³ Talmud Bavli, Brachot 13a

¹⁹⁰⁴ See the discourse entitled “*b’Sha’ah SheHeekdeemoo*” 5709 (Sefer HaMaamarim 5709 p. 147 and on).

¹⁹⁰⁵ See Likkutei Torah, Tavo 43c; Ateret Rosh, Shaar Rosh HaShanah, Ch. 1 and on, and elsewhere.

of the yoke as it is throughout the entire year, except that it is its “head-*Rosh* ראש.”

However, the explanation is that accepting the yoke (*Kabbalat Ol*) during the rest of year is only preparatory for accepting the yoke of the *mitzvot*. That is, to accept the yoke of the *mitzvot* upon himself, one must first accept the yoke of the Kingdom of Heaven. That it, the acceptance of the yoke is within [one’s] knowledge, whereas the actual service in a revealed and tangible way, is through accepting the yoke of the *mitzvot* by way of order and gradation, from the easy to the difficult, and from the earlier to the later. That is, there first is serving Him “with all your heart (*Bechol Levavecha* בְּכָל לִבְבְּךָ etc.),”¹⁹⁰⁶ until one reaches [serving Him] “with all your more (*Bechol Me’odecha* בְּכָל מְאֹדְךָ).”¹⁹⁰⁷

However, on Rosh HaShanah, the matter of accepting the yoke of the Kingdom of Heaven first, is not just in [one’s] knowledge, but even in one’s actual tangible service, this being the primary matter of blowing the Shofar, and only after this does he come to the particular *mitzvot*.

Now, just as this is so in the matter of accepting the yoke of the Kingdom of Heaven on Rosh HaShanah and the ten days of repentance, which comes because of the closeness of the Luminary (*Ma’or*),¹⁹⁰⁸ in that it is the [time about which] the verse states,¹⁹⁰⁹ “‘when He is found’ and ‘when He is close,’” the same is so in regard to according precedence to “We will do” (*Na’aseh*) over “We will listen” (*Nishma*) on the holiday of

¹⁹⁰⁶ Deuteronomy 6:5

¹⁹⁰⁷ Deuteronomy 6:5 *ibid*.

¹⁹⁰⁸ See *Derech Chayim* 13d, 21b, 91a; *Kuntres HaAvodah*, end of Ch. 5

¹⁹⁰⁹ Isaiah 55:6; *Talmud Bavli*, Rosh HaShanah 18a

Shavuot, which comes because of the revelation of “*HaShem*-יהוה descended upon Mount Sinai.”¹⁹¹⁰

That is, this is not just introductory and preparatory to actual tangible service (like accepting the yoke throughout the rest of the year). Rather, even the tangible service itself is such that it comes about because of self-nullification (*Bittul*) which transcends comprehension, up to and including nullification (*Bittul*) to the Master of the desire (*Ba'al HaRatzon*) [the One who desires].

The explanation, as it relates to the Torah study of each and every Jew, is that in addition to understanding and grasping the Torah, [being that when studying the Oral Torah, if a person does not understand what is being said, it is not considered to be study altogether, as the Alter Rebbe writes],¹⁹¹¹ this being the matter of Torah as it stems from Wisdom-*Chochmah*.

Now, there also is that which transcends comprehension, this being the matter of, “First make the blessings on the Torah.”¹⁹¹² (This is like giving precedence to “We will do” (*Na'aseh*) over “We will listen” (*Nishma*), which is the matter of nullification (*Bittul*) to the Master of the desire (*Ba'al HaRatzon*) [the One who desires]).

This is like [the teaching] that,¹⁹¹³ “Dovid would bind the upper Torah with the Holy One, blessed is He.” As the Alter Rebbe explained,¹⁹¹⁴ this is the matter of drawing down the

¹⁹¹⁰ Exodus 19:20

¹⁹¹¹ Hilchot Talmud Torah, end of Ch. 2

¹⁹¹² Talmud Bavli, Nedarim 81a; Bava Metziya 85b; Also see Likkutei Sichot Vol. 15 p. 3 and on.

¹⁹¹³ Zohar III 222b (Ra'aya Mehemna); Sefer HaBahir, Section 196 (58); [Also see Ma'ayan HaChochmah].

¹⁹¹⁴ See Likkutei Torah, Shemini 18b; 19d; Shlach 47c; 51a; Matot 87d

aspect of the limitless light of the Unlimited One into the Torah, such that this brings about that through the Jewish people, the Torah and the Holy One, blessed is He, come to be entirely one.¹⁹¹⁵

4.

However, we still must understand the precise wording, “(They accorded precedence to) “We will do-*Na’aseh*-נַעֲשֶׂה” (over “We will listen-*Nishma*-נִשְׁמָע”).” Now, at first glance, the simple meaning seems to indicate a matter of tangible action (*Ma’aseh*-מַעֲשֶׂה). However, since the primary matter in this is the negation of the understanding and comprehension of “We will listen” (*Nishma*-נִשְׁמָע), it could also be in thought (*Machshavah*) and speech (*Dibur*), and not necessarily in action (*Ma’aseh*).

This may be understood according to the explanation in the discourse entitled “*v’Har Sinai Ashan Kulo*” 5701.¹⁹¹⁶ That is, we must understand the difference between the smoke (*Ashan*-עֶשֶׁן) stated at the giving of the Torah, from the other matters stated there, such as the thunder, lightning, flames, and the sound of the Shofar, which were also stated about the giving of the Torah.

That is, in regard to all of the others, the Torah does not give a reason, but only about the smoke (*Ashan*-עֶשֶׁן) is a reason

¹⁹¹⁵ See Likkutei Torah, Shlach ibid.; Sefer HaSichot 5749 Vol. 2, p. 725

¹⁹¹⁶ Sefer HaMaamarim 5701 p. 125 and on.

given, as the verse states is “because *HaShem*-יהוה descended upon it in fire.”¹⁹¹⁷

We also must understand why the mountain was smoking, something completely unnatural for it to do. That is, that there was thunder and lightning etc., makes sense, in that, in and of themselves, they occur naturally, except that here, they were astounding. In contrast, since a mountain is inanimate matter (*Domem*) and moreover, being that Mount Sinai was devoid of any vegetation (*Tzome'ach*) that could smoke from the fire, it thus was completely unnatural.

However, the explanation is that the Torah was given to be given below (not also below, but **specifically** below). This is because as the verse states, the Torah “is not in the heavens,”¹⁹¹⁸ in that it specifically was given below, in this world.

Moreover, in this world itself, the primary matter is for the effects [of Torah] to be drawn all the way down, not just in the vegetative (*Tzome'ach*), but even in the inanimate (*Domem*). This is why “Mount Sinai was entirely smoke,” being that this was the entire matter in giving the Torah, that there should be a drawing **all the way down**. This is because specifically through this, we reach the Master of the desire (*Ba'al HaRatzon*) [the One who desires].

This also explains the precise wording, that “they accorded precedence to ‘We will do-*Na'aseh*,” specifically. That is, the matter of self-nullification (*Bittul*) must specifically penetrate into one’s actions (*Asiyah*), being

¹⁹¹⁷ Exodus 19:18

¹⁹¹⁸ Deuteronomy 30:12; Talmud Bavli, Bava Metziya 59b

that this is the totality and primary aspect of Torah, that it should affect the lowest of levels.

This is why all the ten commandments are in regard to simple matters that are necessitated by the intellect, and must specifically be done in action (*Ma'aseh*). (Even the first utterance,¹⁹¹⁹ “I am *HaShem*-יהו"ה your God,” which is the *mitzvah* of *HaShem*'s-יהו"ה Oneness (*Achdut HaShem*), is connected to the exodus from Egypt, as in the continuation of the verse, “who took you out of the land of Egypt,” this being a matter of action (*Ma'aseh*) not just Above, but also below.)

5.

Now, this is what we draw down from the time of the giving of the Torah [the holiday of Shavuot] to the entire year. That is, in addition to serving *HaShem*-יהו"ה, blessed is He, every day being in a way that we give precedence to “Listen-*Shema*-שמע” over “It will be if you listen-*VeHayah Eem Shamo'ah*-שמיע-אם ויהיה,” thus accepting the yoke of the Kingdom of Heaven first, and then accepting the yoke of the *mitzvot*, which only is in one's knowledge etc., nonetheless, when it comes to actually serving with tangible deed, by accepting the yoke of the *mitzvot* in a way of order and gradation, we also draw down by giving precedence to “We will do” over “We will listen” at the time of the giving of the Torah [the holiday of Shavuot] for the entire year.

This also is preparatory for the Torah of the coming future, the Torah teachings of Moshiach, which we bring about

¹⁹¹⁹ Exodus 20:2

by “spreading your wellsprings to the outside”¹⁹²⁰ during the time of exile. This brings about a close introduction and receptacle for the revelation of the Torah teachings of Moshiach, (similar¹⁹²¹ to the matter of “his Talmud in his hand”¹⁹²² being preparatory to the study of the Torah in the Garden of Eden (*Gan Eden*)).¹⁹²³ This is as the verse states,¹⁹²⁴ “He will kiss me with the kisses of His mouth,” referring to the reasons and secrets of the Torah that will be revealed in the coming future, with the coming of our righteous Moshiach, speedily and in the most literal sense!

¹⁹²⁰ See the famous letter of the Baal Shem Tov, printed in Keter Shem Tov 1 and elsewhere; See “Way of The Baal Shem Tov,” a translation of a compilation of teachings from the Baal Shem Tov

¹⁹²¹ See Likkutei Sichot Vol. 24, p. 580, note 8

¹⁹²² Talmud Bavli, Pesachim 50a

¹⁹²³ See Likkutei Torah, Va’etchanan 6c; Shir HaShirim 22d

¹⁹²⁴ Song of Songs 1:2 and Rashi there

Discourse 30

“*v’Asita Chag Shavuot... -*
And you shall make a festival of Weeks...”

Delivered on the 2nd day of Shavuot, 5731

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

1.

The¹⁹²⁵ verse states,¹⁹²⁶ “And you shall make a festival of Weeks for *HaShem*-יהו"ה your God, according to the generosity of your hand shall you give, according to how *HaShem*-יהו"ה has blessed you.” The question on this is well-known. That is,¹⁹²⁷ why is this holiday called “weeks-*Shavuot*-שבועות,” for it comes **after** “you shall count seven weeks for yourselves” (as the preceding verse states),¹⁹²⁸ “on the fiftieth day,” specifically.

Moreover, this is unlike all the other holidays, such as the festival of Matzot (*Chag HaMatzot*-חג המצות), at which time we eat Matzot, and the festival of Sukkot (*Chag HaSukkot*-חג

¹⁹²⁵ See the discourse entitled “*Ko Tevarchu* – Thus shall you bless” of Shabbat Parshat Naso of this year, 5731, Ch. 3 (Sefer HaMaamarim 5731 p. 230, Discourse 31) that this discourse is founded upon the discourses of our Rebbe’s entitled “*v’Asita Chag Shvauot*,” and particularly on the discourse of the Alter Rebbe of Motzei Yom HaKippurim 5562 [Maamarei Admor HaZaken 5562 Vol. 1 p. 11 and on] printed with the glosses of the Tzemach Tzedek [the discourse entitled “*v’Asita Chag Shavuot*” in Ohr HaTorah, Re’eh p. 754 and on; Ohr HaTorah Tisa p. 1,966 and on.]

¹⁹²⁶ Deuteronomy 16:10

¹⁹²⁷ Also see the beginning of the discourse by the same title of the year 5673 in *Hemshech* 5672 (Vol. 2, p. 333 in the newer edition).

¹⁹²⁸ Deuteronomy 16:9

(הסוכות), at which time we sit in a Sukkah, and likewise, the designation of this holiday as the Festival of the First-fruits (*Chag HaBikkurim*-חג הביכורים) (as the verse states,¹⁹²⁹ “On the Day of the First-fruits, when you offer a new meal offering,” that is, “the first of the wheat harvest, in that the two loaves [of the offering] were brought from the new grain”). It thus is called by this name because the new meal offering is offered on this day.

In contrast, this is not so of its designation as “the holiday of weeks” (*Chag HaShavuot*-חג השבועות), in that here, it is not named for something that has to do with the day itself, but is named for the seven weeks that preceded it and have already passed. This being so, why does it have this name?

This is especially so according to the explanation in Chassidus,¹⁹³⁰ that after counting the seven weeks, on the fiftieth day, the aspect of the Fiftieth Gate (*Shaar HaNun*) which transcends the matter of counting is drawn. This being so, it completely transcends the matter of the seven weeks. We must also understand¹⁹³¹ why it states, “for *HaShem*-יהו"ה your God.” That is, what is it telling us by saying that it must be “for *HaShem*-יהו"ה your God.”

The verse then continues, “according to the generosity of your hand,” to which Rashi explains, “according to the generosity of your hand shall you give; (according to the

¹⁹²⁹ See Numbers 28:26 and Rashi there.

¹⁹³⁰ See Likkutei Torah, Bamidbar 10d; 12a and on; Shir HaShirim 35c and elsewhere.

¹⁹³¹ See the beginning of the discourse entitled “*v'Asita Chag Shavuot*” 5676 (Sefer HaMaamarim 5676 p. 97) 5705 (Sefer HaMaamarim 5705 p. 182).

blessing bestowed upon you, bring peace offerings of happiness and invite guests to eat with you).”

Now, this must be better understood. For, since the word “*Meesat*-מסת” means enough-*Dai*-די” (in that one should donate in a sufficiently generous manner), why is the word “*Meesat*-מסת” used here, rather than the more common word used throughout Tanach, such as in the verse,¹⁹³² “But the work had been sufficient-*Dayam*-דים... and there was extra.”

Now, in Talmud¹⁹³³ it states “‘*Meesat*-מסת’ (is a word that denotes non-sacred property (*Chullin*), as the verse states,¹⁹³⁴ ‘And Achashverosh levied a tax-*Mas*-מס upon the mainland’) teaching us that one brings his obligatory [offering] from non-sacred [property] (*Chullin*).” That is, even if he has many guests eating and from a single animal they will not have enough [to eat], he cannot bring more from the tithe (*Ma’aser*), but specifically from non-consecrated property (*Chullin*).

However, this must be better understood,¹⁹³⁵ for does this law not apply to all the festivals? This being so, why is it specifically stated here about the festival of Shavuot and not the other festivals? Moreover, even if it would suffice [for Torah to] say this about one festival, through which we would derive that it also applies to the other festivals, this being so, shouldn’t the verse have said this about the first of the pilgrimage festivals, which is the holiday of Pesach?¹⁹³⁶ Why then is this stated specifically about the holiday of Shavuot?

¹⁹³² Exodus 36:7

¹⁹³³ Talmud Bavli, Chagigah 8a

¹⁹³⁴ Esther 10:1

¹⁹³⁵ Also see Ohr HaTorah, Re’eh p. 764

¹⁹³⁶ Talmud Bavli, Rosh HaShanah 4a

Now, to understand all this, we first must preface with [an explanation of] the novelty introduced with the giving of the Torah. For, at first glance, did not our forefather Avraham fulfill the entire Torah even before it was given,¹⁹³⁷ and the same is so of Yitzchak and Yaakov? This is as in the teaching of our sages, of blessed memory,¹⁹³⁸ “Our forefather Avraham was an elder who sat in Yeshivah... our forefather Yitzchak was an elder who sat in Yeshivah... our forefather Yaakov was an elder who sat in Yeshivah etc.”

Moreover, we should add that their study of Torah was not just the *mitzvah* to study Torah, like all the *mitzvot*, but was such that they thereby drew light into the world. This is as stated in Midrash,¹⁹³⁹ “The Holy One, blessed is He, said, ‘Until when will the world conduct itself in darkness? Let the light come.’ ‘God said, ‘Let there be light’ – this is Avraham. This is the meaning of what is written [about Avraham],¹⁹⁴⁰ ‘Who roused righteousness from the east,’ do not just read it as ‘roused-*Hei’eer*-העיר’ (with the letter *Ayin*-ע) but read it as ‘illuminated-*Hei’eer*-האיר’ (with the letter *Aleph*-א).”

The Midrash likewise states,¹⁹⁴¹ “Avraham began to illuminate... Yitzchak came and he too illuminated... Yaakov came and added light etc.” From this it is understood that for them, the drawing down of light into the world was a primary

¹⁹³⁷ Talmud Bavli, Yoma 28b; Kiddushin 82a – in the Mishnah.

¹⁹³⁸ Talmud Bavli, Yoma ibid.; Also see Midrash Bereishit Rabbah 95:7

¹⁹³⁹ Midrash Bereishit Rabbah 2:3

¹⁹⁴⁰ Isaiah 41:2

¹⁹⁴¹ Midrash Shemot Rabbah 15:26

matter. However, our sages, of blessed memory, also said,¹⁹⁴² “All the *mitzvot* that the forefathers did before You were fragrances, but for us, ‘Your Name is like poured oil,’ like one who pours from vessel to vessel.”

Now, we must understand how this aligns with the explanation above, that the matter of our forefathers was to illuminate the world through the Torah. Likewise, how does this align with the well-known matter, that “our forefathers, they themselves are the Supernal Chariot (*Merkavah*).”¹⁹⁴³ (For, as known, the four legs of the Chariot (*Merkavah*) are the three forefathers, and the fourth leg is Dovid.)¹⁹⁴⁴ That is, this is an elevation that is specific to the matter of our forefathers and their mode of serving *HaShem*-יהו"ה.

As explained about this, their service of *HaShem*-יהו"ה, blessed is He, was such that they were the Chariot (*Merkavah*) for the emotional qualities (*Midot*) of the world of Emanation (*Atzilut*), beginning with “Avraham who loved Me,”¹⁹⁴⁵ this being the aspect of Kindness-*Chessed*. About him it states,¹⁹⁴⁶ “Avraham traveled, going forward and traveling (in the present tense) to the south,” in that he was constantly going and traveling from level to level, in elevation after elevation, until he came “to the south,” which is the aspect and quality of the Supernal love, this being the attribute of Kindness-*Chessed*.

¹⁹⁴² Midrash Shir HaShirim Rabbah 1:3(1)

¹⁹⁴³ Midrash Bereishit Rabbah 47:6; 82:6

¹⁹⁴⁴ Zohar I 248b; Zohar III 262b

¹⁹⁴⁵ Isaiah 41:8

¹⁹⁴⁶ Genesis 12:9; See Torah Ohr, beginning of Yitro; Likkutei Torah, beginning of Beha'alotcha

This is as stated in Sefer HaBahir,¹⁹⁴⁷ “The quality of Kindness-*Chessed* said before the Holy One, blessed is He... from the time that Avraham is on the earth, I have not needed to do my work, since Avraham stands and serves in place of me.” That is, the revelation of the quality of Kindness-*Chessed* of the world of Emanation (*Atzilut*) depended on the manner of Avraham’s travel in the mode of Kindness-*Chessed*. That is, through his service, he saw the spirituality in all matters and was unified with them etc.

[This does not contradict the fact that Avraham said,¹⁹⁴⁸ “I am but dust and ash.” As explained in Iggeret HaKodesh¹⁹⁴⁹ our forefather Avraham said this about the radiance of his soul that illuminated in his body from the light of the Supernal Kindness-*Chessed*, which is like “dust and ash” compared to his root in the quality of Kindness-*Chessed* of the world of Emanation (*Atzilut*).

This is also as known about the matter of the verse,¹⁹⁵⁰ “Avraham, Avraham,” in which there is a pause in the cantillation between them,¹⁹⁵¹ but nevertheless, even as he was on his level in the world of Creation (*Briyah*), he was a Chariot (*Merkavah*) for Kindness-*Chessed* of the world of Emanation (*Atzilut*).]¹⁹⁵²

The same is so of Yitzchak, whose service of *HaShem*-יהו"ה, blessed is He, was in the line of Might-*Gevurah*, and likewise

¹⁹⁴⁷ Sefer HaBahir, Section 191 (58), brought in Pardes Rimonim, Shaar 22 (Shaar HaKinuyim) Ch. 4.

¹⁹⁴⁸ Genesis 18:27

¹⁹⁴⁹ Tanya, Iggeret HaKodesh, Epistle 15

¹⁹⁵⁰ [Genesis 22:11]

¹⁹⁵¹ Zohar III 138a

¹⁹⁵² Also see Sefer HaMaamarim 5679 p. 633

Yaakov, whose service of *HaShem*-יהו"ה, blessed is He, was in the central line,¹⁹⁵³ which includes various colors and all colors, which is why it is called *Splendor-Tiferet* etc.¹⁹⁵⁴

Through their service our forefathers reached perfection and wholeness in their ascent. For example, Avraham was tested with ten tests,¹⁹⁵⁵ the word “test-*Nisayon*-נִסְיָוִן” being of the same root as in the verse,¹⁹⁵⁶ “I shall raise My banner-*Areem Neesee*-נָסִים,” which is a matter of elevation etc. It was through the ten tests, [the number ten] being wholeness and perfection in numeration,¹⁹⁵⁷ that he reached wholeness and perfection in his ascent.¹⁹⁵⁸ The same was so of Yitzchak, who was a “perfect (and complete) burnt-offering”¹⁹⁵⁹ etc., and likewise Yaakov, who was “the choicest of the forefathers”¹⁹⁶⁰ etc.

It is this aspect that was drawn down by our forefathers to their children after them, as the verse states about Avraham,¹⁹⁶¹ “[For I loved him], because he commands his children etc.” This is to such an extent that the entire service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* is so that through doing so, a Jew reaches the level of the Chariot

¹⁹⁵³ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*)]; Likkutei Torah, Va'etchanan 5a and on.

¹⁹⁵⁴ See Torah Ohr, Vayishlach 25a and on; Maamarei Admor HaZaken 5564 p. 68 and on; Ohr HaTorah, Terumah p. 1,502 and on.

¹⁹⁵⁵ Mishnah Avot 5:3

¹⁹⁵⁶ Isaiah 49:22

¹⁹⁵⁷ See Rabbi Avraham Ibn Ezra to Exodus 3:15; Pardes Rimonim, Shaar 2 (Shaar Ta'am HaAtzilut) Ch. 1-2.

¹⁹⁵⁸ See Sefer HaArachim Chabad, section on “Avraham,” Ch. 8.

¹⁹⁵⁹ Midrash Bereishit Rabbah 64:3; Rashi to Genesis 25:26; 26:2

¹⁹⁶⁰ See Midrash Bereishit Rabbah 76:1; Zohar I 119b; 147b; Shaar HaPesukim of the Arizal to Genesis 27:25 (Toldot).

¹⁹⁶¹ Genesis 18:19

(*Merkavah*), similar to our forefathers who were the aspect of a Chariot (*Merkavah*), as explained in Tanya.¹⁹⁶² All this being so, how can it possibly be said that the *mitzvot* we fulfill are so very great, “Your Name is like poured oil,” compared to the *mitzvot* done by our forefathers, which were merely “fragrances”?

3.

Now, the explanation is well-known, that everything our forefathers attained through their toil in serving *HaShem*-יהוה, blessed is He, in general, and particularly through their “running” (*Ratzo*) and “returning” (*Shov*) such that they became the aspect of a Chariot (*Merkavah*) for the emotional qualities (*Midot*) of the world of Emanation (*Atzilut*), only stemmed from the created beings toiling from below to Above.

However, the novelty of the giving of the Torah is that **the Torah was given**, as in the precise wording “the giving of the Torah-*Matan Torah*-מתן תורה” (and not “the receiving of the Torah”). This is like what we say in the blessing, “He has given us His Torah,” meaning that it is the Torah of the Holy One, blessed is He, His “hidden treasure,”¹⁹⁶³ and He gave it to us from Above as a gift. This is as the verse states,¹⁹⁶⁴ “When He finished speaking to him on Mount Sinai, He **gave** Moshe.” About this our sages, of blessed memory, stated,¹⁹⁶⁵ “He gave him the Torah as a gift.” This is in a way of arousal from

¹⁹⁶² Tanya, Ch. 23, Ch. 37, Ch. 39, Ch. 46

¹⁹⁶³ Talmud Bavli, Shabbat 88b

¹⁹⁶⁴ Exodus 31:18

¹⁹⁶⁵ Talmud Bavli, Nedarim 38a cited in Rashi to Exodus ibid.

Above, as it is, in and of itself, where the arousal from below does not reach, by which there is a drawing down of revelation that is beyond comparison etc.

[However, it nonetheless arose in His desire, blessed is He, that there should be an arousal from below for this – not in a way of [being] a receptacle (*Kli*), but in a way of preparation for the revelation from Above. This is the meaning of the statement at the giving of the Torah,¹⁹⁶⁶ “The people saw and trembled etc.,” which is the matter of self-nullification (*Bittul*) in preparation for the revelation of the giving of the Torah from Above. The same is so of our present study of Torah, as in the teaching of our sages, of blessed memory,¹⁹⁶⁷ “Just as there it was with awe and fear... so too here etc.”]

This then, is why it specifically is after the giving of the Torah that, “Your Name is like poured oil, like a person who pours from vessel to vessel.” This is because the giving of the Torah is like one who gives something from his hand to the hand of another, in which he gives the essential being of the thing, and in a way that “whoever gives a gift, gives it generously.”¹⁹⁶⁸ It therefore is through this that we even affect a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, through a physical deed alone, without [even] knowing the spirituality of matters, since as of now, he has no relation to matters of devotional intentions (*Kavanot*) etc.

¹⁹⁶⁶ Exodus 20:15

¹⁹⁶⁷ Talmud Bavli, Brachot 22a; Also see Torah Ohr, Yitro 67b and elsewhere.

¹⁹⁶⁸ See Talmud Bavli, Bava Batra 53a

In contrast, the *mitzvot* done by our forefathers were fragrances, meaning that they were not the essential being of the thing. This is because, even after they ascended to be the Chariot (*Merkavah*) for the emotional qualities (*Midot*) of the world of Emanation (*Atzilut*), they remained on the level of a creation, and therefore did not draw down the essential being of His Wisdom, blessed is He, but only a radiance of it.

4.

This may be understood with additional explanation¹⁹⁶⁹ through prefacing with what we find about our teacher Moshe, that he requested,¹⁹⁷⁰ “Show me now Your glory.” About this our sages, of blessed memory, stated,¹⁹⁷¹ “This teaches that the Holy One, blessed is He, showed him the knot of the Tefillin [of the head],” worn on the back [of the head].

The explanation is that “glory-*Kavod* כבוד” has the numerical value of 32-ל"ב,¹⁹⁷² and refers to the thirty-two pathways of Wisdom (*Lamed-Beit Netivot Chochmah*),¹⁹⁷³ which is the matter of the four Torah portions of the Tefillin of the Master of the world, that are the intellectual aspects (*Mochin*) of *Zeir Anpin*.¹⁹⁷⁴ In answer to this, the Holy One,

¹⁹⁶⁹ See Ohr HaTorah *ibid.* (Re'eh p. 758 and on; Tisa p. 1,968)

¹⁹⁷⁰ Exodus 33:18

¹⁹⁷¹ Talmud Bavli, Brachot 7a (and Rashi there), cited in Rashi to Exodus *ibid.*

¹⁹⁷² See Zohar III 33a (Raaya Mehemna); [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

¹⁹⁷³ See Pardes Rimmonim Shaar 23 (Shaar Erchei HaKinuyim), section on “glory-*Kavod* כבוד.”

¹⁹⁷⁴ See Pri Etz Chayim, Shaar HaTefillin, Ch. 1 and on.

blessed is He, responded,¹⁹⁷⁵ “My face may not be seen.” That is, as the soul manifests within the body, even if it is [a soul] of the world of Emanation (*Atzilut*), like the soul of Moshe, it can neither see nor grasp the innerness (*Pnimiyut*) of the intellectual aspects (*Mochin*) of Wisdom-*Chochmah* and Understanding-*Binah* of *Zeir Anpin*, within which Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*) are manifest.

Rather, “you will see My back,” this being only the externality (*Chitzoniyut*) of the intellect (*Mochin*) and the externality (*Chitzoniyut*) of the emotions (*Midot*) (and as stated in Likkutei Torah of the Arizal¹⁹⁷⁶ (cited in Tanya),¹⁹⁷⁷ Moshe received from the aspect of the backside (*Achorayim*) of Wisdom-*Chochmah* that manifests in Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*). This then, is why the Holy One, blessed is He, specifically showed Moshe the knot of the Tefillin [of the head], and not the [head] Tefillin themselves, because “My face may not be seen.”

Now, it is in this that the giving of the Torah is a novelty. That is, that which Moshe did not merit to see or grasp since “My face may not be seen,” even so, through the *mitzvah* of Tefillin that was given to us, every single Jew can merit this light, meaning, not just the externality (*Chitzoniyut*), the knot of the Tefillin alone, but even the innerness (*Pnimiyut*-פנימיות, that is, “My face-*Panai*-פני”) which are the Tefillin (of the Master of the world) themselves, up to and including the

¹⁹⁷⁵ Exodus 33:23

¹⁹⁷⁶ Likkutei Torah of the Arizal, Parshat Vayikra and Tisa.

¹⁹⁷⁷ Iggeret HaKodesh, Epistle 19

Tefillin of the Holy Ancient One-*Atika Kadisha*.¹⁹⁷⁸ (This refers to the matter of the four pairs of Tefillin, which in general are three pairs etc.)¹⁹⁷⁹

However, to draw down the aspect of “My face-*Panai-Pani*,” that is, the innerness (*Pnimityut*-פנימיות) and the Essential Self of the limitless light of the Unlimited One, the *mitzvot* must specifically be fulfilled in action (in that “action is primary”).¹⁹⁸⁰ For, even in regard to the aspect that arousal from below does not reach, there nonetheless must be something stemming from the lower being etc., which is the matter of doing the *mitzvot* in action, specifically, such as donning the Tefillin, and [as known] “the entire Torah is equated to Tefillin.”¹⁹⁸¹

However, this only comes through the *mitzvot* as they were given by the Holy One, blessed is He, at the giving of the Torah, rather than through the sticks of Yaakov (by which he drew down the matter of Tefillin etc.),¹⁹⁸² being that he had no command to do so by the Holy One, blessed is He, (and thus the sticks themselves had no holiness). It is only that the sticks were the cause through which Yaakov, in and of himself (as a created being), performed all the devotional intentions (*Kavanot*) etc. Therefore, this did not affect a drawing down of the aspect of His Essential Self, but just a radiance.

¹⁹⁷⁸ See Likkutei Sichot Vol. 2, p. 508, note 45 and the citations there.

¹⁹⁷⁹ See Pri Etz Chayim, Shaar HaTefillin, Ch. 10 in the note.

¹⁹⁸⁰ Mishnah Avot 1:17

¹⁹⁸¹ Talmud Bavli, Kiddushin 35a; Shulchan Aruch of the Alter Rebbe, Orach Chayim, beginning of Siman 37.

¹⁹⁸² See Zohar I 162a (Sitrei Torah)

Now, there also is another matter in this. To explain, through their service of *HaShem*-יהו"ה, blessed is He, our forefathers only reached the aspect of the emotions (*Midot*) of the world of Emanation (*Atzilut*), these being "the seven days of construct" which are the root and source for the aspect of the world. However, the Torah is the intellectual aspect (*Mochin*).

This is as our sages, of blessed memory, stated,¹⁹⁸³ "Torah preceded the world by two-thousand (*Alpayim*-אלפים) years," referring to the aspects of "I will teach you (*A'alephcha*-אאלפך) Wisdom-*Chochmah*, and I will teach you (*A'alephcha*-אאלפך) Understanding-*Binah* etc.,"¹⁹⁸⁴ which transcend the aspect of the world by all relative comparison.¹⁹⁸⁵

Beyond this, it is as the verse states,¹⁹⁸⁶ "For *HaShem*-יהו"ה gives wisdom, from His mouth [come] knowledge and understanding." Thus, since that which is given is the intellect (*Mochin*) (Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* [*ChaBa"D*]), this being so, the Giver ("*HaShem*-יהו"ה gives") is higher than them. That is, the gift of Torah is drawn from the aspect of the Crown-*Keter*.¹⁹⁸⁷

This then, is why at the giving of the Torah there was a drawing down of the aspect of the Crown of Torah (*Keter*

¹⁹⁸³ See Midrash Tehillim 90d; Bereishit Rabbah 8:2; Midrash Tanchuma Vayeishev 4; Zohar II 49a, and elsewhere.

¹⁹⁸⁴ Job 33:33; See Talmud Bavli, Shabbat 104a

¹⁹⁸⁵ See Sefer HaMaamarim 5708 p. 272 and on.

¹⁹⁸⁶ Proverbs 2:6

¹⁹⁸⁷ Also see Ohr HaTorah, Re'eh p. 764

Torah (כתר תורה-¹⁹⁸⁸). Thus, the preparation for the giving of the Torah was also through the ministering angels descending and tying two crowns for each and every Jew (as explained in the Talmudic passage that discusses the giving of the Torah).¹⁹⁸⁹ Now, “these days are recalled and actualized,”¹⁹⁹⁰ so that on the festival of Weeks-Shavuot of each and every year there is a drawing down anew of everything that took place the first time.

6.

With the above in mind, we can understand the verse, “And you shall make a festival of Weeks for *HaShem*-יהו"ה, your God etc.” To explain,¹⁹⁹¹ the word “and you shall make-*v'Aseeta*-ועשית” is like the teaching of our sages, of blessed memory,¹⁹⁹² “I consider it as though you have made *Me-Asa'oonee*-עשאוני.” That is, it is the Jew who actualizes and draws down the “festival of Weeks-Shavuot for *HaShem*-יהו"ה your God.”

The explanation is that the festival of Weeks is the secret of the fiftieth gate (*Shaar HaNun*), which is the Crown-*Keter*, and includes all forty-nine gates drawn down during the days of counting the Omer-*Sefirat HaOmer* (seven weeks), and is higher than them (since these are not the same weeks that we

¹⁹⁸⁸ See Torah Ohr, Yitro 68b; [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the truth of Sinai where the Ten Commandments were given.

¹⁹⁸⁹ Talmud Bavli, Shabbat 88a

¹⁹⁹⁰ Esther 9:28; Also see Ramaz to Sefer Tikkun Shovavim, cited and explained in Sefer Lev Dovid (of the Chida), Ch. 29.

¹⁹⁹¹ In regard to the coming section – see Ohr HaTorah, Re'eh ibid. (p. 765 and on).

¹⁹⁹² See Zohar III 113a

counted, but are other [weeks] that are higher than them to no end),¹⁹⁹³ as hinted by the (simple) word “weeks-*Shavuot*-שבועות” without writing how many [and the smallest plurality is two].¹⁹⁹⁴

They thus are two aspects of “seven-*Sheva*-שבע,” this being the matter of the seven lamps of the Menorah, and the seven ducts for each of the lamps,¹⁹⁹⁵ these being the matter of the seven lower *Sefirot* of the One of Ancient Days-*Atik Yomin*.¹⁹⁹⁶ In other words, there is a drawing down from the aspect of the Crown-*Keter*, and from the innerness (*Pnimityut*) of the Crown-*Keter*.

This is also the meaning of the word the “festival-*Chag*-חג (of Weeks),” which is of the same root as the word “circle-*Chug*-חוג,” indicating that which is cyclical and circular,¹⁹⁹⁷ this being the matter of the Crown-*Keter* etc. About this, the verse states, “You shall make a festival of Weeks-Shavuot for *HaShem*-יהו"ה your God,” meaning you should bring about a drawing down of additional light in “*HaShem* your God-*HaShem Elo*”*hecha*-אלהיך” - the aspects of *Zeir Anpin* and Kingship-*Malchut* - from the aspect of the Crown-*Keter*. This drawing down comes through doing the *mitzvot* in action (as explained in chapter four). This is also the meaning of the word “You shall make-*v'Aseeta*-ועשית,” which is the matter of “action-*Ma'aseh*-מעשה.”

¹⁹⁹³ Ramaz to Zohar II 96b

¹⁹⁹⁴ Zohar III 97b (Raaya Mehemna)

¹⁹⁹⁵ Zachariah 4:2

¹⁹⁹⁶ Torah Ohr, Mikeitz 35d

¹⁹⁹⁷ See Maamarei Admor HaZaken 5568 Vol. 1 p. 423; Ohr HaTorah, Tehillim (Yahel Ohr) p. 286 and on.

The verse continues, “according to the generosity of your hand shall you give.” For, since the festival of Weeks-Shavuot is drawn down from the aspect of the Crown-*Keter*, this also being the matter of the Torah being given as a gift - the aspect of the **Crown** of Torah (*Keter Torah*-כתר תורה), there must therefore be toil below akin to the revelation we draw down from Above. This is the meaning of “according to the generosity of your hand shall you give,”¹⁹⁹⁸ such that the sacrifices will be in a way of [generously] forgoing (*Veetoor*-ויתור), in a way that there will be enough, even for many participants.

Now, in our spiritual service, being [generously] forgoing (*Veetoor*-ויתור) is the matter of having abundant love of *HaShem*-יהו"ה, blessed is He,¹⁹⁹⁹ “with all your more-*Bechol Me'odecha*-בכל מאדך.”²⁰⁰⁰ Through doing so, there is a drawing down from the aspect of the Crown-*Keter*, which is the place of [being generously] forgoing (*Veetoor*-ויתור), such that the drawing down is without constriction whatsoever.

In addition, the word “*Meesat*-מסת” is of the root “*Mas*-מס,” as in the verse,²⁰⁰¹ “He became an indentured laborer-*Mas Oveid*-מס עובד,” or the verse,²⁰⁰² “They shall be as a levy-*Mas*-מס for you, and they shall serve you,” indicating the matter of servitude and nullification (*Bittul*) etc. That is, specifically through this we take the matter of the Torah. This is as in the

¹⁹⁹⁸ Also see Ohr HaTorah, Re'eh p. 764.

¹⁹⁹⁹ Deuteronomy 6:5

²⁰⁰⁰ See the end of the discourse entitled “*v'Asita Chag Shavuot*” 5666 (*Hemshech* 5666 p. 329).

²⁰⁰¹ Genesis 49:15

²⁰⁰² Deuteronomy 20:11

teaching of our sages, of blessed memory,²⁰⁰³ “Any Torah scholar who sits before his teacher and his lips do not drip with bitterness etc.” This is similar to the general matter of the giving of the Torah, that the preparation for this was such that,²⁰⁰⁴ “The people saw and trembled and stood from afar” (as discussed above).

We also should add about the precise wording of the Talmud,²⁰⁰⁵ that “‘*Meesat*-מסת’ is a word that denotes non-sacred property (*Chullin*), as the verse states,²⁰⁰⁶ ‘And Achashverosh levied a tax-*Mas*-מס on the mainland.’” Tosefot explains,²⁰⁰⁷ “The verses, ‘They shall be as a levy-*Mas*-מס for you, and they shall serve you’ and ‘He became an indentured laborer-*Mas Oveid*-עובד,’ are not brought [here] because those do not indicate a monetary [levy], but are only terms of servitude.” From this it is understood that the word “‘*Meesat*-מסת” of the root “levy-*Mas*-מס” indicates money. That is, there also must be the matter of “with all your more-*Bechol Me’odecha*-בכל מאדך,” according to the second explanation, that it means, “with all your money.”²⁰⁰⁸

This is like the teaching of our sages, of blessed memory,²⁰⁰⁹ on the verse,²⁰¹⁰ “and all their wealth (*Yekum*-יקום) that was at their feet,” that “this refers to one’s money, which

²⁰⁰³ Talmud Bavli, Shabbat 30b

²⁰⁰⁴ Exodus 20:15

²⁰⁰⁵ Talmud Bavli, Chagigah 8a

²⁰⁰⁶ Esther 10:1

²⁰⁰⁷ Tosefot to Chagigah 8a ibid., entitled “*Vayasem*.”

²⁰⁰⁸ Sifri and Rashi to Deuteronomy 6:5 ibid.

²⁰⁰⁹ Talmud Bavli, Pesachim 119a, cited in Rashi to Deuteronomy 11:6

²⁰¹⁰ Deuteronomy 11:6

places him on his feet.” That is, it is below the feet but upholds and elevates the feet etc.

All this is specifically on the festival of Weeks-Shavuot. That is, because of the greatness of the giving of the Torah, there must be the preparation indicated by the word “*Meesat*-מסת” etc. In contrast, this is not so of the holiday of Pesach and the holiday of Sukkot, which precede the [festival of the] giving of the Torah, except that from the festival of Weeks-Shavuot we also derive this in regard to the other pilgrimage festivals.

7.

This then, is the meaning of [the verse], “And you shall make a festival of Weeks-Shavuot etc.,” said both in the form of a command and the form of a promise.²⁰¹¹ That is, “the festival-*Chag*-חג” will be actualized, it being of the root “circle-*Chug*-חוג,” [indicating] cycling and circularity, this being the surrounding (*Sovev*) and encompassing (*Makif*) aspects, which is the matter of the Crown-*Keter*.

Additionally, Shavuot is the fiftieth gate (*Shaar HaNun*), which is the matter of the Crown-*Keter*. From there, there is a drawing to “*HaShem*, your God-*HaShem Elo*” *hecha-*יהו"ה אלהיך,” the aspects of *Zeir Anpin* and Kingship-*Malchut*. The receptacle for this is the “generous donations-*Meesat*-מסת,” referring to the matter of offering the sacrifices in a way of [generously] forgoing (*Veetoor*-ויתור).

²⁰¹¹ Also see Torah Ohr, Tisa 86c; Likkutei Torah, Bamidbar 13c; Drushim L'Sukkot 80d

Now, the same is so in our times, that through giving charity, which takes the place of sacrifices (*Korbanot*), as explained in Iggeret HaTeshuvah,²⁰¹² we thereby bring the redemption close. This is as our sages, of blessed memory, taught,²⁰¹³ “Charity is great in that it advances the redemption,” and,²⁰¹⁴ “The Jewish people will only be redeemed through charity,” up to the fulfillment of the prophecy,²⁰¹⁵ “The glory (*Kavod*-כבוד) of *HaShem*-יהו"ה will be revealed.”

This refers to the aspect of Kingship-*Malchut* as she will ascend in the coming future, such that “the female will surround the male,”²⁰¹⁶ referring to the aspect of the Upper Glory (*Kavod Ila'ah*).²⁰¹⁷ There then will also be a drawing down of the third Crown-*Keter* that He took for Himself.

About this, our sages, of blessed memory, stated,²⁰¹⁸ “This is analogous to the people of a country who made three crowns for the king. What did the king do? He placed one upon his own head, and two upon the heads of his children. So likewise does the Holy One, blessed is He, do. He placed one on His head, and two on the heads of the Jewish people. About this the verse states,²⁰¹⁹ ‘Speak to the entire assembly of the Children of Israel and say to them: Be holy (*Kedoshim*-קדושים) [in the plural] for I, *HaShem*-יהו"ה your God am Holy’ and,²⁰²⁰

²⁰¹² Tanya, Iggeret HaTeshuvah, Ch. 3

²⁰¹³ Talmud Bavli, Bava Batra 10a; Also see Tanya, Ch. 37

²⁰¹⁴ Mishneh Torah, Hilchot Matanot Aniyim 10:1

²⁰¹⁵ Isaiah 40:5

²⁰¹⁶ See Jeremiah 31:21

²⁰¹⁷ See Likkutei Torah, Shir HaShirim 47b and on

²⁰¹⁸ Midrash Vayikra Rabbah 24:8; Also see the beginning of *Hemshech* 5672; Sefer HaMaamarim 5698 p. 242; 5708 p. 201.

²⁰¹⁹ Leviticus 19:2

²⁰²⁰ Leviticus 20:7

‘You shall sanctify yourselves, and you shall be holy (Kedoshim-קדושים)’” [in the plural].

We draw this aspect down through the toil of “sanctify yourself in that which is permitted to you,”²⁰²¹ and especially through giving charity.²⁰²² Through doing so, all matters drawn down from Above are in a way of being [generously] forgoing (*Veetoor*-ויתור) for the entire year, so that it is made to be a year of Torah, and year of blessing in one’s children, health and abundant sustenance.

²⁰²¹ Talmud Bavli, Yevamot 20a; Sifri and Rashi to Deuteronomy 14:21; See Tanya, end of Ch. 27; Ch. 30 (39a).

²⁰²² Also see Sefer HaMaamarim 5684 p. 73 and on.

Discourse 31

*“Koh Tevarchu et Bnei Yisroel... -
Thus shall you bless the children of Israel...”*

Delivered on Shabbat Parshat Naso,
12th of Sivan, 5731
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁰²³ “Thus shall you bless the children of Israel... May *HaShem*-יהו"ה show you favor (*Yisa*-יֵשָׁא) and establish peace for you.” [About this] our sages, of blessed memory, stated,²⁰²⁴ “The ministering angels said before the Holy One, blessed is He, ‘Master of the world, in Your Torah it is written,²⁰²⁵ ‘[The great, mighty and awesome God] who favors no one (*Lo Yisa Panim*-לֹא יֵשָׁא פָּנִים) etc.,’ but You show favor to Israel, as it states, ‘May *HaShem*-יהו"ה show you favor (*Yisa*-יֵשָׁא).’” He replied to them, ‘How can I not show favor to Israel, in that I wrote for them in the Torah,²⁰²⁶ ‘And you shall eat and be satisfied and bless *HaShem*-יהו"ה your God,’ but they are so scrupulous with themselves [to recite Grace after Meals even if they only have eaten] the amount of an olive or the amount of an egg.”

²⁰²³ Numbers 6:23-26

²⁰²⁴ Talmud Bavli, Brachot 20b

²⁰²⁵ Deuteronomy 10:17

²⁰²⁶ Deuteronomy 8:10

Now, in Likkutei Torah (in the discourse entitled “*Koh Tevarchu*”)²⁰²⁷ [the Alter Rebbe] asks about this. Namely, we must understand this matter, that because they are scrupulous [in reciting Grace after Meals] for the amount of an olive, favor is shown to them from Above. (That is, at first glance, what connection is there between these two matters?)

We also must understand the [precise] meaning of the words, “May *HaShem*-יהו"ה show favor (*Yisa Panav*-יִשָּׂא פָנָיו).” This is because the simple meaning of the words (and “a verse does not depart from its simple meaning”)²⁰²⁸ is that the word “*Yisa*-יִשָּׂא” means “to uplift.” This being so, what is the meaning of there being an uplifting of the “face-*Panim*-פָּנִים” Above? Furthermore, what is the connection between [the beginning of the verse] “May *HaShem*-יהו"ה uplift (*Yisa*-יִשָּׂא) etc.,” and the conclusion of the verse, “And establish peace for you”?

2.

Now, the explanation is that the aspect of the “face-*Panim*-פָּנִים” indicates the general drawing down of the chaining down of the worlds (*Hishtalshelut*) through the *Sefirot* as they are, by way of measure and limitation, as lights (*Orot*) within vessels (*Keilim*). This drawing down comes about through the toil of the lower beings in a way that is measured and limited.

That is, since the arousal from Above comes about from the arousal from below, and “in the measure that a person

²⁰²⁷ Likkutei Torah, Naso 26a and on

²⁰²⁸ Talmud Bavli, Shabbat 63a

measures, so is it measured for him,”²⁰²⁹ [and as the Tzemach Tzeddek writes,²⁰³⁰ that which in the revealed part of Torah is called “the measure by which a person measures, so is it measured for him,” is called in the language of the Zohar, “the arousal from below that brings arousal from Above,” or “a spirit awakens a spirit and draws forth a spirit”],²⁰³¹ therefore, when one’s service of *HaShem*-יהוה, blessed is He, is with measure and limitation, this being the general mode of serving Him by fulfilling the *mitzvot*, which are measured and limited etc.,²⁰³² and likewise, the general mode of serving Him “with all your hearts and with all your souls,”²⁰³³ then the drawing down from Above is also with measure and limitation, lights (*Orot*) within vessels (*Keilim*), so that “the Holy One, blessed is He, fills the world like the soul fills the body,”²⁰³⁴ and in a way that there will be the revelation of Godliness below, beginning with the matter of “I will dwell within them,”²⁰³⁵ meaning, “within each and every Jew,”²⁰³⁶ and thereby also in the world as a whole, so that it is made to be “a dwelling place for Him, blessed is He, in the lower worlds.”²⁰³⁷

²⁰²⁹ Talmud Bavli, Sotah 8b and on

²⁰³⁰ Derech Mitzvotecha 159b and on

²⁰³¹ See Zohar I 89b; Zohar II 162b

²⁰³² Tanya, Iggeret HaKodesh, Epistle 10 and elsewhere.

