

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5732
(Volume 1)

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe

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

Acknowledgements

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

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

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

We therefore stand with complete awe and humility before them, in that all our efforts in adapting these works into English utterly pale in comparison to the efforts of those who preceded us with the original publications, to which any translation can never do

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

Warning

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

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

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

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

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

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

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

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

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

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

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

1.

⁶ Psalms 91:14

⁷ Exodus 20:6

⁸ Talmud Bavli, Brachot 13b

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

The Translators

⁹ Mishneh Torah, Melachim u’Milchamot 12:5

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

Forward

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

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

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

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

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

¹² Maimonides

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

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

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

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

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

¹⁵ Isaiah 11:9

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

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

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

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

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

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

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

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

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

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

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

¹⁹ Pronounced Jikatiya

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

²¹ Nachmanides

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

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

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

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

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

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

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

²⁴ Sefer HaSichot 5691, p. 162-163

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

²⁶ *HaYom Yom*, 7 Tammuz

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

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

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

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

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

²⁸ Sefer HaSichot 5691 *ibid.* p. 163

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

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

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

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

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

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

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

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

20th of Cheshvan, 5786

כ' מרחשון שנת תשפ"ו, תהא שנת התשוע"ה

The Translators

³² Isaiah 11:9

Discourse 1

*“HaYom Harat Olam... -
Today the world was conceived...”*

Delivered on the 2nd day of Rosh HaShanah, 5732

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

1.

We recite,³³ “Today the world was conceived; Today all forms of the worlds stand in judgment – whether as children, or whether as servants; if as children, have compassion on us as a father has compassion on his children! If as servants, our eyes are fixed upon You until You favor us, and bring forth our judgment as the light, Awesome and Holy One!”

Now, we must better understand this. For, here it is speaking of the Jewish people, as understood from the fact that it states, “If as children etc.” This being so, of what relevance is the introduction that “**all** forms of the worlds stand in judgment”?

2.

Now, it is explained in the discourse entitled “*HaYom Harat Olam*” of the year 5702,³⁴ in elucidation of the words

³³ In the *Musaf* liturgy of Rosh HaShanah

³⁴ Sefer HaMaamarim 5702 (*Vayehi b'Shloshim Shanah*) p. 14; Also see the discourse entitled “*HaYom Harat*” (Kuntres Kinyan HaChayim) printed in Sefer HaMaamarim 5688 p. 179 and on.

“whether as children or whether as servants,” that “if it is from the perspective of the elevated level of the souls of the Jewish people, who are considered as children, as the verse states,³⁵ ‘You are children to *HaShem*-יהו"ה your God,’ or whether it is as servants, this being the elevated level of the souls of the Jewish people who are the servants of *HaShem*-יהו"ה, as the verse states,³⁶ ‘For the children of Israel are servants to Me,’” meaning that the Jewish people are both children and servants.

Now, this matter relates to every single Jew. This is as explained by the Tzemach Tzeddek³⁷ in explanation of the verse,³⁸ “You are children to *HaShem*-יהו"ה your God – you shall not cut yourselves etc.” That is, just as the command that “you shall not cut yourselves etc.,” applies to every single Jew, so does the first part of the verse, “You are children [to *HaShem*-יהו"ה your God],” apply to every single Jew. For, when it states “You are children,” this is the reason given for the commandment “you shall not cut yourselves,” (in that “since you are children of the Ever Present One, it thus is appropriate that you be handsome and not to cut [and scar yourself] or have your hair torn out” as in Rashi’s commentary). This being so, it is understood that the command to every single Jew, “you shall not cut yourselves” is because every Jew is the child of the Holy One, blessed is He.

³⁵ Deuteronomy 14:1

³⁶ Leviticus 25:55

³⁷ See *Hemshech “Mayim Rabim”* 5636, Ch. 42 “that even now, in the times of ‘the heels [of Moshiach]’ etc., when the souls are lowly, it is still prohibited to cut oneself or to make a bald spot, and this being so, the term ‘children-*Banim*-בנים’ must apply to all souls, including those of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, and Asiyah*) etc.”

³⁸ Deuteronomy 14:1

From this it is understood that the same applies to the verse, “They are My servants,” which is why “they should not be servants of servants.”³⁹ For, since the law that “they should not be servants of servants” applies to every single Jew, the same applies to the matter of “they are My servants” (the **reason** that they should “not be servants of servants”) in that this applies to every single Jew.

From this it is understood that the matter of “children” and “servants” is present in every Jew not just in a concealed way, but also in a revealed way, in that it relates to the actual legal Halachic ruling in practical application of the law of “you shall not cut yourselves” and the law “not to be servants of servants.”

Thus, the same so of the matters of “children” and “servants” as they spiritually are in the innerness (*Pnimitiyut*) of the matter. This is as stated in Tanya⁴⁰ citing Zohar,⁴¹ that every Jew must be in both states and levels, both the aspect of a servant and the aspect of a child. This is because there is a superiority to the aspect of a child, and there is a superiority to the aspect of a servant (as discussed in Tanya there) and explained at length in *Hemshech* “*Yom Tov Shel Rosh HaShanah*” 5666⁴² of the Rebbe Rashab, whose soul is in Eden.

From this we can also understand about the two matters of the words, “If as children, have compassion on us as a father has compassion on his children! If as servants, our eyes are

³⁹ Talmud Bavli, Kiddushin 22b

⁴⁰ Tanya, Ch. 41

⁴¹ Zohar III 111b

⁴² *Hemshech* 5666 p. 308 [410] and on.

fixed upon You until You favor us and bring forth our judgment as the light!”

That is, each has an element of superiority compared to the other. For, if we were to say that there is only an advantage to one of them, we would not need to request both. For, since every Jew has both matters of “children” and “servants,” it could have been enough for them only to plead for the loftier matter, being that “one-hundred is included in two-hundred.”⁴³ It thus must be said that there is an element of superiority to the words, “have compassion on us as a father has compassion on his children,” and there is an element of superiority in our plea that “You favor us and bring forth our judgment as the light,” and we thus plead, “whether as children, or whether as servants.”

That is, from the perspective of the superiority of the Jewish people “as children,” we plead “have compassion on us as a father has compassion on his children,” and from the perspective of the Jewish people “as servants,” we say “our eyes are fixed upon You until You favor us and bring forth our judgment as the light.”

The explanation is that in the morning blessings, every Jew recites, “My God, the soul that You have given within me, she is pure. You created her, You formed her, You blew her into me.” The aspect of “the soul that You have given within me” is the soul as she is in the world of Emanation (*Atzilut*), where she is called “children-*Banim*-בנים.”⁴⁴ The aspects of

⁴³ See Bava Kamma 74a and elsewhere.

⁴⁴ See Likkutei Torah, Shir HaShirim 19c; *Hemshech “Mayim Rabim”* ibid., and elsewhere.

“You created her, You formed her, and You blew her” are as the soul descends into the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),⁴⁵ this being the “servant-*Eved*-עבד” aspect of the soul.

In this itself there are three levels, these being the Hebrew maidservant (*Amah HaIvriyah*-אמה העבריה), the Hebrew servant (*Eved Ivri*-עבד עברי) and the Canaanite slave (*Eved Kanaani*-עבד כנעני). In *Torat Chayim*, in the discourses on the Hebrew maidservant (*Amah HaIvriyah*),⁴⁶ the Mittler Rebbe explains the substance of these three levels as they are on the side of holiness, within the Godly soul. [On the contrary, it is because these three matters are present Above in holiness, that there was a chaining down of these matters even physically below].

Now, the fact that every Jew recites, “The soul that You have given within me... You created her etc.,” proves that each one has both aspects of “child-*Ben*-בן” and “servant-*Eved*-עבד.” In other words, even the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) recite “the soul that You have given within me she is pure,” since they too have the aspect of the “child-*Ben*-בן.” On the other hand, even the souls of the world of Emanation (*Atzilut*) recite “You created her etc.” In other words, even though as they descend below to manifest in the body they [remain] in the state of the world of Emanation (*Atzilut*), [and as explained by the Alter

⁴⁵ See Siddur of the Arizal there; Likkutei Torah, Re’eh 27a

⁴⁶ *Torat Chayim*, Mishpatim 293a and on; Also see the discourse entitled “*v’Eileh HaMishpatim*” 5738 (*Torat Menachem*, *Sefer HaMaamarim* Adar p. 9 and on).

Rebbe in Likkutei Torah⁴⁷ about the soul of our teacher Moshe, even while he was below there was an illumination within him of the aspect of the world of Emanation (*Atzilut*), and when he spoke with Pharaoh it was such that the world of Emanation (*Atzilut*) confronted the external husks (*Kelipot*) in “the nakedness of the land”],⁴⁸ nevertheless, the [righteous-*Tzaddikim*] also say “You created her, You formed her, You blew her into me,” these being the three above-mentioned aspects of the Hebrew maidservant (*Amah Halvriyah*- אמה העבריה), the Hebrew servant (*Eved Ivri*- עבד עברי) and the Canaanite slave (*Eved Kanaani*- עבד כנעני). For, since these three aspects are on the side of holiness, they thus are also present in the world of Emanation (*Atzilut*) etc.

3.

Now, this matter especially relates to Rosh HaShanah. For, the verse states,⁴⁹ “You are standing today, all of you etc.,” this being the Torah portion that is always read before Rosh HaShanah.⁵⁰ The word “today-*HaYom*-היום” refers⁵¹ to “the day of Great Judgment”⁵² of Rosh HaShanah.⁵³ It is then that “you are standing, all of you,” as the verse continues and enumerates all categories of the Jewish people, “The heads of

⁴⁷ Likkutei Torah, Nitzavim 49b

⁴⁸ Genesis 42:9-12; See Midrash Kohelet Rabba (end of) 1:4.

⁴⁹ Deuteronomy 29:9

⁵⁰ Tosefot to Talmud Bavli, Megillah 31b; Mishneh Torah, Hilchot Tefilah 13:2; Tur and Shulchan Aruch 428:4

⁵¹ See Ramaz to Zohar II 32b; Zohar III 231b; Likkutei Torah Ki Tavo 41c

⁵² Targum to Job 2:1

⁵³ Paane'ach Raza end of Nitzavim; Megaleh Amukot Nitzavim, section beginning “*Aseeree*” (60d).

your tribes, your elders, and your officers – all the men of Israel; your small children, your women, and your proselyte who is in the midst of your camp, from the hewer of your wood to the drawer of your water.”

In general, they are divided into the two categories of “children-*Banim*-בָּנִים” and “servants-*Avadim*-עֲבָדִים.” About all these categories it states, [not in the style of a command nor the style of a promise, but in the style of relating facts], “You are standing etc.” In other words, the Torah is relating the current state of reality as it is, in that all the Jewish people are “standing-*Nitzavim*-נִצְבִּים etc.,” the meaning of which (is as the Alter Rebbe explains, that he heard from the Maggid in the name of the Baal Shem Tov),⁵⁴ that they are “sustained and stand steadfastly,”⁵⁵ meaning that they are meritorious in judgment. In other words, every single Jew, whether from the aspect of the “child-*Ben*-בֶּן” within him or whether from the aspect of the “servant-*Eved*-עֶבֶד” within him, is sustained, stands steadfastly, and is meritorious in judgment.

We can add to this that the word “standing-*Nitzavim*-נִצְבִּים”⁵⁶ indicates sustainment and standing with strength, similar to the statement about the giving of the Torah,⁵⁷ “They stood (*Vayityatzvu*-וַיִּתְּצְבוּ) at the bottom of the mountain.” However, we first must preface with the relationship between

⁵⁴ Keter Shem Tov, Hosafot Section 41

⁵⁵ See Midrash Tanchuma to the beginning of Parshat Nitzavim

⁵⁶ [As opposed to the term “standing-*Amidah*-עֲמִידָה.” See the discourse entitled “*Atem Nitzavim* – You are standing” of Shabbat Parshat Nitzavim 5731, translated in The Teachings of The Rebbe 5742, Vol. 2, Discourse 42.]

⁵⁷ Exodus 19:17; Also see Ohr HaTorah, Nitzavim p. 1,201 and on.

Rosh HaShanah and the giving of the Torah. For, the *mitzvah* of the day (of Rosh HaShanah) is with the Shofar.⁵⁸

[The word “commandment-*mitzvah*-מצוה” is of the root “to bond-*Tzavta*-צוותא” and connect,⁵⁹ in that we [thereby] bond with the Holy One, blessed is He. The *mitzvah* of the day, meaning, the “bonding-*Tzavta*-צוותא” and connection with the Holy One, blessed is He on the day of Rosh HaShanah, is with the Shofar.]

This is as our sages, of blessed memory, taught,⁶⁰ “The Holy One, blessed is He, said: Say before Me on Rosh HaShanah... [verses] of Kingship in order to crown Me as King over you; Remembrances so that your remembrance will rise before Me for the good; and with what? With the Shofar.” In addition there also is the matter of reciting verses related to the Shofar. The matter of reciting the verses is that we bring proofs for this from the Torah.⁶¹ For, since the Torah is the master over the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), it therefore is through reciting the verses of the Torah that it is caused to be so in actuality. Moreover, the Shofarot blessing begins [with the words], “You were revealed [in Your cloud of glory] etc.,” which relates the occurrence of the giving of the Torah, and includes some verses from the matter of the giving of the Torah.

The explanation is that the general drawing forth of Rosh HaShanah, in that all the Jewish people are standing

⁵⁸ Mishnah Rosh HaShanah 3:3; Talmud Bavli, Rosh HaShanah 26b; 27a.

⁵⁹ See Likkutei Torah, Bechukotai 45c; 47b and elsewhere.

⁶⁰ Talmud Bavli, Rosh HaShanah 16a

⁶¹ See Likkutei Torah, Drushim L’Rosh HaShanah 56c; Siddur Im Da”Ch 238b [347d]; Sefer HaMaamarim 5637 Vol. 2, p. 999 and on; 5699 p. 28.

upright and meritorious in judgment, and in the first place are inscribed in the book of the perfectly righteous (*Tzaddikim Gemurim*),⁶² such that there should be a drawing down to them in regard to their children, health and sustenance for the entire year, this is brought about through the Torah, just as all drawings are through the Torah. This is because the Torah is “a cup of blessing,”⁶³ a pure receptacle and conduit through which to receive all bestowals and drawings down from Above.

Now, the Torah relates specifically to the Jewish people. In the first place, this is due to their essential being. For, as known, the name “Yisroel-ישראל” is an acronym for “there are six-hundred thousand letters to the Torah-*Yesh Sheesheem Reebo Otiyot LaTorah* לַתּוֹרָה רַבּוֹא אוֹתוֹת וּבְרָא יֵשׁ שֵׁשׁ שִׁמּוֹנִים.”⁶⁴ In other words, the Torah is the essential being of every single Jew. In addition to this, every single Jew also has the matter of studying Torah in actuality. This is as stated in Talmud, in Tractate Menachot,⁶⁵ that even a person who studies one verse in the morning and one verse in the evening has fulfilled the *mitzvah* of “[This book of the Torah] shall not depart [from your mouth; rather you should toil in it] day and night.”⁶⁶ In other words, for him too, there is the matter of studying Torah at every moment during the period of twenty-four hours.

⁶² Talmud Bavli, Rosh HaShanah 16b

⁶³ Sefer HaMaamarim 5699 p. 68; 5709 p. 73 and elsewhere.

⁶⁴ Megaleh Amukot, Ophan 186; Also see Sefer HaMaamarim 5691 p. 317.

⁶⁵ Talmud Bavli, Menachot 99b; See Hilchot Talmud Torah 3:4.

⁶⁶ Joshua 1:8

This is likewise the meaning of the verse,⁶⁷ “You have distinguished *HaShem*-יהו"ה today... and *HaShem*-יהו"ה has distinguished you today.” That is, the word “today-*HaYom*-היום” in this verse refers to Rosh HaShanah (just as it does in the verse, “You are standing today-*Hayom*-היום”).⁶⁸

The meaning of, “You have distinguished-*He'emarta*-האמרת *HaShem*-יהו"ה today,” is that the Jewish people make the Holy One, blessed is He, say the Ten Utterances (*Asarah Ma'amarot*-עשרה מאמרות [by which the world was created]),⁶⁹ (in that the word distinguished-*He'emarta*-האמרת is of the same root as “saying-Amirah-אמירה” and speech). This is brought about through reciting the verses of Kingship in the Torah, through which the matter of “crown Me as King over you”⁷⁰ is accomplished. This thereby is also a drawing down into the externality (*Chitzoniyut*) of the worlds, as explained in the Siddur about the devotional intentions (*Kavanot*) of sounding of the Shofar according to the Baal Shem Tov.⁷¹

This is like what we find about the general matter of Torah, that our sages, of blessed memory, expounded⁷² on the words,⁷³ “**The** sixth day-*Yom HaSheeshee*-יום הששי” (with the *Hey*-ה indicating “the known [sixth day]” (*Hey HaYediyah*)) in that “the Holy One, blessed is He, established a precondition

⁶⁷ Deuteronomy 26:17-18

⁶⁸ See Likkutei Torah, Tavo 41c; 42c; Ohr HaTorah ibid. p. 1,069; p. 1,080.

⁶⁹ [Mishnah Avot 5:1]

⁷⁰ Ohr HaTorah ibid. p. 1,065; 1,069.

⁷¹ Siddur Im Da"Ch 244c [357c] and on.

⁷² Talmud Bavli Shabbat 88a; Avodah Zarah 3a

⁷³ Genesis 1:31

with the act of creation etc., as the verse states,⁷⁴ ‘The earth feared and was silent,’ in that at first it feared and at last it was silent.”

That is, through Torah sustainment is granted to the heavens and earth, as the verse states,⁷⁵ “If not for My Covenant by day and by night, I would not have set up the laws of heaven and earth.” The same is so of the matter of “You have distinguished-*He’emarta* האמרת *HaShem* יהוה,” that by “saying-*Amirah* אמירה” the verses of Kingship in the Torah, this also affects the externality of the worlds – in the Ten Utterances (*Ma’amarot* מאמרות) [by which the world was created].

Another explanation of the words, “You have distinguished (*He’emarta* האמרת) *HaShem* יהוה,” is that the Jewish people bring the matter of the Torah Above, as in the teaching of our sages, of blessed memory,⁷⁶ “Whosoever reads and studies, the Holy One, blessed is He, reads and studies opposite him.”

We can understand the connection between these two explanations according to the statement in Zohar⁷⁷ on the verse,⁷⁸ “Each ladle was ten ten (*Asarah Asarah* עשרה עשרה) of the sacred *shekel*,” that the Ten Utterances correspond to the Ten Commandments. This is to such an extent that they become one matter, which is why its weight was ten gold-shekels, rather than twenty, being that the Ten Utterances and the Ten

⁷⁴ Psalms 76:9

⁷⁵ Jeremiah 33:25

⁷⁶ See Tanna d’Bei Eliyahu Rabba, beginning of Ch. 18; Yalkut Shimoni Eichah, Remez 1034.

⁷⁷ Zohar III 11b

⁷⁸ Numbers 7:86

Commandments become one matter. In other words, it becomes clearly observable in open revelation that the entire existence of the Ten Utterances stems from the Ten Commandments.

This then, is the connection between the two explanations of the words, “You have distinguished-*He'emarta*-האמרת.” That is, through the matter of “You have distinguished (*He'emarta*-האמרת) *HaShem*-ה'” in Torah, in that “whosoever reads and studies, the Holy One, blessed is He, reads and studies opposite him,” there thereby is also caused to be the matter of “You have distinguished (*He'emarta*-האמרת) *HaShem*-ה'” in regard to the Ten Utterances (*Ma'amarot*-מאמרות), this being the matter of the Jewish people actualizing the construct of Kingship-*Malchut*, through which a drawing forth in the Ten Utterances comes about.

This is why throughout the ten days of repentance we recite the Psalm,⁷⁹ “A song of ascents. Out of the depths [I call You *HaShem*-ה']” which is the matter of the construction of Kingship-*Malchut*, the construction of the world of speech (*Olam HaDibur*) in all her ten *Sefirot*.⁸⁰

Now, in regard to the words, “*HaShem*-ה' has distinguished (*He'emeercha*-האמריך) you today” (in that the Holy One, blessed is He, causes that the Jewish people to say) is as our sages, of blessed memory, stated,⁸¹ “The Holy One, blessed is He, said: Say verses of Kingship before me etc.” It

⁷⁹ Psalms 130

⁸⁰ See Pri Etz Chayim and Shaar HaKavanot, Shaar Rosh HaShanah; Likkutei Torah, Re'eh 31c; Nitzavim 51b; Drushim L'Rosh HaShanah 60a, and elsewhere.

⁸¹ Talmud Bavli, Rosh HaShanah 16a

can be said that this is the arousal from Above that precedes the arousal from below.

Even though it is explained that the service of *HaShem*-יהו"ה, blessed is He, during the month of Elul (beginning with the preparations for the month of Tishrei during the month of Elul) is from below to Above, there must nevertheless be the granting of empowerment for the service, this being the matter of the thirteen attributes of mercy which then illuminate, which also is the matter of "*HaShem*-יהו"ה has distinguished you today."

Although it is explained by Maharsha⁸² that when it first states, "You have distinguished *HaShem*-יהו"ה today" (and then states) "and *HaShem*-יהו"ה has distinguished you," this is like the verse,⁸³ "I am to my Beloved and my Beloved is to me-*Ani LeDodi v'Dodi Li*-אני לדודי ודודי לי," which is the service of the month of Elul from below to Above, nevertheless, the Rashba⁸⁴ (who was known as a great Kabbalist) wrote that it is like the verse,⁸⁵ "My Beloved is to me and I am to Him."

In other words, "*HaShem*-יהו"ה has distinguished you today" is the granting of empowerment and the arousal from Above for the matter of "you have distinguished *HaShem*-יהו"ה today," which is service of Him by the souls of the Jewish people through reciting the verses of Kingship etc., through which they bring about that they "crown Me as King over you."

⁸² Chiddushei Aggadot to Talmud Bavli Brachot 6a

⁸³ Song of Songs 6:3

⁸⁴ Cited in Ein Yaakov to Brachot ibid.; Also see Ohr HaTorah, Ki Tavo p. 1,057.

⁸⁵ Song of Songs 2:16; Also see the discourse entitled "*Et HaShem He'emarta* – You have distinguished *HaShem*" 5730 Ch. 9 (Sefer HaMaamarim 5730 p. 368, translated in The Teachings of The Rebbe 5730, Vol. 2, Discourse 47).

The same is so about the explanation of the words, “You have distinguished *HaShem*-יהו”ה,” as it relates to Torah. In this too there is the matter of “*HaShem*-יהו”ה has distinguished you,” which is the matter of the verse,⁸⁶ “Let my tongue reply with Your word,” like a person who repeats the words of the speaker.⁸⁷ The same is so in regard to serving Him in prayer, that there is the granting of empowerment from Above, “*HaShem*-יהו”ה has distinguished you,” that his prayer is accepted and brings about that He “bring forth our judgment as the light.”

5.

Now, this drawing forth is from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One. This is the meaning of the words, “Bring forth our judgment as the light, Awesome and Holy One!” In other words, the matter of “bringing forth... as the light etc.,” is drawn from the aspect of the “Awesome and Holy One.” This is the reason why it is preceded by the words, “Today all forms of the worlds stand in judgment” (even though here it is speaking about the Jewish people). This is because it is through this introduction that it explains the aspect from which there is the drawing forth of the matter of “bring forth our judgment as the light,” that it is from the aspect of the “Awesome and Holy One.”

⁸⁶ Psalms 119:172

⁸⁷ See Torah Ohr, Yitro 67b; Likkutei Torah, Drushim L’Sukkot 81c; Shir HaShirim 44b, and elsewhere.

The explanation is that when it states, “All forms of the world (*Kol Yetzurei Olamim*-כל יצורי עולמים) stand in judgment,” this includes all the worlds-*Olamot*-עולמות, which is of the root “concealment-*He'elem*-העלם.”⁸⁸ This is similar to the verse,⁸⁹ “For with *Ya”H*-יה"ה did *HaShem*-ה' form worlds (*Tzur Olamim*-צור עולמים),” about which our sages, of blessed memory, stated,⁹⁰ “The coming world was created with the letter *Yod*-י and this world was created with the letter *Hey*-ה.” That is, all worlds are included in this,⁹¹ [both] the concealed worlds and the revealed worlds, up to and including the aspect of revelation as it was before the restraint of the *Tzimtzum*, which also applies to be called, “He formed worlds (*Tzur Olamim*-צור עולמים).” For, since it is the aspect of revelation (*Giluy*) rather than Essence (*Atzmut*), thus it too is included in “He formed worlds (*Tzur Olamim*-צור עולמים).”

Now, since “today all forms of the worlds stand in judgment,” including the aspects of revelation (*Giluy*) that precede the restraint of the *Tzimtzum*, it therefore is impossible for the drawing down of the judgment to be through intermediaries. Rather, the judgment is from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He, the aspect of the “Awesome and Holy One.”

⁸⁸ See Likkutei Torah, Shlach 37d and elsewhere.

⁸⁹ Isaiah 26:4

⁹⁰ Talmud Bavli, Menachot 29b

⁹¹ “Beginning with the worlds of the Unlimited (*Olamot HaEin Sof*)... from the loftiest and most wondrous revelations of light within the limitless light of the Unlimited One before the constriction-*Tzimtzum* etc.” (Sefer HaMaamarim 5702 p. 10).

With the above in mind we can explain the analogy brought by the Rebbe Maharash⁹² about the sounding of Shofar on Rosh HaShanah, of a king who was [lost] in a forest and no one recognized him etc. At first glance, the analogy is unlike the analogue, since it cannot apply to say this about the analogue Above.

However, we can explain this in a positive way.⁹³ Namely, since we are speaking of the Essential Self of the limitless light of the Unlimited One from whom all revelations (*Giluyim*) are negated, therefore, even if there was some room there for the existence of worlds, it would be impossible to recognize the Essential Self of the King through the revelations (*Giluyim*), being that all aspects of revelations (*Giluyim*) are negated from Him.

It only is specifically the souls of the Jewish people who recognize the Essential Self of the King, in that the souls of the Jewish people are rooted in His Essential Self, blessed is He. This is as the verse states,⁹⁴ “You are standing today, all of you, before *HaShem*-יהו"ה your God,” specifying “**before-Lifnei-**לפני *HaShem*-יהו"ה, meaning, higher than the Name *HaShem*-יהו"ה,⁹⁵ and even higher than the letter *Yod*-י of the Name *HaShem*-יהו"ה as it is before the restraint of the *Tzimtzum*.⁹⁶

⁹² *Hemshech* “*Kachah*” 5637, Ch. 70 (Sefer HaMaamarim 5637 Vol. 2, p. 567).

⁹³ Also see the discourse entitled “*Adon Olam*” 5743 (Torat Menachem, Sefer HaMaamarim Tishrei p. 64 and on).

⁹⁴ Deuteronomy 29:9

⁹⁵ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*).]

⁹⁶ [See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), and elsewhere.]

This then, is the meaning of, “Today the world was conceived; Today all forms of the worlds stand in judgment.” As known, the word “conceived-*Harat*-הרת” has two meanings. The word “*Harat*-הרת” is of the root “trembling-*Retet*-רתת” and trepidation (as in the explanation of the Alter Rebbe⁹⁷ that it means “today the world trembles”) and “*Harat*-הרת” is also a word that means “pregnancy-*Herayon*-הריון” and birth.⁹⁸

The explanation is that the word “*Harat*-הרת” as it means “trembling-*Retet*-רתת” and fear, is as it then states, “Today all forms of the worlds stand in judgment,” in that there is a judgment and ruling on all the worlds, including on the revelations that precede the restraint of the *Tzimtzum*, as to whether the revelation will be drawn down again or not. However, through the service of *HaShem*-ה' of the souls of the Jewish people it is caused to become “the conception-*Harat*-הרת of the world,” as a word meaning “pregnancy-*Herayon*-הריון” and birth, in that all matters are drawn down anew from His Essential Self, blessed is He. This is akin to how it was at the beginning of the creation, as in the teaching of our sages, of blessed memory,⁹⁹ “In whom did He consult? In the souls of the righteous *Tzaddikim*,” and “Your people are all righteous *Tzaddikim*.”¹⁰⁰

⁹⁷ Sefer HaMaamarim 5688 p. 183 and on.

⁹⁸ See Siddur of the Arizal there; Avudraham, Seder Tefilat Rosh HaShanah uPirushah (*Zichronot*); Ohr HaTorah, Drushei Rosh HaShanah p. 1,321, and elsewhere.

⁹⁹ Ruth Rabba 2:1

¹⁰⁰ Isaiah 60:21; See Mishnah, Sanhedrin 10:1 (Perek Chelek).

This is also the meaning of what we recite on Rosh HaShanah,¹⁰¹ “He will choose our heritage for us, the pride of Yaakov that He loves always!” That is, the drawing down is from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, since it is specifically there, where the true matter of free-choice is (*Bechirah*),¹⁰² and the choice is in Yaakov, this being the matter of the simplicity present in each and every Jew. This is also the meaning of the conclusion of the verse, “that He loves always!” That is, our sages, of blessed memory, stated,¹⁰³ “Wherever it states ‘*Netzach*-נצח,’ ‘*Selah*-סלה’ or ‘*Va’ed*-ועד’ it refers to that which never ceases.” For, since the drawing down is from His Essential Self, blessed is He, in which the matter of change is inapplicable, Heaven forbid to think so, therefore, the drawing down is in the way indicated by the word “*Selah*-סלה,” which means “always” without cessation.

This is also the meaning of the continuation, “whether as children, or whether as servants etc.” To explain, the superiority of a child (*Ben*-בן) is that there is a drawing down in him from the innerness and essence of the father.¹⁰⁴ This is the meaning of the words, “have compassion on us, as a father has compassion on his children,” this being the matter of the essential mercies from the aspect of the essential exaltedness of “the King who alone is exalted from then.”¹⁰⁵ However, since there also is an element of superiority in the servant (*Eved*-עבד)

¹⁰¹ Psalms 47:5

¹⁰² See Likkutei Sichot Vol. 19 p. 282

¹⁰³ Talmud Bavli, Eruvin 54a

¹⁰⁴ See Tanya, Ch. 2

¹⁰⁵ See the liturgy of the *Yotzer* blessing of the *Shema*.

relative to the child (*Ben*-בן), as explained at length in *Hemshech* 5666,¹⁰⁶ we therefore say “or whether as servants etc.”

That is, from the perspective that every Jew also has the superiority of a servant (*Eved*-עבד), which reaches and takes from the aspect of His Essential Self to an even deeper degree than a child (*Ben*-בן), because of this that [we request that] “You favor us, and bring forth our judgment as the light,” to be inscribed and sealed for life in the book of the righteous in the first place,¹⁰⁷ and that it will be a year of light (*Orah*-אורה) etc., and all the particulars in all [the blessings that emerge from] the letters of the *Aleph-Beit*, up to and including a year of Torah-תורה, up to and including the central point, that there should be the true and complete redemption through our righteous Moshiach. There then will be the matter of “we will thank You in a new song.”¹⁰⁸ For, just as on every Rosh HaShanah there is a drawing down of new light (as explained in Iggeret HaKodesh),¹⁰⁹ in the same way there will be a drawing down of new light in the coming future. This is why there then will be “a new heaven and a new earth,”¹¹⁰ and we will then recite a new song, speedily and in the most literal sense, in our times!

¹⁰⁶ *Hemshech* 5666 p. 308 [410] and on.

¹⁰⁷ Talmud Bavli, Rosh HaShanah 16b

¹⁰⁸ Liturgy of the blessing on the second cup of wine in the Pesach Haggadah; See Talmud Bavli, Pesachim 116b and Tosefot entitled “*Hachi Garsinan v'Nomar*” (Mechilta to Exodus 15:1).

¹⁰⁹ Tanya, Iggeret HaKodesh, Epistle 14.

¹¹⁰ Isaiah 65:17

Discourse 2

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

Delivered on Shabbat Parshat Vayeilech,
Shabbat Shuvah, 5732
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹¹ “Return Israel, until *HaShem*-יהו"ה your God etc.” Now, we must understand why the verse uses the term “**until-Ad-עד** *HaShem*-יהו"ה your God.” For, at first glance, should it not have said “**to-el-אל** *HaShem*-יהו"ה your God,” as stated in other Torah verses?

Now, in his discourse of Shabbat Shuvah said one-hundred years ago,¹¹² his honorable holiness, the Rebbe Maharash, cites that this is why Rashi comments (from the words of Yalkut),¹¹³ “Return Israel, **while He is still-b'Od-בעוד** ‘*HaShem*-יהו"ה’ in the attribute of mercy; for otherwise, He is ‘your God-*Elo*’*hecha*-אלהיך’ in the attribute of judgment.” That is, this is because he finds a difficulty in the word “until-*Ad-עד*” (since Rashi comes to explain the simple meaning of the verse,¹¹⁴ and according to the simple meaning, it is not

¹¹¹ Hosea 14:2

¹¹² 5632 (Sefer HaMaamarim 5631 Vol. 2 p. 560)

¹¹³ Yalkut Shimoni to Hosea ibid. (Remez 532)

¹¹⁴ See Rashi to Genesis 3:8; 3:24, and elsewhere.

understood why the verse states “until-*Ad-עד*” rather than “to-*El-אל*.”) He therefore brings the above-mentioned Yalkut.

Now, Yalkut there provides an additional explanation: “‘Until (*Ad-עד*) *HaShem-יהו"ה* your God’ – Israel says before the Holy One, blessed is He, ‘If we repent, who will testify (*Me'id-מעיד*) for us?’ The Holy One, blessed is He, said to them, ‘If for evil I became your witness (*Eid-עד*), as it states etc... then for good do I not also become your witness (*Eid-עד*)?’ The verse therefore states, ‘Return until-*Ad-עד* *HaShem-יהו"ה* your God.’” That is, it explains that the word “until-*Ad-עד*” means that one should repent until *HaShem-יהו"ה* your God **will testify-*Ya'id-יעיד*** for you that you have repented.

We therefore must understand what this matter of testimony (*Eidut-עדות*) is Above. That is, as testimony is below, it is clear that when the court is in doubt [about a certain matter], they clarify what actually took place through the testimony of witnesses. However, this cannot be said of how it is Above, because “is there any doubt before Heaven?”¹¹⁵ and moreover “before Heaven it is revealed,”¹¹⁶ which is especially so of where the matter of repentance (*Teshuvah*) reaches.

We also must understand the answer of the Holy One, blessed is He, that “if for evil I became your witness, then for good do I not also become your witness?” The question is why is an a priori (*Kal Vachomer*) argument necessary to explain this? That is, being that He, blessed is He, is the essence of good, and “the nature of the good (especially the essence of

¹¹⁵ See Talmud Bavli, Brachot 3b

¹¹⁶ See Talmud Bavli, Pesachim 88b

good) is to bestow goodness,”¹¹⁷ this being so, will He not certainly testify for the good? This is because from the very fact that the Jewish people ask, “who will testify for us,” it is understood that there is elevation and goodness in this, and this being so, it is self-understood that He certainly will testify (to the good).

This is especially so considering that here, we are discussing the matter of repentance (*Teshuvah*) which reaches higher than the revealed good and its opposite (which is why through repentance (*Teshuvah*) “willful sins are made to be as merits for him,”¹¹⁸ because repentance (*Teshuvah*) reaches higher than the parameters of merits and willful sins). It thus is certain that the Holy One, blessed is He, will testify for the good. This being so, why is an a priori (*Kal Vachomer*) argument necessary here, that “If for evil I become your witness, then for good will I not certainly be your witness”?

2.

Now, this may be understood by prefacing with an explanation of the precision of the verse in stating, “Return, **Israel-ישראל**,” as pointed out in the discourses entitled “*Shuvah Yisroel*.”¹¹⁹ For, at first glance, since here it is discussing a person who needs to repent, as in the continuation of the verse,

¹¹⁷ See Emek HaMelech, Shaar 1 (Shaar Sha’ashu’ey HaMelech), beginning of Ch. 1; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith Ch. 4; Maamarei Admor HaEmtza’ee, Kuntreisim p. 5.

¹¹⁸ Talmud Bavli, Yoma 86b

¹¹⁹ See Ohr HaTorah, Drushim L’Shabbat Shuvah p. 1,497; Beginning of the discourse entitled “*Shuvah Yisroel*” 5695 (Sefer HaMaamarim, Kuntreisim Vol. 2 p. 328a).

“for you have stumbled in your iniquity,” in that he indeed has sinned, blemished, and left the path; should not the verse have used the name Yaakov-יעקב (or the word “people-*Am*-עם”)? Why then are they called Yisroel-ישראל which is the loftier name?

However, the explanation is that returning in repentance (*Teshuvah*) is part of the service of *HaShem*-יהו"ה, blessed is He, of the level Yisroel-ישראל. To explain, the service of repentance (*Teshuvah*) is a very lofty service, as understood from the fact that “Moshiach is destined to bring the righteous (*Tzaddikim*) to return in repentance,”¹²⁰ and in the true and complete redemption through our righteous Moshiach there will be this new matter that never was before. This is why they will then recite a new song.¹²¹ From the above we can understand the greatness of the matter of repentance (*Teshuvah*).

Now, the empowerment for repentance (*Teshuvah*) comes from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev*),¹²² thus transcending all parameters of limitation. This is why through repentance (*Teshuvah*) not only does refinement and purification come about, but even willful sins are transformed into merits. This is why the service of returning in repentance (*Teshuvah*) specifically is in the aspect of Yisroel-ישראל (“Return, Israel-*Yisroel*-ישראל”). This is because they are

¹²⁰ See Likkutei Torah, Drushim L'Rosh HaShanah 58d; Ha'azinu 75b; Shemini Atzeret 92b; Shir HaShirim 50b, and elsewhere. Also see Zohar III 153b

¹²¹ See Mechilta to Exodus 15:1 and elsewhere.

¹²² See Likkutei Torah, Pinchas 75c; Sefer HaMitzvot of the Tzemach Tzedek 39b and on; 142a and on.

rooted in the level from which the empowerment to serve in repentance (*Teshuvah*) comes about.

Now, in Israel themselves, the service of repentance (*Teshuvah*) specifically takes place as they are in this world (about which it states,¹²³ “You protect her [the soul] within me”) since it specifically is there that the aspect of His surrounding transcendent light (*Sovev*) is present.¹²⁴

Moreover, just as the matter of repentance (*Teshuvah*) is specifically in this world, this likewise is so of the general service of *HaShem*-יהו"ה, blessed is He, by the Jewish people, in that it specifically is in this world. For, example, in the matter of Torah, which is what grants us empowerment and guides us in the way of serving *HaShem*-יהו"ה in general, in that the name Torah-תורה is of the same root as the word “instruction-*Hora'ah*-הוראה,”¹²⁵ it specifically was given below in this world, a place where “there is an evil inclination amongst you, and you descended to Egypt,” as explained in the Talmudic passages discussing the giving of the Torah.¹²⁶

¹²³ In the “*Elo'hai Neshamah*” blessing in the morning blessings; See Likkutei Torah Devarim 1a.

¹²⁴ Also see Tanya, Iggeret HaKodesh, Epistle 20 (130b); Torah Ohr, Megilat Esther 90b, and elsewhere.

¹²⁵ See Radak to Psalms 19:8; Gur Aryeh to beginning of Genesis; Zohar III 53b, and elsewhere.

¹²⁶ Talmud Bavli, Shabbat 88b and on.

Now, about the general service of *HaShem*-יהו"ה, blessed is He, of the Jewish people below, it states (in the Torah portion of Ha'azinu that we begin reading at Minchah),¹²⁷ "He set the borders of the peoples according to the number of the children of Israel." That is, the borders of the peoples, referring to the seventy nations, are "according to the number of the children of Israel, which are the seventy souls of Yaakov."¹²⁸

The next verse continues,¹²⁹ "For His people are part of *HaShem*-עמו-יהו"ה כי חלק יהו"ה עמו; Yaakov is the rope of His inheritance." Rashi explains, "Because His part is contained within them... and who is His part? His people (*Amo*-עמו). And who is His people? 'Yaakov is the rope of His inheritance.' He is the third of the forefathers endowed with three merits, the merit of his grandfather, the merit of his father, and his own merit, like this rope (*Chevel*-חבל) made of three strands. Only Yaakov and his children became [the rope of] His inheritance, not the children of Yishmael, the son of Avraham, nor the children of Esav, the son of Yitzchak."

The next verse continues,¹³⁰ "He discovered him in a desert land etc.," referring to the toil of the Jewish people in their power of affecting the world etc., up to the conclusion of the matter,¹³¹ "*HaShem*-יהו"ה alone guided them, and no other power was with them."

¹²⁷ Deuteronomy 32:8

¹²⁸ Rashi to Deuteronomy 32:8

¹²⁹ Deuteronomy 32:9

¹³⁰ Deuteronomy 32:10

¹³¹ Deuteronomy 32:12

Now, since man's work is to have an effect in the world, this is why all matters in the world are prepared for him. This is as in the teaching of our sages, of blessed memory,¹³² "This is why man was created on the sixth day of creation, so that he will find everything prepared for a feast, in that everything was created for man." This is the meaning of the verse,¹³³ "In the beginning-*Bereishit*-בראשית God created," about which our sages, of blessed memory, stated,¹³⁴ "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.'" In other words, the creation of the heavens and earth was so that the Jewish people would be able to fulfill their work through studying Torah and fulfilling its *mitzvot*.

This can be understood¹³⁵ from the teaching of our sages, of blessed memory,¹³⁶ "Why do goats walk in front [of the flock] and the ewes follow? It is just as it was at the creation of the world; at first there was darkness and then light followed," as the verse states,¹³⁷ "It was evening, and it was morning." However, at first glance, this itself must be understood. That is, why was the world created in this way?

However, the explanation is that this [statement] explains that the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) is such that what is primary comes last, and what preceded it at the beginning is secondary to it. We

¹³² See Talmud Bavli, Sanhedrin 38a and Rashi there.

¹³³ Genesis 1:1

¹³⁴ See Rashi and Ramban to Genesis 1:1

¹³⁵ Regarding the coming section, see the discourse entitled "*Shuvah Yisroel*" *ibid.* (Sefer HaMaamarim 5631 *ibid.* p. 561).

¹³⁶ Talmud Bavli, Shabbat 77b

¹³⁷ Genesis 1:5 and on

observe this in the sprouting of grain, that first the stubble sprouts with the straw and chaff, and the grain only comes afterwards etc. (The same is so in the birth of a fetus, that at first the placenta and the amniotic fluid is formed, and after this the fetus forms.) This is so, even though the grain is the primary aspect of the wheat. This is as Midrash relates,¹³⁸ “The stubble, the straw, and the chaff quarreled with each other,” each one arguing that the field was sown for its sake, however when they are brought to the threshing floor everyone sees that the intention is for the grain.

The same is likewise so in the root of matters, as they are in the worlds of Chaos-*Tohu* and Repair-*Tikkun* (from which there also is a drawing down into the world of Repair-*Tikkun* itself). That is, first the world of Chaos-*Tohu* was created, and afterwards the world of Repair-*Tikkun* was created, even though *HaShem* יהו"ה-ה' Supernal intent is for the world of Repair-*Tikkun*.

This is because the world of Chaos-*Tohu* was created in a way of “he built it for the sake of destroying it,”¹³⁹ which is the matter of the darkness (“at first it was darkness”) in that it fell from its level etc., and He then “destroys [it] for the sake of building,”¹⁴⁰ which is the matter of creating the world of Repair-*Tikkun*, the aspect of “the light [followed].”

¹³⁸ Midrash Bereishit Rabbah 83:5

¹³⁹ See Talmud Bavli, Shabbat 31b; Also see Maamarei Admor HaZaken 5563 Vol. 2, p. 728; Maamarei Admor HaEmtza'ee, Ki Teitzei p. 582 and on.

¹⁴⁰ See the preceding note.

4.

However, at first glance, we must understand the general matter of creating the world of Chaos-*Tohu* in a way of “building for the sake of destroying.” Now, it is explained at length in Chassidus¹⁴¹ that since in the world of Chaos-*Tohu* the lights (*Orot*) were abundant but the vessels (*Keilim*) were few,¹⁴² the manifestation of lights (*Orot*) within vessels (*Keilim*) was not possible.

This was both because of the lights (*Orot*) as well as because of the vessels (*Keilim*). That is, from the angle of the vessels (*Keilim*), since the vessels were few, they were incapable of receiving the light (*Orot*), and how much more so of receiving the abundant lights of the world of Chaos-*Tohu*.

From the angle of the lights (*Orot*), since they were abundant lights not just in quantity but also in quality¹⁴³ (as also explained in *Hemshech* 5672),¹⁴⁴ the lights thus were incapable of becoming settled in the vessels (*Keilim*) and it therefore was in a way of “he reigned, and he died.”¹⁴⁵

However, it still is not understood how there could be a matter of “he reigned” in the first place. About this he explains in the discourse¹⁴⁶ (this being the novel insight of the discourse) that the construction of the world of Chaos-*Tohu* was possible

¹⁴¹ Torat Chayim, Bereishit 9a and on, and elsewhere.

¹⁴² Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 5; Shaar 11 (Shaar HaMelachim) Ch. 1-2.

¹⁴³ See Sefer HaMaamarim 5630 p. 141 and on.

¹⁴⁴ *Hemshech* 5672 Ch. 216 & 256 (Vol. 2, p. 601; Vol. 3 p. 715)

¹⁴⁵ Genesis 36:33 and on; See Etz Chayim, Shaar HaKlallim Ch. 1; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.]

¹⁴⁶ Sefer HaMaamarim 5631 *ibid.* (p. 562); Also see Sefer HaMaamarim 5679 p. 26.

“because of the will of the Supernal Emanator, blessed is He... that there should be the construction of the world of Chaos-*Tohu*, through the fact that, in and of Himself, He is all capable and utterly unlimited, and thus from His perspective He can be limitless even within limitation.”

The same is so of the bond between lights (*Orot*) and vessels (*Keilim*), including abundant lights and few vessels, except that even so, there then was the matter of the shattering (*Shevirah*), since the bond between the abundant lights (*Orot*) and the few vessels (*Keilim*) stemmed solely from His power, blessed is He, which is all-powerful, whereas from the angle of their own substance, meaning, from the angle of their own toil and grasp etc., the vessels (*Keilim*) which were few were incapable of receiving the lights (*Orot*), and moreover the abundant lights (*Orot*) did not come in a settled way, as explained above. However, *HaShem* יהוה's "ה' Supernal intent is that the existence of the *Sefirot* (after having been brought into existence) should be from the angle of their substance and labor (rather than stemming from His omnipotent power). Thus, from the angle of their substance, it was in a way that “he reigned, and he died.”

In the discourse he explains¹⁴⁷ that even though initially (at the time of the construction of the world of Chaos-*Tohu*) it was revealed and known before Him that there would subsequently be the matter of the shattering (*Shevirah*), and as mentioned before, the construction of the world of Chaos-*Tohu*

¹⁴⁷ Sefer HaMaamarim 5631 *ibid.*; Also see the discourse entitled “*Yom Tov Shel Rosh HaShanah*” and the discourse entitled “*uLekachtem Lachem*” 5632 (Sefer HaMaamarim *ibid.* p. 556; p. 572).

was in a way that “he built it in order to destroy it,” and it does not apply that its existence was not according to His knowledge and with intention etc., nevertheless, the destruction of the *Sefirot* of the world of Chaos-*Tohu* is because of the substance of the *Sefirot* of the world of Chaos-*Tohu* themselves, rather than because of His Supernal knowledge (that the construction was for the sake of destruction). This is because knowledge does not compel the choice (*Bechirah*).

This is akin to how it is in the world of Repair-*Tikkun* itself, that though everything is revealed and known before Him, blessed is He,¹⁴⁸ nevertheless, this knowledge does not compel man’s choices. This is because such knowledge is on a very lofty level (which transcends knowledge that compels choice). This is the meaning of the precise wording, “It is revealed and known before Him” (as the Alter Rebbe states),¹⁴⁹ specifying “before Him-*Lefanav*-לפניו,” meaning the aspect of His innerness-*Pnimitiyut*-פנימיות. In contrast, man’s conduct does not stem from *HaShem*’s-יהו"ה Supernal knowledge, but from his own free choice (*Bechirah*).¹⁵⁰

The same is so in the world of Chaos-*Tohu*, in that even though it was revealed and known that their end was to shatter (“He constructed it to destroy it”), nonetheless, this knowledge is in the aspect of the Upper Knowledge (*Da’at Elyon*) of the world of Chaos-*Tohu*, which does not compel the choice, and the reason for the shattering (“he died”) is not due to the

¹⁴⁸ See Midrash Bamidbar Rabbah 20:6; Talmud Bavli, Brachot 17a; 60b; Shabbat 55a.

¹⁴⁹ Torah Ohr, Vayera 14d and on; Also see Likkutei Sichot Vol. 18 p. 197 and on.

¹⁵⁰ See Likkutei Sichot Vol. 7 p. 365 and on.

knowledge, but due to the *Sefirot* themselves, in that the lights (*Orot*) were abundant and extremely strong and powerful etc.

The same is so of the destruction (of the world of Chaos-*Tohu*) for the sake of constructing the world of Repair-*Tikkun*, in which the Jewish people will affect the refinement of the sparks etc. That is, even though it is revealed and known before Him that “no one banished from Him will remain banished,”¹⁵¹ and *HaShem*’s-יהו"ה Supernal intent will certainly be fulfilled, nevertheless, the actual fulfillment of His Supernal intent does not stem from His Supernal knowledge, but from the work of every Jew who chooses life and good by his free choice (*Bechirah Chafshit*). Through this the receiving of the reward is not by way of shame, “the bread of shame,”¹⁵² but stems from one’s own labor and toil.

5.

Now, through the work of the Jewish people the refinement and repair of matters of the world of Chaos-*Tohu* which fell in the shattering is caused. Through this there is the fulfillment of His Supernal intent of “building for the sake of destroying and destroying for the sake of building.”

The explanation is that in the world of Chaos-*Tohu*, the aspect of *Ma" H-Ma" H* [מ"ה-מ"ה] is in a state of revelation, which is not so in the world of Repair-*Tikkun*, and is why the word “man-*Adam*-אדם-45” (which is the aspect of the world of

¹⁵¹ See Samuel II 14:14; Also see Hilchot Talmud Torah of the Alter Rebbe 4:3; Tanya, end of Ch. 39.

¹⁵² See Talmud Yerushalmi, Orlah 1:3; [Maggid Meisharim, Bereishit]; Likkutei Torah, Tzav 7d, and elsewhere.

Repair-*Tikkun*) only has the same numerical value of *Ma" H-*מ"ה-45,¹⁵³ unlike the word “animal-*Beheimah*-בהמ"ה,” which spells “*Ma" H* is in it-*Bah Ma" H*-בהמ"ה,”¹⁵⁴ meaning that within it (*Bah*-בה) there essentially is the aspect of *Ma" H*-מ"ה.¹⁵⁵ This is why the matter of nullification (*Bittul*) (which is the substance of the aspect of *Ma" H*-מ"ה) is present in it in a revealed way.

This is as explained in *Torat Chayim* of the Mittler Rebbe,¹⁵⁶ that nullification (*Bittul*) is more revealed in an animal (*Beheimah*-בהמה) than in man (*Adam*-אדם). This is because man possesses intellect, and therefore his nullification (*Bittul*) is commensurate to his understanding and grasp, the same being so in the world of Repair-*Tikkun*. In contrast, this is not so in the world of Chaos-*Tohu*, which is the aspect of the “animal-*Beheimah*-בהמה” [and has the numerical value of the Name] (*Ba" N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה]), in which the nullification (*Bittul*) is strong and revealed. It is because of this itself that they were in a state of being the aspect of a “something” (*Yesh*), which is the matter of “he reigned,” except that this could not manifest within the vessel etc., which is why there then was caused to be the matter of “and he died.”

However, through the nullification (*Bittul*) of the world of Repair-*Tikkun*, stemming from toil, understanding and comprehension etc., the repair of the world of Chaos-*Tohu* is

¹⁵³ Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “*Adam*-אדם”; Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 3

¹⁵⁴ See Kehilat Yaakov, section on “*Beheimah*-בהמה.”

¹⁵⁵ Discourse entitled “*Yom Tov Shel Rosh HaShanah*” 5632 (Sefer HaMaamarim 5631 *ibid.* p. 554 and on); Also see Maamarei Admor HaEmtza'ee, Nitzavim p. 894 and on; *Hemshech* 5672 Ch. 277 (Vol. 1 p. 562 [Vol. 3 p. 772]).

¹⁵⁶ *Torat Chayim* Vayishlach 40c and on.

also caused. Through this the Jewish people inherit the lights (*Orot*) of the world of Chaos-*Tohu*, and more so, there is a drawing down to them from that which even transcends the world of Chaos-*Tohu* etc.

Now, just as through the toil of the Jewish people the repair of the world of Chaos-*Tohu* is brought about, such that they thereby even reach higher than the aspect of Chaos-*Tohu*, the same is so of this world. That is, through toiling [in this world] we reach even higher than how things were at the beginning of creation.

To explain, our sages, of blessed memory, stated,¹⁵⁷ “Every time the word ‘offspring-*Toldot*-תולדות’ is mentioned in the Torah, it is written lacking [a letter *Vav*-ו], except for two verses, ‘These are the offspring-*Toldot*-תולדות of the heavens and the earth,’¹⁵⁸ in that the earth was created in a state of wholeness, and the verse,¹⁵⁹ ‘These are the offspring-*Toldot*-תולדות of Peretz,” which refers to the ultimate perfection of creation that will take place in the coming future.