²⁰³³ Deuteronomy 11:13

²⁰³⁴ See Talmud Bavli, Brachot 10a; Midrash Vayikra Rabba 4:8

²⁰³⁵ Exodus 25:8

²⁰³⁶ See Reishit Chochmah, Shaar HaAhavah, Ch. 6; Alshich to Exodus ibid.; Shnei Luchot HaBrit 69a, 201a; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*)].

²⁰³⁷ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

This is like the teaching of the Baal Shem Tov²⁰³⁸ on the verse,²⁰³⁹ “You are the Holy One, enthroned upon the praises of Israel.” That is, the Holy One, blessed is He (“You-*Atah*-אתה”) is holy and separately transcendent in and of Himself. However, for Him to be drawn down in a settled way (*Hityashvut*-התיישבות) (that is, “enthroned-*Yosheiv*-ישב”) inwardly (*b’Pnimityut*), this comes through “the praises of Israel.”

Now, the general term by which all these drawings down are called is “eating-*Achilah*-אכילה,” since through eating the vitality of the soul becomes bound with the body, this being the matter of bonding Godliness with the world. More specifically, this is connected to the matter of eating, as it is in our service of *HaShem*-יהו"ה below, as the verse states,²⁰⁴⁰ “And you shall eat and be satisfied, and bless,” this being the matter of eating in the appropriate measure, to satisfaction.²⁰⁴¹ That is, one’s service is as it should be,²⁰⁴² “with all your hearts and with all your souls” (as mentioned above) so that there thereby is caused to be the drawing down of the aspect of the [Upper] “face-*Panim*-פנים” etc., this being drawing down with measure and limitation, according to the manner of the service, which is with measure and limitation etc.

However, when it states, “May *HaShem*-יהו"ה uplift His face (*Yisa Panav*-ישא פניו),” this means that there should be an

²⁰³⁸ Sefer HaMaamarim Yiddish p. 139 and on; Keter Shem Tov, Hosafot, Section 47.

²⁰³⁹ Psalms 22:4

²⁰⁴⁰ Deuteronomy 8:10

²⁰⁴¹ See Mishneh Torah, beginning of Hilchot Brachot.

²⁰⁴² See Talmud Bavli, Ketuvot 67a

uplifting to higher than the chaining down of the worlds (*Hishtalshelut*),²⁰⁴³ that is, higher than measure and limitation. This comes about through serving Him in a way that transcends measure and limitation, “with all your more” (*Bechol Me’odecha*-בכל מאדך). This refers to the matter of being exacting with themselves etc., even though they were not commanded in regard to this, like the matter of “sanctify yourself in what is permitted to you.”²⁰⁴⁴

Nonetheless, even the drawing down that transcends the chaining down of the worlds (*Hishtalshelut*) is drawn through the aspect of the “face-*Panim*”-פנים,²⁰⁴⁵ which is why the verse states, “May *HaShem*-יהוה uplift **His face** (*Yisa Panav*-ישא פניו) etc.”

This is also why this drawing down is brought about through eating, except that the measure of the eating is “the amount of an olive” (*K’zayit*) etc., indicating serving Him in the aspect of self-nullification (*Bittul*). This is as Zohar explains,²⁰⁴⁶ that the olive is the aspect of the letter *Yod*-י, which is the matter of self-nullification (*Bittul*), as hinted in the form of the letter *Yod*-י.

²⁰⁴³ Likkutei Torah *ibid.* 26d

²⁰⁴⁴ Talmud Bavli, Yevamot 20a; Sifri to Deuteronomy 14:21; Also see Tanya, Ch. 27 (34b); Ch. 30 (39a).

²⁰⁴⁵ See Likkutei Torah *ibid.* 27c, “Even this supernal drawing forth that transcends the chaining down of the worlds (*Hishtalshelut*)... is drawn forth and passes through the Measuring Line-*Kav HaMidah*, specifically, since it is impossible for the world to receive except by way of the Measuring Line-*Kav HaMidah*, and there must be lights (*Orot*) within vessels (*Keilim*) etc.”

²⁰⁴⁶ Zohar III 244b, cited in Likkutei Torah *ibid.* 27d.

(As explained in Shaar HaYichud VeHaEmunah,²⁰⁴⁷ the form of the letters indicates their matter etc.) That is, the letter *Yod*-^ו is just a point (*Nekudah*), this being the matter of self-nullification (*Bittul*). This then, is the meaning of them being scrupulous with themselves, even in the amount of an olive (*k'Zayit*) etc., referring to serving Him in the aspect of self-nullification (*Bittul*). Through doing so, we draw down the aspect of “uplifting the face” which transcends the chaining down of the worlds (*Seder Hishtalshelut*).

3.

This may be better understood according to the explanation before in the discourse entitled “*v'Asita Chag Shavuot*”²⁰⁴⁸ (founded on the discourses of our Rebbes, our leaders, entitled “*v'Asita Chag Shavuot*,” especially the discourse of the Alter Rebbe of the conclusion of Yom HaKippurim 5562,²⁰⁴⁹ printed with the glosses of the Tzemach Tzedek)²⁰⁵⁰ about the novelty of the giving of the Torah, over how the Torah was before this.

That is, even though our forefather Avraham fulfilled the entire Torah before it was given,²⁰⁵¹ and the same was so of the other forefathers,²⁰⁵² and even before them, this was so of

²⁰⁴⁷ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 12 in the author's note.

²⁰⁴⁸ Of the second day of Shavuot, Discourse 30 (Sefer HaMaamarim 5731, p. 220 and on).

²⁰⁴⁹ Maamarei Admor HaZaken 5562 Vol. 1, p. 11 and on.

²⁰⁵⁰ Ohr HaTorah, Re'eh p. 754 and on; Tisa p. 1,966 and on.

²⁰⁵¹ Talmud Bavli, Kiddushin 82a in the Mishnah; Yoma 28b

²⁰⁵² See Yoma ibid.; Midrash Bereishit Rabbah 95:7

Metushelach and Noach,²⁰⁵³ nevertheless, on Shavuot there was the novelty of the giving of the Torah (*Matan Torah*-מתן תורה) in the form of a gift (*Matanah*-מתנה), at which point there was a drawing down beyond all relative comparison etc.

About this the verse states,²⁰⁵⁴ “And you shall make a festival of Weeks-Shavuot for *HaShem*-יהו"ה your God, according (*Meesat*-מסת) to the generosity of your hand shall you give.” That is, through serving Him in the way indicated by the word “*Meesat*-מסת,” which is a matter of being [generously] “forgoing” (*Veetoor*-ויתור) and the matter of self-nullification (*Bittul*), there is a drawing down from the aspect of the Crown-*Keter*,²⁰⁵⁵ (which is the matter of the festival of Weeks-Shavuot) this being the source of [generously] “forgoing” (*Veetoor*-ויתור) to the aspect of “*HaShem* your God-*HaShem Elo*”²⁰⁵⁶ *hecha*-אלהיך”.

The same is so with the matter of being exacting with themselves etc., this being service of Him in the aspect of being [generously] “forgoing” (*Veetoor*-ויתור) and having self-nullification (*Bittul*). That is, there thereby is caused to be a drawing down from the aspect that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), this being the matter of “May *HaShem*-יהו"ה uplift His face (*Yisa Panav*-ישא פניו) etc.”

²⁰⁵³ See Pirkei d'Rabbi Eliezer, Ch. 8 and Radal there (Section 10).

²⁰⁵⁴ Deuteronomy 16:10

²⁰⁵⁵ See Ohr HaTorah, Re'eh p. 764

²⁰⁵⁶ See the end of the discourse entitled “*v'Asita Chag Shavuot*” in *Hemshech* 5666 p. 329 and on.

However, we still must understand how it is possible to receive such a drawing forth. That is, even though through them being “exacting with themselves [in reciting Grace after Meals even if they have only eaten] the amount of an olive etc.,” there is caused to be a drawing down from the aspect of “May *HaShem*-יהו"ה uplift His face (*Yisa Panav*-ישא פניו-יהו"ה),” we still must understand how it is possible to receive this drawing forth.

About this, the verse [continues] and states, “and may He establish peace for you,” and it states in Sifri,²⁰⁵⁷ “Great is peace (*Shalom*-שלום) in that there is no receptacle that receives blessing except for peace (*Shalom*-שלום).”²⁰⁵⁸ This refers to the matter of Torah, as the verse states,²⁰⁵⁹ “*HaShem*-יהו"ה will give might (*Oz*-עוז) to His nation,” and “might (*Oz*-עוז) refers only to Torah,”²⁰⁶⁰ [and the verse continues],²⁰⁶¹ “*HaShem*-יהו"ה will bless His nation with peace (*Shalom*-שלום).” This is to such an extent that it states, “The entire Torah was given to make peace (*Shalom*-שלום) in the world.”²⁰⁶²

This then, is why it concludes, “[May He] establish peace (*Shalom*-שלום) for you.” This is, through Torah, which is the matter of peace (*Shalom*-שלום), empowerment is given to receive the drawing down of “May *HaShem*-יהו"ה uplift His face (*Yisa Panav*-ישא פניו-יהו"ה) etc.,” which is higher than the

²⁰⁵⁷ Sifri to Numbers *ibid*.

²⁰⁵⁸ Also see the end of Tractate Oktzin

²⁰⁵⁹ Psalms 29:11

²⁰⁶⁰ Midrash Shir HaShirim Rabbah 1:4; 2:3

²⁰⁶¹ Psalms 29:11 *ibid*.

²⁰⁶² Mishneh Torah, end of Hilchot Chanukah; Also see Likkutei Sichot Vol. 8 p. 349 and on.

chaining down of the worlds (*Hishtalshelut*). Thus, since peace (*Shalom*-שלום) is equal to everything (as brought in Rashi's commentary),²⁰⁶³ therefore, when peace (*Shalom*-שלום) is here, everything is here, until [there will be the fulfillment of the prophecy],²⁰⁶⁴ "A great congregation will return here," with the coming of our righteous Moshiach.

²⁰⁶³ Rashi to Leviticus 26:6 from Torat Kohanim there.

²⁰⁶⁴ Jeremiah 31:7

Discourse 32

*“Shlach Lecha Anashim... -
Send men for yourself...”*

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5731
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁰⁶⁵ “Send men for yourself, and let them spy out the land of Canaan etc.” In Ohr HaTorah,²⁰⁶⁶ the Tzemach Tzedek explains that the word “let them spy out-*v’Yatooroo*-וַיִּתְּרוּ” has several meanings.

This is as stated in Shir HaShirim Rabbah²⁰⁶⁷ on the verse,²⁰⁶⁸ “I set my heart to seek and probe with wisdom.” “What is the meaning of ‘and probe with wisdom-*LaToor b’Chochmah*-לְתוֹר בַּחֲכָמָה’? It means to be a scout-*Tayar*-תַּיִר for Wisdom-*Chochmah*. This is the meaning of the verse, ‘and let them scout-*v’Yatooroo*-וַיִּתְּרוּ the land of Canaan.’

Another meaning is ‘to fill the quota-*LaTur*-לְתוֹר and go beyond it-*Lehoteer*-לְהוֹתִיר.’” This is also stated in Kohelet Rabbah²⁰⁶⁹ on the verse,²⁰⁷⁰ “I set my heart to seek and probe

²⁰⁶⁵ Numbers 13:2

²⁰⁶⁶ Ohr HaTorah, Shlach p. 445 and on; p. 456 and on

²⁰⁶⁷ Midrash Shir HaShirim Rabbah 1:1 (7)

²⁰⁶⁸ Ecclesiastes 1:13

²⁰⁶⁹ Midrash Kohelet Rabbah 1:13

²⁰⁷⁰ Ecclesiastes 1:13 *ibid*.

with wisdom,” that, “What is the meaning of ‘and probe with wisdom-*LaToor b’Chochmah* בַּחֲכָמָה-’? It means to give description-*To’ar* תּוֹאֵר to Wisdom-*Chochmah*, as it states, ‘Send men for yourself, and let them describe-*v’Yatooroo* וַיִּתְּרוּ the land of Canaan.’ Another meaning is ‘to fill the quota-*LaTur* לַתּוֹר and go beyond it-*Lehoteer* לְהוֹתִיר.”

This being so, it comes to teach and indeed we learn, that in the matter of spying out-*LaTur* לַתּוֹר the land of Canaan we also can explain it as meaning “to go beyond-*Lehoteer* לְהוֹתִיר,” as well as “scouting-*Tayar* תַּיִיר” and “describing-*To’ar* תּוֹאֵר.” From all this it is understood that when the verse states, “and let them scout (*v’Yatooroo* וַיִּתְּרוּ) the land of Canaan,” it is not just a word that indicates a “scout-*Tayar* תַּיִיר” who shows the way, but it also means to “give description-*To’ar* תּוֹאֵר,” and moreover, it also means an “advantage-*Yitaron* יִתְרוֹן” indicating addition. As explained there, it can be said that the matter of the verse, “Let them spy out (*v’Yatooroo* וַיִּתְּרוּ) the land of Canaan” is akin to the verse,²⁰⁷¹ “The advantage (*Yitaron* יִתְרוֹן) of the land is in everything etc.”

2.

He continues to explain the advantage (*Yitaron* יִתְרוֹן) brought about through going to the land of Canaan, based on the verse that states,²⁰⁷² “[I perceived] that there is an advantage (*Yitron* יִתְרוֹן) to wisdom that comes out of foolishness, like the advantage (*Yitron* יִתְרוֹן) of light that comes out of darkness.”

²⁰⁷¹ Ecclesiastes 5:8

²⁰⁷² Ecclesiastes 2:13 [and see Metzudat Dovid there].

The explanation is that there specifically is an advantage and superiority to wisdom that follows after not having understood (“foolishness”). For example, if someone studies something he does not understand, about which he has many questions etc., because of the difficulty of the subject he will exert greater toil in himself to understand it, and specifically through this, he will attain a much greater perfection in the intellect, such that the questions he previously had are answered.

The same is so of “a student who makes his teacher wise,”²⁰⁷³ that besides the fact that the student must be completely nullified to his teacher, as stated in Talmud,²⁰⁷⁴ that “his lips must be dripping with myrrh (*Mor*-מר) [“bitterness-*Mar*-מר”],” this being the matter of self-nullification (*Bittul*), a true student is one who makes his teacher wise through the many questions he asks, by which the teacher comes to a much deeper and loftier grasp of the intellect than he previously had.

This is as stated in Talmud, in Tractate Bava Metziya,²⁰⁷⁵ that “when Reish Lakish passed away, Rabbi Yochanan was sorely pained over [the loss of] him, so that the sages said, ‘Who will go and calm his mind?’ They said, ‘Let Rabbi Elazar ben Pedat go, because his statements are sharp.’ He went and sat before him, and for every matter that Rabbi Yochanan would say, he would say, ‘There is a Baraita in support of your opinion.’ Rabbi Yochanan said to him, “In what way are you comparable to the son of Lakish? [In my

²⁰⁷³ See Talmud Bavli, Chagigah 14a

²⁰⁷⁴ Talmud Bavli, Shabbat 30b

²⁰⁷⁵ Talmud Bavli, Bava Metziya 84a

discussions] with the son of Lakish, when I would state a matter, he would raise twenty-four difficulties against me, and I would answer him with twenty-four answers, and thus the teaching automatically became broadened. But you tell me ‘there is a Baraita that supports your opinion!’ Do I not know that what I say is good?” That is, it was specifically because of the questions of Reish Lakish that the teachings were broadened. This is because it is through the questions that we reach the higher and deeper intellect, “like the advantage of wisdom that comes out of foolishness.”

As explained elsewhere,²⁰⁷⁶ this is why the Halachah is in accordance with Talmud Bavli, as opposed to Talmud Yerushalmi. This is because in Talmud Yerushalmi the study is in a way of direct light (*Ohr Yashar*), in that there are not as many disputes or questions in it etc., but it all is in a way of “what I said is good.”

In contrast, in Talmud Bavli there are many questions, concealments, and hiddenness etc. This is as in the teaching,²⁰⁷⁷ “The verse,²⁰⁷⁸ ‘He made me dwell in dark places’ refers to Talmud Bavli.” This is why the Halachah (Torah law) is in accordance with the Talmud Bavli, since specifically through questions we reach even greater depth, “like the advantage of wisdom that comes out of foolishness.”

Now, just as the advantage of wisdom is from and because of the foolishness, the same is so of “the advantage

²⁰⁷⁶ Shaarei Orah of the Mittler Rebbe, discourse entitled “*b’Khaf Hey b’Kislev*” Ch. 54 and on; *Hemshech* 5666 p. 120 and on; *Sefer HaMaamarim* 5681 p. 195; 5708 p. 121 and on.

²⁰⁷⁷ Talmud Bavli, Sanhedrin 24a

²⁰⁷⁸ Lamentations 3:6

(*Yitron*-יתרון) of the land,” (“the advantage (*Yitron*-יתרון) of the land is in everything”). This is because land, on the simplest level, is the lowest, of which there is no lower, and this is specifically why the land has a much greater advantage and superiority. This is as explained in *Iggeret HaKodesh*²⁰⁷⁹ about the power of [vegetative] growth (*Ko'ach HaTzemeecha*), that it is akin to the coming into being of something from nothing (*Yesh MeAyin*) and is [a power that] specifically is in the land.

This is also the meaning of the verse, “let them spy out (*v'Yaturu*-ויתורו) the land of Canaan,” specifically. That is, the advantage (*Yitron*-יתרון) is (also) because it is the land of Canaan. For, although it states in the Torah portion of *Acharei*,²⁰⁸⁰ “Do not do as the practice of the land of Egypt where you dwelled; and do not do as the practice of the land of Canaan to which I bring you,” and as Rashi explains, “The deeds of the Egyptians and the Canaanites were the most corrupt of all nations etc.,” and this being so, what superiority is there to the land of Canaan? Nevertheless, just as a special advantage came out of the land of Egypt, as the verse states,²⁰⁸¹ “They emptied Egypt,” meaning,²⁰⁸² “They made it like an abyss [in the sea] without fish, and like a trap in which there is no grain,” meaning that they refined [and extracted] the loftiest and most elevated sparks of holiness (as it states in *Kabbalah* and *Chassidus*),²⁰⁸³ so likewise, there is special advantage that

²⁰⁷⁹ Tanya, *Iggeret HaKodesh*, Epistle 20

²⁰⁸⁰ Leviticus 18:3

²⁰⁸¹ Exodus 12:36

²⁰⁸² Talmud Bavli, *Brachot* 9b

²⁰⁸³ See *Shaar HaMitzvot* of the Arizal, *Parshat Re'eh*; *Torah Ohr*, *Va'era* 56d; *Bo* 60c; *Likkutei Sichot* Vol. 3, p. 824 and on.

stems from the land of Canaan. That is, since it is the lowest level, its refinement brings about the advantage of light that comes from darkness, specifically.

3.

This then, is the matter of sending the spies to spy out the land, which was a preparation for going out of the desert and into the land of Israel. To explain,²⁰⁸⁴ when the children of Israel were in the desert, their primary mode of serving *HaShem*-יהו"ה, blessed is He, was in spiritual matters, such as the study of Torah etc. This is because in the desert they were sustained by the Manna, and as our sages, of blessed memory, stated,²⁰⁸⁵ "The Torah was only given... to those who ate the Manna."

In contrast, engaging in fulfilling the *mitzvot* in action was not their primary mode of service. This goes without saying about *mitzvot* that depend on the land, which did not apply in the desert. However, even *mitzvot* that do not depend on the land, their primary fulfillment began upon entering the land, at which time the primary mode of service began to be with physical matters.

However, it specifically was by entering the land of Israel, meaning descending to engage in earthly and physical matters, that the advantage of the light was thereby made to be. Therefore, even though there indeed is the conduct of Rabbi

²⁰⁸⁴ See Likkutei Torah, Shlach 36c-d; 37b; Ohr HaTorah Shlach p. 443 and on; p. 455 and on, and elsewhere.

²⁰⁸⁵ Mechilta, beginning of Beshalach and Exodus 16:4; Yalkut Shimoni there, Remez 227; 258, and elsewhere.

Shimon bar Yochai and his friends, whose Torah study was their sole occupation,²⁰⁸⁶ and as he said,²⁰⁸⁷ “Is it possible that a person plows at the time of plowing and sows at the time of sowing... What will become of Torah?” nonetheless, Rabbi Shimon bar Yochai would pause his studies to make a Sukkah and a Lulav (as stated in Talmud Yerushalmi).²⁰⁸⁸

Moreover, “many acted according to Rabbi Shimon bar Yochai, and were not successful,” and it specifically were those “who acted according to Rabbi Yishmael” who said that one should act according to the second paragraph of the *Shema*,²⁰⁸⁹ “And you shall gather your grain,” [which includes all thirty-nine worldly modes of labor, through which all the *mitzvot* are performed],²⁰⁹⁰ who “were successful.”²⁰⁹¹

This is also the meaning of [the teaching] that they debated and concluded that “study is greater, in that it brings to action,”²⁰⁹² from which it is self-understood that action is greater. Moreover, as stated in the writings of the Arizal, in the coming future, action (*Ma'aseh*) will be greater.²⁰⁹³

²⁰⁸⁶ Talmud Bavli, Shabbat 11a

²⁰⁸⁷ Talmud Bavli, Brachot 35b

²⁰⁸⁸ Talmud Yerushalmi, Shabbat 1:2

²⁰⁸⁹ Deuteronomy 11:14

²⁰⁹⁰ Also see Maamarei Admor HaZaken, Parshiyot HaTorah, Vol. 1, p. 400.

²⁰⁹¹ Talmud Bavli, Brachot 35b *ibid*.

²⁰⁹² Talmud Bavli, Kiddushin 40b; Bava Kamma 17a

²⁰⁹³ See Maamarei Admor HaZaken 5567 p. 317; Ohr HaTorah, Va'etchanan p. 247 and elsewhere.

However, even so, the order of serving *HaShem*-יהו"ה, blessed is He, is that before engaging in worldly matters, there first must be the study of Torah, as explained in the Alter Rebbe's Shulchan Aruch,²⁰⁹⁴ that at the beginning of the day there first must be prayer, followed by go from the synagogue to the study hall,²⁰⁹⁵ meaning to the study of Torah, and only then should he "act in regard to them [the pursuit of livelihood] by the way of the world,"²⁰⁹⁶ referring to engaging in worldly matters. This is like how it was for the children of Israel in general, in that first they were in the desert, and they then entered the land.

This then, is why the spies who went to scout the land were specifically Moshe's people.²⁰⁹⁷ This is because the primary aspect of Moshe is Torah, as the verse states,²⁰⁹⁸ "Remember the Torah of My servant Moshe." For, being that he had self-sacrifice for it, it therefore was called by his name.²⁰⁹⁹ It thus was by the power of Moshe, the power of the Torah, that they first went to "scout-*LeTayer*-לתייר the land," meaning, to refine the land in a way of "scouting-*Tiyur*-תיור," and then adding "description-*To'ar*-תואר" to it, by revealing the [true] matter within the physical, that "everything that the Holy

²⁰⁹⁴ Shulchan Aruch of the Alter Rebbe, Orach Chayim 155:1

²⁰⁹⁵ Talmud Bavli, Brachot 64a

²⁰⁹⁶ Talmud Bavli, Brachot 35b *ibid*.

²⁰⁹⁷ See the end of the discourse entitled "*Shlach Lecha*" 5675 (*Hemshech* 5672 Vol. 2, p. 1,036).

²⁰⁹⁸ Malachi 3:22

²⁰⁹⁹ Mechilta to Exodus 15:1

One, blessed is He, created in His world, He only created for His glory.”²¹⁰⁰

We then ascend to the loftiest level, “let them add-
v’*Yatooroo*-וִיתוּרוֹ” as a word meaning “advantage-*Yitron*-
יתרון,” in that we specifically receive additional light from the
land, similar to [the explanation on the verse],²¹⁰¹ “The female
will surround the male.”

5.

Now, according to all the above, we can understand the instruction for all generations [that comes] from this Torah portion, as it relates to our service of *HaShem*-יהו"ה, blessed is He. That is, one must even engage in physical matters, and if he argues that he is fearful and afraid of this, to this end there is the prayer of our teacher Moshe, that he should be successful in his work (just as he prayed for Yehoshua,²¹⁰² “May *Ya*”*H*-ה”*H*” save you from the counsel of the spies”).

This is because wherever a Jew goes, he does not go there alone, but the Holy One, blessed is He, accompanies him, so to speak. Therefore,²¹⁰³ “We shall surely ascend and conquer it, for we can surely do it,” and in a way that,²¹⁰⁴ “The land is very, very good,” stating “very-*Me’od*-מְאֹד” twice, as explained in Likkutei Torah on this week’s Torah portion.²¹⁰⁵

²¹⁰⁰ Mishnah Avot 6:11

²¹⁰¹ See Jeremiah 31:21

²¹⁰² Rashi to Numbers 13:16

²¹⁰³ Numbers 13:30

²¹⁰⁴ Numbers 14:7

²¹⁰⁵ Likkutei Torah, Shlach 37b and on

Through doing so, there soon will be the actual fulfillment of the prophecy that “a king shall arise from the house of Dovid... and will wage the wars of *HaShem*-יהו"ה and be victorious, and he will build the Temple in its place”²¹⁰⁶ – in a physical place, specifically, which will become a place of prayer, [which is why one must direct his prayers toward the Holy Temple, being that all prayers ascend by way of the Holy Temple],²¹⁰⁷ as well as a place of Torah, since it is from there that Torah and instruction goes forth to the entire world.²¹⁰⁸ So shall it be for us, in our times, speedily and in the most literal sense, with the true and complete redemption.

²¹⁰⁶ See Mishneh Torah, Hilchot Melachim, end of Ch. 11.

²¹⁰⁷ Talmud Bavli, Brachot 30a; Mishneh Torah, Hilchot Tefilah 3:3; Tur and Shulchan Aruch, Orach Chayim 94:1; Shulchan Aruch of the Alter Rebbe there.

²¹⁰⁸ See Talmud Yerushalmi, Brachot 4:5

Discourse 33

“*Vayikach Korach... - Korach Took...*”

Delivered on Shabbat Parshat Korach,
3rd of Tammuz, 5731
By the grace of *HaShem*, blessed is He,

1.

The verse states,²¹⁰⁹ “Korach took” (*Vayikach Korach*-וַיִּקַּח קָרַח) and Onkelos translates it (brought in Rashi) “Korach divided” (*VaEtpaleg Korach*-וְאֶתְפַּלֵּג קָרַח). That is, the matter of Korach was that of division and dispute etc.

Now, it states in Zohar²¹¹⁰ that the dispute of Korach was regarding the matter of the inclusion of the left in the right. That is, he wanted to separate the left from the right, and moreover, to exchange the right with the left, meaning that the left line should be higher than the right line.

Now, we must better understand this. For, at first glance, why would Korach, who was clever,²¹¹¹ want to exchange the left and the right, such that the left line will be higher than the right line? That is, the right is the matter of closeness and bestowal etc., whereas the left pushes away

²¹⁰⁹ Numbers 16:1

²¹¹⁰ Zohar III 176a; 178a and on; Also see Ohr HaTorah, Korach p. 686 and on; p. 718 and on; Sefer HaMaamarim 5669 p. 192 and on.

²¹¹¹ Rashi to Numbers 16:7

etc.²¹¹² This being so, why would he want to exchange them etc., that the left line should be higher than the right line?

We also must understand why after Korach's dispute and fall, and as the verse states,²¹¹³ "The earth opened its mouth etc.," it specifically state about the Levites,²¹¹⁴ "They shall be joined to you and minister to you... They shall safeguard the charge of the Tent of Meeting... and an alien shall not approach you."

Now, at first glance, this already was stated in the Torah portion of Beha'alotcha²¹¹⁵ (and even before that) as the verse states,²¹¹⁶ "Then I assigned the Levites to be presented to Aharon and his sons to serve etc." This is why the verse states that "the Levites shall encamp around the Tabernacle of the Testimony so that there shall be no wrath... and the Levites shall safeguard the watch of the Tabernacle of Testimony."²¹¹⁷ This being so, why is the matter repeated?

Now, it makes sense about the twenty-four priestly gifts elucidated here with details not previously stated. However, the matter of the sons of Levi "being joined to you and ministering to you" was already said with all its details, and it is self-understood that after Korach's dispute, the matter remained as it was before the dispute. At most, it should have been mentioned briefly without the whole matter being repeated.

²¹¹² See Talmud Bavli, Sotah 47a

²¹¹³ Number 16:32

²¹¹⁴ Numbers 18:2-4

²¹¹⁵ Numbers 8:19

²¹¹⁶ Numbers 3:9-10

²¹¹⁷ Numbers 1:53 and Rashi there.

This proves that this matter was primary to Korach's dispute, and we thus must understand its meaning.

2.

Now, to understand this, we should preface that as known, the aspects of right and left are present on all levels,²¹¹⁸ up to and including how they are in their root, referring to the matter of the restraint and drawing down of light, that is, the Constriction-*Tzimtzum* and the Line-*Kav*. The same is so in our service of *HaShem*-יהו"ה below, in that there is the mode of serving Him on the right line, and the mode of serving Him on the left line.

This refers to the matter of Torah and *mitzvot*, and prayer. That is, Torah and *mitzvot* are on the right line, which is the drawing down from Above to below (and though it is sometimes explained that the difference between Torah and *mitzvot* is that that the *mitzvot* are on the right line, whereas Torah is in the middle line,²¹¹⁹ nonetheless, in general, they both are included in the right line), whereas prayer is in the left line and is the ascent from below to Above.

Now, from the teaching of Rabbi Yochanan,²¹²⁰ "If only a person would pray throughout the whole day,"²¹²¹ this being a reasoning of the side of holiness, there is a drawing down

²¹¹⁸ Also see Ohr HaTorah and Sefer HaMaamarim ibid.

²¹¹⁹ See Likkutei Torah, Zot HaBrachah 94d; Maamarei Admor HaEmtza'ee, Drushim L'Pesach p. 375

²¹²⁰ Talmud Bavli, Brachot 21a

²¹²¹ See Ohr HaTorah, Korach p. 717; Ohr HaTorah, Tehillim (Yahel Ohr) p. 190 and on.

through much chaining down etc., until Korach's argument to exchange the left with the right.

To explain, the superiority of prayer, which is by way of ascent from below to Above, is that through it the lower ascends and comes to the level of the upper. (This refers to the matter of upper and lower as they spiritually are, which is non-spatial, but rather is elevation in level and importance in spirituality and holiness.)²¹²² In contrast, in the drawing down from Above to below through Torah and *mitzvot*, even though the refinement and clarification of the lower is caused by the descent of the upper to below, nevertheless, the lower remains on the level of the lower.

This is as we clearly observe, that in serving *HaShem*-יהו"ה, blessed is He, in prayer, it goes without saying that when one's prayer is as it should be [he does not relate to physicality], but even when his prayer is in a state of immaturity [of mind] (*Katnut*), at least while [he is praying] he does not relate to physicality. That is, when he at least directs his attention to the general intention of "know before Whom you stand,"²¹²³ (without which it is not prayer at all, as in the ruling of the Rambam),²¹²⁴ that [during prayer] each person according to his measure and level etc., becomes uprooted from his materiality, and on regular occasions, even from his physicality. However, when it comes to Torah, and how much more so, when it comes

²¹²² See Mishneh Torah, Hilchot Yesodei HaTorah 2:6; Moreh Nevuchim 1:8.

²¹²³ See Talmud Bavli, Brachot 28b

²¹²⁴ Mishneh Torah, Hilchot Tefilah 4:15; Also see Chiddushei HaGa'on Rabbi Chaim HaLevi to Rambam there; Likkutei Sichot Vol. 22, p. 117 and on, and note 36 there; Sichah of Shabbat Parshat Tzav 5746 (Hitva'aduyot 5746 Vol. 2 p. 791 and on).

to *mitzvot*, even if one has all the devotional intentions (*Kavanot*) etc., his relation to physicality remains as before.

In other words, even though the hand that distributes charity is caused to be refined and clarified, such that through this, one becomes the aspect of a Chariot (*Merkavah*) for the quality of Kindness-*Chessed*,²¹²⁵ like a chariot that has no desire of its own and its entire substance is solely to fulfill the desire of the One who rides upon it, nonetheless, the hand remains physical, as it was before etc.

Now, just as this is so in our service of *HaShem*-יהו"ה, blessed is He, that there is a superiority in the ascent of prayer, which is on the left line, this likewise is so of the general totality of the chaining down of the worlds (*Hishtalshelut*), in that there specifically is precedence and elevation to the aspect of the left line.

To explain, even though for there to be the whole existence and conduct of the worlds, including the giving of the Torah, the construction of the Tabernacle (*Mishkan*) and the service done in it etc., this comes about through the matter of Kindness-*Chessed*, which is on the right line, as the verse states,²¹²⁶ ‘For I said, ‘The world will be built of kindness,’” this nonetheless must be preceded by the matter of the Constriction-*Tzimtzum*.

This is because before the Constriction-*Tzimtzum* there was no room for the possibility of worlds to exist.²¹²⁷ Thus, for there to be the coming into being of the worlds, within which

²¹²⁵ See Tanya, Ch. 23

²¹²⁶ Psalms 89:3

²¹²⁷ See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2.

there would be the general totality of serving *HaShem*-יהו"ה, blessed is He, with Torah and *mitzvot* etc., this was specifically brought about through the Constriction-*Tzimtzum*. This is the matter of the teaching,²¹²⁸ “At first it was darkness and then the light followed.”

Moreover, even after the drawing down into the world below, the order is that “there was evening and there was morning,”²¹²⁹ [such that] “at first it was darkness and then the light followed.” The same is so in our service of *HaShem*-יהו"ה, blessed is He, that the matter of Torah study is only after prayer,²¹³⁰ and is certainly after the “seriousness of mind” that precedes prayer, being that “one may only stand and pray from an approach of seriousness of the mind.”²¹³¹

3.

This then, is the meaning of Korach’s argument,²¹³² “Why do you exalt yourselves etc.” That is, why are the Priests (*Kohanim*) exalted over the Levites (*Leviyim*), being that the Levites are the aspect of the left line and their service is to raise their voice²¹³³ in song, this being the matter of prayer, the substance of which is ascent, the left line.

²¹²⁸ Talmud Bavli, Shabbat 77b; Also see Ohr HaTorah, Korach p. 686 and on; p. 718 and on; Sefer HaMaamarim 5669 p. 192 and on.

²¹²⁹ Genesis 1:5

²¹³⁰ See Talmud Bavli Brachot 5b and Rashi there; Likkutei Torah, Zot HaBrachah 96b.

²¹³¹ See Talmud Bavli, Brachot 30b (in the Mishnah).

²¹³² Numbers 16:3

²¹³³ Zohar III 39a

In contrast, the Priests (*Kohanim*) are on the right line,²¹³⁴ which is why Aharon “loved peace, and pursued peace, loved the creatures, and brought them close to Torah.”²¹³⁵ That is, this is a matter of the right line, the substance of which is drawing down. Thus, since the superiority of the left line is greater (as explained above), [from this perspective] the Levite should be above the Priest (*Kohen*), and the Levites (*Leviyim*) should not be secondary to the Priests (*Kohanim*).

4.

However, about this Moshe answered him,²¹³⁶ “In the morning *HaShem*-יהו"ה will make known etc.” That is, the primary aspect is the matter of morning and light. This is why he commanded him to wait until the morning. For, at first glance, it is not understood why he needed to wait until morning to offer the incense etc., [especially] since the entire matter of two-hundred and fifty men who were not priests (*Kohanim*) offering incense, was in a way of an [unusual] temporary instruction. (This is because the general matter of offering of the sacrifices, and especially the incense, is that they specifically must be done by the priests (*Kohanim*), and at specific times, morning and evening, and in precise measures etc.)

Rather, through saying this, Moshe hinted to him that when morning and light will actually come, he will then see the

²¹³⁴ See Zohar *ibid*.

²¹³⁵ Mishnah Avot 1:12

²¹³⁶ Numbers 16:5; Also see Ohr HaTorah, Korach p. 691.

superiority of the morning (in that this is not a morning that comes after darkness and night, but is a morning) that transcends the darkness, and on the contrary, the entire intention in the darkness is for the sake of the light (morning) and revelation.

In other words, even though the Constriction-*Tzimtzum* precedes the revelation, nevertheless, the entire matter of the Constriction-*Tzimtzum* is for the sake of the revelation.²¹³⁷ Thus, since the cause of the Constriction-*Tzimtzum* is the matter of the revelation, therefore the cause of everything precedes and is above that which it causes.

To further explain this,²¹³⁸ it states in the verse,²¹³⁹ “A song by Asaph. *E”l Elohi”m HaShem*-יהוה-אלהים spoke and called to the earth.” Now, the Zohar states²¹⁴⁰ that these three names (“*E”l Elohi”m HaShem*-יהוה-אלהים”) are Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. (In the writings of the Tzemach Tzedek²¹⁴¹ he explains that these three aspects are drawn from the concealed aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, the aspect of the hidden *Sefirot* (*Genuzot*).)

That is, “*E”l*” is the aspect of Kindness-*Chessed*, as the verse states,²¹⁴² “The kindness of the Benevolent God-

²¹³⁷ [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.]

²¹³⁸ See Ohr HaTorah [Korach] *ibid.* p. 721 and on; Ohr HaTorah, Tehillim (Yahel Ohr) p. 190.

²¹³⁹ Psalms 50:1

²¹⁴⁰ Zohar III 65b; Also see Shaarei Orach of Rabbi Yosef Gikatilla, translated as Gates of Light, [beginning of] Gate Five (*Tiferet*)

²¹⁴¹ See Ohr HaTorah [Korach] *ibid.* p. 721 and on; Ohr HaTorah, Tehillim (Yahel Ohr) p. 190.

²¹⁴² Psalms 52:3

Chessed E"l א"ל-חסד etc.” “*Elohi"m* אלהי"ם” is the aspect of Might-*Gevurah*, which is the matter of the Constriction-*Tzimtzum*. *HaShem* יהו"ה is the drawing down of the Line-*Kav*, which is the aspect of the Middle line (*Kav HaEmtza'ee*) which is rooted in the Hidden Splendor-*Tiferet HaNe'elam*.

Now, Asaph the son of Korach understood that even though the title God-*Elohi"m* אלהי"ם precedes the Name *HaShem* יהו"ה [in revelation] and that the Constriction-*Tzimtzum* precedes the revelation, nevertheless, the aspect of *E"l* א"ל precedes *Elohi"m* אלהי"ם, and moreover, even the Name *HaShem* יהו"ה (which is the third name [mentioned]), and is the aspect of the Hidden Splendor-*Tiferet HaNe'elam* within which the Line-*Kav* is rooted, is higher than the two titles *E"l* א"ל and *Elohi"m* אלהי"ם.²¹⁴³

That is, the beginning and root of everything is the aspect of Kindness-*Chessed* and revelation, which transcends Might-*Gevurah*, except that for the thin line to be drawn down, there must be the matter of the Constriction-*Tzimtzum*. However, after this, there is a drawing down in the Line-*Kav* of additional lights (*Orot*) from an even higher aspect etc.

5.

This is why after the dispute of Korach it states about the Levites, “They shall be joined to you etc.” In other words, though it is true that the matter of the Levites is necessary, this

²¹⁴³ [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and *The Gate of His Title (Shaar HaKinuy)*.]

being the powers of Might-*Gevurot*, and the same is so Above, that there must be the matter of the Constriction-*Tzimtzum* for the entire the order of the chaining down of the worlds (*Seder Hishtalshelut*) to be possible in such and such a way, as it arose in His will, on the other hand, the entire matter of the Levites is that “they shall be joined to you and minister to you,” in that they are secondary to the Priests (*Kohanim*). The same is so Above, that the intention of the Constriction-*Tzimtzum* is for the sake of the revelation etc.

This is likewise the matter of the “returning” (*Shov*) that comes after the “running” (*Ratzo*), as explained about the matter of Nadav and Avihu, the two sons of Aharon. That is, even though their mode of service was extremely lofty, as the verse states,²¹⁴⁴ “When they came **close** before *HaShem*-יהו"ה,” with the expiry of the soul (*Klot HaNefesh*) etc., (as explained by the Alter Rebbe²¹⁴⁵ about all the particular terms explained in the commentary of Ohr HaChayim),²¹⁴⁶ nevertheless, this is not *HaShem*’s-יהו"ה ultimate Supernal intent, but there rather must then be a “return” (*Shov*), in a way of drawing down from Above to below.

The matter of the drawing down, through the Priests (to whom the Levites are secondary) is actualized and expressed in the twenty-four priestly gifts, which are lower physical things, just like the general totality of the service of *HaShem*-יהו"ה, blessed is He, specifically with physical things. This is because

²¹⁴⁴ Leviticus 16:1

²¹⁴⁵ Maamarei Admor HaZaken, Maamarei Rabboteinu Zichronam L’Brachah p. 425 and on; Et’halech Liozhna p. 33

²¹⁴⁶ Ohr HaChayim to Leviticus 16:1 *ibid*.

“the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”²¹⁴⁷ specifically.

Now, this is an introduction that hastens the time when there will be the return of “the Priests performing their service, and the Levites [in their song] on the platform, and the Israelites in [*Maamad*] attendance,”²¹⁴⁸ with the building of the third Holy Temple, speedily and in the most literal sense!

²¹⁴⁷ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36, and elsewhere.

²¹⁴⁸ Talmud Bavli, Megillah 3a and elsewhere

Discourse 34

*“De’u Ki HaShem Hoo Elohi”m... -
Know that HaShem, He is God...”*

Delivered on the 12th of Tammuz, 5731

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

1.

The verse states,²¹⁴⁹ “Know that *HaShem*-יהו"ה, He is God; He made us, and we are His, His people and the flock of His pasture.” Now, it states in the discourse of (the 12th of Tammuz, delivered thirty years ago) by the Rebbe whose joyous day and redemption we are celebrating,²¹⁵⁰ that this verse explains three matters.

These are the union (*Yichud*) of *HaShem*-יהו"ה and God-*Elohi”m*-אלהי"ם (“Know that *HaShem*-יהו"ה, He is God-*Elohi”m*-אלהי"ם”), that “He made us and we are His” and that we, the Jewish people, are “His people, and the flock of His pasture” (in that the word “we-*Anachnu*-אנחנו” refers both to the words “we are His,” that come before it and the words, “we are His people and the flock of His pasture,” that come after it) as will soon be explained.

He continues that there are two opposite matters here.²¹⁵¹ That is, the first matter, “Know that *HaShem*-יהו"ה, He

²¹⁴⁹ Psalms 100:3

²¹⁵⁰ Sefer HaMaamarim 5701 p. 146 and on

²¹⁵¹ See Sefer HaMaamarim 5701 *ibid.*, “Two categories that differ from one another to the ultimate degree.”

is God-*Elohi*”*m*-אלהי”מ,” relates to having knowledge and understanding in matters of Godliness, whereas the second matter, “He made us and we are His, His people and the flock of His pasture,” relates to the creatures.

2.

More specifically, the first matter is knowledge and understanding in matters of Godliness, which in general, are the names *HaShem*-יהו”ה and God-*Elohi*”*m*-אלהי”מ.

One meaning of the Name *HaShem*-יהו”ה is that “He was and He is and He will be as one-*Hayah v’Hoveh v’Yihyeh*-היה”²¹⁵² this being the opposite of the natural order (*HaTeva*-הטבע). From this, it is understood that this is not openly revealed in the world but is concealed. This is the meaning of the verse,²¹⁵³ “I appeared to Avraham, to Yitzchak, and to Yaakov as *E’l Shaddai*-א”ל שדי” but with My Name *HaShem*-יהו”ה I did not make Myself known through them,” and as Rashi explains, “I was not recognized to them through the quality of My truth.”

That is, at that time²¹⁵⁴ the truth of the Name *HaShem*-יהו”ה was not in a way of knowledge and grasp (“Know-*De’u-*דעו”), in that only at the giving of the Torah (after the exodus

²¹⁵² Zohar III 257b (Ra’aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Pardes Rimmonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, Ch. 7 (82a).

²¹⁵³ Exodus 6:3

²¹⁵⁴ See Torah Ohr, Va’era 56a and on; [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).]

from Egypt) did “(I am) *HaShem*-יהו"ה come about, (in a way of being) **your God-Elo**”*hecha*-אלהיך”²¹⁵⁵ meaning that just as in “your God-Elo”*hecha*-אלהיך” there is a matter of knowledge, the same is so of *HaShem*-יהו"ה.]

The title “God-Elohi”*m*-אלהי”מ” means the “Master of all abilities and powers” (as explained at the beginning of Shulchan Aruch, Orach Chayim,²¹⁵⁶ about the meaning of the words of the blessings). This is such that it even applies to use the title “Elohi”*m*-אלהי”מ” as a borrowed term in relation to a person of flesh and blood, such as a judge,²¹⁵⁷ and also in relation to a mighty person, as in the verse,²¹⁵⁸ “He took away the mighty-*Eilei*-אילי of the land.”

That is, the title “God-Elohi”*m*-אלהי”מ” is indicative of Godliness as it appears through His powers and deeds, such as how He is concealed within the natural order. This is why the title “God-Elohi”*m*-אלהי”מ-86” has the same numerical value as “the natural order-*HaTeva*-הטבע-86.”²¹⁵⁹ However, in a numerical value (*Gematria*) the matter does not come in a revealed way. For, as explained in Shaar HaYichud

²¹⁵⁵ Exodus 20:2; Also see Torah Ohr Yitro 67a; Likkutei Torah, beginning of Re’eh (18a).

²¹⁵⁶ Shulchan Aruch, Orach Chayim 5

²¹⁵⁷ Exodus 21:6, and Mechilta and Rashi there; Exodus 22:7-8 and in the commentaries there; [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).]

²¹⁵⁸ Ezekiel 17:13

²¹⁵⁹ Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Pardes Rimmonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section beginning “*v’HaMargeel*” (121b); Shnei Luchot HaBrit 89a; 189a; 308b; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, beginning of Ch. 6; Likkutei Torah, Re’eh 22b and on.

VeHaEmunah,²¹⁶⁰ it only is the numerical calculation (*Cheshbon*-חשבון) of the letters etc. of the matter, which although is perfectly aligned with precise intention, which is why within this, there is recognition of the inner content of the matter, it nevertheless is with very great hiddenness and concealment, and we only sometimes can grasp the matter through its numerical value (*Gematria*). The same is so of the numerical value of His title “God-*Elohi*”מ-אלהי-86,” [which equals] “the natural order-*HaTeva*-הטבע-86,” that the Godliness (“God-*Elohi*”מ-אלהי-86”) within it is in a way of concealment.

This is also the meaning of the word “the natural order-*HaTeva*-הטבע,” as it is of the same root as in the verse,²¹⁶¹ “Her gates have sunken-*Tavoo*-טבעו into the earth,” like something “submerged-*Tviyah*-טביעה in water,”²¹⁶² in which even though its existence is fully present, we nonetheless only see the water. The same is so of (the title “God-*Elohi*”מ-אלהי-86,” which has the same numerical value (*Gematria*) as) “the natural order-*HaTeva*-הטבע-86.” That is, the Godliness is such that it is “submerged-*Teviyah*-טביעה” and concealed, until it is possible to err and say that the world follows its course.²¹⁶³ For, since the natural order (*HaTeva*-הטבע) is such that the Holy One, blessed is He, embedded (*Heetbi’ah*-הטביעה) the laws of the heavens and earth into His world,²¹⁶⁴ one can possibly come to

²¹⁶⁰ Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 7 & Ch. 12.

²¹⁶¹ Lamentations 2:9

²¹⁶² See Sefer HaMaamarim 5678 p. 89; 5689 p. 51; 5698 p. 166 and on.

²¹⁶³ See Talmud Bavli, Avoda Zarah 54b

²¹⁶⁴ See Midrash Vayikra Rabbah 35:4

err and think that this is the law of the world (“the [natural] course of the world”) in and of itself. About this the verse states, “*HaShem*-יהו"ה, He is God-*Elohi*”m-אלהי"ם,” meaning that these two matters in Godliness are entirely one, and moreover this must be by way of knowledge (“Know-*De'u-*דעו”), rather than just by way of faith (*Emunah*).

The second matter, “He made us etc.,” is about the creatures, in which there are various levels, as we recite,²¹⁶⁵ “You created her (*Barata*-בראתה), You formed her (*Yatzarta*-יצרתה), You blew her (*Nafachta*-נפחתה) into me.” These terms are likewise used in relation to the general matter of creating the world as a whole, beginning with the verse,²¹⁶⁶ “In the beginning God created-*Bara*-ברא,” and as Ramban stated,²¹⁶⁷ the word “created-*Bara*-ברא” denotes the coming into being from nothing (*Ayin*) to something (*Yesh*). The verse then states,²¹⁶⁸ “[*HaShem* God-*HaShem Elohi*”m-אלהי"ה] formed-*Vayitzer*-ויצר etc.,” indicating formation (*Yetzirah*-יצירה), until the matter of action (*Asiyah*-עשיה).²¹⁶⁹

The same is so of the worlds in general, these being the world of Creation (*Briyah*-בריאה), the world of Formation (*Yetzirah*-יצירה), and the world of Action (*Asiyah*-עשיה) [as indicated in the verse],²¹⁷⁰ “I created it (*Barativ*-בראתיו), I formed it (*Yatzartiv*-יצרתי), I even actualized it (*Af Aseeteev*-אף עשיתי).” Thus, when the verse here states, “He **made us-**

²¹⁶⁵ In the “*Elo*”*hai Neshamah*” blessing in the morning blessings.

²¹⁶⁶ Genesis 1:1

²¹⁶⁷ Ramban to Genesis 1:1

²¹⁶⁸ Genesis 2:19

²¹⁶⁹ Genesis 2:4

²¹⁷⁰ Isaiah 43:7

Asanu-עשנו,” (specifically using a term of “action-*Asiyah*-עשיה”), this refers to the lowest level.

About this the verse states, “**He-Hoo**-הוא (made us),” in the hidden [third person] form, referring to the aspect of Godliness that is hidden and concealed, which even is higher than the Name *HaShem*-יהו”ה that relates to revelation. This is because even though it is higher than the natural order (*HaTeva*-הטבע), it nonetheless already has the parameters of “was, is and will be-*Hayah v’Hoveh v’Yihyeh*-היה והיה ויהיה.” In contrast, the word “He-Hoo-הוא,” in the [third person] concealed form (which transcends revelation), is higher than the Name *HaShem*-יהו”ה, and is certainly higher than His title God-*Elohi”m*-אלהים.

Thus, the meaning of “**He** made us-*Hoo Asanu*-הוא עשנו,” in that it specifically is from the aspect of “He-Hoo-הוא” that the matter of “made us-*Asanu*-עשנו” comes about, this being the lowest of the three levels, “I created it (*Barativ*-בראתי), I formed it (*Yatzartiv*-יצרתי), I actualized it (*Aseeteev*-עשיתי)” as they are in every matter, that is, as they are in the general worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), until the lowest world, the world of Action (*Asiyah*). However, even so, this is specifically connected to that which transcends the Name *HaShem*-יהו”ה.

The verse continues, “We are His-*v’Lo Anachnu*-ולו אנחנו,” of which there are two meanings in alignment with the difference between how these words are read (*Kree*) and how they are written (*Kteev*). That is, [the word “His-*Lo*-לו”] is written as “not-*Lo*-לא” with the letter *Aleph*-א, but is read as

“His-*Lo*-לו” with the letter *Vav*-ו.²¹⁷¹ This is as Midrash Rabbah states on the Torah portion of Vayechi,²¹⁷² “[Know that *HaShem*-יהו"ה, He is God], He made us and **we did not** (*v'Lo Anachnu*-אנחנו-ולא) make ourselves, unlike Pharaoh who said,²¹⁷³ ‘My river is mine, and I made myself,’” which accords to how it is written (“and not-*v'Lo*-ולא”).

The other meaning,²¹⁷⁴ according to how it is read (“and we are His-*v'Lo*-ולו”) is “[Know that *HaShem*-יהו"ה, He is God, He made us] and to Him (*v'Lo*-ולו) we devote (*Mashleemeen*-משלימין) our souls,” this being the matter of serving Him with self-sacrifice (*Mesirat Nefesh*) (as in the explanation,²¹⁷⁵ “It is to Him that we devote and sacrifice our souls”). Through this we bring wholeness (*Shleimut*-שלימות) in our souls (as in the second explanation that “we perfect (*Mashleemeen*-משלימין) our souls”).

The verse concludes, “His people and the flock of His pasture.” This refers to the bond between the Jewish people and the Holy One, blessed is He. That is, though the Jewish people are call a “people-*Am*-עם,” they nonetheless are “**His** people-*Amo*-עמו,” and though they are called “a flock-*Tzon*-צאן,” they nonetheless are “the flock of **His** pasture-*Mareeto*-מרעיתו.”

Thus, all the above-mentioned details of the second matter relate to the creatures, their root and source, the manner of their vitality and sustainment, and the manner of their

²¹⁷¹ Zohar I 120b; Also see Torah Ohr, Lech Lecha 11d; Torat Chayim ibid. 88c and on.

²¹⁷² Midrash Bereishit Rabbah 100:1

²¹⁷³ Ezekiel 29:3

²¹⁷⁴ See Midrash Bereishit Rabbah 100:1 ibid.

²¹⁷⁵ See Yefe To'ar commentary to Bereishit Rabbah ibid.

service, (unlike the first matter that, “*HaShem*-יהו"ה, He is God-*Elohi*” מ-אלהי"ם, which refers to matters of Godliness).

3.

However, we must understand the particulars of this better, beginning with the relationship of this verse, “Know that *HaShem*-יהו"ה, He is God etc.,” to the beginning of the Psalm, “A Psalm of thanksgiving-*Mizmor L'Todah* לתודה-מזמור,” which generally informs us that everything [in the Psalm] after these words is the matter of a song (“Psalm-*Mizmor* מזמור”) that relates to thanksgiving (*Hoda'ah* הודאה). [This is followed by the particulars, such as, “Call out to *HaShem*-יהו"ה, all the earth etc.,” until the word “His faithfulness,” at the end of the Psalm.]

Now, not only must we understand the relationship between these matters, but beyond this, the words, “Know that *HaShem*-יהו"ה, He is God etc.,” seem to contradict the words, “A Psalm of thanksgiving-*Mizmor L'Todah* לתודה-מזמור,” which is the matter of submission (*Hoda'ah* הודאה). This is because submission (“Thanksgiving-*Todah* תודה) and knowledge (“Know-*De'u* דעו”) are two completely different matters, such that they even contradict each other. This is because the general matter of submission (*Hoda'ah*), as in the prayer,²¹⁷⁶ “We thankfully submit to You” (*Modim* מודים), indicates that though the matter has not been assimilated in one’s intellect, he nonetheless submits (*Modeh* מודה) to it.²¹⁷⁷

²¹⁷⁶ In the “*Modim*” blessing of the Amidah prayer.

²¹⁷⁷ See the discourse entitled “*Mizmor L'Todah*” in Siddur Im Da”Ch 44b and on; Ohr HaTorah, Na”Ch Vol. 2, p. 976 and on.

For example, the Talmudic statement,²¹⁷⁸ “The Sages submit (*Modim*-מודים) to Rabbi Meir,” specifically applies when their own opinion differs from his. For, if they had the same view and opinion, the Sages would not have had to submit to Rabbi Meir, since that also is their own reasoning. However, here it nevertheless states, “A Psalm of thanksgiving-*Mizmor LeTodah*-לְתוֹדָה,” which is the matter of “submission-*Hoda’ah*-הוֹדָאָה,” and it then states, “Know that *HaShem*-יְהוָה, He is God,” specifically in a way of knowledge.

We also must understand the verse, “Know that *HaShem*-יְהוָה, He is God-*Elohi*’m-אֱלֹהֵי־מֶ,” itself. For, at first glance, *HaShem*-יְהוָה and God-*Elohi*’m-אֱלֹהֵי־מֶ seem to be two matters that are totally distant from each other. This was explained before (in chapter two) that the Name *HaShem*-יְהוָה means “He was and He is and He will be as one-*Hayah v’Hoveh v’Yihyeh*-וַיְהִי וְהָיָה וְיִהְיֶה,” which is the opposite of the natural order (*HaTeva*-הַטֵּבַע).

That is, the natural order (*HaTeva*-הַטֵּבַע) is founded on time (and space), and the entire existence of time, is [specifically] when now-*Hoveh*-הוּהָ (the present) is unto itself, was-*Hayah*-הָיָה (the past) is unto itself, and will be-*Yihyeh*-יִהְיֶה (the future) is unto itself. In contrast, though the matter of “He was and He is and He will be as one-*Hayah v’Hoveh v’Yihyeh*-וַיְהִי וְהָיָה וְיִהְיֶה” is in the parameters of time (was-*Hayah*-הָיָה, is-*Hoveh*-הוּהָ, and will be-*Yihyeh*-יִהְיֶה) even so, they are as one, which is utterly the opposite of the existence of time.

²¹⁷⁸ Talmud Bavli, Bava Kama 29a; See Likkutei Torah, Devarim 1a, and the citations in the preceding note.

In contrast, the title “God-*Elohi*”מ-אלהי” is in the plural,²¹⁷⁹ and is connected to “power” and “ability,” such that it can even be used in reference to “the mighty of the land” and “judges.” That is, this is as Godliness is in a state of concealment, to the point of being ‘submerged” (*Teviya*-טביעה) etc.

However, even so, the verse states, “*HaShem*-יהו” He is God-*Elohi*”מ-אלהי”,” such that for the Jewish people, this must be not just by way of faith (*Emunah*), but by way of, “**Know** (*De’u*-דעו) that *HaShem*-יהו” He is God-*Elohi*”מ-אלהי”,” such that it is drawn to them through Wisdom-*Chochmah* and Understanding-*Binah*, until it becomes **true knowledge** (*Yediyah*-ידיעה).

We also must understand the meaning of the words, “He made us, and we are His.” For, at first glance, here too there seems to be a contradiction. That is, since the verse states “**He-Hoo**-הוא,” referring to that which even transcends the Name *HaShem*-יהו” (“He was and He is and He will be as one-*Hayah v’Hoveh v’Yihyeh*-ויהיה ויהוה ויהיה”), and moreover is certainly higher than the title “God-*Elohi*”מ-אלהי”,” this being so, what relation and connection does it have to the word “**made us-Asanu**-עשנו” (“He made us-*Hoo Asanu*”) which, in general, is the lowest level in the chaining down of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Likewise, in the matter of “You created her (*Barata*-בראתה), You formed her (*Yatzarta*-יצרתה), You blew her

²¹⁷⁹ See Rashi to Genesis 20:13; 35:7; Joshua 24:19; Rabbeinu Bachaye to Genesis 1:1; 28:12; [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

(*Nafachta*-נפחתה)” (through the aspect of Action (*Asiyah*)) as it is within each and every Jew, [why is it that] specifically the aspect of Action (*Asiyah*) (“made us-*Asanu*-עשנו”) is taken from the aspect of “He-*Hoo*-הוא”?

We also must understand the meaning of the words, “His people and the flock of His pasture.” At first glance, the intention here is to emphasize the preciousness of the Jewish people, that they are in a state of thankfully submitting to the Holy One, blessed is He (“A Psalm of thanksgiving”) for all matters, especially miraculous matters, such as the four kinds of people who have an obligation to give thanks for miracles that were done for them,²¹⁸⁰ (and as in the words of the blessing, “Who bestows goodness upon the guilty, Who has bestowed goodness upon me”).²¹⁸¹

This being so, why are the Jewish people called “**His people-*Amo*-עמו**” here, a term that means the opposite of elevation in level.²¹⁸² For, as known²¹⁸³ (even according to the simple meaning of the verses), the highest and most elevated title by which the Jewish people are called is “Yeshurun-ישורון,” as the verse states,²¹⁸⁴ “He became King over Yeshurun, when the numbers of the nation gathered etc.” After this is the name “Yisroel-ישראל,” which is followed by the name “Yaakov-יעקב” (as in the verse,²¹⁸⁵ “My servant Yaakov”) whereas the name “people-*Am*-עם” comes last.

²¹⁸⁰ Talmud Bavli, Brachot 54b

²¹⁸¹ Mishneh Torah, Hilchot Brachot 10:8; Tur and Shulchan Aruch, Orach Chayim 219; Siddur of the Alter Rebbe.

²¹⁸² See Midrash Bamidbar Rabbah 20:23

²¹⁸³ See Likkutei Torah, Nitzavim 45a

²¹⁸⁴ Deuteronomy 33:5

²¹⁸⁵ Isaiah 44:1

This is as explained in Shaar HaYichud VeHaEmunah²¹⁸⁶ on the teaching,²¹⁸⁷ “There is no king without a people (*Am-עם*),” that the meaning of the word “people-*Am-עם*” is that it is of the root “dimness-*Omamut-עוממות*,”²¹⁸⁸ indicating that they are separate and distant [from the level of the King] etc.

However, even so, after the verse begins with the words, “A Psalm of thanksgiving,” in that he thankfully submits to the Holy One, blessed is He, for the miracle done for him, the verse then continues and specifically calls him by the name “His people-*Amo-עמו*,” rather than the highest name “Yeshurun-ישורון,” or the name “Yisroel-ישראל,” or the name “Yaakov-יעקב.”

Moreover, the verse concludes with the words, “and the flock of His pasture,” as another verse states,²¹⁸⁹ “Now, you are My flock, the flock of My pasture,” this being the aspect of “the seed of beast”²¹⁹⁰ which is lower than “the seed of man.”²¹⁹¹

This is even lower than the name “people-*Am-עם*,” who although they are separate, foreign, and distant from the level of the king, are nonetheless within the same category as the king. This is why it is explained in various places²¹⁹² that even though kingship does not apply over one’s children and

²¹⁸⁶ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7

²¹⁸⁷ Rabbeinu Bachaye to Genesis 38:30; Beginning of Balak, and elsewhere.

²¹⁸⁸ [Also see Sefer HaShoroshim of Radak; Ezekiel 31:8].

²¹⁸⁹ Ezekiel 34:31

²¹⁹⁰ Jeremiah 31:26; See Torah Ohr, beginning of Mishpatim, and elsewhere.

²¹⁹¹ See the citations in the preceding note.

²¹⁹² See the discourse entitled “*Adon Olam*” 5703 and elsewhere.

ministers²¹⁹³ (alone), but is specifically over a “people-*Am-עם*,” nonetheless, they must be a “people-*Am-עם*” who are within the category of man, such as himself. However, the matter of kingship does not apply over animals (“the **flock** of His pasture”). Nonetheless, this verse not only states (“His people-*Amo-עמו*,” who, at first glance, do not have the elevated levels of Yeshurun, Yisroel, and Yaakov, but it even states) “the **flock** of His pasture.”

4.

The explanation (at least in short form) is based on the statement above that the “Psalm of thanksgiving” is connected to the four categories of people who have an obligation to give thanks for a miracle that was done for them (“Who bestowed goodness to me”).

The explanation is that the word “miracle-*Neis-נס*” is of the same root as “to elevate,”²¹⁹⁴ as in the verse,²¹⁹⁵ “I will raise My banner-*Areem Neesee-נָסִי אֲרִיִּם*,” and²¹⁹⁶ “Like a banner-*Neis-נס* atop a mountain.” That is, to him, *HaShem*’s-יהו"ה Supernal conduct is in a way of raising him higher than the regular conduct of the natural order, since this is a matter of miraculous conduct (*Neis-נס*).

²¹⁹³ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 *ibid*.

²¹⁹⁴ See the discourse entitled “*Mizmor LeTodah*” in Siddur Im Da”Ch 44b and on; Ohr HaTorah, Na”Ch Vol. 2, p. 976 and on.

²¹⁹⁵ Isaiah 49:22

²¹⁹⁶ Sefer HaMitzvot of the Tzemach Tzedek 73a – based on Isaiah 30:17

Now, the matter of a miracle (*Neis*-נס) comes about through the Godliness that is revealed. This is as explained in Shaar HaYichud VeHaEmunah²¹⁹⁷ on the teaching of our sages, of blessed memory,²¹⁹⁸ “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.” [The Alter Rebbe explains that] “this refers to the revelation of Godliness through signs and miracles,” this being a drawing down from the Name *HaShem*-יהו"ה and even higher, in a way of elevation higher than the conduct [of the world] as it stems from His title God-*Elohi*"מ-אלהי"ם, such that it even transcends the conduct stemming from the Name *HaShem*-יהו"ה.

Now, due to the matter of the “Psalm of thanksgiving,” meaning that he is conducted from above in a miraculous way, with openly revealed signs and miracles, this obligates the one who saw the miracle to make a special blessing. That is, besides the obligation to make the “*HaGomel*” blessing when a miracle is done for him, even afterwards, **when he sees** the same place where the miracle was done, he must make the blessing “Who has done a miracle for me in this place.”

Moreover, this obligation is not just upon him, but is also upon his son who sees the place where a miracle was done for his father, and likewise a student who sees the place where a miracle was done for his teacher, and how much more is this so of a miracle that was done for the masses.]²¹⁹⁹ This is the

²¹⁹⁷ Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, beginning of Ch. 5.

²¹⁹⁸ See Rashi to Genesis 1:1; Midrash Bereishit Rabbah 12:15

²¹⁹⁹ Tur and Shulchan Aruch, Orach Chayim 218

matter of blessing and drawing down from the Name *HaShem*-יהו"ה, to the point of causing additional novelty in the Name *HaShem*-יהו"ה.

This causes, that even though, in and of himself, his intellect cannot grasp how it could be said that "*HaShem*-יהו"ה He is God-*Elohi*"מ-אלהי"ם," nonetheless, since "a spirit from on high was poured upon him"²²⁰⁰ through a conduct from Above by way of a revealed miracle, that is, a higher conduct than the regular natural conduct, therefore his service of *HaShem*-יהו"ה, blessed is He, in general, in his understanding and comprehension, is also caused to be higher. That is, for him, the matter of "*HaShem*-יהו"ה He is God-*Elohi*"מ-אלהי"ם" (which at first only stemmed from his faith-*Emunah*) comes to be in a way of knowledge - "**Know-De'u**-דעו that *HaShem*-יהו"ה He is God-*Elohi*"מ-אלהי"ם."

5.

Now, the knowledge of the union (*Yichud*) of the Name *HaShem*-יהו"ה and the name God-*Elohi*"מ-אלהי"ם comes in two ways.²²⁰¹ The first is when a person contemplates that the name God-*Elohi*"מ-אלהי"ם-86 is the matter of the natural order (*HaTeva*-הטבע-86). He then comes to the conclusion that since the natural order itself is miraculous, in that [the miraculous] overrides the natural order, it thus must be said that the matter of the natural order (*HaTeva*-הטבע) is so that there then will be the matter of revelation etc.

²²⁰⁰ See Isaiah 32:15

²²⁰¹ Sefer HaMaamarim 5701 *ibid*.

This is similar to the explanation about the title God-*Elohi*”מ-אלהי in general, which indicates Might-*Gevurah* and Constriction-*Tzimtzum*, namely, that it is not constriction (*Tzimtzum*) for the sake of constriction, but the constriction (*Tzimtzum*) is so that there then could be revelation in the appropriate manner.

To explain, the verse states,²²⁰² “For *HaShem*-יהוה God-*Elohi*”מ-אלהי is a sun and a shield.” That is, the shield is the sheath of the sun, which shields [its light] so that the creatures will be capable of withstanding it. Without the shield and sheath, they could not possibly be sustained, because of the great strength of the light and heat of the sun.

The same is so of the Name *HaShem*-יהוה and the title God-*Elohi*”מ-אלהי, that if the Name *HaShem*-יהוה would be revealed, there would be no existence of worlds as they are within the divisions of time and space, and it only is through “In the beginning God-*Elohi*”מ-אלהי created,”²²⁰³ this being the matter of the shield and sheath [that this is possible], in that it covers over the Godliness, so that it will not be as revealed, and then the existence of the physicality of the world becomes possible, to the point that room is even granted for the matter of error etc.

This is as in the teaching of our sages, of blessed memory,²²⁰⁴ on the verse,²²⁰⁵ “Let Us make (*Na’aseh*-נעשה) man,” in the plural, that “[the Holy One, blessed is He, said to

²²⁰² Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, beginning of Ch. 4.

²²⁰³ Genesis 1:1

²²⁰⁴ Midrash Bereishit Rabbah 8:8

²²⁰⁵ Genesis 1:26

Moshe], ‘write it, and let whoever wishes to err, err.’” This is because before this, is the matter of the verse, “In the beginning God-*Elohi*”*m-אלהי* created,” [in which the title God-*Elohi*”*m-אלהי* is] in the plural.²²⁰⁶

However, the intention in this, is for there to then be the verse,²²⁰⁷ “On the day that *HaShem* God-*HaShem Elohi*”*m-אלהי יהוה* made earth and heaven.” In other words, it is for the matter of the verse,²²⁰⁸ “Raise your eyes on high and see who create these (*Mi Bara Eileh-אלה*),” in which the words “who-*Mi-מי*” and “these-*Eileh-אלה*” share the same letters as “God-*Elohi*”*m-אלהי*.”²²⁰⁹

However, when there is the matter of “raise your eyes... and see,” meaning that one investigates (and looks) and contemplates into the matter of “who are these-*Mi Eileh-אלה*”*מי* that share the same letters as “God-*Elohi*”*m-אלהי*,” he then sees “who created these.”

That is, even though in a revealed way the coming into being is from the title God-*Elohi*”*m-אלהי*, nevertheless, this is such that within it is the matter of “*HaShem* God-*HaShem Elohi*”*m-אלהי יהוה* made earth and heaven.” That is, the coming into being stems from “He who brings into being”, this being the Name *HaShem-יהוה*, which is the root of “He who brings into being-*Mehaveh-מהווה*.”²²¹⁰

²²⁰⁶ See Rashi to Genesis 20:13; 35:7; Joshua 24:19; Rabbeinu Bachaye to Genesis 1:1; 28:12; [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

²²⁰⁷ Genesis 2:4

²²⁰⁸ Isaiah 40:26

²²⁰⁹ See Likkutei Torah, Bamidbar 5d; 6d

²²¹⁰ See Tanya, Shaar HaYichud VeHaEmuna translated as The Gate of Unity and Faith, Ch. 4; Also see Zohar III 257b (Ra’aya Mehemna) *ibid.*, and Pardes Rimomim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9 *ibid.*

This is the first way in the knowledge of the union (*Yichud*) of the Name *HaShem*-יהו"ה and the title God-*Elohi*"m-אלהי"ם, in which they are entirely one. This is because the title God-*Elohi*"m-אלהי"ם is like the Name *HaShem*-יהו"ה, since the Constriction-*Tzimtzum* ("God-*Elohi*"m-אלהי"ם") is to make it possible for the light to then be revealed in a way that it can be received, specifically through the shield and sheath.

The second way is that even the Name *HaShem*-יהו"ה is like the name God-*Elohi*"m-אלהי"ם. That is, in the first place, the drawing down of the light is in such a way that it applies for there to be a shield and sheath that covers it, and not in a way that the shield and sheath cannot limit the light.

This refers to the fact that even the Name *HaShem*-יהו"ה has four letters, even though the general matter of letters (*Otiyot*) is that they indicate limitation and constriction, which relates to the name God-*Elohi*"m-אלהי"ם.²²¹¹ The general explanation is that the Name *HaShem*-יהו"ה is the matter of the lights (*Orot*), whereas the title God-*Elohi*"m-אלהי"ם is the matter of the vessels (*Keilim*),²²¹² and the lights (*Orot*) and vessels (*Keilim*) must be such that they align with each other. That is, the light (*Ohr*) must be such that the vessels (*Kli*) can limit it, and the vessel (*Kli*) must be such that it is capable of receiving the light (*Ohr*).

²²¹¹ Also see Sefer HaMaamarim 5657 p. 86.

²²¹² See Torah Ohr, Yitro 69d; Likkutei Torah Balak 73b

Now, the verse continues, “He made us.” In other words, because of the matter of “A Psalm of thanksgiving” about the conduct they conduct him with from Above in a miraculous way, which brings elevation in his service of *HaShem*-יהו"ה, blessed is He, as well as in his understanding and comprehension, meaning that he sees that despite his soul having descended “from a high peak to a deep pit,”²²¹³ and manifesting in the body and animalistic soul, in that “the spirit of the beast descends below,”²²¹⁴ he nevertheless is capable of attaining a state in which the matter of “*HaShem*-יהו"ה He is God-*Elohi*” מ-אלהי"ם will be for him (not just by way of faith (*Emunah*), but even) by way of understanding and comprehending in his intellect, until he can explain it to the intellect of his animalistic soul that is connected to the body, and as a result, he comes to the conclusion that “He made us.”

The explanation is that for him the matter of action (*Asiyah*-עשייה) (“He made us-*Asanu*-עשנו”) is as the soul already is in the body and bound to the body, this being the greatest descent. As explained at length in various places, as the soul was before her descent to below, “she stood in her form before the Holy King,”²²¹⁵ as in the verse,²²¹⁶ “As *HaShem*-יהו"ה, the God of Israel, lives, before Whom I stood.” In other words, before her descent to below, the soul was in a state of “standing-

²²¹³ See Talmud Bavli, Chagigah 5b

²²¹⁴ Ecclesiastes 3:21

²²¹⁵ See Zohar III 104b; Zohar I 90b; 227b; 233b; Zohar II 96b; Zohar III 61b; Also see Sefer HaMaamarim 5696 p. 62.

²²¹⁶ Kings I 17:1

Amidah-עמידה (“I stood-*Amadeti*-עמדתי”), a word that denotes nullification of self (*Bittul*).²²¹⁷ That is, the soul stood with constant nullification of self (*Bittul*) before *HaShem*-יהוה, the God of Israel. In contrast, upon the descent of the soul to below, great toil, effort, and work, is needed until this becomes established in one’s intellect and he comes to recognize that “there is an Owner to this building.”²²¹⁸ This is such that great toil is needed to come to a state of “I stood-*Amadeti*-עמדתי,” in a way of nullification of self (*Bittul*).

This is why in the order of prayer we do not begin immediately with the Amidah prayer, which is the matter of nullification of self (*Bittul*) “like a servant standing before his Master.”²²¹⁹ Rather, there must be the lengthy contemplation (*Hitbonenut*) that precedes this, beginning with [the recitation of] “Thankfully submit-*Hodu*-הודו,” which is a word that only denotes “submission-*Hoda’ah*-הודאה.”²²²⁰ This is followed by the verses of song (*Pesukei d’Zimra*), the blessings of the *Shema* recital and the *Shema* recital itself. Only after this is it possible to reach [the state of prayer] that “its head reached heavenward,”²²²¹ this being the matter of standing (*Amidah*) during the eighteen blessings of the Amidah prayer, which is the nullification of self (*Bittul*) of “I stood before Him,” that is, before “*HaShem*-יהוה, the God of Israel.”

²²¹⁷ See Torah Ohr, Vayeishev 29b

²²¹⁸ See Midrash Bereishit Rabbah 39:1

²²¹⁹ Talmud Bavli, Shabbat 10a

²²²⁰ See Likkutei Torah, Shemini Atzeret 83a

²²²¹ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

About this the verse states, “made us-*Asanu*-עשנו.” That is, the possibility to have an effect upon the lower one, in the lowest of lowest [levels], the aspect of “[He] made us-*Asanu*-עשנו,” referring to how the soul is in the body, such that it relates to the world of Action (*Asiyah*-עשיה) and is found within it, stems from the aspect of “He-*Hoo*-הוא,” which transcends both the Name *HaShem*-יהוה and the title God-*Elohi*”m-אלהי”ם. It therefore can unify and unite the Name *HaShem*-יהוה and the title *Elohi*”m-אלהי”ם until it becomes so established in his intellect (“Know-*De’u*-דעו”) that he even can explain “*HaShem*-יהוה, He is God-*Elohi*”m-אלהי”ם” to the intellect of his animalistic soul.

From this there also is a drawing down in one’s work of serving *HaShem*-יהוה, blessed is He, such that he comes to the recognition that, “He made us and we did not make ourselves (unlike Pharaoh, and who said,²²²² My river is mine and I made myself) such that it is established in his intellect, in a way of understanding and explanation (“Know-*De’u*-דעו”).

Now, this explanation is according to how it is written (*Ktiv*), with the letter *Aleph*-א [“not-*Lo*-לא”], which is higher than how it is read (*Kree*) with the letter *Vav*-ו [“His-*Lo*-לו”]. (For, as known,²²²³ [whenever in Tanach there is a divergence between the way a word is written and the way it is read] the way it is written (*Ktiv*) indicates the innerness (*Pnimityut*) of the matter, which is higher than how it comes into revelation, “as I am read”).²²²⁴

²²²² Ezekiel 29:3

²²²³ See Tanya, Iggeret HaKodesh, Epistle 19 (128a)

²²²⁴ See Talmud Bavli, Pesachim 50a

This because the letter *Aleph*-אֵלֶף is the first letter of the word “I-*Anochi*-אֲנִי,”²²²⁵ and refers to the Master of the world-*Alupho Shel Olam*-אֱלֹהֵי שֵׁל עוֹלָם, to the point that it refers to the aspect of the Crown-*Keter* (as explained in Kabbalah).²²²⁶ Even though the totality of the creation of the worlds during the six days of Creation was from the aspect of *Zeir Anpin*,²²²⁷ which is the matter of the days of construct, nevertheless, even in this there is the aspect of the *Aleph*-אֵלֶף, which refers to the Long Patient One-*Arich Anpin*.²²²⁸

This is like the explanation before (in chapter two), on the words, “He made us-*Hoo Asanu*-הוּא עָשָׂנוּ.” That is, the aspect of “He-*Hoo*-הוּא,” which is higher than the Name *HaShem*-יְהוָה and certainly is higher than the title God-*Elohi*”מ-אֱלֹהֵי, is drawn all the way down to the world of Action (*Asiyah*) (“made us-*Asanu*”). However, the drawing down into the world of Action (*Asiyah*) is through “and we are His-*vLo*-וְלוֹ” with the letter *Vav*-ו. This is because generally, the letter *Vav*-ו indicates a drawing down (*Hamshachah*),²²²⁹ and more specifically, [the letter *Vav*-ו-6] indicates the aspect of *Zeir Anpin*, which is the matter of the days of creation and construct.

Moreover, since “we did not create ourselves,” one’s service of *HaShem*-יְהוָה, blessed is He, comes to be that it is “to Him (*vLo*-וְלוֹ) that we perfect (*Mashleemeen*-מְשַׁלְמֵינָּהּ) our

²²²⁵ Exodus 20:2

²²²⁶ See Sefer HaArachim Chabad, section on “*Otiyot – Aleph*,” Section 4.

²²²⁷ See Zohar III 94b and the notes of Rabbi Chayim Vital there.

²²²⁸ Also see Torat Chayim ibid. 88d.

²²²⁹ See Tanya, Iggeret HaTeshuvah, Ch. 4 (94b); Likkutei Torah, Naso 23b; Matot 85d, and elsewhere.

souls,” meaning that one’s service comes to be in a state of wholeness and perfection (*Shleimut*-שלמות), until he comes to the ultimate service of “we devote (*Mashleemeen*-משלימין) our souls,” which is the matter of self-sacrifice (*Mesirat Nefesh*).

7.

The verse concludes, “(We are His), His people and the flock of His pasture.” The explanation is that, as known, whatever is higher descends further down.²²³⁰ This is why the dwelling place that the Holy One, blessed is He, lusted for Himself is specifically in the lower worlds.²²³¹ For, as explained in Tanya,²²³² when it comes to the upper worlds, “for them this constitutes a descent from the light of His Countenance, blessed is He.” In contrast, the matter of the ascent, is that a dwelling place is made for Him, blessed is He, in the lower worlds, and specifically in this lowest world of which there is no lower. It is for this specific purpose that the soul descended “from a high peak to a deep pit.”

This then, is why the verse here calls the Jewish people “His people-*Amo*-עמו,” in that the word “people-*Am*-עם” indicates “dimness-*Omemeut*-עוממות,” which is the matter of separateness.²²³³ That is, the matter of revealed separateness is

²²³⁰ See at length in Shaarei Orah of the Mittler Rebbe, Shaar HaPurim, discourse entitled “*Yaviyu Levush Malchut*,” Ch. 12 and on, Ch. 32 and on, and elsewhere.

²²³¹ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

²²³² Tanya, beginning of Ch. 36

²²³³ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7

specific to the world of Action (*Asiyah*) in which the external husks are dominant (even though the general matter indicated by the verse,²²³⁴ “From there it separated” refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*))²²³⁵ (as explained in Etz Chayim²²³⁶ and cited in various places in Tanya).²²³⁷

Nevertheless, since “He made us-*Asanu*-עָשָׂנוּ,” this brings about that even those who are called “**His** people-*Amo*-עַמּוֹ,” are of the aspect of “He-*Hoo*-הוּא (made us).” Moreover, the effect is not just on his Godly soul, “the seed of man” within him, but the effect is even on his animalistic soul, “the seed of beast,” that is, the “sheep,” [until he even affects his portion of the world at large, in the sparks that are found in the field, which is not a place of human settlement], in that he becomes “the flock of **His** pasture-*Mareeto*-מֵרְעִיתוֹ,” of the aspect of “He-*Hoo*-הוּא (made us).”

8.

Now, all this comes through the granting of empowerment from the matter of “a Psalm of thanksgiving,” this being the matter of the conduct toward him from Above being in a way of overriding the natural order, higher than the aspect of Godliness as it becomes manifest and garbed in the world, this being the matter of a miracle.

²²³⁴ Genesis 2:10

²²³⁵ See Torah Ohr, Bereishit 6b; Likkutei Torah, Tzav 17c and on.

²²³⁶ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) end of Ch. 4

²²³⁷ Tanya, end of Ch. 6, Ch. 24.

We clearly observe that seeing a miracle causes elevation not only in one's faith, but (at least) in all the powers of his soul (and through his toil he then draws this into all the particulars) beginning with the matter of understanding and comprehending, "Know that יהו"ה-*HaShem*, He is God-*Elohi*"מ-אלהי"ם," until his knowledge in Godliness transcends the matter of "יהו"ה-*HaShem*, He is God-*Elohi*"מ-אלהי"ם," being that there is a drawing down in his knowledge ("Know-*De'u*"דעו") that the aspect of "הוא-*Hoo*" is even connected to "made us-*Asanu*"עשנו."

This is such that his toil in serving יהו"ה-*HaShem*, blessed is He, comes to be in a way that transcends the inner manifest powers of his [soul], and even higher than his own powers in general, this being the mode of serving with self-sacrifice (*Mesirat Nefesh*), [as in] "to Him we devote (*Mashleemeen*-משלימין) our souls."

Then, despite being found in "a deep pit," it specifically is this descent that is for the sake of ascent, meaning that the matters of the "deep pit" itself, bring the ascent within him, to the point of ascent that is beyond relative comparison. In general, this is the matter of self-transformation (*It'hapcha*), meaning that from the matters of the "deep pit" that are in a state of complete darkness, the matter of "the transformation of darkness to light" is caused.²²³⁸ Moreover, since there is "the advantage of light that comes out of darkness,"²²³⁹ it specifically is because of the doubled and quadrupled darkness, that a much greater light is caused.

²²³⁸ See Zohar I 4a

²²³⁹ Ecclesiastes 2:13

Now, this may be connected to the verse²²⁴⁰ (in the Psalm of the Rebbe whose joyous day and redemption we are celebrating, which we begin reciting on the 12th of Tammuz of this year),²²⁴¹ “A Psalm, a song for the day of rest (*Shabbat*-שבת).” About this it states in Yalkut,²²⁴² “To He who causes the destructive forces of the world to rest (*Mashbeet*-משבית), so that they no longer will cause destruction, as the verse states,²²⁴³ ‘The wolf will dwell with the lamb.’”

This is like the explanation²²⁴⁴ of the verse,²²⁴⁵ “I will cause the wild beast to rest (*v’Heeshbati*-והשבתי) from the land,” [not just like the view of Rabbi Yehudah that He will withdraw them from the world, but like the view of Rabbi Shimon], that “He will cause them to rest (*Mashbeetan*-משביתן), so that they no longer will cause destruction. The verse thus states, ‘A Psalm, a song for the day of rest (*Shabbat*),’ meaning, ‘To He who causes the destructive forces of the world to rest (*Mashbeet*-משבית), so that they will no longer be destructive, as the verse states, ‘The wolf will dwell with the lamb etc.’”

That is, they will continue to exist, except that “they will neither injure nor destroy,”²²⁴⁶ and “a lion, like cattle, will eat

²²⁴⁰ Psalms 92:1

²²⁴¹ 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).

²²⁴² Yalkut Shimoni, Remez 672 citing Torat Kohanim to Leviticus 26:6

²²⁴³ Isaiah 11:6

²²⁴⁴ Yalkut Shimoni *ibid*.

²²⁴⁵ Leviticus 26:6

²²⁴⁶ Isaiah 11:9

hay,”²²⁴⁷ to the point that “a young child will lead them,”²²⁴⁸ meaning that they will be used in a way of serving man, which is the general matter of “transforming darkness into light.”²²⁴⁹ This is as explained in the writings of the Tzemach Tzeddek²²⁵⁰ on the verse, “A Psalm, a song for the day of Shabbat.”

He continues to explain that even now, on the day of Shabbat, there is a matter of transformation (*It'hapcha*). This is because on Shabbat a person must delight in food. However, at first glance, does food not cause a person to become more physical? This is true of eating in general, and how much more so, of eating fatty meat and aged wine (which is why one who is unlearned is forbidden to eat meat).²²⁵¹

However, the explanation is that the physicality brought about through eating only is during the mundane days of the week, whereas on Shabbat the matter of transformation (*It'hapcha*) is caused. That is, [on Shabbat] not only is it permissible to eat meat, even fatty meat and aged wine, and this does not cause one to become more physical, but on the contrary, it becomes a *mitzvah* - the *mitzvah* of delighting in Shabbat,²²⁵² such that the matter of Shabbat becomes pleasurable (*Oneg Shabbat*).

However, presently, the matter of transformation (*It'hapcha*) (on the day of Shabbat) is only in relation to matters stemming from the husk of *Nogah*, which are permissible

²²⁴⁷ Isaiah 11:7

²²⁴⁸ Isaiah 11:6

²²⁴⁹ See Zohar I 4a

²²⁵⁰ Ohr HaTorah to Tehillim (Yahel Ohr) p. 328; p. 630 and on.

²²⁵¹ Talmud Bavli, Pesachim 49b

²²⁵² Mishneh Torah, Hilchot Shabbat 30:7-10; Shulchan Aruch of the Alter Rebbe, Orach Chayim 242:2

matters, [such as] fatty meat and aged wine. However, in the coming future, there will even be the transformation (*It'hapcha*) of the destructive [forces] whose root and source are in the three completely impure husks (*Shalosh Kelipot HaTemei'ot*), so that “they neither will injure nor destroy,” but on the contrary, “a young child will lead them,” this being “the transformation of darkness into light.”

It should be pointed out that there also was a similarity to this in the wonders and miracles that took place for the Rebbe whose joyous day and redemption we are now celebrating, in that “the same mouth that [issued] the prohibition (*Asar*-אסר) etc.”²²⁵³ That is, it specifically was in those who caused the imprisonment (*Ma'asar*-מאסר), that at the height of their power, they issued a decree to overturn the previous decree, thus bringing about emancipation and redemption, such that this then brought that in a revealed way, “for all the children of Israel there was light in their dwellings,”²²⁵⁴ such that the matter of a holiday was added to the Jewish people, and the matter of a Chassidic gathering, in strengthening the study of Torah and the fulfillment of its *mitzvot*, with added beautification, light, and vitality.

(After the verse, “A Psalm, a song for the day of Shabbat”)²²⁵⁵ the next verse continues, “It is good to thank (*Lehodot*-להודות) *HaShem*-יהוה,” this being the matter of

²²⁵³ Also see Ohr HaTorah *ibid.*, that “this is similar to what took place on Purim, that the mouth that said... is the same that said etc.”

²²⁵⁴ See Exodus 10:23; To elucidate based on the conclusion of the Sichah talk of the 3rd of Tammuz 5687 (this being before travelling to exile in Kostrama – Sefer HaSichot 5687 p. 170), “It should be fulfilled that... for all of the children of Israel there will be light, both spiritually and physically.”

²²⁵⁵ Psalms 92:2

“submission-*Hoda'ah* הודאה.” This is as explained in the Siddur,²²⁵⁶ that this Psalm is of the same root and matter as “A Psalm of thanksgiving (*Mizmor L'Todah* לתודה-מזמור).”

The general explanation is that when the conduct is in a miraculous way, above the regular natural order, its beginning is such that one can only submit (*Lehodot* להודות) to it, but the submission itself empowers him to come to additional grasp and understanding, which is the matter of the verse, “Know that *HaShem* יהו"ה, He is God-*Elohi*”מ-אלהי” until everyone recognizes that “He made us, and we did not create ourselves.”

This automatically causes the matter of “to Him (*v'Lo*-ולו) we devote (*Mashleemeen* משלימין) our souls” in him, which is the matter of serving Him with self-sacrifice and self-nullification (but from broadness and abundance, rather than from negative decrees, Heaven forbid, being that they already were nullified etc.). There then is caused to be the matter of “We are His people,” in that each and every Jew accepts the yoke of His Kingship upon himself, being that “there is no King without a people,” and “the multitude of people is the glory of the King.”²²⁵⁷

[This is the opposite of “*Bilaam*-בלעם” [whose name means] “without a people-*b'Lo Am* בלא עם.”²²⁵⁸ As the Tzemach Tzedek explains,²²⁵⁹ he fought against the matter of “a multitude of people” (which brings about) “the glory of the King,” and wanted to bring about the opposite extreme etc.]

²²⁵⁶ Siddur Im Da”Ch 188c and on

²²⁵⁷ Proverbs 14:28

²²⁵⁸ See Talmud Bavli, Sanhedrin 105a

²²⁵⁹ Ohr HaTorah, Balak p. 899

Now, we bring this about both in regard to the Godly soul, as well as in regard to the animalistic soul, this being the matter of “the flock of His pasture,” so that both are as one, “His people and the flock of His pasture,” about which the verse states, “after You **we** will run (*Narutzah*-נִרְצָה),”²²⁶⁰ in the plural.

10.

Now, all this comes about through the matter of “A Psalm of thanksgiving,” in that we are thankful for the miracles the Holy One, blessed is He, does, (even when “the one for whom the miracle was done, does not recognize the miracle done for him,”²²⁶¹ as the verse states,²²⁶² “To Him who alone does wonders”). This is such, until through this, we draw the primary miracle down, that is, the true and complete redemption, by beginning with one’s own redemption as an individual,²²⁶³ and how much more so, of the redemption of the general soul.

As in the words²²⁶⁴ of the Rebbe whose joyous day and redemption we are celebrating today, the victory was not his own individual victory, but was a victory of the entire methodology [of Chassidus] and was the victory of the Torah and its *mitzvot*, in that it was drawn down as an openly revealed

²²⁶⁰ Song of Songs 1:4; See Likkutei Torah Vayikra 2:3 and on, and elsewhere.

²²⁶¹ Talmud Bavli, Niddah 31a; See Zohar III (Balak) 200b

²²⁶² Psalms 72:18

²²⁶³ Also see Tanya, Iggeret HaKodesh, Epistle 4

²²⁶⁴ In his Igrot Kodesh, Vol. 2 p. 80.

miracle that manifested in the natural order with openly apparent and revealed goodness.

This matter is a preparation that advances the true and complete redemption through our righteous Moshiach, in the near future and in the most literal sense, at which time there also will be the matter of “A Psalm of thanksgiving.” This is as our sages, of blessed memory, stated,²²⁶⁵ “In the coming future all the sacrifices will be nullified, but the thanksgiving offering (*Todah*) will not be nullified.”

There then will also be the fulfillment of the continuation of the verse,²²⁶⁶ “Call out to *HaShem*-יהו"ה all the earth,” which as Midrash Rabbah states, in the Torah portion of Ki Tavo,²²⁶⁷ “**all** the earth-*Kol HaAretz*-כָּל הָאָרֶץ” refers both to the Jewish people, as well as the nations of the world. For, about the coming future the verse states,²²⁶⁸ “To serve Him with united resolve.” Nevertheless, specifically amongst the Jewish people will be the recognition and knowledge (“Know-*De'u-*דַּע) that *HaShem*-יהו"ה, He is God-*Elohi*”מ-אלהים,” being that the nations of the world only relate to the title “God-*Elohi*”מ-אלהים,”²²⁶⁹ which is the source of their vitality.

²²⁶⁵ Midrash Vayikra Rabbah 9:7; end of Ch. 27

²²⁶⁶ Psalms 100:1 *ibid*.

²²⁶⁷ Midrash Devarim Rabbah 7:7 (cited in Ohr HaTorah to Tehillim (Yahel Ohr) p. 368); Also see the discourse entitled “*Mizmor LeTodah* – A Psalm of thanksgiving” of Shabbat Parshat Balak of this year, 5731, Discourse 35 (Sefer HaMaamarim 5731 p. 251 and on).

²²⁶⁸ Zephaniah 3:9; [Also see Rashi to the first verse of Shema, Deuteronomy 6:4]

²²⁶⁹ See Torah Ohr 41d and on; 42d and on; 109d, and elsewhere.

In contrast, this is not so of the Jewish people, about whom the verse states,²²⁷⁰ “*HaShem*’s-יהו"ה portion is His people (*Amo*-עמו),” specifically using the Name *HaShem*-יהו"ה.

It then will be openly seen and revealed that “He made us,” this being the general matter of coming into being from nothing to something (brought about by the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He),²²⁷¹ and how much more is this so of the Jewish people, that there is a drawing down in them from His Essential Self. There then will also be the matter of “we are His,” which also will be drawn into “His people and the flock of His pasture,” speedily, with the coming of our righteous Moshiach, about whom the verse states,²²⁷² “My servant Dovid will be leader over them forever.”

²²⁷⁰ Deuteronomy 32:9; Also see Tanya, Iggeret HaTeshuvah Ch. 4

²²⁷¹ See Tanya, Iggeret HaKodesh, Epistle 20 (130b)

²²⁷² Ezekiel 37:25

Discourse 35

“Mizmor L'Todah ... - A Psalm of thanksgiving...”

Delivered on Shabbat Parshat Balak,
On the pushed off fast of the 17th of Tammuz, 5731
By the grace of *HaShem*, blessed is He,

1.

The verse states,²²⁷³ “A Psalm of thanksgiving, call out to *HaShem*-יהו"ה, all the earth.” It states in Midrash Rabbah on the Torah portion of Tavo,²²⁷⁴ that “all the earth” refers both to the Jewish people and all the nations, and is in regard to a day of rain falls, when all are joyous.

Now, we must better understand this, for is it not so that the words, “call out to *HaShem* all the earth-*Haree'oo LaHaShem Ko HaAretz*-הריעו ליהו"ה כל הארץ” form the acronym “*Halachah*-הלכה” (Torah law),²²⁷⁵ which only applies to the Jewish people, rather than the nations who worship false gods? This is as stated,²²⁷⁶ “He relates His word to Yaakov, His statutes and judgments to Israel; He did not do so for any other nation; such judgments – they do not know them.” Why then does it state, “Call out to *HaShem*-יהו"ה, all the earth,” in which

²²⁷³ Psalms 100:1

²²⁷⁴ Midrash Devarim Rabbah 7:7, cited in Ohr HaTorah to Tehillim (Yahel Ohr) to Psalms ibid. (p. 368).