This is the meaning of our reciting, “There we shall offer before You according to the command of Your desire.” For, since [both] man (*Adam*-אדם) and animal (*Beheimah*-בהמה) will then be in a state of perfection etc., it follows automatically that the sacrificial offerings will then also be in a state of perfection, “as in the command of Your desire,” specifically, (as explained in *Hemshech* “*v’Kachah*”).¹⁶⁰ However, the perfection of the coming future will then be even loftier than

¹⁵⁷ Midrash Bereishit Rabba 12:6; Shemot Rabba 30:3

¹⁵⁸ Genesis 2:4

¹⁵⁹ Ruth 4:18

¹⁶⁰ 5637 – Ch. 17 and on (Sefer HaMaamarim 5637 Vol. 2, p. 420 and on).

the perfection of the heavens and earth in and of themselves, as they were at the beginning of creation. This is because “Moshiach is destined to bring the righteous (*Tzaddikim*) to return in repentance.”¹⁶¹ That is, the verse “these are the generations (*Toldot*-תולדות) of the heavens and earth” refers to the matter of the righteous, whereas “these are the generations (*Toldot*-תולדות) of Peretz” refers to the matter of “Moshiach is destined to bring the righteous (*Tzaddikim*) to return in repentance,” which is a much loftier perfection.

6.

Now, all the above comes about through the toil of the Jewish people presently in serving *HaShem*-יהו"ה, blessed is He, during the course of the six-thousand years of the world etc.¹⁶² However, the empowerment for this was already given at the giving of the Torah, the beginning of which was the verse,¹⁶³ “I am *HaShem*-יהו"ה your God,” [which includes all the *mitzvot*, being that all the *mitzvot* are included in the Ten Commandments, and more particularly, within the first utterance, and within the first utterance itself, in the beginning of the utterance, “I am *HaShem*-יהו"ה your God”].¹⁶⁴

¹⁶¹ See Likkutei Torah, Drushim L'Rosh HaShanah 58d; Ha'azinu 75b; Shemini Atzeret 92b; Shir HaShirim 50b, and elsewhere. Also see Zohar III 153b

¹⁶² Talmud Bavli, Rosh HaShanah 31a

¹⁶³ Exodus 20:2; Deuteronomy 5:6

¹⁶⁴ Ben Porat Yosef (of Rabbi Yaakov Yosef of Polnoye) 23d; Also see Likkutei Sichot, Vol. 25 p. 382.

In other words,¹⁶⁵ from the aspect of “I am-*Anochi*-אנכי” [the Name] *HaShem*-יהו"ה is made to be (in all its four letters), such that even *HaShem*-יהו"ה is made to be “your God-*Elo*”*hecha*-אלהיך.”¹⁶⁶ This is because “the speech of the Holy One, blessed is He, is considered to be action.”¹⁶⁷ Therefore, just as through the speech of the Holy One, blessed is He, in the aspect of the name “God-*Elohi*”*m*-אלהי"ם (as stated in the Ten Utterances, “God-*Elohi*”*m*-אלהי"ם said”) the construction of the entire world was brought about, so likewise, through the speech of the Holy One, blessed is He, in the aspect of “I am *HaShem-Anochi* *HaShem*-יהו"ה-אנכי,” the Name *HaShem*-יהו"ה is caused to be in every Jew.

This is as explained in Likkutei Torah¹⁶⁸ on the verse,¹⁶⁹ “Face to face (*Panim b'Panim*-בפנים בפנים) did *HaShem*-יהו"ה speak with you.” That is, at the time the Torah was received, there was a drawing down of the aspect of [the Name] *HaShem*-יהו"ה in their “face-*Panim*-פנים” (that is, their innerness-*Pnimityut*-פנימיות). That is, the Name *HaShem*-יהו"ה came to be the innerness (*Pnimityut*) of every Jew. Thus, just as the Name *HaShem*-יהו"ה has four letters, there likewise is a drawing down of these four letters in the soul of man below, the substance of which is explained in Likkutei Torah. Likewise, each leader of

¹⁶⁵ In regard to the coming section see the discourse entitled “*Shuvah*” *ibid.* (p. 563 and on).

¹⁶⁶ See Likkutei Torah, Drushim L'Shabbat Shuvah 65a

¹⁶⁷ See Midrash Bereishit Rabbah 44:22; Ohr HaTorah Shemot Vol. 7 p. 2,702 and on.

¹⁶⁸ Likkutei Torah, beginning of Re'eh

¹⁶⁹ Deuteronomy 5:4

each generation explained the matter of the four letters of the Name *HaShem*-יהו"ה as they are in the soul of man.¹⁷⁰

Now, the explanation is that the aspect of the upper thorn of the letter *Yod*-י of the Name *HaShem*-יהו"ה is the matter of the natural hidden love [of *HaShem*-יהו"ה] (*Ahavah Mesuteret*) present in every Jew. This love is not just hidden, but it also can be awakened and revealed etc.

Proof of this is that when a Jew is tested in such a way that it is impossible for him to err [and think] that he would still remain in his Jewishness,¹⁷¹ he then potentially gives up his soul [with self-sacrifice], and from the potential it is drawn into actuality, in that he actually gives up his soul, such that even the lowest of the lowest Jew will give up his soul with self-sacrifice (*Mesirat Nefesh*) for the sanctification of His Name, blessed is He.¹⁷² This is as in the teaching of the Alter Rebbe¹⁷³ on the verse,¹⁷⁴ “Listen, Israel-*Shema Yisroel*-שמע ישראל,” that “a Jew neither desires nor is capable of separating himself from Godliness, Heaven forbid.”

The matter of the letter *Yod*-י of the Name *HaShem*-יהו"ה is as known, that the *Yod*-י is the aspect of Wisdom-*Chochmah*-חכמה, which is the “power of *Ma”H-Ko’ach Ma”H*-מ"ה-כה,” this being the matter of self-nullification (*Bittul*).¹⁷⁵ In man’s labor

¹⁷⁰ See Likkutei Torah, Re’eh ibid.; Teitzei 38c and on; Maamarei Admor HaEmtza’ee, Teitzei p. 644 and on; p. 654 and on; Ohr HaTorah, Teitzei p. 998 and on; Sefer HaMaamarim 5629 p. 299 and on; 5679 p. 609 and on; 5682 p. 405 and on.

¹⁷¹ See Tanya, Ch. 14; Sefer HaMaamarim 57010 p. 114

¹⁷² Tanya, Ch. 18

¹⁷³ See HaYom Yom for the 21st of Sivan; 25th of Tammuz, and elsewhere.

¹⁷⁴ Deuteronomy 6:4

¹⁷⁵ Tanya, Ch. 35 in the author’s note.

in serving *HaShem*-יהו"ה in his soul, this is the aspect of “nullify your will before His will.”¹⁷⁶

That is, this is not in a way that he is not at all an existence (as is the case with the aspect of the thorn of the letter *Yod*-י) in that he indeed has desire, but nevertheless nullifies his desire. As a result of the nullification of his desire, not only does he fulfill all 613 *mitzvot*, both the positive action *mitzvot* and the negative prohibitive *mitzvot*, but even in permissible matters he fulfills the commandment to “sanctify yourself in what is permitted to you.”¹⁷⁷

This stems from the aspect of the self-nullification (*Bittul*) of Wisdom-*Chochmah*. This is why our sages, of blessed memory, used the word “sanctify-*Kadesh*-קדש yourself” (rather than a term of “isolation-*Perishut*-פרישות” or “separation-*Havdalah*-הבדלה”), in that “holiness-*Kodesh*-קדש” (which is “a thing unto itself”)¹⁷⁸ refers to Wisdom-*Chochmah*.¹⁷⁹

The matter of the first letter *Hey*-ה of the Name *HaShem*-יהו"ה as it is in the soul, is the matter of comprehension and grasp (Understanding-*Binah*), to contemplate the greatness of the Unlimited One, blessed is He, and “understand one thing from within (*Toch*-תוך) another.”¹⁸⁰ The “within-*Toch*-תוך” of the thing is¹⁸¹ the aspect of the light of *HaShem*-יהו"ה, blessed

¹⁷⁶ Mishnah Avot 2:4

¹⁷⁷ Talmud Bavli, Yevamot 20a; Sifri to Deuteronomy 14:21

¹⁷⁸ Zohar III 94b

¹⁷⁹ Zohar *ibid.*; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26, and elsewhere.]

¹⁸⁰ Talmud Bavli, Chagigah 14a

¹⁸¹ See Torah Ohr, Bereishit 1a; Likkutei Torah, Va’etchanan 6c; Drushim L’Shabbat Shuvah 67d

is He, that fills all worlds (*Memaleh Kol Almin*), this being the aspect of Godliness found in the worlds to bring them into being and vitalize them from nothing to something.

This accords to the explanation of the Baal Shem Tov¹⁸² on the verse,¹⁸³ “Forever, *HaShem*-יהו"ה, Your speech stands in the heavens.” In other words, the word of *HaShem*-יהו"ה, that is, the utterance,¹⁸⁴ “Let there be a firmament,” stands constantly within (*Toch*-תוך) the firmament of the heavens (“within (*Toch*-תוך) a thing”) to bring it into existence from nothing to something, and the same applies to all the creations.

Thus, the meaning of “to understand one thing from within (*Toch*-תוך) another” is that through the contemplation (*Hitbonenut*) of the Godly vitality found within the thing, in that “how abundant are Your works, *HaShem*-יהו"ה,”¹⁸⁵ and “how great are Your works, *HaShem*-יהו"ה,”¹⁸⁶ one comes to grasp and understand that the primary matter of His Godliness is not that He creates worlds,¹⁸⁷ but the primary aspect of His Godliness transcends worlds, and is His light that surrounds and transcends all worlds (*Sovev Kol Almin*), this being the “innerness (*Toch*-תוך) of the thing.”

This too he understands and grasps in his comprehension, being that “the Jewish people are part of *HaShem*-יהו"ה,”¹⁸⁸ and he thus can even grasp the aspect of His

¹⁸² Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

¹⁸³ Psalms 119:89

¹⁸⁴ Genesis 1:6

¹⁸⁵ Psalms 104:24

¹⁸⁶ Psalms 92:6

¹⁸⁷ Torah Ohr, Megillat Esther 99b; Likkutei Torah, Shir HaShirim 8a

¹⁸⁸ See Deuteronomy 32:9

light that surrounds and transcends all worlds (*Sovev*) up to and including the true matter of His surrounding light (*Sovev*).

The matter of the letter *Vav*-ו of the Name *HaShem*-יה"ה in the soul is the matter of the emotions (*Midot*) of the heart, beginning with the emotion of love (*Ahavah*) and Kindness-*Chessed*, this being “the day that accompanies all the days.”¹⁸⁹ That is, it even relates to the quality of Might-*Gevurah* (because for there to be the aspect of Might-*Gevurah* over one’s fellow, there must be some element of closeness and relation to the other). Therefore, it includes all six emotional qualities (*Midot*), this being the aspect of the letter *Vav*-ו-6.

The matter of the final letter *Hey*-ה of the Name *HaShem*-יה"ה as it is in the soul, is the quality of fear (*Yirah*), up to and including the lowest level of the lower fear (*Yirah Tata’ah*), this being the aspect of Kingship-*Malchut*, (“His Name is called King over them”).¹⁹⁰

Now, according to the well-known explanation of the Rav, the Maggid of Mezhritch,¹⁹¹ on the Mishnah,¹⁹² “Know what is above you,” that “everything brought about Above is from you,” such that “the Jewish people add strength to the might of the One Above,”¹⁹³ it is understood that through man’s labor in revealing the matter of the four letters of the Name

¹⁸⁹ See Zohar III 103a-b; 191a-b; Etz Chayim, Shaar 25 (Shaar Drushei HaTzelem) Drush 2; Pri Etz Chayim, Shaar HaSukkot, Ch. 1; Shaar Maamarei Rashbi, Parshat Yitro, Terumah & Emor; Likkutei Torah, Ha’azinu 76b and elsewhere.

¹⁹⁰ See the liturgical hymn “*Adon Olam*”; Also see Likkutei Torah, Yom HaKippurim 69c and elsewhere.

¹⁹¹ Likkutei Amarim, Siman 198; Ohr Torah, Section 480.

¹⁹² Mishnah Avot 2:1

¹⁹³ Midrash Eichah Rabbah 1:33

HaShem-יהו"ה within himself, this brings about the revelation of the matter of these four letters Above etc.

7.

Now, all the above applies to a person who performs his labor in serving *HaShem*-יהו"ה, blessed is He, going in the straightforward path - one who has never sinned nor caused blemish, and has never left the path. However, a person who has sinned, blemished, and left the path, and as the verse states, "there is no man so wholly righteous upon the earth who does good and never sins,"¹⁹⁴ at least [in the sense that] the word "sin-*Cheit*-חטא" means "a deficiency,"¹⁹⁵ such that the perfection of his service is deficient, even if the deficiency only stems from the essential fact his soul came down into the physical body, such that its service cannot at all be [on the same caliber] as it was when it was above. About this there must be the matter of returning in repentance (*Teshuvah*), up to and including the return (*Teshuvah*) of "the spirit shall return (*Tashuv*) to God who gave it"¹⁹⁶ (as explained in Likkutei Torah).¹⁹⁷ Through doing so he affects the aspect of *HaShem*-יהו"ה on the highest level.

In other words, just as it is the case that through their service the Jewish people bring about perfection in the creation which is for the sake of the Jewish people (as explained before

¹⁹⁴ Ecclesiastes 7:20

¹⁹⁵ See Likkutei Torah, Matot 82a; Nitzavim 51a; Sefer HaMaamarim 5691 p. 318 and on.

¹⁹⁶ Ecclesiastes 12:7

¹⁹⁷ Likkutei Torah, beginning of Ha'azinu and elsewhere.

in chapter three), so likewise, through repentance they bring about the loftiest elevation etc. It is for this reason that during the ten days of repentance we recite [the Psalm],¹⁹⁸ Out of the depths I call You, *HaShem*-יהו"ה." That is, we bring about the construction of the *Sefirah* of Kingship-*Malchut* in all ten *Sefirot* within it, meaning that we draw down a new depth in all ten levels etc.¹⁹⁹

8.

This then, is the meaning of the verse, "Return, Israel, until (*Ad*-עד) *HaShem*-יהו"ה your God." In other words, it is not only according to the simple meaning, "Return Israel, while He is still (*b'Od*-בעוד) '*HaShem*-יהו"ה,' in the attribute of mercy; for otherwise, He is 'your God-*Elo*' *hecha*-אלהיך,' in the attribute of judgment." Rather, the contrary is true, that through repentance and return (*Teshuvah*) *HaShem*-יהו"ה becomes "your God-*Elo*' *hecha*-אלהיך," meaning that he becomes master over His title "God-*Elohi*" *m*-אלהי"ם" ("**your** God-*Elo*' *hecha*-אלהיך"), this being the attribute of Judgment (*Din*), to transform it into the Name *HaShem*-יהו"ה - the attribute of Mercy (*Rachamim*).

This is like the teaching of our sages, of blessed memory,²⁰⁰ on the verse,²⁰¹ "God-*Elohi*" *m*-אלהי"ם has ascended

¹⁹⁸ Psalms 130; Also see Pri Etz Chayim, Shaar HaTefilot, Rosh HaShanah, Ch. 7.

¹⁹⁹ See Pri Etz Chayim ibid. Also see the end of the discourse entitled "*Shir HaMa'alot MiMa'amakim*" 5674 (*Hemshech* 5672 Vol. 1, p. 404 [Vol. 2, p. 555]).

²⁰⁰ Midrash Vayikra Rabbah 29:3; Midrash Tehillim to Psalms 47:6

²⁰¹ Psalms 47:6

with the blast; *HaShem*-יהו"ה, with the sound of the Shofar." That is, "at the time that the Jewish people sound the Shofar (which is made of the horn of an animal),²⁰² He rises from the throne of Judgment (*Din*) and sits upon the throne of Mercy (*Rachamim*)." In other words, from the aspect of "God-*Elohi*"אלהי"ם-*m*," which is the aspect of Judgment (*Din*), we bring about a transformation to the aspect of *HaShem*-יהו"ה, the aspect of Mercy (*Rachamim*).

This is also the meaning of the second explanation in Yalkut, that "The Holy One, blessed is He, said to them, 'If for evil I become your witness (*Eid*-עֵיד), as it states etc... then for good do I not also become your witness (*Eid*-עֵיד)?" That is, the derivation of this by way of an a priori (*Kal VaChomer*) argument, that the Holy One, blessed is He, becomes a witness for the evil, indicates that the granting of empowerment for this is from that which is evil, this being the matter of repentance and return (*Teshuvah*), that from the evil there is a transformation and there comes to be the matter of good, in that "willful sins are made to be as merits for him."²⁰³

Now, the granting of empowerment for this is from the thirteen attributes of mercy. This is as in the teaching of our sages, of blessed memory,²⁰⁴ "The Holy One, blessed is He, showed Moshe the order of prayer and said to him, 'Whenever the Jewish people sin, let them act before Me in accordance with this order, and I will forgive them,'" only that throughout the

²⁰² Talmud Bavli, Rosh HaShanah 26a; Also see Likkutei Torah, Drushim L'Rosh HaShanah 56d

²⁰³ Talmud Bavli, Yoma 86b

²⁰⁴ Talmud Bavli, Rosh HaShanah 17b

entire year it cannot compare to how it is during the ten days of repentance.

This is like what Rambam writes,²⁰⁵ that during the ten days between Rosh HaShanah and Yom HaKippurim, repentance (*Teshuvah*) is more desirable and is accepted immediately, as the verse states,²⁰⁶ “Seek *HaShem*-יהוה when He can be found, call upon Him when He is near.”

This is as stated in the Talmud,²⁰⁷ “Here it is discussing a solitary individual, and there it is discussing the congregation.” That is, during the ten days of repentance, even the prayer of a solitary individual, who is not with the congregation, nor is in the synagogue, is like the prayers of the congregation in the synagogue throughout the rest of the year. This being so, how much more so is this the case, when a solitary individual prays in the synagogue together with the congregation during the ten days of repentance.²⁰⁸

With the above in mind, we can understand the statement in Yalkut, “Israel says before the Holy One, blessed is He, ‘If we repent, who will testify (*Me’id*-מעיד) for us?’” To explain, the need for testimony [only] applies when something that is hidden and concealed. For, as explained by the Alter Rebbe in Likkutei Torah,²⁰⁹ for something that is openly revealed, testimony it is neither necessary nor applicable. Moreover, even in regard to something that is destined to be

²⁰⁵ Mishneh Torah, Hilchot Teshuvah 2:6

²⁰⁶ Isaiah 55:6

²⁰⁷ Talmud Bavli, Rosh HaShanah 18a

²⁰⁸ See Ohr HaTorah, Drushim L’Shabbat Shuvah p. 1,462 and on.

²⁰⁹ Likkutei Torah, Pekudei 4a and on; Also see Likkutei Sichot, Vol. 19 p. 190

revealed,²¹⁰ even though he himself does not yet see it, since it is something that is destined to be revealed, the Torah requires no testimony for this.

The same is so Above, that the need for testimony only applies to that which is concealed, and how much more is this so of the aspect of the Concealed of all concealed (*Steema d’Kol Steemeen*)²¹¹ which does not apply to revelation altogether. Thus, about this during the ten days of repentance the Jewish people ask, “Who will testify?” That is, their desire is that the drawing down should be from the concealed aspect, and moreover, from the aspect of the Concealed of all concealed (*Steema d’Kol Steemeen*).

The Holy One, blessed is He, agrees with them and says that He will testify for the good just as He testifies to the bad. For, since the drawing down is from the Concealed of all concealed (*Steema d’Kol Steemeen*), it is such that the bad is transformed into good, in that “his willful sins are made to be as merits for him,” as explained above. Moreover, the drawing down is from the aspect of “until-*Ad-γ*,” and in this itself, not only from the aspect of “until but not including,” but even from the aspect of “until and including,” as explained in Likkutei Torah.²¹²

²¹⁰ Talmud Bavli, Rosh HaShanah 22b

²¹¹ Introduction to Tikkunei Zohar 17a

²¹² Likkutei Torah, Pekudei 7c; Also see the beginning and end of the discourse entitled “*Shuvah*” 5666; Discourse entitled “*Shuvah Yisroel*” of Shabbat Parshat Ha’azinu 5737 (Torat Menachem, Sefer HaMaamarim Tishrei p. 97 and on).

The Haftorah continues,²¹³ “We will no longer say, ‘our gods’ to the work of our hands.” Now, this requires explanation,²¹⁴ for at first glance, it is not understood how a matter of idolatry could apply in the Jewish people. This is especially so considering that it states in Talmud²¹⁵ that they [the sages] killed the inclination for idolatry.

However, the explanation is that what is meant here is the negation of the matter of “my power and the might of my hand”²¹⁶ on all its levels, beginning with its simple meaning. That is, even though one must engage in earning a livelihood, as stated in Sifri on the verse,²¹⁷ “*HaShem*-יהו"ה your God will bless you in all that you do,” that “one might think this is so even if one sits idly, the verse therefore states, ‘in all that you **do**,’” nevertheless, a person must know that his action is only a garment within which the blessing of *HaShem*-יהו"ה manifests, as explained at length in Kuntres U'Maayon.²¹⁸ [Through doing so], the blessing of *HaShem*-יהו"ה is then drawn down in a way that is beyond all comparison to his deed, which only is a garment etc.

Likewise, there also is a matter of “We will no longer say, ‘our gods’ to the work of our hands” in one’s spiritual service of *HaShem*-יהו"ה, blessed is He. This is as stated in

²¹³ Hosea 14:4 *ibid*.

²¹⁴ See the above-mentioned discourse entitled “*Shuvah*” (p. 568 and on).

²¹⁵ Talmud Bavli, Yoma 69b

²¹⁶ Deuteronomy 8:17

²¹⁷ Deuteronomy 15:18

²¹⁸ Kuntres U'Maayon, Discourse 17 and on

Talmud,²¹⁹ that there are those who can request [sustenance] by force [of their merits], but even so, we plead that it be in a way of charity, as the verse states,²²⁰ “Your’s, *HaShem*-יהוה, is the charity.” Through doing so there is a drawing down of all matters on a much higher level, in a way that “He who gives, gives generously,”²²¹ from “His full, open, holy, and broad hand.”²²²

10.

Now, through the Jewish people fulfilling the request of the Holy One, blessed is He, that “you crown Me as King over you,”²²³ after being preceded by [what is expressed in the verse],²²⁴ “You are standing today, all of you,” which is the inter-inclusion of all Jews as individuals who are as one,²²⁵ (brought about by each Jew affecting in himself the inter-inclusion indicated by the words “all of you-*Kulchem*-כולכם” from the aspect of “your leaders” until “the drawers of your water”) this then is drawn down in the inter-inclusion of the holiday of Sukkot, in a way that “all the Jewish people are fitting to sit in one Sukkah,”²²⁶ (after the service of the incense on Yom HaKippurim, that is drawn down in the *Schach*

²¹⁹ Talmud Bavli, Brachot 17b

²²⁰ Daniel 9:7

²²¹ See Talmud Bavli, Bava Batra 53a

²²² See the third blessing of the Grace after Meals (*Birkhat HaMazon*).

²²³ Talmud Bavli, Rosh HaShanah 16a; 34b

²²⁴ Deuteronomy 29:9

²²⁵ See Likkutei Torah, beginning of Nitzavim, and elsewhere.

²²⁶ Talmud Bavli, Sukkah 27b

covering of the Sukkah),²²⁷ until we come to Shemini Atzeret and Simchat Torah, at which point “Israel and the King are alone.”²²⁸ From this there is a drawing down in the service of *HaShem*-יהו"ה, blessed is He, throughout the entire year [in which] “Yaakov went on his way”²²⁹ to fulfill the mission of the Holy One, blessed is He, to “make a dwelling place for Him, blessed is He, in the lower worlds.”²³⁰

²²⁷ See Ateret Rosh 36a and on; Ohr HaTorah, Sukkot p. 1,722 and on; Sefer HaMaamarim 5637 Vol. 2, p. 606; 5657 p. 162.

²²⁸ See Zohar I 64a-b; 208b; Zohar III 32a; Ohr HaTorah, Shemini Atzeret Vol. 5 p. 2,149; p. 2,153; Sefer HaMaamarim 5687 p. 36; p. 51.

²²⁹ See Genesis 32:2; Also see Likkutei Sichot 5696 p. 34

²³⁰ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, Ch. 36, and elsewhere.

Discourse 3

*“Ki Cheilek HaShem Amo... -
For His people are part of HaShem...”*

Delivered on Shabbat Parshat Ha'azinu,

13th of Tishrei, 5732²³¹

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

1.

The verse states,²³² “For His people are part of *HaShem*-
עמו כי חלק יהו"ה עמו, Yaakov is the rope of His inheritance.” Now,
we must understand the repetitious language “For His people
are part of *HaShem*’s-יהו"ה-; Yaakov is the rope of His
inheritance.” Furthermore, the verse first states, “His people-
Amo-עמו,” but then states, “Yaakov-יעקב.” Moreover, about
“His people” it states, “part of *HaShem*-יהו"ה-,” whereas about
Yaakov it states, “the rope of His inheritance.”

The [next] verse continues,²³³ “He discovered him in a
desert land... He was like an eagle rousing its nest etc.” In
Likkutei Torah²³⁴ it explains that this refers to the statement
before this, “For His people are part (*Chelek*-חלק) of *HaShem*-
יהו"ה-,” in that the souls of the Jewish people “(literally) are part

²³¹ This discourse is a continuation of the preceding discourse entitled “*Shuvah
Yisroel* – Return, Israel,” Discourse 2 (Sefer HaMaamarim 5732 p. 11 and on).

²³² Deuteronomy 32:9

²³³ Deuteronomy 32:10-11

²³⁴ Likkutei Torah, Ha'azinu 77c

(*Chelek*-חלק) of God from on high,”²³⁵ and this is the part (*Chelek*-חלק) that “He discovered in a desert land.” This is because the “part-*Chelek*-חלק” is from the aspect of *HaShem*-יהו”ה etc., and when it is drawn after the body etc., it is found in a desolate desert land, the opposite of the aspect of *HaShem*-יהו”ה. This is why “He was like an eagle rousing its nest,” this being the attribute of mercy (as Rashi brings in his commentary from the Midrashic teachings of our sages, of blessed memory).²³⁶

However, we must understand why it states, “He discovered him in a desert land,” specifically using the word “*Yimtza’eihu*-ימצאהו,” a word that indicates “finding-*Metziah*-מציאה.” The matter of “finding” something applies to something that is relatively precious and comes [unexpectedly], when one’s attention is diverted.²³⁷

Now, at first glance, since in and of itself the soul is a part of *HaShem*-יהו”ה, “literally a part of God from on high” (as mentioned above) and as it states,²³⁸ “The soul that You have given within me, she is pure,” (and it then states, “You have created her etc., You protect her within me”), how then does it apply for it come to have the additional elevation of “He discovered him-*Yimtza’eihu*-ימצאהו,” the matter of “discovery-*Metziah*-מציאה,” specifically being through descending below to “a desert land?” This is especially so considering the

²³⁵ Job 31:2; Tanya, beginning of Ch. 2, (and elsewhere).

²³⁶ See Sifri to Deuteronomy ibid.

²³⁷ See Talmud Bavli, Sanhedrin 97a

²³⁸ In the morning blessings.

statement in Zohar²³⁹ (and explained in Ohr HaTorah)²⁴⁰ on the verse,²⁴¹ “A desert... of snake, fiery serpent, and scorpion etc.,” that it is the dwelling place of the three completely impure husks (*Shalosh Kelipot HaTmei’ot*) etc.²⁴²

2.

The point of the explanation is that the desert is from the world of Chaos-*Tohu*, except that through the shattering of the vessels (*Shevirat HaKeilim*) the desert below came into being etc., and that is where the sparks of the world of Chaos-*Tohu* fell. About this the verse states, “He discovered him in a desert land, in desolation (*Tohu*-תהו) etc.” That is, through the descent of the soul below to the “desert land” to refine the sparks etc., (in that the soul itself requires no repair at all, and its descent is only to refine the body, the animalistic soul, and his portion in the world at large, this being the general matter of the refinement of the sparks of the world of Chaos-*Tohu* etc.),²⁴³ there is caused to be the elevation of “He discovered him-*Yimtza’eihu*-ימצאהו,” this being the matter of “a discovery-*Metziah*-מציאה.”

²³⁹ See Zohar II 157a; 237a

²⁴⁰ Ohr HaTorah, Eikev p. 558 and on

²⁴¹ Deuteronomy 8:15 (cited in Sifri to Deuteronomy 32:10 ibid.)

²⁴² See Me’orei Ohr, Ot Nun, Section 12; Likkutei Torah of the Arizal to Deuteronomy 8:15 ibid. (Eikev, section entitled “*Nachash*-נחש”); Likkutei Torah, Naso 20a; Maamarei Admor HaEmtza’ee, Naso p. 167.

²⁴³ See Tanya, Ch. 37 (48b)

This may be understood by prefacing with what was previously explained²⁴⁴ about the superiority of the lights (*Orot*) of the world of Chaos-*Tohu*, in that they essentially are the aspect of *Ma''H-מ"ה-ה* [יא"ד וא"ו ה"א]. To explain,²⁴⁵ the world of Repair-*Tikkun* is called “Man-*Adam-אדם*,” which only shares the same numerical value (*Gematria*) as *Ma''H-מ"ה-ה*-45.²⁴⁶ This is as known about the matter of the verse,²⁴⁷ “You save both man and beast, *HaShem-יהו"ה*,” that even though man (*Adam-אדם*) is much higher than beast (*Beheimah-בהמה*), nevertheless, the root of the beast (*Beheimah-בהמה*) is much higher than the root of man (*Adam-אדם*). This is because it is from the aspect of the world of Chaos-*Tohu*, and is the essential aspect of *Ma''H-מ"ה-ה*, this being the matter of nullification (*Bittul*).

This is why we observe that there is a greater degree of nullification (*Bittul*) in an animal than in a human being, such that the animal is nullified to the human who directs it, even if he is a minor. Even though this is because the animal is below knowledge (*Da'at*), whereas man has knowledge (*Da'at*), nevertheless, as known, the root of that which is below knowledge (*Da'at*) is from that which is higher than knowledge

²⁴⁴ In the preceding discourse entitled “*Shuvah Yisroel – Return, Israel*” Discourse 2, Ch. 5 (Sefer HaMaamarim 5732 p. 15).

²⁴⁵ Regarding the coming section, see the discourse entitled “*Yom Tov Shel Rosh HaShanah*” 5632 (Sefer HaMaamarim 5631 Vol. 2, p. 553 and on).

²⁴⁶ Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “*Adam-אדם*”; Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 3; Shaar 38 (Shaar Le'ah v'Rachel) Ch. 2; Shaar 39 (Shaar Ma''N uMa''D) Drush 5, and elsewhere; Me'orei Ohr, Ot Aleph, Section 166.

²⁴⁷ Psalms 36:7

(*Da'at*), only that it cannot manifest within knowledge (*Da'at*), which is why it is below knowledge (*Da'at*).

This matter is hinted in their names (as explained in Shaar HaYichud VeHaEmunah,²⁴⁸ that the name by which something is called in the Holy Language (*Lashon HaKodesh*) indicates its essential being). That is, in the name “animal-*Beheimah*-בהמה” the letters *Ma''H*-מ"ה are openly revealed. In contrast, in the name “man-*Adam*-אדם,” even though he is called this because “I am likened to the Supernal One-*Adameh l'Elyon*-לעליון אדמה,”²⁴⁹ nonetheless, the name “man-*Adam*-אדם” consists of the letters “*Aleph*-א *Dam*-דם,” in which the *Aleph*-א is of the same root as the word “master-*Alooph*-אלוף” etc., and the word “blood-*Dam*-דם” indicates excitement and passion, which is not a matter of nullification (*Bittul*), but rather is a matter of existing etc., and is the opposite of nullification (*Bittul*).

That is, the letters of the name “man-*Adam*-אדם” are different than the letters of the Name *Ma''H*-מ"ה-45 [י"ד ה"א] and thus the matter of *Ma''H*-מ"ה within him, is only according to numerical value (*Gematria*) (in that the word “man-*Adam*-אדם-45” shares the same numerical value as *Ma''H*-מ"ה), such that the numerical value (*Gematria*) is like a garment that garbs the aspect of *Ma''H*-מ"ה.

²⁴⁸ Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 1.

²⁴⁹ Asarah Maamarot, Maamar Eim Kol Chai, Vol. 2, Ch. 33; Shnei Luchot HaBrit 20b; 268b; 301b

(As explained in Shaar HaYichud VeHaEmunah,²⁵⁰ the numerical value (*Cheshbon*-חשבון) indicates the diminishment of the light and vitality etc.) Its likeness [Above] is the world of Repair-*Tikkun*, which is called “man-*Adam*-אדם-45” and shares the same numerical value (*Gematria*) as *Ma”H*-מ”ה, indicating that the light (*Ohr*) is settled within the aspect of the vessel (*Kli*), unlike how the aspect of *Ma”H*-מ”ה essentially is, altogether without a vessel (*Kli*), like in the world of Chaos-*Tohu*.

This then, is the matter of the abundant lights (*Orot*) of the world of Chaos-*Tohu*. That is, besides the abundance (in quantity) the light was much loftier (and greater in quality),²⁵¹ such that it was not possible for it to manifest within the vessel (*Kli*). For, because of the great strength of the essential nullification of the aspect of *Ma”H*-מ”ה in relation to the Unlimited One, the Emanator, it could not come below to become the aspect of vitality for a vessel (*Kli*).

This may be understood from Moshe’s statement,²⁵² “And what-*Ma”h*-מ”ה are we.” That is, within the root of his root, Moshe was the aspect of *Ma”H*-מ”ה as it essentially is, (akin to the matter of the verse, “What-*Ma”H*-מ”ה is his name,”²⁵³ which is higher than the aspect of, “What-*Ma”H*-מ”ה is his son’s name,”²⁵⁴ this being the matter of the refinement of the somethingness (*Yesh*) of the Name *Ba”N*-בן-52 [י”ד ה”ה ו”ו]

²⁵⁰ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 7 [and the notes to Ch. 1].

²⁵¹ See Sefer HaMaamarim 5627 p. 96

²⁵² Exodus 16:7

²⁵³ Proverbs 30:4; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33 (and the introductions to Ch. 34 & 35).]

²⁵⁴ See the citations in the preceding note.

ה"ה] by the Name *Ma" H-מ"ה*-45 [ו"י ו"א ו"ה ו"ה].²⁵⁵ This is why within the name “Moshe-משה” the letters *Ma" H-מ"ה* are present, (not the numerical value (*Gematria*) of *Ma" H-מ"ה*-45, but *Ma" H-מ"ה* as it essentially is).

This is why Moshe was “heavy of mouth and heavy of speech.”²⁵⁶ [The words] “heavy of mouth” (*Kaved Peh-כבד פה*) refer to the Oral Torah, and the words “heavy of speech” (*Kaved Lashon-כבד לשון*) refer to the Written Torah.²⁵⁷ That is, since he was in the aspect of *Ma" H-מ"ה*, he was incapable of lowering himself to the aspect of a light (*Ohr*) within a vessel (*Kli*) even in Torah (even though “Moshe received the Torah from Sinai”),²⁵⁸ neither in the Written Torah, nor in the Oral Torah etc. This is why Moshe said,²⁵⁹ “Please My Lord, send through whomever You will send.” The same is likewise so of the lights (*Orot*) of the world of Chaos-*Tohu*, that because of their great nullification they were incapable of manifesting in a vessel (*Kli*).

Now, because of their great nullification (*Bittul*), when they came to manifest within vessels (*Keilim*) (due to the will of the Creator) they specifically were in a state of “somethingness” (*Yesh*), this being the matter of the reign in the world of Chaos-*Tohu*, as the verse states,²⁶⁰ “He reigned etc.”

²⁵⁵ See *Ohr HaTorah*, Na”Ch p. 638

²⁵⁶ Exodus 4:10

²⁵⁷ See *Zohar* III 28a; Also see *Torah Ohr*, Shemot 52b

²⁵⁸ *Mishnah Avot* 1:1

²⁵⁹ Exodus 4:13; See *Torah Ohr* *ibid*.

²⁶⁰ Genesis 36:32 and on; Also see *Etz Chayim*, *Shaar HaKlallim* Ch. 1; [*Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 20].

this being the aspect of the Name *Ba" N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה], the aspect of the “somethingness” (*Yesh*) of “I will reign.”²⁶¹

This requires explanation, in that at first glance, it is not understood, since the “somethingness” (*Yeshut*) of “I will reign” is the opposite of the great nullification (*Bittul*) mentioned before. However, the explanation is that this itself is the cause, and they actually are inter-dependent. That is, even when they came to manifest within the vessels (*Keilim*) they were in the ultimate state of nullification (*Bittul*) to the Unlimited One (*Ein Sof*), which is why they were in a state of “somethingness” (*Yesh*), being that they were in a state of adhesion to the Unlimited One (*Ein Sof*), the True Something (*Yesh HaAmeete*), except that this could only be temporary, for a short period of time (when they came to manifest in vessels (*Keilim*)). However, since the light (*Ohr*) was incapable of being settled in the vessel (*Kli*), therefore immediately after the matter of “He reigned” was the matter of “and he died,”²⁶² such that because of the over-abundance of the light (*Ohr*) the vessels (*Keilim*) shattered etc.

Now, there also is another matter in this. That is, in the world of Chaos-*Tohu*, not only were the lights (*Orot*) abundant, but moreover, the vessels (*Keilim*) were few, in that the smallness of the vessels also was why there was no illumination of the light (*Ohr*) of the world of Chaos-*Tohu*. This can be understood from the analogy of fire, which cannot take hold

²⁶¹ See Maamarei Admor HaZaken 5568 Vol. 1, p. 7 citing Zohar; Sefer HaMitzvot of the Tzemach Tzeddek 161b; 170b, citing Idra Zuta, and elsewhere.

²⁶² Genesis 36:32 and on; See Etz Chayim, Shaar HaKlallim Ch. 1 *ibid.*; [Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 *ibid.*]

[directly], except if there is something it can take hold of (the oil and the wick).

Moreover, even when there is something for it to take hold of, it still is not completely settled, but is in a state of constantly spreading forth and withdrawing. (As explained in Tanya,²⁶³ the nature of the light of fire is that it desires to separate from the wick and adhere to its source above). Rather, for fire to be in a state of illumination, there must be an abundance of vessels (*Keilim*), and to the degree of the abundance of the vessels, the light will shine more.

Thus, since without the light being held in a vessel it cannot illuminate, therefore, when the vessels (*Keilim*) of the world of Chaos-*Tohu* shattered, the light (*Ohr*) withdrew. Moreover, even during the short interim when they did come to manifest in vessels (*Keilim*), since it was not in a way of inner manifestation (*Hitlabshut*), being that they adhere to the True Something (*Yesh HaAmeete*), they thus did not illuminate at all. They rather are comparable to the light [of a fire] that has no wick, such that it withdraws to the foundational element of fire, which is not an illuminating light etc.

We also can say that the smallness of the vessels (*Keilim*) is also the cause (that not only was there no illumination of the light (*Ohr*) of the world of Chaos-*Tohu*, but) [it also is the cause] of the possibility for the light (*Ohr*) to be able to manifest within the vessels (*Keilim*) (at least for a short interim). This is because the smallness of the vessels (*Keilim*) is not only smallness in quantity, but also a smallness in quality,

²⁶³ Tanya, Ch. 19

(like the explanation before about the abundance of the lights (*Orot*)), this being the matter of nullification (*Bittul*).

In other words, in addition to the great nullification (*Bittul*) of the lights (*Orot*), in that they adhered to the Unlimited One (*Ein Sof*), their vessels (*Keilim*) were also in a state of nullification (*Bittul*) and adhesion (*Dveikut*) (except that the adhesion was an unrecognized adhesion (*Dveikut Bilti Nikeret*))²⁶⁴ and their nullification (*Bittul*) was the cause for the possibility of the light coming and manifesting in them, except that this was not in a settled way, both because of the abundance of the lights (*Orot*) as well as because of the smallness of the vessels (*Keilim*) (as explained above). This is why there was the shattering (*Shevirah*) of the vessels (*Keilim*) and the withdrawal of the light (*Ohr*).

Therefore man's toil of refining the sparks of the world of Chaos-*Tohu* is necessary, since through doing so, in the coming future there even will be the matter of the lights of the world of Chaos-*Tohu* becoming settled in a vessel (*Kli*), they being the essential aspect of *Ma''H-ה"מ*, in a state of nullification (*Bittul*) and adhesion (*Dveikut*) to the True Something (*Yesh HaAmeete*).

4.

Now, with the above in mind, we can understand the verse, "For His people are part of *HaShem-יהו"ה*; Yaakov is the rope of His inheritance." To explain, "His people are part (*Chelek-חלק*) of *HaShem-יהו"ה*" refers to the Godly soul, which

²⁶⁴ See Sefer HaMaamarim 5664 p. 10

“literally is part (*Chelek*-חלק) of God from on high.” Moreover, there is also the matter of “Yaakov is the rope (*Chevel*-חבל) of His inheritance,” referring to the manifestation of the Godly soul in the animalistic soul and the body.

This is understood from the explanation in Iggeret HaTeshuvah²⁶⁵ on the words “Yaakov is the rope of His inheritance,” that it is like a rope (*Chevel*-חבל) whose head is attached Above and whose other end is below etc. This is likewise why the verse states, “Yaakov is the rope of His inheritance,” specifying the name “Yaakov-עקב” which is of the same root as the word “heel-*Eikev*-עקב,” indicating the descent to below etc.

The meaning of the word “His inheritance-*Nachalato*-נחלתו,” is the matter of “inheritance” (*Yerushah*), indicating inheriting the lights (*Orot*) of the world of Chaos-*Tohu*²⁶⁶ brought about through the toil of the Godly soul as it manifests in the animalistic soul and the body, through refining the sparks that fell in the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*.

This is also why the verse states “His inheritance-*Nachalot*-נחלתו” simply, without mentioning the Name *HaShem*-יהו"ה (as it does at the beginning of the verse, “For His people are part of *HaShem*’s-יהו"ה”). For, through the descent of the soul to below (hinted in the matter of the rope (*Chevel*-חבל) whose extremity is below) the soul reaches a much higher level than before its descent, about which the verse states,²⁶⁷

²⁶⁵ Tanya, Iggeret HaTeshuvah, Ch. 5

²⁶⁶ See Sefer HaMaamarim 5630 p. 88; 5684 p. 212, and elsewhere.

²⁶⁷ Kings II 5:17 (see Likkutei Sichot, Vol. 25 p. 147, note 53).

“As *HaShem*-יהו"ה lives, before whom I stood.” In contrast, through its descent to below, the soul reaches that which transcends the Name *HaShem*-יהו"ה (even the upper thorn of the letter *Yod*-י etc.)²⁶⁸

This also is why the verse states, “He discovered him in a desert land.”²⁶⁹ That is, through the descent to the “desert land” to bring about the refinements of the world of *Chaos-Tohu*, there thereby is caused to be a much greater elevation, similar to a “discovery-*Metziah*-מציאה”²⁷⁰ which comes [unexpectedly] when one’s attention is diverted.²⁷¹ In other words, there is the diversion of the attention (*Hese’ach HaDa’at*) from the entire the order of the chaining down of the worlds (*Seder Hishtalshelut*), even as the order of the chaining down of the worlds (*Seder Hishtalshelut*) is established according to the four letters of the Name *HaShem*-יהו"ה.

This is also why “Moshiach comes with the diversion of the attention (*Hese’ach HaDa’at*),”²⁷² as the verse states,²⁷³ “I discovered (*Matzatee*-מצאתי) my servant Dovid, with My holy oil I have anointed him,” this being a matter that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*). This comes about through the refinement of “the desert-*Midbar*-מדבר,” referring to “the wilderness of the nations,” up to and including the ultimate refinement, not only of the seven

²⁶⁸ See Maamarei Admor HaZaken, Ketuvim Vol. 2 p. 137 and on.

²⁶⁹ Also see Likkutei Torah, Ha’azinu 78c

²⁷⁰ Also see Ohr HaTorah, Ha’azinu ibid., “This ‘discovery-*Metziah*-מציאה’ is higher than Wisdom-*Chochmah*, but is rather as stated, ‘Wisdom-*Chochmah* is found (*Timatze*-תמצא) from nothing-*Ayin*-אין,’ specifically, an aspect that is not grasped... the aspect of the Unknowable Head (*Reisha d’Lo Ityada*) etc.”

²⁷¹ See Talmud Bavli, Sanhedrin 97a

²⁷² See Talmud Bavli, Sanhedrin 97a ibid.

²⁷³ Psalms 89:21; Also see Ohr HaTorah ibid. p. 1,677

nations (the root of the seventy nations), but also the lands of the Kennite, the Kenizite and the Kadmonite.²⁷⁴

This is also the meaning of the continuing verse, “He was like an eagle rousing its nest etc.” About this, it is explained²⁷⁵ why the precise wording is, “like an eagle-*k’Nesher*-כְּנֶשֶׁר,” with the prefix letter *Khaf*-כַּ, indicating similarity (*Khaf*-כַּ *HaDimyon*). That is, this refers to His great mercies, which are much higher than the mercies of the aspect of the eagle in the Supernal Chariot (*Merkavah*).

The passage concludes,²⁷⁶ “*HaShem*-יהו"ה alone guided them, and no other power was with them.”²⁷⁷ That is, “alone-*Badad*-בַּדָּד” refers to that which transcends the chaining down of the worlds (*Seder Hishtalshelut*), up to and including the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) (as explained in the discourses on the verse,²⁷⁸ “O’ How she sits alone-*Eichah Yashvah Badad*”). This is why “no other power was with them,” even the angels etc.

²⁷⁴ See Genesis 15:19 and Rashi there; Sifri to Deuteronomy 12:20 and Rashi to Deuteronomy 19:8.

²⁷⁵ See Likkutei Torah *ibid.*; Ohr HaTorah *ibid.* p. 1,683.

²⁷⁶ Deuteronomy 32:12

²⁷⁷ See Ohr HaTorah *ibid.* p. 1,684 and on, that “alone (*Badad*-בַּדָּד) guided Him” is higher than the general matter of the shattering and the repair etc., and in the coming future there will be a revelation from that aspect, about which it states, “no other power was with them.” That is, they will no longer receive from the nations, these being the sparks that were refined through eating and drinking etc. For, since all the refinements will be refined and perfected, it will no longer be applicable for there to be refinements and sparks etc.

²⁷⁸ Ohr HaTorah, *Eichah* (Na”Ch Vol. 2) p. 1,034; Also see the discourse entitled “*Eichah Yashvah Badad* – How she sits solitary” 5731 (Torat Menachem, Sefer HaMaamarim Av p. 165, translated in The Teachings of The Rebbe 5731, Discourse 37).

This is as Midrash states²⁷⁹ on the verse,²⁸⁰ “My portion is *HaShem*-יהוה said my soul,” that “this is analogous to a king who came to a land, and with him he had generals etc., one person said etc... Now there was one clever person there who said, ‘I will take the king’ etc.”

This matter relates to Yom HaKippurim (from which we are departing), [which is called] “one-*Achat*-אחת [day] in the year,”²⁸¹ this being the aspect of the Singular-*Yechidah* essential self of the soul,²⁸² (similar to the word “alone-*Badad*-בדד,” a word indicating singularity).²⁸³ From this we then come to “the time of our rejoicing,” this being the holiday of Sukkot, up to and including Shemini Atzeret and Simchat Torah, at which time there then will be the matter of the verse, “*HaShem*-יהוה alone guided them, and no other power was with them,” but rather only “Israel and the King alone.”²⁸⁴

This matter is then drawn into the service of *HaShem*-יהוה, blessed is He, throughout the entire year, in the way indicated by the verse, “Yaakov went on his way,”²⁸⁵ at which time we unpack all the merchandise that was acquired

²⁷⁹ Lamentations 1: 1; Midrash Eichah Rabbah 3:8; Also see Devarim Rabbah 2:33; Also see the discourse entitled “*b’Yom Ashte’i Asar* – On the eleventh day” 5731, Ch. 7 (Torat Menachem, Sefer HaMaamarim Nissan p. 133, translated in The Teachings of The Rebbe 5731, Discourse 24).

²⁸⁰ Lamentations 3:24

²⁸¹ Exodus 30:10; Leviticus 16:34

²⁸² See Likkutei Sichot, Vol. 29 p. 329

²⁸³ Also see Ateret Rosh, Shaar Yom HaKippurim, Ch. 2; Maamarei Admor HaEmtza’ee, Drushim L’Sukkot (Devarim Vol. 4 p. 1,232 and on).

²⁸⁴ See Zohar III 32a; Zohar I 208b, cited and explained in Ohr HaTorah, Shemini Atzeret Vol. 5 p. 2,149; p. 2,153; Sefer HaMaamarim 5687 p. 36; p. 51; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).]

²⁸⁵ Genesis 32:2; See Igrot Kodesh of the Rebbe Rayatz Vol. 1, p. 194; Sefer HaSichot 5696 p. 43.

throughout the month of Tishrei,²⁸⁶ doing so out of joy and good heartedness, up to and including the fulfillment of the prophecy,²⁸⁷ “with eternal joy upon their heads,” with the true and complete redemption, speedily and in the most literal sense!

²⁸⁶ See Sefer HaSichot 5707 p. 74

²⁸⁷ Isaiah 35:10; 51:11

Discourse 4

*“uLekachtem Lachem... -
And you shall take for yourselves...”*

Delivered on Shabbat Chol HaMoed Sukkot, 5732²⁸⁸

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

1.

The verse states,²⁸⁹ “And you shall take for yourselves on the first day the fruit of a citron tree, the branches of a date palm, twigs from a plaited tree, and brook willows; and you shall rejoice before *HaShem*-יהוה your God for a seven-day period.”

In Midrash²⁹⁰ it states, “About this the verse states,²⁹¹ ‘You will make known to me the path of life, the fullness of joys in Your presence, the delights that are in Your right hand for eternal victory.’ This is analogous to two litigants who came before a judge, and we do not know who prevailed. If one takes palm branches (a javelin)²⁹² in his hand, we know that he is the one who prevailed. So likewise, Israel and the nations litigate before the Holy One, blessed is He, on Rosh HaShanah... When Israel emerges from before the Holy One, blessed is He,

²⁸⁸ This discourse was said in the morning before to the morning prayers.

²⁸⁹ Leviticus 23:40

²⁹⁰ Midrash Vayikra Rabbah 30:2

²⁹¹ Psalms 16:11

²⁹² See Matnot Kehunah there.

with their palm branches and their citrons in their hand, we know that it is Israel who emerged victorious.”

That is, taking the four species indicates the victory of the Jewish people in the judgment and sentencing of Rosh HaShanah, indicating that our side has emerged victorious. The same is so of the judgment of Yom HaKippurim, that the Jewish people were victorious in judgment and were forgiven for their sins (as in the continuation of the words of the Midrash).²⁹³

About this the verse states, “(You shall take for yourselves) on the first day-*BaYom HaRishon*-ביום הראשון,” which is a very lofty level, the aspect of “exalted from the beginning-*Marom MeRishon*-מרום מראשון.”²⁹⁴ For the words “on the first day-*BaYom HaRishon*-ביום הראשון-620” equal the numerical value (*Gematria*) of the word Crown-*Keter*-כתר-620,²⁹⁵ and as known, the aspect of the Crown-*Keter* transcends the chaining down of the worlds (*Hishtalshelut*).

We thus must understand the meaning of the verse, “You shall take for yourselves on the first day,” which is a commandment to every individual Jew to take the aspect of “the first day-*BaYom HaRishon*-ביום הראשון.” However, at first glance, is it possible for every individual to take such a lofty aspect as this?²⁹⁶

Another matter we must understand about the verse, “And you shall take for yourselves on the first day,” is that this

²⁹³ Midrash Vayikra Rabbah 30:2 ibid.

²⁹⁴ Jeremiah 17:2; Talmud Bavli, Pesachim 5a

²⁹⁵ See Likkutei Torah, Shemini Atzeret 85d, citing Megale Amukot; Sefer HaMaamarim 5652 p. 6; 5671 p. 28.

²⁹⁶ Also see the beginning of the discourse entitled “*uLekachtem Lachem*” 5708 (Sefer HaMaamarim 5708 p. 33).

verse obviously comes in continuation to the statement in the verse before it,²⁹⁷ “But on the fifteenth day of the seventh month... you shall celebrate *HaShem*’s-יהוה’s festival etc.” About this the [next] verse continues, “And you shall take for yourselves on the first day etc.” In other words, the verse calls this “the first day” because it is the first of the seven days of the holiday of Sukkot. From this it is understood that the commandment, “You shall take for yourselves on the first day etc.,” relates to the holiday of Sukkot.

That is, in addition to the fact that this is plainly indicated by the verse stating, “And you shall take for yourselves-*uLekachtem Lachem*-ולקחתם לכם with the [prefix] letter *Vav*-ו indicating that it is [a continuation which] adds [to the statement before it], which proves that the commandment, “And you shall take for yourselves etc.,” comes in continuation of the commandment to “celebrate... for seven days,” in addition, by the fact that it states, “And you shall take for yourselves on the first day” and not “And you shall take for yourselves on the fifteenth day of the seventh month,” this proves that the relationship between taking the four species and this day is because it is the first day (*Yom HaRishon*-יום הראשון) of the holiday of Sukkot.²⁹⁸ This is especially so according to what is known²⁹⁹ about the greatness of specifically taking the four species within the Sukkah.