²²⁷⁵ Likkutei Torah of the Arizal to Psalms ibid.

²²⁷⁶ Psalms 147:19-20; Also see Talmud Bavli, Chagigah 13a

the nations of the world are also included? This is especially so considering that this very same Psalm states,²²⁷⁷ “**we** are His people, and the sheep of His pasture,” specifically referring to the Jewish people.

We also must understand why on Shemini Atzeret we recite “He makes the wind blow and the rain fall” (after being preceded by the work of serving *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah and Yom HaKippurim etc., at which time the joy was caused to be a strengthened etc.) For, according to the above-mentioned Midrash, on a day of rainfall all people (including the nations of the world) rejoice. However, about Shemini Atzeret the verse states,²²⁷⁸ “The eighth day shall be restricted (*Atzeret*) to you (*Lachem*-לכם),” on which the Midrash,²²⁷⁹ “About this the verse states,²²⁸⁰ “They shall be yours alone, strangers not sharing them with you,” since that is the time when “Israel and the King alone.”²²⁸¹ As stated in Midrash,²²⁸² “This is analogous to a king who made a seven day feast to which invited all the people of the land. After the seven feast days had concluded, he said to his beloved friend etc., ‘Let us make do, you and me etc.,’” which is why [on Shemini Atzeret] we offer one bull and one ram. That is, all the people of the land are excluded from this. As explained elsewhere,²²⁸³ the words, “the people of the land,” include all the heavenly

²²⁷⁷ Psalms 100:3

²²⁷⁸ Leviticus 23:36; Numbers 29:35

²²⁷⁹ Midrash Shemot Rabbah 15:23

²²⁸⁰ Proverbs 5:17

²²⁸¹ Zohar I 208b, cited and explained at the beginning and end of the discourse entitled “*BaYom HaShemini Atzeret*” in Ohr HaTorah, Shemini Atzeret Vol. 5 p. 2,149; p. 2,153; 5687 (Sefer HaMaamarim 5687 p. 36; p. 51).

²²⁸² Midrash Bamidbar Rabbah 21:24

²²⁸³ See Ohr HaTorah, Sukkot p. 1,756

hosts, including the angels. That is, on the day of Shemini Atzeret, the Jewish people, who are the “one nation-*Goy Echad*-גוי אחד”²²⁸⁴ become bound to “*HaShem is One-HaShem Echad*-יהוה אחד”²²⁸⁵ through the “One Torah-*Torah Achat*-תורה אחת.”²²⁸⁶ This being so, how does it align with the fact that specifically on Shemini Atzeret we recite, “who makes the rain fall,” which is something about which all are joyous?

2.

Now, the Tzemach Tzeddek explained in his writings²²⁸⁷ that the joy of the Jewish people in regard to the descent of the rains, is primarily because it indicates the matter of the verse,²²⁸⁸ “He will come to us like the rain,” referring to the Supernal drawing down that the Holy One, blessed is He, illuminates and bestows to the Congregation of Israel (*Knesset Yisroel*) etc.

From this we also can understand the matter as it relates to the descent of the rains in the literal sense. That is, even though everyone rejoices over this, nonetheless, for there to be the descent of the rains below, there must be the matter of the descent of the rains Above, this being the union (*Yichud*) of *Zeir Anpin* and *Nukva*. (This is as explained about the rains that

²²⁸⁴ [Samuel II 7:23]

²²⁸⁵ [Deuteronomy 6:4]

²²⁸⁶ [Exodus 12:49]

²²⁸⁷ Ohr HaTorah, (Yahel Ohr) *ibid.* (p. 368 and on).

²²⁸⁸ Hosea 6:3; Also see Likkutei Torah, beginning of Ha’azinu

Rabbi Shimon bar Yochai caused to fall²²⁸⁹ through reciting Torah teachings on the verse,²²⁹⁰ “How good and how pleasant [when brothers dwell, also in unity].”) This matter specifically comes about through the toil of Jewish people in serving *HaShem*-יהו"ה, blessed is He, as known about the verse,²²⁹¹ “May my teaching drop like the rain, may my utterance fall like dew,” that the difference between dew (*Tal*-טל) and rain (*Matar*-מטר)²²⁹² is that “the dew (*Tal*-טל) is never withheld,”²²⁹³ in that it does not dependent upon the toil of the lower beings. In contrast, rain specifically comes about through our toil in serving *HaShem*-יהו"ה. Thus, even though upon the descent of the rains below in the literal sense, all are joyous, nonetheless, the primary joy is specifically in the Jewish people. For, in addition to the matter of, “He will come to us like the rain,” even the descent of rains in the literal sense come about specifically through service of *HaShem*-יהו"ה of the Jewish people.

However, this still not understood for people such us. This is because ultimately, the simple meaning of the words “call out to *HaShem* all the earth-*Haree'oo LaHaShem Ko HaAretz*-הריעו ליהו"ה כל הארץ” does not align with the acronym (*Roshei Teivot*) formed [which includes all the words and is the primary theme of the words, such that the first letter the word is its dominant and is primary characteristic, whereas all the other

²²⁸⁹ Zohar III 59b; See Maamarei Admor HaZaken, Et'halech Liozhna p. 210 and on; Ohr HaTorah Vayikra p. 254 and on; Biurei HaZohar of the Tzemach Tzedek Vol. 2, p. 921 and on; Sefer HaMaamarim 5627 p. 267 and on.

²²⁹⁰ Psalms 133:1

²²⁹¹ Deuteronomy 32:2

²²⁹² See Likkutei Torah, Ha'azinu 73a and on

²²⁹³ Talmud Bavli, Taanit 3a

letters of the word are secondary to it],²²⁹⁴ [in that the acronym here is] “Torah law-*Halachah*-הלכה,” which exclusively applies to Jewish people. Moreover, not only are the two above explanations not aligned with each other, but they are opposites of each other.

3.

Now, this may be understood based on the statement in Midrash²²⁹⁵ on the verse (in [this week’s Torah portion of] Balak),²²⁹⁶ “For from the head of rocks I see them, and from the hills do I gaze upon them,” that, “‘The heads of rocks’ (*Rosh Tzurim*-ראש צורים) this refers to our forefathers... We find that at first, the Ever Present One sought to establish the world, but was unsuccessful until our forefathers arose. This is analogous to a king who sought to build a city... but the (waters) did not allow him to lay the foundation... until he came to a certain place where he found an enormous rock and said, ‘Here I will establish the city, upon these rocks... So likewise... when our forefathers came and were meritorious, the Holy One, blessed is He, said, ‘Upon these I will establish the world etc.’” That is, building the city, which is analogous to [building] the entire world, and more generally, [is analogous to building] the entire the chaining down of the worlds (*Seder Hishtalshehut*), was brought about through “our forefathers who arose etc.”

²²⁹⁴ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 12.

²²⁹⁵ Midrash Shemot Rabba 15:7, cited in Ohr HaTorah Balak p. 904; p. 911

²²⁹⁶ Numbers 23:9

The explanation, as explain in the discourse by the same title in *Hemshech* 5666,²²⁹⁷ is that [since it is impossible for existence to be created or brought into being by its own volition, but solely by His desire, blessed is He], the aspect of the desire for the creation and the coming into being of the worlds, is the aspect of the externality of the desire (*Chitzoniyut HaRatzon*).

This is caused by virtue of the arousal of His desire that “I will be King,”²²⁹⁸ and “there is no King without a people,”²²⁹⁹ this being the aspect of a spreading down outside of Himself, which is the matter of His exaltedness over a people.

(As known, there are two levels in exaltedness, essential exaltedness, and exaltedness over another).²³⁰⁰ This is something that only applies in the externality of the desire (*Chitzoniyut HaRatzon*), in that the desire is for something outside of Himself. However, the innerness of the desire (*Pnimityut HaRatzon*) is for the souls of the Jewish people, and this is the primary intention in the creation and coming into being of the worlds, in that it is for the sake of Israel.²³⁰¹

This is because through them His Supernal intent, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” is fulfilled.²³⁰² They thus draw

²²⁹⁷ See the discourse entitled “*Ki MeRosh Tzurim*” (p. 395 and on).

²²⁹⁸ See Likkutei Torah, Naso 20d; 21d; Nitzavim 51b, and elsewhere; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.]

²²⁹⁹ Rabbeinu Bachaye to Genesis 38:30; Also see the beginning of Balak; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, beginning of Ch. 7 (81b) and elsewhere.

²³⁰⁰ See *Hemshech* 5666 *ibid*.

²³⁰¹ See Rashi and Ramban to Genesis 1:1

²³⁰² Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36, and elsewhere.

down His desire for Kingship over the worlds (this being the exaltedness over the people).

This is as in the teaching of our sages, of blessed memory,²³⁰³ on the verse,²³⁰⁴ “They resided there in the service of the King,” that, “In whom did He consult [whether to create the world or not]? In the souls of the righteous *Tzaddikim*.” This is because the souls of the Jewish people are rooted in His essential exaltedness, which only relates to the innerness of the desire (*Pnimitiyut HaRatzon*) and higher, in His Essential Self.

On the contrary, His true Essential Exaltedness is in His Essential Self, in that He is separately transcendent and exalted, even relative the general surrounding light (*Sovev*), such that there is an even greater distance of comparison between the encompassing light (*Makif*) and that which is cannot be [defined as] encompassing (*Bilti Makif*), this being His Essential Self, blessed is He, in than the distance of comparison between the inner manifest light (*Pnimi*) and the encompassing light (*Makif*) is beyond comparison. (This is as we sometimes find stated in the discourses of Chassidus,²³⁰⁵ which is in addition to the more common statement that, “To a greater degree than there is no comparison between the world of Action (*Asiyah*) and the world of Emanation (*Atzilut*), is the lack of comparison between the

²³⁰³ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3; Also see the discourse entitled “*Mayim Rabim*” 5738 Ch. 5 (Torat Menachem, Sefer HaMaamarim Tishrei p. 248 and on.)

²³⁰⁴ Chronicles I 4:23

²³⁰⁵ See Torat Chayim, Beshalach 163a; Sefer HaMaamarim 5655 p. 212; 5701 p. 149.

world of Emanation (*Atzilut*) and the Unlimited One (*Ein Sof*).”²³⁰⁶

However, even so, the souls of the Jewish people are specifically rooted in the essential exaltedness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One. It therefore is specifically them who draw down and actualize the desire for the existence of the worlds, in a way that He is exalted over a people, in that “there is no King without a people-*Am-עם*,” which is of the same root as, “dim coals-*Omemut-עוממות*,”²³⁰⁷ in that they are something separate etc.,²³⁰⁸ beginning with the separation in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) about which it states,²³⁰⁹ “From there it separated,” up to and including this lowest world, in which the Supernal intent that “the Holy One, blessed is He, lusted for a dwelling place in the lower worlds,” is fulfilled.

Now, this matter is because of the superiority of service of Him specifically by the lower beings, due to which it was decided Above that He desires the deeds of the righteous *Tzaddikim*. To preface, the teaching of the Midrash is well known,²³¹⁰ “From the beginning of the creation of the world, the Holy One, blessed is He, foresaw the deeds of the righteous and the deeds of the wicked... ‘The earth was chaos and

²³⁰⁶ See Pelach HaRimon, Shaar 3, Ch. 1; Glosses of the Rebbe Rashab to the discourse entitled “*Patach Eliyahu*” in Torah Ohr, p. 55; Sefer HaMaamarim 5692 p. 205.

²³⁰⁷ See Rashi to Exodus 9:8 and elsewhere.

²³⁰⁸ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith *ibid*.

²³⁰⁹ Genesis 2:10; Also see Likkutei Torah, Tzav 17c and on, and elsewhere.

²³¹⁰ Midrash Bereishit Rabba, end of Ch. 2; Also see Likkutei Torah *ibid*. 7d and elsewhere.

void’²³¹¹ – these are the deeds of the wicked. ‘God said: Let there be light’²³¹² – these are the deeds of the righteous. However, I do not know which of them He desires. However, since it is written,²³¹³ ‘God saw the light, that it was good,’ this shows that He desires the deeds of the righteous etc.”

However, at first glance, this is not understood. For is it not so that even before the creation of the world there already was the decision through the souls of the righteous *Tzaddikim*, in that He specifically consulted with them? This being so, why does [the Midrash] state, “I do not know which of them He desires”?

The explanation is that this consultation took place before the creation of the world and was still within His Essential Self. However, after the world was created, down to and including this lowest world, in which there are [both] the deeds of the righteous and the deeds of the wicked, I do not know which of them He desires, in that “darkness and light are the same.”²³¹⁴ It only is afterwards that it states, “God saw the light, that it was good,” indicating that He specifically desires the deeds of the righteous. In other words, in addition to the consultation with the souls of the righteous as it is in His Essential Self, there also must be the work by the lower beings, “action is above,”²³¹⁵ and specifically through this it was decided Above that He desires the deeds of the righteous *Tzaddikim*.

²³¹¹ Genesis 1:2

²³¹² Genesis 1:3

²³¹³ Genesis 1:4

²³¹⁴ Psalms 139:12

²³¹⁵ See Zohar III 108b; Zohar I 115a

Now, based on this, it also is understood in regard to the matter of [the words], “call out to *HaShem*-יהו"ה, all the earth,” refers to the day of rainfall when all are joyous, this being solely due to the externality (*Chitzoniyut*) etc. However, from the innerness (*Pnimiyyut*) of the matter, the entire descent of the rains below is for the sake of, and is specifically brought about by the work of the Jewish people in serving *HaShem*-יהו"ה. (This is because of their relation with the innerness of the desire (*Pnimiyyut HaRatzon*), which is why through them there was the decision to create the world) and even though the nations of the world have no recognition of this etc., this nevertheless is the true reality of the matter. This is also why we recite, “He makes the wind blow, and the rain to fall” specifically on *Shemini Atzeret*. This is because, from the perspective of the innerness (*Pnimiyyut*) of the matter, the descent of the rains is literally brought about through the service of *HaShem*-יהו"ה of the Jewish people every year, particularly during the month of *Tishrei*, on the day of *Shemini Atzeret*.

This is also why the words, “call out to *HaShem* all the earth-*Haree'oo LaHaShem Ko HaAretz*-הריעו ליהו"ה כל הארץ” form the acronym “*Halachah*-הלכה” (Torah law), which specifically relates to the Jewish people, but even so, this is not in contradiction to the simple meaning of the words, “call out to *HaShem*-יהו"ה all the earth.” This is because from the perspective of the innerness (*Pnimiyyut*) of the matter (even though the nations of the world do not recognize this) it specifically is through the matter of Torah law (*Halachah*)

(which is bound to the service of *HaShem*-יהו"ה of the Jewish people) that a drawing down to below is caused for [the matter of] “call out to *HaShem*-יהו"ה all the earth” to be.

This is because the matter of Torah law (*Halachah*) is as things are drawn down into actual deed, since as it is Above, “both these and those are the words of the living God.”²³¹⁶ In contrast, the legal ruling (*Psak*) of *Halachah* (הלכה) is specifically as it is drawn into the world below, this being the matter of “the ways (*Halichot*-הליכות) of the world are His,”²³¹⁷ to instruct us on how the going (*Halichah*-הליכה) in the world shall be. Specifically through this all matters are drawn down from Above to below, down to and including rainfall in the literal sense.

However, this matter is from the innerness (*Pnimiyyut*), and is therefore hinted in the first letters (*Roshei Teivot*) of the words “call out to *HaShem* all the earth-*Haree'oo LaHaShem Ko HaAretz*-הָרִיעוּ לַיהוָה כָּל הָאָרֶץ,” and not in the words themselves. Thus, when these words are translated into the other languages, in which case only the content of the matter that is translated, rather than the [actual] words themselves, it then it does not have the acronym “*Halachah*-הלכה” within it, meaning that there only is a drawing down of the externality (*Chitzoniyut*) of the matter, as it comes into revelation to the whole earth, (such as a day of the rainfall, when all are joyous). However, the drawing down to all the earth is specifically caused through the service of *HaShem*-יהו"ה, blessed is He, of

²³¹⁶ Talmud Bavli, Eruvin 13b

²³¹⁷ Habakkuk 3:6; Talmud Bavli, Megillah 28b

the Jewish people, stemming from the innerness of *HaShem*'s-יהו"ה Supernal desire (*Pnimiyyut HaRatzon*) etc.

5.

This then, is the meaning of "A Psalm of thanksgiving (*Mizmor L'Todah*-מזמור לתודה) etc." As explained before,²³¹⁸ the beginning of one's daily service (which goes from the easy to the difficult) is solely in a way of submission (*Hoda'ah*-הודאה). However, his service then ascends to be by way of comprehension and knowledge, as in the words, "Know (*De'u*-דעו) that *HaShem*-יהו"ה, He is God-*Elohi*"אלהים-*m*." All this is drawn all the way down to below in tangible action (*Asiyah*-עשיה), as in the continuation of the verse, "**He made us**-*Asanu*-עשנו," specifying "**made us**-*Asanu*-עשנו," referring to the matter of actual deed (*Asiyah*-עשיה). Yet, even so, it specifically is there that we take hold of the loftiest aspect, called "*He-Hoo*-הוא."

The same is so of the person himself, on that he does not only affect the soul as it is above, but even as it descended below to the aspect of the world of Action (*Asiyah*), ("He made us-*Asanu*-עשנו"), and in a way of a "people-*Am*-עם" ("His people-*Amo*-עמו"), which is a word that denotes "dimness-*Omement*-עוממות," down to and including "the flock of His pasture," the pasture being specifically in the field, a place where the Supernal man (*Adam HaElyon*) does not dwell.²³¹⁹

²³¹⁸ In the preceding discourse entitled "*De'u Ki HaShem Hoo HaElokim* – Know that *HaShem*, He is God," Discourse 34, Ch. 3 and on (Sefer HaMaamarim 5731, p. 241 and on).

²³¹⁹ See Likkutei Torah, Re'eh 32b and elsewhere.

However, even so, it specifically is there that the matter of “the King is indebted to the field” is caused,²³²⁰ such that there is a drawing down of His Essential Exaltedness.

This is similar to the explanation about blowing the Shofar on Rosh HaShanah,²³²¹ that after all the preparations etc., the *mitzvah* of the day is with the Shofar,²³²² which is the horn of an animal²³²³ (“the straight horn of the ibex”).²³²⁴ Specifically through this we reach His Essential Exaltedness, this being the aspect of the essential pleasure (*Taanug Atzmi*). That is, we not just draw down the aspect of “the King of justice” (*HaMelech HaMishpat*),²³²⁵ which is the aspect of His exaltedness over the worlds, but we also draw down the aspect of “the Holy King” (*HaMelech HaKadosh*),²³²⁶ which is the aspect of His Essential Exaltedness.²³²⁷

The same is every single day, that through serving *HaShem*-יהוה, blessed is He, with repentance (*Teshuvah*), which is the matter of sounding the Shofar, and as stated by Rambam,²³²⁸ “Even though sounding the Shofar is a scriptural decree, it contains an allusion, as if [the call of the Shofar] is

²³²⁰ Ecclesiastes 5:8; Also see Biurei HaZohar of the Mittler Rebbe 25a and on; Sefer HaMaamarim 5670 p. 440 and on; Torat Menachem, Sefer HaMaamarim Elul p. 220.

²³²¹ See Sefer HaMaamarim 5665 p. 91 and on.

²³²² Talmud Bavli, Rosh HaShanah 27a

²³²³ In another transcript of this discourse there is also mention of the matter of [the verse] “many crops come through the power of the ox” (Proverbs 14:4; Also see Likkutei Torah, Drushim L’Rosh HaShanah 59b).

²³²⁴ Talmud Bavli, Rosh HaShanah 26b (in the Mishnah); Also see Likkutei Torah, Drushim L’Rosh HaShanah 59b

²³²⁵ In the Amidah prayer of the ten days of repentance (Talmud Bavli, Brachot 12b).

²³²⁶ See the citations in the preceding note.

²³²⁷ See *Hemshech* 5666 *ibid*.

²³²⁸ Mishneh Torah, Hilchot Teshuvah 3:4

saying, ‘Wake up you sleepy ones from your sleep, and you who slumber, arise.’” Through this mode of service we draw down His Essential pleasure (*Taanug Atzmi*). How much more is this so of the day of Shabbat (a day on which that which is drawn down by the Shofar, is drawn down in and of itself, which is why when Rosh HaShanah falls out on Shabbat we do not sound the Shofar),²³²⁹ on which there is no sadness,²³³⁰ but only a drawing down of pleasure (*Taanug*), this being the matter [indicated by the verse],²³³¹ “The heavens were finished (*Vayechulu*-ויכלו) etc.”

This is especially so when the pleasure (*Taanug*) is increased through the Jewish people serving *HaShem*-יהו"ה, blessed is He, includes the fact that the service itself is done with pleasure, meaning that one delights in his intellect (*Mochin*) and emotions (*Midot*), and this is even drawn into the three garments of the soul, these being thought, speech, and action. This is because pleasure (*Taanug*) causes broadness and abundance in all matters,²³³² as known about the verse,²³³³ “a good tiding fattens the bone.”

We then will come to the pleasure (*Taanug*) of the Torah teachings of Moshiach that will be revealed in the coming future, about which the verse states,²³³⁴ “He will kiss me with the kisses of His mouth,” and in a way that the pleasure

²³²⁹ See Talmud Bavli, Rosh HaShanah 29b (in the Mishnah); Also see Likkutei Torah ibid. 57a, and elsewhere.

²³³⁰ Talmud Yerushalmi Brachot 2:7, cited in Tosefot entitled “*Man D’Amar*” to Talmud Bavli, Mo’ed Katan 23b

²³³¹ Genesis 2:1; Also see Ohr HaTorah Bereishit to the verse (42b and on).

²³³² There is a small portion of the discourse missing here.

²³³³ Proverbs 15:30; See Talmud Bavli, Gittin 56b

²³³⁴ Song of Songs 1:2 and Rashi there

(*Taanug*) will also be drawn into the entire world at large. This is as Rambam states,²³³⁵ that in the coming future “all delights (which is the matter of pleasure (*Taanug*)) will be as freely available as dust (hinting that we bring this about through the matter of dust (*Afar*-עפר) which indicates the matter of nullification of self (*Bittul*) etc.), with the true and complete redemption, speedily and in the most literal sense!

²³³⁵ Mishneh Torah, Hilchot Melachim 12:5

Discourse 36

*“Kodesh Yisroel LaHaShem... -
Israel is holy to HaShem...”*

Delivered on Shabbat Parshat Pinchas,
Shabbat Mevarchim Menachem-Av, 5731
By the grace of *HaShem*, blessed is He,

1.

The verse states,²³³⁶ “Israel is holy to *HaShem*-יהו"ה, the first of His crop; all who devour it will be held guilty.” About this it is explained in the discourses of our Rebbes, our leaders,²³³⁷ that when it states “His crop-*Tevu'atoh*-תבואתה,” with the [suffix letter] *Hey*-ה,” it means “the crop of the *Hey-Tevu'at Hey*-ה' תבואת ה',” and Israel is “the first of the crop of the *Hey-Tevu'at Hey*-ה' תבואת ה'.” (Thus, the inner content of the verse is that even though the Jewish people are “the first of the crop of the *Hey-Tevu'at Hey*-ה' תבואת ה',” it nevertheless is possible for them to come to the ultimate descent of, “all who devour it will be held guilty (*Ye'eshamu*-יאשמו),” meaning those who devour with willful intent. This is why the rectification for this is through a guilt offering (*Asham*-אשם) (“will be held guilty-*Ye'eshamu*-יאשמו”) which even atones for willful transgressions, unlike a sin offering (*Chatat*) which atones only

²³³⁶ Jeremiah 2:3 – the end of the Haftorah.

²³³⁷ Likkutei Torah, Pinchas 79b

for unintentional sins,²³³⁸ as will be explained in chapter seven.) We therefore must understand²³³⁹ what the matter of “the crop of the *Hey-Tevu’at Hey* תבואת ה'” is, through which we will understand the elevated level of the Jewish people, in that they are “the first-*Reishit* ראשית” of this crop.

2.

The explanation is that “the crop of the *Hey-Tevu’at Hey* תבואת ה'” refers to the angels.²³⁴⁰ This is because crops have the matter of growth and development from immaturity (*Katnut*) to maturity (*Gadlut*), and the same is so of the angels. That is, even though they generally are called “those who stand”²³⁴¹ (which negates the matter of ascent), they nonetheless, certainly undergo ascent through the matter of working in service of *HaShem* יהו"ה, blessed is He.

[This is also understood by the fact that we find a matter of judgment and punishment in them for a deficiency in their work etc., as the verse states,²³⁴² “He finds fault in His angels.” Our sages of blessed memory, likewise taught,²³⁴³ “They

²³³⁸ See Talmud Bavli, Keritot 9a and elsewhere.

²³³⁹ See Likkutei Torah *ibid.*; Ohr HaTorah Pinchas p. 1,203.

²³⁴⁰ See Zohar I 18b and on; Zohar III 217a (Pinchas) – cited in Likkutei Torah and Ohr HaTorah *ibid.* Also see Likkutei Torah, Ha’azinu 76d; Shir HaShirim 25a; Ohr HaTorah Bereishit 33b and on; 35a; Sefer HaMaamarim 5696 p. 96, p. 121.

²³⁴¹ See Torah Ohr Vayeishev 30a; Sefer HaMaamarim 5660 p. 107 and on.

²³⁴² Job 4:18

²³⁴³ Talmud Bavli, Chagigah 15a; Also see Likkutei Torah Behar 43d; The discourse entitled “*Kvod Malchutcha Yomeiru* – They will speak of the glory of Your Kingdom” 5712 (Sefer HaMaamarim 5712 p. 143, translated in The Teachings of The Rebbe 5712, Discourse 1).

removed the angel Metatron from his place and smote him with sixty rods of fire.”

Likewise, [in the liturgy of the high holidays] the composer of hymns established the words,²³⁴⁴ “The angels shall be alarmed, [and dread and fear shall seize them as they proclaim, ‘Behold! The Day of Judgement] on which the heavenly hosts shall be judged.’”²³⁴⁵

This is the matter of the “running” desire (*Ratzo*) etc., that is present both in the fiery-*Seraphim* angels (who are called thus because they burn up etc.,²³⁴⁶ this being the matter of “running” desire (*Ratzo*) and expiry etc.) and recite, “Holy-*Kadosh*-קדוש etc.”²³⁴⁷ as well as in the cycle-*Ophanim* angels and the holy animal-*Chayot* angels who “rise up with great commotion opposite the fiery-*Seraphim* and recite,²³⁴⁸ ‘Blessed is the glory of *HaShem*-יהוה from His place.’”

This is as known about the song of the angels (which the Jewish people also mention in their prayers, such that this consists of an entire portion in the prayer),²³⁴⁹ that through this their ascent is caused. This is like the teaching of the Rav, the Maggid of Mezhritch²³⁵⁰ in explanation of the teaching of our sages, of blessed memory,²³⁵¹ “All that have a chain (*Baalei*

²³⁴⁴ In the liturgical hymn “*Unetaneh Tokef*” in the Musaf prayer of the high holidays.

²³⁴⁵ Also see Ohr HaTorah, Na”Ch Vol. 1 p. 660 and on.

²³⁴⁶ See Likkutei Torah Naso 28d

²³⁴⁷ Isaiah 6:2-3; See Talmud Bavli, Chullin 91b and on and in Tosefot entitled “*Baruch*” on 92a there.

²³⁴⁸ Ezekiel 3:12

²³⁴⁹ In the blessing of *Yotzer Ohr*; See Tanya, Ch. 49

²³⁵⁰ Cited in Likkutei Torah, Zot HaBrachah 98a; Also see Likkutei Torah Pinchas 77c.

²³⁵¹ Talmud Bavli, Shabbat 51b (in the Mishnah).

Sheir-שִׁיר) may go out with a chain (*Sheir*-שִׁיר).” This also is the matter of the song (*Sheer*-שִׁיר) that was sung [by the Levites] when the sacrifices were offered, the substance of which is that they are “the food of My fires.”²³⁵² That is, the sacrifice, that would ascend through “the lion that consumed the offerings,”²³⁵³ became the bread (“My bread-*Lachmee*-לַחְמִי”) of “My fires-*Eeshai*-אֵשִׁי,” referring to the fiery-*Seraphim* angels, in that it added strength and vitality to elevate them (just as food adds strength and vitality in man).²³⁵⁴

Now, the reason the angels are called “those who stand” (*Omdeem*-עֹמְדִים) is because²³⁵⁵ their general service is in a way of a measured and limited ascent, rather than a limitless ascent, the true matter of which is in the world of Emanation (*Atzilut*). In contrast, this is not so of the world of Creation (*Briyah*) where the matter of limitation and separation begins, as the verse states,²³⁵⁶ “From there it separated” (and certainly not of the worlds below it).

However, the service and ascent of the angels is only up to the world of Creation (*Briyah*), as in the teaching,²³⁵⁷ “Who placed an angel, who is a formed being, in the world of Emanation (*Atzilut*)?” That is, there is no “room” in the world of Emanation (*Atzilut*) for the existence of angels.

From this we can understand the superiority of the souls of the Jewish people, who are called “the first of His crop.”

²³⁵² Numbers 28:2

²³⁵³ See Zohar I 6b; Zohar II 278a

²³⁵⁴ Likkutei Torah Pinchas ibid. 77d

²³⁵⁵ See Torah Ohr, Vayeishev 30a; Sefer HaMaamarim 5660 p. 107 and on.

²³⁵⁶ Genesis 2:10

²³⁵⁷ See Pardes Rimmonim, Shaar 16 (Shaar ABY”A) Ch. 4

That is, they are higher than the angels and are called “the crop of *Hey-Tevu’at Hey*-תבואת ה-,” such that it is the angels who receive from the souls. This is as the verse states,²³⁵⁸ “You who dwell in the gardens, the companions listen to your voice, let me hear your voice.”

That is,²³⁵⁹ “The Holy One, blessed is He, says to the Congregation of Israel, ‘You, who are scattered in exile, grazing in the garden of strangers and sitting in the synagogues and study halls, ‘the companions,’ referring to the ministering angels, who are your friends, children of God like you, listen and come to hear your voice in the synagogues, and they say ‘let me hear,’ and they then sanctify [My Name], as the verse states,²³⁶⁰ ‘When the morning stars sang in unison,’ [referring to Israel] and it then continues, ‘all the angels shouted.’” In other words, the angels cannot begin reciting “*Holy-Kadosh*-קדוש” until the Jewish people begin first.²³⁶¹

3.

However, we must still understand this better. This is because it is explained in Iggeret HaKodesh²³⁶² that the reason the upper beings come to hear the novel Torah insights of the lower beings, which they newly introduce and reveal from the hidden Wisdom-*Chochmah* etc., is because of the superiority of the work of affecting refinements (*Avodat HaBirurim*) by way

²³⁵⁸ Song of Songs 8:13

²³⁵⁹ See Rashi to Song of Songs 8:13 *ibid*.

²³⁶⁰ Job 38:7

²³⁶¹ Talmud Bavli, Chullin 91b; Also see Ohr HaTorah Pinchas *ibid*. p. 1,204

²³⁶² Tanya, Iggeret HaKodesh, end of Epistle 26 (145a)

of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) etc.

Now, this matter is also present in the angels,²³⁶³ in that the angels also are composed of soul and body. This is as the verse states,²³⁶⁴ “He makes His angels the wind, the flaming fire His attendants.” This refers (not to their souls, that they have intellect and grasp, since it does not apply to call [intellect and grasp] “wind” and “flaming fire,” but it rather refers) to their bodies.

That is, even though they are not physical like our bodies, which are composed of the four physical elements of fire, air, water, and earth, but [their bodies are only composed of the two spiritual elements of fire and air, nevertheless, these are bodies. This is to such an extent that a term of “action-*Asiyah*-עשייה” is even used about them (“He **makes** (*Oseh*-עושה) His angels etc.”) which is lower in level than the world of Creation (*Briyah*) and the world of Formation (*Yetzirah*).

This is also evident from the statement of our sages, of blessed memory,²³⁶⁵ “The Holy One, blessed is He, stretched His little finger between them and burned them.” That is, the matter of burning only applies to a body, rather than a soul, which ascends above etc. Thus, since the angels have a body, they also must have the work of bonding the body to the soul, so that at the very least, they bring about that their body and soul are not opposites of each other. In other words, this comes through the toil of self-restraint (*Itkafiya*), which is the matter

²³⁶³ Regarding the coming section, see Ohr HaTorah ibid. p. 1,206 and on.

²³⁶⁴ Psalms 104:4

²³⁶⁵ Talmud Bavli, Sanhedrin 38b

of their reciting “Holy-Kadosh-קדוש” and “Blessed-Baruch-ברוך,” in that the angel compels and subjugates his body to be nullified to *HaShem*-יהוה etc.,²³⁶⁶ until he refines it in a way of self-transformation (*It'hapcha*), through which his body can bond and unify with his soul.

Now, since the angels also have the matter of working in affecting refinements (*Avodat HaBirurim*) by way of self-restraint (*Itkafiya*) etc., we therefore must understand why the souls of the Jewish people are superior to the level of the angels (such that they are called “their head-*Reishit*-ראשית”) in that only they are capable of clarifying the Torah law (*Halachah*), which is why the upper beings come to hear the novel Torah insights from the lower beings.

4.

Now, we should add to this in greater detail, for as known, there are two types of angels. The first is called, “He forms His ministering angels-*Yotzer Mesharetav*-יוצר משרתיו,”²³⁶⁷ referring to those angels who every day are newly brought into being (to recite their song, and upon the conclusion of their recital, they become utterly nullified).

The second type of angel are called, “whose ministering angels-*v'Asher Mesharetav*-ואשר משרתיו” (indicating that they minister to Him always and forever) in that they “stand at the height of the world from the six days of creation.”²³⁶⁸

²³⁶⁶ Ohr HaTorah ibid. p. 1,207

²³⁶⁷ In the *Yotzer* blessing of the *Shema* recital.

²³⁶⁸ See Midrash Eichah Rabbah 3:8; Tur Orach Chayim, Siman 59.

Now, this makes sense about the angels who are newly brought into being every day (“He forms His ministering angels”) that [in relation to them] we can explain the superiority of the work of serving *HaShem*-יהו"ה, blessed is He, by the souls of the Jewish people. For, since the work of these angels is only during the course of a single day, it is not the true matter of work.

This is because the primary difficulty of the work is the change [that one must undergo], in that he must change himself from one matter to another matter, such as from Kindness-*Chessed* to Might-*Gevurah* etc. [This is as in the known explanation²³⁶⁹ on the verse of the test of the binding of Yitzchak (the *Akeida*),²³⁷⁰ “Now I know that you are a God-fearing man,” (though at first glance, this is not understood, being that Avraham had already been tested with nine tests and withstood them all. This being so, why was he specifically told after the tenth test, the test of the binding,²³⁷¹ that, “Now I know that you are a God-fearing man”?)]

However, when it comes to these angels, whose work is only in the course of a single day, since “each day serves its function,”²³⁷² in that each day relates to a single mode, we thus find that their service only relates to a single mode, without change, and thus this is not the true matter of work (*Avodah*).

²³⁶⁹ See the discourse entitled “*Zeh HaYom*” 5694 (Sefer HaMaamarim Kuntreisim Vol. 2 p. 321b); Also see Likkutei Sichot Vol. 2, p. 378.

²³⁷⁰ Genesis 22:12

²³⁷¹ See Targum Yerushlami to Genesis 22:1; Pirkei d’Rabbi Eliezer, Ch. 31; Also see the commentators to Mishnah Avot 5:3.

²³⁷² Zohar III 94b

This then, is the superiority of the souls of the Jewish people. For, since their work in serving *HaShem*-יהו"ה, blessed is He, is throughout the course of "seventy years, and if with strength, eighty years,"²³⁷³ up to "his days shall be one-hundred and twenty years,"²³⁷⁴ we thus find that throughout the days of their lives, they stand steadfastly in tests of all kinds, which change from day to day (in that "each day serves its function"), and therefore their work in serving *HaShem*-יהו"ה, blessed is He, is in a way of wholeness and perfection.

However, [compared] to the angels "who stand at the height of the world from the six days of creation," ("whose ministering angels-*v'Asher Mesharetav*-משרתיו"ו) such as the angels Michael and Gavriel etc.,²³⁷⁵ their work in serving *HaShem*-יהו"ה, blessed is He, is over a much longer duration of time than the work of the souls of the Jewish people.

This is because the work of the souls of the Jewish people, at most, extends for a duration of one-hundred and twenty years, whereas the above-mentioned angels say "Holy-*Kadosh*-קדוש" three times daily over the course of six-thousand years. That is, their work in reciting the first "Holy-*Kadosh*-קדוש" was for the first two-thousand years, and during the second two-thousand years their work was in reciting the second "Holy-*Kadosh*-קדוש," and they now are standing in their service of reciting the third "Holy-*Kadosh*-קדוש."²³⁷⁶ Thus, since their work is drawn out over a much longer duration of

²³⁷³ Psalms 90:10

²³⁷⁴ Genesis 6:3

²³⁷⁵ See Likkutei Torah, Bamidbar, discourse entitled "*uSefartem*" and its extended explanation, and elsewhere.

²³⁷⁶ See Sefer HaMaamarim 5638 p. 37 and on; 5708 p. 82, and elsewhere.

time, they have the element of superiority of work that is in a way of change etc. to a far greater degree than the work of the souls of the Jewish people. This being so, what superiority is there in the work of the souls of the Jewish people compared to these angels?

5.

However, the explanation²³⁷⁷ is that the work of self-restraint (*Itkafiya*) etc., is primarily in the souls of the Jewish people, more so than the angels. This is because the human soul descended all the way down to this lowest world of which there is no lower, and manifested in a much more coarse and dark body than the bodies of the angels, which are refined and spiritual. This is as stated above (in chapter three) that the bodies of the angels are from the two elements of fire and air, which are more refined and spiritual than the two foundational elements of earth and water, and even more than their spiritual aspects.

This being so, when a soul actualizes self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) in the physical body, thus nullifying it to *HaShem*-יהו"ה, this is the transformation into light of a much greater darkness and grossness. This being so, this novelty is very precious in *HaShem* 's-יהו"ה eyes, much more than the transformation of the darkness of the bodies of the angels, which were not nearly as dark.

²³⁷⁷ See Ohr HaTorah *ibid.* p. 1,208.

Now, with the above in mind, we can understand the teaching of our sages, of blessed memory,²³⁷⁸ that the angels argued, “Set Your majesty over the heavens,”²³⁷⁹ to which Moshe responded, “Is there an evil inclination amongst you etc.” Now, at first glance, this is not understood. For, certainly the angels also knew that in the Torah it is written,²³⁸⁰ “Honor your father and your mother,” which only applies to one who is born of woman. Moreover, they knew that the commandment, “Do not steal” is written in it, which only applies where there is an evil inclination. This being so, in the first place, why did they request, “Set Your majesty over the heavens,” being that they knew that they neither have a father and a mother, nor an evil inclination?

However, the explanation is that the angels argued that since they too have bodies, and therefore also have the work of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) etc., (as discussed in chapter three) they thus can also be receptacles to receive the Torah. About this Moshe responded that although it is true that they too relate to the work etc., nevertheless, this is incomparable to the work of the souls of the Jewish people who descended into this physical world below, a place where there is an evil inclination etc., in order to refine the **actual physicality**, which does not apply to the angels, whose bodies are spiritual etc.

Now, the reason that the souls of the Jewish people were caused to be drawn down to manifest within physical bodies,

²³⁷⁸ Talmud Bavli, Shabbat 88b and on.

²³⁷⁹ Psalms 8:2

²³⁸⁰ Exodus 20:12 and on.

whereas the souls of the angels were given spiritual bodies, is because²³⁸¹ the souls of the Jewish people are higher than the souls of the angels, and thus can even transform the physical body. In contrast, this is not so of the souls of the angels, in that they are utterly incapable of transforming the physical body, and had they been drawn down into physical bodies, they would have fallen from their level, like the angels Aza and Aza'el²³⁸² who fell etc.²³⁸³

The same is so of clarifying Torah law (*Halachah*). For, as explained in Iggeret HaKodesh,²³⁸⁴ the upper beings do not have the power to refine and elevate the [sparks] from the shattering in the external husk (*Kelipah*) of Nogah, (which conceals and covers [the law], such that it was not at all known, or that its reasoning was not clearly understood etc.) and it only is the lower beings [who have this ability] since their souls manifest within the physical body etc., which is from the external husk (*Kelipah*) of Nogah, and they weaken its strength by breaking the lusts and restraining (*Itkafiya*) the side opposite holiness etc.

This is why the upper beings come to hear the novel Torah insights of the lower beings etc., which is what the angels receive from the souls of the Jewish people, as discussed (in chapter two) on the verse, “the companions listen to your voice.” This is why [the Jewish people] are called “the first of Your grain.”

²³⁸¹ Ohr HaTorah ibid. p. 1,209 and on

²³⁸² See Zohar I 37a (Tosefta)

²³⁸³ A small portion of the discourse missing here.

²³⁸⁴ Tanya, Iggeret HaKodesh, Epistle 26 ibid.

Another explanation of the words “the first of Your grain”²³⁸⁵ is that in Tanna D’Bei Eliyahu it states,²³⁸⁶ “There are two things in the world... the Torah and Israel, but I do not know which precedes which etc. The way of people is to say that the Torah precedes, as the verse states,²³⁸⁷ ‘יהו"ה-*HaShem* acquired me as the beginning of His way.’ However, I say that Israel precedes, as the verse states,²³⁸⁸ ‘Israel is holy to יהו"ה-*HaShem*, the first of His grain.’”

[Similarly, our sages, of blessed memory, stated in Midrash Rabbah²³⁸⁹ that the thought of the Jewish people preceded everything, including the Torah, since in Torah it states, “Command the children of Israel” and “Speak to the children of Israel.”] We thus find that he explains that the word “His grain-*Tevu'atoh*-תבואתה” refers to the Torah, (since the Torah is called “bread-*Lechem*-לחם,” as the verse states,²³⁹⁰ “Go partake of My bread.” Moreover, the word “wheat-*Chitah*-חטה” has the numerical value of 22-כ"ב, referring to the twenty-two letters of the Torah),²³⁹¹ whereas the Jewish people are the first of the grain of the Torah.

However, we still must understand this better. For, how does it apply to say that the Jewish people are higher than the Torah? That is, the Torah is the wisdom and will of the Holy

²³⁸⁵ See Ohr HaTorah ibid. p. 1,212(4).

²³⁸⁶ Tanna D’Bei Eliyahu Rabbah, Ch. 14

²³⁸⁷ Proverbs 8:22

²³⁸⁸ Jeremiah 2:3

²³⁸⁹ Midrash Bereishit Rabbah 1:4; See Sefer HaMaamarim 5659 p. 18

²³⁹⁰ Proverbs 9:5; See Talmud Bavli, Brachot 57a

²³⁹¹ Zohar III 188b; Tikkunei Zohar, Tikkun 69 (114b).

One, blessed is He, about which the verse states,²³⁹² “I was with Him as His nursling etc.” Moreover, even after Torah is drawn down into the world, it nonetheless is completely divested of the physicality of the world etc., as the verse states,²³⁹³ “Behold! My word is like fire – declares *HaShem*-יהוה,” in that “just as fire does not contract ritual impurity, so too the words of Torah do not contract ritual impurity,”²³⁹⁴ which is not so of the souls of the Jewish people etc.

The explanation is that²³⁹⁵ upon the descent of the souls of the Jewish people to below, they are in a state of needing the matter of Torah, since through it, they are drawn down and revealed below. This is why the name “Israel-ישראל” is an acronym for “there are six-hundred thousand letters to the Torah-*Yesh Sheesheem Reebo Otiyot LaTorah*-יש ששים רבוא אותיות לתורה.”²³⁹⁶ However, this is only as it is drawn into the aspect of *Zeir Anpin*, which is called by the name “Israel-*Yisroel*-ישראל,”²³⁹⁷ in that it is there that the matter of letters (*Otiyot*) applies.

Likewise, the number six-hundred thousand constitutes the six directions of *Zeir Anpin*, (the twelve diagonal lines (*Yod-Beit Gevulei Alachson*)),²³⁹⁸ [as they are] ten times ten times ten

²³⁹² Proverbs 8:30

²³⁹³ Jeremiah 23:29

²³⁹⁴ Talmud Bavli, Brachot 22a

²³⁹⁵ Regarding the coming section, also see *Hemshech* 5672 Vol. 3 p. 1,252 and on; p. 1,403 and on.

²³⁹⁶ Megaleh Amukot, Ophan 186

²³⁹⁷ See Etz Chayim, Shaar 27 (Shaar Ibbur, Yenikah, Mochin) end of Ch. 4; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35.]

²³⁹⁸ See Likkutei Torah, Masei 94a; Ohr HaTorah Bereishit 7a

etc.²³⁹⁹ However, this is not so in the aspect of “Holy-Kodesh-קודש,” (“Israel is Holy-Kodesh *Yisroel*-אל-ישראל”) which “is a thing unto itself,”²⁴⁰⁰ where there altogether is no “room” for the matter of letters (*Otiyot*) etc., and is higher than the aspect of *Zeir Anpin*.

At the root of the matters, the root of the Jewish people (beginning with our forefathers about whom the verse states,²⁴⁰¹ “For from the head of rocks I see them”) as it is on all levels, up to and including as it is in His Essential Self, is higher than the root of the Torah. This is why the Jewish people preceded the Torah, the precedence being not only in time, but also in level, in that they are rooted in *HaShem*’s-ה"ה Essential Self, even higher than the root of the Torah. Proof of this is from the matter of repentance (*Teshuvah*), such that even a person who transgressed the Torah, may the Merciful One save us from such things, nevertheless, “nothing stands in the way of repentance (*Teshuvah*),”²⁴⁰² which repairs the blemish etc. This is only due to the level of the souls.

Thus, since the root of the souls is higher than the root of the Torah, it thus is in the power of the souls of the Jewish people to clarify the ambiguities in the Torah, as mentioned (in chapter two) about the verse, “Companions listen to your voice.” This is such that even the Holy One, blessed is He, Himself comes to listen to the ruling of the Torah law

²³⁹⁹ See Maamarei Admor HaZaken 5566 Vol. 2 p. 438 and on; Torat Chayim, Beshalach p. 243b, 246d; Sefer HaMaamarim 5678 p. 312.

²⁴⁰⁰ Zohar III 94b; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26]

²⁴⁰¹ Numbers 23:9; Midrash Shemot Rabbah 15:7

²⁴⁰² Mishneh Torah, Hilchot Teshuvah, end of Ch. 3.

(*Halachah*) as determined by the lower court,²⁴⁰³ according to which the ruling is decreed in all the worlds etc. Beyond this, the Jewish people have the power to add to Torah. That is, through the study of Torah we draw the limitless light of the Unlimited One into the Torah.

This is as known about the teaching,²⁴⁰⁴ “Dovid would bind the Torah Above with the Holy One, blessed is He,” [except that to reach the root and source of the soul, this is through the work of serving *HaShem*-יהוה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), which is the work of the soul as it stems from its essential root and source in the Essential Self of the Unlimited One.

Now, since this is something that applies to each and every Jew, therefore the addition in Torah, in drawing down the limitless light of the Unlimited One within it, applies to each and every Jew. This is why even an unlearned Jew, who does not know the meaning of the words, when he ascends to the congregational reading of the Torah, he recites the blessings over the Torah,²⁴⁰⁵ the matter of which is to draw the Giver of the Torah into the Torah.]²⁴⁰⁶

This is to the extent that we find that the sages even have the power to act contrary to the Torah. For example, about the sanctification of the new moon, the verse states,²⁴⁰⁷ “These are the appointed festivals of *HaShem*-יהוה, you are to designate

²⁴⁰³ See Midrash Devarim Rabbah 2:14

²⁴⁰⁴ See Zohar III 222b (Ra’aya Mehemna); Sefer HaBahir Section 196 (58); Likkutei Torah, Shlach 47c, 51a, and elsewhere; [Also see Maayan HaChochmah].