We therefore must understand the relationship between the waving of the four species and the Sukkah. For, at first

²⁹⁷ Leviticus 23:39

²⁹⁸ Also see the discourse entitled “*uLekachtem Lachem*” 5708 (Sefer HaMaamarim 5708 p. 33).

²⁹⁹ See at length in Likkutei Sichot Vol. 22 p. 124 and on.

glance, they seem to be different matters. Moreover, they even differ from one another in time. For, although both are on “the first day,” nevertheless, the *mitzvah* of waving the four species specifically takes place during the day,³⁰⁰ whereas the *mitzvah* of sitting in the Sukkah begins at night, and moreover, the primary *mitzvah* is at night, since it specifically is on the first night that there is an obligation to eat [at least] the amount of an olive inside the Sukkah, as derived through a *gezeira shava* from the holiday of Matzot (Pesach).³⁰¹ In contrast, this obligation is not present during the day. This being so, it is not understood why the verse states, “You shall take for yourselves on the first day,” which seems to indicate that the taking of the four species is related to the matter of the Sukkah.

We also must understand the matter of waving the four species. For, although the *mitzvah* is to wave four different species, these being “the fruit of a citron tree, the branches of a date palm, twigs from a plaited tree, and brook willows,” nevertheless, they are not four [separate] *mitzvot*, but one *mitzvah*.³⁰² From this it is understood that there is a joint matter shared between all four species, which is why they become one *mitzvah*. We thus must understand what this joint matter shared between the four species is, and why the *mitzvah* specifically is to wave four different species, and that it only is due to the matter shared between them that they become a single *mitzvah*.

³⁰⁰ See Beit Yosef to Tur, Orach Chayim, Hilchot Sukkah, beginning of Siman 652 and Shulchan Aruch there.

³⁰¹ Talmud Bavli, Sukkah 27a

³⁰² Sefer HaMitzvot of the Rambam, Shores 11

2.

Now, the explanation is³⁰³ that it states in Idra Zuta,³⁰⁴ “In the book of Aggada of Rav Hamnunah Sabba it states, “[The verse states],³⁰⁵ ‘Hadar (הדר) reigned after him’ – certainly Hadar, as the verse states,³⁰⁶ ‘The fruit of a citron tree-*Pri Etz Hadar*-הדר-פרי עץ הדר.’ The verse continues,³⁰⁷ ‘And his wife’s name was Meheitavel (מְהִיטָבָאֵל),’ as the verse states,³⁰⁸ ‘the branches of a date palm (*Kapot Temarim*-כפות תמרִים)’ and the verse states,³⁰⁹ ‘The righteous (*Tzaddik*) will flourish like a date palm (*Tamar*-תמר) etc.’”

In other words, Hadar, the eighth king of “the kings that reigned etc.”³¹⁰ is the matter the Repair-*Tikkun*, in that he refines and repairs the seven primordial kings of the world of Chaos-*Tohu*, as known.³¹¹ This is also the matter of “the fruit of the citron tree-*Pri Etz Hadar*-הדר-פרי עץ הדר” (of the four species). This likewise is so of “the branches of a date palm” (and similarly, the “twigs from a plaited tree, and brook willows” which are bound together with the Lulav) this being

³⁰³ In regard to the coming section, see the discourse entitled “*uLekachtem Lachem*” 5632 (Sefer HaMaamarim 5631 Vol. 2 p. 570 and on); 5679 (Sefer HaMaamarim 5679 p. 24 and on).

³⁰⁴ Zohar III 292a

³⁰⁵ Genesis 36:39

³⁰⁶ Leviticus 23:40

³⁰⁷ Genesis 36:39 *ibid.*

³⁰⁸ Leviticus 23:40

³⁰⁹ Psalms 92:13

³¹⁰ Genesis 36:31 and on

³¹¹ See Etz Chayim, Sharr 3 (Shaar Seder Atzilut) Ch. 2; Shaar 9 (Shaar Shevirat HaKeilim) Ch. 8; Shaar 10 (Shaar HaTikkun) Ch. 3; Torah Ohr, Hosafot to Vayechi 103b and on; Likkutei Torah Tazriya 20d; Sefer HaMaamarim 5677 p. 88; p. 95; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46, and elsewhere.

the matter of “And his wife’s name was Meheitavel,” that their matter is to repair the seven primordial kings of the world of Chaos-*Tohu* that fell in the shattering etc.

This matter is also aligned with the teaching of the Midrash (mentioned at the beginning of the discourse), that the waving of the four species indicates the victory of the Jewish people in the judgment and sentencing of Rosh HaShanah, and that their sins were forgiven on Yom HaKippurim. To explain, it is written,³¹² “Because it is a decree for Israel, a judgment [day] for the God of Yaakov.” That is, the judgment and sentencing of Rosh HaShanah is both about physical matters, as well as spiritual matters,³¹³ and this judgment depends on one’s state and standing in his service of *HaShem*-יהו"ה, blessed is He etc., during the preceding year.

That is, on Rosh HaShanah we repair all matters of the preceding year, which is why the Jewish people are meritorious in judgment. This is as in the known teaching of the Baal Shem Tov³¹⁴ on the verse,³¹⁵ “You are standing (*Nitzavim*-נצבים) today,” that “all the Jewish people are standing erect and are meritorious in judgment.” The same is so on Yom HaKippurim, at which time pardon, forgiveness and atonement are brought about for all the sins etc., including as the word “sin-*Cheit*-חטא” means “deficiency.”³¹⁶

³¹² Psalms 81:5

³¹³ See Likkutei Torah, Drushim L’Rosh HaShanah 56a; 59b; Sefer HaMaamarim 5710 p. 15; Likkutei Sichot Vol. 19 p. 292.

³¹⁴ Keter Shem Tov, Hosafot Section 41

³¹⁵ Deuteronomy 29:98

³¹⁶ See Rashi to Genesis 29:31; Likkutei Torah, Matot 82a; Nitzavim 51a; Sefer HaMaamarim 5691 p. 318; Also see Kings I 1:21

This is as also known from the explanation of the verse,³¹⁷ “there is no man so completely righteous on earth that he [always] does good and never sins,” that the word “sins-*Yecheta*-יחטא” here denotes “deficiency.” On Yom HaKippurim forgiveness is brought about for all that he was deficient in throughout the preceding year (as known about the matter of [the verse]),³¹⁸ “They are fashioned through many days”).

We thus find that the substance matter of Rosh HaShanah and Yom HaKippurim is the repair for all matters of the preceding year, which are comparable to the world of Chaos-*Tohu* relative to the service of *HaShem*-יהו"ה, blessed is He, of the coming year. This repair brought about on Rosh HaShanah and Yom HaKippurim comes into revelation on the holiday of Sukkot, especially through waving the four species by which the drawing down is caused to be inwardly manifest (*b'Pnimiyyut*) (as will later be explained in chapter four).

This is because the “fruit of the citron tree (*Pri Etz Hadar*-עץ הדר-פרי)” and “the branches of a date palm (*Kapot Temarim*-כפות תמר-ים)” are the aspects of “Hadar (הדר) reigned after him, and his wife’s name was Meheitavel (מהיטבאל)”, these being the matter of the world of Repair-*Tikkun*, as mentioned above.

This is also the meaning of the verse,³¹⁹ “You will make known to me the path of life, the fullness of joys in Your presence, the delights that are in Your right hand for eternal

³¹⁷ Ecclesiastes 7:20

³¹⁸ Psalms 139:16; Also see Likkutei Torah, Shlach 51c; 52a

³¹⁹ Psalms 16:11

victory.” About this it states in Midrash,³²⁰ “‘Fullness of joys-*Sova Smachot* שמחות’ - read it as ‘seven joys-*Sheva Smachot* שבע שמחות,’ referring to the seven *mitzvot* of the holiday [of Sukkot], and these are them: The four species of the Lulav, the Sukkah, the festival peace offering, and the peace offering of rejoicing.”

In other words, just as Rosh HaShanah is in the seventh month, on the first of the month (the head and first day of the seventh month),³²¹ so likewise with the revelation of Rosh HaShanah which comes to be revealed “on the day of our festival,”³²² at which time we know that we were victorious on Rosh HaShanah, this being specifically through the [above-mentioned] seven *mitzvot*.

The explanation is that as known,³²³ the shattering was only in the aspect of the seven primordial kings of the world of Chaos-*Tohu*. (For, in the aspect of the intellect there only was blemish and the like, but not a shattering, as explained in books of Kabbalah.)³²⁴ Therefore, the repair for the shattering of the world of Chaos-*Tohu* is also specifically in the number seven. This is why Rosh HaShanah, which is the beginning of the repair, is on the first of the seventh month, and likewise, the revelation of the victory of Rosh HaShanah is through the seven *mitzvot* of the holiday [of Sukkot].

³²⁰ Midrash Vayikra Rabbah 30:2

³²¹ Leviticus 23:24

³²² Psalms 81:4; Also see Likkutei Torah, Drushim L’Rosh HaShanah 54d; Siddur Im Da’Ch 235b (342d) and elsewhere.

³²³ See Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 1 and on; Shaar 9 (Shaar Shevirat HaKeilim) Ch. 2; Likkutei Torah, Megillat Esther 97c; Likkutei Torah Re’eh 31b

³²⁴ See Etz Chayim, Shaar 9 *ibid.*; Also see “Reshimot,” bookly 15 p. 29.

The same is so about the four species, that through them the primary repair is brought about. (This is as mentioned above that through waving the four species the drawing down becomes inwardly manifest (*b'Pnimityut*).) This is because they too number seven, [in that] there is the Etrog, the Lulav, the three myrtle branches (*Hadassim*), and the two willow branches (*Aravot*), the number seven indicating the six emotional qualities (*Midot*) and Kingship-*Malchut*.

The likeness to these in man is the matter of the heartfelt emotions (*Midot*) and thought, speech, and action, which are the matter of that which is inwardly manifest (*b'Pnimityut*). This matter is such that we also draw this into the physicality of the world. For, as known, the four species correspond to the four letters of the Name *HaShem*-יהוה,³²⁵ the meaning of which is that it is of the same root as, “He who brings into being-*Mehaveh*-מהוה,”³²⁶ in that He brings into being, enlivens, and sustains all the worlds, up to and including the physical etc. Therefore, just as on Rosh HaShanah we plead,³²⁷ “Reveal the glory of Your Kingship upon us,” and it is through “*HaShem*-יהוה, the God of Israel, is King,” that there then is a drawing down that “His Kingship reigns over all,”³²⁸ the same is so of the four species, that through the *mitzvah* of “you shall take for yourselves” this is also drawn down into the world.

³²⁵ Zohar I 63b (and Nitzutzei Ohr there); Pri Etz Chayim, Shaar HaLulav, Ch. 1.

³²⁶ Pardes Rimmonim, Shaar 1 (Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 4

³²⁷ See the liturgy of the Musaf prayer of the Holidays and the High Holidays.

³²⁸ See the liturgy of the Amidah prayer of the High Holidays.

This is also the explanation of the matter of the four species being the drawing down of Knowledge-*Da'at* into *Nukva* of *Zeir Anpin*, in that the drawing down into *Nukva* is the matter of drawing down to below. To further explain, as mentioned above, the four species themselves correspond to the four letters of the Name *HaShem*-יהו"ה, which are the aspect of *Zeir Anpin*, and even the final letter *Hey*-ה of the Name *HaShem*-יהו"ה relates to *Zeir Anpin*.

With this in mind, we can understand the above-mentioned teaching of the Zohar, that “the fruit of the citron tree-*Pri Etz Hadar*-הדר פרי עץ” is the matter of “*Hadar* (הדר) reigned after him” (the male (*Dachar*)) and the “the branches of a date palm (*Kapot Temarim*-כפות תמר-ים)” is the matter of “his wife’s name was *Meheitavel* (מהיטבאל)” (the female (*Nukva*)).

Now, at first glance, this seems to contradict the statement in the writings of the Arizal,³²⁹ that the *Lulav* [“the branches of a date palm”] is the masculine aspect (*Dachar*), whereas the *Etrog* is the feminine (*Nukva*) aspect. However, the explanation is that the four species are in the aspect of *Zeir Anpin*, and when it states in Zohar that “the branches of a date palm (*Kapot Temarim*-כפות תמר-ים)” refers to the matter of “his wife’s name was *Meheitavel* (מהיטבאל),” which is the aspect of the female (*Nukva*), the intention is to the aspect of the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, which is the aspect of *Nukva* of *Zeir Anpin* itself. The same is so of the *Etrog*, that when it states in the writings of the Arizal that the *Etrog* is the aspect of the female, the intention is to the aspect of the glans

³²⁹ *Pri Etz Chayim* ibid.

(*Ateret*) of the Foundation-*Yesod*. This refers to the matter of the impression of the Foundation-*Yesod* that remains after his drawing down into the female (*Nukva*). All this is the matter of the four species themselves, which are in *Zeir Anpin*. However, about the [teaching] that through waving the four species we draw down the aspect of Knowledge-*Da'at* into *Nukva* (the female) of *Zeir Anpin* etc., the intention in this is to the drawing down into the actual aspect of Kingship-*Malchut* etc.

3.

The explanation is that the verse states,³³⁰ “At the covered time for our festival day,” meaning that all matters [present] on Rosh HaShanah and Yom HaKippurim are covered and they then come into revelation “for our festival day.” This is also why³³¹ the Schach covering of the Sukkah, which is connected to the clouds of glory, is drawn from the cloud of the incense of Yom HaKippurim, and the incense is the primary aspect of the special service of Yom HaKippurim.

To explain, there are eleven ingredients in the incense.³³² However, we must understand what the number eleven in the incense signifies, since on the side of holiness it is

³³⁰ Psalms 81:4; See Likkutei Torah, Drushim L'Rosh HaShanah 54d; Siddur Im Da"Ch 235b [342d] and elsewhere.

³³¹ See Ateret Rosh, Shaar Yom HaKippurim Ch. 2 (29a); Ch. 6 (36a and on); *Hemshech* “v'Kachah” 5637 Ch. 84 (Sefer HaMaamarim 5637 Vol. 2 p. 606); Sefer HaMaamarim 5657 p. 162 and on.

³³² See Exodus 30:34 and Rashi; Talmud Bavli, Keritot 6a; Mishneh Torah, Hilchot Klei HaMikdash 2:2 and on

“ten and not nine, ten and not eleven.”³³³ Now, as known³³⁴ the explanation is that the matter of the service of the incense is to cause the refinement of the sparks of the world of Chaos-*Tohu* that fell down in the shattering of the vessels (*Shevirat HaKeilim*) [and not as they fell in the world of Emanation (*Atzilut*), since the world of Emanation (*Atzilut*) is that which already was refined, but rather, as they fell below] into physical things and became consumed in them.

Now, since it is the case that in order to receive the vitality, the spark is necessary, within which the matter of the holiness in it is revealed, this is the matter of the eleven, this being the aspect of the spark that is not swallowed within them, but is rather the aspect that encompasses (*Makif*) over them. Now, just as on the side opposite holiness there is the number eleven, so likewise on the side of holiness – though there are innumerable degrees of separation and distinction between them – there also is the matter of [the number] eleven, this being the aspect of “You are He who is one, but not in enumeration,”³³⁵ (meaning, not in the numeration of the ten *Sefirot*).³³⁶ This is the aspect of the Crown-*Keter*,³³⁷ which is the aspect of the encompassing light (*Makif*) that transcends the order of the chaining down of the worlds (*Hishtalshelut*).

³³³ Sefer Yetzirah 1:4

³³⁴ See Torah Ohr, Toldot 20b and on; Sefer HaMaamarim 5640 Vol. 2, p. 619 and on; *Hemshech* 5672 Ch. 210 and on (Vol. 1, p. 424 [Vol. 2 p. 583] and on); Discourse entitled “*BaSukkot Teishvu*” 5741 (Torat Menachem Sefer HaMaamarim Tishrei p. 165 and on).

³³⁵ Introduction to Tikkunei Zohar 17a

³³⁶ See Ohr HaTorah, Devarim p. 19; Tehillim (Yahel Ohr) p. 48; Sefer HaMaamarim 5679 p. 587, and elsewhere.

³³⁷ Torah Ohr, Vayera 14a

About this the verse states (regarding the service of the incense),³³⁸ “For in a cloud I will appear upon the Ark-cover,” [meaning], “I will appear” with My Essential Self and Being.³³⁹ From this aspect empowerment is drawn to affect the refinements brought about through the eleven ingredients of the incense. However, on Yom HaKippurim this is in a way of being “covered,” and it then is drawn down into revelation “for the day of our festival” which is called “on the first day-*BaYom HaRishon*-הראשון-620” and shares the same numerical value as the Crown-*Keter*-כתר-620, this being the aspect of the encompassing light (*Makif*) that transcends the order of the chaining down of the worlds (*Hishtalshehut*). This is drawn down in an encompassing way (*Makif*) through sitting in the Sukkah and is then drawn down from the encompassing light (*Makif*) in an inwardly manifest way (*b’Pnimityut*) through waving the four species.

4.

The explanation is that the verse states,³⁴⁰ “So that your generations will know that I caused the children of Israel to dwell in booths etc.” Now, it states in the Shulchan Aruch of the Alter Rebbe³⁴¹ that this is not only an intention, but is itself part of the *mitzvah*, since the matter of sitting in the Sukkah is

³³⁸ Leviticus 16:2

³³⁹ See Ateret Rosh, Shaar Yom HaKippurim Ch. 2 (29a); Ch. 6 (36a and on); *Hemshech* “v’*Kachah*” 5637 Ch. 84 (Sefer HaMaamarim 5637 Vol. 2 p. 606); Sefer HaMaamarim 5657 p. 162 and on.

³⁴⁰ Leviticus 23:43

³⁴¹ Shulchan Aruch, Orach Chayim Siman 625; Also see Likkutei Sichot Vol. 32 p. 140 and on.

the drawing down of Knowledge-*Da'at* (“So that [your generations] will **know**-*Yeidu*-יָדָע”).

The same is so of the *mitzvah* of waving the four species. This is as stated in the Siddur,³⁴² citing Mishnat Chassidim,³⁴³ that the matter of waving the four species is the drawing down of Knowledge-*Da'at* into *Nukva* of *Zeir Anpin*, which is positioned in the chest of *Zeir Anpin*. (The particulars of this are explained there at length. However, what is relevant to our subject here is that the waving of the four species is the matter of drawing down Knowledge-*Da'at*.)

Now, as explained in Tanya,³⁴⁴ Knowledge-*Da'at* is the matter of fixating one's mind with strong concentration, through which the refinement of the intellect is caused. That is, one's understanding and comprehension come to be in a permanent way, and thereby there also is caused to be permanence in the emotions (*Midot*). These are the two matters in Knowledge-*Da'at*. The first is that it unifies Wisdom-*Chochmah* and Understanding-*Binah*, and the second is that it bonds the intellect (*Mochin*) and the emotions (*Midot*).

This also is the difference between the drawing down of Knowledge-*Da'at* through sitting in the Sukkah and the drawing down of Knowledge-*Da'at* through waving the four species. That is, the drawing down of Knowledge-*Da'at* through sitting in the Sukkah is the matter of the effect of Knowledge-*Da'at* on the aspect of the intellect (*Mochin*), in that the intellect (*Mochin*) is the encompassing aspect (*Makif*)

³⁴² Siddur Im DaCh 263c [385b] and on; Also see *Hemshech* “v’*Kachah*” 5637 Ch. 84 and on (Sefer HaMaamarim 5637 *ibid.* and on).

³⁴³ Mishnat Chassidim, Mesechet Yemei Mitzvah v’Sukkah 5:3

³⁴⁴ Tanya, Ch. 3

of the emotions (*Midot*) which are the primary aspect of man. In contrast, the drawing down of Knowledge-*Da'at* brought about through waving the four species is the matter of the effect of Knowledge-*Da'at* on the emotions (*Midot*), which is the drawing down in an inwardly manifest way (*b'Pnimityut*).

To explain, the shade of the Sukkah is the encompassing aspect (*Makif*) and the Sukkah encompasses the entire person from his head to his feet as one. Through sitting in the Sukkah there is caused to be the drawing down of the encompassing aspect (*Makif*), so that it comes to have relation to the inwardly manifest (*Pnimityut*), but nevertheless, it still is in an encompassing state (*Makif*). For, as known,³⁴⁵ even in the encompassing aspects (*Makifim*) there are different levels.

That is, there is the aspect of the encompassing light (*Makif*) that has no relation to the inwardly manifest (*Pnimi*), and there is the aspect of the encompassing light (*Makif*) as it comes to have relation to the inwardly manifest (*Pnimi*) but nevertheless is in an encompassing state (*Makif*).

The substance matter of this as it is in the Sukkah is that, in and of itself, the shade of the Sukkah is the aspect of the encompassing light (*Makif*) that has no relation to the inwardly manifest (*Pnimi*) and it is through sitting in the Sukkah that the drawing down of the encompassing light (*Makif*) is caused, meaning, that it comes to relate to the inwardly manifest (*Pnimityut*), but is nonetheless still in an encompassing state (*Makif*). Then afterwards, through waving the four species the drawing down in an inwardly manifest way (*b'Pnimityut*) is

³⁴⁵ See Likkutei Torah, beginning of Parshat Korach and elsewhere.

caused. This is why there is a matter of division in the four species, in that they are four different species.

This is especially so considering what was stated before, that the four species correspond to the four letters of the Name *HaShem*-יהו"ה, which indicates the matter of drawing down in an inwardly manifest way (*b'Pnimityut*). For, as known, the drawing down in the entire order of the chaining down of the worlds (*Seder Hishtalshlut*) is through the four letters of the Name *HaShem*-יהו"ה.³⁴⁶

This may be understood according to the analogy of the general matter of bestowal from bestower to recipient, and more specifically, from teacher to student. That is, the essence of the teacher's intellect is beyond comparison to the student altogether, and when the teacher wants to bestow intellect to the student, he must constrict his intellect to find some relation to the intellect of the student (in that relative to this intellect there is some [room for] the existence of the student).

However, even this intellect which the teacher wants to bestow to the student is in an encompassing state (*Makif*) relative to the student, except that it is an encompassing aspect (*Makif*) that relates to him. He then must bestow the intellect to him in a way that it is drawn to him inwardly (*b'Pnimityut*) until it becomes one with him. As known³⁴⁷ about the grasp of intellect, the intellect becomes unified to the thinker, such that it becomes his own flesh and blood, and as the verse states

³⁴⁶ See Likkutei Torah, Beshalach 1a and on; *Hemshech* 5672 Ch. 84; Ch. 418 (Vol. 1 p. 160 [215] and on; Vol. 2 p. 866 [Vol. 4 p. 1,170 and on]).

³⁴⁷ See Tanya Ch. 5 and elsewhere

(about the wisdom of the Torah),³⁴⁸ “Your Torah is in my innards.”

We thus find that there are various levels in the intellect. The first is the essential intellect of the teacher, which is altogether beyond comparison relative to the student. This is the encompassing aspect (*Makif*) that has no relation to the inner manifest aspect (*Pnimi*). The second is the intellect that he wants to bestow to him etc., this being the encompassing aspect (*Makif*) that relates to the inwardly manifest (*Pnimi*). The third is the drawing down of the intellect to the student in an inwardly manifest way (*b’Pnimiyyut*) such that it becomes unified with him.

This then, is the difference between the drawing down of Knowledge-*Da’at* of the Sukkah, and the drawing down of Knowledge-*Da’at* of waving the four species. That is, when it comes to the drawing down of the Sukkah, even though its matter is, “so that [your generations] will know-*Yeidu*-יָדְעוּ,” nevertheless, it still is in an encompassing state (*Makif*). In contrast, this is not so of the drawing down through waving of the four species, which is a drawing down in an inwardly manifest way (*b’Pnimiyyut*).

Now, these two matters, (the drawing down of the encompassing aspect (*Makif*) through the Sukkah, and the drawing down in an inwardly manifest way (*b’Pnimiyyut*) through the waving of the four species) have their likeness on Yom HaKippurim as well. To elucidate, it is explained in

³⁴⁸ Psalms 40:9

Ateret Rosh³⁴⁹ and in Ohr HaTorah³⁵⁰ about the matter of the eight priestly garments, that there are two types. The first type is like most garments, the matter of which is to provide warmth and protection to the body. The second type is the sash (*Avneit*) which is not made to protect the body etc., but rather binds and causes the garments to adhere to the body, so that not only is there is no separation between the garments and the body, but moreover, it causes the garments to be bound to and adhere to him.

The substance of this, as it is spiritually, is that the garments (*Levushim*) are the encompassing aspects (*Makifim*) and are the matter of the intellect (*Mochin*). This is because the primary aspects of man are the emotions (*Midot*), especially as they are drawn into thought, speech, and action. In contrast, the intellectual aspects (*Mochin*) are encompassing and [hover] over man.³⁵¹

This is as known about the explanation of the verse,³⁵² “The hidden are for *HaShem*-יהוה our God, and the revealed are for us etc.,” that the intellectual aspects (*Mochin*), which are the letters *Yod-Hey*-יהי, are the aspect of the concealed, whereas the emotions (*Midot*) and thought, speech, and action, which are the letters *Vav-Hey*-והי, are the aspect of the revealed.

Now, the matter of the sash (*Avneit*) which binds and causes the garments to adhere to the body, its matter is to bind the encompassing aspects (*Makifim*) with the inwardly manifest

³⁴⁹ Ateret Rosh, Shaar Yom HaKippurim, Ch. 5 and on (33a and on).

³⁵⁰ Ohr HaTorah, Acharei p. 563 and on; Sukkot p. 1,718 and on.

³⁵¹ See Maamarei Admor HaZaken, Inyanim Vol. 2 p. 428, and with the additions etc., in Ohr HaTorah, Va’etchanan p. 328; Sefer HaMaamarim 5627 p. 105.

³⁵² Deuteronomy 29:28; See Likkutei Torah, Re’eh 29a

aspects (*Pnimiym*), meaning to draw down the intellect (*Mochin*) into the emotions (*Midot*).

Now, the empowerment to draw down the encompassing aspects (*Makifim*) to be inwardly manifest (*b'Pnimiyyut*) is from an even higher aspect. This is because whatever is higher descends further down.³⁵³ This is why the sash (*Avneit*) was thirty-two cubits long, longer than the length of the headdress (*Mitznefet*), which was only sixteen cubits in length.³⁵⁴ This is because the headdress (*Mitznefet*), which is the garment of the head, is the encompassing aspect (*Makif*) of the intellectual aspects (*Mochin*). In contrast, the sash (*Avneit*), whose substance matter is to affect the drawing down and bonding of the encompassing aspect (*Makif*) of the intellect (*Mochin*) with the emotions (*Midot*) in an inwardly manifest way (*b'Pnimiyyut*) is from an even higher aspect.

(This is as also understood from the analogy of the bestowal of intellect from teacher to student, that the bestowal of intellect that the teacher bestows to the student in a way that is inwardly manifest in him (*b'Pnimiyyut*), is rooted in a higher aspect.) This then, is why the sash (*Avneit*) was thirty-two cubits in length, the number thirty-two indicating the thirty-two pathways of Wisdom (*Lamed-Beit Netivot Chochmah*) which is the wholeness and perfection of the intellect (*Mochin*). This is because the empowerment to draw down from the intellect (*Mochin*) into the emotions (*Midot*) is specifically from the aspect of the wholeness and perfection of the intellect (*Mochin*).

³⁵³ See Shaarei Orah of the Mittler Rebbe 58a and on; 65a and on, and elsewhere.

³⁵⁴ Mishneh Torah, Hilchot Klei HaMikdash, end of Ch. 8

Now, the likeness of these two categories in the priestly garments are the two drawings down of the Sukkah and the waving of the four species. That is, the drawing down of the Sukkah is in an encompassing state (*Makif*), similar to the matter of the garments (*Levushim*), whereas the drawing down through the four species is the drawing down in an inwardly manifest way (*b'Pnimityut*), similar to the sash (*Avneit*).

This then, is the meaning of the verse, “And you shall take for yourselves on the first day.” That is, “And you shall take for yourselves” is the matter of the drawing down in an inwardly manifest way (*b'Pnimityut*) and the empowerment for this drawing down is from a much higher aspect, “on the first day-*BaYom HaRishon*-ביום הראשון-620,” as discussed above.

5.

Now, with the above in mind, we can also understand why specifically these four species were chosen. For, since the matter of waving the four species is the refinement and repair of the sparks of the world of Chaos-*Tohu* that fell down and were scattered etc., and the empowerment to affect this refinement is from the aspect of “You are He who is one, but not in enumeration,” this is why specifically these four species were chosen, since there is the bond in them of two opposites, disunity and unity, (as explained at length in *Hemshech* “*v'Kachah*” 5637,³⁵⁵ as well as in the discourses of the holiday of Sukkot of his honorable holiness, the Rebbe Rashab, whose

³⁵⁵ Ch. 87 and on (Sefer HaMaamarim 5637 ibid. p. 612 and on).

soul is in Eden,³⁵⁶ and his honorable holiness, my father-in-law, the Rebbe).³⁵⁷

The explanation is that the Citron-*Etrog* אֶתְרוֹג is an acronym for the verse,³⁵⁸ “Let not the foot of arrogance come to me-*Al Tevo’eini Regel Ga’ava* אֵל תְּבוֹאֲנִי רֶגֶל גָּאוֹה.”³⁵⁹ Now, from the very fact that in the Etrog it is necessary to negate the matter of arrogance, it is understood that it is applicable for there to be a matter of ego in it etc. However, on the other hand, it is the Etrog that negates and brings about the matter of “let not the foot of arrogance come to me,” and this being so, it has the matter of self-nullification (*Bittul*) within it.

This is also why the Etrog (citron) lives on the tree for the entire year,³⁶⁰ meaning that it withstands all the changes [in weather] throughout all the seasons of the year, “seedtime and harvest, cold and heat, summer and winter.”³⁶¹ This is because of the nullification (*Bittul*) within it, as known that specifically a person who is naturally nullified can bear all opposites etc.

The same is so of the Lulav, “the branch of the palm-*Kapot Temarim* כַּפּוֹת תְּמָרִים,” the leaves of which are all “bound-*Kefutim* כִּפּוּתִים” to each other.³⁶² That is, even though they are different leaves that are separate one from the other, they nonetheless adhere and are bound to each other.

³⁵⁶ Sefer HaMaamarim 5652 p. 2 and on.

³⁵⁷ Sefer HaMaamarim 5683 p. 181 and on; 5696 p. 39 and on.

³⁵⁸ Psalms 36:12

³⁵⁹ Moshav Zekeinim Al HaTorah to Genesis 3:3; Sefer Dan Yadin of Rabbi Shimshon of Ostrapoli, Maamar 12; Sefer HaLikkutim of the Arizal to Psalms ibid.; Also see Sefer HaMaamarim 5654 p. 149 and on; 5659 p. 63 [235]; 5682 p. 77; Likkutei Sichot Vol. 4 p. 1,163.

³⁶⁰ Talmud Bavli, Sukkah 31b; 35a

³⁶¹ Genesis 8:22 and Rashi there (from Talmud Bavli, Bava Batra 106b)

³⁶² Talmud Bavli, Sukkah 32a

The same is so with “the twigs from a plaited tree-*Anaf Etz Avot*-ענף עץ עבות-,” the meaning of “plaited-*Avot*-עבות-” being that “they are like a braid and are chain-like.”³⁶³ That is, even though they are separate leaves, they are “braided etc.,” such that “there must be three emerging from each base,”³⁶⁴ specifically.

The same is so with the [twigs of the] brook willows which are called “*Achvanah*-אחווה-”³⁶⁵ since they grow in a way of “fraternity-*Achavah*-אחווה.”³⁶⁶ That is, even though they are many willows, they grow [close to each other] in fraternity. This is like the service of Yom HaKippurim, which was performed in the garments of linen (*Bad*-בד), the word linen (*Bad*-בד) indicating oneness.³⁶⁷ This is as stated in Talmud,³⁶⁸ that their stalks ascend from the ground stalk by stalk (a singular stalk).

However, the unity of these four species is even higher than the unity of the linen (*Bad*-בד).³⁶⁹ This is because the oneness of the linen (*Bad*-בד) is such that, in the first place, it is a single thing, whereas the oneness of the four species is in a way they have the aspect of multiplicity but nevertheless are in a state of oneness.

³⁶³ Talmud Bavli, Sukkah 32b

³⁶⁴ Sukkah 32b *ibid.*

³⁶⁵ Talmud Bavli, Shabbat 20a

³⁶⁶ Rashi to Shabbat *ibid.*, cited in Maamarei Admor HaZaken 5568 Vol. 1 p. 447; Siddur Im Da”Ch 262c; 264d [383c; 387b] (though it is not in our editions of Rashi).

³⁶⁷ See Likkutei Torah, Acharei 28b and on; Ateret Rosh, Shaar Yom HaKippurim, Ch. 2 (29a and on); Maamarei Admor HaEmtza’ee, Sukkot p. 1,232 and on; Ohr HaTorah, Sukkot p. 1,717.

³⁶⁸ Talmud Bavli, Zevachim 18b (and Rashi’s commentary there).

³⁶⁹ Also see the discourse entitled “*Keter Yitnu Lecha*” 5724 (Sefer HaMaamarim 5725 p. 28).

6.

This then, is the meaning of the verse, “And you shall take for yourselves on the first day etc.,” this being a commandment given to every Jew. This is because every Jew must refine the sparks of the world of *Chaos-Tohu* that fell below. This is because the entire purpose of the descent of the soul to this physical world below is to refine the sparks, and thus every Jew has the merit and obligation to refine the sparks.

More specifically, the refinement and repair begins each year on Rosh HaShanah and Yom HaKippurim. For, as mentioned before, there then is made to be the repair of the matters of the preceding year that are akin to the world of *Chaos-Tohu*. Moreover, just as about Rosh HaShanah the verse states,³⁷⁰ “You are standing today, all of you,” in that every single Jew “from the heads of your tribes to the choppers of your wood and the drawers of your water” are standing and are meritorious in judgment, the same is so of the matter of waving the four species, “the fruit of a citron tree (*Pri Etz Hadar*), the branches of a date palm (*Kapot Temarim*) etc.,” which are comparable to “Hadar reigned after him and his wife’s name was Meheitavel,” this being the matter of refining the sparks of the world of *Chaos-Tohu*, as discussed above.

That is, this refinement and repair applies to every Jew. This is why it states, “you shall take for **yourselves**,” in that each and every Jew should take them in hand.³⁷¹ For, it is specifically through the four physical species that he refines and

³⁷⁰ Deuteronomy 29:9

³⁷¹ See Talmud Bavli, Sukkah 41b; 43a

repairs the sparks of the world of Chaos-*Tohu* that fell down into physical things.

Now, although the conclusion of the drawing down is on Shemini Atzeret, nevertheless, on Sukkot itself there already is the actualization of all matters of the seventh month (*Chodesh HaShevi'i*-חודש השביעי) which is “sated-*Musba*-מושב- with everything,”³⁷² both physically and spiritually, and from this there is a drawing down throughout the entire year. This is because all the holidays of the month of Tishrei are general holidays that include the entire year.³⁷³

This is especially so of the holiday of Sukkot which is “the time of our rejoicing,” especially since this is the greatest joy, as our sages, of blessed memory, taught,³⁷⁴ “Whosoever has not beheld the celebration of the place of the water drawing (*Simchat Beit HaSho'eva*) has never seen joy in his life,” and “joy breaks barriers,”³⁷⁵ such that from this we will come to the fulfillment of the prophecy that there will be “eternal joy upon their heads,”³⁷⁶ which will take place with the coming of our righteous Moshiach.

There then will be the revelation of the matter in which the Sukkah also affects the nations of the world. This is as stated in Talmud,³⁷⁷ “I have an easy *mitzvah* and its name is Sukkah; go and perform it,” and as also explained in the

³⁷² Midrash Vayikra Rabbah 29:8; See Keter Shem Tov, Hosafot Section 41.

³⁷³ See Maamarei Admor HaZaken 5566 Vol. 2 p. 748; 5569 p. 286; Ohr HaTorah Sukkot p. 1,756; Zot HaBrachah p. 1,866; Sefer HaMaamarim 5654 p. 36; 5656 p. 278; 5702 p. 49.

³⁷⁴ Talmud Bavli, Sukkah 51a-b

³⁷⁵ See at length in Sefer HaMaamarim 5657 p. 223 and on.

³⁷⁶ Isaiah 35:10; 51:11

³⁷⁷ Talmud Bavli, Avodah Zarah 3a

Haftorah of the first day of Sukkot,³⁷⁸ that in the coming future all the nations will ascend [to Yerushalayim in pilgrimage] to celebrate the holiday of Sukkot, and at that time there will be the completion of the refinements etc., as explained in the Haftorah of Shabbat Chol HaMo'ed Sukkot,³⁷⁹ which will be brought about by our righteous Moshiach, who “will wage the war of *HaShem*-יהו"ה and be victorious and build the Holy Temple in its place and gather the dispersed of Israel,”³⁸⁰ speedily and in the most literal sense!

³⁷⁸ Zachariah 14:16

³⁷⁹ Ezekiel 38:18 and on

³⁸⁰ Mishneh Torah, Hilchot Melachim, end of Ch. 11

Discourse 5

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

Delivered on Simchat Torah, 5732
By the grace of *HaShem*, blessed is He,

1.

To better understand the matter of Simchat Torah: The question about this is well known.³⁸¹ Namely, why do we not celebrate Simchat Torah on the holiday of Shavuot, which is “the time of the giving of our Torah,”³⁸² but instead it is celebrated on Simchat Torah?

If it is because the giving of the second Tablets took place on Yom HaKippurim, as the verse states,³⁸³ “On His wedding day,” this being the day of the giving of the Torah, on which the second Tablets were given,³⁸⁴ then Simchat Torah should have been celebrated on Yom HaKippurim itself.

If it is because “there is only joy with wine,”³⁸⁵ this being something that cannot take place on Yom HaKippurim, nevertheless, Simchat Torah could have been celebrated on

³⁸¹ See Maamarei Admor HaZaken 5572 p. 30 and on; p. 39 and on; Ohr HaTorah, Shemini Atzeret p. 779 and on; Discourse entitled “*BaYom HaShemini Atzeret*” (the first discourse) 5677 (Sefer HaMaamarim 5677 p. 31 and on); 5689 (Sefer HaMaamarim 5689 p. 66 and on).

³⁸² See the liturgy of the Shavuot prayers.

³⁸³ Song of Songs 3:11

³⁸⁴ Talmud Bavli, Taanit 26b (in the Mishnah) and Rashi there; Taanit 30b

³⁸⁵ Talmud Bavli, Pesachim 109a

Shemini Atzeret and not on the second day of the holiday, as it is celebrated in the diaspora, which is Simchat Torah.

2.

Now, this may be understood by prefacing³⁸⁶ with the statement in Midrash (Shir HaShirim Rabbah)³⁸⁷ on the verse,³⁸⁸ “How lovely are your feet in shoes, O’ daughter of nobles.” It states there, “Rabbi Yehoshua ben Levi said: The convocation (*Atzeret*) of the Festival [of Sukkot] should have been fifty days removed, corresponding to the convocation (*Atzeret*) of Pesach. However, when it comes to the convocation (*Atzeret*) of the Festival [of Sukkot], because [these days] transition from summer to winter, it would not be feasible for them to go [to Yerushalayim] and return at this time. To what is this analogous? To a king who had many daughters, some of whom were married [and living] in a nearby place, and some of whom were married [and living] in a distant place. One day they all came to inquire about the welfare of their father, the king. The king said, ‘Those who are married in a nearby place can go and return any time, but those who are married in a distant place cannot go and return any time. Therefore, while they all are here with me, we will make a festival for one day and celebrate with them.’ So too, [when it comes to] the

³⁸⁶ Regarding the coming section, see Ohr HaTorah, Shemini Atzeret ibid.; Discourse entitled “*BaYom HaShemini Atzeret*” 5632 (Sefer HaMaamarim 5631 Vol. 2, p. 583 and on); Also see the discourse by the same title of the years 5677 and 5689 ibid.

³⁸⁷ Midrash Shir HaShirim Rabbah 7:2 (2)

³⁸⁸ Song of Songs 7:2

convocation (*Atzeret*) of Pesach, since [the days] transition from winter to summer, the Holy One, blessed is He, said that it is [feasible] for them to go and return at this time. However, [when it comes to] the convocation (*Atzeret*) of the Festival [of Sukkot], since [the days] transition from summer to winter... the Holy One, blessed is He, said, ‘It is not feasible for them to go and return at this time. Rather, while they all are here, we all will make a festival for one day and celebrate.’ Therefore, Moshe cautions Israel and says to them, ‘On the eighth day shall be a convocation (*Atzeret*) for you.’”

Now this must be better understood. What does this analogy add to the analogue? This is because, at first glance, the analogue is self-understood without any analogy required for this. Furthermore, we must understand several details in the analogy. That is, of what relevance is the matter of their being married etc., that is, [what is the relevance of] the matter of marriage altogether. Moreover, what is the meaning of the words, “They cannot go and return at any time.”

3.

Now, the explanation is that about the fact that those who are going from winter to summer are called “those who are married [and living] in a nearby place,” whereas those who are going from summer to winter are called “those who are married [and living] in a distant place,” it can be said that this is because summer is when the first Tablets were given, whereas winter is when the second Tablets were given.

To preface, the difference between the first Tablets and the second Tablets is that the first Tablets were the work of God, as the verse states,³⁸⁹ “The Tablets were God’s handiwork, and the script was the script of God, engraved on the Tablets,” and it is written,³⁹⁰ “They were inscribed on one side and the other,” meaning miraculously from Above. About this our sages, of blessed memory, said,³⁹¹ “Do not just read it as ‘engraved-*Charut*-חרות,’ but read it as ‘freedom-*Cheirut*-חרות,’ for there is no free man except one that occupies himself with the study of Torah.”

In other words, from the perspective of the study of Torah as it stems from the first Tablets, there is no existence of exile, constraint in Egypt, and difficult labor. Rather, the difficult labor as it stems from Torah is the matter of the give and take of questions and answers in the Torah. This is as stated in Zohar³⁹² (and explained in Torah Ohr),³⁹³ “‘mortar-*Chomer*-חומר’ refers to [a priori Torah arguments called] ‘*Kal VaChomer*-קל וחומר,’ and ‘bricks-*Leveinim*-לבנים’ refers to the refinement-*Libbun*-ליבון of the law etc.”

In contrast, when it comes to the second Tablets, the Tablets were not the work of God etc., and they [were given] after the descent of the Jewish people through the sin of the calf etc., at which time there also was a descent for Moshe, who lost one thousand lights that were given to him at the giving of the Torah (and which only are given to him as a gift on Shabbat,

³⁸⁹ Exodus 32:16

³⁹⁰ Exodus 32:15

³⁹¹ Mishnah Avot 6:2

³⁹² Zohar III 153a (Ra’aya Mehemna)

³⁹³ Torah Ohr, beginning of Shemot

about which it states,³⁹⁴ “Moshe rejoices in the gift of his portion”).³⁹⁵

Nevertheless, it is specifically because the second Tablets came following the descent that took place in between, that they had an element of superiority over and above the first Tablets (which is why the second Tablets were not broken). This is as our sages, of blessed memory, stated,³⁹⁶ “Had the Tablets not been broken, they would have only been given the five books of the Torah and the book of Joshua.”

It likewise states in Midrash,³⁹⁷ “Do not be consternated over the first Tablets, as they only were the Ten Commandments alone. But on the second Tablets that I am giving you, there will be Halachot, Midrash, and Aggadot. About this the verse states,³⁹⁸ ‘He would tell you the secrets of wisdom, doubled sagacity,’” meaning not only doubled in quantity, but to a degree that is beyond comparison, including Mishnah, Talmud, Sifra, Sifri, Mechilta etc.

[That is, in addition to “the secrets of wisdom,” which refers to the matter of the innerness (*Pnimiyut*) of the Torah, even in the revealed parts of the Torah itself there was an addition in a way of “doubled sagacity.”] Moreover, even for Moshe himself there was a much greater ascent after the second Tablets, at which time “his face became radiant etc.”³⁹⁹ Likewise, the Jewish people were also on a much higher level

³⁹⁴ In the Amidah prayer of the morning prayers of Shabbat

³⁹⁵ Pri Etz Chayim, Shaar HaShabbat Ch. 8 and elsewhere.

³⁹⁶ Talmud Bavli, Nedarim 22b

³⁹⁷ Midrash Shemot Rabbah 46:1

³⁹⁸ Job 11:6

³⁹⁹ Exodus 34:29 and on

then, as understood from Rashi's commentary⁴⁰⁰ that the matter of "I have forgiven according to your word" was with joy and wholeheartedness.

The reason it specifically is the second Tablets that had this superiority, is because *HaShem's* יהו"ה ultimate Supernal intent in the creation of the world is that "the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds,"⁴⁰¹ and this matter was specifically brought about after the descent which caused the second Tablets to be given, when they descended to the lowest level, of which there is no lower, and they specifically make a dwelling place for Him there.

This is also the meaning of what our sages, of blessed memory, stated,⁴⁰² "Had the first Tablets not been broken, no nation or tongue would ever rule over them," meaning that there would be nothing to stand in opposition, and this being so, the mode of serving *HaShem* יהו"ה, blessed is He, would be in a different manner,⁴⁰³ and there would not be the matter of a dwelling place in the lower worlds in a way of wholeness and perfection.

Rather, it specifically is after the breaking of the Tablets (as a result of which the second Tablets were given) that there

⁴⁰⁰ Exodus 33:11; Deuteronomy 9:18

⁴⁰¹ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, Ch. 36, and elsewhere.

⁴⁰² Talmud Bavli, Eruvin 54a

⁴⁰³ In Sefer HaMaamarim 5632 *ibid.* [it states], "It is necessary to say that the matter of refinements (*Birurim*) would be in an entirely different manner, not by way of the elevation of the sparks as it is right now, in that through the Jewish people being in exile... they elevate the sparks that were consumed therein... because of the incorrigible man (*Adam Bliya'al*) who rules over the man of holiness (*Adam d'Kedusha*), but rather, they would not have dominion over them etc., and it is therefore necessary to say that the refinements (*Birurim*) would be accomplished in another manner etc."

then is the presence of an opposing force etc., as the verse states,⁴⁰⁴ “There is a time when one man rules over another man to his detriment.” Through this they came to the elevation of making a dwelling place for Him, blessed is He, in the lower worlds.

Now, the difference between the first Tablets and the second Tablets as they are in our service of *HaShem*-יהו"ה, blessed is He, is the difference between service of Him by the righteous (*Tzaddikim*) and service of Him by those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*).⁴⁰⁵

The explanation is that the first Tablets were given when the Jewish people were on the level of righteous *Tzaddikim*.⁴⁰⁶ That is, it was after the King, King of kings, the Holy One, blessed is He, revealed Himself to them in His glory, Himself, and redeemed them,⁴⁰⁷ and after the seven weeks [of counting the Omer] through which there was the complete refinement of all seven emotions (as each emotion is inclusive of seven).

Then, at the giving of the Torah, there was the matter of “*HaShem*-יהו"ה descended upon Mount Sinai,”⁴⁰⁸ and “their contamination ceased,”⁴⁰⁹ and the first Tablets were then given.

⁴⁰⁴ Ecclesiastes 8:9

⁴⁰⁵ See Maamarei Admor HaZaken 5572 p. 30 and on; p. 39 and on; Ohr HaTorah, Shemini Atzeret p. 779 and on; Discourse entitled “*BaYom HaShemini Atzeret*” (the first discourse) 5677 (Sefer HaMaamarim 5677 p. 31 and on); 5689 (Sefer HaMaamarim 5689 p. 66 and on); Ohr HaTorah, Shemini Atzeret *ibid.*; Discourse entitled “*BaYom HaShemini Atzeret*” 5632 (Sefer HaMaamarim 5631 Vol. 2, p. 583 and on).

⁴⁰⁶ Also see Sefer HaMaamarim 5636 Vol. 2 p. 360

⁴⁰⁷ See Haggadah Shel Pesach, section beginning “*Matzah Zu*” and “*Vayotzi' einu.*”

⁴⁰⁸ Exodus 19:20

⁴⁰⁹ Talmud Bavli, Shabbat 146a

That is, this was when their state and standing was that of righteous *Tzaddikim*.

However, the second Tablets were given after the sin [of the golden calf] and the repentance in between, this being the service of *HaShem*-יהו"ה, blessed is He, of those who return to Him in repentance (*Baalei Teshuvah*). This is why at the giving of the Torah (when the first Tablets were given) it is written,⁴¹⁰ "Face to face did *HaShem*-יהו"ה speak with you," whereas about Yom HaKippurim (when the second Tablets were given) it is written,⁴¹¹ "Before *HaShem*-יהו"ה you shall be purified."

This is because at the giving of the Torah there was the drawing down of the Name *HaShem*-יהו"ה within each and every Jew (as explained in Likkutei Torah),⁴¹² whereas on Yom HaKippurim there was the revelation of "**Before** *HaShem-Lifnei HaShem*-יהו"ה לפני," meaning, higher than the Name *HaShem*-יהו"ה.⁴¹³ This is because those who return in repentance (*Baalei Teshuvah*) have greater strength, even more than the righteous (*Tzaddikim*).⁴¹⁴ This is as our sages, of blessed memory, stated,⁴¹⁵ "In the place where those who return in repentance (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand."

⁴¹⁰ Deuteronomy 5:4, explained in Ohr HaTorah Va'etchanan p. 193; Discourse entitled "*Panim b'Panim*" 5679 (Sefer HaMaamarim 5679 p. 579 and on); 5697 (Sefer HaMaamarim 5697 p. 272 and on).

⁴¹¹ Leviticus 16:30

⁴¹² Likkutei Torah, beginning of Re'eh

⁴¹³ See Likkutei Torah Acharei 26c; 27d

⁴¹⁴ See Zohar I 129b; Also see Tanya, Iggeret HaTeshuvah, end of Ch. 8; Maamarei Admor HaZaken 5565 Vol. 1 p. 487 and on; Ohr HaTorah, Shir HaShirim Vol. 2 p. 651 and on.

⁴¹⁵ Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

This then, is the meaning of the analogy of the king who had many daughters etc. The daughters refer to the souls of the Jewish people. Their descent to manifest below as soul in body is the matter of their marriage. For, just as the matter of marriage is the bond between bestower and recipient, so likewise the manifestation of the soul within the body is a matter of marriage.⁴¹⁶

Now, in this itself there are two ways. Those who married [and reside] in a nearby place are the righteous (*Tzaddikim*). About this the verse states,⁴¹⁷ “For which is a great nation that has a God who is **close** to it.” Those who married [and reside] in a distant place are those who return in repentance (*Baalei Teshuvah*). About this our sages, of blessed memory, stated,⁴¹⁸ “The verse states,⁴¹⁹ ‘Peace, peace, to him who is far and to him who is near,’ [meaning] to one who was far and became near.”

The continuation that, “one day they all came to inquire of the welfare of their father the king,” refers to the matter of Rosh HaShanah, Yom HaKippurim, and the ten days of repentance, during which they return in repentance (*Teshuvah*)

⁴¹⁶ See Zohar I 122b (Midrash HaNe’elam); 181b; Ohr HaTorah, Chayei Sarah 119b

⁴¹⁷ Deuteronomy 4:7

⁴¹⁸ Talmud Bavli, Brachot 34b *ibid.*; Also see Maamarei Admor HaZaken 5572 p. 30 and on; p. 39 and on; Ohr HaTorah, Shemini Atzeret p. 779 and on; Discourse entitled “*BaYom HaShemini Atzeret*” (the first discourse) 5677 (Sefer HaMaamarim 5677 p. 31 and on); 5689 (Sefer HaMaamarim 5689 p. 66 and on); Ohr HaTorah, Shemini Atzeret *ibid.*; Discourse entitled “*BaYom HaShemini Atzeret*” 5632 (Sefer HaMaamarim 5631 Vol. 2, p. 583 and on).

⁴¹⁹ Isaiah 57:19

etc. To preface, throughout the entire year, during the summertime, at which time as matters simply are, the sun illuminates, is likewise so spiritually, in that it then is a time when the aspect of the sun of *HaShem*-יהו"ה radiates,⁴²⁰ and the aspect of, "the sun of righteousness is with healing in its rays."⁴²¹ Now, just as by the light of the sun one sees the straightforward path, the same is so of the sun of *HaShem*-יהו"ה.

However, there also is a state in which "a donkey is cold even in the season of Tammuz,"⁴²² meaning that for him the sun of *HaShem*-יהו"ה does not illuminate as it should, such that it is possible that he sinned, blemished, and left the path etc. The rectification for this is the matter of repentance (*Teshuvah*), this being the meaning of their coming to inquire about the welfare of their father the king on Rosh HaShanah, Yom HaKippurim, and the ten days of repentance.

However, it is specifically because "they are married [and reside] in a distant place" and have the superiority of repentance (*Teshuvah*) that it therefore is not necessary⁴²³ to wait fifty days, but [repentance] is rather "in a single hour and

⁴²⁰ See Psalms 84:12; Also see *Hemshech* 5672 Ch. 180 (Vol. 1 p. 368 [Vol. 2 p. 505]); Likkutei Sichot, Vol. 7 p. 155; Vol. 18 p. 310.

⁴²¹ Malachi 3:20

⁴²² Talmud Bavli, Shabbat 53a; See *Hemshech* 5672 *ibid.*; Sefer HaMaamarim 5689 p. 126 and on.

⁴²³ At the end of the discourse entitled "*BaYom HaShemini Atzeret*" 5632 [it states], "In the aspect of repentance (*Teshuvah*) it is not possible for there to be a distance in time, similar to [the teaching], 'A person should not say 'I do not desire...' whereas on who return in repentance should say 'I do not desire.' The same is likewise understood here, that the distance in time is because he never became distant, whereas for one who return in repentance (*Teshuvah*) this must be immediate." At the end of the discourse by the same title of the year 5677 [it states], "There cannot be a protraction of time, ("but rather, he must immediately engage in Torah and *mitzvot*"), nor is it necessary, [but rather] they immediately draw down the light and revelation 'in a single hour etc.'"

a single moment.”⁴²⁴ This is the meaning of [the words, “They] cannot go and return any time.” For, since their mode of serving *HaShem*-יהו"ה, blessed is He, is with repentance (*Teshuvah*), they do not need lengthy contemplation (*Hitbonenut*) like the righteous *Tzaddik*, but it rather is in a single moment, without any contemplation at all.

This also explains the teaching of the Rav, the Maggid of Mezhritch,⁴²⁵ that when our sages, of blessed memory, stated,⁴²⁶ “A person should not say ‘I do not desire... but rather, I do desire, but what can I do, given that my Father in Heaven has made a decree upon me,’” that this applies only to the righteous (*Tzaddikim*) and not to those who return in repentance (*Baalei Teshuvah*).

This is because⁴²⁷ the contemplation of “I desire it, but what can I do” does not apply to one who returns in repentance (*Baal Teshuvah*), being that the entire movement of his service is “in a single hour and a single moment.” He therefore must say “I do not want undesirable matters [at all].”

There is yet another matter in this, which is that those who return in repentance (*Baalei Teshuvah*) bring this elevated level about in the righteous (*Tzaddikim*) as well. This is also why the month of Tishrei comes after the days of summer, to indicate that the elevated level of repentance (*Teshuvah*) is also brought about in the righteous (*Tzaddikim*) – the Upper Repentance (*Teshuvah Ila'ah*) (the substance of which is the

⁴²⁴ Zohar I 129a and on

⁴²⁵ Brought in Likkutei Torah, Va'etchanan 9d and elsewhere.

⁴²⁶ Torat Kohanim and Rashi to Leviticus 20:26

⁴²⁷ See the end of the discourse entitled “*BaYom HaShemini Atzeret*” 5632 ibid.

study of Torah, as explained in Iggeret HaTeshuvah).⁴²⁸ This is similar to how it is in man himself, that the refinement of his animalistic soul also brings elevation in his Godly soul.⁴²⁹

This is also why about the convocation (*Atzeret*) of Pesach, which takes place on the holiday of Shavuot, the verse states,⁴³⁰ “A convocation to *HaShem*-יהוה your God.” In contrast, this is not so of the convocation of the Festival [of Sukkot], which takes place on Shemini Atzeret and Simchat Torah, about which the verse states,⁴³¹ “It shall be a convocation for you.”⁴³² For, since the convocation (*Atzeret*) of the Festival [of Sukkot] is much loftier, it therefore is drawn further down “for you-*Lachem*-לכם” in this physical world, as known that,⁴³³ whatever is higher descends further down.

5.

Now, the matter of repentance (*Teshuvah*), which is the novelty of the second Tablets, generally [takes place] on Rosh HaShanah and Yom HaKippurim, and is then drawn into revelation on the holiday of Sukkot, especially through the waving of the four species, as the verse states,⁴³⁴ “And you shall

⁴²⁸ Tanya, Iggeret HaTeshuvah, Ch. 9 and on

⁴²⁹ See Ohr HaTorah, Chanukah p. 930b; Sefer HaMaamarim 5680 p. 155, and elsewhere.

⁴³⁰ Deuteronomy 16:8

⁴³¹ Numbers 29:35

⁴³² Also see the discourse entitled “*BaYom HaShemini Atzeret*” 5632 (p. 584, where at its end it states, “That which at the end of Pesach is ‘a convocation for *HaShem*-יהוה your God’ is now ‘an convocation for you etc.’”)

⁴³³ See Shaarei Orah of the Mittler Rebbe 58a and on; 65a and on, and elsewhere.

⁴³⁴ Leviticus 23:40

take for yourselves on the first day, the fruit of a citron tree etc.” Through this, the revelations of Rosh HaShanah and Yom HaKippurim are caused to be drawn down in an inwardly manifest way (as explained in various places).⁴³⁵

Then, “the eighth day shall be a convocation for you,” in which the word “eighth-*Shemini*-שמיני” is of the root “fatness-*Shuman*-שומן”⁴³⁶ [referring to] the essence (the essential oil) of all things. Moreover, “the eighth-*Shemini*-שמיני” hints at the *Sefirah* of Understanding-*Binah*,⁴³⁷ and beyond this, “the eighth-*Shemini*-שמיני” is the letter *Chet*-ח-8, which is the first letter of the word “Wisdom-*Chochmah*-חכמה.” This is such that in the diaspora this is also drawn down on the second day of the holiday - the day of Simchat Torah, so that specifically on this day we celebrate Simchat Torah, rather than on Shavuot, since on this day there is the ultimate wholeness and perfection of the second Tablets.

After this the matter of “Yaakov went on his way,”⁴³⁸ comes about. However, since “the Jewish people are kings,”⁴³⁹ it is like a king who when traveling, conquers every country he passes through etc. This is so, until we thereby come to the fulfillment of the prophecy,⁴⁴⁰ “The glory of *HaShem*-ה' יהו will

⁴³⁵ See Maamarei Admor HaZaken 5568 Vol. 1 p. 448; Siddur Im Da”Ch 265a and on [387c]; Sefer HaMaamarim 5637 Vol. 2, p. 626; p. 652; Also see the end of the discourse entitled “*uLekachtem Lachem*” 5675 (*Hemshech* 5672 Vol. 2 p. 679 [Vol. 3 p. 922]); Also see the previous discourse of this year, 5732, entitled “*uLekachtem Lachem* – You shall take for yourselves,” Discourse 4.

⁴³⁶ Ohr HaTorah, Shemini Atzeret p. 1,817; Discourse entitled “*BaYom HaShemini Atzeret*” 5696 (Sefer HaMaamarim 5696 p. 41).

⁴³⁷ See Ohr HaTorah, Shemini Atzeret p. 1,793; Vayeishev p. 268a

⁴³⁸ Genesis 32:2; See Igrot Kodesh of the Rebbe Rayatz, Vol. 1, p. 194; Sefer HaSichot 5696 p. 43.

⁴³⁹ Introduction to Tikkunei Zohar 1b

⁴⁴⁰ Isaiah 40:5

be revealed and all flesh as one will see that the mouth of *HaShem*-יהו"ה has spoken," and "*HaShem*-יהו"ה will be King over all the earth; On that day *HaShem*-יהו"ה will be One and His Name One,"⁴⁴¹ and as in the teaching of our sages, of blessed memory,⁴⁴² "As I am written I will be read," with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

⁴⁴¹ Zachariah 14:9

⁴⁴² Talmud Bavli, Pesachim 50a

Discourse 6

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

Delivered on Shabbat Parshat Bereishit, 5732

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

1.

The verse states,⁴⁴³ “In the beginning God created the heavens and the earth. And the earth was chaos [and void] etc.” Now, we must better understand this.⁴⁴⁴ For, after having said that “God created the heavens and the earth,” how does it then state that “the earth was chaos etc.”? Even though it later states,⁴⁴⁵ “that God created to do-*La’asot*-לעשות,” about which our sages, of blessed memory, stated,⁴⁴⁶ “To do and to repair-*Letaken*-לתקן,” in that “everything that was created in the six days of creation requires repair, such as lupine beans, which require [processing to] sweeten them etc.,”⁴⁴⁷ nevertheless, [in addition to the fact that this only means that it requires repair, but not that it is a matter of chaos (*Tohu*) etc.], this itself requires explanation. For, since when it states, “In the beginning God created the heavens and the earth,” it includes

⁴⁴³ Genesis 1:1-2

⁴⁴⁴ See the beginning of the discourse entitled “*Bereishit Bara*” 5675 (*Hemshech* 5672 Vol. 2 p. 696 [Vol. 3 p. 944]).

⁴⁴⁵ Genesis 2:3

⁴⁴⁶ Midrash Bereishit Rabbah 11:6 and Rashi to Genesis 2:3

⁴⁴⁷ Midrash Bereishit Rabbah 11:6 *ibid*.

all matters in that, “‘the word (*Et-אֵת*) the heavens’ – includes all their products, and ‘the word (*Et-אֵת*) the earth’ – includes all its products,”⁴⁴⁸ this certainly is in a way that nothing is lacking etc.

2.

Now, to understand all this, we should first preface with [an explanation of] the verse,⁴⁴⁹ “Grace is false, and beauty vain; a woman who fears *HaShem-יהו"ה*, she should be praised.” About this our sages, of blessed memory, stated,⁴⁵⁰ “‘Grace is false’ – this is the generation of Moshe. ‘Beauty is vain’ – this is the generation of Yehoshua. There are those who say, ‘Grace is false’ – this is the generation of Moshe and Yehoshua. ‘Beauty is vain’ – this is the generation of Chizkiyahu. ‘A woman who fears *HaShem-יהו"ה*, she should be praised’ – this is the generation of Rabbi Yehudah, the son of Rabbi Ilai, in that six [of his students] would cover themselves with a single garment,” to which Rashi explains that this was because of their poverty, meaning that they engaged in the study of Torah with self-sacrifice (*Mesirat Nefesh*).

⁴⁴⁸ Rashi to Genesis 1:4

⁴⁴⁹ Proverbs 31:30

⁴⁵⁰ Talmud Bavli, Sanhedrin 20a

Now, this is as explained in the *Hemshech* of Rosh HaShanah 5632⁴⁵¹ in that we find that the congregation of Israel (*Knesset Yisroel*) (the “woman”) is sometimes called by the name Rachel⁴⁵² (this being the fourth leg of the Supernal Chariot (*Merkavah*)⁴⁵³ when she is acting in her perfected state etc.), and she sometimes is called by the name Esther.⁴⁵⁴ In general, this is the root of the difference between the righteous (*Tzaddikim*) and those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*).

This may be better understood by [explaining] the verse,⁴⁵⁵ “Rachel was beautiful of form and beautiful of appearance.” To explain, “form-*To'ar*-תואר” refers to the form and image of the limbs, in that in its image each limb is in its appropriate measure etc., whereas “appearance-*Mar'eh*-מראה” refers to the radiance and glow of the face, this being the matter of the beauty and radiance of [her] countenance. Now, “Rachel was beautiful of form (*To'ar*-תואר) and beautiful of appearance (*Mar'eh*-מראה),” in that she had both superior elements.

The explanation of these matters as they are in the congregation of Israel (*Knesset Yisroel*) who are called Rachel, is that “form-*To'ar*-תואר,” which refers to the aspect of the form

⁴⁵¹ In the discourse entitled “*uLekachtem Lachem*” (Sefer HaMaamarim 5632 Vol. 2 p. 573 and on); Also see the discourse by this title of the year 5679 (Sefer HaMaamarim 5679 p. 27 and on).

⁴⁵² See Zohar II 29b; Midrash Bereishit Rabbah 71:2; Tanya, Ch. 45; Torah Ohr, Megillat Esther 94:4

⁴⁵³ Me'orei Ohr, Ot Aleph, Section 84

⁴⁵⁴ See Midrash Shemot Rabbah 30:4; Torah Ohr ibid. 93d; 94d

⁴⁵⁵ Genesis 29:17; See Torah Ohr, Vayeitzei 23b

of the limbs, indicates perfection in serving *HaShem*-יהו"ה, blessed is He, by fulfilling the 248-רמ"ח positive action *mitzvot*, being that the perfection of the limbs of the soul in a way that "you shall be whole (*Tamim*-תמים) with *HaShem*-יהו"ה your God,"⁴⁵⁶ is dependent on this, and through doing so we bring about perfection in the 248-רמ"ח Supernal "limbs," so to speak.

This is because "the 248-רמ"ח commandments are the 248-רמ"ח limbs of the King,"⁴⁵⁷ in the aspect of *Zeir Anpin*, (who has nine *Sefirot*,⁴⁵⁸ and nine times nine, including the [aspects of the] beginning, middle, and end of the vessels (*Keilim*), with the inclusion of the five kindnesses which bring about growth, is equal to 248-רמ"ח).⁴⁵⁹

This is like the teaching of our sages, of blessed memory,⁴⁶⁰ on the verse,⁴⁶¹ "And you shall actualize them-*v'Aseetem Otem*-ועשיתם אותם," that "I consider it as though you have actualized Me," in that this is what causes the vessels (*Keilim*) to be made etc. This refers to the matter of the *mitzvot* that the Holy One, blessed is He, does through Him commanding the Jewish people to do,⁴⁶² this being in addition to the essential matter of the *mitzvot* as they are from Above.⁴⁶³

⁴⁵⁶ Deuteronomy 18:13; Also see Likkutei Torah, Nitzavim 45c

⁴⁵⁷ See Tikkunei Zohar, Tikkun 30 (74a); Tanya, beginning of Ch. 23, and elsewhere.

⁴⁵⁸ See Torah Ohr Yitro 72a; Likkutei Torah, Shir HaShirim 18a

⁴⁵⁹ See Etz Chayim, Shaar 24 (Shaar Pirkei HaTzelem) Ch. 6; Torah Ohr, Mikeitz 37d; Vayechi 47d; Yitro 68c; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27.]

⁴⁶⁰ See Zohar III 113a; Midrash Vayikra Rabbah 35:7

⁴⁶¹ Leviticus 26:3

⁴⁶² See Midrash Shemot Rabbah 30:9

⁴⁶³ *Hemshech* 5666 p. 419 [551]; *Hemshech* 5672 Ch. 92 (Vol. 1 p. 177 and on [p. 239]).

In contrast, the “appearance-*Mar'eh*-מראה,” which is the radiance of the face, refers to guarding against transgressing the 365-שס"ה negative prohibitive *mitzvot*, which are rooted in the aspect of the letters *Yod-Hey*-י"ה [of the Name *HaShem*-יהו"ה], these being (Wisdom-*Chochmah* and Understanding-*Binah*). This is because Wisdom-*Chochmah* is the matter of the ray and radiance of the face, as the verse states,⁴⁶⁴ “A man’s wisdom lights up his face.”

It thus is in this regard that the congregation of Israel (*Knesset Yisroel*) are called by the name Rachel, referring to the righteous (*Tzaddikim*) who fulfill Torah and *mitzvot*, both the positive action *mitzvot* and the negative prohibitive *mitzvot* etc. Through doing so, they are in a state in which they are “beautiful of form and beautiful of appearance,” and draw down the revelation of Godliness as it was [drawn down] in the time of the Holy Temple etc.

About this the verse states,⁴⁶⁵ “O’ most beautiful of women-*HaYafeh Banashim*-בנשים היפה,” which is equal in numerical value to 502-תק"ב,⁴⁶⁶ which is the [combined] number of years of the lifetimes of our forefathers.⁴⁶⁷ This is because it is from them that there is a drawing down of the general empowerment to serve *HaShem*-יהו"ה, blessed is He, in a way of “beautiful in form and beautiful in appearance” etc.

⁴⁶⁴ Ecclesiastes 8:1

⁴⁶⁵ Song of Songs 1:8

⁴⁶⁶ See Biurei HaZohar of the Tzemach Tzeddek, Vol. 2 p. 737; Ohr HaTorah, Shir HaShirim Vol. 1 p. 136; p. 139; Vol. 3 p. 846.

⁴⁶⁷ That is, Avraham lived 175 years, Yitzchak lived 180 years, and Yaakov lived 147 years, which totals 502-תק"ב years (Sefer HaMaamarim 5627 p. 191; 5679 ibid.)

Now, all the above is so when they fulfill Torah and *mitzvot*. However, if one has sinned, blemished, and left the path etc., such that he has blemished in the fulfillment of the positive action *mitzvot*, and certainly if he has [transgressed] the negative prohibitive *mitzvot* etc., at which time the matter of exile is caused, as it states,⁴⁶⁸ “We were exiled from our land because of our sins,” and it then is in a way that “Rachel weeps for her children etc.,”⁴⁶⁹ and the congregation of Israel (*Knesset Yisroel*) is then called by the name Esther.

This is like the teaching of our sages, of blessed memory,⁴⁷⁰ “Where in the Torah is Esther-אסתר [hinted]? [In the verse],⁴⁷¹ “Hide, I shall hide-*Haster Asteer*-הסתר אסתיר My face on that day.” This refers to the matter of the concealment and withdrawal of the light (*Ohr*), in that “the Holy One, blessed is He, withdraws high above and high above (*le'Eilah u'le'Eilah*).”⁴⁷² This is the reason for the doubled terminology “Hide, I shall hide-*Haster Asteer*-הסתר אסתיר,” in that it corresponds to the two aspects of beauty, “beautiful of form and beautiful of appearance,” which are lacking during the time of exile.

That is, through causing a blemish in the positive action *mitzvot* (“beautiful of form”), these being the 248-רמ"ח limbs of *Zeir Anpin*, the Holy One, blessed is He, withdraws above to the aspect of Understanding-*Binah*,⁴⁷³ and does not illuminate

⁴⁶⁸ In the liturgy of the holiday Musaf prayers.

⁴⁶⁹ Jeremiah 31:14

⁴⁷⁰ Talmud Bavli, Chullin 139b; Torah Ohr, Megillat Esther 90d; 92a

⁴⁷¹ Deuteronomy 31:18

⁴⁷² See Zohar I 210a; Zohar III 20b; 75a

⁴⁷³ See Ramaz to Zohar III *ibid*.

in the emotions (*Zeir Anpin*). This is the meaning of “Hide, I shall hide-*Haster*-הסתר,” which divides into “the *Hey*-ה is hidden-*Hey Seter*-סתר,” in that there is the concealment of the revelation in the aspect of the Upper *Hey*-ה [of the Name *HaShem*-יהוה].⁴⁷⁴

Additionally, through the blemish in transgressing the negative prohibitive *mitzvot* that are rooted in the letters *Yod-Hey*-י”ה,⁴⁷⁵ He then withdraws “high above and high above” (*le’Eilah u’le’Eilah*-ולעילא ולעילא) to the aspect of *Arich Anpin* of the Crown-*Keter*, this being the meaning of “Hide, I shall hide-*Asteer*-אסתר,” which [divides into] “the *Aleph*-א is My hiding place-*Aleph Sitree*-אתרי,” in that there is an even greater concealment than the aspect of “that day-*Yom HaHoo-*יום ההוא⁴⁷⁶ which refers to Understanding-*Binah*.⁴⁷⁷

Nevertheless, from the fact that they said, ““Where in the Torah is Esther-אסתר [hinted]” there is a solution for this, this being the matter of repentance (*Teshuvah*). To preface, the general matter of sin etc., is in a way about which the verse states,⁴⁷⁸ “He acts circuitously [in a way of entrapment] in His doings with the children of man,” and as our sages, of blessed memory, stated,⁴⁷⁹ “Dovid was not fit to act [as he did] in that incident... and it only is to say to you that if an individual has

⁴⁷⁴ See Ramaz to Zohar III *ibid*.

⁴⁷⁵ See introduction to Tikkunei Zohar (4b; 5a; Likkutei Torah, Pekudei 3b and on).

⁴⁷⁶ Deuteronomy 31:18 *ibid*.

⁴⁷⁷ Torah Ohr *ibid*.

⁴⁷⁸ Psalms 66:5; Midrash Tanchuma Vayeishev 4; Also see Torat Chayim Toldot 153d and on; Discourse entitled “*Bati LeGani* – I have come to My garden” 5731 (Torat Menachem, Sefer HaMaamarim Shvat p. 254 and on, translated in The Teachings of The Rebbe 5731, Discourse 16).

⁴⁷⁹ Talmud Bavli, Avodah Zarah 4b

sinned... [learn from him] and return in repentance” (that is, it was in order to open the gateway for those who return in repentance (*Baalei Teshuvah*)).

That is, the intention in this is to come to the elevated level of repentance (*Teshuvah*) (which is higher than the service of *HaShem*-יהו"ה, blessed is He, of the righteous (*Tzaddikim*)) and is higher than the matter of Torah and *mitzvot* (and reaches the aspect about which the verse states,⁴⁸⁰ “He will choose our heritage for us, the pride of Yaakov that He loves always.”) This is why pardon for sin is drawn from there, since as the verse states,⁴⁸¹ “If you have sinned, how have you affected Him?... if you were righteous, what have you given Him?”

This is as known about the matter of [the verse,⁴⁸² “Before *HaShem*-יהו"ה] you shall be purified-*Teetharoo*-תטהרו-620” which is equal in numerical value (*Gematria*) to the Crown-*Keter*-כתר-620,⁴⁸³ in that the matter of forgiveness is drawn from the aspect of the Crown-*Keter*, up to and including the aspect of the Ancient One-*Atik* (to which Kingship-*Malchut* ascends during the *Ne'ilah* prayer of Yom HaKippurim),⁴⁸⁴ up to and including the complete and perfect return and repentance (*Teshuvah*) - the aspect of “the spirit returns to God who gave it,”⁴⁸⁵ up to the aspect of the Essential Self of the limitless light of the Unlimited One, blessed is He.

⁴⁸⁰ Psalms 47:5

⁴⁸¹ Job 35:6-7

⁴⁸² Leviticus 16:30

⁴⁸³ Ramaz to Zohar III 68b; Likkutei Torah, Acharei 26d

⁴⁸⁴ See Pri Etz Chayim, Shaar Yom HaKippurim, Ch. 1, Ch. 5; Torah Ohr, Beshalach 65a; Likkutei Torah, Shir HaShirim 21a

⁴⁸⁵ Ecclesiastes 12:7; Also see Likkutei Torah, Balak 74a, and beginning of Ha'azinu, and elsewhere.

This is also the meaning of what our sages, of blessed memory, stated,⁴⁸⁶ “Esther was greenish [in complexion, but] a cord of Supernal Kindness was strung around her.” This is because Esther refers to the congregation of Israel (*Knesset Yisroel*) during the time of exile, when she does not have the beauty of being “beautiful of form and beautiful of appearance” which come about through [fulfilling the] positive action *mitzvot* and negative prohibitive *mitzvot*. Yet, even so, “a cord of Supernal Kindness was strung around her,” in that through actual repentance (*Teshuvah*) with self-sacrifice (*Mesirat Nefesh*) (as took place in the time of Esther) there is a drawing down from the aspect of His abundant kindness (*Rav Chessed*-רב חסד etc.

4.

This then, is the meaning of the teaching, “‘Grace is false’ – this is the generation of Moshe. ‘Beauty is vain’ – this is the generation of Yehoshua... ‘A woman who fears *HaShem*-יהו"ה, she should be praised’ – this is the generation of Rabbi Yehudah, the son of Rabbi Ilai.” This is because “Grace-*Chein*-חן” refers to the matter of arousal from Above which comes in and of itself, that was present in the days of Moshe, at which time there were revelations from Above, in and of themselves. About this the verse states, “Grace is false,” since this is not *HaShem*’s-יהו"ה ultimate Supernal intent etc.

The words, “Beauty is vain (*Hevel*-הבל)” which “refer to the generation of Yehoshua,” is a time when there were the

⁴⁸⁶ Talmud Bavli, Megillah 13a; 15a

aspects of “beauty of form and beauty of appearance,” but this nonetheless was only drawn from the aspect of the “breaths-*Havalim*-הבליים,” which only are the aspect of a glimmer of radiance etc.

However, “‘A woman who fears *HaShem*-יהו"ה, she should be praised’ – is the generation of Rabbi Yehudah, the son of Rabbi Ilai” - a time when there were many harsh decrees etc., but they nonetheless engaged in the study of Torah with actual self-sacrifice (*Mesirat Nefesh*) through which we draw down the aspect of the Essential Self of the Unlimited One.

The same is so in the final generation, the generation of “the footsteps of Moshiach,” at which time there are many tests, the likes of which never happened previously etc., neither internally nor externally etc. Nevertheless, we stand steadfastly with the strength of self-sacrifice (*Mesirat Nefesh*) to fulfill Torah and *mitzvot* in a way that transcends measure and limitation, to such an extent that even Moshe was caused to be humbled and nullified to the ultimate degree of truth (being that “Moshe is true and his Torah is true”).⁴⁸⁷

This is as known⁴⁸⁸ about the meaning of the verse,⁴⁸⁹ “Now the man Moshe was exceedingly humble, more than any person on the face of the earth,” that the humility of our teacher Moshe was primarily in relation to the generation of “the footsteps of Moshiach,” in that he beheld their self-sacrifice (*Mesirat Nefesh*) etc.

⁴⁸⁷ Midrash Tanchuma, Korach 11; Also see Talmud Bavli, Bava Batra 74a; Sanhedrin 110a and on.

⁴⁸⁸ See Sefer HaMaamarim 5679 p. 464; 5689 p. 69.

⁴⁸⁹ Numbers 12:3

This then, is likewise the meaning of the verse, “In the beginning God created... and the earth was chaos (*Tohu*) etc.” That is,⁴⁹⁰ even after stating, “In the beginning God created the heavens and the earth,” which hints at all ten *Sefirot* of the world of Emanation (*Atzilut*) (as stated in Zohar),⁴⁹¹ beginning with the Crown-*Keter* and Wisdom-*Chochmah*, which are hinted in the Targum [translation] of the word “In the beginning-*Bereishit*” בראשית as “With the Primordial-*b’Kadmin*” בקדמין⁴⁹² [referring to the Crown-*Keter*]⁴⁹³ and “With Wisdom-*Chochmah*” בהוכמתא,⁴⁹⁴ it then states, “the earth was chaos (*Tohu*) etc.,” in that there was not yet the coming into being of the worlds, until “God said let there be light,”⁴⁹⁵ as well as the other luminaries etc. This is like how it was initially, that there first was the world of Chaos-*Tohu* (“and the earth was chaos-*Tohu*”) in a way that the lights were over-abundant etc., and only afterwards the world of Repair-*Tikkun* came into being etc., (this being the matter of “let there be light”).⁴⁹⁶

⁴⁹⁰ Also see the end of the discourse entitled “*Bereishit Bara*” *ibid.* (*Hemshech* 5672 Vol. 2 p. 703 [Vol. 3 p. 952 and on]); Vol. 3 p. 1,216.

⁴⁹¹ Zohar I 31b (Tosefta); 256b (Hashmatot); Also see Ohr HaTorah, *Bereishit* Vol. 3 p. 487b and on; Sefer HaMaamarim 5651 p. 89 and on; Discourse entitled “*Bereishit Bara*” 5644

⁴⁹² Targum Onkelus to Genesis 1:1

⁴⁹³ [See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 8 and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Ten (*Keter*).]

⁴⁹⁴ Targum Yerushalmi to Genesis 1:1; Also see Zohar I 31b

⁴⁹⁵ Genesis 1:3

⁴⁹⁶ See *Torat Chayim*, *Bereishit* 6c; Discourse entitled “*Bereishit Bara*” *ibid.*

However, *HaShem's*-יהו"ה ultimate Supernal intent in the creation is as the verse states,⁴⁹⁷ “His thighs (*Shokav*-שוקי) are like pillars of marble,” in that this “refers to the world that the Holy One, blessed is He, yearned (*Nishtokek*-נשתוקק) to create,”⁴⁹⁸ referring to the fact that “the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds,”⁴⁹⁹ meaning, a dwelling place for His Essential Self, blessed is He.⁵⁰⁰ This matter is brought about specifically through man’s work,⁵⁰¹ this being the meaning of “to do-*La’asot*-לעשות and to repair-*Letaken*-לתקן,” through which even the repair of the world of Chaos-*Tohu* is brought about etc.⁵⁰²

⁴⁹⁷ Song of Songs 5:15

⁴⁹⁸ Midrash Bamibar Rabbah 10:1

⁴⁹⁹ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, Ch. 36, and elsewhere.

⁵⁰⁰ Ohr HaTorah, Balak p. 997; *Hemshech* 5666 p. 3 [5]; p. 7 [10] and on; Sefer HaMaamarim 5702 p. 34, and elsewhere.

⁵⁰¹ It is recalled that there was also mentioned of the matter of “You have distinguished *HaShem*-יהו"ה... and *HaShem*-יהו"ה has distinguished you etc.” (Deuteronomy 26:17-18). [See the discourse entitled “*Et HaShem He'emarta HaYom* – You have distinguished *HaShem* today” of the 18th of Elul 5731, translated in The Teachings of The Rebbe 5731, Discourse 41 (Sefer HaMaamarim 5731 p. 291 and on).]

⁵⁰² The conclusion of this discourse is missing.

Discourse 7

*“Al Yipater Adam Meichaveiro... -
A person should not take leave of his friend...”*

Delivered on Motzei Shabbat Parshat Bereishit,
Shabbat Mevarchim Marcheshvan, 5732
By the grace of *HaShem*, blessed is He,

1.

It states in Talmud,⁵⁰³ “A person should not take leave of his friend except from [involvement in] a matter of *Halachah*, so that he will consequently remember him.” The simple explanation is⁵⁰⁴ that permission to take leave of one’s friend is solely when one does so from [involvement in] a matter of *Halachah*. From this it is understood that this teaching emphasizes the greatness of the unity of the Jewish people, which is to such an extent that, in essence, they all should be present in the same physical place.

[This is because this matter does not depart from its simple meaning, and how much more so since we are discussing a legal *Halachic* ruling here, and as our sages, of blessed memory, taught about this, it certainly is meant in the literal sense and about physical space.] That is, permission to take leave of one’s friend is solely out of [involvement in] a matter

⁵⁰³ Talmud Bavli, Brachot 31a

⁵⁰⁴ Also see Likkutei Sichot, Vol. 13 p. 182

of *Halachah*. The teaching then immediately adds, “so that he will consequently remember him.”

This means that when one takes leave of his friend out of [involvement in] a matter of *Halachah*, the separation between them is then not a true separation,⁵⁰⁵ since his friend is reminded of him and remembers him.⁵⁰⁶ Moreover, this memory is in regard to a matter of *Halachah*, which is something that is sustaining and therefore bonds them, notwithstanding the physical separation between them. However, even so, the matter of taking leave of one’s friend exists, only that it must be with the special condition of being out of [involvement in] a matter of *Halachah*.

Now, this requires further explanation. For, at first glance, since the unity of the Jewish people (that they all should be in a single place) is so important, such that a person cannot take leave of his friend except by guaranteeing that he will remember him, this being so, what need is there for the entire matter of a person taking leave of his friend (such that it becomes necessary to find solutions by which to remember him)?

We also must understand why the solution by which he will remember him is specifically through taking leave of him out of [involvement in] a matter of *Halachah*.⁵⁰⁷ That is, why is a different matter of a *mitzvah* [not effective], or even in Torah itself, [why is] a different matter in Torah [not effective]?

⁵⁰⁵ Also see Iggeret HaKodesh of the Rebbe Rayatz Vol. 4 p. 257, copied in HaYom Yom for the 10th of Adar Sheni.

⁵⁰⁶ See the discourse entitled “*Al Yipater Adam*” 5689 (Sefer HaMaamarim 5689 p. 343).

⁵⁰⁷ See Sefer HaMaamarim 5689 *ibid*.

That is, why must it specifically be a matter of *Halachah*, meaning the final Halachic ruling, (as in the examples brought in Talmud about this, in Tractate Brachot).⁵⁰⁸

2.

Now, the explanation is known through prefacing that the general matter of “a person taking leave of his friend” relates to the [relationship] between the Jewish people and the Holy One, blessed is He.⁵⁰⁹ To explain, even though the verse states, “the whole earth is filled with His glory,”⁵¹⁰ and “I fill the heavens and the earth,”⁵¹¹ and how much more is this so of the Jewish people [about whom the verse states],⁵¹² “His people are part of *HaShem*-עמו יהוה,” there nonetheless is the matter of the descent of the soul “from a high peak to a deep pit,”⁵¹³ and this descent is through many ways etc. until the soul comes to be an existence unto itself,⁵¹⁴ so to speak, manifesting within the body and animalistic soul, about which the verse states,⁵¹⁵ “The spirit of beast descends below.” As a result of

⁵⁰⁸ Talmud Bavli, Brachot 31a *ibid*.

⁵⁰⁹ Also see the discourse entitled “*Al Yipater Adam* – A person should not take leave” 5721 & 5722 (Sefer HaMaamarim 5721 p. 28 and on, translated in The Teaching of The Rebbe 5721, Discourse 8, and Sefer HaMaamarim 5722 p. 148, p. 162 and on, translated in The Teachings of The Rebbe 5722, Vol. 1, Discourse 20); Also see the Sichah talk of the 29th of Tishrei 5722 (Torat Menachem Vol. 32 p. 163 and on); “Reshimot” Booklet 24.

⁵¹⁰ Isaiah 6:3

⁵¹¹ Jeremiah 23:24

⁵¹² Deuteronomy 32:9; Also see Tanya, Iggeret HaKodesh Ch. 4

⁵¹³ See Talmud Bavli, Chagigah 5b

⁵¹⁴ See Biurei HaZohar of the Mittler Rebbe 114d and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 545 and on.

⁵¹⁵ Ecclesiastes 3:21

this there is room for *HaShem*’s יהו"ה Supernal request, “you should choose life,”⁵¹⁶ since the opposite is also possible, Heaven forbid.

Nevertheless, the general matter of the descent of the soul etc., is necessary to serving *HaShem*-יהו"ה, since the entire possibility to serve the Ever Present One - even though “one who makes gestures in the presence of the king”⁵¹⁷ is the opposite of accepting the yoke of His Kingship⁵¹⁸ - is only because the soul is found in a physical body in a world that is both physical and material.

It is then that he is told, since “you descended to Egypt and there is an evil inclination amongst you,”⁵¹⁹ he must begin his service of *HaShem*-יהו"ה anew, similar and akin to the state of his soul before its descent, about which it states,⁵²⁰ “(The soul that You gave into me), she is pure,” and as the verse states,⁵²¹ “As *HaShem*-יהו"ה, God of Israel, lives, before whom I stood.” That is,⁵²² even when the soul is on the lowest level, such that it already is in a state of existence, nevertheless, its existence is always in a state of “I stood-*Amadatee*-עמדתי,” about which our sages, of blessed memory, said,⁵²³ “Standing (*Amidah*-עמידה) refers only to prayer,” this being the matter of self-nullification (*Bittul*).

⁵¹⁶ Deuteronomy 30:19

⁵¹⁷ Talmud Bavli, Chagigah ibid.

⁵¹⁸ See Derech Mitzvotcha 8a

⁵¹⁹ Talmud Bavli, Shabbat 88b and on

⁵²⁰ In the “*Elo'hai Neshamah*” blessing of the morning blessings.

⁵²¹ Kings I 17:1 (Also see Likkutei Sichot Vol. 25 p. 147, note 53)

⁵²² See Sefer HaMaamarim 5677 p. 216

⁵²³ Talmud Bavli, Brachot 6b

To further explain, the descent of the soul from the state of “she is pure” is akin to the matter of “a person taking leave of his friend,” so to speak. This is also understood from the fact that after the descent of the soul to below, one must bring about the matter of “the spirit **returns** to God who gave it.”⁵²⁴ This proves that before bringing about the matter of “[the spirit] returns etc.,” the soul is found elsewhere, so to speak.

This is also the why upon the descent of the soul to below, contemplation (*Hitbonenut*) becomes necessary, at the very least the contemplation of “lift your eyes on high,”⁵²⁵ and only then is the continuation of the verse possible,⁵²⁶ “and see who created these.” In contrast, before its descent, the soul required nothing at all. This is to such an extent that in Tanya⁵²⁷ it is explained that even a perfectly righteous *Tzaddik* who serves *HaShem*-יהו"ה with love and delight in Him, does not reach the level of his adhesion etc., as it was before his descent into this world etc., since [now] he is a being unto himself who fears *HaShem*-יהו"ה and loves Him (there is one who loves).⁵²⁸

Moreover, in addition to the descent of the soul itself, it also becomes unified with the animalistic soul – and through it – with the body – and through them, with his portion in the world at large, which is in a way of the domain of the many (*Reshut HaRabim*) in which there is room to err etc. This is as understood from the teaching of our sages, of blessed

⁵²⁴ Ecclesiastes 12:7; Also see Likkutei Torah, beginning of Ha'azinu

⁵²⁵ Isaiah 40:26

⁵²⁶ Isaiah 40:26 *ibid*.

⁵²⁷ Tanya, Ch. 35 (44a and on); Ch. 37 (48a)

⁵²⁸ See Torah Ohr, Hosafot to Vayakhel p. 114d; Biurei HaZohar of the Mittler Rebbe 81a and on.

memory,⁵²⁹ on the verse (in the Torah portion from which we are coming),⁵³⁰ “Let Us make man,” which is written in the plural, that “[the Holy One, blessed is He, said to Moshe], ‘Write it and let whoever wishes to err, err.’”

It is there where we must bring about that it be openly seen and revealed that [in actuality] the world is the domain of the singular (*Reshut HaYachid*) - the domain of the Singular One of the world,⁵³¹ just as it was at the inception of the creation. That is, even though there already was the existence of the heavens and the earth and all their hosts,⁵³² the verse states “the day of one-*Yom Echad*-יום אחד,”⁵³³ in that the Holy One, blessed is He, was Singular in His world.⁵³⁴ That is, even though “His world” already exists, it is such that the Holy One, blessed is He, is singular in His world.

We also find this with Adam, the first man, that on the first Rosh HaShanah, he affected the entire world by saying,⁵³⁵ “Come let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה, our Maker.”

The likeness to this in the service of *HaShem*-יהו"ה, blessed is He, of every single Jew, is as our sages, of blessed memory, taught,⁵³⁶ “This is why Adam was created alone etc.” That is, every single Jew, in every place and at every time, is like Adam, the first man, and is capable of bringing all matters

⁵²⁹ Midrash Bereishit Rabbah 8:8; Also see Rashi to Genesis 1:26

⁵³⁰ Genesis 1:26

⁵³¹ See Tanya, end of Ch. 33 and elsewhere.

⁵³² See Rashi to Genesis 1:14

⁵³³ Genesis 1:5

⁵³⁴ Midrash Bereishit Rabbah 3:8 cited in Rashi to Genesis 1:5 *ibid.*

⁵³⁵ Psalms 95:6; See Pirkei d'Rabbi Eliezer, Ch. 11; Zohar I 221a; Zohar III 107b, and elsewhere.

⁵³⁶ Talmud Bavli, Sanhedrin 37a – in the Mishnah

about, up to the ultimate perfection, including saying to the whole world, “come, let us prostrate and bow, let us kneel before *HaShem*-יהו"ה, our Maker,” and the world follows him and is conducted according to what he told them, “come let us prostrate and bow.”

This matter, (the general descent of the soul to below in a way of taking leave of one's friend) becomes part of the order of the chaining down of the worlds (*Seder Hishtalshelut*). That is, for it be as it should be, there first must be the descent to below, where there will be the matter of “you shall choose life”⁵³⁷ (not in a way of “bread of shame,”⁵³⁸ but) specifically through man's toil, being that, “He yearns for your handiwork”⁵³⁹ such that the work is “for the sake of the One on high,”⁵⁴⁰ through which we affect the One on high, up to and including “higher than high etc.”⁵⁴¹

It is for this sake that there must be the matter of “see, I have set before you the life and the good”⁵⁴² as well as the opposite thereof, and it is then that each and every Jew fulfills the request of the Holy One, blessed is He, “you should choose life,” of his own free choice. Through doing so, *HaShem*'s-יהו"ה Supernal intent in the descent is fulfilled – which is for the sake of ascent, so that there then will be the ascent of the soul (from the “deep pit,” together with the animalistic soul, the

⁵³⁷ Deuteronomy 30:19 *ibid*.

⁵³⁸ See Talmud Yerushalmi, Orla 1:3; Maggid Meisharim, Bereishit; Likkutei Torah, Tzav 7d, and elsewhere.

⁵³⁹ Job 14:15

⁵⁴⁰ See Avodat HaKodesh, beginning of Chelek HaAvodah, cited in Shnei Luchot HaBrit, Shaar HaGadol (29b and on).

⁵⁴¹ Ecclesiastes 5:7

⁵⁴² Deuteronomy 30:15

body, and his portion in the world at large) to her root and source as she was before her descent, and moreover, the ascent must be in a much higher way⁵⁴³ (for if this was not so, what gain was there in the descent) to the point of “becoming subsumed in the body of the King,”⁵⁴⁴ as in all the various commentaries and explanations about the ascent. However, before this, and to come to this, there first must be the matter of “a person taking leave of his friend,” as discussed above at length.

3.

Now, being that for the ascent to be, there first must be the descent, and as in the teaching,⁵⁴⁵ “According to the labor is the reward,” for the ascent to be wondrously great and awesome, the descent that precedes it must be “from a high peak to a deep pit.” Therefore, in the descent itself of the souls of the Jewish people to below, there not only is the category of Yissachar, that is, those who “dwell in tents” and study Torah, but there also are those of the category of Zevulun, that is, those who engage in business matters⁵⁴⁶ and are not found in the four cubits of Torah study. This is a descent to even lower than the general matter of the soul descending into this physical world.

⁵⁴³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The twelve letters ה"ו ז"ח ט"י ל"ב correspond to the twelve tribes of Israel.”

⁵⁴⁴ Zohar I 217b

⁵⁴⁵ Mishnah Avot 5:21

⁵⁴⁶ See Tanya, *Iggeret HaKodesh*, Epistle 5; Biurei HaZohar of the Mittler Rebbe 25a and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1 p. 134.

Nonetheless, about this too the verse states,⁵⁴⁷ “Many waters cannot extinguish the love, nor can rivers wash it away.” As explained in Torah Ohr on this week’s Torah portion,⁵⁴⁸ “many waters” refers to preoccupation with earning a livelihood, especially the preoccupations of those who are engaged in business dealings, which is to such an extent that the Torah itself testifies that they are “many waters.” Yet, even so, the Torah promises and explains the truth of the matter, as it actually is, that notwithstanding the great strength of the “many waters,” they are incapable of extinguishing the love, and “(rivers) cannot wash it away.”

On the contrary (as he concludes in the above-mentioned discourse) specifically because of the “many waters” there is an arousal and revelation of the strength of the love to an even greater degree, which penetrates his entire stature and all his deeds etc., (and as in the terminology of the verse⁵⁴⁹ (cited in the discourse),⁵⁵⁰ “Through knowledge, chambers become filled”). This is like the explanation above, that specifically because of the descent all the way down below, it then is possible for the ascent to be all the more wondrously great and awesome.

⁵⁴⁷ Song of Songs 8:7

⁵⁴⁸ Torah Ohr, Noach 8c and on

⁵⁴⁹ Torah Ohr, Noach 10a

⁵⁵⁰ Proverbs 24:4

4.

However, we still must understand how a Jew can possibly affect himself not to be moved by the “many waters” (as the Torah itself calls them) such that not only do they not extinguish the love, but on the contrary [because of this] the hidden love comes out into revelation and penetrates him etc.

The explanation is that about this the verse states,⁵⁵¹ “In the beginning God created the heavens and the earth,” to which our sages, of blessed memory, expounded,⁵⁵² “For the sake of Israel who are called ‘the beginning-*Reishit*-ראשית.” That is, the entire existence of the heavens and earth is for there to be a place for the Jewish people to descend to, in which they can fulfill their mission, so that there then will be an ascent to much higher than the level of the soul as it was in a state of “she is pure.”

The same is so of the “many waters,” that the matter of descending into worldly matters and preoccupation with earning a livelihood etc., is that the existence of the “many waters” is entirely so that the ascent will be much greater and much stronger. With the above in mind, we can understand why the “many waters cannot extinguish etc.”

Now, in addition to the explanation of the **reason** for this matter, we also must bring this about **in actuality**, this being the general matter of the work of the Jewish people through Torah, about which it also says “In the beginning-*Bereishit*-בראשית,” meaning, “For the sake of the Torah which

⁵⁵¹ Genesis 1:1

⁵⁵² Rashi and Ramban to Genesis 1:1 and elsewhere.

is called ‘the beginning-*Reishit*-ראשית,” and in a way that both (Israel and Torah) are expressed in a single word, “In the beginning-*Bereishit*-בראשית” [which divides into] “Two beginnings-*Beit Reishit*-ב' ראשית,” such that from the two of them a single word is made, “In the beginning-*Bereishit*-בראשית,” such that through the Torah, the Jewish people become one with the Holy One, blessed is He.⁵⁵³

The general explanation is that when a soul is sent below, from the onset it is given all its empowerments, primarily in the matter of Torah. [This is similar to the explanation in the Talmudic passage discussing the giving of the Torah,⁵⁵⁴ that since “you descended to Egypt, and there is an evil inclination amongst you etc.,” the Jewish people were therefore given the Torah, a precious hidden treasure, and on the contrary, the primary aspect of the Torah is specifically below, in that “it is not in the heavens”],⁵⁵⁵ in that “Torah is light,”⁵⁵⁶ to **illuminate** the world.

That is, in addition to the simple aspect of the matter, which is that to be able to fulfill his mission in the world one must know “the deeds that they should do⁵⁵⁷ and those that should not be done,”⁵⁵⁸ and to do so, the study of Torah is necessary, since “an ignoramus is not pious,”⁵⁵⁹ thus, to have discernment etc. in regard to physical matters, and how much more so in regard to material matters, there must be something

⁵⁵³ See Zohar III 73a

⁵⁵⁴ Talmud Bavli, Shabbat 88b and on

⁵⁵⁵ Deuteronomy 30:12; See Talmud Bavli, Bava Batra 59b

⁵⁵⁶ Proverbs 6:23

⁵⁵⁷ Exodus 18:20

⁵⁵⁸ Leviticus 4:2

⁵⁵⁹ Mishnah Avot 2:5

that illuminates, and it specifically is because this is a lowly world of which there is no lower,⁵⁶⁰ that an even greater light is necessary.

This is like the comparison given in the Talmud, in Tractate Sotah,⁵⁶¹ about the matter of the verse,⁵⁶² “Torah is light,” that the light of a candle is insufficient, but there rather must be daylight, this being the general matter of Torah.⁵⁶³ [This is especially so of the matter of repentance (*Teshuvah*) (as explained at length in the discourses on those verses),⁵⁶⁴ and the perfection of repentance (*Teshuvah*) in a way of “the adhesion of spirit to spirit” is the matter of studying Torah in a lofty way etc. (as explained in Iggeret HaTeshuvah).]⁵⁶⁵

Beyond this, through Torah we **transform** the world. This is as understood from the teaching of our sages, of blessed memory,⁵⁶⁶ “I created the evil inclination, and I created the Torah as its seasoning.” As known,⁵⁶⁷ the precise wording here [is “seasoning-*Tavlin*-תבלין”] in that the matter of a seasoning is that it does not nullify the existence of the thing seasoned with it, but on the contrary, it transforms it into a more delightful food.

⁵⁶⁰ See Tanya, Ch. 36

⁵⁶¹ Talmud Bavli, Sotah 21a

⁵⁶² Proverbs 6:23

⁵⁶³ See Rashi there that “once the dawn arises... which is analogous to Torah study etc.” Also see the beginning of Kuntres Etz HaChayim.

⁵⁶⁴ See the introduction to Shaarei Orah of the Mittler Rebbe

⁵⁶⁵ Tanya, Iggeret HaTeshuvah Ch. 8-9

⁵⁶⁶ Talmud Bavli, Kiddushin 30b

⁵⁶⁷ See Kuntres Inyana Shel Torat HaChassidus, note 120; Sichah of Shabbat Parshat Chaye Sarah 5723, Ch 9; Shabbat Parshat Teitzei 5731, note 143; Shabbat Parshat Emor 5744 (Torat Menachem Vol. 45 p. 277; Vol. 36 p. 215; Vol. 65 p. 174; 5744 Vol. 3 p. 1,647 and on).

This is like the teaching of our sages, of blessed memory,⁵⁶⁸ on the verse,⁵⁶⁹ “And it was very good-*Tov Me’od*-טוב מאד,” that “good-*Tov*-טוב” refers to the good inclination, whereas “very-*Me’od*-מאד” refers to the evil inclination. This refers to the matter of transforming the evil inclination through one’s toil.

Now, within Torah itself, even the give and take questions and answers of Torah are a matter of “Torah is light,” (and how much more so when this study is in abundance). Yet, even so, for a person to be able to fulfill his mission in the world, to repair his body, his animalistic soul, and his portion of the world, this is brought about through deed, which is the primary thing⁵⁷⁰ (as well as through speech and thought, but primarily as they are connected to actual practice in deed). In this, the give and take questions and answers of the Torah are insufficient, but there also must also be a decisive ruling about what is the final *Halachah*. About this they stated,⁵⁷¹ “Study is greater as it brings to action,” this being specifically the matter of *Halachah*.

This then, is the meaning of the teaching, “A person should not take leave of his friend except from [involvement in] a matter of *Halachah*.” For, it is through the matter of *Halachah*, this being study of Torah that brings to action and the fulfillment of one’s mission in the world, that the matter of a person taking leave of his friend is caused, referring to the

⁵⁶⁸ Midrash Kohelet Rabbah 3:11 (3)

⁵⁶⁹ Genesis 1:31

⁵⁷⁰ See Mishnah Avot 1:17

⁵⁷¹ Talmud Bavli, Kiddushin 40b

descent of the soul to below in a way that we thereby come to the ultimate ascent.

5.

With the above in mind we also can explain the matter of “a person should not take leave of his friend etc.,” on a simple level. The explanation is that as known and understood, there is no comparison between one person who does a deed and many who do so.⁵⁷² This is explained at length in Kuntres Heichaltzu⁵⁷³ about the benefit of a resolution made by the public in regard to study in public and a deed taken on by the public.

From this perspective, all the Jewish people should be in a state and standing of unity, “all of you,” that is, individuals who are as one, “from the heads of your tribes to the drawers of your water,”⁵⁷⁴ even in the physical and literal sense. This is likewise indicated by the beginning of the teaching, “A person **should not** take leave of his friend,” meaning that there should not be a matter of separation between one Jew and his fellow, not even in physical space (just as the general totality of [the relationship between] Israel and the Holy One, blessed is He, is in a way that Israel, the Torah, and the Holy One, blessed is He, are entirely one).⁵⁷⁵

⁵⁷² Torat Kohanim and Rashi to Leviticus 26:8

⁵⁷³ Ch. 10 (Sefer HaMaamarim 5659 p. 61 [233])

⁵⁷⁴ Deuteronomy 29:9; See Likkutei Torah, beginning of Nitzavim.

⁵⁷⁵ Tanya Ch. 4 & beginning of Ch. 23 citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, beginning of Tikkun 6; Likkutei Torah, Nitzavim 46a, and elsewhere. Also see Adir BaMarom of the Ramchal, p. 110, citing Zohar.

However, about this our sages, of blessed memory, stated,⁵⁷⁶ “The Holy One, blessed is He, did a charitable act toward the Jewish people in that He scattered them amongst the nations.” That is,⁵⁷⁷ since all the sparks of holiness must be refined, and since his spark is found in one place whereas his friend’s spark is found in another place, the Holy One, blessed is He, therefore did a charitable act toward the Jewish people in that He scattered them amongst the nations, so that “one of you will be exiled to Barbary, and one of you will be exiled to Sematria,”⁵⁷⁸ and will refine that entire country through fulfilling the mission he was sent on by the Holy One, blessed is He, in studying Torah and fulfilling the *mitzvot* there. Due to this there must be the matter of a person taking leave of his friend in the literal sense, between one Jew and his fellow.

However, just as we explained the matter of a person taking leave of his friend as it is Above, that the descent of the soul is for the sake of ascent, and just as it is in the matter of the verse, “Many waters cannot extinguish the love,” that the entire existence of the “many waters” is so that the love will be with even greater strength, the same is so of the matter of a person taking leave of his friend in the literal sense, that the intention is to come to an even greater unity.

This is like what we find in the work of serving *HaShem*-יהוה, blessed is He, in the month of Tishrei. As

⁵⁷⁶ Talmud Bavli, Pesachim 87b

⁵⁷⁷ See Torah Ohr, Bereishit 6a; Lech Lecha, and elsewhere.

⁵⁷⁸ See Midrash Shir HaShirim Rabbah 2:8 (2) – as per the version of the text brought in Radal and Etz Yosef there, and elsewhere.

explained in Likkutei Torah⁵⁷⁹ about the verse,⁵⁸⁰ “His left hand is under my head, and His right hand embraces me,” this is analogous to the dance called the “circle-*Machol*-מחול,” in that those who dance in the “circle-*Machol*” become distant from each other, and through doing so they then come to be closer.

The same is so of the service of *HaShem*-יהו"ה, blessed is He, during the month of Tishrei. That is, it is through there first being the matter of distance through “His left hand” that there then is made to be the matter of “His right hand embraces me” during the holiday of Sukkot.

This matter is drawn forth and absorbed in an inner way (*b'Pnimiyut*) on Shemini Atzeret, and we then draw this forth in a way of “Yaakov went on his way”⁵⁸¹ throughout the entire year.⁵⁸² The same is so of the matter of “a person taking leave of his friend,” that it is in order for there to subsequently to be a closeness between them in an even greater way.