²⁴⁰⁵ Hilchot Talmud Torah of the Alter Rebbe, end of Ch. 2

²⁴⁰⁶ See Bayit Chadash to Orach Chayim, Siman 47; Also see Likkutei Sichot Vol. 15 p. 3.

²⁴⁰⁷ Leviticus 23:37

them (*Otam*-אותם) as holy convocations,” [in which the word “them-*Otam*-אותם”] “is written [missing the letter *Vav*-ו] as “you-*Atem*-אתם,” meaning “you-*Atem*-אתם [are authorized to determine the date of the new month] even if you intentionally do so [on the wrong day] etc.”²⁴⁰⁸ This is because of the root their souls, which is higher than the root of the Torah, since it is specifically them that the Essential Self of the Singular Being desires, delights, and directs His Supernal intent to etc. (except that this very matter is itself stated in Torah, and just like repentance (*Teshuvah*), though it is higher than the Torah, this matter is nevertheless stated in Torah. This is because all matters are specifically revealed through the Torah.)

7.

However, since the souls of the Jewish people descended and manifested in a coarse and dark body etc., it is possible for there to be the matter of “those who devour it-*Ochlav*-אוכליו” in them, meaning that,²⁴⁰⁹ one devours (*Ochel*-אוכל) his aspect of Yisroel-ישראל, meaning the power of radiance of his soul, until it cannot illuminate within him etc. About this the verse states, “All who devour it will be held guilty (*Ye’eshamu*-יאשמו),” meaning that [to correct this] he must bring a guilt offering (*Asham*-אשם), similar to one who has misused consecrated property etc.

²⁴⁰⁸ Talmud Bavli, Rosh HaShanah 25a

²⁴⁰⁹ Regarding the coming section, see Likkutei Torah Pinchas 80d and on; Also see Likkutei Sichot Vol. 4 p. 1075.

The explanation is that about one who misuses consecrated property the verse states,²⁴¹⁰ “For that which he has deprived the Sanctuary he shall make restitution, and add a fifth to it.” The matter of the fifth indicates the fifth aspect of the soul, [about which the verse states],²⁴¹¹ “a fifth to Pharaoh-*פרעה*,” “from which there is an uncovering-*It’pera’oo*-*את פרעו* of all the lights.”²⁴¹²

This is higher than the four levels of the soul (about which the verse states,²⁴¹³ “four parts shall be yours”) corresponding to the four letters of the Name *HaShem*-יהו [up to and including the aspect of Wisdom-*Chochmah*, which is the letter *Yod*-י of the Name *HaShem*-יהו, within which the desire (the externality (*Chitzoniyut*) of the Crown-*Keter*) is also manifest, as hinted in the [upper] thorn of the letter *Yod*-י, as explained in Iggeret HaTeshuvah].²⁴¹⁴ These conceal the fifth aspect, which is the innerness (*Pnimityut*) of the Crown-*Keter*, (and is not hinted even in the thorn of the *Yod*-י). This aspect is revealed through repentance (*Teshuvah*), through which the repair of the undesirable matter of “all who devour it” is brought about.

²⁴¹⁰ Leviticus 5:16

²⁴¹¹ See Genesis 47:24

²⁴¹² See Zohar I 210a

²⁴¹³ See Genesis 47:24 *ibid*.

²⁴¹⁴ Tanya, Iggeret HaTeshuvah, Ch. 4; Also see Likkutei Sichot Vol. 19 p. 426 and on.

This then, is why we recite this verse at the beginning of the book of Yirmiyahu, in the Haftorah of the first Shabbat of the three weeks “between the constraints,” at which time there is the undesirable matter of “because of our sins we were exiled from our land,”²⁴¹⁵ this being the matter of “those who devour it.” There therefore must be the repair for this, through the matter of “shall be held guilty-*Ye’eshamu*-יֵאָשָׁמוּ,” which hints at the matter of repentance (*Teshuvah*) through which the redemption comes about. This is as in the Halachic ruling in the revealed parts of Torah, in the words of the Rambam,²⁴¹⁶ “The Torah promised that, ultimately, the Jewish people will repent and will then immediately be redeemed,” and “these days shall be transformed²⁴¹⁷ to gladness, joy, and happy festivals,”²⁴¹⁸ speedily and in the most literal sense!

²⁴¹⁵ See the liturgy of the Musaf prayer.

²⁴¹⁶ Mishneh Torah, Hilchot Teshuvah 7:5

²⁴¹⁷ See Jeremiah 31:12

²⁴¹⁸ Zachariah 8:19, cited in Mishneh Torah, end of Hilchot Taaniyot

Discourse 37

*“Eichah Yashvah Badad... -
How she sits solitary...”*

Delivered on Shabbat Parshat Devarim,
On the pushed off fast of the 9th of Av, 5731²⁴¹⁹
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁴²⁰ “How she sits in solitude! The city that was great with people etc.” His honorable holiness, the Tzemach Tzedek (“His [Moshiach’s] name is Tzemach”)²⁴²¹ explains²⁴²² that the words “she sits in solitude-*Yashvah Badad*”²⁴²³ are akin to the verse,²⁴²⁴ “*HaShem* יהוה” **alone** guided them-*Badad Yanchenu* בַּדָּד יִנְחֵנוּ,” and the verse²⁴²⁴ “Thus Israel shall dwell **alone** securely-*Betach Badad* בֵּטַח בַּדָּד in the likeness of Yaakov.” This is brought about through the

²⁴¹⁹ The original discourse was edited by the Rebbe.

²⁴²⁰ [Lamentations 1:1]

²⁴²¹ “Tzemach (Tzeddek)-(צדק) צמח shares the same numerical value as Menachem (Mendel)-(מענדל) מנחם. The numerical value of the one is the same as the numerical value of the other, this being supportive of etc.” (Talmud Yerushalmi, Brachot 2:4)

²⁴²² In the content of the discourse – see the writings of the Tzemach Tzedek on Eichah (p. 5, p. 13 (Ohr HaTorah, Na”Ch Vol. 2, p. 1,034, p. 1,042) and elsewhere); See the discourse entitled “*Eichah Yashvah*” 5670 of his honorable holiness, the Rebbe Rashab, whose soul is in Eden (printed in Reshimot there p. 52; Sefer HaMaamarim 5670 p. 314 and on).

²⁴²³ Deuteronomy 32:12

²⁴²⁴ Deuteronomy 33:28

continuation of the verse, “great with people-*Rabbati Am*- רבתי עם etc.,” as will soon be explained.

Now, we must better understand this. This is because the word “How-*Eichah*-איכה” connotes astonishment and amazement. However, according to the explanation that the words, “she sits in solitude-*Yashvah Badad*-ישבה בַּדַּד,” refer to the ascent of the Jewish people to the aspect of “*HaShem*-יהוה” alone guided them-*Badad Yanchenu*-בַּדַּד יִנְחֵנוּ,” which is the aspect of “solitude-*Badad*-בַּדַּד” (outside the camp – but in an advantageous way), higher than the chaining down of the worlds (*Seder Hishtalshelut*), what is the astonishment and amazement in this?

We must also understand the connection between this explanation and the simple meaning. For, the simple meaning of the verse, “How she sits in solitude” is that it refers to the greatness of the descent etc. This is why we read the book of *Eichah* on the 9th of Av, the time of the destruction. Thus, what connection is there between the simple meaning and the explanation of the Tzemach Tzedek, that “she sits in solitude (*Yashvah Badad*-ישבה בַּדַּד)” is to her advantage?

This may be understood by prefacing with the great elevation of the words “she sits solitude-*Yashvah Badad*-ישבה בַּדַּד” (according to the explanation of the Tzemach Tzedek), which is the matter of the verse, “Thus Israel shall dwell alone securely-*Betach Badad*-בִּטָּח בַּדַּד in the likeness of Yaakov.”

The specific wording, “Thus Israel shall dwell alone securely-*Betach Badad*-בִּטָּח בַּדַּד in the likeness of Yaakov,” (specifically stating “Yaakov-יעקב”) is as our sages, of blessed

memory, taught,²⁴²⁵ “Unlike Avraham about whom it is written that he called it a ‘mountain-*Har*-הר’ etc., and unlike Yitzchak about whom it is written that he called it a ‘field-*Sadeh*-שדה’ etc., but like Yaakov who called it a ‘house-*Bayit*-בית.””

In other words, the elevation of, “Thus Israel shall dwell alone securely-*Betach Badad*-בטח בודד in the likeness of Yaakov” which will take place in the coming future, specifically in the third Holy Temple, is the matter of Yaakov, who called it a “house-*Bayit*-בית.”

This is because the inheritance of Yaakov is a boundless portion,²⁴²⁶ the aspect of the desire of all desires (*Ra’ava d’Raavin*), as in the teaching of our sages, of blessed memory,²⁴²⁷ “Whosoever delights on Shabbat is given a boundless portion, as the verse states,²⁴²⁸ ‘Then you shall delight in *HaShem*-יהוה, and I shall mount you astride the heights of the earth, and I shall feed you the inheritance of your father Yaakov etc.” This elevation, which will take place in the coming future, comes about by being preceded by “she sits in solitude-*Yashvah Badad*-ישבה בודד” in the exile etc.

This explains why our sages, of blessed memory,²⁴²⁹ compared this exile to the banishment of Adam, the first man [from the Garden of Eden]. [For, just as Adam, the first man, was formed by the hands of the Holy One, blessed is He, so too,

²⁴²⁵ Talmud Bavli, Pesachim 88a

²⁴²⁶ Unlike the first and second Holy Temples – which are also [called] an ‘inheritance-*Nachalah*-נחלה” (Mechilta to Exodus 15:17; Talmud Bavli, Zevachim 112b; Also see Ohr HaTorah, Vayeitzei 186a), but of [only] 410 and 420 years (Talmud Bavli, Yoma 9a).

²⁴²⁷ Talmud Bavli, Shabbat 118a and on

²⁴²⁸ [Isaiah 58:13-14]

²⁴²⁹ Petichta to Eichah Rabbah 4 (to the verse [Hosea 6:7], “But they, like Adam”)

the Jewish people (who were sentenced to banishment) are “the product of My planting and the handiwork of the Holy One, blessed is He,”²⁴³⁰ “literally a part of God from on high.”²⁴³¹

Now, just as the banishment of Adam, the first man, was for the sake of the elevation that would subsequently come about, up to and including the elevation of the giving of the Torah, which is much loftier than the elevation of Adam, the first man, when *HaShem*-יהו"ה “placed him in the Garden of Eden to work it and to guard it” (as will soon be explained), meaning that just as in the giving of the Torah, there [first] were seven generations who caused the *Shechinah* to withdraw from below to Above and there then were seven generations who drew down the *Shechinah* from Above to below, until there finally was the giving of the Torah,²⁴³² the same is so after the giving of the Torah, in that the Jewish people had to come to the land of Israel²⁴³³ and build the Holy Temple, “the place that *HaShem*-יהו"ה your God, shall choose,”²⁴³⁴ which was even loftier than the Tabernacle (*Mishkan*) [in the desert] about which the verse states,²⁴³⁵ “I have moved about in a Tent and a Tabernacle,” and the various escapades that transpired until the Holy Temple was built.

²⁴³⁰ [Isaiah 60:21]; Mishnah Sanhedrin 10:1 (Perek Chelek)

²⁴³¹ Tanya, beginning of Ch. 2; See the notes of the Tzemach Tzedek there (printed in Sefer Kitzurim v'Ha'arot L'Sefer Likkutei Amarim).

²⁴³² Midrash Bereishit Rabbah (19:7) etc.; Midrash Shir HaShirim Rabbah (beginning of Ch. 5, explained in the discourse entitled “*Bati LeGani*” 5710) – and in Matnot Kehunah there it states that this refers to the giving of the Torah.

²⁴³³ As it states in this week’s Torah portion (Deuteronomy 1:2), “From Chorev etc.,” (and Rashi there [states]), “You went etc., to hasten your coming to the land.”

²⁴³⁴ Deuteronomy 12:11 – “The Chosen House (*Beit HaBechirah*) in Yerushalayim”

²⁴³⁵ Samuel II 7:6; Midrash Shir HaShirim Rabbah 1:16 (3)

Following this, the first Holy Temple was destroyed and they came to the elevation of the second Holy Temple, which was loftier than the first Holy Temple, as the verse states,²⁴³⁶ “The glory of this latter Temple will be greater than the first,” referring to the second Temple, which was greater than the first temple both in the [size of its] structure, as well as in years.²⁴³⁷

The same is so of the destruction of the second Holy Temple, in that we subsequently will come to the elevation of the third Holy Temple, which will speedily be built in the most literal sense, by our righteous Moshiach, and will be greater than both the first and second Holy Temples.

This is as in the teaching of our sages, of blessed memory (cited above), “Unlike Avraham about whom it is written that he called it a ‘mountain-*Har*-הר’ etc., and unlike Yitzchak about whom it is written that he called it a ‘field-*Sadeh*-שדה’ etc., but rather like Yaakov, who called it a ‘house-*Bayit*-בית.’”

This then, is also the meaning of the continuation of the verse,²⁴³⁸ “She has become **like** a widow-*K’Almanah*-כאלמנה,” and not an actual widow, Heaven forbid.²⁴³⁹ For, since the intent in the descent is for the sake of the subsequent ascent, it is not a true descent, and therefore the verse states “**like** a widow-*K’Almanah*-כאלמנה” with the prefix letter *Khaf*-כ only indicating likeness (*Khaf HaDimyon*).

²⁴³⁶ Hagai 2:9

²⁴³⁷ Talmud Bavli, Bava Batra 3a and on

²⁴³⁸ [Lamentations 1:1 *ibid.*]

²⁴³⁹ Talmud Bavli, Sanhedrin 104a; Eichah Rabbah 1:3; See the writings of the TzemaCh Tzedek *ibid.* p. 19 (Ohr HaTorah *ibid.* p. 1,044-1,045).

The explanation of the matter, as explained by his honorable holiness, the Rebbe Rashab,²⁴⁴⁰ is that *HaShem*'s-יהו"ה ultimate Supernal intention in the creation, is that "the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds."²⁴⁴¹ He explains that this intent is fulfilled by the work of the souls of the Jewish people, as in the teaching,²⁴⁴² "In whom did He consult (about the entire creation)? In the souls of the righteous *Tzaddikim*."

Now, at the beginning of creation, "the world was created in a state of wholeness,"²⁴⁴³ and "the essential root of the *Shechinah* was in the lower worlds."²⁴⁴⁴ The meaning of "the **essential root** of the *Shechinah*" is that it refers to the aspect of *HaShem*'s-יהו"ה surrounding light (*Ohr HaSovev*). This is because the *Shechinah* is the aspect of His inner manifest light (*Ohr HaMemaleh*), in that the word "*Shechinah*-שכינה" is of the root "indwelling-*Shochenet*-שוכנת" indicating inner manifestation (*Hitlabshut*).²⁴⁴⁵ However, the **essential root** of the *Shechinah* ("*Ikkar Shechinah*-עיקר שכינה") is the aspect of His surrounding light (*Ohr HaSovev*), up to and including His surrounding light (*Ohr HaSovev*) that transcends the worlds, as

²⁴⁴⁰ In the discourse entitled "*Eichah*" 5670 *ibid*.

²⁴⁴¹ [Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.]

²⁴⁴² See Ruth Rabbah 2:3; Also see the end of the discourse entitled "*Ki Eemcha Mekor Chayim*" 5700 (Sefer HaMaamrim 5700 p. 17 and on).

²⁴⁴³ See Midrash Bereishit Rabbah 14:7; 13:3

²⁴⁴⁴ Midrash Bereishit Rabbah 19:7

²⁴⁴⁵ Tanya, Ch. 41 (57b); Also see Ch. 52.

explained at length in the continuum of the discourses of the Hilulah.²⁴⁴⁶

Now, although the drawing down of His surrounding light (*Ohr HaSovev*) was brought about through the work of Adam, the first man, and specifically [the work of] the souls of the Jewish people, as discussed before, nevertheless, immediately at the beginning of the creation “the world was created in a state of wholeness.

Now, this does not mean (that there was the actual drawing down of the essential root of the *Shechinah*, since this specifically comes through the work of serving *HaShem*-יהו"ה, blessed is He,²⁴⁴⁷ but rather means that the world was) created in a way that it was fitting and suitable for the revelation of the light of the essential root of the *Shechinah*. Nonetheless, the actual drawing down is specifically through the work of serving *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of the verse]²⁴⁴⁸ “He placed him in the Garden of Eden to work it and to guard it.” That is, the work of Adam, the first man, caused additional light in the Garden of Eden (*Gan Eden*). This is because, in and of itself, the Garden of Eden (*Gan Eden*) is the aspect of His inner manifest light (*Ohr HaMemaleh*) (and when it states that “the world was created in a state of wholeness,” this only was insofar that it was **prepared** for the revelation of His surrounding light

²⁴⁴⁶ “*Bati LeGani*” 5710

²⁴⁴⁷ To pointed out, beyond this we find that (more specifically) our sages, of blessed memory, stated that the world was **deficient** (even after the work of Adam, the first, man who said “come let us prostrate etc.,” and who brought this about in the entirety of the creation (Pirkei d’Rabbi Eliezer, Ch. 11)) – until Shabbat came (Midrash Bereishit Rabbah, end of Ch. 10).

²⁴⁴⁸ [Genesis 2:15]

(*Ohr HaSovev*), as explained before) except that in His inner manifest light (*Ohr HaMemaleh*) itself, there is a superiority to the Garden of Eden (*Gan Eden*) over and above the world in general, in two ways.

The first is that the light that manifests in the worlds is from the seven lower [*Sefirot*], whereas in the Garden of Eden (*Gan Eden*) the three upper [*Sefirot*] illuminate. The second is that in the worlds there only is knowledge of His existence, whereas in the Garden of Eden (*Gan Eden*) His being is revealed.

Nonetheless, all this is only the aspect of His light that fills all worlds (*Memaleh Kol Almin*). However, the verse states, “He placed him in the Garden of Eden to work it and to guard it,” in that through doing so he draws down the aspect of His surrounding light (*Ohr HaSovev*), the aspect of the essential root of the *Shechinah*.

Now, even the aspect of “to work it” that there was in the Garden of Eden (*Gan Eden*) was of no comparison to the work in serving *HaShem*-יהו"ה, blessed is He, after the giving of the Torah. This is as our sages, of blessed memory, stated²⁴⁴⁹ about the *mitzvot* done by our forefathers [Avraham, Yitzchak and Yaakov] that “they were fragrances.” However, even though they said this about our forefathers, nevertheless, since until the giving of the Torah there was the decree that “the upper will not descend to the lower and the lower will not ascend to

²⁴⁴⁹ Midrash Shir HaShirim Rabbah 1:3 (1)

upper etc.,”²⁴⁵⁰ therefore this also applied to Adam, the first man.

That is, even though he indeed was commanded (and thus had the superiority of one who is commanded and does), at least in six *mitzvot*, nevertheless, the commandment as it was below, before to the giving of the Torah, was unlike the commandment after the giving of the Torah, being that the Upper had not yet descended below.

Even according to the explanation in the discourse there, that the work of Adam, the first man in serving *HaShem*-יהו"ה was even loftier than the work of our forefathers, because Adam, the first man, was formed by the hands of the Holy One, blessed is He, etc.,²⁴⁵¹ nevertheless, (as explained in the discourse there), it was of no comparison to the aspect of “Your Name is like poured oil” referring to the essential drawing down at the giving of the Torah.

However, even the work in serving *HaShem*-יהו"ה after the giving of the Torah is of no comparison to the revelation there was in the Holy Temple (especially through the aspects of “to work it and to guard it” as they applied in the Holy Temple) this being “the place that *HaShem*-יהו"ה shall choose.” For, it specifically was then that a dwelling place was made for Him, blessed is He - a permanent dwelling.

Moreover, in the Holy Temple itself, the matter of a dwelling place for Him was even greater in the second Temple.

²⁴⁵⁰ Midrash Shemot Rabbah 12:3; Tanchuma Va'era 15

²⁴⁵¹ That is, he was formed by the hands of the Holy One, blessed is He, (and was thus the perfection of man) and was in the Garden of Eden (the perfection in space). See *Hemshech “v’Kachah”* 5637, Ch. 20-21 [Sefer HaMaamarim 5637 Vol. 2 p. 426 and on.]

This is because even though the second Temple lacked five things,²⁴⁵² nevertheless, “The glory of this latter Temple will be greater than the first,” both in [the size] of its structure (space) and in years (time) – which are the parameters of the lower worlds – meaning, that they stem from the world itself.

However, the primary dwelling place will be in the coming future, through the Torah and *mitzvot* that we then will fulfill, for there then will be the fulfillment of the *mitzvot* in their ultimate state of perfection, as in the words,²⁴⁵³ “There we shall fulfill before You according to the command of Your will,” specifying “there-*Sham*-שם,” as explained at length by his honorable holiness, the Rebbe Maharash.²⁴⁵⁴

3.

Now, the great elevation that will take place in the coming future may be understood from the great wondrousness of our service of *HaShem*-יהו"ה, blessed is He, during the time of exile that precedes it – which is preparatory and introductory to this.²⁴⁵⁵

To explain, there is the known²⁴⁵⁶ teaching of his honorable holiness, the Alter Rebbe, in the name of the Baal

²⁴⁵² Talmud Bavli, Yoma 21b; Also see Likkutei Torah, Rosh HaShanah 57c

²⁴⁵³ Of the liturgy of the (Musaf) prayer.

²⁴⁵⁴ *Hemshech* “v'Kachah” ibid. Ch. 17 and on [Sefer HaMaamarim 5637 ibid. p. 420 and on].

²⁴⁵⁵ For, the ultimate completion and perfection of that time is dependent upon our deeds and our service of *HaShem*-יהו"ה, blessed is He, during the time of the exile (Tanya, Ch. 37).

²⁴⁵⁶ See the discourse entitled “*Tashuri*” 5689 (Sefer HaMaamarim Kuntreisim Vol. 1, p. 53b; Sefer HaMaamarim 5689 p. 299) Ch. 9.

Shem Tov, on the verse,²⁴⁵⁷ “Thus have I beheld You in the Sanctuary,” in that [this can be read as meaning], “If only I saw You in the time of the Holy Temple.” Moreover, as in the known²⁴⁵⁸ explanation of the verse,²⁴⁵⁹ “Now the man Moshe was exceedingly humble, more than any person on the face of the earth,” his humility became all the greater when Moshe beheld the generation of the “footsteps of Moshiach,” in that [he saw that] there would be many concealments and coverings then etc., but notwithstanding this, the Jewish people would study *HaShem*’s יהו"ה Torah and fulfill His *mitzvot* in a way of continually increasing light.

This way of serving *HaShem*-יהו"ה, blessed is He, brought humility and self-nullification in Moshe, and “Moshe is true,”²⁴⁶⁰ and as our sages, of blessed memory, stated,²⁴⁶¹ “He saw the quality of Truth.” From this it is understood that indeed there truly is a superiority to serving *HaShem*-יהו"ה, blessed is He, during the time of the exile,²⁴⁶² even compared to the service of Moshe. From this we can understand the great elevation that will take place in the coming future, being that

²⁴⁵⁷ Psalms 63:3

²⁴⁵⁸ [See] the discourse entitled “*Vayomer Moshe*” 5679 (Sefer HaMaamarim 5679 p. 464, copied in Likkutei Dibburim Vol. 1, p. 110a); The discourse entitled “*Tashuri*” *ibid.*, and also see Torah Ohr, in the discourse entitled “*Mi Sam Peh*” (52b).

²⁴⁵⁹ Numbers 12:3

²⁴⁶⁰ Midrash Tanchuma Korach 11; Likkutei Torah, Masei (94b and on).

²⁴⁶¹ Talmud Bavli, Sanhedrin 111a; See HaYom Yom p. 30 [20th of Adar Rishon].

²⁴⁶² Even though it was Moshe, the faithful shepherd, who drew forth this self-sacrifice (*Mesirat Nefesh*) and fear etc. (see Tanya, end of Ch. 25 and beginning of Ch. 42; Likkutei Torah, beginning of Parshat Va’etchanan, and elsewhere), nevertheless “it is deed that is primary,” and toil is also necessary etc.

the revelation that will come after this, will be come about through such service.

With the above in mind, we also can understand why this exile is so very long. That is, since this exile is a preface to the loftiest of revelations, even loftier than [that of] Adam, the first man, who “He placed in the Garden of Eden,” and even loftier the giving of the Torah, and even loftier the first and second Holy Temples, therefore this exile is so lengthy, so that through the Jewish people serving *HaShem*-יהו"ה, blessed is He, throughout the time of exile, we soon will come to the third Holy Temple in the most literal sense, this being the loftiest revelation, “Thus Israel shall dwell alone securely (*Betach Badad*-בטח בדד) in the likeness of Yaakov,” with a boundless inheritance.

4.

Now, for the aspect of “solitude-*Badad*-בדד” to be drawn down below, and in a way of “sitting-*Yashvah*-ישבה,” meaning in a settled way (*Hityashvut*-התיישבות), there must be a drawing down in the levels of the chaining down of the worlds (*Seder Hishtalshlut*). This is the meaning of the words, “How she sits in solitude-*Eichah Yashvah Badad*-בדד איכה ישבה.” That is, the drawing down of the aspect of “solitude-*Badad*-בדד” in a way of “sitting-*Yashvah*-ישבה” (meaning in a settled way (*Hityashvut*)) is through “How-*Eichah*-איכה.”

To explain, the letter *Aleph*-א of the word “How-*Eichah*-איכה”] hints at several levels, one above the other. This is like the letter *Aleph*-א of the word “One-*Echad*-אחד,” in which

the letter *Aleph*-א is above the letter *Chet*-ח and the letter *Dalet*-ד – referring to the seven firmaments and the earth, and the four directions of the world, with the letter *Aleph*-א referring to the Master of the world-*Alupho Shel Olam*-אלופו של עולם.

However, the *Aleph*-א of the word “How-*Eichah*-איכה,” in which the letter *Aleph*-א is above the letter *Yod*-י-10, means that it higher than the ten *Sefirot* (and it can be said, is even higher than the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*)).²⁴⁶³

The letter *Aleph*-א as it is drawn into the letter *Yod*-י (of the word “How-*Eichah*-איכה”) hints at the ten *Sefirot* of the world of Emanation (*Atzilut*). It then is drawn into the letters “Thus-*Koh*-כה” of the word How-*Eichah*-איכה”) referring to the aspect of Kingship-*Malchut*, and more specifically, as Kingship-*Malchut* already relates to, or even descends to manifest in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).²⁴⁶⁴ This is as in the known²⁴⁶⁵ difference between the word “This-*Zeh*-זה” and the word “Thus-*Koh*-כה.”

That is, “This-*Zeh*-זה” is the matter of pointing with one’s finger and saying “This-*Zeh*-זה,” which is similarly so of the feminine word “This-*Zot*-זאת” (which is like the aspect of “This-*Zeh*-זה” [in the masculine] except that “This-*Zot*-זאת” [in

²⁴⁶³ See the [Tzemaḥ Tzedek’s] writings on *Eichah*, beginning of p. 6 (Ohr HaTorah ibid. p. 1,034).

²⁴⁶⁴ This is further elucidated by what is explained about the verse [Esther 9:26], “What they had seen concerning this-*Kachah*-ככה” (Torah Ohr, Hosafot 118d).

²⁴⁶⁵ Sifri to the beginning of the Torah portion of Matot; Likkutei Torah Matot 82a and on.

the feminine] is the aspect of *Nukva*),²⁴⁶⁶ which is Kingship-*Malchut* as she is in the world of Emanation (*Atzilut*).²⁴⁶⁷

In contrast, the aspect of “Thus-*Koh*-כה” is Kingship-*Malchut* as she manifests specifically in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), the aspect of “in our likeness.”

This then, is the matter of the words, “How she sits in solitude-*Eichah Yashvah Badad*-בדד יושבה.” That is, “solitude-*Badad*-בדד” refers to the aspect of “Singular-*Yachid*-יחיד” which even is higher than the aspect of “One-*Echad*-אחד.” This is because the letter *Aleph*-א (of the word “How-*Eichah*-אֵיכָה”) refers to the “Solitary One, who has neither son nor brother,”²⁴⁶⁸ this being the aspect of the Ancient One-*Atik*, in which there are no divisions altogether.

For, as known in Kabbalah,²⁴⁶⁹ in the Ancient One-*Atik*, the union (of the masculine waters (*Mayim Duchrin*) and feminine waters (*Mayim Nukvin*)) is of Himself and from Himself. Now, in the coming future there even will be a drawing down of the aspect of “solitude-*Badad*-בדד” in a

²⁴⁶⁶ See Likkutei Torah, Tzav 8b

²⁴⁶⁷ As per the known explanation of the words [in the evening prayer (*Arvit*) liturgy], “Faithful is all this-*Zot*-זֹאת, and it is permanently established with us” (Likkutei Torah, Eikev 17b).

²⁴⁶⁸ Ecclesiastes 4:8; Also see the writings of the Tzemach Tzeddek on the verse.

²⁴⁶⁹ See Shaar HaPesukim, Parshat Vayera to the verse [Genesis 21:2], “[Sarah] conceived and bore.” Also see Etz Chayim, Shaar 39, Drush 4 (“In order to refine the Long Patient Countenance-*Arich Anpin* (as it states in most prints, and not the Father-*Abba* and Mother-*Imma*)... [about which it states] “I called Him One, with no partner”); [Also see] Shaar 16, Ch. 4; Also see Sefer HaMitzvot of the Tzemach Tzeddek, end of Mitzvat Pru U’Rvu.

revealed way below, and in a way that is settled (*b'Hityashvut*-בהתיישבות).²⁴⁷⁰

5.

Now, the teaching of the Rav, the Maggid of Mezhritch, is well known,²⁴⁷¹ that in the word “solitude-*Badad*-בדד” there are two letters *Dalet*-ד, these being the *Dalet*-ד of the bestower (*Mashpia*) and the *Dalet*-ד of the recipient (*Mekabel*). However, at first glance, the letter *Dalet*-ד indicates the matter of “poverty-*Daloot*-דלות,” as in the verse, “I became poor-*Dalotee*-דלותי.”²⁴⁷² This being so, how does the letter *Dalet*-ד apply to the bestower (*Mashpia*)?

He explains there that this is like the teaching of our sages, of blessed memory,²⁴⁷³ “More than the calf wants to suckle, the cow wants to be suckled.” In other words, in the bestower there is a yearning and desire to bestow to a recipient, and this is the *Dalet*-ד of the bestower (*Mashpia*).

This may be connected to the explanation of the verse,²⁴⁷⁴ “He yearns for the work of your hands.” To explain, just as the desire (the *Dalet*-ד) of the bestower (*Mashpia*) is for

²⁴⁷⁰ To point out from what is well known, that the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* will only be revealed in the coming future (Pri Etz Chayim, Shaar HaKriyat Shma, Ch. 15; Also see the discourse entitled “*Ki Yishalcha*” 5700 towards the end, and the notes there) [this being] the inner aspect (*Pnimiyyut*) of the Torah, which is the Torah of Moshiach (see Rashi to Song of Songs 1:2), and this study is in a way that is settled (*b'Hityashvut*-בהתיישבות), specifically.

²⁴⁷¹ Likkutei Amarim, discourse entitled “*Ta'am Lamah Ein Nizkar b'Shemoneh Esreh Malchut*” (39c).

²⁴⁷² [Psalms 116:6]

²⁴⁷³ Talmud Bavli, Pesachim 112a

²⁴⁷⁴ [Job 14:15]

the deficiency of the recipient (*Mekabel*) to be satisfied, so likewise, the desire (*Dalet-ד*) of the recipient (*Mekabel*) must be to satisfy the deficiency of the Bestower (*Mashpia*), so to speak.

This is as in the known explanation of the Rav, the Maggid of Mezhritch, on the Mishnah,²⁴⁷⁵ “One may only stand and pray with an approach of heaviness of the head (*Koved Rosh-כובד ראש*)” in that the prayer must be about the “heaviness of the head” of the One Above, in that the *Shechinah* says,²⁴⁷⁶ “I am distressed about My head, I am distressed about My arm.” This also seems to be indicated by the Baal Shem Tov’s explanation²⁴⁷⁷ on the verse,²⁴⁷⁸ “**This-Zot-זאת** [in the feminine] I set upon my heart, therefore I still hope.” That is “This-Zot-זאת,” equals the *Shechinah*.

6.

This then, is the meaning of the verse, “How she sits in solitude! The city that was great with people etc.” The word “How-*Eichah*-איכה” is in the form of a question. This is because the Jewish people, who were on the level of “a people-*Am*-עם,” were like “dim coals-*Omehut*-עוממות etc.”²⁴⁷⁹ The words “great with people-*Rabbati Am*-רבתי עם” (literally means) with much

²⁴⁷⁵ Ohr Torah to Aggadot Chachameinu Zichronam L’Brachah, to Talmud Bavli, Brachot, beginning of Ch. 5 (108c); Also see the discourse entitled “*Ein Omdeen*” (Derech Mitzvotcha, Vol. 2 p. 253a and on; Maamarei Admor HaZaken Al Maamarei Rabboteinu Zichronam L’Brachah p. 40).

²⁴⁷⁶ Mishnah in [Talmud Bavli] Sanhedrin 46a

²⁴⁷⁷ Tzafnat Paane’ach (by the author of Toldot Yaakov Yosef) 92c

²⁴⁷⁸ Lamentations 3:21

²⁴⁷⁹ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7; [Also see Rashi to Exodus 9:8 and elsewhere.]

division etc. and “Great with knowledges-*Rabbati b’De’ot-*דעות,”²⁴⁸⁰ meaning many knowledges [and opinions] (*De’ot-*דעות), these being the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*).²⁴⁸¹

To explain, the verse states,²⁴⁸² “For *HaShem*-יהו"ה is a God of knowledges” (in which the word “knowledges-*De’ot-*דעות” is in the plural),²⁴⁸³ as in the known teaching of the Alter Rebbe,²⁴⁸⁴ that the knowledges must be unified with each other, and even higher, that the upper and lower are equal, as the verse states, “*HaShem*-יהו"ה is a God of knowledges-*De’ot-*דעות,” meaning that He includes both knowledges as One. She thus is “great [and abundant] with knowledges-*Rabbati b’De’ot-*רבתי בדעות,” the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*), and in many ways.

The verse continues, “She has become like a widow,” meaning,²⁴⁸⁵ “Like a woman whose husband has gone to a country overseas.” That is, “her Husband” is in a state of concealment. The verse continues,²⁴⁸⁶ “The greatest amongst

²⁴⁸⁰ Talmud Bavli, Sanhedrin 104a and on; Midrash Eichah Rabbah 1:4

²⁴⁸¹ [The Tzemach Tzedek’s] writings on Eichah, p. 5 (Ohr HaTorah *ibid.* p. 1,034).

²⁴⁸² Samuel I 2:3

²⁴⁸³ In general, “knowledges-*De’ot-*דעות” indicates two (See Tikkunei Zohar, beginning of Tikkun 69), the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*). However, [as this is] within each and every individual it is possible to say (as is so with every matter of intellect) that this is in a manner of [the myriad of different possibilities in] conceptualization and understanding etc. The same is likewise so in the service of *HaShem*-יהו"ה, blessed is He: [There are those who] are constantly in a state of the Upper Unity (*Yichuda Ila’ah*), [those for whom this is so] only during the time of prayer etc.

²⁴⁸⁴ Likkutei Torah, Shir HaShirim 30a; Also see the discourse entitled “*Lecha HaShem HaTzedakah*” (printed in Seder Selichot).

²⁴⁸⁵ Talmud Bavli, Sanhedrin 104a; Eichah Rabbah 1:3; Also see the [Tzemach Tzedek’s] writings on Eichah, p. 18 (Ohr HaTorah *ibid.* p. 1,047).

²⁴⁸⁶

the nations,” which refers to being enclotted in the matters of the seventy nations etc. The verse continues, “The ruler amongst provinces,” meaning, even the power of rulership and strength “has become a tributary amongst provinces.”

However, all this is advantageous, because the word “Ruler-*Saratee*-שרתי” shares the same letters as the month of “Tishrei-תשרי,” the time when Kingship-*Malchut* is constructed to be “Ruler (*Saratee*-שרתי) amongst provinces,” and the matter of “has become a tributary (*L’Mas*-למס)” is the self-nullification (*Bittul*) of accepting His yoke (*Kabbalat Ol*). That is, it specifically is in the time of the concealment and hiddenness, that she is “great with people-*Rabbati Am*-עם רבתי etc.,” and “the ruler-*Sarati*-שרתי is amongst provinces,” in that specifically then, there is the self-nullification (*Bittul*) of accepting His yoke (*Kabbalat Ol*), in that “she has become a tributary (*L’Mas*-למס),” such that one is not an independent existence unto himself, but is “indentured-*Mas*-מס.”²⁴⁸⁷

Now, as known, the mode of service during the time of exile, and especially in the time of the “footsteps of Moshiach,” is not in the intellectual aspects (*Mochin*), nor in the emotional aspects (*Midot*), but is rather the service of accepting His yoke (*Kabbalat Ol*) (as explained above on the verse, “Now the man Moshe was [exceedingly] humble”).

²⁴⁸⁷ [The root “*Mas*-מס” also means “indentured” as in the verse (Genesis 49:15) “He became an indentured laborer-*Mas Oveid*-עובד מס” or the verse (Deuteronomy 20:11) “They shall be as a levy-*Mas*-מס for you, and they shall serve you,” which are indicative of the matter of servitude and self-nullification (*Bittul*) etc. See the prior discourse of this year, entitled “*v’Asita Chag Shavuot* – And you shall observe the holiday of Shavuot,” Discourse 30, Ch. 6.]

It specifically is through this, that the matter of “she sits in solitude,” is caused, meaning the revelation of the aspect indicated by the word “solitude-*Badad*-בדד” that transcends the chaining down of the worlds (*Hishtalshelut*), that is, the Singular One-*Yachid* who even is higher than the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) – and in a way of “she sits-*Yashvah*-ישבה.” This is like the explanation of his honorable holiness, the Mittler Rebbe,²⁴⁸⁸ on the teaching,²⁴⁸⁹ “You are He who is One, but not in enumeration,” that He even transcends the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*).

With the above in mind, we can understand the alignment of the two explanations of the words, “How she sits in solitude-*Eichah Yashvah Badad*-בדד איכה ישבה.” That is, there is the simple meaning, and there is the explanation of the Tzemach Tzeddek, which is that it refers to the greatness and revelation of the aspect indicated by the word, “solitude-*Badad*-בדד.”

This is because the revelation of the aspect of “solitude-*Badad*-בדד” which is higher than the chaining down of the worlds (*Hishtalshelut*), is specifically brought about through serving *HaShem*-יהו"ה, blessed is He, during the time of exile by accepting His yoke (*Kabbalat Ol*) as discussed before.

This then, is the meaning of, “How she sits in solitude-*Eichah Yashvah Badad*-בדד איכה ישבה,” in which the word “How-*Eichah*-איכה” is a term of astonishment and amazement, namely, that from the aspect of “great with people-*Rabbati Am*-עם רבתי,” which connotes “dimness-*Omemeut*-עוממות” and in

²⁴⁸⁸ Torat Chayim, Parshat Noach (66d and on)

²⁴⁸⁹ [Introduction to Tikkunei Zohar 17a (*Patach Eliyahu*)]

“abundance-*Rabbati*-רבתי” etc., they should come to the aspect of the “solitude-*Badad*-בדד” that transcends the chaining down of the worlds (*Hishtalshelut*), and moreover, in a way that “she sits-*Yashvah*-ישבה.” Now, this is something astonishing!

(It can also be said that the revelation and settlement (*Hityashvut*-התיישבות) of the aspect of “solitude-*Badad*-בדד” that transcends the chaining down of the worlds (*Hishtalshelut*), is not such that it accords to the chaining down of the worlds (*Hishtalshelut*), but it rather transcends reason and intellect.²⁴⁹⁰ It thus is so that the service through which a drawing down and revelation of the aspect of “solitude-*Badad*-בדד” is caused, is the matter of serving *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*).²⁴⁹¹ This is because repentance (*Teshuvah*) is the matter of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends the chaining down (*Hishtalshelut*), as it is in the soul of man.)

7.

Now, the relationship of the aspect of “solitude-*Badad*-בדד,” which is specifically the aspect of the Singular One-*Yachid*, and the aspect of Yaakov (as the verse states, “Thus Israel shall dwell alone securely-*Betach Badad*-בטח בדד in the likeness of Yaakov”) is as previously explained that “solitude-*Badad*-בדד” is the aspect of the Ancient One-*Atik*, which is higher than the two lines of right and left. This is as in the

²⁴⁹⁰ This is like the explanation that the [path of the ascent of the ten *Sefirot*] from below to Above is not known to us (Likkutei Torah, Chukat 64a)

²⁴⁹¹ As per the Halachic ruling of the Rambam in Hilchot Teshuvah 7:5, and in various places in the books of the teachings of Chassidus.

teaching,²⁴⁹² “There is no left [side] in this Ancient One-*Atik*.” Therefore, the revelation of this aspect is specifically through working in the third [middle] line. This is as stated,²⁴⁹³ “Tziyon will be redeemed through justice (*Mishpat*-משפט),” to which his honorable holiness, the Tzemach Tzeddek explains²⁴⁹⁴ that justice (*Mishpat*-משפט) is specifically with three [judges] etc.,²⁴⁹⁵ meaning, Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

That is, the making of the dwelling place for Him, blessed is He, in a way that is complete and perfect, is specifically through serving Him in all three lines. As his honorable holiness, my father-in-law, the Rebbe, explains on the Mishnah,²⁴⁹⁶ “The world stands on three things,” it is through serving Him in all three pillars; Torah, the Temple service (*Avodah*), and acts of lovingkindness, that the world stands, meaning, that *HaShem*’s-ה' Supernal intention in creating the worlds is fulfilled.

This likewise is the matter of the third Holy Temple, the third [middle] column, the aspect of the boundless inheritance of Yaakov, in which the first and second Holy Temple will also be included.²⁴⁹⁷ Moreover, this will even be higher than how it originally was in the Garden of Eden (*Gan Eden*), meaning even

²⁴⁹² Zohar III 129a

²⁴⁹³ Isaiah 1:27

²⁴⁹⁴ In the glosses to the discourse entitled “*Tziyon b’Mishpat Tipadeh*” (p. 8; Ohr HaTorah, Devarim p. 32).

²⁴⁹⁵ However, the three must be in complete unity, a **single** court, a single existence.

²⁴⁹⁶ Mishnah Avot 1:2; See the discourse by this title of the year 5700.

²⁴⁹⁷ See Zohar III 221a

higher than how it was in the Garden of Eden (*Gan Eden*) before the sin.²⁴⁹⁸

This is as known about the matter of Adam and Moshiach, that the name Adam-אדם is an acronym for Adam-אדם, Dovid-דוד, Moshiach-משיח,²⁴⁹⁹ and the order of the letter permutation (*Tziruf*) is in the ascending order of the name Adam-אדם, indicating order etc. In contrast, about Moshiach the verse states,²⁵⁰⁰ “Behold, My servant will succeed; he will be exalted and become high and **exceedingly** lofty,” in which the word “exceedingly-*Me’od*-מאד” shares the same letters as the name “Adam-אדם,” but the letter permutation (*Tziruf*) indicates limitlessness, the opposite of the form of the name man-*Adam*-אדם.

8.

Now, as mentioned before, the revelation of the coming future is specifically drawn down through our present work in serving *HaShem*-יהוה, blessed is He. From this it is understood that there is a superiority to our present work, over and above even the revelation of the coming future. This is as his honorable holiness, the Rebbe Maharash, explains on the Mishnah,²⁵⁰¹ “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.”

²⁴⁹⁸ See the end of Likkutei Torah.

²⁴⁹⁹ Torah Ohr 46d; *Hemshech* “v’Kachah” ibid. Ch. 20 [Sefer HaMaamarim 5637 Vol. 2 p. 426].

²⁵⁰⁰ Isaiah 52:13; See *Hemshech* “v’Kachah” ibid.

²⁵⁰¹ [*Hemshech*] “v’Kachah” ibid. Ch. 12, Ch. 15 [p. 412 and on, p. 416 and on]; Mishnah Avot 4:17

That is, since serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) and good deeds in this world is what brings about the life of the coming world (including all the revelations of the coming future) it thus must be said that there is a superiority to serving Him in this world, over and above the revelations of the future. This is because the cause is greater than the thing caused.

This likewise is so of the matter of pleasure (*Taanug*), the aspect of the boundless inheritance of Yaakov, which takes place at the time of the desire of all desires (*Ra'ava d'Raavin*), (this being the matter of pleasure (*Taanug*)). That is, there specifically is a superiority to our present service of *HaShem*-יהו"ה, blessed is He. This is as he previously explains there,²⁵⁰² that (generally) the pleasure of the coming future is the satisfaction of spirit of the created being, whereas (generally) the pleasure of repentance and good deeds in this world is the satisfaction of spirit of the Creator, as it states,²⁵⁰³ "It brings satisfaction of spirit before Me²⁵⁰⁴ that I spoke and My will was done."

This then, is how it is that through our present deeds and service of *HaShem*-יהו"ה, blessed is He, we draw down and literally hasten the construction and revelation²⁵⁰⁵ of the third

²⁵⁰² [*Hemshech*] "*v'Kachah*" ibid. Ch. 12

²⁵⁰³ [Rashi to Leviticus 1:9 and elsewhere]

²⁵⁰⁴ See Tanya, Ch. 36 that "so it arose in His will, blessed is He, that there be satisfaction of spirit before Him [through the subjugation of the side opposite holiness and the transformation of darkness to light] etc."

²⁵⁰⁵ See Rashi and Tosefot (Sukkah 41a) that "it will be revealed and come from heaven" which is based on Midrash Tanchuma Noach 11; Zohar I 28a, and elsewhere. In Mishneh Torah, Hilchot Melachim, beginning of Ch. 11 and at its end (based on Midrash Vayikra Rabbah 9:6 and elsewhere) [it states] that Moshiach will build the Holy Temple.

Holy Temple, “Thus Israel shall dwell alone securely (*Betach Badad*-בטח בדד) in the likeness of Yaakov,” in which there will also be the inter-inclusion of the first and second Holy Temples.

Then “*HaShem*-יהו"ה alone will guide them (*Badad Yanchenu*-ינחנו בדד)”²⁵⁰⁶ (meaning each and every Jew) even though it is through, “He discovered him in a desert land, in desolation etc.,”²⁵⁰⁷ (this being service of Him during the time of the exile), and from the desert he will come to “*HaShem*-יהו"ה alone will guide them (*Badad Yanchenu*-ינחנו בדד)” in the way stated in the preceding verse,²⁵⁰⁸ “He was like an eagle rousing his nest,” meaning,²⁵⁰⁹ “With mercy and compassion” – so that in the very near future, and in the most literal sense, there will be redemption with kindness and compassion, and then there will be the fulfillment of *HaShem*’s יהו"ה's Supernal intent, in that “the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds.”

²⁵⁰⁶ [Deuteronomy 32:12]

²⁵⁰⁷ [Deuteronomy 32:10]

²⁵⁰⁸ [Deuteronomy 32:11]

²⁵⁰⁹ [See Rashi to Deuteronomy 32:11 *ibid.*]

Discourse 38

*“Vehayah Eikev Tishme’un... -
It shall be that because you listen...”*

Delivered on Shabbat Parshat Eikev,
Shabbat Mevarchim Elul, 5731
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁵¹⁰ “It shall be that because you listen to these ordinances, to keep and do them; that *HaShem*-יהו"ה, your God, will safeguard for you the covenant and the kindness that He swore unto your forefathers.” Now, the questions on this verse are well known. Namely, what is the meaning of the three terms “that you listen-*Tishme’un*-תשמעון,” “to keep-*u'Shemartem*-ושמרתם” “and you do them-*v'Aseetem*-ועשיתם.”²⁵¹¹ For, at first glance, it would have sufficed to say “because you listen and do-*Tishme’un v'Aseetem*-תשמעון וועשיתם,” similar to, “we will do and we will listen-*Na'aseh v'Nishma*-נעשה ונשמע,”²⁵¹² which includes all matters. Why then was it necessary to add and specify, “because you listen... to keep and do them”?