Moreover, even during the time in between, when they are in a state of physical distance in space, this is not a true distance, Heaven forbid. This is because the matter of his taking leave is out of [involvement in] a matter of Halacha, through which he will remember him. That is, the matter of Halacha always reminds the one who heard it of the person who said this matter of Halachah, and the one who said it remembers the one who heard the matter of Halacha, and through this they remain in a state of true unity throughout the entire duration [of

⁵⁷⁹ Likkutei Torah, Drushei Shemini Atzeret 86c and on; Also see 84a and on.

⁵⁸⁰ Song of Songs 2:6

⁵⁸¹ Genesis 32:2; See Likkutei Sichot, Vol. 20 p. 556

⁵⁸² Also see “Reshimot” Booklet 24.

their distance] until they meet again,⁵⁸³ (and then too) in regard to matters of Torah and its *mitzvot*.

The explanation is that the matter of Torah is entirely a matter of unity, being that we all have one Torah.⁵⁸⁴ Moreover, within Torah itself, the matter of unity is most emphasized in a matter of *Halachah*, which is a loftier matter than the level of “both these and those are the words of the living God,”⁵⁸⁵ in which the word “God-*Elohi*” מֵאֱלֹהִים is in the plural.⁵⁸⁶

Rather, [*Halachah*] is a matter that is related to the Name *HaShem* יְהוָה. This is as our sages, of blessed memory, taught,⁵⁸⁷ “The words, ‘*HaShem*’ יְהוָה was with him”⁵⁸⁸ mean that the *Halachah* is in accordance with him in all areas.” The same is so on a simple level, that when it comes to the give and take of questions and answers and the contemplations in Torah, there are differing levels, each person according to his measure, since “their views are not equal.”⁵⁸⁹

In contrast, this is not so of a matter of *Halachah*, that is, a final legal ruling, which applies equally to all Jews, as the verse states, “the revealed are for us and our children etc.,”⁵⁹⁰ with no divisions whatsoever.

⁵⁸³ See the discourse entitled “*Al Yipater Adam*” 5689 (Sefer HaMaamarim 5689 p. 343).

⁵⁸⁴ See Tanya, Ch. 44, Ch. 46, and elsewhere.

⁵⁸⁵ Talmud Bavli, Eruvin 13b

⁵⁸⁶ See Rashi to Genesis 20:13; 35:7; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Torah Ohr, Va’era 56b.

⁵⁸⁷ Talmud Bavli, Sanhedrin 93b; Also see Ohr HaTorah, Yitro p. 893 and on; Sefer HaMaamarim 5627 p. 307

⁵⁸⁸ Samuel I 16:18

⁵⁸⁹ See Talmud Bavli, Brachot 58a; Sanhedrin 38a and elsewhere.

⁵⁹⁰ Deuteronomy 29:28

Therefore, when the matter of taking leave of one's friend is out of [involvement in] a matter of *Halachah*, then even when they are in a state of physical spatial distance, they nevertheless are unified in a matter which, in and of itself, is a matter of unity, this being the totality of the Torah, which transcends space and time, but at the same time is drawn down and descends into space and time, such that the Torah itself divides into various parts (even though we all have one Torah).

For, as known,⁵⁹¹ in Torah there is a matter that is comparable to the blood, which equally is present in all the limbs, and there also is the matter of study that brings to action, which is in a way of division into 248 positive action *mitzvot* and 365 negative prohibitive *mitzvot*, and on the contrary, it is necessary that the division be precisely in this number (not one or two, but specifically 248 and 365, the total of which equals 613).

The same is so of the Jewish people, about whom the verse states,⁵⁹² "This is the Torah of man," within each and every Jew in regard to his [particular] matters, as well as in the general whole of the Jewish people. That is, notwithstanding that there are different levels amongst them, and according to Torah it is necessary for there to be different levels amongst them, beginning with the general distinction of those who "dwell in tents" of the study of Torah and those who engage in business dealings, and it is in this way that the matter of "Yaakov went on his way" is brought about, that this one goes

⁵⁹¹ See Likkutei Torah, Bamidbar 13a and on.

⁵⁹² Numbers 19:14; Also see Zohar II 117b (Ra'aya Mehemna); Zohar III 29b (Ra'aya Mehemna), and elsewhere.

out to his work in the mode of Yissachar and that one goes out to his work in the mode of Zevulun, and within each work itself there also are divisions of particulars etc., nevertheless, together with this there also is the matter of unity (“he remembers him”), so that even one whose work is in the mode of Zevulun has fixed times for the study of Torah, each person according to his measure (as explained in Hilchot Talmud Torah).⁵⁹³

How much more is this so when it comes to the study of the *Halachot*, in order to know “the deeds that they should do⁵⁹⁴ and those that should not be done.”⁵⁹⁵ This also is one of the superior qualities in having Torah study sessions that are equally appropriate to every soul, such as the study of [the daily portions of] Chumash, Tehillim, and Tanya (in addition to the benefits of this in a way of a Segulah).⁵⁹⁶

For, through doing so, all become united as one in a single study, both in the Written Torah, as well as in the Oral Torah, and also in the inner aspects of Torah (*Pnimiyut HaTorah*) in that they all study the same matter on the same day. Moreover, since the study of Torah is in the way expressed in the verse,⁵⁹⁷ “Your Torah is in my innards,” in that it is drawn forth and penetrates his entire being, we thus find that all Jews who participate in this study become one existence.

⁵⁹³ Hilchot Talmud Torah of the Alter Rebbe 3:4

⁵⁹⁴ Exodus 18:20

⁵⁹⁵ Leviticus 4:2

⁵⁹⁶ See Igrot Kodesh of the Rebbe Rayatz, Vol. 4 p. 268 and elsewhere.

⁵⁹⁷ Psalms 40:9

This is also why the matter of “taking leave... out of [involvement in] a matter of *Halachah*” at the conclusion of the month of Tishrei, comes from the joy of the Torah (Simchat Torah), the primary matter of which is (not **the study** of Torah, but rather) dancing with the Torah, this being a matter of deed in Torah (similar to a matter of *Halachah*).

Through doing so there is a drawing forth of the unity of the Jewish people throughout the whole year, so that even then, there will be the matter of unity as it is on the holiday of Sukkot, about which the verse states,⁵⁹⁸ “And you shall take for yourselves on the first day the fruit of a citron tree, the branches of a date palm, twigs from a plaited tree, and brook willows.”

About this it states in Midrash⁵⁹⁹ that the four species correspond to the four categories within which the Jewish people are divided, and in a way that out of all of them a single *mitzvah* is made,⁶⁰⁰ [the word *mitzvah*-מצוה being of the root] “bonding-*Tzavta*-צוותא” indicating the bond with the Holy One, blessed is He, the Giver of the Torah and the Commander of the *mitzvot*. It is through doing so that there is the nullification of your departure, and in a way that there is granting of empowerment for this from Above, in that “the Holy One, blessed is He, says, ‘your departure is difficult for Me.’”⁶⁰¹ This grants special empowerment that there will not be the matter of “your departure,” but rather, they will go out into the entire year

⁵⁹⁸ Leviticus 23:40

⁵⁹⁹ Midrash Vayikra Rabbah 30:12

⁶⁰⁰ Sefer HaMitzvot of the Rambam, Shores 11

⁶⁰¹ Rashi to Leviticus 23:36; Numbers 29:36 and elsewhere.

in a way that stems from true unity in the study of Torah and the fulfillment of the *mitzvot*, and with a strong desire to fulfill the mission for which the Holy One, blessed is He, sent them into the world.

This also includes the matter of the unity of a person with his friend, as it refers to the Jewish people and the Holy One, blessed is He, (as discussed above) and in a way that “he always will remember Him,” meaning that the Jewish people always remember the Holy One, blessed is He. This is as in the teaching of the Alter Rebbe⁶⁰² on the verse,⁶⁰³ “*Shema Yisroel* – Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אהד-יהו"ה.” That is, “every Jew neither has the desire nor is he capable of being separate from Godliness, Heaven forbid.”

Beyond this, the verse states,⁶⁰⁴ “You have distinguished *HaShem*-יהו"ה today,” meaning that each and every day (as in Rashi’s commentary on the verse,⁶⁰⁵ “This day-*HaYom HaZeh*-היום הזה,” that it means “every day etc.”) there is the presence of the matter of “you have distinguished *HaShem*-יהו"ה today” for each and every Jew.

There thereby is also caused to be the matter of “*HaShem*-יהו"ה has distinguished you today”⁶⁰⁶ from Above to

⁶⁰² 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), and elsewhere.

⁶⁰³ Deuteronomy 6:4

⁶⁰⁴ Deuteronomy 26:17

⁶⁰⁵ Deuteronomy 26:16

⁶⁰⁶ Deuteronomy 26:18

below.⁶⁰⁷ In this manner the matter of “Yaakov went on his way” is brought about throughout the whole year, together with the Holy One, blessed is He, and His Torah, and in a way that “the Jewish people, the Torah, and the Holy One, blessed is He, are entirely one.”

Through this unity we nullify the matter of “your separation” which is present in the world, (“Let Us make [man]” in the plural, “[Write it and] let whoever wishes to err, err),⁶⁰⁸ and we make the entire world into the domain of the singular (*Reshut HaYachid*), the domain of the Singular One of the world, similar to “the day of One-*Yom Echad*-יום אחד”⁶⁰⁹ [the day on which] the Holy One, blessed is He, was singular in His world.

That is, even though there already was the existence of “His world,” nevertheless, the Holy One, blessed is He, was singular in His world. That is, we draw forth the singularity and unity of *HaShem*-יהוה, blessed is He, in all worldly matters, until we come to the matter of “there is nothing besides Him,”⁶¹⁰ with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

⁶⁰⁷ See the discourse entitled “*Et HaShem He'emarta HaYom* – You have distinguished *HaShem* today” of the 18th of Elul 5731, translated in The Teachings of The Rebbe 5731, Discourse 41 (Sefer HaMaamarim 5731 p. 291 and on).

⁶⁰⁸ Midrash Bereishit Rabbah 8:8; Also see Rashi to Genesis 1:26

⁶⁰⁹ Genesis 1:5

⁶¹⁰ Deuteronomy 4:35

Discourse 8

*“Yafah Sichatan... -
More significant is the conversation...”*

Delivered on Shabbat Parshat Chayei-Sarah,
Shabbat Mevarchim Kislev, 5732
By the grace of *HaShem*, blessed is He,

1.

It states in Midrash,⁶¹¹ “Rabbi Acha says, ‘The conversation of the servants of the household of the forefathers (the servants of the forefathers)⁶¹² is more significant than the Torah of their children, because the Torah passage about Eliezer is two or three columns long, whereas many Torah laws were only given by way of a hint.’”

In the continuation of the Midrash,⁶¹³ on the verse,⁶¹⁴ “And water was brought to bathe his feet and the feet of the men who were with him,” it states, “Rabbi Acha says, ‘The bathing of the feet of the servants of the household of the forefathers is more significant than the Torah of their children, in that [the Torah] even found it necessary to write about the washing of his feet. [In contrast], though the [impurity of a] creeping creature is itself stated in Torah, nevertheless, [the fact that its

⁶¹¹ See Midrash Bereishit Rabbah 60:8; Yalkut Shimoni, Chayei Sarah, Remez 109; Rashi to Genesis 24:42

⁶¹² See Rashi and Yalkut Shimoni *ibid.*

⁶¹³ Midrash Bereishit Rabbah and Yalkut Shimoni *ibid.*

⁶¹⁴ Genesis 24:32

blood imparts impurity like its flesh] is only learned from a derivation based on an extra letter in the verse.”

Now, the question regarding this is well known (in *Torat Chayim*,⁶¹⁵ in *Ohr HaTorah*,⁶¹⁶ and in subsequent discourses).⁶¹⁷ That is, we must understand why the conversation of the servants of the forefathers is more significant than the Torah of their children. This is because the Midrash only brings proof for this from the fact that the Torah portion about Eliezer is two or three columns long, whereas the substance of Torah is that everything must be understood and explained. This being so, what is the reason, in a way of understanding and explanation, that the conversation [of the servants of the forefathers] is more significant than the Torah of their children?

We also must understand why the proof regarding the teaching that “the washing of the feet of the servants of the household of the forefathers is more significant than the Torah of their children” is from the fact that it is expressly written about in the Torah, whereas in the teaching that “their conversation is more significant” the proof is that “the passage about Eliezer is two or three columns long.”

2.

Now, this may be understood with a preface regarding the precise wording [of the Midrash] in stating, “their

⁶¹⁵ *Torat Chayim*, Chayei Sarah 135a; 137d

⁶¹⁶ *Ohr HaTorah*, Chayei Sarah 127b and on

⁶¹⁷ *Sefer HaMaamarim* 5660 p. 30 and on

conversation-*Sichatan*-שיחתן is more significant,” specifically using the word, “conversation-*Sichah*-שיחה.” That is, at first glance, it is not understood why it does not use the words “speech-*Dibur*-דיבור” or “saying-*Amirah*-אמירה,” which are more commonly used in the Written Torah. Moreover, even within this very passage itself it states, “He said-*Vayomer*-ויאמר” or “He spoke-*Vayedaber*-וידבר” etc.

However, the explanation is that the precise wording “their conversation-*Sichatan*-שיחתן,” itself explains why “it is more significant... than the Torah of their children.” (This is as we find on multiple occasions, that the use of a variant term in the Oral Torah comes to explain the reason for something stated without explanation in the Written Torah.)

To explain, at first glance it is not understood how it could be said that “the conversation of the servants of the forefathers is more significant than the Torah of their children.” For, is it not so that Torah is loftier than the *mitzvot*, as the verse states,⁶¹⁸ “All desirable things cannot compare to it,” meaning, “even the desirable things of Heaven,”⁶¹⁹ (and it only is to do a *mitzvah* that cannot be done by others that one ceases from the study of Torah).⁶²⁰

This is especially so considering the Torah of the **children**, which is higher than the Torah of the forefathers. This is because the Torah of the forefathers was in the aspect of

⁶¹⁸ Proverbs 8:11

⁶¹⁹ Talmud Bavli, Moed Katan 9b; Talmud Yerushalmi Peah 1:1

⁶²⁰ Moed Katan ibid.; Hilchot Talmud Torah of the Alter Rebbe 4:3

a fragrance⁶²¹ compared to the Torah of the children, which is the Torah that was given at the giving of the Torah. In this itself, it is not only in regard to **the wisdom** of the children, (in that Torah is also the wisdom and will of the Holy One, blessed is He), but their Torah is specifically **higher** than the matter of wisdom.

This is understood from the teaching of our sages, of blessed memory,⁶²² “[If someone would say to you], ‘There is wisdom amongst the nations,’ believe it, [but if someone would say to you] ‘There is Torah amongst the nations,’ do not believe it. This being so, how could it be said that “the conversation of the servants of the household of the forefathers is more significant than the Torah of their children”?

However, the explanation is that the emphasis is that “their conversation-*Sichatan*-שיחתן is more significant,” in which the word “conversation-*Sichah*-שיחה” is specified. This is as in the teaching of our sages, of blessed memory, in Tractate Sanhedrin⁶²³ cited in the above-mentioned discourses,⁶²⁴ on the verse,⁶²⁵ “Man is born to toil,” that “I do not know whether it refers to the toil of conversation (*Sichah*-שיחה) or the toil of Torah etc.”

Now, obviously this teaching is not referring to idle speech, nor even to [speech in] permissible matters (in that it is inapplicable that Talmud would posit that this is what the verse,

⁶²¹ Midrash Shir HaShirim Rabbah 1:3 (1); Also see Sefer HaMaamarim 5662 p. 265 and on; 5678 p. 164 and on; 5706 p. 94 and on; Likkutei Sichot Vol. 8 p. 58 and on.

⁶²² Midrash Eichah Rabbah 2:13

⁶²³ Ohr HaTorah ibid. 129a and on; Sefer HaMaamarim 5660 p. 36 and on.

⁶²⁴ Talmud Bavli, Sanhedrin 99b

⁶²⁵ Job 5:7

“Man is born to toil,” could be referring to). Rather, what is meant is “conversation” (*Sichah*-שיחה) in a *mitzvah* that one is obligated to do.

This refers to the matter of prayer which is also called “conversation-*Sichah*-שיחה” as in the verse,⁶²⁶ “Yitzchak went out to pray-*LaSu’ach*-לשוּח in the field.” This likewise is the meaning of the teaching, “The conversation (*Sichatan*-שיחתן) of the servants of the forefathers is more significant than the Torah of their children.” That is, “their conversation-*Sichatan*-שיחתן” refers to the matter of prayer, which has an element of superiority over and above Torah.

3.

The explanation is that even though prayer is called “temporal life” whereas Torah is called “eternal life,”⁶²⁷ and moreover, “the study of Torah is equivalent to them all,”⁶²⁸ there nonetheless is an element of superiority to prayer in comparison to Torah. (About this it states,⁶²⁹ “There is one who acquires his world,” that is, “eternal life,” “in an hour” of “temporal life,” referring to prayer.) For, it specifically is through prayer that one can reach the ultimate nullification of self (*Bittul*).

⁶²⁶ Genesis 24:63 and Rashi there; Talmud Bavli, Brachot 26b

⁶²⁷ Talmud Bavli, Shabbat 10a

⁶²⁸ Mishnah Pe’ah 1:1

⁶²⁹ Talmud Bavli, Avodah Zarah 10b; See Ohr HaTorah and Sefer HaMaamarim 5660 *ibid*.

This is because prayer is “a ladder set earthward whose head reaches heavenward.”⁶³⁰ It begins with the words “submit to *HaShem*-יהוה” (*Hodu*), such that at this point, one does not yet comprehend this, followed by contemplative meditation (*Hitbonenut*) in prayer etc., until he comes to the Amidah prayer (which, during the week, is the prayer of the eighteen benedictions (*Shemoneh Esreh*)), the substance of which is nullification of self (*Bittul*), “like a servant before his Master,”⁶³¹ this being the matter of giving oneself over with self-sacrifice (*Mesirat Nefesh*).

This is also the reason for the specific wording [in the above-mentioned teaching], “The conversation of **the servants** (*Avdei*-עבדי) of the forefathers is more significant.” This is because the work of a servant is by way of accepting the yoke (*Kabbalat Ol*) and by self-nullification (*Bittul*), to the point of ultimate self-nullification (*Bittul*), in that whatever the servant acquired is acquired by his master (as in the Halachic ruling of the Torah of truth).⁶³²

This is because he is not at all an independent existence unto himself, but rather his entire existence is the existence of the master. In this itself, the precise wording is “(the conversation of) the servants of the **forefathers** (*Avot*-אבות),” in that “the forefathers themselves are the Supernal Chariot (*Merkavah*).”⁶³³ Therefore “the conversation-*Sichatan*-שיחתן of the servants of the forefathers,” this being the matter of serving *HaShem*-יהוה, blessed is He, in prayer, through accepting the

⁶³⁰ Genesis 28:12; See Zohar I 266b; Zohar III 306b, and elsewhere.

⁶³¹ Talmud Bavli, Shabbat 10a

⁶³² Talmud Bavli, Kiddushin 23b; Also see Chiddushei HaRashba there.

⁶³³ Midrash Bereishit Rabbah 47:6; 82:6; See Tanya, Ch. 23, Ch. 34

yoke (*Kabbalat Ol*) and having self-nullification (*Bittul*) etc., in a way of being a Chariot (*Merkavah*), “is more significant than the Torah of the children.”

This may be understood from the superiority of the first paragraph of the *Shema* recital, over and above the second paragraph of the *Shema* recital. To explain, about the second paragraph, our sages, of blessed memory, expounded, “‘If you will listen’⁶³⁴ – to the old etc.,” in that there is no novel matter in this – [novelty being] the aspect of limitlessness (*Bli Gvul*).

In contrast, the first paragraph also states,⁶³⁵ “With all your more” (*Bechol Me’odecha*-בְּכֹל מְאֹדָךְ), which is the matter of giving oneself over with self-sacrifice (*Mesirat Nefesh*).⁶³⁶ This is as our sages, of blessed memory, explained,⁶³⁷ that it means “with whatever measure (*Midah*-מִדָּה) He metes out to you” (and also according to the second explanation,⁶³⁸ that it means “with all your money,” which is the matter of the *mitzvah* of giving charity (*Tzedakah*)).

Now, to reach this, this is brought about specifically through the matter of accepting the yoke (*Kabbalat Ol*) and giving one’s soul over with self-sacrifice (*Mesirat Nefesh*). For, since one is not an existence unto himself, it makes no difference to him in what way matters are meted out to him.

This also is why specifically the first paragraph of the *Shema* is called “actualizing the desire of the Ever Present

⁶³⁴ Deuteronomy 28:1

⁶³⁵ Deuteronomy 6:5

⁶³⁶ See Torah Ohr, Mikeitz 39c; Likkutei Torah, Shlach 42c, and elsewhere.

⁶³⁷ Talmud Bavli, Brachot 54a (in the Mishnah); Sifri and Rashi to Deuteronomy 6:5 *ibid*.

⁶³⁸ Brachot *ibid*.; Sifri and Rashi *ibid*.

One.”⁶³⁹ As in the teaching of the Maggid of Mezhritch,⁶⁴⁰ this is because it states “with all your more.” This also includes the meaning of [the words] “actualizing the desire of the Ever Present One” in that they are the ones who make the desire of the Ever Present, meaning that they bring about a **new** desire from Above.⁶⁴¹ This itself is the matter of prayer - to bring a new desire about, as we recite, “May it be Your will (*Yehiy Ratzon*-יהי רצון) etc.”

This then, is the meaning of the teaching, “The conversation (*Sichatan*-שיחתן) of the servants of the forefathers is more significant than the Torah of their children,” because of the superiority of prayer over Torah, in that it specifically is through prayer, the substance of which is the acceptance of the yoke (*Kabbalat Ol*) and self-sacrifice (*Mesirat Nefesh*), that we bring about a new desire Above.

4.

However, we still must understand this better. For, is it not so that the first paragraph of the *Shema* recital also speaks about the superiority of Torah? [That is, in the first paragraph of the *Shema*] it states,⁶⁴² “And you shall speak in them,” about which our sages, of blessed memory, stated,⁶⁴³ “This refers to

⁶³⁹ See Talmud Bavli, Brachot 35b

⁶⁴⁰ Ohr HaTorah, Section 166; Also see Chiddushei Aggadot of the Maharsha to Brachot *ibid.*; Likkutei Torah *ibid.*; Also see Likkutei Sichot, Vol. 12 p. 98 and on.

⁶⁴¹ See Likkutei Torah, Emor 32d; Shlach 43a

⁶⁴² Deuteronomy 6:7

⁶⁴³ See Sifri and Rashi to Deuteronomy 6:7; Yoma 19b and Rashi there; Shulchan Aruch of the Alter Rebbe, Orach Chayim 156:16; Hilchot Talmud Torah 3:2.

words of Torah.” Moreover, even from the very teaching, “The conversation etc., is more significant” we see the superiority of Torah. This is because the [proof] that “the conversation of the servants of the forefathers is more significant” is because the Torah portion about Eliezer is two or three columns long **in the Torah**, from which we see that the primary aspect is the superiority of the Torah.

Now, it should be pointed out that this is unlike the explanation⁶⁴⁴ about repentance (*Teshuvah*), that even though it is higher than Torah, which is why it can rectify a blemish caused in Torah, even so, the matter of repentance (*Teshuvah*) is revealed through Torah. This is because the matter of repentance (*Teshuvah*) is only **revealed** through Torah, whereas the repentance (*Teshuvah*) itself is higher than Torah.

In contrast, the matter of the teaching, “The conversation of the servants of the forefathers is more significant than the Torah of their children,” is not only something that was revealed in the Torah, but rather, the importance and level of “the ordinary conversations of the servants of the forefathers” is itself because this matter takes up two or three columns in the Torah.

Furthermore, the superiority of the Torah is also emphasized in the fact that the instructional teaching that “the conversation etc., is more significant” is learned specifically from the story of Eliezer’s mission relating to the marriage of Yitzchak and Rivkah (and in Torah all matters are with the ultimate precision).

⁶⁴⁴ See *Hemshech* 5672 Vol. 3 p. 1,252; p. 1,408

This is because the substance of Yitzchak and Rivkah is the matter of Torah, for as known, Yitzchak is the matter of the Written Torah, and Rivkah is the matter of the Oral Torah. This is as the verse states,⁶⁴⁵ “She descended to the spring, filled her jug etc.,” in which the word, “her jug-*Kadah*-כדה” refers to the “24-*Kad*-כד” books of the Torah⁶⁴⁶ from which the Oral Torah is drawn etc. This being so, it is understood that the primary aspect here is the superiority of Torah.

It should also be pointed out that based on the explanation in the discourses of Shemini Atzeret and Simchat Torah,⁶⁴⁷ the order in serving *HaShem*-יהו"ה, blessed is He, is such that there is first the service of Rosh HaShanah and Yom HaKippurim, the primary aspect of which is prayer etc., and we then come to Simchat Torah, which is the joy of the Torah etc. Now, since the order of things is such that “we ascend in holiness,”⁶⁴⁸ it is understood that Torah is higher than prayer.

This being so, how can it be said that the reason “the ordinary conversation (*Sichatan*-שיחתן) of the servants of the forefathers is more significant than the Torah of their children” is because prayer is higher than Torah?

⁶⁴⁵ Genesis 24:16

⁶⁴⁶ See introduction to Tikkunei Zohar (14a); Tikkun 21 (47a)

⁶⁴⁷ Also see Likkutei Torah ibid. 93d and on; Ohr HaTorah, Chayei Sarah 130b;

133b

⁶⁴⁸ Talmud Bavli, Brachot 28a

However, the explanation is that our sages, of blessed memory, stated,⁶⁴⁹ “Abba Binyamin would say, ‘Throughout my life I have taken great pains in regard to two things: That my prayer should be adjacent to my bed etc.’” About this, it is explained in Likkutei Torah⁶⁵⁰ that he did not want to study Torah before praying, but to pray immediately upon rising, because study of Torah after prayer is incomparably superior to study of Torah before prayer.

(This is why he wanted his prayer to be in proximity to his bed, meaning that immediately upon rising from his bed he would pray. This is because if this was not so, he would have to study Torah, in that it is forbidden to be empty of Torah even for a moment, and he then would be lacking the superiority of Torah study that specifically follows prayer.)

The explanation is that the difference between studying Torah before prayer and studying Torah after prayer, is like the difference between engagement and marriage. Engagement means that “he renders her forbidden to the whole world [including himself], like consecrated property,”⁶⁵¹ (which in our service of *HaShem*-יהו"ה, blessed is He, means to separate oneself from matters of the world). However, an engagement is not just a matter of negation, but through the engagement she also becomes singular to him etc. Nevertheless, in the engagement the actual union, in a revealed way, has yet to be

⁶⁴⁹ Talmud Bavli, Brachot 5b (and Rashi there).

⁶⁵⁰ Likkutei Torah ibid. 96b

⁶⁵¹ Talmud Bavli, Kiddushin 2b

consummated, which is the marriage, whereupon “they become one flesh”⁶⁵² to the point of revealing the power of the Unlimited One below by giving birth to children etc.⁶⁵³

The likeness to this in the difference between studying Torah before prayer and studying Torah after prayer, is that before prayer it only is the aspect of the “engagement,” in which the union is not revealed. This is because being that the Godly soul is invested in the animalistic soul, therefore even though the Godly soul is “a part of God from on high,”⁶⁵⁴ nevertheless, because of its descent and manifestation within the animalistic soul, it is caused to have a sense of [independent] existence,⁶⁵⁵ and thus is in a state of unrecognizable adhesion (*Dveikut Bilti Nikeret*) to its Source.⁶⁵⁶ The same is so of Torah, as it is, in and of itself. That is, although the Torah is the wisdom of the Holy One, blessed is He, it nevertheless descends below in a way of separation etc.⁶⁵⁷

In contrast, through prayer-*Tefillah*-תפלה, which is of the same root as “binding-*Tofel*-תופל an earthenware vessel,”⁶⁵⁸ this being the matter of adhering and bonding to Godliness in a way of ascent from below to Above, there thereby is caused to be a drawing down from Above to below in the study of Torah that follows prayer, so that it is in a state of “marriage,” this

⁶⁵² Genesis 2:24

⁶⁵³ See Likkutei Torah, Shir HaShirim 39d and on; Sefer HaMaamarim 5686 p. 226 and on, and elsewhere.

⁶⁵⁴ Job 31:2; Tanya, Ch. 2, and elsewhere.

⁶⁵⁵ See *Hemshech* 5672 Ch. 176 (Vol. 1, p. 358 and on [Vol. 2 p. 490 and on])

⁶⁵⁶ Also see *Hemshech* 5672 Ch. 88 (Vol. 1 p. 169 and on [p. 227]).

⁶⁵⁷ See *Hemshech* 5672 Ch. 176 *ibid.*

⁶⁵⁸ See Torah Ohr, Terumah 79d; Sefer HaMaamarim 5709 p. 79 (and the note there), and elsewhere.

being openly revealed union (*Yichud*) with recognizable adhesion (*Dveikut Nikeret*) to its Source.

This also is why it specifically was Dovid who would bind the Torah above with the Holy One, blessed is He.⁶⁵⁹ This is because Dovid is “the pleasing [composer] of the songs of Israel,”⁶⁶⁰ which is the matter of prayer, through which an elevation in the study of Torah is caused.

With the above in mind we also can understand the matter of the teaching, “The conversation (*Sichatan*-שיחתן) of the servants of the forefathers is more significant than the Torah of their children.” That is, the intention is not to remain in the state of the “ordinary conversation (*Sichatan*-שיחתן) of the servants of the forefathers,” this being the aspect of ascent in prayer, but there should then be a drawing of two or three pages of Torah, in a way that the drawing brought about through the Torah study will be after the ascent of prayer.

This is also why the teaching, “the conversation (*Sichatan*-שיחתן) of the servants etc.” is derived from the marriage of Yitzchak and Rivkah, this being the union (*Yichud*) of the Written Torah and the Oral Torah. This is because the ultimate intent of the teaching, “the conversation etc.,” is to reach the ultimate level of Torah, as it is after prayer.

This then, is the meaning of “the conversation (*Sichatan*-שיחתן) of the servants of the forefathers is more significant than the Torah of their children.” To explain, the forefathers, Avraham, Yitzchak and Yaakov, are the aspect of

⁶⁵⁹ See Zohar III 222b (Ra’aya Mehemna); Sefer HaBahir (58) 196 and Ohr HaBahir there.; Also see Likkutei Torah, Shlach 47c; 51a.

⁶⁶⁰ Samuel II 23:1

the emotions (*Midot*), specifically the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, which are the primary emotions (*Midot*),⁶⁶¹ up to and including the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the Ancient One-*Atik* (being that “*Zeir Anpin* is unified and tied to the Ancient One-*Atika*”),⁶⁶² which is that which transcends the chaining down of the worlds (*Hishtalshehut*).

This matter relates to prayer (“conversation-*Sichah*-שיחה,” that is, “the conversation-*Sichatan*-שיחתן of the servants of the forefathers”) which reaches higher than the order of the chaining down of the worlds (*Seder Hishtalshehut*). Therefore, “the conversation (*Sichatan*-שיחתן) of the servants of the forefathers,” which although are the lowest aspect of the forefathers, are nevertheless higher than the Torah of the children, which is the highest aspect of the children, as they are part of the chaining down of the worlds (*Hishtalshehut*). This is like the teaching,⁶⁶³ “The feet of the *Chayot* angels correspond to them all,” in that the lowest aspect of the upper level is higher than the highest aspect of the lower level.⁶⁶⁴

This is also the reason for the specific wording “is more significant-*Yafah*-יפה” [which also means “beautiful”] in that beauty is the matter of Splendor-*Tiferet*, which comes about from the inter-inclusion of several colors,⁶⁶⁵ this being an aspect that transcends the chaining down of the worlds (*Hishtalshehut*).

⁶⁶¹ See Tanya, Ch. 3; Torah Ohr 1b; Also see Likkutei Sichot, Vol. 24 p. 199.

⁶⁶² Zohar III 292a

⁶⁶³ Talmud Bavli, Chagigah 13a

⁶⁶⁴ See Likkutei Torah, Shir HaShirim 41d

⁶⁶⁵ See Tanya, Iggeret HaKodesh, Epistle 15 (122a); Likkutei Torah ibid. 14a, and elsewhere.

However, the ultimate intention is for there to specifically be a drawing down to below. This matter is brought about through the aspect of Torah as it comes to be on the loftiest level through being preceded by prayer. This is the matter of the innerness (*Pnimiyut*) of the Ancient One-*Atik* as it comes into the innerness of the Father-*Abba* (Wisdom-*Chochmah*). For, as known,⁶⁶⁶ “the innerness of the Father-*Abba* is literally the innerness of the Ancient One-*Atik*”). More specifically, it is the innerness (*Pnimiyut*) of the Torah, which is revealed in the teachings of Chassidus.

This likewise is its connection to the 19th of Kislev, which is the Rosh HaShanah of the teachings of Chassidus, through which we draw down the aspect of the innerness and Essential Self of the limitless light of the Unlimited One, blessed is He, to illuminate in the innerness of our souls, so that the totality of our essential beings (meaning, our entire existence, both essence and expression etc.) will be dedicated to Him alone, blessed is He, (as stated by his honorable holiness, the Rebbe Rashab, in his well-known holy letter.)⁶⁶⁷

6.

This also is the order of serving *HaShem*-יהוה, blessed is He, during the various times of the year. That is, first of all, there is the service of Him in prayer, beginning by accepting the

⁶⁶⁶ See Pri Etz Chayim, Shaar HaKeriyat Shema, Ch. 15; Ramaz to Zohar III 260b; 276b; Likkutei Torah, Nitzavim 49d; Sefer HaMaamarim 5700 p. 49 and on.

⁶⁶⁷ Kuntres UMaayan p. 17; Igrot Kodesh of the Rebbe Rashab, Vol. 1 p. 259 and on, copied in the beginning of HaYom Yom.

yoke of, “crown Me as King over you,”⁶⁶⁸ on Rosh HaShanah. There then is the service of Him during the ten days of repentance, about which the verse states,⁶⁶⁹ “Seek *HaShem*-יהוה when He can be found, call upon Him when He is near,” [about which it is explained] that “the prayers of an individual are considered as equal to the prayers of the congregation during the rest of the year.”⁶⁷⁰ There then is the inner (*b’Pnimityut*) absorption on Shemini Atzeret and Simchat Torah, this being the matter of drawing forth the Torah that follows the ascent of prayer. This matter is then drawn into the service of “Yaakov went on his way,”⁶⁷¹ throughout the rest of the year, whereupon “one conducts himself in them according to the way of the world.”⁶⁷²

The likeness to this in the marriage of Yitzchak and Rivkah, is that at first, Rivkah was taken from Charan-חרן, which is “the wrath of the world-*Charon Afshel Olam*-חרון אף”⁶⁷³ – that is, the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In other words, Yitzchak elevated Rivkah from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*), similar to the ascent of prayer.

This matter was the preparation for the union of Yitzchak and Rivkah, which took place when he “brought her to the tent of his mother Sarah... and he loved her.” Then later,

⁶⁶⁸ Talmud Bavli, Rosh HaShanah 16a

⁶⁶⁹ Isaiah 55:6; Talmud Bavli, Rosh HaShanah 18a

⁶⁷⁰ See Ohr HaTorah, Drushim L’Shabbat Shuvah p. 1,461 and on.

⁶⁷¹ See Genesis 32:2; Also see Likkutei Sichot 5696 p. 34

⁶⁷² See Talmud Bavli, Brachot 35b

⁶⁷³ See Rashi to Genesis 11:32

Yaakov went to Charan, the place where Rivkah came from, and he engaged there in the toil of affecting refinements (*Birurim*) etc., this being the matter of drawing down to below from the place of the ascent etc. This matter was in a way that “Yaakov lifted his feet,”⁶⁷⁴ “since he received good tidings [of Supernal protection],”⁶⁷⁵ similar to the joy and dancing on Simchat Torah.

Now, through the general matter of the union of Yitzchak and Rivkah, this being the matter of marriage, up to and including the birth of children etc., that as in the teaching of our sages, of blessed memory,⁶⁷⁶ “The son of David will not come until all the souls of the body have been completed,” in that we thereby merit the coming of our righteous Moshiach, Dovid King Moshiach, “My servant Dovid will be leader for them forever,” who will build the Holy Temple in its place etc.,⁶⁷⁷ speedily and in the most literal sense!

⁶⁷⁴ Genesis 29:1

⁶⁷⁵ Rashi to Genesis 29:1

⁶⁷⁶ Talmud Bavli, Yevamot 62a

⁶⁷⁷ Mishneh Torah, Hilchot Melachim, end of Ch. 11

Discourse 9

*“Atah Echad... -
You are One...”*

Delivered on Shabbat Parshat Vayeitzei,
9th of Kislev, 5732⁶⁷⁸
By the grace of *HaShem*, blessed is He,

1.

We recite,⁶⁷⁹ “You are One and Your Name is One, and who are like Your people, like Israel, One nation in the earth etc.,” in the Minchah prayer of Shabbat, the time of “the desire of desires” (*Ra’ava d’Ra’avin*). Now, we must understand what the superiority of the Shabbat Minchah prayer is over and above all other prayers, including the (other) prayers of Shabbat itself, such that specifically then, we recite, “You are One etc.,” which speaks about the Holy One, blessed is He, Himself.⁶⁸⁰

This is especially so according to the explanation in the discourse by the same title, of the Rebbe whose Hilulah we are celebrating,⁶⁸¹ namely, that in this prayer all the levels of the world of Emanation (*Atzilut*) and higher than the world of Emanation (*Atzilut*) are elucidated, that is, all aspects of the

⁶⁷⁸ The beginning and end of the original discourse were edited by the Rebbe. [Also see note 28 of the original discourse.]

⁶⁷⁹ [In the Minchah prayer of Shabbat. The relationship with the 9th of Kislev will be discussed later. See note 79 of the original discourse.]

⁶⁸⁰ See Avudraham.

⁶⁸¹ Which was published (in Brooklyn, 5725 [and subsequently in Maamarei Admor HaEmtza’ee, Kuntreisim p. 3 and on]).

chaining down of the worlds (*Hishtalshelut*) and that which transcends the chaining down of the worlds (*Hishtalshelut*).

2.

Now, in the Torah portion of this week (the Torah portion of Vayeitzei)⁶⁸² it states,⁶⁸³ “Then this stone which I have set up as a pillar shall be a house of God etc.” When the verse states “this stone,” it refers to the statement before this,⁶⁸⁴ “He took the stone that he had placed around his head and set it as up a pillar, and he poured oil upon its top.”

The questions on this are well-known (also see the discourse of the Rebbe whose Hilulah we are celebrating entitled “*Vayidor Yaakov Neder*” in Torat Chayim).⁶⁸⁵ That is, what is the novelty and greatness in him setting the stone up as a pillar and pouring oil upon its top?

Additionally, we must understand the verse,⁶⁸⁶ “Then Yaakov made a vow, saying, “If... then this stone that I have set up as a pillar shall be a house of God,” meaning, when all eight preconditions that precede it will be fulfilled, that “God will be with me etc.,” specifically then, this stone shall be a house of God.

⁶⁸² To point out, the 9th of Kislev falls out [on various years, such as both this year, as well as the year of the redemption [of the Mittler Rebbe], 5587] on the Torah portion of Vayeitzei. See Shnei Luchot HaBrit, Chelek Torah SheB’Khtav, beginning of Vayeishev, that the Torah portion of the week hints at the matter of the week. Also see the later note 80 [in the original discourse].

⁶⁸³ Genesis 28:22

⁶⁸⁴ Genesis 28:18

⁶⁸⁵ Torat Chayim, beginning of Vayeitzei

⁶⁸⁶ Genesis 28:20

That is, in addition to the greatness of the fact that “he took stones (*Avnei*-אבני) of the place”⁶⁸⁷ (in the plural) and they became one stone,⁶⁸⁸ and in addition to the elevation that “He set it up as a pillar” and the elevation that “he poured oil upon its top,” in addition to all these elevations, there would come to be an even greater elevation in the stone, in that “it shall be a house of God.”

To elucidate, the explanation that “the stone... will be a house of God” is that just as a house, in the literal sense, adds to the elevation and perfection of the person who resides in the house (as explained in several discourses, especially the discourses that explain the matter of the Holy Temple, [such as] the discourse entitled “*Mizmor Shir Chanukat HaBayit L’Dovid*”)⁶⁸⁹ so likewise “this stone etc.,” will add elevation and perfection to God, so to speak. However, this must be better understood. For, how does it apply for the stone to add elevation to God?

Now, since the verse, “Then this stone... shall be a house of God” comes in continuation of the statement before it, “and *HaShem*-יהו"ה will be a God to me,” it is understood that what is meant is that the stone shall be a house (not just for the aspect of God-*Elohi*”*m*-אלהי"ם, but) for the aspect of God-*Elohi*”*m*-אלהי"ם as “*HaShem*-יהו"ה will be a God-*Elohi*”*m*-אלהי"ם.” That is, the stone will even add perfection to the aspect of *HaShem*-יהו"ה, in that “He will be a God-*Elohi*”*m*-אלהי"ם.”

⁶⁸⁷ Genesis 28:11

⁶⁸⁸ Talmud Bavli, Chullin 91b and Rashi to Genesis 28:11 *ibid*.

⁶⁸⁹ Likkutei Torah, Zot HaBrachah 98c and on

Another matter we must understand (as in the question posed there in *Torat Chayim*) is the fact that it states, “this stone-*HaEven HaZot*-הַאֶבֶן הַזֹּאת” in the feminine, but it then immediately states “**shall be** a house-*Yihiyeh Beit*-יִהְיֶה בֵּית” [in the masculine] though [grammatically] it should have said “**shall be** a house-*Tihiyeh Beit*-תִּהְיֶה בֵּית” [in the feminine]. Moreover, since the word “stone-*Even*-אֶבֶן” itself is masculine it should have said “**this** stone-*HaEven HaZeh*-הַזֶּה ” [in the masculine] etc.

3.

Now, the day of the Hilulah [of the Mittler Rebbe] (the 9th of Kislev) is the eve before the day of his redemption (the 10th of Kislev),⁶⁹⁰ and as known, the redemption is connected to the matter of the verse,⁶⁹¹ “He redeemed my soul in peace.”⁶⁹² This is as the Alter Rebbe wrote in his holy letter⁶⁹³ (about the redemption of the 19th of Kislev), “When I read... ‘He redeemed my soul in peace etc.,’ I went out in peace.”

⁶⁹⁰ In the year 5587 – his passing being in the year 5588.

⁶⁹¹ [Psalms 55:19]

⁶⁹² In various discourses entitled “*Padah b’Shalom* etc.,” the relationship with the inner aspect (*Pnimitiyut*) of Torah, the teachings of Chassidus, is explained.

⁶⁹³ Printed in *Badd Kodesh* (Warsaw 5632 and elsewhere); *Beit Rebbe*, Vol. 1, Ch. 18 [and subsequently in *Igrot Kodesh* of the Alter Rebbe, p. 232] and elsewhere.

From this we can also understand⁶⁹⁴ the matter as it relates to the redemption of the Mittler Rebbe,⁶⁹⁵ that the redemption relates to the verse, “He redeemed my soul in peace,” which is recited in the portion of Psalms, as divided according to the month (on the tenth day of the month). This is especially so considering the well-known matter,⁶⁹⁶ that our holy Rebbes had the custom of reciting the portion of Psalms as it divides into the days of the month, whereas at [other] known times they would recite Psalms in abundance.⁶⁹⁷ That is, they also would recite the portion of Psalms as it divides into the days of the week.

Based on this, his honorable holiness, my father-in-law, the Rebbe,⁶⁹⁸ explains how it is that the Alter Rebbe recited the verse, “He redeemed my soul in peace,” on the 19th of Kislev, even though this verse is not part of the portion of Psalms for the 19th day of the month as the Psalms are divided by the month, but rather as part of the portion of Psalms for the third

⁶⁹⁴ This is especially so according to what is explained later (at the end of the discourse) about the relationship between the Mittler Rebbe and the Alter Rebbe. It should also be pointed out that the redemption of the 12th and 13th of Tammuz is related to this matter, as understood from the fact that numerous discourses of the 12th and 13th of Tammuz also begin with [the verse] “*Padah b'Shalom Nafshi* – He redeemed my soul in peace.” (It should also be pointed out that the year of the imprisonment and redemption (5687), the 12th of Tammuz fell out on the third day of the week.) – [Also see *Torat Menachem*, *Sefer HaMaamarim Kislev* p. 142.]

⁶⁹⁵ This is especially so according to what is related in *Beit Rebbe* Vol. 2, Ch. 5 in the note, that the redemption took place at the time of his recitation of Psalms (according to how it is apportioned for the days of the month) and the recitation of the verse, “He redeemed my soul in peace.”

⁶⁹⁶ See Kovetz Michtavim (printed in “*Sefer Tehillim Ohel Yosef Yitzchak*”) p. 200.

⁶⁹⁷ As in the language of the Rebbe Maharash – brought in *Kofetz Michtavim* *ibid.*, (and it explains there that the intention in this is that it would include the portion of Psalms as it is divided by the days of the week).

⁶⁹⁸ Kovetz Michtavim *ibid.*

day of the week (and the 19th of Kislev fell out on the third day of the week).

That is, being that the Alter Rebbe was imprisoned, he also added the portion of Psalms as divided by the days of the week. From this we understand the relationship between the redemption and the substance of the verse “He redeemed my soul in peace” to an even greater extent. This is because the regular portion of Psalms, is the portion of Psalms as it is divided by the days of the month, and there the portion of the 19th day of the month is “A prayer of Moshe,”⁶⁹⁹ which also is a matter that relates to redemption.⁷⁰⁰ Yet, even so, his honorable holiness, the Alter Rebbe’s redemption was specifically connected to the verse “He redeemed my soul in peace.” This proves the relation between the matter of redemption and this verse to an even greater extent. From this it is understood that the same is so of the redemption of the 10th of Kislev, as mentioned above.

The explanation is that the primary novelty of this verse “He redeemed my soul in peace” (is not the essential matter of redemption, but as explained by the Rebbe whose Hilulah we are celebrating, in his discourse entitled “*Padah b’Shalom Nafshi*”⁷⁰¹ (in Shaarei Teshuvah)) [the primary novelty of the verse] is that the redemption was “**in peace.**” This is because it is possible for redemption to be by way of war. However, the novelty of **this** redemption (even though it was “from battles

⁶⁹⁹ Psalms 90

⁷⁰⁰ See the Sichah talk of the night of the 20th of Kislev 5694 (printed in Likkutei Dibburim Vol. 1 p. 97a and on).

⁷⁰¹ Ch. 11

against me,” is that even so) “He (specifically) redeemed my soul in peace.”

This also explains the continuation of the verse, “For the many were with me.” The word “for-*Ki*-כִּי” here gives the reason for the beginning of his words, “He redeemed my soul in peace.” That is, the reason the redemption was in peace and not through war, was specifically “because the many were with me,”⁷⁰² in that even those who were in the category of “the many-*Rabim*-רַבִּים” “were with me.”⁷⁰³ This is like the teaching of our sages, of blessed memory,⁷⁰⁴ that “even the people of Avshalom prayed for Dovid,” bringing about that “He redeemed my soul in peace.”

With the above in mind, we can also understand the relationship between “He redeemed my soul in peace” and the above-mentioned verse, “This stone etc.” That is, the fact that “the stones (*Avnei*-אֲבֵנֵי) of the place” [in the plural] became “one stone,” is like the matter of “the many were with me.”

The same is so of the matter of “You are One... and who is like Your people, like Israel, one nation in the earth.” This is

⁷⁰² As explained in the discourse entitled “*Padah b'Shalom*” *ibid.* Ch. 12.

⁷⁰³ Similarly see *Hemshech* “*Padah b'Shalom*” 5704 toward the end, that “the aspect of ‘the many-*Rabim*-רַבִּים,’ which refers to the side opposite holiness, ‘were with me,’ meaning that they became included in holiness.” In the discourse entitled “*Padah b'Shalom*” of the Rebbe whose Hilulah we are celebrating, he explains that “‘the many were with me’ refers to the aspect of the encompassing light (*Makif*) of the *Yechidah* [level of the soul] which is the general encompassing light (*Makif HaKlalli*) that is inclusive of all the particular encompassing lights (*Makifim Pratiyim*).” See there. We can connect this with the explanation in the discourse, that the power to have an effect that even the aspect of “the many-*Rabim*-רַבִּים” should be “with me” (as per the explanation in the discourse), comes from the general encompassing light (*Makif HaKlalli*) that transcends division, as is explained later in the discourse. Also see the writings of the Tzemach Tzedek to Psalms on this verse for various [additional] explanations of the term “the many-*Rabim*-רַבִּים.”

⁷⁰⁴ Talmud Yerushalmi Sotah 1:8; Midrash Bamidbar Rabbah 9:24

because the novelty of being “one nation in the earth-*Goy Echad BaAretz*-גוי אחד בארץ” is as the Alter Rebbe said,⁷⁰⁵ that even in matters of “the earth-Aretz-ארץ,” the Jewish people draw down the aspect of “One-*Echad*-אחד.”

That is, even though matters of the earth are the aspect of “the many-*Rabim*-רבים,” such that about the verse on the creation of Adam, the first man,⁷⁰⁶ “Let us make-*Na’aseh*-נעשה” (in the plural) our sages, of blessed memory, said that,⁷⁰⁷ [when Moshe was writing what the Holy One, blessed is He, dictated to him, when He came to this verse, “Moshe asked], ‘Why are You giving an opening to [the heretics] etc.? To which the Holy One, blessed is He, responded, ‘Write it, and let whoever **wants to err** etc.’” This, that even in such an aspect of “many” the aspect of “One-*Echad*-אחד” is brought about, is such a concealment that even our teacher Moshe, who is the aspect of Wisdom-*Chochmah* of the side of Holiness, asked, “Why are You giving an opening to [the heretics] etc.?”

4.

Now, all this may be understood with a preface of the discourse (found in the manuscript that recently was redeemed from imprisonment) of the Rebbe whose Hilulah we are

⁷⁰⁵ Tanya, Iggeret HaKodesh, Epistle 9; Torah Ohr 35a

⁷⁰⁶ Genesis 1:26

⁷⁰⁷ Midrash Bereishit Rabbah 8:8

celebrating, entitled “*Atem Nitzavim*.”⁷⁰⁸ In it he explains⁷⁰⁹ that the number of categories of Jewish people are divided into two levels (as will be explained later). To preface, the verse first states,⁷¹⁰ “The heads of your tribes... all the men of Israel,” and the next verse then states,⁷¹¹ “Your little children, your women etc.”

Now, the division of these verses indicates the division of the matters.⁷¹² For, at first glance, we must understand why they are divided into two separate verses. We also must understand why, though [the verse already] stated, “You are standing today, **all of you**,” it then enumerates all ten levels and categories of Jewish people, rather than simply sufficing with saying “all of you.” We also must explain why it states, “and your proselyte who is in the midst of your camp,” and why specifically about the proselyte the verse states that he “is in the midst of your camp.”

⁷⁰⁸ Published as an independent pamphlet for “**the 4th of Kislev, 5732**” (and subsequently printed in Maamarei Admor HaEmtza’ee, Devarim Vol. 3 p. 739 and on). In the introduction it states, “The Rebbe Shlita’h recited this discourse (aside for the part that discusses the sounding of the Shofar, the verses of Kingship, Remembrances, and Shofar etc.) with additions at the beginning and conclusion (and with some variations) at the gathering of Shabbat Kodesh, Parshat Vayeitzei, 9th of Kislev (the birthday and Hilulah of his honorable holiness, the Mittler Rebbe, and the eve of the holiday celebrating his redemption – the 10th of Kislev)” 5732.

⁷⁰⁹ The continuation of the original discourse until the end of chapter seven was not edited by the Rebbe.

⁷¹⁰ Deuteronomy 29:9

⁷¹¹ Deuteronomy 29:10

⁷¹² See Talmud Bavli, Megillah 22a [that] “any verse that Moshe did not divide, we may not divide,” as well as Shulchan Aruch of the Alter Rebbe, Orach Chayim 494:11.

Now, he explains there that the ten categories of the Jewish people correspond to the ten *Sefirot* of the world of Emanation (*Atzilut*). He therefore divides them into two general categories, just as the *Sefirot* consist of two general levels. That is, the first *Sefirot* are in a state of maturity (*Gadlut*), whereas the final *Sefirot* are in a state of immaturity (*Katnut*).

We should add and state that based on this, we can explain why the first level of the first category is “your heads,” whereas the first level of the second category is “your little children.” This is because the first level of each category indicates the general totality of all aspects within that category. (This is like how it is that the first letter of a word includes all the letters of that word, as explained in Shaar HaYichud VeHaEmunah.)⁷¹³ Thus, “your heads” indicates the general matter of maturity (*Gadlut*), whereas “your little children” indicates the general matter of immaturity (*Katnut*) (as will be explained).

He explains there that “your heads-*Rosheichem*-ראשיכם” refers to the aspect of the Crown-*Keter* of the Crown-*Keter*, which includes all the particular “heads,” and is the aspect of the simple essential desire in the Congregation of Israel (*Knesset Yisroel*) in general, and of each Godly spark in

⁷¹³ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 12.

particular, and that for a desire there is no reason altogether, not even a hidden reason etc.⁷¹⁴

This is like the verse at the giving of the Torah, which states,⁷¹⁵ “Israel encamped there etc.” [We should add that the matter of drawing down *HaShem*’s-יהו"ה Supernal desire into all of Israel can also be understood by the statement at the giving of the Torah,⁷¹⁶ “I am *HaShem*-יהו"ה your God” [the word “your” being in the singular]. For, as explained in various places,⁷¹⁷ it was then that the matter of “I am *HaShem*-יהו"ה” became the empowerment and vitality of every single Jew as an individual.]

The verse then states, “your tribes-*Shivteichem*-שבטיכם,” who are called “the tribes of *Ya”H-Shivtei Ya”H*-שבטי יי”ה,” as the verse states,⁷¹⁸ “There the tribes ascended, the tribes of *Ya”H*-יי”ה.” This refers to the aspect of the light of the Crown-*Keter* that spreads forth within Wisdom-*Chochmah* and Understanding-*Binah* of the Crown-*Keter* itself, and are called Wisdom-*Chochmah* and Understanding-*Binah* of the Crown-*Keter* etc.

This is the revelation of the essential desire that illuminates in a concealed way within the intellect, and is called “the hidden reason for the desire” (*Ta’am Kamus L’Ratzon*). [To point out, the explanation here is unlike the explanation elsewhere,⁷¹⁹ that when the verse states, “There the tribes

⁷¹⁴ [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.]

⁷¹⁵ Exodus 19:2 and Rashi there.

⁷¹⁶ Exodus 20:2

⁷¹⁷ See Likkutei Torah, beginning of Re’eh.

⁷¹⁸ Psalms 122:4

⁷¹⁹ See Ohr HaTorah (Yahel Ohr) to the verse in Psalms ibid.

ascended, the tribes of *Ya" H-יה"י*," it is referring to Wisdom-*Chochmah* and Understanding-*Binah* as they are on their own level, rather than as they are in the Crown-*Keter*].

The verse then states "your elders-*Zikneichem*-זקניכם," referring to "an elder (*Zaken*-זקן) who has acquired Wisdom-*Chochmah*"⁷²⁰ from its source, to bring it forth from its concealment etc., and spread it forth into Understanding-*Binah*. This refers to the Sanhedrin, these being the judges and magistrates etc.

It then continues "your officers-*Shotreichem*-שוטריכם," referring to the aspects of Victory-*Netzach* and Majesty-*Hod* within Wisdom-*Chochmah* and Understanding-*Binah* (which are the matter of "the kidneys"⁷²¹ which counsel").⁷²² This is the matter of the strong-mindedness⁷²³ of the light of the intellect, so that the mind rules over the heart⁷²⁴ etc., and are like the emissaries of the court, who subdue the people of the nation with a rod, to subjugate them, not to veer from the rulings of the Torah, neither to the right nor to the left, as the verse states,⁷²⁵ "Judges and officers (*Shotreem*-שוטרים) shall you appoint etc."

It then continues, "Every man of Israel-*Kol Ish Yisroel*-כל איש ישראל." This refers to the aspect of Knowledge-*Da'at* which spreads forth into the emotions (*Midot*) and divides into

⁷²⁰ Torat Kohanim, Kedoshim 19:32; Kiddushin 32:2

⁷²¹ Talmud Bavli, Brachot 61a; See Iggeret HaKodesh, Epistle 15 (122b) and elsewhere.

⁷²² See Me'orei Ohr, Ma'arechet Yod, section 19; Ma'arechet Khaf, Section 41.

⁷²³ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.]

⁷²⁴ See Zohar III 224a; Tanya, Ch. 12

⁷²⁵ Deuteronomy 16:18 and Rashi there; Also see Rashi to Talmud Bavli, Sanhedrin 16b entitled "*Shotreem*."

six-hundred thousand knowledges. This is as known about the matter of the blessing “You... who knows all secrets” which is said upon seeing six-hundred thousand Jews together, in that “their knowledges are unlike each other,”⁷²⁶ to the point that Knowledge-*Da’at* is what spreads into the emotions of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, as explained in Tanya.⁷²⁷

That is, through the matter of Knowledge-*Da’at* we come to love (*Ahavah*) and its offshoots, and fear (*Yirah*) and its offshoots - love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, being the root of all 248 positive action *mitzvot* and fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, being the root of all 365 negative prohibitive *mitzvot*.⁷²⁸

Now, the second verse then explains the second category, which is in the state of immaturity (*Katnut*). It begins with the matter of “your little children-*Tapchem*-טפכם,” which is the aspect of immaturity (*Katnut*) of Knowledge-*Da’at*, as it is in a state of extreme constriction within the immaturity of the emotions (*Katnut HaMidot*) as they are the aspect of “the little face” (*Anpei Zutra*). This is like little children amongst men, who are not in a state of complete Knowledge-*Da’at*. The word, “Your wives-*Nesheichem*-נשיכם,” refers to the immaturity (*Katnut*) of the recipient (*Mekabel*) etc.

The verse then states, “and your proselyte who is in the midst of your camp, from the chopper of your wood to the

⁷²⁶ Talmud Bavli, Brachot 58a

⁷²⁷ Tanya, Ch. 3

⁷²⁸ Tanya, Ch. 4

drawer of your water.” These three levels are the most external levels, referring to the animalistic and natural soul etc.

This is comparable to a proselyte who comes from the nations of the world etc. (This is in addition to the fact that on the most simply level, a convert is in a state of immaturity (*Katnut*), as in the teaching of our sages, of blessed memory,⁷²⁹ “A convert who converts is like a newborn infant.”) That is, in and of themselves, they are far from Godliness, but nonetheless they come close, coming under the wings of the *Shechinah*, literally like a convert who has converted.

About this the verse states “your proselyte who is in the midst of your camp,” in that he is separate from the innerness (*Pnimitiyut*) of the Godliness present in the souls of the Jewish people, called the “Upper Man of Israel,” but is only taken hold of and drawn into “the midst of **your camp**” like that which is secondary to that which is primary.

This is also why the proselyte works in physical labor, such as chopping wood and drawing water. This is because chopping wood is only preparatory to cooking, and likewise, drawing water is only secondary to eating, in that it aids the consumption of the food. This is as understood from the explanation elsewhere⁷³⁰ that the matter of drinking is entirely so that the blood produced by the food will be able to spread to the limbs (this being the explanation of the teaching of our

⁷²⁹ Talmud Bavli, Yevamot 22a

⁷³⁰ Torah Ohr, Mishpatim 78c. There it cites to the commentary on Mishnah of the Rambam to Eruvin beginning of Ch. 3 (where it explains that “water and salt are not part and parcel of the food, but aid with the digestion of the food.”) Also see Sefer HaMaamarim 5630 p. 17; 5655 p. 33 and elsewhere.

sages, of blessed memory,⁷³¹ “One who eats and does not drink, what he eats becomes blood that causes intestinal problems”).

The same is so of the matter of eating in the spiritual sense, this being the *mitzvot*. We thus find that the three final levels enumerated here, refer to the Godly soul as it descended to manifest all the way down into the animalistic soul, as in the teaching,⁷³² “Did you descend to Egypt etc.?” It also is about these levels that it is written, “You stand here today, **all of you**, before *HaShem*-יהו"ה etc.”

6.

He continues there⁷³³ that, at first glance, this is a great wonder! For, it makes sense that Godly souls can stand “before *HaShem*-יהו"ה.” However, about “your proselyte that is in the midst of your camp,” how is it that they too can stand “before *HaShem*-יהו"ה?”

He explains that this itself is the meaning of “you are standing-*Nitzavim*-נצבים,” specifically using this word. This is because “*Nitzavim*-נצבים” is a matter of rising and elevation, as in the verse,⁷³⁴ “My sheaf arose and also stood erect -*Nitzavah*-נצבה,” like a “pillar-*Matzeivah*-מצבה” of stone that is placed on the ground and raised to stand as a pillar, like the pillar of

⁷³¹ Talmud Bavli, Shabbat 41a [“what he ate [becomes] blood that [causes] the onset of intestinal disease.”]

⁷³² See Talmud Bavli, Shabbat 88b and on.

⁷³³ In Ch. 3 (p. 743 and on).

⁷³⁴ Genesis 37:7

Yaakov, about which the verse states,⁷³⁵ “He took the stone... and set it up as a pillar-*Matzeivah*-מצבה.”

The same is so here, that when it states, “You are standing today (*HaYom*-היום), all of you,” it refers to Rosh HaShanah,⁷³⁶ at which time “you are standing today, all of you.” Another verse similarly states,⁷³⁷ “He became King over Yeshurun, when the heads of the nation gathered – the tribes of Israel in unity.”

That is, on Rosh HaShanah the souls of the Jewish people ascend to their root, in which they all are individuals who are as one (as explained in Likkutei Torah on the Torah portion of Nitzavim).⁷³⁸ This is as also explained in chapter thirty-two of Tanya, that as they are in their root “they all are actually equal and there is one Father to them all, and who can know their greatness and elevated level in their root and source etc.”

He continues in the discourse there⁷³⁹ and provides another explanation of the word “standing-*Nitzavim*-נצבים,” as a term indicating rulership and dominion, as in the verse,⁷⁴⁰ “He appointed commissioners-*Netzivim*-נציבים in Edom,” and as in the verse,⁷⁴¹ “The Philistine commissioner-*Netziv*-נציב,” that is the minister and ruler over the country. Likewise, the matter of overseeing workers engaged in labor is called “*Netziv*-נציב,” as

⁷³⁵ Genesis 28:18

⁷³⁶ See Zohar II 32b and Ramaz there; Zohar III 231a; Megaleh Amukot, Nitzavim, passage beginning “*b’Aseeree*” (60d); Pa’aneach Raza, end of Nitzavim.

⁷³⁷ Deuteronomy 33:5

⁷³⁸ Likkutei Torah, Nitzavim 44a

⁷³⁹ In chapter five (p. 745)

⁷⁴⁰ Samuel II 8:14

⁷⁴¹ Samuel I 13:3

in the verse,⁷⁴² “The lad who was overseeing-*Neetzav*-נֶצֶב the harvesters.”

With the above in mind, we can understand how it is that even “your proselyte” and “the chopper of your wood etc.,” are literally “standing before *HaShem*-יהו"ה.” For, being that the souls of the Jewish people ascend to their first source etc., from there it is also possible for there to be an illumination upon the portion of the light of the Godly soul that manifests within a coarse garment etc., so that they too literally rise and stand before *HaShem*-יהו"ה.

Now, it can be said that this is why the discourse brings these verses [rather than the verse in which the word “*Netziv*-נָצִיב” is used in relation to Shlomo,⁷⁴³ nor even the verse,⁷⁴⁴ “A commissioner-*Nitzav*-נֶצֶב reigned as king,” which is usually cited in various places.] This is to hint that the elevation indicated by the word “standing-*Nitzavim*-נִצְבִּים” is also present in “your proselytes” (this being the animalistic soul that is drawn from the aspect of the nations of the world).

Thus, this is like the verse, “He appointed commissioners-*Netzivim*-נָצִיבִים in Edom,” and “The Philistine commissioner-*Netziv*-נָצִיב,” in that even though the “commissioners-*Nitzavim*-נִצְבִּים” are from Edom and the Philistines, they nonetheless are “standing-*Nitzavim*-נִצְבִּים.”

[The reason he did not bring the verse, “There was no king in **Edom**; a commissioner-*Nitzav*-נֶצֶב reigned as king,” is

⁷⁴² Ruth 2:6

⁷⁴³ Kings I 4:19 [“One commissioner-*Netziv*-נָצִיב who was over the entire land.” Also see Kings I 4:7 “Shlomo had twelve commissioners-*Nitzavim*-נִצְבִּים etc.”]

⁷⁴⁴ Kings I 22:48

because the meaning is that [in that case] the commissioner (*Nitzav*-נִצֵּב) took the place of the king, which the discourse negates regarding [the meaning of] “your proselytes.” Likewise, when it comes to “the choppers of your wood and the drawers of your water,” such as in the verse, “The lad who was overseeing-*Neetzav*-נִצֵּב the harvesters,” even though he too was one of the workers engaged in the labor, nevertheless, (since he was appointed over them) he was the “overseer-*Neetzav*-נִצֵּב.”

7.

He continues there⁷⁴⁵ that we still must better understand why the verse states, “all of you-*Kulchem*-כֻּלְכֶם,” indicating that all Jews stand in a state of inter-inclusion, as one man. In contrast, in the verse,⁷⁴⁶ “He became King over Yeshurun, when the heads of the nation gathered etc.,” this seems to indicate that the primary inter-inclusion is specifically amongst “the heads of the nation.” That is, the gathering is brought about through the heads.

Additionally, we also must understand the meaning of the word “when they gathered-*b’Heet’aseph*-בְּהִתְאַסַּף” [grammatically] indicating that they gathered in and of themselves, in that it was not necessary to gather them and affect their bonding in unity.

About this he explains that when it states, “You are gathered today, all of you,” even though it refers to Rosh HaShanah, at which time the souls of all Israel gather together

⁷⁴⁵ In chapter six (p. 746).

⁷⁴⁶ Deuteronomy 33:5

etc., nonetheless, this is inter-inclusion as it stems from the recipients, in that they ascend from below to Above. About this the verse states,⁷⁴⁷ “His left hand is under my head” (that is, under the head of the Congregation of Israel (*Knesset Yisroel*)) to affect their elevation to Above.

However, there is an aspect of unity brought about through revelation from Above, in the way indicated by [the continuation of the verse], “and His right hand embraces me,” this being on Yom HaKippurim, and as the verse states,⁷⁴⁸ “On the third day He will raise us up and we will live before Him.” This unity stems from the revelation of the Bestower, which has an effect on “the heads of the nation” first. About this it also states, “when they gathered-*b’Heet’aseph* בְּהִתְאַסֵּף” in and of themselves, in that because of the revelation of the Bestower, this comes about automatically.

Both these matters took place at the giving of the Torah too. For, at first it is written,⁷⁴⁹ “Israel encamped there,” [meaning], “as one man with one heart,” this being the matter of unity stemming from the recipient, which took place on Rosh Chodesh Sivan.⁷⁵⁰ Then, afterwards, there was the unity brought about on the day of the giving of the Torah itself, at which time the verse states,⁷⁵¹ “*HaShem* יהוה” descended on Mount Sinai,” in that there was a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One,⁷⁵²

⁷⁴⁷ Song of Songs 2:6; Also see Maamarei Admor HaEmtz’ee, Devarim Vol. 2 p. 529, p. 666.

⁷⁴⁸ Hosea 6:2; Also see Likkutei Torah, Drushei Rosh HaShanah 63b

⁷⁴⁹ Exodus 19:2 and Rashi there.

⁷⁵⁰ Exodus 19:1 and Rashi there.

⁷⁵¹ Exodus 19:20

⁷⁵² See Sefer HaMaamarim 5697 p. 272, p. 281, **and elsewhere.**

which brought about the ultimate unity, “when the heads of the nation gathered.” The same is so on Yom HaKippurim, which also is a time of the giving of the Torah, in that it is the day that the second Tablets were given.⁷⁵³

This then, is the true matter of the verse, “You are standing today, all of you, before *HaShem*-יהוה,” meaning, **literally** before *HaShem*-יהוה, and about this the verse states,⁷⁵⁴ “On the third day He will raise us up and we will live before Him.”

8.

Now, with the above in mind,⁷⁵⁵ we can explain the relation between “You are One” and the prayer of Shabbat Minchah, the time of “the desire of all desires.” To explain, as known⁷⁵⁶ about the three Shabbat meals, the third Shabbat meal is the aspect of the essential pleasure (*Taanug Atzmi*) that nothing can grasp. This is why about this the verse states,⁷⁵⁷ “Today you shall not find it,” in that it is similar to the coming world, in which there is no eating and no drinking.⁷⁵⁸

With the above in mind, we can understand why specifically then we recite, “You are One etc., and who is like Your people, like Israel, One nation in the earth.” For, it is

⁷⁵³ Talmud Bavli, Taanit 26b; 30b

⁷⁵⁴ Hosea 6:2 *ibid*.

⁷⁵⁵ From this point in the original discourse and on, the discourse was edited by the Rebbe.

⁷⁵⁶ *Hemshech* 5666 p. 542 [714] and on.

⁷⁵⁷ Exodus 16:25; Also see Ohr HaTorah, Beshalach p. 603 and on; p. 605 and on; p. 631 and on; *Hemshech* 5672 Vol. 2 p. 1,127 and on; Likkutei Sichot, Vol. 21 p. 84.

⁷⁵⁸ Talmud Bavli, Brachot 17a

through the drawing down of the aspect of the essential pleasure (*Taanug Atzmi*), similar to the aspect of “before *HaShem*”-יהו”ה,” that the true matter of the inter-inclusion of the souls of Israel is caused, and through this we draw down the aspect of “One-*Echad*”-אחד even to the earth.

This is also the meaning of the verse,⁷⁵⁹ “He [took the stone that he placed around his head and] set it up as a pillar, and he poured oil upon its top.” To elucidate, it was explained before (in the previous discourse, entitled “*Atem Nitzavim*,”⁷⁶⁰ chapter six) that there are two manners in the matter of inter-inclusion (*Hitkallelut*) - from below to Above and from Above to below.

This is the meaning of “He took the stone... and set it as a pillar.” That is, “He took... and set it as a pillar-*Matzeivah*”-מצבה” is in a way of ascent⁷⁶¹ from below to Above, (like the matter of “you are standing-*Nitzavim*”-נצבים” of Rosh HaShanah). That is, after the “stones (*Avnei*”-אבני) of the place” became a single stone, he elevated them from below to Above, until it became a “pillar-*Matzeivah*”-מצבה.”

He then “poured oil upon its top,” this being the drawing down from Above to below (like the inter-inclusion stemming from the elevation of Yom HaKippurim). Through this there is

⁷⁵⁹ Genesis 28:18

⁷⁶⁰ Maamarei Admor HaEmtza’ee ibid. p. 746 and on.

⁷⁶¹ Torah Ohr, Vayeitzei 22a-b (and not like the explanation there on 21b. Torat Chayim also explains the verse in this manner). Also see earlier in the discourse entitled “*Atem Nitzavim*” (Ch. 4, [p. 744]) in explanation of the words “and set it up as a pillar” – brought in Torah Ohr ibid. (It can be suggested that the two explanations coming

a drawing of the aspect of oneness and inter-inclusion even to the lowest level.⁷⁶²

This is the meaning of “he poured oil upon its top,” in that the oil entirely permeates it.⁷⁶³ Through drawing the oneness down to even the lowest place, this being the refinement of the sparks within lower things, [this also being the substance of the precondition, “If God-*Elohi*”*m*-אלהי”מ will be with me etc.” all of which relates to the matter of refinements (*Birurim*), as explained in *Torat Chayim* there, chapter nine], through doing so “this stone... shall be a house of God-*Elohi*”*m*-אלהי”מ.”

That is, the refinements will bring about elevation and perfection in the name God-*Elohi*”*m*-אלהי”מ, and also in the Name *HaShem* יהו”ה, in that He will be a God-*Elohi*”*m*-אלהי”מ for him. This is because through this there will be the fulfillment of *HaShem*’s יהו”ה Supernal intent, in that “the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds.”⁷⁶⁴

Now, since this Supernal intent is within His Essential Self, blessed is He, [this being the meaning of the statement of his honorable holiness, the Alter Rebbe,⁷⁶⁵ “On a lust there are no questions,” since in His Essential Self, blessed is He, the matter of reason etc., does not apply] therefore, the fulfillment of this Supernal intent also brings increase in the aspect of *HaShem* יהו”ה, in that He will be a God-*Elohi*”*m*-אלהי”מ to him.

⁷⁶² Also see *Torat Chayim* ibid. Ch. 5.

⁷⁶³ See *Talmud Bavli*, *Chullin* 97a

⁷⁶⁴ See *Midrash Tanchuma* *Bechukotai* 3; *Naso* 16; *Bereishit Rabbah*, end of Ch. 3; *Bamidbar Rabbah* 13:6; *Tanya*, Ch. 36, and elsewhere.

⁷⁶⁵ *Hemshech* 5666, end of p. 7 [beginning of p. 11], and elsewhere.

Now, with the above in mind, we can explain the relation between “You are One etc.,” and the 9th and 10th of Kislev.⁷⁶⁶ To explain, the words of the Tzemach Tzeddek about the passing of his honorable holiness, the Mittler Rebbe, are well known.⁷⁶⁷ That is, “a passing such as this has not been seen since the passing of Rabbi Shimon bar Yochai, peace be upon him.”

This is also related in the introduction to Torat Chayim, by the son of his honorable holiness, the Mittler Rebbe, that “he expounded [a Chassidic discourse] for an hour or more, until he came to the verse,⁷⁶⁸ ‘For with You is the source of life...’ and the “Holy Flame” did not finish saying the word life-*Chayim*-חיים,” (similar to what is stated⁷⁶⁹ about the passing of Rabbi Shimon bar Yochai).

Now, it is known⁷⁷⁰ in explanation of the verse, “For **with You** is the source of life,” that the aspect of “the source of life” is only “with You,” meaning, that it is secondary and nullified to You. From this it is understood that when the Rebbe whose Hilulah we are celebrating said the verse, “For with You

⁷⁶⁶ As understood from the story brought later in the discourse, and as should also be pointed out from the fact that numerous discourses of the 9th and 10th of Kislev begin with [the words] “You are One-*Atah Echad*-אתה אחד.”

⁷⁶⁷ Brought in Beit Rebbe Vol. 2, Ch. 6 (p. 204 in the note); Also see Likkutei Sichot, 9th of Kislev (5730 [Likkutei Sichot, Vol. 5 p. 129 and on]) that this is also hinted at in the fact that the verse, “This mound (*Gal*-גל) is a witness” hints at the 33rd day of the Omer (*Lag BaOmer*-לג בעומר) – the day of the passing of Rabbi Shimon bar Yochai is said in the Torah portion of Vayeitzei [Genesis 31:48], which falls out (in many years) on the week of the 9th of Kislev. See there at length.

⁷⁶⁸ Psalms 36:10

⁷⁶⁹ Idra Zuta (Zohar III 296b)

⁷⁷⁰ Torah Ohr 35b; Likkutei Torah, Tazriya 20a, and elsewhere.

is the source of life,” it was like saying,⁷⁷¹ “I am bound [to Him] with a single knot.” That is, in relation to this, the aspect of “the source of life” is secondary and nullified.

With the above in mind, we can understand the relation between “You are One... One nation in the earth,” and the 9th of Kislev. This is because the power to draw down the aspect of “One-*Echad*-אחד” even into matters of the earth, is from the aspect of “before *HaShem-Lifnei HaShem*-יהו"ה-ה,” (as mentioned before in the discourse entitled “*Atem Nitzavim*”). Thus, earthly matters also become refined and included in the aspect of “One-*Echad*-אחד” and reach His Essential Self, blessed is He (as explained above on the words, “This stone... shall be a house of God”).

This likewise is the relation between “You are One etc.,” and the matter of the redemption. For, as known,⁷⁷² “the news of his redemption [from imprisonment] came on Shabbat, the 9th of Kislev, toward the time of Minchah, when his honorable holiness, the Mittler Rebbe, spoke the words of the Living God [and said] the discourse entitled ‘You are One-*Atah Echad*-אתה אחד.’”⁷⁷³ For, it was through (reciting this discourse on Shabbat, at the time of Minchah, the time of “the desire of all desires” (*Ra'ava d’Ra’avin*)), thus bringing the drawing down of the One-*Echad*-אחד into the earth - into the aspect of

⁷⁷¹ The words of Rabbi Shimon bar Yochai in *Idra Zuta* ibid. p. 288a

⁷⁷² “As per the tradition in the household of the Rebbes” – brought in the addition to *Badd Kodesh*, p. 22 in the note.

⁷⁷³ As known, on the recommendation of the doctors, as a matter of the life of the prisoner, the Czarist government permitted 50 Chassidim to accompany the Mittler Rebbe to prison, so that he could say Chassidic discourses to them.

“the many (*Rabim*-רבים) were with me” - that this thereby brought that “He redeemed my soul in peace.”

10.

This likewise is the instruction to every single one who follows in his ways, especially those occupied in the work of “spreading the wellsprings [of the teachings of Chassidus] to the **outside**,” which was the very *raison d’être* of the Mittler Rebbe. For, as known,⁷⁷⁴ the Mittler Rebbe is the matter of the *Sefirah* of Understanding-*Binah*, which is why he spoke the words of the Living God in a way of expansiveness and broadness - “the expansiveness of the river” (*Rechovot HaNahar*) of Understanding-*Binah*.⁷⁷⁵

Moreover, the revelation of the Ancient One-*Atik* [pleasure] is in Understanding-*Binah*.⁷⁷⁶ Due to the expansiveness of the Understanding-*Binah* (and especially due to the revelation of the Ancient One-*Atik* [pleasure] in the Understanding-*Binah*) the revelation is also drawn down to below,⁷⁷⁷ “spreading the wellsprings **to the outside**” - drawing down the aspect of the One-*Echad*-אחד into **the earth**.

[With the above in mind, we can suggest why when the Mittler Rebbe said the above-mentioned discourse, “You are One-*Atah Echad*,” he paused in the middle and said, “Silence,

⁷⁷⁴ HaTamim, Vol. 2, p. 78; Sefer HaSichot 5705 p. 60

⁷⁷⁵ See Zohar III 142a; Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 4; Also see Likkutei Torah, Parshat Re’eh 18b; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).]

⁷⁷⁶ See Zohar III 178b; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40.]

⁷⁷⁷ Torah Ohr, beginning of Lech Lecha; Also see Torat Chayim there.

make space, for the father is here.”⁷⁷⁸ This is because the Alter Rebbe is the matter of the *Sefirah* of Wisdom-*Chochmah*,⁷⁷⁹ and as known, Wisdom-*Chochmah* and Understanding-*Binah* are “two lovers who never separate.”⁷⁸⁰ Therefore, at the time he said the discourse, “You are One... One [nation] in the earth,” this being the matter of the expansiveness and broadness of Understanding-*Binah*, the Alter Rebbe also was present, since he is the *Sefirah* of Wisdom-*Chochmah*.]

Now, it is through the work of “spreading the wellsprings [of the teachings of Chassidus] to the outside,” and as known,⁷⁸¹ the essential desire of the Mittler Rebbe was that when two Jewish youth meet each other [in the street] their conversation should be about the matter of the Ancient One-*Atik* and the Long Patient One-*Arich* etc., [that is, *HaShem*’s-יה"ה pleasure and desire]⁷⁸² this being the matter of “spreading the wellsprings [of the teachings of Chassidus] to the outside,” so that even when the wellsprings come to the outside, they still are “living wellsprings,” and this thereby brings that “He redeemed **my** soul in peace,” referring to individual redemption.

From this we then come to the general redemption, up to and including the true and complete redemption, when true

⁷⁷⁸ As per the tradition in the household of the Rebbes” – brought in the addition to Badd Kodesh, p. 22 in the note.

⁷⁷⁹ Sefer HaSichot *ibid*.

⁷⁸⁰ See Zohar II 56a; Zohar III 4a; Likkutei Torah *ibid*.

⁷⁸¹ Beit Rebbi, Vol. 2 Ch. 1, note 5; Sefer HaSichot 5701 p. 52 (the language there is “that they should speak **Chassidus**”); Also see Sefer HaSichot 5703 p. 13 (that “Jewish youth should have an understanding of the Crown-*Keter* like they know their five fingers, and then he will be satisfied”).

⁷⁸² See Shaar HaYichud of the Mittler Rebbe chapters 23-24.

unity and inter-inclusion will be, as the verse states,⁷⁸³ “They will no longer teach, each man his fellow, [and each man his brother, saying ‘know *HaShem*-יהו"ה, for they all will know Me, from their smallest to their greatest, declares *HaShem*-יהו"ה, for I will forgive their iniquity and will recall their sins no more.”] (and as explained in the above-mentioned discourse entitled “*Atem Nitzavim*”),⁷⁸⁴ “for the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor.”

⁷⁸³ Jeremiah 31:33; Isaiah 11:9; Also see the end of Mishneh Torah of the Rambam, end of Hilchot Melachim.

⁷⁸⁴ Maamarei Admor HaEmtza'ee ibid. p. 746; p. 751

Discourse 10

*“Padah b'Shalom Nafshi... -
He redeemed my soul in peace...”*

Delivered on the 19th of Kislev, 5732
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷⁸⁵ “He redeemed my soul in peace from battles against me, because the many were with me.” About this it states in Talmud, in Tractate Brachot,⁷⁸⁶ “The Holy One, blessed is He, said: Whosoever engages in the study of Torah, acts of lovingkindness, and prays with the congregation, I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world.”

Rashi explains (where these three matters are hinted in the verse) “‘Because the many were with me,’ in that they prayed with me (this being the matter of praying with the congregation), and ‘He redeemed my soul in peace,’ refers to engaging in words of peace, meaning Torah, as the verse states,⁷⁸⁷ ‘All her pathways are peace.’ Likewise, acts of lovingkindness are also [a matter of] peace, in that through using one’s body to bestow kindness to his fellow, his fellow

⁷⁸⁵ Psalms 55:19

⁷⁸⁶ Talmud Bavli, Brachot 8a

⁷⁸⁷ Proverbs 3:17

thereby recognizes that he loves him and comes to be in a state of fraternity and peace.”

Now, we must understand how this teaching of our sages, of blessed memory, (that “He redeemed my soul in peace” refers to all three matters of Torah, acts of lovingkindness, and prayer) is aligned with the simple meaning of the verse, (as in the well-known principle that “the Torah does not depart from its simple meaning”).⁷⁸⁸ Namely, that “because the many were with me” (this being the matter of praying with the congregation) provides the reason that “He redeemed my soul in peace,” whereas the matter of “He redeemed my soul in peace” is specifically primarily the matter of Torah study.

This is as understood from the difference in Rashi’s Torah commentary between acts of lovingkindness and Torah study. That is, about acts of lovingkindness he explains that through doing so, one comes to peace (but not that acts of lovingkindness are themselves called “peace”) whereas it only is Torah that is called “peace” (as in Rashi’s statement, “words of peace, meaning Torah, as the verse states, ‘All her pathways are peace’”).

In other words, in addition to the fact that “the entire Torah was given to make peace in the world” (as stated by Rambam),⁷⁸⁹ the substance of Torah itself is peace. We thus find that the simple meaning of the verse, “He redeemed my soul in peace,” [that the redemption was in peace – this being

⁷⁸⁸ Talmud Bavli, Shabbat 63a

⁷⁸⁹ Mishneh Torah, end of Hilchot Chanukah; Also see Likkutei Sichot, Vol. 8 p. 349 and on.

the primary novelty of the verse, in that not only was there a matter of redemption in the regular sense, but moreover the redemption was in peace, and as stated in Talmud Yerushalmi,⁷⁹⁰ even Avshalom's men prayed for Dovid's victory, which is why the redemption was not in a way of war, "from battles against me," but rather was in a way of peace], in that it refers to the matter of Torah.

For, since it is so that amongst the three matters mentioned in the above-mentioned teaching of our sages, of blessed memory (Torah, acts of lovingkindness, and praying with the congregation) the only matter that itself is called peace (and not only brings peace) is the matter of Torah.

That is, the matter of "He redeemed my soul in peace," [both in regard to Dovid himself, as well as in regard to the Jewish people as a whole, in that although Dovid said "He redeemed my soul in peace" about himself,⁷⁹¹ nevertheless, being that Dovid is the King of Israel,⁷⁹² he thus also said this in the name of the Congregation of Israel (*Knesset Yisroel*),⁷⁹³ and this being so, it also refers to the redemption of all the Jewish people, as clear from the above-mentioned teaching of our sages, of blessed memory, that "He redeemed my soul in peace" refers to the matter of "he redeemed Me and My children from amongst the nations of the world"] which specifically is brought about through Torah.

⁷⁹⁰ Talmud Bavli, Sotah 1:8

⁷⁹¹ See the commentaries to the verse. Also see the end of the discourse entitled "*Padah b'Shalom*" 5673 (*Hemshech* 5672 Vol. 1 p. 226 [306]).

⁷⁹² Also see Sefer HaMaamarim 5627 p. 59

⁷⁹³ See Shir HaShirim Rabbah 4:5

This matter is more greatly emphasized in the Chassidic discourses that explain the verse “He redeemed my soul in peace” as elucidated in the above-mentioned teaching of our sages, of blessed memory, in which the three matters of Torah, acts of lovingkindness, and prayer are mentioned. Those discourses⁷⁹⁴ go on at length about the greatness of the refinement brought about through the study of Torah, and that it is (not in a way of battle, but) in a way of peace (as will later be explained). From this it is understood that the primary matter of “He redeemed my soul in peace” is the matter of Torah, and in Torah itself, as it is called “peace-*Shalom*-שלום.”

2.

Now, the explanation is that the general matter of affecting refinements (*Birurim*) can either be in a way of battle or in a way of tranquility (“peace”). In general, the refinement in a way of peace is the way of refinement that took place when the Holy Temple was standing, and more specifically, especially when the Jewish people were in a state of, “each man under his grapevine and under his fig tree,” as it was in the days of Shlomo, about whom the verse states,⁷⁹⁵ “Shlomo sat upon the throne of *HaShem*-יהוה.” It then was a state in which tribute brought him from all countries.⁷⁹⁶ The substance of this, as it

⁷⁹⁴ See the discourse entitled “*Padah b’Shalom*” of the Mittler Rebbe, Ch. 11 (Shaarei Teshuvah, Vol. 1 55c and on); *Hemshech* “*Padah b’Shalom*” 5659 (Sefer HaMaamarim 5659 p. 161 [173 and on]); 5704 (Sefer HaMaamarim 5704 p. 106 and on).

⁷⁹⁵ Chronicles I 29:23

⁷⁹⁶ See Kings I 10:1 and on.

is spiritually⁷⁹⁷ is that the sparks of holiness that were [scattered] in all places in the world, were drawn to the great torch and great light in the land of Israel, particularly in Yerushalayim, and especially to Shlomo, who “sat upon the throne of *HaShem*-יהו"ה.”

In contrast, refinement (*Birur*) by way of war generally takes place during the time of exile. About this our sages, of blessed memory, stated,⁷⁹⁸ “The Holy One, blessed is He, did a charitable deed toward the Jewish people in that He scattered them amongst the nations.” For, through “one of you being exiled to Barbary, and one of you being exiled to Sematria etc.,”⁷⁹⁹ they thereby bring the refinement of the sparks found there.⁸⁰⁰

However, this refinement (*Birur*) is such that the Jew is in a country under one of the seventy angelic ministers of the nations, such that the sages stated,⁸⁰¹ “When you enter a city, follow its customs.” This is because all matters (even matters of holiness) present in this place, are drawn through its angelic minister etc.⁸⁰² However, even though the minister is only like an axe in the hand of the woodchopper,⁸⁰³ this does not at all reach the level of the drawing down in “the land that... the eyes of *HaShem*-יהו"ה your God are upon it from the beginning of the

⁷⁹⁷ See Torah Ohr, Bereishit 6a; Likkutei Torah, Bamidbar 4a and elsewhere.

⁷⁹⁸ Talmud Bavli, Pesachim 87b; See Torat Chayim, Shemot 40c; Beshalach 232b and on.

⁷⁹⁹ See Midrash Shir HaShirim Rabbah 2:8 (2) – as per the version of the text brought in Radal and Etz Yosef there, and elsewhere.

⁸⁰⁰ See Torah Ohr, beginning of Parshat Lech Lecha; Also see 117b there; Biurei HaZohar of the Mittler Rebbe 68c and on.

⁸⁰¹ Midrash Bereishit Rabbah 48:14

⁸⁰² See Tanya, Iggeret HaKodesh, beginning of Epistle 6

⁸⁰³ See Isaiah 10:15

year to the end of the year.”⁸⁰⁴ Moreover, even in the land of Israel, once “the hand was sent against Your Temple,”⁸⁰⁵ the matter of Godliness is not revealed.

There thus is the need for war against that which causes the concealment and hiddenness, to remove the concealment and hiddenness that covers over the Godliness present in every place. How much more is this so in, “the land which... the eyes of *HaShem*-יהו"ה your God are upon it from the beginning of the year to the end of the year.”

That is, there must be a matter of war against the side opposite holiness (since “God made the one opposite the other”),⁸⁰⁶ and as the verse states,⁸⁰⁷ “The might shall pass from one regime to the other.” Likewise, our sages, of blessed memory, stated,⁸⁰⁸ “Tzor only became full (powerful) through the ruin of Yerushalayim.” There thus must be the matter of war to bring about the destruction of Tzor, and there then will be the rebuilding of the general world of holiness anew, particularly “Yerushalayim, Your holy city.”

Now, this matter is brought about through our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of the exile,⁸⁰⁹ when “because of our sins we were exiled from our land.”⁸¹⁰ That is, even though it is our land, nevertheless, wherever the Jewish people are found, whether outside of the land of Israel or within the land of Israel, they are in a state of

⁸⁰⁴ Deuteronomy 11:12

⁸⁰⁵ See the liturgy of the Musaf prayer of the holidays.

⁸⁰⁶ Ecclesiastes 7:14; See Tanya, beginning of Ch. 6

⁸⁰⁷ Genesis 25:23

⁸⁰⁸ See Talmud Bavli, Pesachim 42b; Megillah 6a; Rashi to Genesis 25:23 *ibid*.

⁸⁰⁹ Tanya, beginning of Ch. 37

⁸¹⁰ See the liturgy of the Musaf prayer of the holidays.

exile, and it is there that our deeds and service of *HaShem*-יהו"ה, blessed is He, must be in waging the battle and removing the concealment and hiddenness, until there will be a state in which, "all the peoples of the earth will see that the Name *HaShem*-יהו"ה is called upon you and they (then) will fear you,"⁸¹¹ to the point that there will be the fulfillment of the prophecy,⁸¹² "I then will transform the nations... to serve Him with united resolve," as will be with the coming of our righteous Moshiach (as in the ruling of the Rambam in Laws of Kings).⁸¹³

Now, these two ways of refinement also are present in the [various] matters of each and every Jew, such that [they are present] in his daily service of *HaShem*-יהו"ה, blessed is He. To preface, the Torah was said both generally and particularly.⁸¹⁴ Now, since Torah is "our life and the length of our days"⁸¹⁵ (of all Jews), therefore, whatever is present (in the Torah and the Jewish people) in general, is also present in the particular.

Thus, just as in general there is a difference between the time when the Holy Temple was standing in the land of Israel, at which time the refinement was in a way of tranquility, and the time of the exile, at which time the refinement is in a way of war, the same is so in the particular. That is, in the service of *HaShem*-יהו"ה, blessed is He, of each and every Jew every single day, there is the difference between the refinement

⁸¹¹ Deuteronomy 28:10

⁸¹² Zephaniah 3:9

⁸¹³ Mishneh Torah, Hilchot Melachim, end of Ch. 11

⁸¹⁴ See Talmud Bavli, Chagigah 6a and on

⁸¹⁵ See the liturgy of the "*Ahavat Olam*" blessing in the evening prayers based on Deuteronomy 30:20.

brought about through Torah study and the refinement brought about through prayer.

The explanation is that the verse states,⁸¹⁶ “that I took from the hand of the Emorite with my sword and with my bow,” which Targum translates as, “with my prayer and with my supplication.” As stated in Zohar,⁸¹⁷ prayer (“my prayer and my supplication”) is a matter of war, and is affected through “my sword and my bow” these being two general ways by which war is conducted.⁸¹⁸ That is, when the enemy is near, the battle is “with my sword,” and when the enemy is far, the war is “with my bow,” through a bow and arrow.

The same is so in the war against two matters; the inner manifest lights (*Pnimiyyim*) of the side opposite holiness, and the encompassing lights (*Makifim*) of the side opposite holiness, for which the two matters of “my sword and my bow” are needed.⁸¹⁹

Now, in this, the order of the morning prayer service is that one must contemplate the matter of the world, that is, the explanation of the entire order of the chaining down of the worlds (*Seder Hishtalshehut*) down to the [existence of] this physical world, as explained in the verses of song (*Pesukei d’Zimra*).

One then must also contemplate the service in the world of the angels, as explained in the first blessing of the *Shema* recital. This has an effect on the angelic minister of the world,

⁸¹⁶ Genesis 48:22

⁸¹⁷ See introduction to Tikkunei Zohar 11a

⁸¹⁸ See Hosafot to Torah Ohr, Vayechi 102b and on; *Hemshech “Padah b’Shalom”* ibid. (Sefer HaMaamarim 5659 p. 152 [161] and on; 5704 p. 83 and on).

⁸¹⁹ See the citations in the preceding note.

by which there thereby is also an effect on the world. [This is like what we find about Yaakov, that he told Esav about what happened to him with Esav's angel, "I saw your face like seeing the face of God-*Elohi*" *m-אלהי*" (meaning, "I saw your ministering angel")⁸²⁰ [about which the verse states],⁸²¹ "You have striven with God-*Elohi*" *m-אלהי* and with man, and have prevailed," and he thereby also brought a matter of refinement and repair in Esav as he is below.]

However, after prayer is the matter of studying Torah, ("from the synagogue to the study hall").⁸²² The toil in this is not in a way of war, but on the contrary, it states,⁸²³ "The sages are called kings." That is, their conduct is in a way that "if a king says to uproot the mountain, [it is uprooted]."⁸²⁴

That is, when one issues a ruling in accordance to Torah, that such and such thing is fit, permissible, and pure, this is caused to be so in the reality of the world's existence. (This is as our sages, of blessed memory, explained⁸²⁵ the verse,⁸²⁶ "to God who decides with me," that a Torah ruling affects change in the reality of the existence of the world). That is, the thing becomes fit, permissible, and pure. The same is so when the ruling is the opposite, that this thing must be pushed away, similar to "its breaking is its repair."⁸²⁷ That is, by the very act of repelling it, its repair is brought about.

⁸²⁰ See Genesis 33:10 and Rashi there.

⁸²¹ Genesis 32:29

⁸²² See Talmud Bavli, Brachot 64a; Shulchan Aruch of the Alter Rebbe, Orach Chayim 155:1

⁸²³ See Talmud Bavli, Gittin 62a

⁸²⁴ See Talmud Bavli, Bava Batra 3b

⁸²⁵ Talmud Yerushalmi, Nedarim 6:8

⁸²⁶ Psalms 57:3

⁸²⁷ See Mishnah Kelim 2:1

Now, this matter is not in a way of manifesting in the thing being refined. It rather is only is that he discusses about the thing and contemplates it, after which he issues the ruling in such and such a way. That is, it is not in a way of war etc., but is rather like the king in his royal hall, and from there he gives instruction, either that this thing is permissible, fit, and pure, or the opposite thereof. This is unlike prayer, at which time one is not like a king, but is rather like a servant,⁸²⁸ and affects the refinement through battle.

Now, since, on a daily basis, every Jew is obligated in both matters, both is serving *HaShem*-יהו"ה, blessed is He, in prayer, and afterwards, in the study of Torah, we thus find that he comes to have both ways of service in affecting the matter of the refinements (*Birurim*) every single day. That is, there is refinement in a way of war (prayer) and there is refinement in a way of tranquility (Torah).

3.

However, we still must understand the explanation above, that the verse, “He redeemed my soul in peace,” refers to Torah study, by which the refinement is brought about in a way of tranquility, in a way of peace. For, at first glance, as known, in *Iggeret HaKodesh*⁸²⁹ the Alter Rebbe connects his redemption (not to the matter of Torah, but) specifically to the matter of charity, that “it is this that has stood by us to redeem the life of our souls etc.”

⁸²⁸ See Talmud Bavli, Shabbat 10a

⁸²⁹ Tanya, *Iggeret HaKodesh*, Epistle 4.

4.

Now, we also must understand something about the matter of Torah itself, which is called “peace.” That is, though it is true that to bring about the matter of “He redeemed my soul in peace” (“He redeemed Me and My children from amongst the nations of the world” in a way of peace) one’s service must be [arousal below that brings a similar arousal Above, as in the teaching of our sages, of blessed memory,⁸³⁰ “By the measure that one measures, so is he measured,” in that all the measures of the Holy One, blessed is He, are measure for measure],⁸³¹ in a way of peace, this being the matter of being occupied in the study of Torah, which is toil in a way of peace, and is why the Torah is called “peace” here. Nonetheless, this is still not understood, for at first glance, the matter of peace is not the primary elevation and praise of the Torah.

To further explain, the matter of peace only applies when there are two matters (or more than two matters) that are at odds with each other, and it therefore is necessary to make peace between them. This is similar to the teaching of our sages, of blessed memory,⁸³² on the verse,⁸³³ “He makes peace in His heights,” that [this refers to] Michael, the angel of snow (water),⁸³⁴ and Gavriel, the angel of fire, and the Holy One,

⁸³⁰ See Talmud Bavli, Megillah 12b

⁸³¹ See Talmud Bavli, Sanhedrin 90a

⁸³² See Midrash Bamidbar Rabbah 12:8; Shir HaShirim Rabbah 3:11; Tanya, Iggeret HaKodesh, Epistle 12; Likkutei Torah, Tazriya 23c; Biurei HaZohar of the Mittler Rebbe, Lech Lecha 17a; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.]

⁸³³ Job 25:2

⁸³⁴ Midrash Tanchuma, Vayigash 6

blessed is He, makes peace between them. This is because snow (water) and fire are opposites of each other. However, Torah transcends the matter of “peace,” being that the Torah is “One Torah,”⁸³⁵ – and the matter of oneness transcends the matter of peace.

This is also understood from the explanation in various places about the matter of “peace” and the matter of “oneness.” That is, not only is it that they are not one matter, but on the contrary, they are two contradictory matters (whereas in a place of oneness, the matter of peace does not apply, and in a place of peace, the matter of oneness does not apply).

This is because “oneness” means they are not two separated and divided matters, but are one matter, as we recite,⁸³⁶ “You are One, and Your Name is One, and who⁸³⁷ is like your people, like Israel, one nation in the earth.” That is, just as “You are One,” meaning a simple Oneness alone, the same is so that “Your Name is One,” and similarly “your people Israel” are a nation who draw the matter of Oneness down even in the earth.⁸³⁸ Thus, since there only is one matter here, therefore the matter of (bonding) opposites does not apply, nor does the matter of opposition and war apply for there to be a need to bring the matter of peace about. This being so, the

⁸³⁵ See Tanya, beginning of Ch. 44; end of Ch. 46, and elsewhere.

⁸³⁶ In the Amidah prayer of the Shabbat Minchah liturgy.

⁸³⁷ See Samuel II 7:23; Also see Torat Menachem, Sefer HaMaamarim Kislev p. 53, note 2.

⁸³⁸ See Tanya, Iggeret HaKodesh, Epistle 9, and elsewhere. Also see the preceding discourse entitled “*Atah Echad* – You are one” of Shabbat Parshat Vayetztei, the 9th of Kislev, Discourse 9, Ch. 7 (Sefer HaMaamarim 5732 p. 72 and on).

matter of “One Torah” transcends the aspect of Torah as it is called “peace.”

5.

We should add to this, based on the explanation in the discourse entitled “*Lema’an Tizkeru*” in the booklet of manuscripts of the year 5568 (recently published),⁸³⁹ about the teaching,⁸⁴⁰ “Three knots are tied one to the other, the Jewish people with the Torah, and the Torah with the Holy One, blessed is He.”

To preface,⁸⁴¹ the word “tied-*Mitkashran*-מתקשראן” only applies to two things that (not only are two, but) are separate, as in the language of the discourses, “that there is a binding and tying of something separate.” In the discourse he explains that “through this knot, that the Jewish people are bound with the Torah, we must understand the aspect of the second knot, that the Torah is bound with the Holy One, blessed is He.”

That is, just as the Jewish people and the Torah are separate things, such that they are not comparable to each other, being that the Jewish people are the aspect of a creation, whereas the Torah is the wisdom and will of the Holy One, blessed is He, [which is why a term of “tying-*Hitkashrut*-התקשרות” (“tied-*Mitkashran*-מתקשראן”) is used here, and not a

⁸³⁹ Maamarei Admor HaZaken 5568 Vol. 1 p. 366 and on (and with the glosses in Ohr HaTorah, Shlach p. 638 and on).

⁸⁴⁰ See Zohar III 73a

⁸⁴¹ Also see *Hemshech* 5672 Ch. 175 (Vol. 1 p. 356 and on [Vol. 2 p. 487 and on]).

term of “adhesion-*Dveikut*-דבֿיקוֹת” or “oneness-*Achdut*-אֶחָדוּת”], but even so, the Jewish people are bound with the Torah until they become one thing, [similar to what we find in many *Halachot*, that it is through binding that two things are considered as one], the same is so of the Torah and the Holy One, blessed is He, that they have no relative comparison to each other.

This is because even though the Torah is the wisdom of the Holy One, blessed is He, nevertheless, “just as there is no comparison between the soul of a limited being and the Torah, which is the aspect of the Godly wisdom, likewise there is an even **greater** degree of non-comparison between the Torah and the Essential Self of His Godliness (as in the language in the discourse).⁸⁴² This is because the Essential Self of the limitless light of the Unlimited One is ‘wise, but not with a knowable wisdom,’⁸⁴³ and He is separately transcendent in comparison to wisdom etc.,” (including the wisdom of the Torah).

The novelty in this, is that “even though the Torah is the aspect of a something (*Yesh*) that is separate from His Essential Self, nevertheless, it is subsumed in and unified with His Essential Self etc., comparable to the bond of the soul with the Torah etc.”

It thus is understood that even the matter of the “three knots which are tied” transcends the matter of peace. This is because the matter of “peace” only applies when the two things remain unto themselves. However, once they are tied and bound together, like the “three knots that are tied etc.,” the

⁸⁴² Brought in *Hemshech* 5672 *ibid.* (p. 357 [Vol. 2 p. 489]).

⁸⁴³ Introduction to *Tikkunei Zohar* 17b

matter of “peace” does not apply, being that they are made to be a single bond and matter.

However, in addition to the level of Torah about which they stated that “the Torah is tied with the Holy One, blessed is He,” - since it is of no relative comparison to the Holy One, blessed is He, similar to how there is no relative comparison between the Jewish people and the Torah - there is an even higher level in Torah, about which they stated,⁸⁴⁴ “The Torah and the Holy One, blessed is He, are entirely one.”

That is,⁸⁴⁵ this is unlike something that requires being tied and bound and only then becomes one, but it rather is such that, in the first place, they are entirely one. [That is, it is unlike something that is tied, such that even later, once it is tied, the knot is recognizable etc., and as explained in Iggeret HaTeshuvah,⁸⁴⁶ in the place of the knot, it is doubled and quadrupled.]

This is as explained in various places⁸⁴⁷ on the teaching of the Midrash⁸⁴⁸ on the verse,⁸⁴⁹ “Let them take a portion to Me,” that “it is Me that you are taking,” in that by taking Torah it then is that “it is Me that you are taking.” As in the language of the Talmud⁸⁵⁰ on the verse,⁸⁵¹ “I am *HaShem*-יהוה” your God,” that the word “I - *Anochi*-אני” is an acronym for “I have

⁸⁴⁴ Tanya, Ch. 4 citing Zohar. See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, beginning of Tikkun 6; Likkutei Torah, Nitzavim 46a and elsewhere; [Also see Adir BaMarom of the Ramchal, p. 110, citing Zohar.]

⁸⁴⁵ Also see *Hemshech* 5672, Ch. 179 (Vol. 1 p. 366 [Vol. 2 p. 501]).

⁸⁴⁶ Tanya, Iggeret HaTeshuvah, Ch. 9

⁸⁴⁷ See Tanya, Ch. 47

⁸⁴⁸ Midrash Shemot Rabbah 33:6

⁸⁴⁹ Exodus 25:2

⁸⁵⁰ Talmud Bavli, Shabbat 105a (as per the version of the Ein Yaakov)

⁸⁵¹ Exodus 20:2; Deuteronomy 5:6

given My soul in My writing-*Ana Nafshi Ketavit Yahavit*-אנא נפשי כתבית יהבית,” and as explained in Chassidus,⁸⁵² it is in the matter of “My writing” that the Holy One, blessed is He (“I”) invested the matter of “My soul.” We thus find that through “My writing” the giving (“I have given”) of “My soul” is caused.

This is especially so according to the explanation in Tanya⁸⁵³ in elucidation of the high level of Torah relative to the *mitzvot*, in that the *mitzvot* are called the “limbs” of the Holy One, blessed is He, (as in the teaching,⁸⁵⁴ “The 248 commandments are the 248 limbs of the King”) whereas when it comes to Torah, “the Torah and the Holy One, blessed is He, are entirely one,” and it is not [only] like “the limbs of the King,” which are separate [from each other] like the *mitzvot*.

As explained elsewhere,⁸⁵⁵ this is like the difference between “He and His life force are one” and “He and His organs are one.”⁸⁵⁶ From this we can understand the elevated level of Torah relative to *mitzvot* even greater more. For, even though the matter of a *mitzvah* is not in a way that it is not one [with Him], Heaven forbid to think so, nevertheless, this is only like how “He and His organs are one,” which does not reach the higher level of “He and His life force are one.”

⁸⁵² See Likkutei Torah, Shlach 48d and elsewhere.

⁸⁵³ Tanya, Ch. 23; Also see Likkutei Sichot, Vol. 16 p. 440 and on (from this discourse).

⁸⁵⁴ See Tikkunei Zohar, Tikkun 30 (74a)

⁸⁵⁵ *Hemshech* 5672 *ibid.*; Also see Kitzurim v’Ha’arot L’Tanya, p. 104 and on; Sefer HaMaamarim 5633 Vol. 2, p. 343 and on; 5653 p. 226 and on; 5692 p. 121 and on.