²⁵¹⁰ Deuteronomy 7:12

²⁵¹¹ See Ohr HaTorah, Eikev p. 479; Discourse entitled “*v'Hayah Eikev*” 5673 & 5674 (*Hemshech* 5672, Vol. 2 p. 499 and Vol. 3 p. 806 and on [in the newer edition]).

²⁵¹² Exodus 24:7; Talmud Bavli, Shabbat 88a

We also must understand the order, that “[because] you listen... and do,” which, at first glance, is in the opposite order of “we will do and we will listen-*Na’aseh v’Nishma*-נעשה ונשמע.” We also must understand why the verse states, “that *HaShem*-יהו"ה your God, will safeguard for you... that He swore unto your forefathers.” For, at first glance, it would have sufficed to say, “that He swore,” simply, (in that because He swore, He must fulfill it). Why then does it specifically state, “that He swore unto your forefathers”?

We also must understand the specific wording, “(It shall be that) because-*Eikev*-עקב (you listen),” the intention in this being “if-*Eem*-אם (you listen),” similar to the verse,²⁵¹³ “It will be that if (*Eem*-אם) you will listen,” or alternately, “because (you listen),” like the verse,²⁵¹⁴ “Because Avraham obeyed My voice” - however the verse here specifically usesw the word “because-*Eikev*-עקב.”²⁵¹⁵

2.

Now, this may be understood with a preface of a discourse of the Tzemach Tzedek (founded on a discourse of the Alter Rebbe) in Ohr HaTorah²⁵¹⁶ (recently published).²⁵¹⁷ In it he explains the teaching of the Midrash²⁵¹⁸ on the verse,²⁵¹⁹

²⁵¹³ Deuteronomy 11:13

²⁵¹⁴ Genesis 26:5

²⁵¹⁵ See Ohr HaTorah, Eikev p. 479; Discourse entitled “v’Hayah Eikev” 5673 & 5674 (*Hemshech* 5672, Vol. 2 p. 499 and Vol. 3 p. 806 and on [in the newer edition]).

²⁵¹⁶ Ohr HaTorah, Bereishit Vol. 5 p. 839a and on.

²⁵¹⁷ Published on the 3rd of Tammuz 5731

²⁵¹⁸ Midrash Bereishit Rabbah 69:3

²⁵¹⁹ Genesis 28:13

“And behold! *HaShem*-יהו"ה was standing upon him,” that, “Rabbi Yochanan said: The wicked are sustained²⁵²⁰ by their gods, as the verse states,²⁵²¹ ‘Pharaoh was dreaming, and behold, he was standing upon the Nile.’ But the righteous, their God is sustained by them, as it states, ‘And behold! *HaShem*-יהו"ה was standing upon him.’”

To point out, based on this, we can explain the statement in Tanya,²⁵²² “Behold! *HaShem*-יהו"ה stands upon him... and He scrutinizes him and examines his kidneys and heart [to see] if he is serving Him as fitting.” That is, the words, “Behold! *HaShem*-יהו"ה stands upon him,” are not merely poetic etc., but are a matter unto itself.

That is, in addition to the contemplation that *HaShem*-יהו"ה scrutinizes him and examines his kidneys and heart, one must also contemplate the fact that *HaShem*-יהו"ה stands over him, as in the explanation of the Midrash, that “their God stands²⁵²³ upon them,” meaning that the sustainment of the Holy One, blessed is He, depends upon his service etc., so to speak.

The Tzemach Tzedek explains that this is akin to what our sages, of blessed memory, stated,²⁵²⁴ “When the Jewish people do the will of the Ever Present One, they add strength to the might of the One Above.” Likewise, the reverse is [also]

²⁵²⁰ In the Theodor-Albeck edition it states “are sustained-*Mitkaymim*-מתקיימים” in the plural form, [as it is quoted in the discourse], whereas in the Vilna edition 5638 (and its copies, and elsewhere) it states “is sustained-*Mitkayem*-מתקיים” in the singular.

²⁵²¹ Genesis 41:1

²⁵²² Tanya, beginning of Ch. 41; Also see Likkutei Sichot, Vol. 5 p. 294 and on.

²⁵²³ Literally “sustained” – see the prior note.

²⁵²⁴ Midrash Eichah Rabbah 1:33

stated,²⁵²⁵ “You have weakened the Rock that bore you,” in which [the word “weakened-*Teshi*-תשי”] is of the same root as, “the weakening of strength-*Tashut Ko’ach*-תשות כה,” so to speak. He cites the statement in Likkutei Torah, Shlach²⁵²⁶ on the verse,²⁵²⁷ “And now, may the power of my Lord-*Adona*”y-y-אדני be magnified,” that Moshe said this when the Holy One, blessed is He, said to him, “You should have helped Me.”²⁵²⁸

Beyond this, we find in the teachings of our sages, of blessed memory,²⁵²⁹ on the verse,²⁵³⁰ “Nevertheless, as I live,” that “the Holy One, blessed is He, said to Moshe, ‘You have given Me life with your words’” (as explained in the commentary of Rabbeinu Nissim Ga’on). That is, this is not just in a way of adding strength and assistance etc., but in a way that affects the essential vitality and life etc. This is as explained before on the words, “*HaShem*-הו"ה stands upon him,” that “for the righteous, their God is sustained by them,” meaning that this matter relates to the essential existence etc. In general, this is the matter of “serving for the need of the One Above” (*Avodah Tzorech Gavo’ah*)²⁵³¹ etc.

²⁵²⁵ Deuteronomy 32:18

²⁵²⁶ Likkutei Torah Shlach 38c and on; Also see Ohr HaTorah Shlach, discourse entitled “*v’Atah Yigdal*” (p. 473); Discourse by the same title of the year 5678 (Sefer HaMaamarim 5678 p. 350); *Hemshech* “*v’Atah Yigdal*” 5694 (Sefer HaMaamarim Kuntreisim Vol. 2, p. 317a).

²⁵²⁷ Numbers 14:17

²⁵²⁸ See Talmud Bavli, Shabbat 89a

²⁵²⁹ Talmud Bavli, Brachot 32a

²⁵³⁰ Numbers 14:21

²⁵³¹ See Avodat HaKodesh, beginning of Chelek HaAvodah, cited in Shnei Luchot HaBrit, Shaar HaGadol 29b and on.

He explains there that this may be better understood according to the explanation²⁵³² on the teaching,²⁵³³ “Our forefathers, they themselves are the Chariot (*Merkavah*).” That is, our forefathers, (and “only three people are called ‘forefathers-*Avot*-אבות’ – Avraham, Yitzchak, and Yaakov”)²⁵³⁴ are Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the world of Emanation (*Atzilut*).

(Avraham is the quality of Kindness-*Chessed*, as the verse states,²⁵³⁵ “Avraham who loved Me.” Yitzchak is the quality of Might-*Gevurah*, as the verse states,²⁵³⁶ “The dread of Yitzchak.” Yaakov is the quality of Splendor-*Tiferet*, which is the intermediary medium that unifies and includes Kindness-*Chessed* and Might-*Gevurah*.)²⁵³⁷

Now, in their root, they are taken from a much higher place which transcends intellect. For, as known,²⁵³⁸ “the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) came forth from the Hidden Brain (*Mocha Stima’ah*),” whereas “*Zeir Anpin* (the emotions-*Midot*) is unified and dependent on the Ancient One-*Atika*” (which transcends the intellect (*Mochin*)).

[This is similar to how it is in man’s service of *HaShem*-יהוה, that although the emotions (*Midot*) are born of the intellect (*Sechel*), such as in the *Shema* recital, that the matter

²⁵³² See Torah Ohr, Yitro 72d and on, and elsewhere.

²⁵³³ Midrash Bereishit Rabbah 47:6; 82:6, and elsewhere.

²⁵³⁴ Talmud Bavli, Brachot 16b and Rashi there.

²⁵³⁵ Isaiah 41:8

²⁵³⁶ Genesis 31:42

²⁵³⁷ See at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

²⁵³⁸ Zohar III 292a (Idra Zuta)

of “you shall love *HaShem*-יהו"ה etc., with all your heart and with all your soul”²⁵³⁹ is brought about through the contemplation (*Hitbonenut*) of the intellect (*Sechel*) etc., nevertheless, their root is higher than the intellect (*Sechel*).

This is why it specifically is in the heart that there is the “desire of the heart” (*Re’uta d’Leeba*) [love of Him] “with all your more” (*Bechol Me’odecha*-בכל מאדך) which takes hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.]²⁵⁴⁰

This is why they are the Chariot (*Merkavah*), [the matter of which is to take the rider where himself he cannot go], to uplift the man (*Adam*-אדם), [similar to the Supernal Chariot (in the prophecy of Yechezkel),²⁵⁴¹ in that the Holy Animal-*Chayot* angels elevate the Man upon the throne to the aspect of “He is not a man”],²⁵⁴² which is the aspect of Wisdom-*Chochmah* etc., to draw down the manifestation of the limitless light of the Unlimited One into Wisdom-*Chochmah*, so that there will be the revelation of “He is wise,” being that, in and of Himself, the Unlimited One (*Ein Sof*) is “not of any of these qualities at all,”²⁵⁴³ except that the drawing down of the limitless light of the Unlimited One (*Ohr Ein Sof*) to manifest within Wisdom-*Chochmah* depends on the drawings down and ascents of the souls of the Jewish people.

With the above in mind, we can understand the teaching, “But the righteous, their God is sustained by them.” This is

²⁵³⁹ Deuteronomy 6:5

²⁵⁴⁰ See *Hemshech* 5666 p. 82 and on

²⁵⁴¹ Ezekiel 1:1 and on

²⁵⁴² Samuel I 15:29; See Torah Ohr *ibid.* p. 72b

²⁵⁴³ Introduction to Tikkunei Zohar (17b)

because they draw down the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) into the world of Emanation (*Atzilut*), this being additional light and strength etc. Now, the reason it states, “Behold! *HaShem*-ה'” was standing upon him” specifically about Yaakov, is because Yaakov is “the choicest of the forefathers.”²⁵⁴⁴

3.

He continues to explain²⁵⁴⁵ the precision of the word “standing-*Nitzav*-נצב.” For, though both the word “*Nitzav*-נצב” and the word “*Omeid*-עומד” mean “standing,” nevertheless, the word “*Nitzav*-נצב” indicates a greater elevation and importance. This is because the word “*Nitzav*-נצב” also connotes rulership and kingship, as in the verse,²⁵⁴⁶ “There was no king in Edom, a commissioner (*Nitzav*-נצב) ruled.” Nevertheless, it also is a word meaning “standing,” in that he was “commissioned” and “appointed” to stand as the ruler, except that this is like the verse,²⁵⁴⁷ “He stood above the people,” to which Rashi explains, “Higher than all the people.” The same is likewise the meaning of the words, “a commissioner (*Nitzav*-נצב) ruled,” in that “he stood-*Nitzav*-נצב” and “stands-*Omeid*-עומד” above the people.

²⁵⁴⁴ Midrash Bereishit Rabbah 76:1; Zohar I 119b; 147b; Shaar HaPesukim of the Arizal to Genesis 27:25 (Toldot).

²⁵⁴⁵ Ohr HaTorah, Bereishit ibid. p. 839b and on.

²⁵⁴⁶ Kings I 22:48

²⁵⁴⁷ Chronicles II 24:20

This is similar to what we find about the words “I-*Ani*-אני” and “I-*Anochi*-אנכי,”²⁵⁴⁸ in that they both have the same meaning, but nonetheless, the letter *Khaf*-כ of the word “I-*Anochi*-אנכי” indicates greatness and glory (as in the verse, “I am-*Anochi*-אנכי the seer”)²⁵⁴⁹ to a greater degree than the word “I-*Ani*-אני.” This is because the word “I-*Ani*-אני” is in Kingship-*Malchut*, whereas the word “I-*Anochi*-אנכי” is in the Crown-*Keter* (being that the letter *Khaf*-כ is the first letter of the word Crown-*Keter*-כתר).²⁵⁵⁰ The same is so of the words “*Nitzav*-נצב” and “*Omeid*-עומד,” in that they both mean “standing,” but the word “*Nitzav*-נצב” indicates that the standing is with greatness, glory, and elevation.

It can be said that the explanation is that, in and of itself, the Name *HaShem*-יהו"ה still relates to the measures and limitations of the chaining down of the worlds (*Hishtalshelut*). This is why it has four letters indicating the order of the drawing and chaining down (*Hishtalshelut*) of the worlds etc.²⁵⁵¹ In contrast, the matter of “*HaShem*-יהו"ה stands (*Nitzav*-נצב) upon him,” refers to the sustainment and greatness brought about in the Name *HaShem*-יהו"ה through the service of the Jewish people, which causes a drawing down from that which transcends the chaining down of the worlds (*Hishtalshelut*).

²⁵⁴⁸ Also see Maamarei Admor HaZaken 5562 Vol. 1, p. 14; Likkutei Torah Emor 34d

²⁵⁴⁹ Samuel I 9:19

²⁵⁵⁰ See Likkutei Torah *ibid*. [Also note that the letter *Khaf*-כ-20 has a numerical value of “twenty-*Esreem*-עשרים-620” which is the same numerical value as “Crown-*Keter*-כתר-620.” See *Torat Olah* of the Rama, Vol. 1, Ch. 4 (6c); Likkutei Torah, *Shir HaShirim* 35c; *Kehilat Yaakov*, and elsewhere.]

²⁵⁵¹ See Likkutei Torah, *Ha'azinu* 78b

With the above in mind he also explains²⁵⁵² the verse,²⁵⁵³ “You are standing (*Nitzavim*-נצבים) this day... before *HaShem*-יהוה.” That is, just as we find about the animal-*Chayot* angels of the Chariot (*Merkavah*), that by them uplifting the Throne, they too are uplifted with the Throne,²⁵⁵⁴ this likewise is so of the souls of the Jewish people. That is, through Him, blessed is He, “standing-*Nitzav*-נצב upon them,” thereby they too are “standing-*Nitzavim*-נצבים.”

The explanation is that since the verse, “(You are standing-*Nitzavim*-נצבים) today (*HaYom*-היום),” refers to Rosh HaShanah,²⁵⁵⁵ at which time the Jewish people bring about the matter of “crown Me as King over you,”²⁵⁵⁶ which is connected to the strength of the Crown-*Keter* etc., therefore, the Jewish people themselves must be in a state and standing of strength, indicated by the matter of “standing-*Nitzavim*-נצבים,” meaning standing tall and upright, similar to the verse,²⁵⁵⁷ “I will lead you erect,” the meaning of which is “with an upright stature.”

However, the intention here is not to an upright stature of the physical body, being that our sages, of blessed memory, stated,²⁵⁵⁸ “Whoever walks with an upright stature, is as if he pushes away the feet of the *Shechinah*.” (This is like what our

²⁵⁵² Ohr HaTorah *ibid.* p. 840a

²⁵⁵³ Deuteronomy 29:9

²⁵⁵⁴ See Midrash Shemot Rabbah, end of Ch. 23; Rabbeinu Bachaye to Exodus 25:10; Torah Ohr *ibid.*

²⁵⁵⁵ See Likkutei Torah, beginning of Parshat Nitzavim; Also see Ramaz to Zohar II 32b; Zohar III 231a; Likkutei Torah, Tavo 41c, and elsewhere.

²⁵⁵⁶ Talmud Bavli, Rosh HaShanah 16a

²⁵⁵⁷ Leviticus 26:13 and Rashi there.

²⁵⁵⁸ Talmud Bavli, Brachot 43b; Also see Talmud Bavli, Kiddushin 31a and Rashi there.

sages, of blessed memory, stated,²⁵⁵⁹ “Whosoever has arrogance in him, the Holy One, blessed is He, said, ‘He and I cannot dwell [together].’”)

Rather, what is meant here is the upright stature of the Congregation of Israel (*Knesset Yisroel*) the source of the souls etc. This is like the upright stature Above, which is the matter of drawing down the aspect of the Crown-*Keter*. The same is so of the upright stature of the Congregation of Israel (*Knesset Yisroel*), which is the matter of self-sacrifice (*Mesirat Nefesh*) stemming from desire (*Ratzon*) that transcends reason etc.²⁵⁶⁰

4.

Now, the matter of “*HaShem*-ה'” was standing upon him” said about Yaakov, being that he is the choicest of our forefathers, who “themselves are the Supernal Chariot (*Merkavah*),” is also drawn down to each and every Jew, just like all matters of our forefathers, in that they are our ancestral inheritance. However, though this is an inheritance to us from our forefathers, it is not in a way of the “bread of shame,”²⁵⁶¹ but included in this must be the matter of work (*Avodah*). Through this we bring about the drawing down from Above in a way of arousal from Above, up to and including the arousal from Above that completely transcends the arousal from below,

²⁵⁵⁹ Talmud Bavli, Sotah 5a

²⁵⁶⁰ See Ohr HaTorah ibid.

²⁵⁶¹ See Talmud Yerushalmi, Orla 1:3; [Maggid Meisharim, Bereishit]; Likkutei Torah, Tzav 7d.

except that even so, it does not dwell or become revealed except in a place that is whole.²⁵⁶²

Moreover, in the matter of the toil (*Avodah*) itself, it is not enough for there to only be the **general** work of serving *HaShem*-יהו"ה, blessed is He, but there also must be **specific** work (as explained in Kuntres HaAvodah)²⁵⁶³ meaning in all the particulars of one's thought, speech, and action.

It is specifically in this way, that we fulfill *HaShem's*-יהו"ה Supernal intention [for us] in the creation – “to work it and to guard it”²⁵⁶⁴ (even though at the beginning of the creation, “the world was created in a state of wholeness”)²⁵⁶⁵ to make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”²⁵⁶⁶

This is like a person's home, that when the one who dwells there, is present and revealed there, his whole essential self is there,²⁵⁶⁷ even when naked, without his garments. That is, intellect (*Sechel*) and emotions (*Midot*) can be revealed even outside of one's home, but one's essential self is only revealed at home.

²⁵⁶² See Zohar III 90b; Likkutei Torah, Shir HaShirim 24a and on.

²⁵⁶³ Kuntres HaAvodah Ch. 6

²⁵⁶⁴ Genesis 2:15; See Targum Yonatan ben Uziel there; Zohar I 27a; Ohr HaTorah, Vayechi Vol. 6 p. 1, 128b and on.

²⁵⁶⁵ See Midrash Bereishit Rabbah 14:7; 12:6; 13:3 (and Yefe To'ar there).

²⁵⁶⁶ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

²⁵⁶⁷ See Maamarei Admor HaZaken 5565 Vol. 1, p. 489; Ohr HaTorah, Shir HaShirim Vol. 2 p. 679 and on.

This then, is the meaning of “you listen (*Tishme’un-*תשמעון) to keep (*uShemartem-*ושמרתם) and do them (*v’Aseetem-*ועשיתם). That is, this refers to the particular work in all three matters of thought (“you listen-*Tishme’un-*תשמעון”), speech (“to keep-*uShemartem-*ושמרתם”), and action (“and do them-*v’Aseetem-*ועשיתם”).²⁵⁶⁸

Through doing so, a drawing down is caused from that which completely transcends the order of the chaining down of the worlds (*Seder Hishtalshehut*), this being the matter of [the continuation of the verse], “*HaShem-*יהוה” your God, will safeguard for you the covenant and kindness that He swore etc.,” these being matters that transcend reason and intellect etc.²⁵⁶⁹

The empowerment for this comes from our forefathers, which is why the verse states, “that He swore to your forefathers.” This is because our forefathers (*Avot*) are the aspect of the emotions of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, which are rooted in that which transcends intellect (*Sechel*), as it states, “*Zeir Anpin* is unified and dependent on the Ancient One-*Atika*,” (as discussed in chapter two).

Now, about why the verse states, “It shall be that because-*Eikev-*עקב,” the word “because-*Eikev-*עקב” is of the same root as “heels-*Akavayim-*עקביים,” referring to the

²⁵⁶⁸ See Ohr HaTorah, *Eikev* p. 479; Discourse entitled “*v’Hayah Eikev*” 5673 & 5674 (*Hemshech* 5672, Vol. 2 p. 499 and Vol. 3 p. 806 and on [in the newer edition]).

²⁵⁶⁹ Also see *Likkutei Sichot* Vol. 9, p. 71 and on.

generation of “the heels of Moshiach-*Ikveta d'Meshicha*-עקבתא דמשיחא,²⁵⁷⁰ at which time there are many concealments, coverings, and challenges etc., such as the many scoffers etc., who almost are unbearable etc. This is to the extent that even our teacher Moshe was moved [to humility] by the service of *HaShem*-יהו"ה, blessed is He, of **this** generation.

This is like the known²⁵⁷¹ explanation of the verse,²⁵⁷² “Now the man Moshe was exceedingly humble, more than any person on the face of the earth,” and “Moshe is true etc.,”²⁵⁷³ in that his humility was primarily in relation to the generation of “the heels of Moshiach” (*Ikveta d'Meshicha*), who irrespective of the hiddenness, concealment, and challenges etc., facing them, serve *HaShem*-יהו"ה, blessed is He, in a way of “you listen (*Tishme'un*-תשמעוּן) to keep (*uShemartem*-ושמרתם) and do them (*v'Aseetem*-ועשיתם).”

Through this, the fulfillment of the promise in the continuation of the verse comes to be,²⁵⁷⁴ “He will love you, bless you and multiply you, and He will bless the fruit of your womb etc.,” similar to the verse,²⁵⁷⁵ “If you will follow My decrees” (such that the Holy One, blessed is He, pleads and supplicates etc., as in the teaching of our sages, of blessed memory,²⁵⁷⁶ “The word ‘if-*Eem*-אם’ only connotes supplication,” except that here, it is in the form of a promise,

²⁵⁷⁰ Ohr HaTorah at the beginning of our Torah portion; Also see p. 491 and elsewhere.

²⁵⁷¹ See Sefer HaMaamarim 5689 p. 299 and on, and elsewhere.

²⁵⁷² Numbers 12:3

²⁵⁷³ Midrash Tanchuma Korach 11; Talmud Bavli, Bava Batra 74a Likkutei Torah, Masei (94b and on).

²⁵⁷⁴ Deuteronomy 7:13

²⁵⁷⁵ Leviticus 26:3

²⁵⁷⁶ Talmud Bavli, Avodah Zarah 5a

that in the end of days, they **certainly** will listen and,²⁵⁷⁷ “then I will provide your rains in their time”²⁵⁷⁸ along with all the blessings in the continuation of the Torah portion, up to and including “I will lead you erect.”²⁵⁷⁹

²⁵⁷⁷ See Ohr HaTorah, Eikev p. 491; p. 504 (citing Ohr HaMe’ir).

²⁵⁷⁸ Leviticus 26:4

²⁵⁷⁹ Leviticus 26:13

Discourse 39

*“Ki Ka’asher HaShamayim HaChadashim... -
For just as the new heavens...”*

Delivered on Shabbat Parshat Re’eh,
1st day of Rosh Chodesh Elul, 5731
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁵⁸⁰ “For just as the new heavens and the new earth that I will make will endure before Me – the word of *HaShem*-יהוה” – so will your offspring and your name endure.” The question about this is well-known.²⁵⁸¹ That is, why does it say “the new heavens and the new earth that I will make,” being that even in the current heavens and earth this is so, as the verse states,²⁵⁸² “The heaven is My throne and the earth is My footstool,” and it states,²⁵⁸³ “In the beginning God created the heavens and the earth.” This being so, what is the meaning of the words, “that I will make,” specifically stated about “the new heavens and the new earth?”

We also must understand the relationship between “your offspring and your name” and the new heavens and earth, that

²⁵⁸⁰ Isaiah 66:22

²⁵⁸¹ See the beginning of the discourse entitled “*Ki Ka’asher HaShamayim HaChadashim*” 5666 (*Hemshech* 5666 p. 194).

²⁵⁸² Isaiah 66:1

²⁵⁸³ Genesis 1:1

it specifically is in a way such as this that “your offspring and your name will endure.”

We further must understand what our sages, of blessed memory, stated²⁵⁸⁴ on the verse, “In the beginning (*b'Reishit*-בראשית) God created,” that this was, “for the sake of Israel who are called ‘the beginning-*Reishit*-ראשית’ and for the sake of the Torah which is called ‘the beginning-*Reishit*-ראשית.’” This being so, since the entire existence of the heavens and the earth was created for the sake of Israel, it is understood that the existence of Israel is greater than the existence of the heavens and the earth. This being so, how does it apply to say that “just as the new heavens and the new earth that I will make will endure before Me, so will your offspring and name endure”?

We also must understand the great elevation and wondrousness of the new heavens and the new earth in the coming future (as are all the revelations of the coming future, which depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the six millennia),²⁵⁸⁵ about which it states “that I will make,” meaning, “I Myself will make them,”²⁵⁸⁶ in a way of arousal from Above without any arousal from below at all, (not even for the sake of any matter, such as the current heavens and earth, which are for the sake of Israel and for the sake of the Torah). For, at first glance, was it not so that even the inception of the creation of the worlds was in a way of arousal from Above, as it is, in and of itself, stemming from His desire for kindness,²⁵⁸⁷ but even so, our sages, of

²⁵⁸⁴ Rashi to Genesis 1:1; Also see Midrash Bereishit Rabbah 1:4; 36:4

²⁵⁸⁵ Tanya, beginning of Ch. 37

²⁵⁸⁶ See Likkutei Torah, Shir HaShirim 50a

²⁵⁸⁷ Micah 7:8

blessed memory, stated,²⁵⁸⁸ “In whom did He consult [about the creation]? In the souls of the righteous *Tzaddikim*,” and as the Alter Rebbe explains,²⁵⁸⁹ that which arose in His thought was the pleasure [He would have] from the service of the righteous *Tzaddikim* etc.

2.

This may be understood by prefacing with an explanation of the present heavens and earth, about which the verse states, “The heaven is My throne and the earth is My footstool.” The explanation is that in Chassidus (at the beginning of Torah Ohr²⁵⁹⁰ and at the end of Likkutei Torah,²⁵⁹¹ and also in the discourses of the Rebbes who followed afterwards),²⁵⁹² it is explained that “the heavens are My throne” is the aspect of the descent and drawing down of His Godliness, blessed is He.

This is like a person below who sits on a chair, whereupon his body descends and is lowered along with his head. The same is so of the Supernal Throne, that its purpose is for the descent and drawing down of the limitless light of the Unlimited One, blessed is He. The words, “the earth is My footstool” refer to the matter of ascent etc. Through this the heavens and earth are sustained in the literal sense.

²⁵⁸⁸ Ruth Rabbah 2:3

²⁵⁸⁹ Likkutei Torah ibid. 51b

²⁵⁹⁰ Torah Ohr 1a and on; 2d and on.

²⁵⁹¹ Likkutei Torah 48d and on

²⁵⁹² Ohr HaTorah, Bereishit Vol. 6 p. 1,046a and on.

Now, all this depends on the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, in a way of "running" (*Ratzo*) and "returning" (*Shov*), this being the matter of the heavens and the earth. (This is as the verse states,²⁵⁹³ "For just as the rain and snow descend from heaven... it waters the earth and causes it to produce and sprout") until there thereby is made to be a dwelling place for Him, blessed is He, in the lower worlds.²⁵⁹⁴

This is as explained in the continuation of the verse,²⁵⁹⁵ "What house could you build for Me, and what place can be My resting place" (this being an enduring question).²⁵⁹⁶ That is, this is the matter of the Holy Temple, in that it was the place for the manifestation of the *Shechinah*, and through the "windows [of the Sanctuary, that were] narrow and broad"²⁵⁹⁷ the revelation of Godliness was drawn forth into the whole world.

This also is the general matter of the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, in studying His Torah and fulfilling His *mitzvot*. This is because the Torah is the aspect of the heavens, in that it is drawn down from Above to below, in that "it went and descended etc.,"²⁵⁹⁸ and through it the matter of "the heaven is My throne" comes about, this being the matter of drawing Godliness down from Above to below. On the other hand, the *mitzvot* are the aspect of "the earth is My

²⁵⁹³ Isaiah 55:10

²⁵⁹⁴ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

²⁵⁹⁵ Isaiah 66:1 *ibid*.

²⁵⁹⁶ Also see Likkutei Sichot, Vol. 21 p. 148.

²⁵⁹⁷ See Kings I 6:4 and Rashi there; Talmud Bavli, Menachot 86b and Rashi there.

²⁵⁹⁸ See Tanya, Ch. 4

footstool.” This is because the *mitzvot* manifest in physical things, and through the *mitzvot* we refine the physical, thus making a dwelling place for Him, blessed is He, in the lower worlds.

More specifically, in the fulfilment of the *mitzvot* themselves, there are both matters of “the heaven is My throne and the earth is My footstool,” which divide into two categories. That is, there are the positive action *mitzvot* and there are the negative prohibitive *mitzvot*. This is because for the dwelling to be beautiful, there also must be beautiful furnishings, which is the matter of fulfilling the positive action *mitzvot*. Likewise, for the dwelling to be clean etc., this comes through fulfilling the negative prohibitive *mitzvot*.²⁵⁹⁹

From this it is understood that the matter of “the heaven is My throne,” which is the descent and drawing down of the limitless light of the Unlimited One, blessed is He, is brought about through our work in fulfilling “do good,”²⁶⁰⁰ through the 248 positive action *mitzvot*, by which we draw down His Godliness, blessed is He, from Above to below etc. In contrast, the matter of “the earth is My footstool” is brought about through “turn away from evil,”²⁶⁰¹ by guarding against transgressing the 365 negative prohibitive *mitzvot*, (by which the possibility of “her feet descend to death”²⁶⁰² is negated, which is not a matter of existence and life, but on the contrary, is the opposite of life etc.)

²⁵⁹⁹ See Likkutei Torah, Balak p. 70c

²⁶⁰⁰ Psalms 34:15

²⁶⁰¹ Psalms 34:15 *ibid*.

²⁶⁰² Proverbs 5:5

3.

Now, since the drawing down and sustainment of the heavens and the earth comes through the toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, it is understood that they are measured and limited commensurate to their toil. However, about the coming future the verse states, "the new heavens and the new earth that **I will make**," meaning that they will utterly transcend measure and limitation, being that "I Myself will make them," with no arousal from below at all, but solely in a way of an arousal from Above by itself.

This is an even higher matter than the arousal from Above drawn down to "a place that is whole,"²⁶⁰³ which although is higher than the arousal from below, such that the arousal from below does not at all reach there, nevertheless, since it specifically is drawn to "a place that is whole," it thus relates to the work of the lower beings, and thus it is not truly a new matter.

The explanation is as stated in Likkutei Torah²⁶⁰⁴ that in the arousal from Above there are three levels. There is arousal from Above that comes in and of itself and precedes the arousal from below. Then there is the arousal from Above brought about by the arousal from below, about which our sages, of blessed memory, stated,²⁶⁰⁵ "By the measure that a person measures, so is he measured." That is, it is commensurate to the arousal from below. Then there is the aspect of the arousal

²⁶⁰³ See Zohar III 90b; Likkutei Torah, Shir HaShirim 24a and on.

²⁶⁰⁴ Likkutei Torah, Shir HaShirim 24a and on

²⁶⁰⁵ Talmud Bavli, Sotah 8b in the Mishnah.

from Above, in and of itself, which transcends all comparison to the arousal from below, and dwells in “a place that is whole.”

[That is, after the drawing down of the arousal from Above brought about by the arousal from below, at which point one is in “a place that is whole,” in that there is [both] the arousal from below and the arousal from Above, there then is the drawing down of the arousal from Above that the arousal from below cannot reach.]

However, all the above-mentioned levels are limited and measured, being that their drawing down comes about through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*). This is because even the arousal from Above which comes before the arousal from below, is brought about by the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*). This is as mentioned before, that even at the inception of the creation, which stemmed from His desire for kindness, nevertheless, “He consulted with the souls of the righteous *Tzaddikim*,” in that the pleasure He would have from the subsequent ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) is what arose in His thought.

Even the third arousal from Above that is drawn down in and of itself, from that which the arousal from below does not reach, nevertheless, since it does not rest or become revealed except after the perfection of the level of the lower beings, “a place that is whole,” it therefore relates to the work of the lower beings, and thus is not a novel matter, since its place is in “a place that is whole.”

In contrast, the aspect of the “**new** heavens and **new** earth” of the coming future, will be in a way that “I will make

them Myself,” in that they are completely unrelated to the work of the lower beings, which is why they are called “new-*Chadashim*-חדשים.” About this the verse states, “so will your offspring and your name endure.” “Your offspring and your name” refers to the arousal from below and the arousal from Above drawn down through it,²⁶⁰⁶ in that they too will ascend to this aspect.

4.

Now, to understand the matter of the drawing down of this aspect, which altogether has no relation to the work of the lower beings, the verse states,²⁶⁰⁷ “See, I place before you today etc.” The Alter Rebbe explains²⁶⁰⁸ that the verse states,²⁶⁰⁹ “Face to face (*Panim b’Panim*-פנים בפנים) did *HaShem*-יהו"ה speak with you.” This is because when the Torah was received, there was a drawing down into each and every Jew of the [innerness] of *HaShem*-יהו"ה into their “innerness-*Panim*-פנים” etc., this being the matter of receiving the utterance,²⁶¹⁰ “I am *HaShem*-יהו"ה your God.”

That is, that the aspect of the Name *HaShem*-יהו"ה should illuminate and be revealed in you, until He will be called by your name, to be “**your God-Elohe**”-אלהיך-*cha*.” [That is, the matter of the Name *HaShem*-יהו"ה is only that He is “**your** strength and **your** vitality.” For, just as the matter of the Name

²⁶⁰⁶ See Torah Ohr ibid. 2d; Ohr HaTorah ibid. p. 1,044b

²⁶⁰⁷ Deuteronomy 11:26

²⁶⁰⁸ Likkutei Torah, Re’eh 18a

²⁶⁰⁹ Deuteronomy 5:4

²⁶¹⁰ Deuteronomy 6:6

HaShem-יהו"ה is the ten *Sefirot*, so likewise, the entire existence of the Name *HaShem*-יהו"ה is that He is "your strength and your vitality." The empowerment for this comes from the matter of "I-*Anochi*-אנכי," which is an acrostic for "I have given Myself in My writings-*Ana Nafshi Ketavit Yehavit*-אנא נפשי כתבתי יהבית."²⁶¹¹

This then, is the meaning of "I-*Anochi*-אנכי placed before you," that at the time of the giving of the Torah there was a drawing down of the Essential Self of the One Above into the essential self of every Jew below. However, presently this is concealed, and will be revealed in the coming future.

This is also the meaning of the explanation in Kabbalah,²⁶¹² that all current revelations are from the externality (*Chitzoniyut*) of the Ancient One-*Atik*, whereas it is not possible to draw down the innerness (*Pnimiyut*) of the Ancient One-*Atik* (such that it does not even manifest in the aspect of the Long Patient One-*Arich*, and all that manifests in the Long Patient One-*Arich* are the lower seven [*Sefirot*] of the Ancient One-*Atik*),²⁶¹³ and it only is in the coming future that there will be the revelation of the innerness (*Pnimiyut*) of the Ancient One-*Atik*.

This is why in the coming future there will be illumination and flashes of revelation of the light of the world of Akudim, which is higher than the world of Emanation (*Atzilut*),²⁶¹⁴ and what is meant in this is even the aspect of the

²⁶¹¹ Talmud Bavli, Shabbat 105a (Ein Yaakov version).

²⁶¹² See Pri Etz Chayim, Shaar HaKeriyat Shema, beginning of Ch. 15.

²⁶¹³ See Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 1-2; Likkutei Torah, Shir HaShirim 46b

²⁶¹⁴ Torah Ohr ibid. 3d; Ohr HaTorah ibid. p. 1,048b

world of Akudim of the general worlds, which even is higher than the aspect of the world of Emanation (*Atzilut*) of the general worlds.

5.

This then, is the meaning of the verse, “For just as the new heavens and the new earth that I will make.” For, in regard to the aspect of “the heavens are My throne and the earth is My footstool,” which refer to the present heavens and earth, about which the verse states, “In the beginning God created the heavens and the earth,” and in Zohar²⁶¹⁵ it states that this verse hints at all ten *Sefirot*, from the aspect of the “beginning-*Reishit*” רֵאשִׁית until the aspect of the “earth-*Aretz*” אֶרֶץ, which is the *Sefirah* of Kingship-*Malchut*, and between them there is the aspect of the “heavens-*Shamayim*” שָׁמַיִם which is the aspect of *Zeir Anpin*, nevertheless, in the coming future there will be a drawing down of the innerness (*Pnimityut*) of the Ancient One-*Atik*, which is the meaning of “then I will make,” meaning, “I Myself,” in a way of arousal from Above by itself.

About this the verse states, “so will your offspring and your name endure.”²⁶¹⁶ “Your offspring” refers to the Torah and *mitzvot* that are sown and take root in the “desirable land,”²⁶¹⁷ and “your name” refers to accepting the yoke of the Kingdom of Heaven, in that the Name of the Holy One, blessed is He, is called upon the Jewish people when they accept the

²⁶¹⁵ Zohar I 32b (Tosefta); 256b; Also see Ohr HaTorah Bereishit 487b; Sefer HaMaamarim 5651 p. 89 and on.

²⁶¹⁶ See Torah Ohr, Bereishit 2d; 3d; Ohr HaTorah ibid. p. 1,044b; 1,049b.

²⁶¹⁷ Malachi 3:12; Also see Torah Ohr, Shemot 53d and on.

yoke of His Kingship upon themselves, such that we recite, “*Baruch Shem* – Blessed is the Name of His glorious Kingship to the world forever,” in that it also is drawn down into the world.

The meaning of “so will your offspring and your name endure” is that, in the coming future, even Torah and *mitzvot* etc., will ascend to the level of “the new heavens and new earth that I will make will endure before Me.” In other words, the novelty in that they too will endure, is specifically in regard to Torah and *mitzvot*, and not in regard to the souls of the Jewish people, who are higher than the level of the Torah etc.²⁶¹⁸

We then will merit the Torah teachings of Moshiach, the innerness (*Pnimiyut*) of the Torah,²⁶¹⁹ from the innerness (*Pnimiyut*) of the Ancient One-*Atik*, and there then will be the fulfillment of the prophecy,²⁶²⁰ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see,” and “the earth will be filled with the knowledge of *HaShem*-יהו"ה,”²⁶²¹ with the coming of our righteous Moshiach, speedily and in the most literal sense!

²⁶¹⁸ A small portion of the discourse missing here.

²⁶¹⁹ See Rashi to Song of Songs 1:2

²⁶²⁰ Isaiah 40:5

²⁶²¹ Isaiah 11:9

Discourse 40

*“Ki Teitzei LaMilchamah... -
When you will go out to war...”*

Delivered on Shabbat Parshat Ki Teitzei,

14th of Elul, 5731

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

1.

The verse states,²⁶²² “When you will go out to war over your enemies, and *HaShem*-יהוה your God will deliver him into your hand, and you will capture his captivity.” The questions on this verse are known from the Torah commentators²⁶²³ and from the discourses of our Rebbes, our leaders.²⁶²⁴ That is, why does the verse state, “when you will go out-*Ki Teitzei* תצא,” in the singular, but when it speaks about the enemy it states “your enemies-*Oyveiycha* אויביך” in the plural (including the second letter *Yod*-י) rather than “your enemy-*Oyvecha* אויבך,” in the singular.

We also must understand why it states, “When you will go out to war **over** your enemies.” That is, besides the question, “what is it teaching us by saying that the war is with an enemy,” we also must understand the specific wording “**over**-*Al* על your

²⁶²² Deuteronomy 21:10

²⁶²³ See the holy Alshich to Deuteronomy 21:10 *ibid*.

²⁶²⁴ Ohr HaTorah, Ki Teitzei p. 870; Also see Likkutei Sichot Vol. 2 p. 697.

enemies.” For, at first glance, the verse should have said “against-*K’neged*-כנגד your enemies.”

We also must understand the statement at the conclusion of the verse, “*HaShem*-יהו"ה your God, will deliver him” in which the word “will deliver him-*uNetano*-ונתנו” is in the singular, even though it is discussing “your enemies-*Oyveycha*-אויבך” in the plural. However, even so, it says “will deliver him-*uNetano*-ונתנו,” in the singular (rather than “will deliver them-*uNetanam*-ונתנם” in the plural).

We must also understand why it states, “and you will capture his captivity-*v'Shavita Shivyo*-ושבית שביו,” in a redundant way, and in this itself, it specifically states “**his** captivity-*Shivyo*-שביו,” rather than simply stating “captives-*Shevi*-שבי,” like the verse,²⁶²⁵ “He captured captives-*Shevi*-שבי.”

2.

This may be understood by prefacing with an explanation of the matter as it is in our service of *HaShem*-יהו"ה, blessed is He. This is because the Torah is instructional to the daily life of every Jew, even during years when things are not as they should be, such as when the Holy Temple is not standing, meaning even when is not possible to fulfill the commandment, “When you will go out to war” in the literal sense, where Torah is discussing an optional war.²⁶²⁶ In contrast, in our times, only an obligatory war is a *mitzvah*,

²⁶²⁵ Numbers 21:1

²⁶²⁶ Sifri and Rashi to Deuteronomy 21:10

which includes war for the sake of helping the Jewish people in defending themselves against the attack of an enemy. However, an optional war, to expand the border of Israel etc., does not apply nowadays (as explained by Rambam in Hilchot Melachim).²⁶²⁷ Nevertheless, it is applicable in the spiritual service of *HaShem*-יהו"ה, blessed is He, within one's soul.

3.

Now, the explanation is as stated in Likkutei Torah.²⁶²⁸ That is, it states in Zohar,²⁶²⁹ “The time of prayer is a time of war,” and the verse states,²⁶³⁰ “Which I took from the hand of the Emorite with my sword and with my bow,” which Onkelus translates as, “with my prayer and with my supplication.” That is, prayer is war with the evil inclination etc., and this war takes place every day.²⁶³¹ For,²⁶³² each and every day a person is made a new creation,²⁶³³ and before prayer it is said of him that “his soul is in his nostrils,”²⁶³⁴ as stated in Talmud,²⁶³⁵ (which is why²⁶³⁶ it is forbidden to eat before prayer).²⁶³⁷ In other

²⁶²⁷ Mishneh Torah, Hilchot Melachim, beginning of Ch. 5.

²⁶²⁸ Likkutei Torah, Ki Teitzei 34c; 35c

²⁶²⁹ This is as cited in various places in the name of Zohar. See Zohar III 243a (Ra'aya Mehemna); Zohar I 240b; Tikkunei Zohar, Tikkun 13 (29b).

²⁶³⁰ Genesis 48:22

²⁶³¹ Also see Likkutei Torah *ibid.*, “Each and every day man's evil inclination tries to overpower him etc.”

²⁶³² Ohr HaTorah *ibid.*

²⁶³³ See Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Kamma beginning of Siman 4 & 6.

²⁶³⁴ Isaiah 2:22

²⁶³⁵ Talmud Bavli, Brachot 14a; Also see Likkutei Torah, Pinchas 79d

²⁶³⁶ Likkutei Torah *ibid.*

²⁶³⁷ Talmud Bavli, Brachot 10b

words,²⁶³⁸ [“his soul is in his nostrils,” means that] the Godly soul is only in his brain and does not spread down throughout his body, which only comes about through prayer, prayer being an auspicious time to be victorious in this battle, because it then is a time of the revelation of the expanded mature intellect (*Mochin d’Gadlut*) etc.

About this the verse states, “When you will go out to war,” akin to the verse,²⁶³⁹ “Go out and (you will) see.” That is, one must go out of his present state of being (go outside of himself), out of his measures and limitations etc., to that which transcends reason and intellect, which in general, is the matter of the Amidah prayer, this being a state of nullification of self (*Bittul*) that transcends reason and intellect.

Now, although the service of *HaShem*-יהו"ה, blessed is He, in prayer, is in a way of “a ladder set earthward whose head reaches heavenward,”²⁶⁴⁰ meaning that it begins “earthward-*Artzah*-ארצה” which is lower than the regular word “earth-*Aretz*-ארץ” [without the suffix letter *Hey*-ה],²⁶⁴¹ nevertheless, even while he still is in the state of “earthward-*Artzah*-ארצה,” there must be the strength within him of [the continuation],²⁶⁴² “Behold – *HaShem*-יהו"ה is standing upon him etc.,”²⁶⁴³ through

²⁶³⁸ See Ramaz to Zohar II 182a – cited in Likkutei Torah and Ohr HaTorah ibid.

²⁶³⁹ Song of Songs 3:11

²⁶⁴⁰ Genesis 28:12; Also see Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

²⁶⁴¹ See the discourse entitled “*Zeh HaYom*” of Shabbat Parshat Nitzavim 5694 Ch. 2 (Sefer HaMaamarim Kuntreisim Vol. 2, p. 319a).

²⁶⁴² Genesis 28:13

²⁶⁴³ [See the previous discourse of Shabbat Parshat Eikev of this year, 5731, entitled “*v’Hayah Eikev Tishme’un* – It shall be that because you listen,” Discourse 38, Ch. 2 and on.]

which he can do his work in the aspect of “earthward-*Artzah*-ארצה,” until he then reaches the aspect of “heavenward-*Shamaymah*-שמימה,” which is higher than the regular word “heaven-*Shamayim*-שמים.”

Now, the reason it states, “When you go out to war” in the singular, is because²⁶⁴⁴ victory in this war specifically comes about through unity and inter-inclusion etc.²⁶⁴⁵ This also is why before prayer, one must accept upon himself the *mitzvah* of,²⁶⁴⁶ “You shall love your fellow as yourself” (and Alter Rebbe therefore brings this in his Siddur)²⁶⁴⁷ stating that before praying it is proper for one to recite, “I hereby accept the *mitzvah* of ‘you shall love your fellow as yourself’ upon myself.

That is, besides the fact that prayer must be in a way of associating with the congregation, as stated in Talmud,²⁶⁴⁸ “A person should associate himself with the congregation,” (meaning that,²⁶⁴⁹ “one should not pray... in the singular, but in the plural, by which his prayer will be heard”), such that the sages said that,²⁶⁵⁰ “the Holy One, blessed is He, does not despise the prayers of the multitude, as the verse states,²⁶⁵¹ ‘Behold, God does not despise the mighty,’” nevertheless, even

²⁶⁴⁴ See Ohr HaTorah *ibid.* p. 878.

²⁶⁴⁵ “For, even Above, in the inter-inclusion of the three lines of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* together, there is no derivation of vitality [by the side opposite holiness] from them, which is not the case with an individual line. For, even from Avraham ‘there went out of him [Yishmael] etc.’” (Ohr HaTorah *ibid.*)

²⁶⁴⁶ Leviticus 19:18

²⁶⁴⁷ Before “*Mah Tov*”

²⁶⁴⁸ Talmud Bavli, Brachot 29b and on; Also see Sefer HaMaamarim 5698 p.

202.

²⁶⁴⁹ See Rashi to Talmud Bavli, Brachot 29b *ibid.*

²⁶⁵⁰ Talmud Bavli, Brachot 8a

²⁶⁵¹ Job 36:5

before prayer, when one “goes out to war,” meaning, even before the war itself, there is the matter of unity and inter-inclusion etc.

This is why the verse states, “When you will go out-*Ki Teitzei*-כִּי תֵצֵא” in the singular, because it is through doing so, that this brings about that “*HaShem*-יהו"ה your God will deliver him [in the singular] into your hand,” which is brought about by them being a single “bundle,” such that they are in the singular. This is as the verse states about Yaakov,²⁶⁵² “Seventy soul-*Nefesh*-נֶפֶשׁ,” (that is, though they were seventy, the verse calls them a “soul-*Nefesh*-נֶפֶשׁ” in the singular, which is the opposite of Esav, who only had six souls, but the verse nevertheless calls them,²⁶⁵³ “the souls-*Nefashot*-נִפְשׁוֹת of his household”) in the plural.