⁸⁵⁶ Introduction to Tikkunei Zohar 3b

To further explain, the matter of serving *HaShem*-יהו"ה, blessed is He, with *mitzvot*, is in a way of manifesting within a physical thing, only that the physical thing is made to be a receptacle for Godliness, such that it becomes nullified to the Godliness dwelling in the physical thing by which the *mitzvah* is done. However, even though it is in a way of oneness ("are one"), this manifestation is like the oneness in the vessels (*Keilim*), that is, "He and His organs." This is akin to the oneness in man below, not that there is any comparison, in which the soul becomes one with the limbs.

However, higher than this is the matter of the oneness in Torah ("The Torah and the Holy One, blessed is He, are entirely one"). This is comparable to the manifestation of the soul in the brain in the head, which is the dwelling place of the soul (*Neshamah*) (as in the language of Kabbalah and Zohar).⁸⁵⁷ This oneness is like the oneness of "He and His life force are one." This is to such an extent that "the innerness (*Pnimiyut*) of the Father-*Abba* is the innerness (*Pnimiyut*) of the Ancient One-*Atik*."⁸⁵⁸

Now, the aspect of the Father-*Abba* refers to the Wisdom-*Chochmah* of the Holy One, blessed is He, this being the matter of the Torah. About this it states that the innerness (*Pnimiyut*) of the Father-*Abba* is one matter with the innerness (*Pnimiyut*) of the Ancient One-*Atik* (which refers to) the aspect of the Essential Self and Being of the limitless light of the Unlimited One.

⁸⁵⁷ See Tikkunei Zohar, Tikkun 21 (53a); Tikkun 26 (72b); Tanya, Ch. 51.

⁸⁵⁸ Ramaz to Zohar III 260b; 276b; Likkutei Torah, Nitzavim 49d

Now, all this is not only so of the innerness (*Pnimityut*) of the Torah, but even of the revealed parts (*Nigleh*) of Torah,⁸⁵⁹ (as explained in various places).⁸⁶⁰ This is also understood from the fact that there is an even greater superiority to studying Torah as it relates to a Halachic ruling about a tangible action in the world below, this being the matter of “‘The word of *HaShem*-יהוה”⁸⁶¹ – that is Halachah,”⁸⁶² specifying *HaShem*-יהוה, as in the teaching of our sages, of blessed memory,⁸⁶³ “‘*HaShem*-יהוה was with him,”⁸⁶⁴ in that the Torah law (*Halachah*) is in accordance with him.”

This matter is much higher than the matter of,⁸⁶⁵ “both these and those are the words of the Living God-*Divrei Elohi”m Chayim*-יהוה דברי אלהים חיים,”⁸⁶⁶ which is the matter of the *Sefirah* of Understanding-*Binah*,⁸⁶⁷ which is connected to the quality of Might-*Gevurah* [“God-*Elohi”m*-אלהים מ-”].⁸⁶⁸

That is, even though there is the study of this law (in the innerness of matters) even in the worlds Above, in the Garden of Eden, in the Academy of the Firmament and in the Academy of the Holy One, blessed is He, (as explained at length in

⁸⁵⁹ For a more complete elucidation of the matter – see the next discourse [of this year, 5732], entitled “*Vayeishev Yaakov* – Yaakov settled,” [Discourse 11], (Sefer HaMaamarim 5732, p. 94 and on).

⁸⁶⁰ See *Hemshech* 5672 Ch. 183 (Vol. 1 p. 374 [Vol. 2 p. 514 and on]).

⁸⁶¹ Amos 8:12

⁸⁶² Talmud Bavli, Shabbat 138b

⁸⁶³ Talmud Bavli, Sanhedrin 93b

⁸⁶⁴ Samuel I 16:18

⁸⁶⁵ Talmud Bavli, Eruvin 13b

⁸⁶⁶ See Ohr HaTorah, Yitro p. 890 and on; Sefer HaMaamarim 5627 p. 301 and on; *Hemshech* 5666 p. 422 [555] and on;

⁸⁶⁷ See Zohar II 68b and the glosses of Rabbi Chayim Vital there; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*)].

⁸⁶⁸ See Zohar III 10b and on.

Likkutei Torah,⁸⁶⁹ in the discourse entitled “*Ka Miflegi b’Metivta d’Rakiya*,” and as similarly explained Tanya, part four),⁸⁷⁰ nonetheless, primarily the Halachic ruling is specifically below.

This is like the statement in Midrash,⁸⁷¹ that the Holy One, blessed is He, said to the angels and the Supernal court, that they must go and listen the ruling of the lower [earthly] court, in that “the Torah is not in the heavens,”⁸⁷² but it was given to decide the Halachic ruling specifically below, and this Halachah is the final conclusion of the matter as it pertains to tangible action in the revealed parts of Torah.

About this it also states, “It is Me that you are taking,” and on the contrary, Halachah is specifically “the word of *HaShem*-יהוה,” in that in it there is the revelation of the Name *HaShem*-יהוה, up to and including the highest meaning of the Name *HaShem*-יהוה.⁸⁷³

6.

Now, at first glance, everything stated above about the elevation of Torah seems to be beyond comparison to the existence of the world, about which it states, “The entire Torah

⁸⁶⁹ Likkutei Torah, Tazriya 22b and on

⁸⁷⁰ See Tanya, Iggeret HaKodesh, Epistle 17, Epistle 26; Epistle 29

⁸⁷¹ Midrash Shemot Rabbah 15:2; Devarim Rabbah 2:14

⁸⁷² Deuteronomy 30:12; See Talmud Bavli, Bava Metziya 59b

⁸⁷³ See *Hemshech* 5666 *ibid.* (p. 430 [566] and on); [Also see the discourse entitled “*Shiviti HaShem* – I have set *HaShem*-יהוה before me” of Shabbat Parshat Naso, 9th of Sivan, 5720, translated in The Teachings of The Rebbe 5720, Discourse 21, and elsewhere.]

was given to make peace in the world” (as mentioned above citing Rambam).

Moreover, this is an even higher matter than the Torah itself being called “peace” (as mentioned above from Rashi’s commentary, that “peace” refers to Torah, as the verse states, “All her pathways are peace”). As stated before (in chapter four) the Torah is a single Torah, a simple oneness in which “making peace” does not apply.

For example, before the restraint of the *Tzimtzum*, when “the limitless light of the Unlimited One filled the entire space of the void,”⁸⁷⁴ it does not apply to say, “to make peace in the world,” since there is no existence of the worlds there.

Beyond this, even after the *Tzimtzum*, in the world of Emanation (*Atzilut*) (which is called a “world-*Olam*-עולם”) it does not apply “to make peace in the world.” For, since it is called the “World of Oneness” (*Olam HaAchdut*),⁸⁷⁵ an opposite matter does not apply there, and it follows automatically that a matter of “peace” also does not apply there.

Based on the above we must better understand the relationship between the verse, “He redeemed my soul in peace” and specifically Torah (which is called “peace”). That is, specifically through Torah the matter of redemption in peace was brought about, both in regard to the redemption of Dovid, as well as in regard to the redemption of all the Jewish people in the days of Moshiach (“He redeemed Me and My children from amongst the nations of the world”) at which time there will be the perfection of the world, as “the world was created in

⁸⁷⁴ See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2

⁸⁷⁵ See Zohar III 83a (Ra’aya Mehemna); Avodat HaKodesh Part 1, Ch. 2

a state of wholeness,”⁸⁷⁶ and in an even higher way (as will be explained). That is, even then, the redemption in peace will be brought about through the matter of Torah as it is called “peace,” meaning specifically as the Torah is on the level that the matter of “peace” applies.

7.

Now, this may be understood through a preface explaining the general matter of descent for the sake of ascent. To explain, the question is known about the matter of the word “offspring-*Toldot*-תולדות” written filled [with the letter *Vav*-ו]⁸⁷⁷ as said at the beginning of creation (before the sin) in the verse,⁸⁷⁸ “These are the offspring-*Toldot*-תולדות of the heavens and the earth,” and in regard to the days of Moshiah in the verse,⁸⁷⁹ “These are the offspring-*Toldot*-תולדות of Peretz,” that at first glance, since even before the sin there was the matter of “offspring-*Toldot*-תולדות” filled [with the letter *Vav*-ו], this being so, what profit was brought about through the descent etc.?

However, the explanation is that⁸⁸⁰ the matter of the word “offspring-*Toldot*-תולדות” spelled fully, which follows the descent, will be in a much higher way than the matter of the word “offspring-*Toldot*-תולדות” spelled fully, as it was before

⁸⁷⁶ See Midrash Bereishit Rabbah 14:7

⁸⁷⁷ Midrash Bereishit Rabbah 12:6; Shemot Rabbah 30:3

⁸⁷⁸ Genesis 2:4

⁸⁷⁹ Ruth 4:18

⁸⁸⁰ See the discourse entitled “*Zeh HaYom Techilat Ma'asecha*” 5741 (Torat Menachem, Sefer HaMaamarim Tishrei p. 31); Discourse by the same title of Erev Rosh HaShanah 5742 (p. 45 and on).

the descent (before the sin). The same is so of the Torah, that it specifically through its descent to make peace in the world, a much greater elevation is caused.

The general point of the explanation is that the verse states,⁸⁸¹ “His thighs (*Shokav*-שוקיו) are like pillars of marble,” which “refers to the world that the Holy One, blessed is He, yearned (*Nishtokek*-נשתוקק) to create,”⁸⁸² as in the teaching,⁸⁸³ “the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds,” specifying “lusted-*Nit'avah*-נתאוה,” and as in the words of the Alter Rebbe, whose day of joy and redemption we are celebrating,⁸⁸⁴ “On a lust there are no questions.”

This is because lust is a matter that transcends intellect, such that even the Torah itself (the substance of which is Wisdom-*Chochmah*) states that there is no explanation for this, just that this is a matter that “He lusted for etc.” And what is the substance of “His lust?” – “that there should be a dwelling place for Himself in the lower worlds,” meaning, that the lower worlds should exist, and that it should be the dwelling place for Him, for His Essential Self and Being, blessed is He.⁸⁸⁵

Now, the point of the whole matter is that through this a much greater elevation is caused than as things were at the

⁸⁸¹ Song of Songs 5:15

⁸⁸² Midrash Bamibar Rabbah 10:1

⁸⁸³ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, Ch. 36, and elsewhere.

⁸⁸⁴ Ohr HaTorah, Balak p. 997; *Hemshech* 5666, end of p. 7 [beginning of p. 11], and elsewhere.

⁸⁸⁵ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 (and with the glosses etc. – in Ohr HaTorah, Shir HaShirim Vol. 2, p. 680); Ohr HaTorah Balak *ibid.*; *Hemshech* 5666 p. 3 [5]; p. 445 [586]; Sefer HaMaamarim 5678 p. 193.

beginning of creation when the world was created in a state of wholeness.

This is because even though about the beginning of creation the verse states,⁸⁸⁶ “And there was evening and there was morning, one day,” in that “the Holy One, blessed is He, was singular in His world,”⁸⁸⁷ nonetheless, this was not what He lusted for etc., but rather that the lower worlds should be a dwelling place for Him, literally down to and including this physical and material world, which is the lowest world of which there is no lower (as stated in Tanya),⁸⁸⁸ and that it should specifically be made into a dwelling place for Him, blessed is He.

That is, even though “the heavens and the heavens of the heavens cannot contain You, surely this temple”⁸⁸⁹ (as a positive statement),⁸⁹⁰ and “from the time that the Holy Temple was destroyed, the Holy One, blessed is He, only has the four cubits of *Halachah*,”⁸⁹¹ meaning that through the study of Torah by a soul in a body, together with all the limitations of the physical body, these being the limitations of this physical world, of which there is no lower, a dwelling place is made for Him in the lower worlds through this study, and in a way that “I will dwell-v’*Shachanti*-ושכנתי etc.,”⁸⁹² similar to the dwelling of the Shechinah in the Holy Temple and in the Holy of Holies.

⁸⁸⁶ Genesis 1:5

⁸⁸⁷ Midrash Bereishit Rabbah 3:8 and Rashi to Genesis 1:5 *ibid*.

⁸⁸⁸ Tanya, Ch. 36

⁸⁸⁹ Kings I 8:27

⁸⁹⁰ See Sefer HaMaamarim 5643 p. 87 and on.

⁸⁹¹ Talmud Bavli, Brachot 8a; Also see Tanya, Ch. 34 & Ch. 53

⁸⁹² Exodus 25:8 [It is noteworthy that the numerical value of the word ‘I will dwell-v’*Shachanti*-ושכנתי-786’ is equal in numerical value to the year of this translation – תשפ”ו.]

All this is brought about through there first being the creation and existence of the lower worlds, and in the lower worlds themselves, in existence of which there is no lower, down to and including the existence of the external husks (*Kelipah*), which is not just in a way that its entire existence is to protect the fruit, as was before the sin,⁸⁹³ but lower than this, in that it comes to oppose the fruit, such as things came to be after the sin.

It is there that the toil of affecting refinements (*Birurim*) is brought about in the two above-mentioned ways - the initial refinement being by way of war, and the subsequent refinement by way of tranquility, until we bring about the restraint of the side opposite holiness and the transformation of darkness into light,⁸⁹⁴ “with all your heart,”⁸⁹⁵ meaning,⁸⁹⁶ “with both your inclinations.”

Through doing so there is caused to be an “advantage to the light (in a higher way than how the light was before this, being that it comes) out of the darkness.”⁸⁹⁷ This is so, until the ability to reach the higher level of “with all your more”⁸⁹⁸ comes to be, meaning, higher than all measure and limitation.

Now, it can be said that this is also the superiority of the verse, “These are the offspring-*Toldot*-תולדות of Peretz,” over and above the verse, “These are the offspring-*Toldot*-תולדות of

⁸⁹³ Shnei Luchot HaBrit 19b; See *Hemshech* “*Padah b'Shalom*” *ibid.* (Sefer HaMaamarim 5659 p. 176 [191]; 5704 p. 139 and on).

⁸⁹⁴ See Zohar I 4a

⁸⁹⁵ Deuteronomy 6:5

⁸⁹⁶ Talmud Bavli, Brachot 54a (in the Mishnah); Sifri and Rashi to Deuteronomy 6:5 *ibid.*

⁸⁹⁷ Ecclesiastes 2:13

⁸⁹⁸ Deuteronomy 6:5 *ibid.*

the heavens and the earth when they were created.” This is because⁸⁹⁹ the matter of the verse, “These are the offspring-*Toldot* תולדות of the heavens and the earth when they were created,” is still in a state of measure and limitation, being that the size of the earth is “a distance of 500 years,”⁹⁰⁰ and likewise, from the earth to the firmament is “a distance of 500 years,” and likewise between each firmament (“the heavens”) is “a distance of 500 years.”⁹⁰¹

About this the verse states,⁹⁰² “When they were created-*b’Heebaram* בהבראם,” [which divides into] “they were created with the *Hey* ברה, בראם,”⁹⁰³ and even the letter *Hey* ה, which is “the most ethereal of all letters, having no substance [of sound],”⁹⁰⁴ is nevertheless in the limited form of three lines etc., except that in this itself, it states “offspring-*Toldot* תולדות” filled [with the letter *Vav* ו].

However, through the toil throughout the course of time that followed after, in which in the meantime, there is the matter of the descent down to the lowest level of which there is no lower, there then is caused to be the matter of the verse, “These are the offspring-*Toldot* תולדות of Peretz-פרץ” which is of the

⁸⁹⁹ See the discourse entitled “*Zeh HaYom Techilat Ma’asecha*” 5741 (Torat Menachem, Sefer HaMaamarim Tishrei p. 31); Discourse by the same title of Erev Rosh HaShanah 5742 (p. 45 and on).

⁹⁰⁰ Talmud Bavli, Chagigah 13a

⁹⁰¹ Chagigah *ibid*.

⁹⁰² Genesis 2:4

⁹⁰³ See Talmud Bavli, Menachot 29b; Midrash Bereishit Rabbah 12:2; Rashi to Genesis 2:4 *ibid*.

⁹⁰⁴ [See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of the *Cholem* Vowel]; Piyut Akdamot for Shavuot; Also see Tanya, Iggeret HaTeshuvah, Ch. 4 (94b); Iggeret HaKodesh, Epistle 5 (107b; 108b); Likkutei Torah, Ha’azinu 74d.

same root as in the verse,⁹⁰⁵ “The one who breaks forth-*Poretz*-פורץ shall go before them,” this being the matter of the verse,⁹⁰⁶ “You shall burst forth-*uFaratzta*-וּפָרַצְתָּ” (after the limitations of “westward, eastward, northward, and southward”)⁹⁰⁷ this being “the portion of Yaakov,”⁹⁰⁸ which is “a portion without constraint” (as stated in Talmud, Tractate Shabbat).⁹⁰⁹

8.

Now, with the above in mind, we can also understand the matter as it relates to Torah. That is, in addition to the fact that already at the beginning of the toil there is the matter of “Israel becomes tied to the Torah, and the Torah becomes tied to the Holy One, blessed is He,” there also is the matter of the Torah as “the Torah and the Holy One, blessed is He, are entirely One,” this being in a much higher way than the matter of a knot, even the aspect of the knot of “the concealed aspect of the Torah with the concealed aspect of the Holy One, blessed is He.”

Moreover, there is an even higher matter, as it even transcends the wisdom and will of the Holy One, blessed is He, higher than any measures or limitations, whatever they may be, and even higher than the form of the Torah etc., this being the aspect of the Torah as it is in the aspect of *HaShem*’s יהו"ה

⁹⁰⁵ Micah 2:13; See Midrash Bereishit Rabbah 85:14 and Rashi there; Aggadat Bereishit, end of Ch. 63.

⁹⁰⁶ Genesis 28:14

⁹⁰⁷ Genesis 28:14 *ibid.*

⁹⁰⁸ Isaiah 58:14

⁹⁰⁹ Talmud Bavli, Shabbat 118a and on

Supernal pleasure (*Taanug*)⁹¹⁰ (this being the matter of His lust) in that pleasure transcends all the powers of the soul.

This is as known about the discussion⁹¹¹ regarding the level of pleasure (*Taanug*) even in relation to the desire (*Ratzon*), and how much more so is it certain that the pleasure (*Taanug*) transcends the desire (*Ratzon*) as it is in Torah, this being the desire (*Ratzon*) as it already is connected with Wisdom-*Chochmah*, and how much more so is it certainly so that the pleasure (*Taanug*) transcends Wisdom-*Chochmah*, even the wisdom in the Torah.

This is as in the above-mentioned words of the Alter Rebbe about the matter of a lust (which is the matter of pleasure (*Taanug*)), “On a lust there are no questions,” since this is a matter that altogether is not related to, nor in category of a question in the Torah of Truth - the wisdom of the side of holiness.

To reach the matter of “He lusted etc.,” this is brought about through the work of making peace in the world, this being the matter of Torah study (which was given to make peace in the world). This is as stated in Talmud (Tractate Sanhedrin),⁹¹² “Whosoever studies Torah for its own sake introduces peace into the [heavenly] entourage above and into the [earthly] entourage below.” (The particulars of “the [heavenly] entourage above and the [earthly] entourage below” are explained in Likkutei Torah on the Torah portion of Matot.)⁹¹³

⁹¹⁰ Also see Sefer HaMaamarim 5672-5676 p. 25 and on.

⁹¹¹ See *Hemshech* 5666 p. 63 [86] and on; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24].

⁹¹² Talmud Bavli, Sanhedrin 99b

⁹¹³ Likkutei Torah, Matot 85d and on

This refers to both the upper worlds and lower worlds, as well as in man himself, in his Godly soul and in his animalistic soul (which are in the way expressed in the verse,⁹¹⁴ “The might shall pass from one regime to the other,” as explained in Tanya).⁹¹⁵ Through doing so, the lust of the Holy One, blessed is He, who “lusted for a dwelling place in the lower worlds,” is fulfilled, (this being a much higher matter than the verse, “These are the offspring-*Toldot*-תולדות of the heavens and the earth when they were created,” as explained above). This is brought about through the Torah, “the Torah of light,”⁹¹⁶ which has an effect in illuminating the lower worlds.

9.

However, in addition to the matter of Torah, there also must be the matter of charity. The explanation⁹¹⁷ is that since it is necessary to have an effect on this lowly world (the place in which the work is done) so that it will be a dwelling place for Him, blessed is He, and as explained in various places,⁹¹⁸ just as it is with a house, that the one who dwells there, is there with all his particulars and with the totality of his essential self, such

⁹¹⁴ Genesis 25:23

⁹¹⁵ Tanya, Ch. 9

⁹¹⁶ Proverbs 6:23

⁹¹⁷ Also see the Sichah talk of the 2nd of Iyyar of this year (Torat Menachem, Vol. 68 p. 251, note 9).

⁹¹⁸ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 (and with the glosses etc. – in Ohr HaTorah, Shir HaShirim Vol. 2, p. 680); Ohr HaTorah Balak *ibid.*; *Hemshech* 5666 p. 3 [5]; p. 445 [586]; Sefer HaMaamarim 5678 p. 193.

that he can even be there without clothing,⁹¹⁹ it is in such a way that the dwelling place in the lower worlds must be made for Him. Therefore, the matter of Torah alone is not enough.

This is because it is possible for the Torah (“the Torah of light”) to remain above. However, since *HaShem*’s-יהו"ה Supernal intention is for it be drawn down below, in the world of Action (*Asiyah*), to raise “the fallen Sukkah of Dovid,” there thus must also be the matter of charity (as is explained in several places in Iggeret HaKodesh).⁹²⁰

That is, in addition to the greatness of the work of charity, since all matters of the Holy One, blessed is He, all bestowals, drawings forth, and illuminations etc., are all only in the form of charity, as it states,⁹²¹ “Yours, *HaShem*’s-יהו"ה is the charity (*Tzedakah*),” therefore, even after there has already been the establishment of the orderly conduct, that it also is through Torah that matters are brought about etc., even so, the matter of charity is needed, so that the actualization of the dwelling place will be in the lower worlds, in the world of Action (*Asiyah*), in this lowest world.

10.

This then, is the meaning of the verse, “He redeemed my soul in peace,” which refers to engagement in Torah study (as discussed before in chapter one). For, even though, at first

⁹¹⁹ See the discourse entitled “*Na’aseh Adam* – Let Us make man in Our image, after our likeness,” 5717 (Sefer HaMaamarim 5717 p. 33 and on, translated in The Teachings of The Rebbe 5717 Vol. 1, Discourse 4).

⁹²⁰ Tanya, Iggeret HaKodesh, Epistle 9 and elsewhere.

⁹²¹ Daniel 9:7; See Iggeret HaKodesh, Epistle 17

glance, there are loftier matters in Torah than the matter of peace, this being the matter of the Torah being bound with the Holy One, blessed is He, and higher still, the matter of the Torah and the Holy One, blessed is He, being entirely one - nevertheless, to reach the level of the Torah as it transcends all measure, limitation, and form etc., about which it is possible to say the matter of “the Holy One, blessed is He, lusted etc.,” this is specifically brought about through the Torah, in that its substance is to bring peace in the world.

However, the matter of “He redeemed my soul in peace” is also connected with the matter of charity. This is as in the continuation of the teaching of our sages, of blessed memory, “Whosoever engages in the study of Torah, acts of lovingkindness (and prays with the congregation).” This is because for there to be the drawing down of the matter of “Torah is light” into the lower worlds, in a way that the Torah engages with them to illuminate them, this is through the matter of charity.

It is through doing so that “I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world,” this being the matter of the particular redemption of each and every Jew as an individual, which becomes the preparation, a fitting introduction, and a receptacle for the true and complete redemption, at which time “He redeemed Me and My children from amongst the nations of the world” in the literal sense, through our righteous Moshiach, who will build the Holy Temple in its place and gather the dispersed of Israel.⁹²²

⁹²² Mishneh Torah, Hilchot Melachim, end of Ch. 11

There then will be the fulfillment of the prophecy,⁹²³ “I will then transform the nations... to serve Him with united resolve,” and there will be the dwelling place for Him, blessed is He, in the lower worlds, except that for the nations of the world this will be in a way of,⁹²⁴ “Foreigners will stand and tend to your flocks,” whereas for the children of Israel this will be in a way of,⁹²⁵ “(I will pour out My spirit upon all flesh, and) your sons and daughters will prophesy,” in the near future and in the most literal sense, when there will be the fulfillment of the prophecy,⁹²⁶ “The glory of *HaShem*-יהו"ה will be revealed and all flesh as one will see that the mouth of *HaShem*-יהו"ה has spoken.”

⁹²³ Zephaniah 3:9

⁹²⁴ Isaiah 61:5

⁹²⁵ Joel 3:1

⁹²⁶ Isaiah 40:5

Discourse 11

*“Vayeishev Yaakov... -
Yaakov settled...”*

Delivered on Shabbat Parshat Vayeishev,
Shabbat Mevarchim Teivet, 5732
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹²⁷ “And Yaakov settled in the land of his father’s sojournings, in the land of Canaan.” The questions on the precise wording here are well-known from Torah Ohr.⁹²⁸ That is, we must understand the reason for the repetitive language “the land of his father’s sojournings” and “the land of Canaan.” We also must understand why the land of Israel is called “the land of Canaan” here.

To preface, as known about the matter of a name, the name by which something is called in the Holy Language is what brings the created into existence and enlivens and sustains it,⁹²⁹ as in the teaching of the Rav, the Maggid of Mezhritch,⁹³⁰ on the verse,⁹³¹ “The soul of the living creature, that is its name.” That is, even after being brought into existence, the

⁹²⁷ Genesis 37:1

⁹²⁸ Torah Ohr, beginning of Vayeishev, 26c and on.

⁹²⁹ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

⁹³⁰ Likkutei Amarim, section 244; Ohr Torah, Section 14

⁹³¹ Genesis 2:19

vitality drawn to the creature, is such that the letters of its name indicate the form of the light drawn down to enliven it etc.⁹³²

This being so, even if the verse is meant to add and explain the meaning of “the land of his father’s sojournings,” at first glance, it should have called it by a different name, rather than “the land of Canaan,” being that as already explained (in the Torah portions that precede it) the matter of Canaan is undesirable.⁹³³

Moreover, we must understand why even after the giving of the Torah, and even after the conquest of the land by Yehoshua, we find that the land of Israel is [sometimes] called, the land of Canaan.

To explain, even in regard to the name “the land of Canaan” as it was called before the giving of the Torah, nevertheless, the Torah is eternal. This is as explained elsewhere⁹³⁴ as to why the matter of the oath,⁹³⁵ “And Moshe pledged” is maintained even after Moshe annulled the oath.⁹³⁶ This is because every word in the Torah is eternal, and thus even after the oath was nullified, the matter of “And Moshe pledged etc.” is sustained and remains.

From this it is understood that even when the Torah calls the land of Israel by the name “the land of Canaan,” as it was before the giving of the Torah, this is an eternal matter,

⁹³² Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 12, in the authors note.

⁹³³ See Torah Ohr *ibid.* that “Cham is the father of Canaan, and this being so, of what praise is there to the land of Eretz Yisroel in this?”

⁹³⁴ Tzafnat Pa’aneach to Talmud Bavli, Makot 11a; Mefa’aneach Tzefunot 5:12.

⁹³⁵ Exodus 2:21

⁹³⁶ See Talmud Bavli, Nedarim 65a

especially given that even after the giving of the Torah, the Torah continues to sometimes mention the name “the land of Canaan.”

2.

Now, this is as explained in Torah Ohr,⁹³⁷ that there are two aspects of “land-*Eretz*-ארץ,” as indicated by the verse,⁹³⁸ “I shall walk before *HaShem*-יהוה in the lands of the living,” in which the word “lands-*Artzot*-ארצות” in the plural, indicates two “lands-*Artzot*-ארצות” etc. About this the verse states, “And Yaakov settled in the **land** (*Eretz*-ארץ) of his father’s sojournings, in the **land** (*Eretz*-ארץ) of Canaan.”

To explain, the word “And he settled-*Vayeishev*-וישב” [literally “and he sat”] indicates the matter of lowering and descending from a position of standing. (That is, when one stands up, his head becomes elevated above, and when he sits down (*Yoshev*-יושב) his head is lowered, coming closer to his feet and to the earth.)

This then, is the meaning of the verse, “And Yaakov settled (*Vayeishev*-וישב) in the land of his father’s sojournings, in the land of Canaan.” That is, the aspect of Yaakov was drawn down and lowered to be “in the land of his father’s sojournings.” The word “sojournings-*Megurei*-מגורי” has two meanings. The first meaning is “fear-Magor-מגור,” and the second meaning is “a storehouse” (*Otzar*-אוצר) as in the

⁹³⁷ Torah Ohr, beginning of *Vayeishev* 26c and on.

⁹³⁸ Psalms 116:9

teaching,⁹³⁹ “A storehouse-*Megurah*-מגורה filled with produce,” meaning a receptacle for storing things.

These two meanings arise from a single stalk, in that it is written,⁹⁴⁰ “the fear of *HaShem*-יהו"ה, that is His treasury (*Otzro*-אוצר),” and we likewise find in the words of our sages, of blessed memory,⁹⁴¹ “A storehouse (*Otzar*-אוצר) of fear of heaven.” This is the aspect of the Upper Fear (*Yirah Ila'ah*), this being fear of shame (*Yirat Boshet*), which is the receptacle for the Upper Wisdom (*Chochmah Ila'ah*), which is the aspect of “the sojournings of his father-*Megurei Aviv*-מגורי אביו.”

Additionally, the verse states, “And Yaakov settled... in the land of Canaan.” The meaning of “Canaan-כנען” is “merchant,” (as Rashi explains in this week’s Torah portion,⁹⁴² “‘*Canaani*-כנעני – [means] a merchant”). Thus, “the land of Canaan” means “a land where much trade is conducted.” By way of analogy, this is like a merchant who scatters money, gold and silver, removing them from his possession for the sake of profit and gain. His entire intention in this is “to scatter and gather more,”⁹⁴³ this being the ascent that comes after the descent.

The explanation is that as the soul was Above, it was in a state of nullification (*Bittul*), as the verse states,⁹⁴⁴ “As *HaShem*-יהו"ה, the God of Israel, lives, before whom I stood,” and “[the word] ‘standing-*Amidah*-עמידה’ refers only to

⁹³⁹ Talmud Bavli, Pesachim 5b

⁹⁴⁰ Isaiah 33:6

⁹⁴¹ Talmud Bavli, Brachot 33b

⁹⁴² Rashi to Genesis 38:2

⁹⁴³ Proverbs 11:24

⁹⁴⁴ Kings I 17:1; Also see Likkutei Sichot Vol. 25 p. 147 note 53.

prayer,”⁹⁴⁵ in that she stood with love and fear of Him etc. The soul then descended to below - a descent that is beyond all comparison to her state and standing as she was Above.

Nevertheless, about this the verse states,⁹⁴⁶ “The Torah of Your mouth is better for me than thousands in gold and silver.” To explain, “gold-*Zahav*-זהב” and “silver-*Kessef*-כסף” refer to love and fear of *HaShem*-יהו"ה, blessed is He, that the soul had as it was Above. This is because the word “silver-*Kessef*-כסף” is of the same root as in the words, “I have greatly longed-*Nichsof* *Nichsafti*-נכספתי נכסוף”⁹⁴⁷ (as explained in Tanya),⁹⁴⁸ this being the aspect of love (*Ahavah*) (except that within love itself, there also is the aspect of love like flames of fire etc.)⁹⁴⁹

In contrast, the verse states,⁹⁵⁰ “Gold (*Zahav*-זהב) comes from the north (*Tzafon*-צפון),” which is the aspect of the left,⁹⁵¹ this being the aspect of fear (*Yirah*). The word “thousands-*Alpei*-אלפי” is of the same root as “teaching-*Ulpena*-אולפנא” and learning.⁹⁵² This refers to the love and fear of *HaShem*-יהו"ה, blessed is He, that the soul was learned in and accustomed to originally.

About this the verse states, “The Torah of Your mouth is better for me than thousands in gold and silver (*Alpei Zahav*

⁹⁴⁵ Talmud Bavli, Brachot 6b

⁹⁴⁶ Psalms 119:72

⁹⁴⁷ See the liturgy of the “*Yedid Nefesh*” in the Kabbalat Shabbat services. Also see Genesis 31:30

⁹⁴⁸ Tanya, Likkutei Amarim, Ch. 50

⁹⁴⁹ See Tanya *ibid*.

⁹⁵⁰ Job 37:22

⁹⁵¹ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*).]

⁹⁵² See Talmud Bavli, Shabbat 104a

ו'Kessef-זהב וכסף-אלפי).” That is, there is a superiority and advantage to “the Torah of Your mouth” in this world, [meaning that the Supernal intention is not to the Torah as it Above, about which it states,⁹⁵³ “I was **with Him** (*Etzlo*-אצלו) as His nursling,” but rather, specifically as it descended into revelation below, this being “the Torah of your mouth,” meaning, that which is drawn from the aspect of *HaShem*’s-ה'” Supernal speech Above into the mouth of man below, as the verse states,⁹⁵⁴ “I have placed My words in your mouth,” and,⁹⁵⁵ “Let my tongue reply with Your word,” and,⁹⁵⁶ “Whosoever reads and studies Torah, the Holy One, blessed is He, reads and studies opposite him”], over and above the aspects of the “gold and silver” (fear and love) in which the soul initially was learned in.

This then, is the meaning of the verse, “And Yaakov settled in the land of his father’s sojournings, in the land of Canaan.” That is, even when one comes to the aspect of “the land of his father’s sojournings-*Eretz Megurei Aviv*-ארץ מגורי אבי,” this being the aspect of the Upper Fear (*Yirah Ila’ah*), nonetheless, relative to Yaakov, this too is a descent and lowering.

This is because about the aspect of Yaakov the verse states,⁹⁵⁷ “I love Yaakov,” which is an aspect that transcends both the world of *Chaos-Tohu* and the world of Repair-

⁹⁵³ Proverbs 8:30

⁹⁵⁴ Isaiah 51:16

⁹⁵⁵ Psalms 119:172

⁹⁵⁶ See Tanna d’Bei Eliyahu Rabbah, beginning of Ch. 18; Yalkut Shimoni Eichah, Remez 1034.

⁹⁵⁷ Malachi 1:2

Tikkun.⁹⁵⁸ However, this is only the beginning of the descent, and afterwards he is then drawn further down, to “the land of Canaan,” this being the ultimate descent all the way down.

This is why in explaining the matter of the word “Canaan-כנען” of the side of holiness in Torah Ohr,⁹⁵⁹ he brings the verse,⁹⁶⁰ “A trader-*Canaan*-כנען, with scales of deceit in his hand,” rather than the verse,⁹⁶¹ “There will no longer be any merchant-*Kna’ani*-כנעני in the Temple of *HaShem*-יהוה” (mentioned at the beginning of the discourse). This is because he brings the verse to hint at the matter of the descent all the way down, into the aspect of the “scales of deceit.”

Nonetheless, all is for the sake of gain, in that specifically through this the soul ascends much higher than she was before her descent, (as in all the explanations given in the above-mentioned Torah Ohr, as well as in Torat Chayim⁹⁶² and Ohr HaTorah,⁹⁶³ and in the discourses of our Rebbes who followed them).

This is also the why that, according to the simple meaning, the matter of “Yaakov settled” comes in preface to the matter of “Yosef had been brought down to Egypt,”⁹⁶⁴ through which the ascent was subsequently brought about etc. [To pointed out, in various Chassidic discourses⁹⁶⁵ which explain the matter of descent for the sake of ascent, they bring the

⁹⁵⁸ See Sefer HaMaamarim 5659 p. 177 [256] and on; *Hemshech* 5672 Ch. 225 (Vol. 1 p. 455 and on [Vol. 2 p. 625 and on]).

⁹⁵⁹ Torah Ohr, beginning of Vayeishev, 26c and on.

⁹⁶⁰ Hosea 12:8

⁹⁶¹ Zachariah 14:21

⁹⁶² Torat Chayim, beginning of Vayeishev 57a and on.

⁹⁶³ Ohr HaTorah, Vayeishev p. 251b and on.

⁹⁶⁴ Genesis 39:1

⁹⁶⁵ See Torah Ohr, Hosafot to Vayeichi 105a and elsewhere.

matter of “Yosef had been brought down to Egypt,” without explaining that this was a descent for the sake of ascent.]

That is, the descent is not only to below, but even to Egypt-*Mitzrayim*-מצרים - “the lewdness of the land,”⁹⁶⁶ and even further down, to “Egypt-*Mitzraymah*-מצרימה” [as spelled in the feminine in the above verse], which even is lower than “Egypt-*Mitzrayim*-מצרים” in the regular [spelling]. (This is like the explanation⁹⁶⁷ about the matter of the verse,⁹⁶⁸ “a ladder set earthward-*Artzah*-ארצה,” that “earthward-*Artzah*-ארצה” is lower than “the earth-*Aretz*-ארץ” as it regularly is spelled.) This is to the point that he even descended into prison etc. All this was for the sake of affecting refinements (*Birurim*) etc., this being the matter of Yosef. For, as known,⁹⁶⁹ Yosef is the aspect of Foundation-*Yesod* of Primordial Man-*Adam Kadmon*, which affects the refinement, and specifically through this the ascent is brought about etc.

3.

Now, we should connect this with the explanation before,⁹⁷⁰ that there are two aspects and levels in Torah. The first aspect is as stated in Zohar,⁹⁷¹ “There are three knots. The

⁹⁶⁶ Genesis 42:9; 42:12; Also see the beginning of Midrash Kohelet Rabbah 1:4

⁹⁶⁷ See Sefer HaMaamarim Kuntreisim Vol. 2, p. 318b and on, and elsewhere.

⁹⁶⁸ Genesis 28:12; Also see Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (43a).

⁹⁶⁹ See Torah Ohr ibid. 103b; 103d, and elsewhere.

⁹⁷⁰ In the previous discourse of this year, 5732, entitled “*Padah b'Shalom Nafshi* – He redeemed my soul in peace,” Discourse 10 (Sefer HaMaamarim 5732 p. 82 and on).

⁹⁷¹ Zohar III 73a

Jewish people are bound with the Torah, and the Torah is bound with the Holy One, blessed is He.” In this, the word “binding-*Hitkashrut*-התקשרות” relates to two things that are separate. As explained in the booklet of manuscripts of the year 5568 (recently published)⁹⁷² in the discourse entitled “*Lema’an Tizkeru*,” the Jewish people are separate limited beings etc., but even so, are bound with the Torah, which is the wisdom and will of the Holy One, blessed is He.

The same is so of the second knot, between the Torah and the Holy One, blessed is He. That is, just as there is no comparison between a limited soul and the Torah, which is the aspect of Godly wisdom, to a far greater degree there no comparing the Torah with the Essential Self of *HaShem*’s-יהוה’s Godliness. This is because the Essential Self of the limitless light of the Unlimited One is “wise, but not with a knowable wisdom,”⁹⁷³ in that He is separately transcendent from Wisdom-*Chochmah* etc. Nevertheless, just as the soul is bound and unified with the Torah, so is it with the Torah, that although it is the aspect of a “something” (*Yesh*) separate from His Essential Self, it nonetheless is subsumed and unified with His Essential Self, like the matter of welding one thing to another etc.

The second aspect of Torah is as “the Torah and the Holy One, blessed is He, are entirely one.”⁹⁷⁴ This is not a unification of two separate things, but is such that they are

⁹⁷² Maamarei Admor HaZaken 5568 Vol. 1 p. 336 and on.

⁹⁷³ Introduction to Tikkunei Zohar 17b

⁹⁷⁴ Tanya Ch. 4 & beginning of Ch. 23 citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, beginning of Tikkun 6; Likkutei Torah, Nitzavim 46a, and elsewhere. [Also see Adir BaMarom of the Ramchal, p. 110, citing Zohar.]

entirely one. This is as explained in Tanya⁹⁷⁵ about the superiority of Torah over *mitzvot*.⁹⁷⁶ That is, the *mitzvot* are “the 248 limbs of the King,”⁹⁷⁷ in that the way they are unified is like the union of the soul with the limbs and organs. In contrast, “the Torah and the Holy One, blessed is He, are entirely one,” unlike “the limbs of the King” which are considered to be separate, like the *mitzvot*. This is comparable to the difference between the union of “He and His organs are one” and the union of “He and His life force are one.”⁹⁷⁸

4.

Now, at first glance, it could be said⁹⁷⁹ that these two aspects in Torah (that “the Torah is bound with the Holy One, blessed is He,” and that “the Torah and the Holy One, blessed is He, are entirely one”) are the revealed parts (*Nigleh*) of Torah (which are in a way of binding) and the innerness (*Pnimitiyut*) of the Torah (which is in a way of being entirely one).

To preface, the revealed parts (*Nigleh*) of Torah are higher [not only than prayer, the substance of which is “a ladder set earthward whose top reaches heavenward,”⁹⁸⁰ in a way of ascent from below to Above, which depends on the toil of the one praying, but it even is higher than the *mitzvot*, [which are

⁹⁷⁵ Tanya, Ch. 23; Also see Kitzurim v’Ha’arot L’Tanya, p. 104 and on; Sefer HaMaamarim 5633 Vol. 2, p. 343 and on; 5653 p. 226 and on; 5692 p. 121 and on.

⁹⁷⁶ See Likkutei Sichot, Vol. 16 p. 440 and on.

⁹⁷⁷ Tikkunei Zohar, Tikkun 30 (74a)

⁹⁷⁸ Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20.

⁹⁷⁹ Regarding the coming section, see *Hemshech* 5672 Ch. 179 and on (Vol. 1 p. 366 and on [Vol. 2 p. 501 and on]).

⁹⁸⁰ Genesis 28:12; Also see Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (43a).

from Above to below, being that the matter of the *mitzvot* is that they are instructions and empowerment granted from Above, and therefore do not require the same toil as prayer.

For example, when a person consecrates an animal, holiness comes upon the animal automatically, regardless of the will of the animal. (Only when the animal is unfit to be sacrificed is it then impossible to fulfill the *mitzvah* with it (since this falls into the category of the forbidden).⁹⁸¹ However, if the animal is fit to be sacrificed, it becomes holy regardless of the will of the animal.)

In contrast, this is not so of prayer, which is from below to Above, and is in a way of working with the lower one. This is as in the Targum translation of the verse,⁹⁸² “With my sword and with my bow,” as meaning “with my prayer and with my supplication,” in that it then is possible for there to be [the matter expressed in the verse],⁹⁸³ “The might shall pass from one regime to the other.”]

This is because in the *mitzvot* there is a matter of inner manifestation (*Hitlabshut*), since their matter is to draw holiness into the physical things by which the *mitzvah* is performed. It thus is not possible to draw down holiness into every place, being that the *mitzvot* can only be done with permissible things, rather than with forbidden things (as mentioned before). In contrast, Torah is drawn to every place and even gives instruction about forbidden things. This is

⁹⁸¹ See Talmud Bavli, Shabbat 28b

⁹⁸² Genesis 48:22

⁹⁸³ Genesis 25:23

because it transcends the matter of inner manifestation (*Hitlabshut*).

However, even though the revealed parts (*Nigleh*) of Torah transcend the *mitzvot*, it nonetheless could be that this superiority in the revealed parts (*Nigleh*) of Torah stems from its bond with Godliness, such that even this aspect transcends the *mitzvot*, which indeed are in a way of inner manifestation (*Hitlabshut*), but even so, there must be the matter of “binding” in it. For, since it discusses physical things, up to and even including false arguments,⁹⁸⁴ such as [the Mishnah],⁹⁸⁵ “[If] two people are holding a Tallit, and one says, ‘All of it is mine,’ and the other says, ‘All of it is mine,’” it therefore is necessary for there to be the bonding of the Torah with the Holy One, blessed is He.

In contrast, in the innerness (*Pnimiyut*) of Torah it is not in a way of “binding,” but is rather in a way that “the Torah and the Holy One, blessed is He, are entirely one.” Nevertheless, all this does not yet fully settle the matter,⁹⁸⁶ since the teaching of the Zohar, “They are three knots that are bound” concludes by stating, “They all are levels upon levels, hidden and revealed.” We thus find that the matter of “binding-*Hitkashrut*-התקשרות” applies to even the “hidden” parts of Torah.

⁹⁸⁴ See Sefer HaMaamarim 5682 p. 420.

⁹⁸⁵ Mishnah Bava Metziya 1:1

⁹⁸⁶ See *Hemshech* 5672 *ibid.* Ch. 182 (Vol. 1 p. 379 [Vol. 2 p. 509]).

However, the explanation is that the matter of “binding-*Hitkashrut*-התקשרות” present in the aspect of the “hidden,” refers to the aspect of “the hidden” within “the revealed.” To explain, even in the study of the revealed parts (*Nigleh*) of Torah, there is the study of the Torah laws (*Halachot*) as they are spiritually,⁹⁸⁷ (as explained in the discourse entitled “*Ka Miflegi b’Metivta d’Rakiya*”).⁹⁸⁸

For example, there is the study of “one who exchanges a cow for a donkey” as it is in spiritual matters,⁹⁸⁹ in that “a donkey is cold even in the season of Tammuz,”⁹⁹⁰ and the “donkey-*Chamor*-חמור” is the aspect of Kindness-*Chessed*,⁹⁹¹ and it is necessary to take advantage of this Kindness-*Chessed* of the side of holiness, this being the matter [expressed in the verse],⁹⁹² “[Yissachar is a strong-boned donkey...] and he became an indentured laborer,” this being [the mode of] serving *HaShem*-יהוה, blessed is He, by accepting His yoke. In contrast, the aspect of the “cow-*Parah*-פרה” is on the left column.⁹⁹³ About this it states,⁹⁹⁴ “One who exchanges a cow for a donkey,” meaning that he exchanges the modes and ways of service etc.

⁹⁸⁷ See *Hemshech* 5672 *ibid.* Ch. 180 (Vol. 1 p. 368 and on [Vol. 2 p. 504 and on]).

⁹⁸⁸ *Likkutei Torah*, Tazriya 22b and on.

⁹⁸⁹ Also see *Sefer HaMaamarim* 5689 p. 226 and on.

⁹⁹⁰ *Talmud Bavli*, Shabbat 53a; See *Likkutei Torah*, Shemini Atzeret 87c; *Hemshech* 5672 *ibid.*; *Sefer HaMaamarim* 5689 p. 126 and on.

⁹⁹¹ See *Zohar* III 207a; *Ohr HaTorah*, Vayechi Vol. 5 p. 1,011b

⁹⁹² *Genesis* 49:14-15

⁹⁹³ See *Ezekiel* 1:10; *Zohar* III 180b; *Torah Ohr*, Vayishlach 25c

⁹⁹⁴ *Talmud Bavli*, Bava Metziya 100a in the *Mishnah*

This is likewise so in studying the Mishnah, “If two people are holding on to a Tallit,” as it is in spiritual matters. This is because a Tallit is the aspect of a garment, and refers to doing the *mitzvot* in action, and “one who causes others to do is greater than the one who does it.”⁹⁹⁵ This then, is the meaning of the Mishnah, “If two people are holding on to a Tallit, and one says, ‘It all is mine’ etc.,” in that he argues that he brought about the doing of the *mitzvah* etc. This is how the Torah of how this ruling should be, is studied above.

From this it is understood that the study of the spiritual aspects of matters, “the hidden of the revealed,” is not actually like the study in the revealed part of Torah which relates to physical things, being that there is no relation to physical things there. However, even so, even in the study of the spiritual aspect of matters, it nonetheless relates to matters of the creations - the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (where man’s toil reaches) etc.

This being so, they have some relation to novel existence. This is so much so, that even in the study of the Torah laws (*Halachot*) as they are in the world of Emanation (*Atzilut*),⁹⁹⁶ (as understood from the statement in the notes to the discourse entitled “*Ka Miflegi*”),⁹⁹⁷ this being the aspect of Godliness, nevertheless, the study is into the names within which the Godliness manifests etc.⁹⁹⁸

⁹⁹⁵ Talmud Bavli, Bava Batra 9a

⁹⁹⁶ See *Hemshech* 5672 *ibid.* Ch. 181 (Vol. 1 p. 370 and on [Vol. 2, p. 507 and on]).

⁹⁹⁷ *Likkutei Torah*, Tazriya 22b and on.

⁹⁹⁸ Also see *Hemshech* 5672 *ibid.* where it states, “since this is within the levels of the chaining down of the worlds (*Hishitalshelut*), it is thus only the external (*Chitzoniyyut*) aspect.”

From all the above, it thus is understood that even the aspect of “the hidden of the concealed” relates to novel existence, and therefore, even in this aspect there must be the matter of “binding-*Hitkashrut*-התקשרות” with Godliness.

However, the aspect of the **actual** hidden level of the Torah is such there is no need for the matter of “binding-*Hitkashrut*-התקשרות,” but rather, in the first place, “the Torah and the Holy One, blessed is He, are entirely one.” The explanation is that even in the hidden aspect of the Torah, there are two aspects. There is the revealed of the hidden, and there is the hidden of the hidden.

Now, there are two ways to explain the two aspects of the hidden.⁹⁹⁹ The first way is that the aspect of “the hidden of the hidden” is the innerness (*Pnimityut*) of the Torah, as it is, in and of itself, whereas the aspect of “the revealed of the hidden” is as it is drawn down to below.

An example is the matter of, “from my flesh I behold Godliness,”¹⁰⁰⁰ that to understand the *Sefirot* as they are Above, the understanding and explanation of this is “from my flesh.” This is like the teaching of our sages, of blessed memory,¹⁰⁰¹ “Just as the soul fills the body, so does the Holy One, blessed is He, etc.” Now, since the understanding and explanation is “from my flesh,” it is not in a way of actual seeing (*Re'iyah*-ראיה), but only is in a way of “I behold-*Echezeh*-אחזה,” which

⁹⁹⁹ See *Hemshech* 5672 *ibid.* Ch. 182 (Vol. 1, p. 379 [Vol. 2 p. 509]).

¹⁰⁰⁰ Job 19:26

¹⁰⁰¹ Midrash Vayikra Rabbah 4:8; Midrash Tehillim 103:1; Also see Talmud Bavli, Brachot 10a

only is the Targum translation of the “I see-*Er’eh*-ראה” (as explained in various places).¹⁰⁰²

The second way is that the aspect of “the hidden of the hidden” refers to the actual innerness (*Pnimitiyut*) of the Torah that will be revealed in the coming future. This refers to the Torah teachings of Moshiach, about which the verse states,¹⁰⁰³ “He will kiss me with the kisses of His mouth.”

In contrast, the aspect of “the revealed of the hidden” refers to that which currently is revealed [of the hidden], which only is a foretaste of what will be revealed in the coming future. This is similar to the explanation elsewhere, that although the [hidden] reasons of the Torah were not revealed,¹⁰⁰⁴ and will only be revealed in the coming future,¹⁰⁰⁵ nonetheless, a small portion of these reasons were revealed (as it states in Iggeret HaKodesh).¹⁰⁰⁶ This refers to the teaching that the aspect of the “revealed of the hidden” were revealed when,¹⁰⁰⁷ “Rabbi Shimon would interpret the rationale of the [Torah] verses.”

According to all the above, we find that the revealed aspect of the Torah (and even “the hidden of the revealed”) is the aspect of Torah that becomes bound with the Holy One, blessed is He. However, the aspect of “the hidden” of the Torah (including “the revealed of the hidden”) are in a way that the Torah and the Holy One, blessed is He, are entirely one.

¹⁰⁰² See Likkutei Torah, Va’etchanan 7a; Sefer HaMitzvot of the Tzemach Tzedek 45b

¹⁰⁰³ Song of Songs 1:2

¹⁰⁰⁴ See Tikkunei Zohar, Tikkun 70 (130b); Also see Moreh Nevuchim 3:26

¹⁰⁰⁵ See Rashi to Song of Songs 1:2 *ibid.*; Likkutei Torah Tzav 17a; Shir HaShirim 48a

¹⁰⁰⁶ Tanya, Iggeret HaKodesh, Epistle 19 (128a)

¹⁰⁰⁷ Talmud Bavli, Yoma 42b

However, in truth, it cannot be said that it only is about the hidden aspect of the Torah that it states, “the Torah and the Holy One, blessed is He, are entirely one.” This is because¹⁰⁰⁸ as Tanya explains¹⁰⁰⁹ the matter of “the Torah and the Holy One, blessed is He, are entirely one, is because ‘He is the knower and He is the knowledge etc.,’” which relates primarily to the revealed (*Nigleh*) aspects of the Torah.

As explained there, “the Torah went and descended in hidden levels etc., until it manifested in physical things and matters of this world etc., and in the combinations of letters made of physical ink in a book etc.”

As explained there¹⁰¹⁰ in explanation of the word “grasping-*Tefisah*-תפיסה,” (in that “there is no thought that can grasp You etc.,”¹⁰¹¹ except as He is grasped through the Torah and its *mitzvot*, He then is grasped within them and the Holy One, blessed is He, literally is manifest within them, being that “the Torah and the Holy One, blessed is He, are entirely one”). This is when the one learns the intellect of the Torah, in such a way that he grasps it and takes hold of it in his intellect, which primarily applies to the revealed parts (*Nigleh*) of Torah, which come in a way of grasp and comprehension etc.

¹⁰⁰⁸ See *Hemshech* 5672 *ibid.* Ch. 183 (Vol. 1 p. 374 and on [Vol. 2 p. 514 and on]).