4.

The verse continues, “(When you will go out to war) over your enemies.” That is, even though there is the existence of an enemy (and “enemies-*Oyveycha*-אֹיְבֶיךָ” in the plural) in which war is necessary, such that the war of prayer is in a way of “toil-*Avodah*-עֲבוּדָה” (“the labor of the heart-*Avodah SheB'Lev*-שְׁבִלֵב”),²⁶⁵⁴ and as explained by the Alter Rebbe in Torah Ohr, Parshat Mishpatim,²⁶⁵⁵ that it is of the same root as “working hides-*Eebod Orot*-עִיבּוּד עוֹרוֹת,” which is a very difficult labor etc., nonetheless, the going out to war is in a way

²⁶⁵² Genesis 46:26 (and Rashi there).

²⁶⁵³ Genesis 36:6

²⁶⁵⁴ Talmud Bavli Taanit 2a

²⁶⁵⁵ Torah Ohr, Mishpatim 76a

that it is “**over**-*Al-*על your enemies,” meaning, “higher than your enemies.”²⁶⁵⁶

That is, this is not in a way of waging war against one of relative stature etc., but rather, in the first place, he knows that he is much higher than his enemies, beyond all comparison etc., and this knowledge itself is what brings victory in the war, in a much higher and easier way etc.

About this the verse states, “*HaShem*-ה' your God will deliver him into your hand,” in which the word “will deliver him-*uNetano*-ונתנו” is in the singular. For, even though there are “your enemies-*Oyveiycha*-אוייבך” in the plural, there is no need to fight with each one individually, but it rather is such that the Holy One, blessed is He, “will deliver him into your hand” all together as one (“will deliver him-*uNetano*-ונתנו” in the singular).

This is like what we find about the war with Sichon, that “the Holy One, blessed is He, said, ‘Why should I trouble My children to such an extent, to besiege each city? He therefore put it into the hearts of all the men of war, to come out of the [walled] cities and they all assembled in one place, where they fell in battle, and from there Israel proceeded to the cities etc.,’” until they conquered sixty cities.²⁶⁵⁷ We similarly find [that it states] (in the Haftorah of the holiday of Sukkot)²⁶⁵⁸ about the war of Gog and Magog,²⁶⁵⁹ “I will gather all the nations to Yerushalayim for the war etc.”

²⁶⁵⁶ Also see Likkutei Torah, Ki Teitzei 35b; 36a; 37a

²⁶⁵⁷ Deuteronomy 3:4

²⁶⁵⁸ Ezekiel 38:18 and on

²⁶⁵⁹ [Zachariah 14:2]

Now, it can also be said that the reason it states, “will deliver him-*uNetano*-ונתנו” in the singular, is because this refers to the root of “your enemies” Above. This is like the verse,²⁶⁶⁰ “Israel saw Egypt dead on the seashore,” [in the singular] in that they saw the ministering angel of Egypt Above etc.

With the above in mind, we can also explain why the verse states, “over your enemies,” in which it specifies “over-*Al*-על,” in that it refers to their root Above,²⁶⁶¹ this being the matter of the encompassing aspect (*Makif*) of the frankincense (*Levonah*-לבונה),²⁶⁶² which is the encompassing aspect (*Makif*) of the ten crowns of impurity etc.

That is, it is through this encompassing light (*Makif*) that vitality is drawn to them etc. The matter of the war being in a way of “over-*Al*-על your enemies” is to affect the refinement of that which is “over-*Al*-על your enemies,” this being the encompassing aspect (*Makif*) of the frankincense (*Levonah*-לבונה) etc.

This is also why the word “will deliver him-*uNetano*-ונתנו” is in the singular, in that it refers to the above-mentioned encompassing aspect (*Makif*) upon which everything depends. (In other words, after giving him the above-mentioned encompassing aspect (*Makif*), he no longer needs to engage in refining the particulars of thought, speech, and action, since they automatically become repaired etc.)

The verse concludes, “and you will capture his captivity-*v'Shavita Shivyo*-ושבית שביו.” This refers to the work

²⁶⁶⁰ Exodus 14:30; See Zohar II 52b, 54a

²⁶⁶¹ Likkutei Torah, Ki Teitzei 35b

²⁶⁶² See Me'orei Ohr, Oht Lamed, Section 8, cited in Ohr HaTorah ibid. Also see Torah Ohr, Toldot 20c and elsewhere.

within the world of affecting the refinement of the sparks, meaning that we even refine matters that already were the captivity of “your enemies” etc. (The possibility for this, in the first place, is only for the elevation brought about through our work, so that this will not be in a way of “bread of shame,”²⁶⁶³ but on the contrary etc., “the reward²⁶⁶⁴ is according to the toil.”)²⁶⁶⁵ In the service of *HaShem*-יהו"ה, blessed is He, within prayer itself, this is the matter of *Nefilat Apayim* [literally meaning, “falling on one’s face”] which follows the Amidah prayer, this being the matter of self-sacrifice (*Mesirat Nefesh*) for the sake of the work of affecting refinements (*Avodat HaBirurim*) etc.²⁶⁶⁶

5.

Now, all this is particularly connected to the month of Elul, the substance of which is indicated by the verse,²⁶⁶⁷ “I am to my Beloved, and my Beloved is to me-*Ani LeDodi v'Dodi Li*-אני לדודי ודודי לי.” [That is, the work of “I am to my Beloved-*Ani L'Dodi*-אני לדודי” immediately brings about (in that “His word runs swiftly”)²⁶⁶⁸ the matter of “my Beloved is to me-

²⁶⁶³ See Talmud Yerushalmi, Orla 1:3; [Maggid Meisharim, Bereishit]; Likkutei Torah, Tzav 7d.

²⁶⁶⁴ Mishnah Avot 5:21

²⁶⁶⁵ A small portion of the discourse missing here.

²⁶⁶⁶ See Pri Etz Chayim, Shaar Nefilat Apayim, Ch. 2, cited in Ohr HaTorah, Va’etchanan Vol. 6 p. 2,296 and on, and elsewhere.

²⁶⁶⁷ Song of Songs 6:3; See Avudraham, Sefer Tefilat Rosh HaShanah uPirushah, Ch. 1; Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Reishit Chochmah, Shaar HaTeshuvah Ch. 4 (section beginning “*Od Yesh*”).

²⁶⁶⁸ Psalms 147:15; See Likkutei Torah, end of Parshat Korach.

Dodi Li לִי-דוּדִי,” which why this is also hinted in the acronym of Elul-אלול.]

That is, this is the content of serving *HaShem*-יהו"ה, blessed is He, in prayer,²⁶⁶⁹ to the point of the perfection and wholeness of prayer, which is hinted in the continuation of the Torah portion,²⁶⁷⁰ [after stating, “She shall weep... for thirty days,” about which it is explained in holy books²⁶⁷¹ that the “thirty days” refers to the month of Elul, which is the month of making an account of the entire preceding year, and preparing for the coming year].

“Thereafter you may come to her and live with her,” which refers to the matter of self-sacrifice (*Mesirat Nefesh*) which is the substance of the prayer of *Nefilat Apayim* [“falling on one’s face”]. This matter comes in continuation to the service of *HaShem*-יהו"ה, blessed is He, throughout the month of Elul, and is the state and standing of the Ne’ilah [closing] prayer of Yom HaKippurim,²⁶⁷² and then on Hosha’ana Rabbah and Shemini Atzeret,²⁶⁷³ at which time the union (*Yichud*) of the Jewish people and the Holy One, blessed is He, is caused in a way of “Israel and the King alone,”²⁶⁷⁴ as the verse states, “They will be yours alone, strangers not sharing them with you,”²⁶⁷⁵ until “they become one flesh.”²⁶⁷⁶

²⁶⁶⁹ Also see Likkutei Sichot Vol. 2, p. 396; Vol. 29 p. 272.

²⁶⁷⁰ Deuteronomy 21:13

²⁶⁷¹ See Likkutei Torah of the Arizal to Deuteronomy *ibid.*; Ohr HaTorah, Nach Vol. 1, p. 467; Vol. 2 p. 1,050; Also see Likkutei Torah, Ki Teitzei 37d

²⁶⁷² Likkutei Torah, Ki Teitzei *ibid.*

²⁶⁷³ See Maamarei Admor HaEmtza’ee, Ki Teitzei p. 548

²⁶⁷⁴ See Zohar III 32a; Zohar I 208b

²⁶⁷⁵ Proverbs 5:17; See Midrash Shemot Rabbah 15:23; Sefer HaMaamarim 5670 p. 48.

²⁶⁷⁶ Genesis 2:24

Now, from this we come to the verse [that begins the next Torah portion],²⁶⁷⁷ “It will be that when you enter the land.” This is also connected to the verse, “She shall weep etc.,” this being²⁶⁷⁸ the level said about the coming future, as the verse states²⁶⁷⁹ “With weeping they will come.” That is, this weeping has no connection to undesirable matters, Heaven forbid, in that [undesirable matters] will be completely nullified, until they will be transformed into good, as the verse states,²⁶⁸⁰ “*HaShem*-יהו"ה your God refused to listen to Bilaam, and *HaShem*-יהו"ה your God transformed the curse into a blessing.”

This rather is weeping from joy, as the verse states,²⁶⁸¹ “Those who tearfully sow will reap in glad song,” and the verse states,²⁶⁸² “He who bears the measure of seeds, walks along weeping, but will return with exultation, bearing his sheaves,” and we will fulfill the *mitzvah* of “[bringing] the first fruits (*Bikkurim*) of every fruit of the land,”²⁶⁸³ from the seven species by which the land of Israel is praised, in that we receive all the goodness of the land, both physically and spiritually.²⁶⁸⁴ So shall it be for us, in our times, with the true and complete redemption, speedily and in the most literal sense!

²⁶⁷⁷ Deuteronomy 26:1

²⁶⁷⁸ Likkutei Torah, Ki Teitzei ibid.

²⁶⁷⁹ Jeremiah 31:8

²⁶⁸⁰ Deuteronomy 23:6

²⁶⁸¹ Psalms 126:5

²⁶⁸² Psalms 126:6

²⁶⁸³ Deuteronomy 26:2 and Rashi there.

²⁶⁸⁴ A small portion of the discourse missing here.

Discourse 41

*“Et HaShem He’emarta HaYom... -
You have distinguished HaShem...”*

Delivered on Shabbat Parshat Ki Tavo,

18th of Elul, 5731

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

1.

The verse states,²⁶⁸⁵ “You have distinguished *HaShem*-יהו... and *HaShem*-יהו” has distinguished you etc.” It states in Maharsha²⁶⁸⁶ that this is akin to the verse,²⁶⁸⁷ “I am my to Beloved and (then) my Beloved is to me.” That is, the order is that there first is the matter of “You have distinguished *HaShem*-יהו” (similar to “I am to my Beloved”), and then “*HaShem*-יהו has distinguished you” (similar to “my Beloved is to me”).

The explanation is that, as known, there are two manners on serving *HaShem*-יהו, blessed is He. The first is the order of service of the month of Nissan, at which time “the King, King of kings, the Holy One, blessed is He, revealed Himself to them in His glory and redeemed them,”²⁶⁸⁸ this being

²⁶⁸⁵ Deuteronomy 26:17-18

²⁶⁸⁶ Chiddushei Aggadot of the Maharsha to Talmud Bavli, Brachot 6a, cited in Ohr HaTorah Ki Tavo p. 1,057; Also see the discourse by the same title of last year, 5730, Ch. 2 (Torat Menachem, Sefer HaMaamarim Elul p. 258, translated in The Teachings of The Rebbe 5730, Vol. 2, Discourse 47).

²⁶⁸⁷ Song of Songs 6:3

²⁶⁸⁸ Haggadah Shel Pesach, section of “*Matzah Zu*” and “*Vayotzi’einu*”.

the matter of the verse,²⁶⁸⁹ “My Beloved is to me” followed by “and I am to Him.”²⁶⁹⁰ The second is the order of serving Him in the month of Elul-אלול, which is an acronym for the verse,²⁶⁹¹ “I am to my Beloved (followed by) and my Beloved is to me-*Ani LeDodi v’Dodi Li*-אני לדודי ודודי לי.”²⁶⁹² This aspect emphasizes the elevation of the Jewish people, even souls as they are manifest in bodies, [which is what was brought about on Rosh HaShanah, the day that Adam, the first man, was created, as the verse states,²⁶⁹³ “Let Us make man in Our image, after Our likeness,” and the verse states,²⁶⁹⁴ “[*HaShem* God-*HaShem Elohi*”מ-אלהים] formed the man... and He blew the soul of life into his nostrils.”

Now, it should be pointed out that this itself is in a way of “You have distinguished *HaShem*-יהוה” as explained in Likkutei Torah on this week’s Torah portion.²⁶⁹⁵ That is, the word “You have distinguished-*He’emarta*-האמרת” is a transitive verb (*Po’el Yotzeh*), meaning to say that “you caused *HaShem*-יהוה to say the utterance, ‘Let Us make man in Our image, after Our likeness.’”] That is, it is through their service

²⁶⁸⁹ Song of Songs 2:16; Also see Ohr HaTorah, Re’eh, beginning of p. 791; Shir HaShirim p. 543; Beginning of the discourse entitled “*Dodi Li*” 5627, and the end of the discourse entitled “*Ani L’Dodi*” 5679; Discourse entitled “*Ani L’Dodi*” 5700 Ch. 1; Sefer HaSichot 5703 p. 177 and elsewhere.

²⁶⁹⁰ See the citations in the preceding note.

²⁶⁹¹ Song of Songs 6:3; See Avudraham, Sefer Tefilat Rosh HaShanah uPirushah, Ch. 1; Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Reishit Chochmah, Shaar HaTeshuvah Ch. 4 (section beginning “*Od Yesh*”).

²⁶⁹² See Avudraham, Sefer Tefilat Rosh HaShanah uPirushah, Ch. 1; Seder HaYom (Seder Rosh Chodesh Elul); Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Shaar HaPesukim of the Arizal to Song of Songs 6:3; Reishit Chochmah, Shaar HaTeshuvah Ch. 4 (section beginning “*Od Yesh*”).

²⁶⁹³ Genesis 1:26

²⁶⁹⁴ Genesis 2:7

²⁶⁹⁵ Likkutei Torah, Ki Tavo 42b

that there is caused to be a greater advantage beyond relative comparison.

2.

Now, the order in this is that first there is the matter of “I am to my Beloved” (“You have distinguished *HaShem*-יהו"ה”) and there then is caused to be the matter of “my Beloved is to me” (“*HaShem*-יהו"ה has distinguished you”), and moreover, this is in regard to all matters of service hinted in the month of Elul.

This is because, as known²⁶⁹⁶ (in books of Kabbalah, as well as in the words of the Rishonim and Acharonim in the revealed parts of Torah), the acronym “Elul-אלול” hints at the three modes of service; Torah,²⁶⁹⁷ the Temple service (*Avodah*),²⁶⁹⁸ acts of loving-kindness,²⁶⁹⁹ plus repentance,²⁷⁰⁰ and subsequently the matter of redemption²⁷⁰¹ (up to and including the true and complete redemption, at which time the tenth song will be sung,²⁷⁰² and in a way that,²⁷⁰³ “We shall

²⁶⁹⁶ See Likkutei Sichot Vol. 9 p. 297 and on; Vol. 24 p. 177; p. 313 and on.

²⁶⁹⁷ Likkutei Torah, Shaar HaPesukim, and Sefer HaLikkutim of the Arizal to Exodus 21:13; Pri Etz Chayim *ibid*.

²⁶⁹⁸ Shaar HaPesukim and Pri Etz Chayim *ibid*.; Avudraham, Seder Tefilat Rosh HaShanah (in the name of the Darshanim); Reishit Chochmah, Shaar HaTeshuvah, Ch. 4. Ba”Ch to Tur, Orach Chayim, Siman 581 (section beginning “*v’Ha’aveeroo*”).

²⁶⁹⁹ See Sefer Arugat HaBosem and Eliya Rabba (beginning of Section 581) in the name of Sefer Amarkol.

²⁷⁰⁰ See Baal HaTurim to Deuteronomy 30:6, and Ba”Ch *ibid*.

²⁷⁰¹ See Pri Etz Chayim *ibid*.

²⁷⁰² Mechilta to Exodus 15:1

²⁷⁰³ [In the blessing on the second cup of wine in the Haggadah.]

thank you with a new song-*Sheer Chadash*-שִׁיר חֲדָשׁ,” in the masculine).²⁷⁰⁴

It is into these [matters] that Chai Elul (the 18th of Elul) brings additional vitality. For, as his honorable holiness, my father-in-law, the Rebbe and leader of our generation, taught in the name of the early Chassidim, Chai Elul brings vitality into all matters of Elul,²⁷⁰⁵ and in all these matters, the mode and order of the service is that there first is the matter of “I am to my Beloved,” and there then is caused to be the matter of “my Beloved is to me.”

More specifically, this is particularly connected to the study of Torah. To preface, it states in Talmud²⁷⁰⁶ on the verse,²⁷⁰⁷ “Man is born for toil,” that there is the proposition as to whether the intention is for toil in labor (the toil connected to the creation of the world) or whether it refers to toil in speech, this being the matter of serving *HaShem*-יהו"ה in prayer. [Now, even a proposition in Torah is a Torah matter,²⁷⁰⁸ and as explained elsewhere at length²⁷⁰⁹ according to the Torah, there is room to say that the intention in this is toil in labor or toil in speech.] However, the conclusion [in the Talmus] is that the verse “man is born for toil” refers toiling in Torah.

²⁷⁰⁴ Mechilta ibid.; Tosefot entitled “*Hachi Garsinan v'Nomar*” to Talmud Bavli, Pesachim 116b.

²⁷⁰⁵ Sefer HaSichot 5705 p. 122.

²⁷⁰⁶ Talmud Bavli, Sanhedrin 99b

²⁷⁰⁷ Job 5:7

²⁷⁰⁸ See Sefer HaSichot 5751 Vol. 1, p. 172, p. 207 and elsewhere.

²⁷⁰⁹ See Ohr HaTorah Vayeishev Vol. 5 p. 911a and on; Also see the discourse entitled “*Amar Rabbi Elazar Kol Adam l'Amal Nivra*” 5689 Ch. 3, Ch. 6 (Sefer HaMaamarim 5689 p. 305 and on; p. 311 and on); Likkutei Sichot Vol. 15 p. 96 and on.

About this the verse states, “You have distinguished *HaShem*-יהו"ה etc.” As the Alter Rebbe explains in Likkutei Torah,²⁷¹⁰ on the verse, “You have distinguished (*He'emarta*-האמרת) *HaShem*-יהו"ה etc.,” through toiling in Torah and bringing it out in [the speech of] his mouth, one draws the word of *HaShem*-יהו"ה from concealment to revelation by repeating the utterance (*Ma'amar*-מאמר).

The explanation is that our sages, of blessed memory, stated,²⁷¹¹ “Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him.” We thus find that through one’s study of Torah (“he reads and studies”) he causes the Holy One, blessed is He to “read and study.” Through doing so, he also brings about the matter of “*HaShem*-יהו"ה has distinguished you (*He'emeercha*-האמירך) etc.,” as explained in Likkutei Torah,²⁷¹² that He gives your speech [the ability] to ask and answer on the speech of the Holy One, blessed is He, as the verse states,²⁷¹³ “I have placed My words in your mouth.”

That is, when a Jew speaks words of Torah below, it is such that this is the speech of the Holy One, blessed is He, in that, “**My words** are in your mouth,” as the verse states,²⁷¹⁴ “My tongue shall respond with **Your word**-*Eemratecha*-אמרתך,” literally “Your word!”

²⁷¹⁰ Likkutei Torah ibid. 42b

²⁷¹¹ Tanna d’Bei Eliyahu Rabba, Ch. 18

²⁷¹² Likkutei Torah ibid. 42b

²⁷¹³ Isaiah 51:16

²⁷¹⁴ Psalms 119:172

This is as known²⁷¹⁵ about the matter of [the name] “*Eetamar*-איתמר,” which is of the same root [and letters] as the word “it was said-*Eetamar*-איתמר,” which is constantly used throughout the Talmud, meaning that “it was said-*Eetamar*-איתמר” and spoken automatically, in which his speech does not come from himself, but the word of *HaShem*-יהו"ה is spoken within him automatically by itself etc.

We should add that this is likewise so of the matter of “I am to my Beloved and my Beloved is to me” (which is similar to the verse, “You have distinguished *HaShem*-יהו"ה... and *HaShem*-יהו"ה has distinguished you etc.”), in that this is particularly connected with the study of Torah.

This is because the verse, “I am to my Beloved and my Beloved is to me” concludes with the words, “He grazes amongst the roses-*HaRo'eh BaShoshanim*-הרועה בשושנים,” about which our sages, of blessed memory, explained,²⁷¹⁶ “[This refers to] those who study-*SheShonim*-ששונים the laws of the Torah,” which includes the matter of toiling in Torah, through the give and take of studying (*Shonim*-שונים) the Torah using the thirteen principles of exegeses by which the Torah is expounded, as hinted in the word “roses-*Shoshanim*-שושנים,” in that “just as this rose has thirteen petals etc.”²⁷¹⁷

Moreover, besides the fact that the matter of “I am to my Beloved and my Beloved is to me” and “You have distinguished *HaShem*-יהו"ה... and *HaShem*-יהו"ה has distinguished you etc.,” is connected to the general matter of

²⁷¹⁵ Likkutei Torah Pekudei 6a

²⁷¹⁶ Zohar II 20b; 274b; Talmud Bavli, Shabbat 30b

²⁷¹⁷ See the beginning of the introduction to Zohar; Pri Etz Chayim, Shaar Olam HaAsiyah, Ch. 6; Likkutei Torah, Re'eh 33d.

serving *HaShem*-יהו"ה, blessed is He, it also relates to the drawing down into the world. This is because through our service the existence and sustainment of the world is caused.

This is as our sages, of blessed memory, taught,²⁷¹⁸ “The world stands on three things,” which refers to both “man, who is a microcosm of the world,”²⁷¹⁹ as well as to the world in the literal sense. In other words, even though the word “world-*Olam*-עולם” is of the same root as “concealment-*He'elem*-העלם” and hiddenness,²⁷²⁰ nevertheless, through our labor in these three matters, we bring about the opposite of concealment and hiddenness in the world, this being the matter of “the world stands.” That is, we reveal that which the concealment and hiddenness of the world hides and conceals.

The explanation is as in the known commentary of the Baal Shem Tov²⁷²¹ on the verse,²⁷²² “Forever, *HaShem*-יהו"ה, your speech stands (*Nitzav*-נצב) in the heavens,” that “Your speech, that you said (*Amarta*-אמרת)... these very words and letters are established and stand continuously... to enliven them etc.”

That is, the very existence of all matters in the entire world, as well as in the totality of the chaining down of the worlds (*Seder Hishtalshelut*), is brought about through “Your word” being within them, such that it is in them in a way of

²⁷¹⁸ Mishnah Avot 1:2

²⁷¹⁹ See Midrash Tanchuma Pekudei 3; Tikkunei Zohar, Tikkun 69 (100b, 101a); [Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Sections 1-3].

²⁷²⁰ Likkutei Torah, Shlach 37d and elsewhere.

²⁷²¹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1

²⁷²² Psalms 119:89

“standing-*Nitzav*-נִצָּב,” which is of the same root as in the verse,²⁷²³ “A commissioner (*Nitzav*-נִצָּב) ruled,” meaning that it rules and reigns over them, such that it affects the matter of Kingship-*Malchut* in them – “they willingly accepted His Kingship over themselves,”²⁷²⁴ with desire and pleasure.

Now, when we bring about in the world-*Olam*-עוֹלָם (which, in and of itself, is in a state of concealment-*He'elem*-הַעֲלָם and hiddenness) a revelation of “Your word,” which is present in all matters of the world in a way of “a commissioner (*Nitzav*-נִצָּב) ruled,” this brings the existence and sustainment of the world.

This matter is especially connected to the study of Torah, for through this, “the laws of heaven and earth,”²⁷²⁵ are sustained, as explained in Talmud in the section that discusses the giving of the Torah.²⁷²⁶ This is like the teaching of our sages, of blessed memory,²⁷²⁷ “The Holy One, blessed is He, gazed into the Torah and created the world, and in the same way, a person who is occupied in the study of Torah sustains the world.”

Our sages, of blessed memory, likewise stated,²⁷²⁸ “Torah scholars (referring to all Jews) increase peace (*Shalom*-שְׁלוֹם) in the world,” such that they bring about greater

²⁷²³ Kings I 22:48

²⁷²⁴ See the liturgy of the evening prayers (*Arveet*); Also see Likkutei Torah, Rosh HaShanah 56b and on.

²⁷²⁵ Jeremiah 33:25; Talmud Bavli, Avodah Zarah 3a and Rashi there.

²⁷²⁶ Talmud Bavli, Shabbat 88a

²⁷²⁷ See Zohar II 161a and on.

²⁷²⁸ Talmud Bavli, Brachot 64a

perfection (*Shleimut*-שלימות) than the perfection when “the world was created in a state of wholeness.”²⁷²⁹

That is, there not only was the wholeness of the word “progeny-*Toldot*-תולדות,” spelled complete [with the second letter *Vav*-ו] at the beginning of the creation, in the verse,²⁷³⁰ “These are the progeny (*Toldot*-תולדות) of the heavens and earth when they were created,” but there also is [the wholeness of the word “progeny-*Toldot*-תולדות” in the verse,²⁷³¹ “These are the progeny (*Toldot*-תולדות) of Peretz-פרץ,” and in a way that “you shall burst forth (*uFaratzta*-ופרצת) westward, eastward, northward, and southward,”²⁷³² this being “a boundless inheritance,”²⁷³³ which is beyond comparison to the seven days of construct, such that we bring about “a new heaven and a new earth”²⁷³⁴ in the world.

3.

Now, the general explanation the the verse, “You have distinguished *HaShem*-יהו"ה etc.” (thereby brings about that) “*HaShem*-יהו"ה has distinguished you etc.,” can be understood according to the teaching of the Baal Shem Tov on the verse,²⁷³⁵ “*HaShem*-יהו"ה is your shadow.” As the Holy Rav, Rabbi Levi

²⁷²⁹ Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To'ar there).

²⁷³⁰ Genesis 2:4

²⁷³¹ Ruth 4:18; Midrash Bereishit Rabba 12 ibid.; Shemot Rabba 30:13

²⁷³² Genesis 28:14; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).]

²⁷³³ Talmud Bavli, Shabbat 118a

²⁷³⁴ See Isaiah 66:22

²⁷³⁵ Psalms 121:5

Yitzchak of Berditchev states,²⁷³⁶ the Baal Shem Tov consistently reproved the world with this verse, “*HaShem*-יהו” is your shadow.” That is, just as a shadow does what man does, so does the Creator likewise do what man does, so to speak.

Beyond this, it is like what the Rav, the Maggid of Mezhritch,²⁷³⁷ said about the teaching of our sages, of blessed memory,²⁷³⁸ “Know what is above you,” that “You should know that everything Above is all from you.” That is, not only are the **deeds** from Above dependent on being preceded by man’s deeds by way of arousal from below (“*HaShem*-יהו” is your shadow”), but beyond this, the entire **existence** Above is “from you,” meaning that man below brings the Upper existence about, so to speak.

With additional explanation this may be understood by prefacing that the discourse in Likkutei Torah that explains the verse, “You have distinguished *HaShem*-יהו” etc.,” begins with the verse,²⁷³⁹ “This day *HaShem*-יהו” your God commands you to perform these decrees etc.” It explains there that “this day-*HaYom HaZeh*-היום הזה” refers to Rosh HaShanah, which is why we read this Torah portion before Rosh HaShanah. From this it is understood that it also is so that when it then states,²⁷⁴⁰

²⁷³⁶ Kedushat Levi, Parshat Naso; Also see Ohr Torah of the Rav, the Maggid of Mezhritch, Section 264; Likkutei Torah Balak 74c; Also see the prior discourse of this year, 5731, entitled “*Deershoo HaShem b’Heematzo*,” Discourse 3, Ch. 5 (Sefer HaMaamarim 5731 p. 26).

²⁷³⁷ Likkutei Amarim of the Rav, the Maggid of Mezhritch, Section 198; Ohr Torah of the Rav, the Maggid of Mezhritch, Section 480; [Also see Tzava’at HaRivash, translated as The Way of The Baal Shem Tov, section 142 (from the Rav, the Maggid of Mezhritch)].

²⁷³⁸ Avot 2:1

²⁷³⁹ Deuteronomy 26:16

²⁷⁴⁰ Deuteronomy 26:17-18

“You have distinguished *HaShem*-יהו"ה this day (*HaYom*-היום)... and *HaShem*-יהו"ה has distinguished you this day (*HaYom*-היום),” this is in continuation of the words “this day-*HaYom HaZeh* היום הזה” stated in the preceding verse in reference to Rosh HaShanah. We thus find that on Rosh HaShanah the matter of “You have distinguished *HaShem*-יהו"ה... and *HaShem*-יהו"ה has distinguished you etc.,” is brought into revelation for the entire year.

Now, as known, about Rosh HaShanah it is explained in various places²⁷⁴¹ that all matters revert to their initial state, to their source and root etc., such that it is as if the entire chaining down of the worlds (*Seder Hishtalshelut*) does not exist, and it thus follows automatically that it is as if there is not even the matter of a king, in that “there is no king without a people.”²⁷⁴²

That is, all matters are in a state of withdrawal, as the Mittler Rebbe explains at length in the discourse in the Siddur entitled “*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov Zichrono L’Brachah*.”²⁷⁴³ It is in this matter that a Jew has an effect through his work in serving *HaShem*-יהו"ה, blessed is He, below, in that he causes the return and drawing down of the innerness of the pleasure (*Pnimiyut HaTaanug*) and the innerness of the desire (*Pnimiyut HaRatzon*), and there then is a drawing down of the inner innerness (*Pnimiyut*) of Wisdom-*Chochmah* and Understanding-*Binah*, and the

²⁷⁴¹ See Pri Etz Chayim and Shaar HaKavanot, Shaar Rosh HaShanah; Siddur of the Arizal there; Likkutei Torah, Nitzavim 51b and elsewhere.

²⁷⁴² Rabbeinu Bachaye to Genesis 38:30; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, beginning of Ch. 7 and elsewhere.

²⁷⁴³ Siddur Im Da”Ch 246a and on.

innerness (*Pnimityut*) of the seven days of construct, (the six days of creation and the Shabbat of creation), until this is drawn down into this world below, where we make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”²⁷⁴⁴

4.

Now, to explain the matter of “You have distinguished *HaShem*... יהו"ה... and *HaShem* יהו"ה has distinguished you” in greater detail, the Tzemach Tzeddek explains in his discourse (printed in *Ohr HaTorah*)²⁷⁴⁵ on this verse, that the word “you have distinguished-*He'emarta*-האמרת” has three meanings ordered from Above to below.

The first is that “You have distinguished-*He'emarta*-האמרת” is a term of “distinction” and “praise,” and he adds that the praise is that there utterly is no comparison to Him whatsoever etc.²⁷⁴⁶ The second is that “*He'emarta*-האמרת” means a “garment-*Levush*-לבוש,” as stated in Midrash²⁷⁴⁷ on the words,²⁷⁴⁸ “*Beetza Eemrato*-בצע אמרתו” that it means “He rent His garment.” The third is that “*He'ematra*-האמרת” is a term of “speaking-*Amirah*-אמירה,” referring to the “ten utterances-*Ma'amarot*-מאמרות by which the world was created,”²⁷⁴⁹ the

²⁷⁴⁴ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36, and elsewhere.

²⁷⁴⁵ *Ohr HaTorah*, Ki Tavo p. 1,056 and on; p. 1,068 and on; p. 1,079 and on; Also see the discourse entitled “*Et HaShem He'emarta* – You have distinguished *HaShem*” 5730 *ibid.* (Torat Menachem, Sefer HaMaamarim Elul p. 258, translated in The Teachings of The Rebbe 5730, Vol. 2, Discourse 47).

²⁷⁴⁶ As per Rashi to Talmud Bavli, Chagigah 3a

²⁷⁴⁷ Midrash Eichah Rabba 2:21

²⁷⁴⁸ Lamentations 2:17

²⁷⁴⁹ Mishnah Avot 5:1

sustainment of which is brought about through the study of Torah, as discussed above.

The explanation (as it relates to Rosh HaShanah) is that since it is necessary to affect a drawing down from the innerness of the pleasure (*Pnimiyyut HaTaanug*) and the innerness of the desire (*Pnimiyyut HaRatzon*) (as discussed in chapter three), regular praise is not enough, but there must be praise beyond comparison, by which we affect a drawing down from a place that is beyond comparison, meaning not regular pleasure and desire, but the innerness of the pleasure (*Pnimiyyut HaTaanug*) and the innerness of the desire (*Pnimiyyut HaRatzon*).

There then is caused to be the drawing down of the matter of the garment, this being the matter of Kingship-*Malchut*, which is the primary matter of the garment (*Levush*-לבוש), as the verse states,²⁷⁵⁰ “Have them bring a royal garment-*Levush Malchut*-מלכות.”

Now, in regard to the Holy One, blessed is He, this is the matter of the verse,²⁷⁵¹ “*HaShem*-יהוה has reigned, He has donned (*Laveish*-לבש) grandeur.” This is brought about through the work of the Jewish people in the matter of “crown Me as King over you.”²⁷⁵² This is akin to how it was for Adam, the first man, who caused that in all of creation there was the matter of the verse,²⁷⁵³ “Come, let us prostrate ourselves and bow, let us kneel before *HaShem*-יהוה our Maker.”

²⁷⁵⁰ Esther 6:8

²⁷⁵¹ Psalms 93:1

²⁷⁵² Talmud Bavli, Rosh HaShanah 16a; 34b

²⁷⁵³ Psalms 95:6; See Pirkei d’Rabbi Eliezer Ch. 11; Zohar I 221b; Zohar III, end of Parshat Emor.

This is why every week, on the sixth day of the week, the day that Adam, the first man, was created, we recite the song of the day (which indicates the service of the day), “*HaShem-יהו"ה* has reigned, He has donned grandeur.” (This is as in the words of the Mishnah at the end of Tractate Tamid, and in the commentary of Rashi in Talmud, in Tractate Rosh HaShanah,²⁷⁵⁴ about why these particular Psalms were singled out for these days etc., that on the sixth day, on which the act of creation was completed, and man who also understands the greatness of the Creator, may He be elevated, was created, we recite “*HaShem-יהו"ה* has reigned, He has donned grandeur.”)

Likewise, through the service of the Jewish people below they bring about the matter of “crown Me as King over you,” and the Holy One, blessed is He, accepts with desire His coronation as King. This is then drawn down in actuality in the three meanings of the word “*He'emarta-האמרת*,” as a term meaning “utterance-*Amirah-אמירה*,” including the utterance,²⁷⁵⁵ “Let Us make man in Our image, after Our likeness,” as well as all the ten utterances by which the world was created, which also is the matter of Kingship-*Malchut* as it specifically is drawn below.

(This is because it specifically is here that there is the ultimate service of making the lower worlds into a dwelling place for the Holy One, blessed is He,²⁷⁵⁶ in this lowest world of which there is no lower. This is why it is called a “world-*Olam-עולם*,” which is of the same root as the word

²⁷⁵⁴ Talmud Bavli, Rosh HaShanah 31a

²⁷⁵⁵ Genesis 1:26

²⁷⁵⁶ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36, and elsewhere.

“concealment-*He’elem*-העלם” and hiddenness.) This is the matter of the speech (*Dibur*).²⁷⁵⁷

5.

He then continues explaining²⁷⁵⁸ that to bring about the matter of “You have distinguished-*He’emarta*-האמרת” and “He has distinguished-*He’emeercha*-האמירך” into all three meanings the word,²⁷⁵⁹ meaning the matter of the “You have distinguished-*He’emarta*-האמרת” according to the third meaning, that it is a term of “saying-*Amirah*-אמירה” and speaking, [which also includes the matter of the garment (*Levush*) of Kingship-*Malchut* (this being the second meaning) as it is drawn below], there also will be the matter of “You have distinguished-*He’emarta*-האמרת” according to the first meaning, as a term of distinction and praise that there are none who compare to Him altogether.

About this the verse states,²⁷⁶⁰ “It is I, who speaks with righteousness etc.” That is, the word “I-*Ani*-אני” refers to the *Sefirah* of Kingship-*Malchut* (unlike the word “I-*Anochi*-אנכי” which refers to the Crown-*Keter*).²⁷⁶¹ Now, for there be the aspect of “It is I-*Ani*-אני who speaks,” meaning for the *Sefirah* of Kingship-*Malchut* to be in a state of “speaking,” which as

²⁷⁵⁷ See Zohar I 86b and the Ohr HaChamah and Ramaz commentaries there; Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “speech-*Dibur*-דבור”; Me’orei Ohr, Ot Dalet, Section 4, and elsewhere.

²⁷⁵⁸ Ohr HaTorah ibid. p. 1,070.

²⁷⁵⁹ See Likkutei Sichot Vol. 3 p. 782 and elsewhere.

²⁷⁶⁰ Isaiah 63:1

²⁷⁶¹ Likkutei Torah, Emor 34d; Shir HaShirim 35c, and elsewhere; Also see the preceding discourse of this year, 5731, entitled “*Vehayah Eikev Tishme’un* – It will be that because you listen,” Discourse 38, Ch. 3.

explained in Likkutei Torah, Bamidbar,²⁷⁶² is the matter of the *Sefirah* of the Crown-*Keter*, [similar to the explanation (in chapter two) about the verse,²⁷⁶³ “My tongue shall respond with Your word,” and the verse,²⁷⁶⁴ “I have placed My words in your mouth,” which is akin to the word “It was said-*Itmar*-אִיתֵּמַר,” meaning that it was said and spoken automatically, in that the speech comes automatically, in and of itself], this comes through “righteousness-*Tzedakah*-צְדָקָה,” meaning, through “charity-*Tzedakah*-צְדָקָה.”

This is like what we find about the matter of prayer, that through it all matters are drawn down, beginning with the order of “I am to my Beloved.” This is the meaning of [the teaching] that prayer is “a ladder set earthward whose head reaches heavenward,”²⁷⁶⁵ by which there also is caused to be the matter of “my Beloved is to me,” this being the matter of drawing down from Above to below.

This is the meaning of the statement in Midrash,²⁷⁶⁶ that the word “ladder-*Sulam*-סֻלָּם-130” shares the same numerical value as “Sinai-סִינַי-130,” this being the matter of Torah. There then is also caused to be a drawing down and satisfaction of the needs that one pleaded for during prayer (this being prayer in

²⁷⁶² “In the explanation of the verse “*Zot Chukat HaTorah*” Ch. 2 (58a)

²⁷⁶³ Psalms 119:172

²⁷⁶⁴ Isaiah 51:16

²⁷⁶⁵ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

²⁷⁶⁶ Midrash Bereishit Rabba 68:12; Also see Ohr HaTorah, Vayeitzei Vol. 5 p. 841b and on; [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the truth of Sinai-סִינַי where the Ten Commandments-*Aseret HaDevarim*-עֲשֶׂרֶת הַדְּבָרִים were given.]

its simple sense,²⁷⁶⁷ being that a matter never depart from its simple meaning),²⁷⁶⁸ in regard to one's children, health, and abundant sustenance, so that one will be inscribed and sealed for goodness, with a good and sweet year, with goodness that specifically is clearly apparent and openly revealed – and thus, before prayer comes the matter of charity (*Tzedakah*-צדקה).

This is as in the teaching,²⁷⁶⁹ “[Rabbi Elazar] would [first] give a *perutah* [coin] to a poor person, and only then pray, as the verse states,²⁷⁷⁰ ‘I will behold Your face through charity.’” This is as the Alter Rebbe explained at length in his introduction to the Siddur,²⁷⁷¹ and elsewhere at length with extensive and clear elucidation.

The explanation is that one's service of *HaShem*-יהו"ה below must be in such that he is not at all an independent existence unto himself, like a pauper who has nothing of his own. This is such that he should sense that he does not even have the form of man (something that indicates importance). This is like the words of Talmud, in Tractate Chullin,²⁷⁷² on the verse,²⁷⁷³ “You save both man and beast *HaShem*-יהו"ה,” that, “These are those who are intellectually clever but comport themselves [humbly and self-effacingly] like an animal.”

That is, even though every single Jew, no matter his state and standing while his soul is in the body, is certainly in the aspect of “man-*Adam*-אדם” [who is called such as in the

²⁷⁶⁷ See Mishneh Torah, Hilchot Tefilah 1:1-2

²⁷⁶⁸ See Talmud Bavli, Shabbat 63a

²⁷⁶⁹ Talmud Bavli, Bava Batra 10a

²⁷⁷⁰ Psalms 17:15

²⁷⁷¹ Siddur Im Da"Ch 19c; 22d

²⁷⁷² Talmud Bavli, Chullin 5b

²⁷⁷³ Psalms 36:7

verse],²⁷⁷⁴ “I am likened-*Adameh*-אדמה to the Supernal One,” as the verse states,²⁷⁷⁵ “in Our image, after Our likeness,” nonetheless, because of this very realization, that “I am likened to the Supernal One” he thus is in the ultimate state of nullification of self (*Bittul*), which is the matter of “comporting themselves [humbly and self-effacingly] like an animal.”

Now, this matter is also emphasized on Rosh HaShanah. This is because the *mitzvah* of the day is with the Shofar,²⁷⁷⁶ which specifically is the horn of an animal. This is because [on Rosh HaShanah] there must be “the inner unheard voice.”²⁷⁷⁷ However, it is not the inner voice of man, but must specifically pass through the horn of an animal, indicating the matter of self-nullification (*Bittul*).

Beyond this, being that one is in a state of complete nullification of self (*Bittul*), it therefore seems to him that he is in an altogether undesirable state, (even though, in truth, he is in the state of, “I am likened to the Supernal One-*Adameh L'Elyon*-לעליון”). This is as explained at length by the Rebbe Maharash (in the discourse of the Torah portion of Ki Tavo)²⁷⁷⁸ about the matter of blowing the Shofar, according to the analogy said in the name of the Baal Shem Tov, of righteous memory.

That is, there was a prince who went very far away etc., until he even forgot the language of his country. When he

²⁷⁷⁴ Asarah Maamarot (of Rabbi Menachem Azaria de Fano), Maamar Eim Kol Chai, Vol. 2, Section 33 (193b); Shnei Luchot HaBrit 3a; 20b; 301b, and elsewhere.

²⁷⁷⁵ Genesis 1:26

²⁷⁷⁶ Talmud Bavli, Rosh HaShanah 26b (in the Mishnah) and 27a there.

²⁷⁷⁷ See Likkutei Torah, Nitzavim 44b and elsewhere.

²⁷⁷⁸ *Hemshech* “v’Kachah” 5637 Ch. 70 (Sefer HaMaamarim 5637 Vol. 2, p. 565 and on).

[returned] he began to cry with a simple voice, so that his father would know him by recognizing his voice. That is, when a person makes an accounting in his soul in regard to his work on his body, his animalistic soul, and his portion in the world at large, it seems to him that he is in a state of even having forgotten the language of the country of the King, Heaven forbid. He thus can only make his voice heard through a simple cry, which is the voice of the Shofar. Nonetheless, it specifically is through this simple cry that the King recognizes the voice of his son, and He hugs and kisses him etc., even though it is a voice without letters (in that he forgot the language of the King).

Now, this matter (the simple voice without letters) is also advantageous. This is because on Rosh HaShanah the level of King transcends letters, and thus the matter of letters (*Otiyot*) does not apply there, but only a simple voice, this being the voice of the Shofar. This is as the Mittler Rebbe explains at length in the Siddur, in the discourse entitled “*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov Zichrono L’Brachah*” (cited before).²⁷⁷⁹

This then, is the meaning of the verse, “It is I who speaks with righteousness.” That is, a Jew senses that he is in a state and standing of a pauper who has nothing of his own and receives everything way of charity. That is, even though the truth of the matter is that according to the strict line of justice he is able to demand, as in the teaching of our sages, of blessed

²⁷⁷⁹ Siddur Im Da”Ch 246a and on.

memory,²⁷⁸⁰ on the verse,²⁷⁸¹ “The mighty-hearted who are far from charity,” in that “the entire world is sustained by charity (the charity of the Holy One, blessed is He, rather than by their own merits), whereas they are sustained by the force (of their merits, in that the verse is discussing the righteous *Tzaddikim*, calling them distant from the charity of the Holy One, blessed is He),” such that [as in the continuation there], “The entire world is sustained by the merit of Chaninah, My son,” and this being so, how much more is this so of “Chaninah, My son,” and yet, he only implores to receive by way of charity.

This brings about an awakening and arousal for there to be a drawing down to each and every Jew in their spiritual service of *HaShem*-יהו"ה, blessed is He, as well is in all their physical needs, from that which transcends the entire chaining down of the worlds (*Seder Hishtalshelut*). About this the verse states,²⁷⁸² “Yours *HaShem*-יהו"ה is the charity (*Tzedakah*-צדקה),” (by which [there is the continuation], “and ours is the shamefacedness”), as explained at length in the discourse of the Alter Rebbe²⁷⁸³ on this verse.

6.

Now, we should add that even the explanation that “You have distinguished-*He'emarta*-האמרת” specifically refers to the matter of Torah (as discussed in chapter two) which is

²⁷⁸⁰ Talmud Bavli, Brachot 17b (and Rashi there)

²⁷⁸¹ Isaiah 46:12

²⁷⁸² Daniel 9:7

²⁷⁸³ Maamarei Admor HaZkaen, Et'halech Liozhna p. 200 and on, and with the glosses in the introduction to Selichot – Minhag Chabad.

connected to Rosh HaShanah, is as the Rebbe Maharash explained in the above-mentioned discourse.²⁷⁸⁴ There he brings a second analogy about the matter of the sounding of the Shofar, from the Rav, the Gaon and Chassid, Rabbi Levi Yitzchak of Berditchev, of righteous memory,²⁷⁸⁵ about a king who entered a forest dressed in the clothes of a commoner, and someone was there who recognized him etc., and returned him to the capital city and to his kingship.

The same is so in the analogue, that before giving the Torah, the Holy One, blessed is He, offered it to every nation and language, but they did not accept it,²⁷⁸⁶ whereas we, the Jewish people, indeed accepted the Torah etc. Through sounding the Shofar, which is the garment that was present at the giving of the Torah, as the verse states,²⁷⁸⁷ “The sound of the Shofar continually grew stronger,” we remind the Holy One, blessed is He, that we received the Torah and crowned Him etc.

This also is why the sounding of the Shofar is connected to choosing the Jewish people, as the verse states,²⁷⁸⁸ “He will choose our heritage for us, the pride of Yaakov that He loves always,” which took place at the giving of the Torah.²⁷⁸⁹ This indeed is a true choice (*Bechirah*), except that it only was revealed when the Jewish people accepted the Torah, in that through doing so, we extricate the King from the forest (where

²⁷⁸⁴ *Hemshech “vKachah”* 5637 Ch. 70 (Sefer HaMaamarim 5637 Vol. 2, p. 565 and on).

²⁷⁸⁵ *Kedushat Levi* (Rosh HaShanah 96a)

²⁷⁸⁶ *Talmud Bavli, Avodah Zarah* 2b

²⁷⁸⁷ *Exodus* 19:19

²⁷⁸⁸ *Psalms* 47:5; Also see the end of the discourse entitled “*Yivchar Lanu*” 5703.

²⁷⁸⁹ See Magen Avraham to *Shulchan Aruch, Orach Chayim* 60, Section 2; *Shulchan Aruch* of the Alter Rebbes, *Orach Chayim* 60:4.

it was unrecognized that He is the King, being that He was not wearing His royal garments) and bring Him to His Kingship in the capital city, such that the matter of “His Kingship reigns over all,”²⁷⁹⁰ is revealed in the entire world, in the heavens and the earth and all their hosts.

The explanation of the superiority of Torah may be understood based on the explanation in the beginning of Kuntres Etz HaChayim,²⁷⁹¹ on the verse,²⁷⁹² “For a **mitzvah** is a flame and Torah is light, and the reproof of discipline is the way of life.” [To point out, the general matter of “the reproof of discipline is the way of life” is the matter of serving *HaShem*-יהוה, blessed is He, with repentance (*Teshuvah*) throughout the forty days of the month of Elul and the ten days of repentance.]

That is, the superiority of “Torah is light” is (unlike a big bonfire,²⁷⁹³ being that even a big bonfire is measured and limited commensurate to the amount of wood or other fuel with which the bonfire is made, but instead) is like the light of day. This is understood from the teaching of our sages, of blessed memory²⁷⁹⁴ on this verse, “The Torah associates a *mitzvah* with a flame and Torah with light, in order to tell us that just as light protects eternally, so too Torah study protects eternally.”

Now, about the light of day it states in Midrash Tanchuma on the verse,²⁷⁹⁵ “You are standing today (*HaYom*-

²⁷⁹⁰ Psalms 103:19

²⁷⁹¹ Kuntres Etz HaChayim, p. 15.

²⁷⁹² Proverbs 6:23

²⁷⁹³ See the beginning of Shnei Luchot HaBrit, cited in Ohr HaTorah Na”Ch on the verse (Vol. 1, p. 569; Vol. 3 p. 1,356); Kuntres Etz HaChayim ibid.; Sefer HaMaamarim 5692 p. 120 and on.

²⁷⁹⁴ Talmud Bavli, Sotah 21a

²⁷⁹⁵ Deuteronomy 29:9

היום) all of you” (referring to Rosh HaShanah, and as explained in Likkutei Torah²⁷⁹⁶ this Torah portion is always read before Rosh HaShanah, as hinted in the word “today-*HaYom*-היום,” which refers to Rosh HaShanah), in that “just as daylight illuminates... so likewise with you... there is destined to be an illumination for you of eternal light etc.,” (and similarly this is stated in Tractate Sanhedrin).²⁷⁹⁷

He continues in Kuntres Etz Chayim²⁷⁹⁸ and explains that the perfection of Torah is when there is the bond between the revealed parts of Torah (that manifested in the tree of knowledge) and the innerness (*Pnimityut*) of Torah (the tree of life). This matter is specifically related to Rosh HaShanah, the day that Adam, the first man, was created, because this is the rectification for the deed of Adam, the first man, on the day that he was created, when he caused a separation between the tree of life and the tree of knowledge (as explained there).²⁷⁹⁹

This then, is why the word “You have distinguished-*He'emarta*-האמרת” as a term of distinction and praise, to the point of praise that is beyond all comparison, and is particularly connected to the service of, “whosoever reads and studies Torah,” this being the matter of “speaking-*Amirah*-אמירה” Torah, which is the primary matter of “Man is born for toil.” For, as explained in Tanya,²⁸⁰⁰ “the revelation of the limitless light of the Unlimited One, blessed is He, within the Ten Commandments (which include the entire Torah) was with

²⁷⁹⁶ Likkutei Torah, beginning of Nitzavim.

²⁷⁹⁷ Talmud Bavli, Sanhedrin 110b

²⁷⁹⁸ Kuntres Etz Chayim, Ch. 3 and on.

²⁷⁹⁹ Kuntres Etz Chayim, Ch. 5.

²⁸⁰⁰ Tanya, Ch. 53

more intensity and might etc.,” and as my father, master, teacher, and rabbi explained²⁸⁰¹ (founded on the explanation in books of Kabbalah) these two expressions, “more intensity-*Yeter Se’et*-יֵתֵר סֵאת” and “more might-*Yeter Oz*-יֵתֵר עֹז” refer to Wisdom-*Chochmah* and Understanding-*Binah*, these being the primary aspects of the intellect (*Mochin*).

7.

Now, everything stated above about Rosh HaShanah is connected to the month of Elul in general, and to the 18th of Elul (*Chai Elul*) in particular. To explain, preparation for the service of Rosh HaShanah takes place during the month of Elul, from which we then enter Rosh HaShanah. As the Alter Rebbe explained in Likkutei Torah, Parshat “Re’eh-See” (in order to teach that this matter is in a way of seeing-*Re’iyah*-רְאִיָּה) on page 32-ב (the same letters as the word “heart-*Lev*-לֵב”), the matter of the month of Elul is like the analogy of a king who, before arriving in his city, the people of the city go out to greet and welcome his face in the field. They then have permission [and his honorable holiness, my father-in-law, the leader of our generation adds:²⁸⁰² “and they are able,” meaning that not only do they have permission, but moreover they are capable, since special empowerment is granted to them for this] in that whosoever wishes to go out and greet his face [specifying “his face-*Panav*-פָּנָיו,” indicating the matter of “innerness-*Pnimityut*-

²⁸⁰¹ Likkutei Levi Yitzchak to Tanya there (p. 23 and on).

²⁸⁰² See the end of the discourse entitled “*Lecha Amar Leebee*” 5700 (Sefer HaMaamarim 5700 p. 167); 5710 (Sefer HaMaamarim 5710 p. 285)

פנימיות,” and as the verse states,²⁸⁰³ “In your behalf my heart has said, ‘Seek My face (*Panai*-פני),’ Your face (*Panecha*-פניך) *HaShem*-יהו"ה do I seek,” this being from the innerness (*Pnimityut*-פנימיות) of the heart, up to the innerness of the innerness etc.],²⁸⁰⁴ and he receives everyone with a happy face and shows everyone a smiling face.

This is such that they (each and every Jew) then all follow Him to the capital city and enter the hall and chamber of the King, until “Israel and the King are alone,”²⁸⁰⁵ in a place where nothing else exists other than the Holy One, blessed is He, and the Jewish people alone, that is, each and every Jew, “from the heads of your tribes to the hewers of your wood and the drawers of your water.”²⁸⁰⁶

This is especially so on the 18th of Elul (*Chai Elul*), as known from the teaching of his honorable holiness, my father-in-law, the Rebbe,²⁸⁰⁷ that the twelve days preceding Rosh HaShanah (from the 18th of Elul and on) are such that each day corresponds to a month of the year - a day for each month - such that on each consecutive day one must repair, beautify, refine, and elevate the month that corresponds to it. We thus find that the service of the 18th of Elul is connected to matters of the previous Elul. From this it is understood that it also has a special relation to the upcoming month of Tishrei, the beginning of which is Rosh HaShanah, which not only is the

²⁸⁰³ Psalms 27:8

²⁸⁰⁴ See Likkutei Torah, Ki Teitzei 36b; Drushim L'Shabbat Shuvah 66c and on; Drushim L'Sukkot 82b

²⁸⁰⁵ See Zohar III 32a; Zohar I 208b

²⁸⁰⁶ Deuteronomy 29:9-10

²⁸⁰⁷ Sefer HaSichot 5703 p. 177 and elsewhere.

beginning of the year, but is the “head-*Rosh*-ראש” of the year.²⁸⁰⁸

As explained at length in Ateret Rosh,²⁸⁰⁹ this is like the head, within which all the limbs of the body are included. Moreover, even once each limb is in its place, at its proper station and level, it nevertheless is conducted by the head.

The same is so of Rosh HaShanah, at which time we make good resolutions for the coming year, and thus, in the first place, are automatically inscribed and sealed for goodness in the book of the righteous,²⁸¹⁰ this being extended to all matters throughout the [new] year, as they are drawn down in a particular way each and every day.

Beyond this, even once each day exists on its own, in its station and level, it is recognizable that it is conducted from Rosh HaShanah, not just in a way of dominance, but in a way that one willingly accepts His Kingship, with desire and pleasure, up to and including the innerness of the desire (*Pnimitiyut HaRatzon*) and the innerness of the pleasure (*Pnimitiyut HaTa'anug*), this being the action of the Jewish people in the work of Rosh HaShanah, by fulfilling His request to “crown Me as King over you” (by toiling in a way of “I am to my Beloved”). That is, it should not be by way of dominance, but that “they willingly accept His Kingship upon themselves,” with desire and pleasure.

²⁸⁰⁸ Likkutei Torah, Ki Tavo 41c

²⁸⁰⁹ Ateret Rosh, beginning of Shaar Rosh HaShanah

²⁸¹⁰ See Talmud Bavli, Rosh HaShanah 16b

Now, even though the matter of “You have distinguished *HaShem*-יהו"ה today etc.,” refers to Rosh HaShanah (as discussed in chapter three), nevertheless, the Torah speaks both in general and in particular.²⁸¹¹ Thus, generally, “You have distinguished *HaShem*-יהו"ה today” refers to each and every day.

This is also understood from Rashi’s commentary on the verse,²⁸¹² “This day *HaShem*-יהו"ה your God commands you to perform these decrees etc.,” (in continuation to which is the verse, “You have distinguished *HaShem*-יהו"ה today etc.”) in that “each day they should be new to you,” meaning not only “**like** something new-*k’Chadashim*-כחדשים” with the prefix *Khaf*-כ indicating similarity (as explained elsewhere),²⁸¹³ but **literally** “new-*Chadashim*-חדשים.”

This is drawn down in a way that “*HaShem*-יהו"ה your God commands you to perform etc.,” in actual deed. As stated before (in chapter five), it is from the matter of “you have distinguished-*He’emarta*-האמרת” as a term of distinction and praise beyond relative comparison, that there is a drawing down into “*He’emarta*-האמרת” as a term of “saying-*Amirah*-אמירה” and speaking, and [as known], “the speech of the Holy One, blessed is He, is considered to be an action.”²⁸¹⁴

²⁸¹¹ See Talmud Bavli, Chagigah 6a and on.

²⁸¹² Deuteronomy 26:16

²⁸¹³ Shulchan Aruch of the Alter Rebbe, Orach Chayim, 21:2; Also see Sifri and Rashi to Deuteronomy 6:6.

²⁸¹⁴ See Midrash Bereishit Rabba 44:22

Now, from this there is a drawing down of the matter of action in the Jewish people as well, and on the contrary, “deed is primary,”²⁸¹⁵ this being the primacy of charity (tangible deed), the matter of which is to elevate and raise “the fallen Sukkah of Dovid”²⁸¹⁶ within the world of Action (*Asiyah*).²⁸¹⁷ This itself is the preparation for the matter of “It is I-*Ani*” אֲנִי, who speaks,” as it relates to the *Sefirah* of Kingship-*Malchut*, (as mentioned (in chapter five) in explanation of the verse,²⁸¹⁸ “It is I, who speaks with righteousness (*Tzedakah*-צֶדֶק),” that charity (*Tzedakah*-צֶדֶק) is what brings about that “I-*Ani*” אֲנִי comes to “speak”). This then brings about the matter of him speaking the words of the Holy One, blessed is He, regarding all ten utterances by which the world was created.

This is also the meaning of the verse, “You have distinguished *HaShem*-יְהוָה today etc.” That is, the verse does not begin with the word “today-*HaYom*-הַיּוֹם,” (and in a way that “he points with his finger and says ‘This day-*HaYom HaZeh*-הַיּוֹם הַזֶּה”)²⁸¹⁹ referring to Rosh HaShanah, but instead the verse begins with the words, “You have distinguished *HaShem*-יְהוָה,” and it only then says “today-*HaYom*-הַיּוֹם.” This is because the service of “you have distinguished *HaShem*-יְהוָה,” which is the matter of “whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite

²⁸¹⁵ Mishnah Avot 1:17

²⁸¹⁶ Amos 9:11

²⁸¹⁷ Tanya, Iggeret HaKodesh, Epistle 9 (114a)

²⁸¹⁸ Isaiah 63:1

²⁸¹⁹ See Midrash Shemot Rabba, end of Ch. 23.

him,”²⁸²⁰ is (not only on “this day-*HaYom HaZeh*-היום הזה,” but) is a constant.

Now, being that every single Jew has the obligation to study Torah, and “the Holy One, blessed is He, does not act tyrannically with His creatures,”²⁸²¹ and “only requests according to their capability,”²⁸²² it is understood that this also relates to one whose obligation to Torah study, according to Torah law, is one chapter in the morning and one chapter in the evening, or even just the recitation of *Shema*. Through doing so, he fulfills (not only the regular *mitzvah* to study Torah, but even) the obligation that “this book of Torah shall not depart from your mouth, but you should toil in it day and night.”²⁸²³

This is akin to the teaching of our sages, of blessed memory,²⁸²⁴ “The people of Israel said before the Holy One, blessed is He, ‘Master of the world, we want to engage in Torah study day and night, but do not have the time.’ The Holy One, blessed is He, said to them, ‘Fulfill the *mitzvah* of Tefillin, and I will consider it as though you toiled in the study of Torah day and night,’” (and this should be such that it not only is in a way of, “as though-*K’Eeloo*-כאילו” etc., with the prefix letter *Khaf*-כ indicating similarity (*Khaf HaDimyon*), but it should be as Rashi states, “each day they should be new (*Chadashim*-חדשים) to you,” without the prefix *Khaf*-כ indicating similarity.)

Now, we bring all this about during the month of Elul in general, and especially on the 18th of Elul (*Chai Elul*-חי אלול)

²⁸²⁰ Tanna d’Bei Eliyahu Rabba, Ch. 18; Yalkut Shimoni, Eichah Remez 1,034.

²⁸²¹ Talmud Bavli, Avodah Zarah 3a

²⁸²² Midrash Tanchuma Naso 11; Midrash Bamidbar Rabba 12:3

²⁸²³ Joshua 1:8; Talmud Bavli, Menachot 99b

²⁸²⁴ Midrash Tehillim to Psalms 1:2

(which adds vitality-*Chayut*-חיות to the service of the month of Elul). That is, the service of the day is to accept good resolutions upon oneself for all future days, such that the matter of “you have distinguished *HaShem*-ה'” referring to studying Torah (“whosoever reads and studies etc.”) will be with additional vitality, with greater strength and greater enthusiasm, throughout the entire year.

By doing so, this also brings about the matter of “*HaShem*-ה' has distinguished you,” with great and wondrous success in the study of Torah in a way that,²⁸²⁵ “I have placed My words in your mouth,” and,²⁸²⁶ “my tongue will respond with Your word,” to the point that You²⁸²⁷ “unveil my eyes, that I may perceive wonders from Your Torah,” so that the revelation of the innerness (*Pnimityut*) of Torah comes about, even when studying the revealed parts of Torah, and how much more so, that “Torah law is in accordance to him in all areas,”²⁸²⁸ since he studies to the ultimate truth and depth of the matter, and therefore the law is in accordance to him, being that “he renders judgment to the ultimate truth.”²⁸²⁹

With all this he causes a bestowal from Above beyond his own toil, this being the meaning of the precise wording, “You have toiled and you have found,”²⁸³⁰ in a way of “finding something.” This is because he prefaces with the matter of

²⁸²⁵ Isaiah 51:16

²⁸²⁶ Psalms 119:172

²⁸²⁷ Psalms 119:18

²⁸²⁸ See Talmud Bavli, Sanhedrin 93b

²⁸²⁹ See Talmud Bavli, Shabbat 10a

²⁸³⁰ See Talmud Bavli, Megillah 6b

charity, and moreover, even giving charity is of no comparison to the toil and effort of a pauper who has nothing of his own.

Through doing so, there also is a drawing down of the blessings of the Holy One, blessed is He, in a way of charity for the whole year, so that it will be a good and sweet year, blessed with all the blessings of all the letters of the *Aleph-Beit*, which include all matters, [as understood from the explanation in Shaar HaYichud VeHaEmunah²⁸³¹ about the verse,²⁸³² “And You-*v’Atah*-ואתה enliven them all,” that “do not just read it as ‘enliven-*Mechayeh*-מחיה’ but read it as ‘bring into being-*Mehaveh*-מהוה,”” and “You-*Atah*-אתה” refers to the aspect of the letters (*Otiyot*) from *Aleph*-א to *Tav*-ת, and the *Hey*-ה-5 refers to the five sources of speech in the mouth, which are the source of the letters.

To point out, the matter of sounding the Shofar is also connected to the letter *Hey*-ה. For, as explained at length in several places,²⁸³³ sounding the Shofar is connected to the *Sefirah* of Understanding-*Binah* (the first letter *Hey*-ה of the Name *HaShem*-יהוה)²⁸³⁴ as it is rooted high Above etc.]

This begins with a year of “light-*Orah*-אורה” (which begins with the letter *Aleph*-א of the *Aleph-Beit*) until a year of “Torah-תורה” (which begins with the letter *Tav*-ת of the *Aleph-Beit*), and in a way that “Torah is light-*Torah Ohr*-אור תורה,” through the union of the *Aleph*-א with the *Tav*-ת.

²⁸³¹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2.

²⁸³² Nehemiah 9:6

²⁸³³ See Ohr HaTorah to Psalms (*Yahel Ohr*) p. 449 and elsewhere.

²⁸³⁴ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and elsewhere.]

Moreover, all these matters are in a way that “whosoever gives, gives generously.”²⁸³⁵ This is as we even find in regard to a sale,²⁸³⁶ that though one must give according to the monies that were paid, he nevertheless gives with a generous eye. How much more is this so of the matter of charity, and especially the charity of, “Yours *HaShem*-יהו"ה is the charity,” (after we make the receptacle for this through “ours is the shamefacedness”).

All this is brought about for each and every Jew, and with joy and good heartedness, beginning with greeting the King in the field, and going with him to the capital city, and to the hall of the King, and to His chamber, until it is such that “Israel and the King are alone.”

Now, since “in the light of the King’s countenance there is life,”²⁸³⁷ we thereby merit true life, both spiritually and physically for the whole year (beginning by prefacing the new year with [the service of] the month of Elul in general, and Chai Elul in particular), so that it is made to be a year of life (a lively year) both spiritually and physically, and that the drawing down of life is in a way that “the Life of all the living, gives you life,” (as in the words of the Talmud in Tractate Yoma),²⁸³⁸ which then is true life, and nullifies all matters in opposition to this, or that can distract from this, and it comes about that “in the light of the face of the King there is life,” both spiritually and

²⁸³⁵ See Talmud Bavli, Bava Batra 53a

²⁸³⁶ See Talmud Bavli, Bava Batra 53a; Mishneh Torah, Hilchot Mechirah 25:4 (from Bava Batra 65a); Hilchot Zechiyah uMatanah 11:22 (from Bava Batra 72a), and elsewhere.

²⁸³⁷ Proverbs 16:15

²⁸³⁸ Talmud Bavli, Yoma 71a

physically, together, with a year that is good and sweet and blessed in one's children, health, and abundant sustenance!

Discourse 42

*“Atem Nitzavim... -
You are standing...”*

Delivered on Shabbat Parshat Nitzavim,
28th of Elul, 5731
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁸³⁹ “You are standing today, all of you, before *HaShem*-יהו"ה your God, the heads of your tribes etc.,” (and the next verse continues),²⁸⁴⁰ “your small children, your women, and your proselyte... from the hewer of your wood to the drawer of your water.”

Now, the questions on this posed by our Rebbes, our leaders (beginning with the Alter Rebbe) are well known. That is, what is the meaning of the words, “standing today-*Nitzavim HaYom*-היום היום-נצבים?”²⁸⁴¹ In addition the matter of “today-*HaYom*-היום” is emphasized several times in the continuation of the Torah portion, as it states²⁸⁴² “For you to pass into the covenant... that *HaShem*-יהו"ה your God, seals with you today (*HaYom*-היום),” and “to establish you today (*HaYom*-היום) as a people to Him,” and “with whoever is here standing with us

²⁸³⁹ Deuteronomy 29:9

²⁸⁴⁰ Deuteronomy 29:10

²⁸⁴¹ Also see the beginning of the discourse entitled “*Atem Nitzavim*” 5672; 5674 (*Hemshech* 5672 Vol. 1 p. 159; Vol. 3 p. 858).

²⁸⁴² Deuteronomy 29:11-14

today (*HaYom*-היום)... and with whoever is not here with us today (*HaYom*-היום)” (in which the word “today-*HaYom*-היום” is mentioned four times).

We also must understand why it first states, “You are standing today, all of you,” and then enumerates ten levels.²⁸⁴³ That is, at first glance, once “all of you” was said, why did particular levels have to be enumerated, and in this itself, why ten levels? Moreover, even if the Torah wanted to mention that there also are particular levels, it could have said, “**From** the heads of your tribes **until** the drawers of your water,” [just as it says, “**from** the hewer of your wood **to** the drawer of your water,” a terminology that indicates additional levels between them, but without enumerating them]. Why then was it necessary to specify all ten levels? It thus must be said that this matter is primary and relates to the entire matter, in that specifically through this there can be the matter of “standing... before *HaShem*-ה' your God.”

2.

Now, this is as explained by the Alter Rebbe in Likkutei Torah,²⁸⁴⁴ that “today-*HaYom*-היום” refers to Rosh HaShanah,²⁸⁴⁵ being that “today (*HaYom*-היום) is the beginning of your works, a remembrance of the first day.”²⁸⁴⁶ As explained elsewhere,²⁸⁴⁷ wherever the term “today-*HaYom*-

²⁸⁴³ See the discourses of 5672 and 5674 *ibid*.

²⁸⁴⁴ Likkutei Torah Nitzavim 44a and on.

²⁸⁴⁵ Pa'aneach Raza, end of Parshat Nitzavim

²⁸⁴⁶ Musaf liturgy of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a)

²⁸⁴⁷ See Likkutei Torah, Ki Tavo 42a; 41c

היום” is used, it refers to Rosh HaShanah.²⁸⁴⁸ This is as the verse states,²⁸⁴⁹ “It happened on the day-*HaYom*-היום,” which Targum translates as, “The day of Great Judgment.”²⁸⁵⁰ This is why it is called “The day-*HaYom*-היום,” with the prefix letter *Hey*-ה signifying “the known day” (*Hey*-ה *HaYediyah*), meaning that it is not a regular day, but is a special day of the year that includes all the days of the year.

This is why it is called “the head of the year-*Rosh HaShanah*-ראש השנה” rather than “the beginning of the year-*Techilat HaShanah*-תחילת השנה.” For, as explained in Ateret Rosh,²⁸⁵¹ it is like the head, which includes the vitality for all the organs of the body, and from it vitality is drawn to all the organs of the body, as they are in their particular places.

This then, is the meaning of “You are standing today-*Atem Nitzavim HaYom*-אתם נצבים,” in that on Rosh HaShanah (“today-*HaYom*”) the Jewish people are in a state and standing (similar to what was stated of the giving of the Torah,²⁸⁵² “They stood (*Vayityatzvu*-ויתיצבו) at the bottom of the mountain”) this being a higher matter than regular “standing-*Amidah*-עמידה,” since this is standing with strength, such as in the verse,²⁸⁵³ “A commissioner (*Nitzav*-נצב) ruled,” such that “if a king says to uproot a mountain, [the mountain is uprooted],”²⁸⁵⁴ (meaning that he is undeterred by any obstacles

²⁸⁴⁸ See Zohar II 32b and Ramaz there; Zohar III 231a

²⁸⁴⁹ Job 2:1; See the citations in the preceding notes.

²⁸⁵⁰ See Zohar *ibid*.

²⁸⁵¹ Ateret Rosh, beginning of Shaar Rosh HaShanah.

²⁸⁵² Exodus 19:17

²⁸⁵³ Kings I 22:48; Also see Ohr HaTorah Nitzavim p. 1,201 and on.

²⁸⁵⁴ Talmud Bavli, Bava Batra 3b

or obstructions etc., such that he changes the reality, so that in the first place, there will be no obstacles or obstructions).

This matter is also connected with the day being “the day of Great Judgement.” For, as in the teaching of the Baal Shem Tov,²⁸⁵⁵ “The meaning of ‘you are standing-*Nitzavim*-נצבים’ is ‘you are standing victoriously,’²⁸⁵⁶ in that we are meritorious in judgment.”

In Likkutei Torah²⁸⁵⁷ he continues to explain the matter of “all of you-*Kulchem*-כולכם,” and that all the sparks of the souls stand tall and ascend to their first source on this day, until they are “before *HaShem*-יהו"ה etc.,” so that they all ascend to the source from which they were hewn.

He explains that this is the meaning of the verse,²⁸⁵⁸ “He became a King over Yeshurun, when the numbers of the nation gathered – the tribes of Israel in unity.” That is, they all gather in unity, to be individuals who are as one. For, this is a very important principle, that all things that come from the side of holiness are in a state that the aspect of “their end is bound to their beginning,”²⁸⁵⁹ in that they neither have a beginning nor an end. The same is so of the Jewish people, in that all Jews are one complete stature.

This is analogous to a person who has stature from his head to his feet etc. In one respect, the feet have an advantage and superiority, in that they are needed for walking, and also uphold the body and the head etc. We thus find that the head is

²⁸⁵⁵ Keter Shem Tov, Hosafot, Section 41

²⁸⁵⁶ See Midrash Tanchuma, beginning of Nitzavim

²⁸⁵⁷ Likkutei Torah, Nitzavim 44a and on ibid.

²⁸⁵⁸ Deuteronomy 33:5

²⁸⁵⁹ Sefer Yetzirah 1:7

not whole without the feet etc., such that in man one cannot find the beginning nor the end.²⁸⁶⁰

3.

Now, we should add to the explanation of the matter, because, at first glance, since there actually is a beginning and end, and this certainly is with precise intention and purpose etc., this being so, what does it mean that one can neither find beginning nor end in man?

Now, this may be understood by prefacing with the difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun*, which are the aspects of Circular *Sefirot-Iggulim* and the Upright *Sefirot-Yosher*.²⁸⁶¹ That is, the ten *Sefirot* of the world of Chaos-*Tohu* are in the aspect of Circles-*Iggulim*, in which there is no differentiation of particulars, nor is there an up or down.

(For example, in a physical circle, all its parts are equal, and there is no difference between above and below, beginning and end.) In contrast, the world of Repair-*Tikkun* is the aspect of the Upright *Sefirot-Yosher* (just as “God made man upright-*Yashar*”).²⁸⁶² It specifically is in this aspect that there is a unifying bond and inter-inclusion of the *Sefirot*.

²⁸⁶⁰ See Ecclesiastes 3:11; Also see Maamarei Admor HaZaken 5565 Vol. 1 p. 228 and on.

²⁸⁶¹ In regard to the coming section see the discourse entitled “*Zot Chukat*” (in *Hemshech Chag HaShavuot*) 5671 (Sefer HaMaamarim 5671 p. 132 and on).

²⁸⁶² Ecclesiastes 7:29

To explain, there are three levels, called *Nekudah*, *Sefirah*, and *Partzuf*.²⁸⁶³ The level called *Nekudah*-Point refers to how the *Sefirah* is in the aspect of a single point, this being the Crown-*Keter* of the *Sefirah*, which literally is the aspect of its essential self and is not at all divided into particulars. The level called *Sefirah* refers to how each [of the ten] *Sefirot* divides into ten *Sefirot*. The level called *Stature-Partzuf* refers to how there are made to be many divisions [of particulars], ten from ten and ten from ten etc., to no end.

Now, the world of Repair-*Tikkun* is primarily the level called *Stature-Partzuf*, which is not so of the world of Chaos-*Tohu*, which only has the levels of the *Nekudah*-Point and the *Sefirah*, but not the level of *Stature-Partzuf*. Therefore, in the world of Chaos-*Tohu*, where the *Sefirot* are in a single line, there is no matter of inter-inclusion (*Hitkallehut*). This rather is specifically in the world of Repair-*Tikkun*.

About this the verse states,²⁸⁶⁴ “He did not create it for chaos (*Tohu*), but (rather) fashioned it to be inhabited,” through the matter of the world of Repair-*Tikkun*. This is because this is where there is the matter of the inter-inclusion of the three lines of the *Sefirot*,²⁸⁶⁵ such that there is the inter-inclusion (*Hitkalelut*) of ten *Sefirot* (similar to the inter-inclusion of the ten levels of the Jewish people from “the heads of your tribes” to “the hewers of your wood and the drawers of your water”) as

²⁸⁶³ See Etz Chayim, Shaar 30 (Shaar HaPartzufim) Drush 7; Likkutei Torah, Emor 37d; Maamarei Admor HaZaken, Inyanim Vol. 1 p. 138; *Hemshech* 5672 Ch. 145 (Vol. 2, p. 384 and on); Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 20-21.

²⁸⁶⁴ Isaiah 45:18

²⁸⁶⁵ See Sefer HaMaamarim 5638 p. 262 and the citations there.

they are in a way of a *Stature-Partzuf*, such that they include ten, and the ten include ten etc., specifically in a way of abundant subdivision, up to a myriad, the meaning of which is not only ten-thousand, but even beyond limitless (*Bli Gvul*).²⁸⁶⁶

Now, to pointed out, abundant subdivision to the point of limitlessness is a primary matter in Torah and *mitzvot*. This is as our sages, of blessed memory, stated,²⁸⁶⁷ “The Holy One, blessed is He, wanted to confer merit upon the Jewish people. He therefore increased Torah and *mitzvot* for them,” specifying “increased-*Hirbah*-הרבה,” meaning with great abundance and multiplicity to the point of limitlessness.

For example, about the study of Torah, it states,²⁸⁶⁸ “Its measure is longer than the earth and wider than the sea,” in that it is not possible to reach its end. The same is so of the *mitzvot*, in that although they are measured and limited,²⁸⁶⁹ nonetheless, as known, every *mitzvah* includes all the *mitzvot* within itself,²⁸⁷⁰ (which is why if one is engaged in one *mitzvah*, he is exempt from another *mitzvah*).²⁸⁷¹ We thus find that there are limitless *mitzvot*.

Now, in addition to the superiority of the Upright *Sefirot-Yosher* over the Circle *Sefirot-Iggulim*, because of the inter-inclusion of all the *Sefirot*, there also is an additional advantage. That is, it specifically is in the Upright *Sefirot*-

²⁸⁶⁶ See Likkutei Torah beginning of Zot HaBrachah, and elsewhere.

²⁸⁶⁷ Mishnah Makkot 3:16

²⁸⁶⁸ Job 11:9; See Hilchot Talmud Torah of the Alter Rebbe 1:5

²⁸⁶⁹ See Tanya, Iggeret HaKodesh Epistle 10 (115a) and elsewhere.

²⁸⁷⁰ See Tzafnat Paaneach, Klallei HaTorah uMitzvot, section on “*Osek b’Mitzvah* etc.,” and according to the teachings of Chassidus see Sefer HaMaamarim 5655 p. 37; *Hemshech* 5666 p. 92; Sefer HaMaamarim 5679 p. 152; Sefer HaMaamarim Kuntreisim Vol. 2 p. 435b.

²⁸⁷¹ Talmud Bavli, Sukkah 25a; Sotah 44b

Yosher that there is the matter of “their beginning is wedged in their end and their end in their beginning.”²⁸⁷²

This may be understood according to the above-mentioned analogy (in chapter two) of the head and foot (the beginning and end). That is, even though the head is the highest organ and the foot is the lowest organ, nevertheless, because of their bond and inter-inclusion within a single body, there also is an advantage and superiority to the power of mobility of the foot, in that it upholds the head, and takes it from place to place.

This inter-inclusion is to such an extent that if a person is suffering from heaviness of the head, the remedy is to let blood from his feet and he is healed, thereby receiving vitality from this.²⁸⁷³ We thus find that in this regard, the foot is the aspect of the head, and the head receives from the foot.

Now, this is specifically so when the powers are in a state of revelation and existence, and in a way of bonding and inter-inclusion, such that they unify to become a single body. It specifically is then that they each have an advantage and complete the other, such that even the foot completes the head, such that one cannot determine [what is first and what is last] the beginning and end.

The same is understood about the Upright *Sefirot-Yosher* and the world of Repair-*Tikkun*, in which the *Sefirot*

²⁸⁷² See Sefer HaMaamarim 5671 *ibid.* p. 139 and on.* [* In the Sichah talk of Shabbat Parshat Bereishit 5732 (Torat Menachem, Vol. 66) the Rebbe Shlita said that what is being discussed here is based upon what is explained in this discourse, and that it is wondrous that nobody pointed out that in the explanation of [the teaching] “their beginning is wedged in their end and their end in their beginning, in which there is no aspect of beginning or end” Likkutei Torah concludes, “this is the aspect of Circles-*Iggulim*.”]

²⁸⁷³ See Likkutei Torah Nitzavim *ibid.* 44a and on.

come with abundant divisions and are connected and bound with each other to be a full Stature-*Partzuf*. It specifically is then that they have the wholeness of “their beginning is wedged in their end and their end in their beginning,” to the point that one cannot determine their beginning or end. For, even though in essence, they do have a beginning and end, nevertheless, the inter-inclusion is such that the end completes the beginning, and the beginning receives from the end.

The comparison to this in our service of *HaShem*-יהו"ה, blessed is He, is like the practical fulfillment of the *mitzvot* in deed, which are preferable to the devotional intentions (*Kavanot*) in the *mitzvot*.²⁸⁷⁴ For example, about the *mitzvah* of charity the verse states,²⁸⁷⁵ “Charity will uplift a nation,” in that through it, the brain and heart are caused to be refined a thousandfold etc.²⁸⁷⁶

4.

Now, there is an additional way²⁸⁷⁷ in the matter of not finding a beginning and end, which even is higher than the above-mentioned matter of inter-inclusion. This is when the recipient (*Mekabel*) also bestows light, at which point he then is equal in level with the bestower (*Mashpia*).

To further explain, in the above-mentioned inter-inclusion (*Hitkalellut*), even though the foot completes the

²⁸⁷⁴ See Tanya, Ch. 38

²⁸⁷⁵ Proverbs 14:34

²⁸⁷⁶ See Torah Ohr, Bereishit 1b; Also see Sefer HaMaamarim 5671 ibid. (p. 140 and on).

²⁸⁷⁷ See Sefer HaMaamarim 5671 ibid. (p. 140 and on).

head, it is not equal to the head, meaning that compared to the head, the foot is lower, only that it completes the head, in that it carries the head etc. However, when the recipient (*Mekabel*) is the aspect of a bestower (*Mashpia*), his level is then equal to the bestower (*Mashpia*).

For example, on the matter of birth, our sages, of blessed memory, stated,²⁸⁷⁸ “There are three partners in [the birth of] a child - The Holy One, blessed is He, his father, and his mother,” and the mother is also a bestower (*Mashpia*) just like the father.

That is, even though [on the one hand] she is a recipient (*Mekabel*), as the verse states,²⁸⁷⁹ “He shall rule over you,” and it states,²⁸⁸⁰ “Who is an upright woman? One who does the will of her husband,” nevertheless, [in the matter of giving birth] she also is the aspect of a bestower (*Mashpia*) and through this they are equal in level.

Now, this matter only exists in the union of male and female, rather than any other bestowals, neither physical bestowals, such as the wealthy giving charity to the poor, nor in spiritual bestowals, such as the bestowal of intellect from a teacher to his student. For, although through the bestowal increase is caused in the bestower, even in the case of the wealthy and the poor, as it states,²⁸⁸¹ “More than the master of the house does for the poor person, the poor person does for the master of the house,” and likewise, through the bestowal of intellect, increase [of intellect] is caused in the bestower, as in

²⁸⁷⁸ Talmud Bavli, Kiddushin 30b

²⁸⁷⁹ Genesis 3:16

²⁸⁸⁰ Tanna d’Bei Eliyahu Rabbah Ch. 9, cited in Rama to Shulchan Aruch, Even HaEzer, end of Section 69.

²⁸⁸¹ Midrash Vayikra Rabbah 34:8; Ruth Rabbah 5:9 and elsewhere.

the teaching,²⁸⁸² “From my students [I have learned] more than from them all” (through the fine argumentation amongst the students),²⁸⁸³ which is especially so of “a student who makes his teacher wise.”²⁸⁸⁴

Nevertheless, this is not in a way that the recipient (*Mekabel*) becomes the bestower (*Mashpia*). Rather, this only takes place in the union of male and female that the recipient (*Mekabel*) becomes a bestower (*Mashpia*), and the fetus is formed from the two of them. This novelty is specifically in the essential bestowal of giving birth to one who is like oneself etc.

This is why the Kabbalists called the Supernal unions (*Yichudim*) the union (*Yichud*) of male and female,²⁸⁸⁵ such as the union of Father-*Abba* and Mother-*Imma*, or the union of *Zeir Anpin* and *Nukvah*, rather than calling them the union of bestower (*Mashpia*) and recipient (*Mekabel*). This is to instruct us that the union (*Yichud*) is such that the recipient (*Mekabel*) also becomes a bestower (*Mashpia*). That is, this drawing is literally the aspect of an essential bestowal (*Hashpa'ah Atzmit*), from the innerness (*Pnimitiyut*) and essential self (*Atzmiyut*) of the Unlimited One, blessed is He.

²⁸⁸² Talmud Bavli, Taanit 7a; Mishneh Torah, Hilchot Talmud Torah, end of Ch. 5.

²⁸⁸³ See Mishnah Avot 6:6

²⁸⁸⁴ See Talmud Bavli, Chagigah 14a

²⁸⁸⁵ See Biurei HaZohar of the Mittler Rebbe 12c and on.

5.

With the above in mind, we can explain²⁸⁸⁶ the teaching,²⁸⁸⁷ “Before there was balance,” (meaning that there was no balance and measure in the way the lights of the world of Chaos-*Tohu* were drawn down,²⁸⁸⁸ by which there could be the union of male and female),²⁸⁸⁹ “they were not gazing face to face.”

To explain, it states in Talmud Yerushalmi,²⁸⁹⁰ “He who eats that which belongs to his fellow is ashamed to look at him [face to face].” This matter is in the *Sefirot* of Chaos-*Tohu*, which are the aspect of Circles-*Iggulim* and are disconnected, have no bond with each other, and do not have the matter of “their beginning is wedged in their end and their end in their beginning.” Thus, the recipient (*Mekabel*) is not at all in the aspect of a bestower (*Mashpia*) in that he contributes nothing at all etc.

This is why the recipient (*Mekabel*) does not look at the light of the face of the bestower (*Mashpia*), meaning that he does not receive from his innerness (*Pnimiyut*), but only from behind (*Achorayim*) and from the externality (*Chitzoniyut*) etc.

In contrast, in the world of Repair-*Tikkun*, where there comes to be a connection and bond between all the *Sefirot* in a way that “their beginning is wedged in their end and their end

²⁸⁸⁶ See Sefer HaMaamarim 5671 *ibid.* p. 141.

²⁸⁸⁷ Zohar II 176b, Sifra d’Tzneyuta Ch. 1

²⁸⁸⁸ Sefer HaMaamarim *ibid.* p. 106

²⁸⁸⁹ See Sefer HaMaamarim *ibid.* p. 124, p. 130.

²⁸⁹⁰ Talmud Yerushalmi, Orlah 1:3

in their beginning,” being that the recipient at the end also completes the head, he thus is not ashamed to look at him.

This is especially so in the above-mentioned matter, in which the recipient (*Mekabel*) also becomes a bestower (*Mashpia*) and thus is “not eating that which belongs to his fellow,” since he too is a bestower (*Mashpia*). Therefore, he is in the aspect of “gazing] face to face,” in that he literally receives from the light of the face of the bestower - the inner and essential light.

This then, is the matter of the “balance,” which are the aspects of male and female, meaning, the aspect of inter-inclusion (*Hitkallelut*) in which the recipient (*Mekabel*) and the bestower (*Mashpia*) are equal in level, so that one cannot at all find the beginning or end, within which there literally is an illumination from the aspect of the Essential Self of the Unlimited One.

6.

This then, is the meaning of the verse, “You are standing today, all of you, before *HaShem*-יהו"ה your God, the heads of your tribes... from the hewer of your wood to the drawer of your water.” This emphasizes that though there is an abundance of division (into ten levels), even so, they all are inter-included as individuals who are as one, a single stature, and in a way that “their end is wedged in their beginning etc.,” such that the foot also has a superiority over the head, such that one cannot find the beginning and end.

This is to the point that it is in a way of forming a covenant (as in the continuation of the verse, “For you to pass into the covenant etc.”), as explained in Likkutei Torah.²⁸⁹¹ That is, it is analogous to two friends who form a covenant with each other etc., that they will be united and bonded in their love etc., in a way that transcends reason and intellect etc., as though they are as one flesh etc., as the verse states,²⁸⁹² “Through the calf that they cut in two and passed between the parts.” That is, they both pass through the single body to come to be as one.

It can be said that this is a much loftier matter than even the foot having an advantage over the head but is nevertheless lower in relation to the head. In contrast, the matter of forming a covenant is such that they are equal in level (as discussed in chapter four). Therefore, it specifically is through this that the matter of “before *HaShem*-יהו"ה” is caused, specifying “before-*Lifnei*-לפני,” meaning the innerness (*Pnimityut*-פנימיות) of *HaShem*-יהו"ה,²⁸⁹³ and beyond this (as in the simple meaning of “before-*Lifnei*-לפני,” meaning) “higher than the Name *Hashem*-יהו"ה,”²⁸⁹⁴ this being the matter of the inner and essential drawing down from the innerness and essential self of the Unlimited One, literally, brought about specifically through the matter of inter-inclusion and unity etc.

Now, in one’s service of *HaShem*-יהו"ה, blessed is He, this is the matter of the unity of all ten powers of the soul, from the power of the intellect (“your heads”) to the matter of

²⁸⁹¹ Likkutei Torah Nitzavim ibid. 44b

²⁸⁹² Jeremiah 34:18

²⁸⁹³ Also see Likkutei Torah, Drushim l’Shabbat Shuvah 68a

²⁸⁹⁴ Ohr HaTorah Na”Ch Vol. 1, p. 369; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).]

accepting the yoke (the foot). This is as emphasized in the service of Rosh HaShanah, the *mitzvah* of the day being with the Shofar.²⁸⁹⁵

That is, even when it comes to “the heads of your tribes” for whom there must be intellectual contemplation (*Hibonenut*) as to how to bring about the matter of “crown Me as King over you,”²⁸⁹⁶ in that after the contemplation they come to the conclusion that there specifically must be the matter of accepting the yoke (*Kabbalat Ol*).

This is why the Shofar, the horn of an animal, must specifically be blown. That is, it is not enough for there to be the simple voice of man, but there must be the matter of “comporting themselves [humbly and self-effacingly] like an animal,”²⁸⁹⁷ which is indicative of accepting the yoke with total self-nullification (*Bittul*).

It is specifically in this that the matter of repentance (*Teshuvah*) is hinted. This is as stated by Rambam,²⁸⁹⁸ “It contains a hint, as if [the call of the Shofar] is saying, ‘Wake up you sleepy ones etc.,’” and as known, a hint is a very lofty matter, which is why our sages, of blessed memory, stated,²⁸⁹⁹ “A hint is sufficient for the wise,” being that because of the depth the intellect it is not possible to garb it in letters etc., but

²⁸⁹⁵ Talmud Bavli, Rosh HaShanah 26b in the Mishnah; Talmud there 27a; Mishneh Torah, Hilchot Shofar 1:2

²⁸⁹⁶ Talmud Bavli, Rosh HaShanah 16a, 34b

²⁸⁹⁷ See Talmud Bavli, Chullin 5b; Also see the discourse entitled “*Et HaShem He’emarta* – You have distinguished *HaShem*” of the 18th of Elul of this year, 5731, Discourse 41, Ch. 5 (Sefer HaMaamarim 5731 p. 294).

²⁸⁹⁸ Mishneh Torah, Hilchot Teshuvah 3:4

²⁸⁹⁹ See Midrash Mishlei 22:15; Ohr HaTorah, Ki Teitzei p. 1,000.

specifically only to hint at it. The hint is to the matter of repentance (*Teshuvah*), the matter of which is extremely lofty.

This is especially so of the repentance (*Teshuvah*) of the ten days of repentance, [about which our sages, of blessed memory, stated,²⁹⁰⁰ “Here it refers to a singular individual-*Yachid*-יחיד,” referring to service of *HaShem*-יהו"ה, blessed is He, stemming from the *Yechidah*-יחידה [singular essence of the soul],²⁹⁰¹ and as stated by Rambam,²⁹⁰² “During the ten days of repentance, it [repentance] even is more beautiful and will be immediately accepted.”

The words, “more beautiful-*Yafeh Yoter*-יפה יותר,” refer to the beauty and Splendor-*Tiferet* brought about through the inter-inclusion of several colors (this being the superiority of the world of Repair-*Tikkun*, as discussed in chapter three). The words, “and will be accepted immediately” indicate that it transcends the limitations of time (and thus also transcends the limitations of space) and that in this there also is the inclusion of the drawing down throughout the entire year.

(This is as discussed (in chapter two) that Rosh HaShanah (“today-*HaYom*-היום”) includes all the days of the year, and is comparable to the head, which includes the vitality of all the limbs of the body), and in a way that “every day they are new in your eyes.”²⁹⁰³

Through doing so we bring about the matter of “crown Me as King over you,” and as the verse states,²⁹⁰⁴ “to establish

²⁹⁰⁰ Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b; 105a

²⁹⁰¹ See Likkutei Torah, Tavo 43d; Also see Chanah Ariel, Ha'azinu p. 44b

²⁹⁰² Mishneh Torah, Hilchot Teshuvah 2:6

²⁹⁰³ Rashi to Deuteronomy 11:13; 26:16.

²⁹⁰⁴ Deuteronomy 29:12 *ibid*.

you today as a people to Him and that He will be a God to you.” Then, after the Holy One, blessed is He, becomes “King of Israel (and its Redeemer),”²⁹⁰⁵ he also becomes “King over the whole earth,”²⁹⁰⁶ and in a way that “everything that has been made will know that You made it, and everything that has been formed will understand that You formed it etc.,”²⁹⁰⁷ until the fulfillment of the prophecy,²⁹⁰⁸ “*HaShem*-יהו"ה will be King over all the earth; On that day *HaShem*-יהו"ה will be One and His Name One,” so that “I am read just as I am written.”²⁹⁰⁹ All this is brought about through “them willingly accepting His Kingship upon themselves,”²⁹¹⁰ and in a way of “reveal the glory of Your Kingship upon us.”²⁹¹¹

We thus merit that each and every Jew will be inscribed and sealed for the good, for a good and sweet year, with goodness that is clearly apparent and openly revealed, and in a way of drawing down abundant blessings and success in the study of Torah and the scrupulous fulfillment of the *mitzvot*, up to and including even serving *HaShem*-יהו"ה, blessed is He, in permissible matters, in a way of “know Him in all your ways,”²⁹¹² through which there will be a drawing down of all the blessings, beginning with the verse,²⁹¹³ “I will give your rains in their time,” and as known about the matter of the rains

²⁹⁰⁵ See the Musaf liturgy of Rosh HaShanah from Isaiah 44:6

²⁹⁰⁶ See the Amidah prayer of Rosh HaShanah, as well as Kiddush and the blessings of the Haftarah.

²⁹⁰⁷ See the Amidah prayer of Rosh HaShanah

²⁹⁰⁸ Zachariah 14:9

²⁹⁰⁹ Talmud Bavli, Pesachim 50a

²⁹¹⁰ See the liturgy of the evening prayers (*Arveet*).

²⁹¹¹ A small portion of the discourse missing here.

²⁹¹² Proverbs 3:6

²⁹¹³ Leviticus 26:4

(water causes the sprouting of all types of pleasures,²⁹¹⁴ and furthermore, the word “rains-*Geshamim*-גשמים” is of the same root as “physicality-*Gashmiyut*-גשמיות”)²⁹¹⁵ in that it includes all blessings,²⁹¹⁶ the totality of which are in one’s children, one’s health and abundant sustenance, up to and including the true and complete redemption, and in a way of “eternal joy upon their heads!”²⁹¹⁷

²⁹¹⁴ See Tanya Ch. 1

²⁹¹⁵ See Keter Shem Tov, end of Section 207

²⁹¹⁶ See Ramban to Leviticus *ibid.*

²⁹¹⁷ Isaiah 35:10; 51:11