¹⁰⁰⁹ Tanya, Ch. 4

¹⁰¹⁰ Tanya, Ch. 5

¹⁰¹¹ Introduction to Tikkunei Zohar 17b

This is also understood from the explanation in Tanya,¹⁰¹² that the superiority of Torah, over and above the *mitzvot*, is because “the Torah and the Holy One, blessed is He, are entirely one” (as discussed in chapter three) and this applies to studying Torah in general, including the revealed parts (*Nigleh*) of the Torah.¹⁰¹³

Because of this, it also is impossible to differentiate between the pleasure (*Taanug*) in Torah and the grasp (*Hasagah*) of Torah. That is, [it cannot be said that] in regard to the grasp of Torah, that since it is measured and limited by the intellect of the person, it thus is only in a way of “binding,” whereas in regard to the aspect of the pleasure (*Taanug*) in Torah, which utterly transcends measure and limitation, [since pleasure transcends not only the power of the intellect and all other inner manifest powers (*Pnimitiyim*), but even in relation to the encompassing powers (*Makifim*), pleasure (*Taanug*) transcends desire (*Ratzon*), as explained in *Hemshech* 5666¹⁰¹⁴ and elsewhere],¹⁰¹⁵ it is in a way that “it is entirely one.” This is because based on the explanation in Tanya, the matter of “the Torah and the Holy One, blessed is He, are entirely one” is specifically so of grasp (*Hasagah*) of Torah, as discussed above.

¹⁰¹² Tanya, Ch. 23

¹⁰¹³ See *Hemshech* 5672 *ibid.*, where it states, “It is impossible to say that the intention is to one who is engaged specifically in the study of the inner aspects (*Pnimitiyut*) of the Torah, since there it only makes a differentiation between the *mitzvot* and Torah... thus the intention is to the study of the Torah in general, including even the external aspects of the Torah,” (and he continues there and states, “This is further understood to be so from what it states in chapters four and five etc.”)

¹⁰¹⁴ *Hemshech* 5666 p. 63 [p. 86] and on.

¹⁰¹⁵ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.]

It thus must be said that all levels in Torah possess two matters - the matter of Torah as it is “bound” with the Holy One, blessed is He, as well as the matter of Torah as “the Torah and the Holy One, blessed is He, are entirely one.” This is because the pleasure (*Taanug*) in Torah is also present in the lowest extreme, including one whose study of Torah is in the ultimate state of immaturity (*Katnut*). Nonetheless, his Torah study too is in a way that “it is Me that you are taking.”¹⁰¹⁶

7.

This then, is also the meaning of the verse, “And Yaakov settled in the land of his father’s sojournings, in the land of Canaan.” That is, the “settling” is in “the land of his father’s sojournings-*Eretz Megurei Aviv*-ארץ מגורי אביי,” referring to the matter of the intellectual aspects (*Mochin*) of the Father-*Abba* in general,¹⁰¹⁷ which is higher than the chaining down of the worlds (*Hishtalshelut*), this being the matter of the descent of the innerness (*Pnimiyut*) of the Torah.

Settling “in the land of Canaan” refers to the descent of the revealed parts (*Nigleh*) of Torah. Nonetheless, there too, the aspect of His Essential Self is drawn down etc. On the contrary, in general, there is a superiority in the drawing of Torah down to below, specifically in the revealed parts of Torah

¹⁰¹⁶ See Midrash Shemot Rabbah 33:1; 33:6; Also see Tanya, Ch. 47 (67a)

¹⁰¹⁷ See Torah Ohr Vayeishev ibid., [where it states], “The aspect of the Upper Wisdom-*Chochmah Ila’ah* is called ‘his father-*Aveev*-אביי’” and in Torat Chayim ibid. p. 203a [it states], “the inner aspect (*Pnimiyut*) of the Upper Wisdom-*Chochmah Ila’ah*.”

etc.¹⁰¹⁸ This is like the explanation before about the matter of trade and commerce, that specifically through the descent to below, an even higher ascent is caused.

The same is so of the 19th of Kislev, that the matter of the imprisonment in general, was preparatory and introductory to the redemption that followed after in a way of “He redeemed my soul in peace.”¹⁰¹⁹ This is as in the well-known Sichah,¹⁰²⁰ that specifically after [the imprisonment in] Petersburg the matter of “spreading the wellsprings [of the teachings of Chassidus] to the outside” began, through which the Master, King Moshiach, will come.¹⁰²¹

This is akin to how it was that specifically after the exile in Egypt, the exodus from Egypt was with great wealth.¹⁰²² The same will be in the coming redemption (the beginning of which was the redemption of the Alter Rebbe on the 19th of Kislev) as the verse states,¹⁰²³ “Like the days when you went out of the land of Egypt I will show them wonders.”

Beyond this, it is as Zohar states,¹⁰²⁴ that the revelations of the coming future will be wonderous even in comparison to the [revelations of the] exodus from Egypt, with the coming of

¹⁰¹⁸ See *Hemshech* 5672 Vol. 2, Ch. 364 (Vol. 2 p. 746 and on [Vol. 3 p. 1,009 and on]); Also see the discourse entitled “*Karov HaShem – HaShem* is close to all who call Him,” 5718 (Sefer HaMaamarim 5718 p. 236, translated in *The Teachings of The Rebbe* 5718, Vol. 2, Discourse 23).

¹⁰¹⁹ Psalms 55:19; Also see *Igrot Kodesh* of the Alter Rebbe p. 232.

¹⁰²⁰ Sefer HaSichot Torat Shalom p. 112 and on.

¹⁰²¹ See the well-known letter of the Baal Shem Tov, printed at the beginning of *Keter Shem Tov* and elsewhere, and translated at the beginning of *The Way of the Baal Shem Tov*, a translation of *Tzava’at HaRivash*.

¹⁰²² Genesis 15:14

¹⁰²³ Micah 7:15

¹⁰²⁴ See Zohar I 261b; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 6; Ohr HaTorah, Na”Ch to Micah 7:15 *ibid.* (Vol. 1, p. 487).

our righteous Moshiach, who will lead us upright to our land,
speedily in our times!

Discourse 12

“v’Ra’eetee v’Heenei Menorah... -
I see and behold a Menorah...”

Delivered on Shabbat Parshat Mikeitz,
Shabbat Chanukah, 1st day of Rosh Chodesh Teivet, 5732
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰²⁵ “I see and behold, a Menorah entirely of gold with its bowl on its top; its seven lamps are upon it etc.” It is explained in Likkutei Torah [in the discourse by the same title, printed in the Torah portion of Beha’alotcha,¹⁰²⁶ but said on Shabbat Chanukah, as noted in the manuscripts,¹⁰²⁷ and also in the redaction of the Mittler Rebbe in the manuscripts of the year 5568¹⁰²⁸ (recently published)¹⁰²⁹ in which the explanation of this discourse in Likkutei Torah is found,¹⁰³⁰ and the header notes that it is an explanation of the teachings of Shabbat Chanukah] that the lamps (*Neirot*) are called souls (*Neshamot*). [It further is explained] that “its seven lamps” are

¹⁰²⁵ Zachariah 4:2 – The Haftorah of Shabbat Chanukah

¹⁰²⁶ Likkutei Torah, Beha’alotcha 33b and on

¹⁰²⁷ In the handwriting of the Tzemach Tzedek (manuscript no. 1102, 203a – in the library of Agudat Chassidei Chabad) [it states], “Shabbat Chanukah 5569.”

¹⁰²⁸ Maamarei Admor HaZaken 5568 Vol. 1 p. 500 and on.

¹⁰²⁹ The date of the publication in the introduction is **Rosh Chodesh Kislev, 5732.**

¹⁰³⁰ The discourse entitled “*Lehavin HaDevarim HaNizkarim Le’eil*” (Likkutei Torah ibid. 35d), and with the glosses of the Tzemach Tzedek in Ohr HaTorah, Beha’alotcha p. 420 and on.

the souls of the seven shepherds¹⁰³¹ who bestow Godliness to the general totality of the souls of Israel.

[As stated earlier [in Likkutei Torah],¹⁰³² the seven lamps are seven levels in the service of *HaShem*-יהו"ה, blessed is He. That is, there is one [kind of person] who serves Him out of love (as drawn down from "Avraham who loved me")¹⁰³³ etc.] The general totality of the souls of Israel is called "a Menorah entirely of gold." (This concludes the quotation of his words.)

That is, at first glance, it could be said that just as they are different in their mode of service, so are they different in their other matters. He therefore states that the general totality of the souls of Israel is called "a Menorah entirely of gold," specifically "gold-*Zahav*-זהב," this being the loftiest thing. This is why of the things from which the Tabernacle (*Mishkan*) (and the Holy Temple) was constructed, gold is enumerated first, as in the verse,¹⁰³⁴ "Gold, silver, and copper etc.," (in that the *shoham* stones and the stones for the setting, were not for the construction of the Tabernacle (*Mishkan*), but for the priestly garments).¹⁰³⁵

¹⁰³¹ Micah 5:4; Talmud Bavli, Sukkah 52b; Also see Likkutei Torah *ibid*.

¹⁰³² Likkutei Torah, beginning of Beha'alotcha, 29c

¹⁰³³ Isaiah 41:8; See Likkutei Torah *ibid*.

¹⁰³⁴ Exodus 25:3

¹⁰³⁵ Also see Likkutei Sichot Vol. 6 p. 152, note 1

2.

Now, in Likkutei Torah he continues that Midrash states¹⁰³⁶ that this prophecy refers to the coming future. This is because in this world they have dross, but about the coming future Zechariah said, “A Menorah entirely of gold.” The same is likewise stated in Midrash¹⁰³⁷ on the verse,¹⁰³⁸ “You are completely beautiful, My beloved.” However, elsewhere in Midrash¹⁰³⁹ it states that because Yirmiyahu said,¹⁰⁴⁰ “People call them ‘rejected silver,’” and Yechezkel called them “dross,”¹⁰⁴¹ Zechariah thus came and said, “I see and behold, there is a Menorah entirely of gold,” - that she is entirely of gold.

This seems to indicate that this also refers to the current time. This is because Yirmiyahu and Yechezkel (who spoke with the ultimate degree of rebuke (*Mussar*)) were certainly only speaking of the current time, rather than the time of coming future. This being so, about this Zechariah came and said “A Menorah entirely of gold etc.” (This concludes the quotation of his words.)

Now, we should add that Zechariah came after Yirmiyahu and Yechezkel. That is, they lived before the destruction of the first Holy Temple, whereas Chagai, Zechariah, and Malachi lived during the time of the second

¹⁰³⁶ Midrash Vayikra Rabbah 32:8

¹⁰³⁷ Midrash Shir HaShirim Rabbah to Song of Songs 4:7

¹⁰³⁸ Song of Songs 4:7

¹⁰³⁹ Midrash Bamidbar Rabbah 13:8

¹⁰⁴⁰ Jeremiah 6:30

¹⁰⁴¹ Ezekiel 22:18

Holy Temple, at which time five [miraculous] things were missing [from the Holy Temple].¹⁰⁴² Yet, even so, that is when he said [that they are] “A Menorah entirely of gold.” Moreover, Zechariah said this during the Babylonian exile,¹⁰⁴³ meaning that even in the time of exile, all Jews are “a Menorah entirely of gold,” in that they are the ultimate state of elevation.

Now, on a deeper level it can be said that this itself is the very reason for it. That is, specifically¹⁰⁴⁴ because they were in the time of exile they were “a Menorah entirely of gold.”

The explanation is that the verse states,¹⁰⁴⁵ “with its bowl-*Gulah*-גולה on its top,” to which two explanations¹⁰⁴⁶ are given in the above-mentioned Midrash,¹⁰⁴⁷ “One said ‘*Gulah*-גולה’ is of the same root as ‘exile-*Galut*-גלות,’ and one said that it means ‘her Redeemer-*Go’alah*-גואלה.’ The one who said ‘Exile-*Golah*-גולה,’ is because they were exiled to Babylon and the *Shechinah* went with them etc., and the one who said ‘*Go’alah*-גואלה’ meaning ‘her Redeemer,’ is as in the verse,¹⁰⁴⁸ “Our Redeemer (*Go’aleinu*-גואלנו), *HaShem* of Legions-*HaShem Tzva’ot*-יהו"ה צבאו"ת is His Name,’ and as the verse states,¹⁰⁴⁹ ‘The one who breaks forth shall go before them... and *HaShem*-יהו"ה is at their head.’”

¹⁰⁴² Talmud Bavli, Yoma 21b

¹⁰⁴³ See Likkutei Torah *ibid.* [which states], “It states in Zechariah... and Israel is called by the name Zerubavel... and they were then in the Babylonian exile etc.”

¹⁰⁴⁴ Also see the discourse entitled “*Beha’alotcha*” 5734, end of Ch. 4 (Torat Menachem, Sefer HaMaamarim Sivan p. 371).

¹⁰⁴⁵ Zachariah 4:2 *ibid.*

¹⁰⁴⁶ Also see Likkutei Torah *ibid.* 35a; Ohr HaTorah *ibid.*

¹⁰⁴⁷ Midrash Vayikra Rabbah 32:8 *ibid.*, and Shir HaShirim Rabbah to Song of Songs 4:7 *ibid.*

¹⁰⁴⁸ Isaiah 47:4

¹⁰⁴⁹ Micah 2:13; See Midrash Bereishit Rabbah 85:14 and Rashi there; Aggadat Bereishit, end of Ch. 63.

Now, in alignment with the two explanations, it can be said that through the aspect of “the bowl-*Gulah*-גולה” as it is of the root “exile-*Galut*-גלות” (“they were exiled to Babylon”) we reach “the bowl-*Gulah*-גולה” as it is of the root “redemption-*Ge’ulah*-גאולה.”¹⁰⁵⁰

This is similar to what took place in the Egyptian exile, that through “Yaakov taking root” in the Egyptian exile, there subsequently was [the latter half of the verse],¹⁰⁵¹ in that “Israel budded and blossomed.” The same was so in the Babylonian exile-*Bavel*-בבל, at which time the Congregation of Israel was called by the name “*Zerubavel*-זרובבל,”¹⁰⁵² meaning one who is “mixed-*Mevulval*-מבולבל” with good and evil (and as the verse states,¹⁰⁵³ “I have sown the House of Israel) – the seed (*Zera*-זרע) of man and the seed (*Zera*-זרע) of animal.”¹⁰⁵⁴

To further explain, the exile in Babylonia was the first of the four exiles. [This is because the exile in Egypt was the general exile,¹⁰⁵⁵ and all the exiles are named after the Egyptian exile¹⁰⁵⁶ which took place before the giving of the Torah. However, the order of the four exiles commenced with the exile in Babylonia, which is called “the head of gold.”]¹⁰⁵⁷

¹⁰⁵⁰ Also see Likkutei Torah ibid. 35c

¹⁰⁵¹ Isaiah 27:6; Also see Torah Ohr, Shemot 53c and on.

¹⁰⁵² See Likkutei Torah ibid. [which states], “It states in Zechariah... and Israel is called by the name Zerubavel... and they were then in the Babylonian exile etc.”

¹⁰⁵³ Jeremiah 31:26

¹⁰⁵⁴ See Likkutei Torah ibid. 32d

¹⁰⁵⁵ See Likkutei Sichot, Vol. 16 p. 91

¹⁰⁵⁶ Midrash Bereishit Rabbah 16:4

¹⁰⁵⁷ Daniel 2:38; See Pesikta d’Rav Kahana, Piska 4 (Parah Adumah), 9; Yalkut Shimoni, beginning of the Torah portion of Chukat (Remez 759), and elsewhere.

About the matter of exile in general, our sages, of blessed memory, said,¹⁰⁵⁸ “The Holy One, blessed is He, performed a charitable deed toward the Jewish people in that He scattered them amongst the nations.” This is because specifically through being exiled in Babylonia they refined the aspect of “the head of gold,” and thus became the aspect of “a Menorah entirely of gold.”¹⁰⁵⁹

3.

Now, in Likkutei Torah he continues to explain why the Community of Israel (*Knesset Yisroel*) is called a Menorah. That is, just as the Menorah was “a single hammered out piece,”¹⁰⁶⁰ as the verse states,¹⁰⁶¹ “This is the workmanship of the Menorah, hammered out from gold, from its base to its flower it is hammered out,” to which Rashi explains, “There was a block weighing one talent, and he beat it with the hammer etc.”

That is, it is through the hammer, in that it was hammered out, that whatever was above was made to be below, and whatever was below was made to be above, and it became entirely intermingled (*Nit'arev*-נתערב) - the upper with the lower and the lower with the upper. In the same way, “all Jews are guarantors (*Areivim*-ערבים) for each other,”¹⁰⁶² meaning that they are intermingled (*Me'uravim*-מעורבים) with each other etc.

¹⁰⁵⁸ Talmud Bavli, Pesachim 87b

¹⁰⁵⁹ See Likkutei Torah ibid. 35d

¹⁰⁶⁰ Exodus 25:36

¹⁰⁶¹ Numbers 8:4

¹⁰⁶² Talmud Bavli, Shevuot 39a

This is the meaning of the words “from its base (*Yereichah*-ירכה) to its flower (*Pirchah*-פרחה) it is hammered out.” That is, “its base-*Yereichah*-ירכה” refers to the lower levels (like the “thigh-*Yerech*-ירך,” which is external [and below] the torso), and “its flower-*Pirchah*-פרחה” refers to the upper aspects, similar to the verse, “Israel budded and blossomed-*Parach*-פרח.”¹⁰⁶³

Now, we should add to this, based on what the Tzemach Tzedek says¹⁰⁶⁴ in explanation of the word “hammered-*Mikshah*-מקשה.” Namely, that it is not only as Rabbeinu Bachaye wrote,¹⁰⁶⁵ that the word “hammered-*Mikshah*-מקשה” indicates oneness, and that this matter is [referred to in the verse],¹⁰⁶⁶ “The bond of life-*Tzror HaChayim*-צרור החיים,” in which the word “*Tzror*-צרור” means “bonding,” “adhesion,” and “oneness.” It rather is beyond this, in that the word “*Mikshah*-מקשה” means a single piece,¹⁰⁶⁷ hinting to a higher aspect, like the word Singular-*Yachid*-יחיד, which is higher than the word One-*Echad*-אחד.¹⁰⁶⁸

The explanation is that “oneness-*Achdut*-אחדות” indicates two things that are separate from each other but have

¹⁰⁶³ Isaiah 27:6; Also see Torah Ohr, Shemot 53c and on.

¹⁰⁶⁴ Ohr HaTorah, Beha'alotcha p. 355 – and in additional note it states that this is “a wondrous teaching.”

¹⁰⁶⁵ Rabbeinu Bachaye to Exodus 25:38, “and he similarly wrote as such in the Torah portion of Bereishit [5:24] p. 17a [Cracow 5352]” (Ohr HaTorah ibid.)

¹⁰⁶⁶ Samuel I 25:29

¹⁰⁶⁷ See Rashi to Talmud Bavli, Menachot 28a (beginning with the word “*Mikshah*-מקשה”); Also see Rashi to Exodus 25:31 and to Numbers ibid. (cited earlier in the discourse).

¹⁰⁶⁸ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.]

become united. [This is like¹⁰⁶⁹ the teaching,¹⁰⁷⁰ “Three knots are tied one to the other etc.,” in which the matter of “tying-*Hitkashrut*-התקשרות” [only] applies to two things that are separate from each other, but nonetheless are tied to each other to the point of a state of adhesion higher than [indicated by the word “tying-*Hitkashrut*-התקשרות” etc.,]¹⁰⁷¹ in which there still is some element of division between them. In contrast, the aspect of Singular-*Yachid*-יחיד indicates that, in essence, it is one thing, which is what the aspect of “*Mikshah*-מקשה” indicates.

From this it is understood that the aspect of “*Mikshah*-מקשה” is even higher than the oneness indicated by the verse,¹⁰⁷² “You are standing this day, all of you.” For, although in Likkutei Torah the greatness of the level [indicated by the word] “all of you-*Kulchem*-כולכם,” is explained that “they are individuals who become as one,” there nevertheless are the divisions of the levels of “the heads of your tribes etc.,” only that they are in the state indicated by the word, “all of you-*Kulchem*-כולכם.”

As explained there, this is analogous to the stature of man, in which there is a head and there are feet, and although the feet are the last level and are below, whereas the head is the highest level and is superior to them, nonetheless, in one matter there is an advantage and superiority to the feet [over the head],

¹⁰⁶⁹ See the previous discourse of earlier in this year, 5732, entitled “*Padah b'Shalom* – He redeemed my soul in peace,” Discourse 10, and “*Vayeishev Yaakov* – Yaakov settled,” Discourse 11, Ch. 3 (Sefer HaMaamarim 5732 p. 82 and on; p. 92 and on).

¹⁰⁷⁰ See Zohar III 73a

¹⁰⁷¹ See *Hemshech* 5672 Ch. 175 (Vol. 1 p. 357 and on [Vol. 2 p. 488 and on]).

¹⁰⁷² Deuteronomy 29:9

in that they are necessary for walking and also uphold the body and the head. (That is, the feet bring the head to where it could not reach by itself.) Moreover, when a person has a headache, the remedy is to let blood from his feet, by which he is healed and derives vitality. We thus find that without the feet etc., the head is not in a state of wholeness, such that one cannot find a beginning and end in man. However, even so, there still is a difference between the head and the feet, in that the head is above, and the feet are below.

However, the oneness indicated by the word “hammered-*Mikshah*-מקשה” is higher than this, because it is such that what is above becomes below, and what is below becomes above. That is, the upper descends to below, and the lower ascends to above etc., this being the ultimate unity.

Now, the matter of “hammered-*Mikshah*-מקשה” relates to the matter of the Menorah entirely of gold (“hammered out from gold”). This is as stated by Rambam,¹⁰⁷³ that the obligation to make it hammered out, only applies when it is made of gold, but if it was made of any other metals (at a time when the Holy Temple lacked wealth),¹⁰⁷⁴ then even if it was not hammered out, it is permissible.

Now, based on the statement (in chapter two) that it specifically is in a time of exile that the totality of the Congregation of Israel (*Knesset Yisroel*) are in a state of “a Menorah entirely of gold,” it is understood that the elevation

¹⁰⁷³ Mishneh Torah, Hilchot Beit HaBechirah 3:4 and in Kessef Mishneh and Mishneh L’Melech there.

¹⁰⁷⁴ See Talmud Bavli, Menachot ibid. 28b

indicated by the word “hammered-*Mikshah*-מִקְשָׁה” is specifically during the time of the exile.

4.

In Likkutei Torah he continues¹⁰⁷⁵ to explain that the *mitzvot* are also called “lamps-*Neirot*-נֵרוֹת,” as the verse states,¹⁰⁷⁶ “For a *mitzvah* is a lamp-*Ner*-נֵר.” This is because in the language of the Torah, the word “lamp-*Ner*-נֵר” refers [both] to the vessel in which the oil and wick are placed, and the oil and wick themselves are also called a “lamp-*Ner*-נֵר.”

Now, the oil and wick are the matter of the *mitzvot*, and the souls of the Jewish people are like the receptacle for the oil and wick which are the *mitzvot*. [This is why the Jewish people are called “a desirable land,”¹⁰⁷⁷ in that the Holy One, blessed is He, sowed the *mitzvot* in them.¹⁰⁷⁸ For example, the *mitzvah* of Tefillin is specifically when a Jew dons them upon his head and arm. In contrast, if a non-Jew were to don them, no revelation would be brought into being from this at all.]¹⁰⁷⁹

Now, just as the lamp must be kindled with light, and only then does it come to be in its state of wholeness, the same is so of “a *mitzvah* is a lamp,” that its kindling comes through [the continuation of the verse], “and Torah is light.”¹⁰⁸⁰ This is

¹⁰⁷⁵ Likkutei Torah Beha'alotcha 33c

¹⁰⁷⁶ Proverbs 6:23

¹⁰⁷⁷ Malachi 3:12

¹⁰⁷⁸ See Midrash Tanchuma Shlach 15; Sefer HaMaamarim 5692 p. 126

¹⁰⁷⁹ See the discourse entitled “*HaBa'im Yashreish*” in Torah Ohr Shemot 53d, cited in Likkutei Torah 34b *ibid*.

¹⁰⁸⁰ Proverbs 6:23 *ibid*.

because through Torah, *HaShem's* יהו"ה Supernal pleasure in the *mitzvot* comes to be revealed.

This is as we recite in the blessing of the *mitzvot*, “that (Asher-אשר) You have sanctified us with Your commandments and commanded us,” in which the word “that-Asher-אשר” is of the same root as the word “praised-Ashrei-אשרי” - meaning praise and happiness etc., referring to *HaShem's* יהו"ה Supernal pleasure etc.,¹⁰⁸¹ except that the *mitzvot* are the aspect of His desire (*Ratzon*) and the pleasure (*Taanug*) is concealed in them, but through Torah it is revealed.

This is why Torah is compared to light, in that it kindles and illuminates the oil and wick. About this the verse states,¹⁰⁸² “Wisdom gives life to those who have mastered it - החכמה תחיה - בעליה,” in that Wisdom-*Chochmah* refers to the Torah, and the words “gives life to those who have mastered it” refer to the *mitzvot* etc. This is because the *mitzvot* are His desire (*Ratzon*), blessed is He, which is higher than Wisdom-*Chochmah*.

In the discourse he then adds:¹⁰⁸³ Another explanation of the verse, “Wisdom gives life to those who have mastered it” is like the explanation elsewhere,¹⁰⁸⁴ that specifically the innerness (*Pnimiyyut*) of the Father-*Abba* is the innerness (*Pnimiyyut*) of the Ancient One-*Atik*, this aspect being the innerness (*Pnimiyyut*) of *HaShem's* יהו"ה Supernal pleasure (*Taanug*) and relative to this aspect, the desire (*Ratzon*) is called the “backside” (*Achorayim*). It is because of this power in the innerness (*Pnimiyyut*) of the Father-*Abba*, that “Wisdom-

¹⁰⁸¹ Likkutei Torah ibid. 34b

¹⁰⁸² Ecclesiastes 7:12; Likkutei Torah ibid. 35c and on

¹⁰⁸³ Likkutei Torah ibid. 36c

¹⁰⁸⁴ See Likkutei Torah, Nitzavim 49d

Chochmah gives life to those who have mastered it,” [“its master”] referring to *HaShem*’s יהו"ה Supernal desire (*Ratzon*) through the revelation of His Supernal pleasure (*Taanug*).

Now, to point out, when it states in Likkutei Torah that “we can also add and say,” this is not merely an additional explanation, but is rather a higher level in Torah, and as explained before,¹⁰⁸⁵ there are two aspects in the Torah etc.¹⁰⁸⁶

However, for there to be a drawing down of this aspect, about this the verse continues,¹⁰⁸⁷ “there are two olive trees over it, one on the right of the bowl, and one on its left.” The matter of the olive tree is that it has bitterness, this being the aspect of nullification of self (*Bittul*).

For example, when a student is at the beginning of his studies, his state must be that “his lips drip with myrrh-*Mor*-מור,”¹⁰⁸⁸ about which it states,¹⁰⁸⁹ “Do not just read it as ‘myrrh-*Mor*-מור’ but read it as ‘bitterness-*Mar*-מר.” That is, through the preface of “let my soul be as dust to all”¹⁰⁹⁰ there then will be [the continuation], “open my heart to Your Torah,”¹⁰⁹¹ this being the matter of first accepting the yoke of Heaven and then accepting the yoke of the *mitzvot* etc.¹⁰⁹²

¹⁰⁸⁵ See the previous discourse of earlier this year, 5732, entitled “*Padah b'Shalom* – He redeemed my soul in peace,” Discourse 10, and “*Vayeishev Yaakov* – Yaakov settled,” Discourse 11, Ch. 3 (Sefer HaMaamarim 5732 p. 82 and on; p. 92 and on).

¹⁰⁸⁶ In another redaction of the discourse, it states that based on this, various questions in these matters are resolved.

¹⁰⁸⁷ Zachariah 4:3

¹⁰⁸⁸ Song of Songs 5:13

¹⁰⁸⁹ Talmud Bavli, Shabbat 30b

¹⁰⁹⁰ See the liturgy of the “*Elo”hai Netzor*” at the conclusion of the Amidah prayer.

¹⁰⁹¹ See Likkutei Torah, Bamidbar 15b and on.

¹⁰⁹² Talmud Bavli, Brachot 13a

Now, we should add that like the two above-mentioned aspects in Torah, there also are two aspects in the “lamps” (*Neirot*). That is, there are the lamps (*Neirot*) of the Holy Temple, and there are the lamps (*Neirot*) of Chanukah, which are higher. About them, our sages, of blessed memory, stated¹⁰⁹³ that these lamps shall never be nullified, meaning that they are an eternal matter. This is because they are drawn from the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One.

This is also the meaning of the statement of our sages, of blessed memory,¹⁰⁹⁴ “All the holidays are destined to be nullified except for Chanukah and Purim.” (For, although “this Torah will never be exchanged,”¹⁰⁹⁵ and the Torah is eternal,¹⁰⁹⁶ it is explained elsewhere¹⁰⁹⁷ that what is meant, is not that the [other] holidays will no longer exist, but that they will be in a state of nullification (*Bittul*), “like a candle in broad daylight.”)¹⁰⁹⁸

¹⁰⁹³ Ramban at the beginning of the Torah portion of Beha'alotcha.

¹⁰⁹⁴ “Midrashei Rabboteinu Zichronam L'Brachah” cited in Iggeret HaTiyul, Drush 40; Sefer HaChayim, Part 3, beginning of Ch. 7.

¹⁰⁹⁵ See the 9th fundamental principle of faith in the 13 principles of faith (Pirush HaMishnayot of the Rambam, Mishnah Sanhedrin, introduction to Perek Chelek [Ch. 10]). Also see Mishneh Torah, Hilchot Yesodei HaTorah, beginning of Ch. 9; Hilchot Melachim 11:3.

¹⁰⁹⁶ Tanya, beginning of Ch. 17 and elsewhere.

¹⁰⁹⁷ See Torah Ohr, Hosafot to Megillat Esther 119b; Sefer HaMaamarim 5626 p. 29; Discourse entitled “*Lehavin Ma'amar Rabboteinu... Kol HaMo'adim* – To better understand the teaching of our sages” 5716 (Sefer HaMaamarim 5716 p. 126 and on, translated in The Teachings of The Rebbe 5716, Discourse 15).

¹⁰⁹⁸ See Talmud Bavli, Chullin 60b

That is, being that the revelation is from the aspect of His Essential Self, therefore they too will not be nullified in the coming future. This is also the why the passage concludes with the words,¹⁰⁹⁹ “This is the word of *HaShem-Zeh Dvar HaShem-יהו"ה דבר יהו"ה*.” This is because ““the word of *HaShem-Dvar HaShem-יהו"ה דבר יהו"ה* is the *Halachah*-Torah law,”¹¹⁰⁰ in that the Halachot-Torah laws also will not be nullified in the coming future.¹¹⁰¹

Through this we come to the conclusion,¹¹⁰² “Not through army and not through strength, but through My spirit, said *HaShem* of Legions-*HaShem Tzva'ot-יהו"ה צבאות*,” with the coming of our righteous Moshiach. Then “they no longer will teach, each man his fellow... for they will all know Me, from their smallest to their greatest”¹¹⁰³ “and the earth will be filled with the knowledge of *HaShem-יהו"ה* as the waters cover the ocean floor.”¹¹⁰⁴

¹⁰⁹⁹ Zachariah 4:6

¹¹⁰⁰ Talmud Bavli, Shabbat 138b

¹¹⁰¹ See Talmud Yerushalmi, Megillah 1:5

¹¹⁰² Zachariah 4:6 *ibid*.

¹¹⁰³ Jeremiah 31:33

¹¹⁰⁴ Isaiah 11:9; Also see the end of Mishneh Torah of the Rambam, end of Hilchot Melachim.

Discourse 13

*“v’Dovid Avdi Nasi Lahem L’Olam -
My servant Dovid will be leader for them forever”*

Delivered on Shabbat Parshat Vayigash,

7th of Teivet, 5732¹¹⁰⁵

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

1.

The verse states,¹¹⁰⁶ “My servant Dovid will be leader for them forever.” This verse is stated in the Haftorah for the Torah portion of Vayigash. Now, we must better understand this, because at first glance, the relation between the Haftorah and the Torah portion¹¹⁰⁷ is that in both, the content is about the bond between Yehudah and Yosef.

That is, the Torah portion begins with the verse,¹¹⁰⁸ “Then Yehudah approached him,” and in the Haftorah it states,¹¹⁰⁹ “Take for yourself one piece of wood and write upon it, ‘For Yehudah...’ and take one piece of wood and write upon it, ‘For Yosef...’ Then bring them close to yourself, one to the

¹¹⁰⁵ The original discourse was edited by the Rebbe Shlita and published as a pamphlet for the 5th of Teivet, 5752.

¹¹⁰⁶ Ezekiel 37:25

¹¹⁰⁷ The Haftorah is of the same subject matter as the Torah portion – Tur and Shulchan Aruch, beginning of Siman 284; Shulchan Aruch of the Alter Rebbe there, and Siman 283; Tur, Orach Chayim, Siman 428; Rama [to Shulchan Aruch] there, Se’if 8.

¹¹⁰⁸ [Genesis 44:18]

¹¹⁰⁹ Ezekiel *ibid.* [37]:16-17, [37]:22

other, like one piece of wood... I will make them into one nation... and one king will be king for them all etc.”

However, more specifically, Yehudah’s approach to Yosef (in the Torah portion) emphasizes that Yosef was superior to Yehudah, [both because of the approach itself, in that Yehudah approached Yosef because he needed him (to release Binyomin), as well as in the words of Yehudah to Yosef,¹¹¹⁰ “If you please, **my lord**, may your servant speak etc.”] This is to such an extent that Yosef was king over all his brothers, including Yehudah. In contrast, the Haftorah states,¹¹¹¹ “My servant Dovid will be king over them... My servant Dovid will be leader for them forever.”

Now, by the fact that these verses are in the Haftorah of the Torah portion of Vayigash, this indicates that the matter (of the superiority of Yehudah over Yosef) is present (in the form of a hint) in the verse, “Then Yehudah approached him,” except that here, the superiority of Yehudah over Yosef is only hinted and concealed (and what is openly emphasized and revealed in the verse, “Then Yehudah approached him,” is Yosef’s superiority over Yehudah), whereas it is only openly revealed in the Haftorah.

2.

Now, this matter, that (in a concealed way) the verse, “Then Yehudah approached him” also contains the superiority of Yehudah over Yosef, can also be understood from the

¹¹¹⁰ In the beginning of this week’s Torah portion (Vayigash) [Genesis 44:18].

¹¹¹¹ Ezekiel *ibid.* [37]:24-25

explanation in Torah Ohr, in the discourse entitled “*Vayigash Eilav Yehudah*.”¹¹¹²

That is, that the reason the Holy Temple was made of the inanimate (*Domem*), [unlike the Tabernacle (*Mishkan*), in which only the floor of the Tabernacle (*Mishkan*) was of the dust,¹¹¹³ which is inanimate (*Domem*), whereas the walls of the Tabernacle (*Mishkan*) were of the vegetative (*Tzome'ach*) and the covering of the Tabernacle (*Mishkan*) (the hides) were of the animal (*Chai*)], is because the position of the inanimate (*Domem*) below the vegetative (*Tzome'ach*) is [only] according to the order of the chaining down of the worlds (*Hishtalshelut*). However, in their root, the root of the inanimate (*Domem*) is higher than the root of the vegetative (*Tzome'ach*) and the root of the animal (*Chai*).

[This is like the heavens and earth, in that in their actual coming into being the heavens preceded the earth, but in their root in *HaShem* 's-יהו"ה Supernal thought, the earth preceded. This is because the very fact that the earth was created at the end, indicates that in His Supernal thought it preceded the heavens, being that “the end action arose first in thought.”]¹¹¹⁴

The same is so of *Zeir Anpin* and *Kingship-Malchut*, [which are comparable to the vegetative (*Tzome'ach*) and the inanimate (*Domem*)]. That is, in the order of the chaining down of the worlds (*Seder Hishtalshelut*), *Zeir Anpin* is higher than *Kingship-Malchut*, but in their root, the root of *Kingship-Malchut* is higher than the root of *Zeir Anpin*.

¹¹¹² Torah Ohr, beginning of *Vayigash*.

¹¹¹³ Which changed from journey to journey.

¹¹¹⁴ The liturgical hymn “*Lecha Dodi*.”

Therefore, in the coming future Kingship-*Malchut* will be higher than *Zeir Anpin*, as the verse states,¹¹¹⁵ “An accomplished woman is the crown of her husband.” This is because there then will be a revelation of the root of Kingship-*Malchut* (which is higher than the root of *Zeir Anpin*).

This then, is why the walls and roof of the Tabernacle (*Mishkan*) were made of the vegetative (*Tzome'ach*) and the animal (*Chai*), whereas in the Holy Temple it all was made of the inanimate (*Domem*). This is because the Tabernacle (*Mishkan*), which only was the temporary dwelling of the Holy One, blessed is He,¹¹¹⁶ was according to the order of the chaining down of the worlds (*Seder Hishtalshehut*). Therefore, the floor of the Tabernacle (*Mishkan*) was of the inanimate (*Domem*), the walls of the Tabernacle (*Mishkan*) were of the vegetative (*Tzome'ach*), and the roof of the Tabernacle (*Mishkan*) was of the animal (*Chai*).

This is because in the order of the chaining down of the worlds (*Seder Hishtalshehut*), the vegetative (*Tzome'ach*) is higher than the inanimate (*Domem*) and the animal (*Chai*) is higher than the vegetative (*Tzome'ach*). However, in the Holy Temple, which was the permanent dwelling place of the Holy One, blessed is He,¹¹¹⁷ there was a foretaste of the coming world, at which time Kingship-*Malchut* (the inanimate (*Domem*)) will be higher than all the other *Sefirot*. Therefore,

¹¹¹⁵ Proverbs 12:4

¹¹¹⁶ See Samuel II 7:6 and Rashi there; Midrash Shir HaShirim Rabbah 1:16 (3); Zohar II 241a; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).]

¹¹¹⁷ [See the preceding note.]

even the roof of the Holy Temple was of the inanimate (*Domem*).

The same so of Yosef and Yehudah, in that Yosef is (the *Sefirah* of Foundation-*Yesod* of) *Zeir Anpin* and Yehudah is Kingship-*Malchut*. That is, the fact that currently Yosef is higher than Yehudah, is because in the order of the chaining down of the worlds (*Seder Hishtalshelut*) *Zeir Anpin* is higher than Kingship-*Malchut*.

This is the meaning of the words, “Then Yehudah approached him and said, ‘If you please [turn your attention] to me, my lord-Bee *Adonee*-בי אדוני.” That is, the meaning of “in me, my lord-Bee *Adonee*-בי אדוני,” is that in Yehudah (“in me-Bee-בי”) there should be a drawing down of bestowal from Yosef the righteous *Tzaddik* (“my lord-*Adonee*-בי אדוני”) in that Kingship-*Malchut* receives beneficence from *Zeir Anpin*.] However, in the coming future, when there will be the revelation of the root of Kingship-*Malchut*, which is higher than the root of *Zeir Anpin*, it will be that “My servant Dovid will be king over them.”

Now, this requires explanation. For, since the matter of “Then Yehudah approached him” is that Yosef (*Zeir Anpin* - the vegetative (*Tzome’ach*)) is higher than Yehudah (Kingship-*Malchut* - the inanimate (*Domem*)), thus at first glance, a discourse that begins with the verse, “Then Yehudah approached him” should not be coming to explain why the Holy Temple was made of the inanimate (*Domem*).

Thus, from the fact that the discourse entitled “*Vayigash Eilav Yehudah*” explains that the Holy Temple was made of the class of the inanimate (*Domem*), is because the Holy Temple

was a foretaste of the coming world,¹¹¹⁸ at which time Kingship-*Malchut* (the inanimate) will be higher than all the [other] *Sefirot*, proving that even though in the revealed aspect of the verse, “Then Yehudah approached him,” *Zeir Anpin* is higher than Kingship, nevertheless, in an inner and concealed way, the verse, “Then Yehudah approached him”) contains the superiority of Kingship-*Malchut* over *Zeir Anpin* within it, similar to the revelation of the coming future.¹¹¹⁹

¹¹¹⁸ In the discourse entitled “*Vayigash*” 5736 (Torat Menachem, Sefer HaMaamarim Teivet p. 216) [it states] that based on what it states in Zohar (Vol. 1, p. 205b) that the approach of Yehudah to Yosef is the matter of the juxtaposition of redemption (*Ge’ulah*) to prayer (*Tefillah*), [and in the juxtaposition of redemption (*Ge’ulah*) to prayer (*Tefillah*), the primary matter is the prayer (*Tefillah*)], this proves that even in the approach of Yehudah to Yosef there is a superiority to Kingship-*Malchut* relative to *Zeir Anpin*. However, in the superiority of Kingship-*Malchut* relative to *Zeir Anpin* – there are various levels. Additionally, there are various matters in which even now, there is an emphasis of the superiority of Kingship-*Malchut*.* [However], the primary matter of the superiority of Kingship-*Malchut* relative to *Zeir Anpin* will take place in the coming future. Thus, from the fact that in the discourse entitled “*Vayigash*” in Torah Ohr he explains that the superiority of the inanimate (*Domem*) that was present in the Holy Temple, was due to the fact that the Holy Temple was **a foretaste of the coming world**, this proves that in the matter of “Then Yehudah approached him” there is also the presence of the superiority of Kingship-*Malchut* relative to *Zeir Anpin*, similar to what will take place in the coming future. Also see the next note. [* See Torat Menachem, Sefer HaMaamarim ibid. p. 217, note 29; It should also be pointed out that in Yerushalayim, Dovid ruled over all of Israel (Samuel II 5:5) – even though in his time there was the Tabernacle (*Mishkan*) (before the construction of the Holy Temple) in which the vegetative (*Tzome’ach*) was higher than the inanimate (*Domem*). It can be said that the novelty that will take place in the coming future will (primarily) be in the fact that “My servant Dovid will be leader for them **forever**.”

¹¹¹⁹ It should also be pointed out from Torah Ohr ibid. (44a) that “when the two of them, Yosef and Yehudah, will be united with the ultimate true unity etc., then Yehudah will ascend higher than Yosef.” There it states that the matter of [the verse (Genesis 45:1)], “Yosef could not restrain himself... when Yosef made himself known to his brothers” is that “there was a bonding between Yosef and Yehudah to the ultimate degree of bonding and unity.”

Now, this may be understood by prefacing that when Yehudah wanted to rouse Yosef so that he would draw beneficence to him, he said,¹¹²⁰ “For you are like Pharaoh.” The explanation¹¹²¹ is that being that drawing down from *Zeir Anpin* (Yosef) to Kingship-*Malchut* (Yehudah) is a descent, therefore Yehudah explained to Yosef that, on the contrary, through this there would be an ascent in *Zeir Anpin*, so that it will be that “you are like Pharaoh.”

The explanation¹¹²² is that Pharaoh is the matter of the Crown-*Keter*, which transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*). This is the meaning of the verse,¹¹²³ “You will give a fifth to Pharaoh, the [other] four parts shall be yours.” That is, the “four parts” refer to Wisdom-*Chochmah*, Understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut*, and “the fifth part” refers to the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*).¹¹²⁴

Now, it can be said that the reason the words “the [other] four parts shall be yours” come in continuation to the words “a fifth to Pharaoh,” is because it is through “the fifth to Pharaoh,” which is the drawing down of the Crown-*Keter* and is higher than the chaining down of the worlds (*Hishtalshelut*), that the “four parts” [that shall be yours, within the order of the chaining

¹¹²⁰ At the beginning of the Torah portion of Vayigash, [Genesis 44:18 *ibid.*]

¹¹²¹ See Ohr HaTorah Vayigash (Vol. 5) p. 982b; Torat Menachem, Sefer HaMaamarim *ibid.* p. 218 and on.

¹¹²² Regarding some matters that will be stated in the coming section, see Ohr HaTorah Vayigash (Vol. 6) p. 1,114a.

¹¹²³ Genesis 47:24

¹¹²⁴ Also see Likkutei Torah, end of Pinchas (81b)

down of the worlds (*Hishtalshelut*)] will be on a loftier level too.¹¹²⁵

This is as stated in Zohar,¹¹²⁶ that “Pharaoh-פרעה” is [the aspect] “from which there is an uncovering-*It’pera’oo*-אתפרעו and revelation of all the lights.” It can be said that the meaning of “there is an uncovering of **all-Kol**-כל the lights” is that through drawing down the Crown-*Keter* (“Pharaoh-פרעה”) the revelations (“lights”) within the order of the chaining down (*Hishtalshelut*) also are in a way of being “uncovered-*It’pera’oo*-אתפרעו,” meaning higher than limitation.

Now, even though matters within the order of the chaining down of the worlds (*Hishtalshelut*) (that is, “the four parts”) are drawn down on a constant basis from the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*), nevertheless, the way they (usually) are drawn down from the Crown-*Keter* is such that the Crown-*Keter* is separate from them, which is why they are in a state of limitation.

The matter of the verse, “You will give a fifth to Pharaoh, the [other] four parts shall be yours,” is that even as they are drawn down into revelation (in the chaining down of the worlds) there is the sense within them of being drawn from the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*), and they then are in a state of being “uncovered-*It’pera’oo*-אתפרעו.”

¹¹²⁵ This is similar to the fifth given to charity which elevates the four parts that shall be yours with it (Ohr HaTorah *ibid.*).

¹¹²⁶ Zohar Vayigash 210a

Now, the drawing down in this is through the *Sefirah* of Foundation-*Yesod*.¹¹²⁷ This is because the matter of Foundation-*Yesod* is to bestow to Kingship-*Malchut*, and for this bestowal to be below, this comes about through a drawing down from the Crown-*Keter*.

About this Pharaoh (the Crown-*Keter*) said¹¹²⁸ to Yosef (Foundation-*Yesod*), “You will be in charge of my palace, and by your command all my people will be sustained... and without you, no man may lift his hand or foot in all the land of Egypt.” That is, the drawing down from the Crown-*Keter* (meaning, the additional light drawn down from the Crown-*Keter*) in all the levels of the chaining down of the worlds (“all my people”) is through the *Sefirah* of Foundation-*Yesod*, “by your command” (of Yosef). However, even so, it “(only) is by the throne that I shall outrank you.”

That is, that which Foundation-*Yesod* draws from the Crown-*Keter* is [only] from the aspect of the Crown-*Keter* as it relates to the chaining down of the worlds (*Hishtalshelut*). [This is why the revelation of this drawing down is that the matters of the **chaining down** of the worlds are in a way of being “uncovered-*It’pera*’oo-אתפרעו.”] However, “the throne,” which is the matter of elevation and exaltedness, meaning the Crown-*Keter* itself, as it is elevated and separately transcendent

¹¹²⁷ This is why [the *Sefirah* of] Foundation-*Yesod* is called “The thinker-*Maskeel*-משכיל” [as it states (Psalms 41:2), “Praiseworthy is he who contemplates-*Maskeel*-משכיל the needy”]. For, that which causes Foundation-*Yesod* to bestow to Kingship-*Malchut* is through there being a drawing down in it from the source of Wisdom-*Chochmah*, [called the power to] “conceptualize-*Maskeel*-משכיל” (*Hemshech* 5666 p. 412 [542 and on], and elsewhere).

¹¹²⁸ Genesis 41:40; 41:44

from the chaining down of the worlds (*Hishtalshelut*), is not drawn down through Foundation-*Yesod*.

This then, is the superiority of Kingship-*Malchut* over Foundation-*Yesod*. This is because Kingship-*Malchut* is rooted in the Crown-*Keter* itself,¹¹²⁹ except that in Kingship-*Malchut* her root is in a state of concealment, and through *Zeir Anpin* it is revealed. However, through *Zeir Anpin* revealing the root of Kingship-*Malchut* (in the essence of the Crown-*Keter*) *Zeir Anpin* also is elevated to that level.¹¹³⁰

About this Yehudah said to Yosef, “If you please [turn your attention] to me, my lord-Bee *Adonee*-בי אדוני... for you are like Pharaoh.” That is, through there being a drawing down in Kingship-*Malchut* (“in me-Bee-בי,” - to Yehudah) of bestowal of beneficence from Foundation-*Yesod* (“my lord-*Adonee*-אדוני,” - Yosef), there thereby is caused to be a revelation in Kingship-*Malchut* of her root in the essence of the Crown-*Keter*, and through this, it is caused that “(you are) like Pharaoh-פרעה,” that there is a drawing down of the essence of the Crown-*Keter* in him.

4.

¹¹²⁹ To point out, Kingship-*Malchut* is also called “the throne-*Kiseh*-כסא.”

¹¹³⁰ This is like the soul and the body. That is, the root of the body is higher than the root of the soul, and it is in the body that His Essential Self chose. It only is that the choice of His Essential Self in the body is in a state of concealment. However, it is through the work of the soul with the body that there also a drawing down of the choice of His Essential Self in the soul – Torat Menachem, Sefer HaMaamarim Iyyar p. 234.

Now, this requires explanation. This is because the fact that Foundation-*Yesod* draws from the Crown-*Keter* is also because the matter of Foundation-*Yesod* is that it bestows to Kingship-*Malchut* (as mentioned in chapter three), but even so, that which Foundation-*Yesod* draws from the Crown-*Keter* is [also] only from the aspect of the Crown-*Keter* as it relates to the chaining down of the worlds (*Hishtalshelut*).

This being so, what is added by the matter of “in me, my lord-*Bee Adonee*-בי אדוני,” [that there is a drawing down of beneficence in Kingship-*Malchut* from Foundation-*Yesod*] and that specifically through this, there is a drawing down of the essence of the Crown-*Keter*?

Now, it can be said that the explanation is that the matter of “in me, my lord-*Bee Adonee*-בי אדוני” (is not that Foundation-*Yesod* bestows to Kingship-*Malchut*, but) that it is **into** Kingship-*Malchut* that the bestowal is drawn down from Foundation-*Yesod*, “**in me**, my lord-*Bee Adonee*-בי אדוני.”

That is, the revelation of the Crown-*Keter* drawn down through the fact that Kingship-*Malchut* is that which **receives** the bestowal from Foundation-*Yesod*, is a higher revelation than the revelation of the Crown-*Keter* drawn down by Foundation-*Yesod* bestowing into Kingship-*Malchut*.¹¹³¹

The explanation is that the *Sefirah* of Kingship-*Malchut*, as it is in the powers of the soul, is analogous to the power of speech (“Kingship-*Malchut* is the mouth”).¹¹³² One of the reasons for this, is because the difference between the

¹¹³¹ This is explained in *Hemshech* 5672, Vol. 2 p. 1,120.

¹¹³² Introduction to Tikkunei Zohar (17a)

power of speech and all the other powers in man, is that all his other powers are necessary for himself, whereas the power of speech (*Dibur*) is (not for himself, but) for the sake of the other.

Moreover, the very fact that one's speech is heard by another, is through the speech going **out** of himself, thus becoming **separate** from the one who speaks. From this we can also understand this matter, as it relates to the **power** of speech (before he actually speaks) in that even though the power of speech is in man himself, its matter is that his speech can go **out** of his own existence and speak to another. The same is so of Kingship-*Malchut*. That is, even when she is in the world of Emanation (*Atzilut*) (before her descent to enliven and bring the creations into being) she is the root and source of the creations.

It can be said that one of the explanations of why the root of the power of speech (*Ko'ach HaDibur*) is in the essence of the soul (higher than the root of all the other powers) is because the matter of the [other] powers, which stem from the revelations (*Gilyim*) of the soul, is that they are a revelation of the soul (and a revelation is close to that which is being revealed).¹¹³³

In contrast, since the power of speech (*Dibur*) is the matter of having the power to go **out** of one's own existence (which is the opposite of closeness and revelation) this is because it is rooted in the essence of the soul, which is not

¹¹³³ This is similar to light (*Ohr*) which adheres to its Luminary (*Ma'or*). It is only that when it comes to light (*Ohr*) since it bears similarity to the Luminary (*Ma'or*) (the ultimate revelation), it is in a state of adhesion (*Dveikut*) to the Luminary (*Ma'or*). [In contrast], revelations (*Gilyim*) that do not bear a similarity to the essence, do not need to be in a state of adhesion (*Dveikut*) to their source, however they do need to be in proximity to their source.

limited to the matter of revelation, in that it can also be in a state of concealment, up to and including the ultimate concealment, a departure from his existence.

5.

Now, in Torah Ohr there, it explains that the reason it specifically is in the earth that there is the matter of nullification (*Bittul*), [in that the earth is trodden by the feet of all], is because in *HaShem's* יהו"ה Supernal thought the earth preceded the heavens. The same is so of the nullification (*Bittul*) of the inanimate (*Domem*). That is, the reason that the inanimate (*Domem*) is in a state of nullification (*Bittul*) [as opposed to the vegetative (*Tzome'ach*) which grows upward in elevation, whereas the matter of nullification (*Bittul*) specifically is in the inanimate (*Domem*)], is because the root of the inanimate (*Domem*) is higher than the root of the vegetative (*Tzome'ach*).

The same is so of *Zeir Anpin* and Kingship-*Malchut*, [which are compared to the heavens and earth - the inanimate (*Domem*) and the vegetative (*Tzome'ach*)]. That is, the reason Kingship-*Malchut* is in a state of nullification (*Bittul*) is because her root is in the aspect of the Crown-*Keter* (higher than the root of *Zeir Anpin*).

Now, it can be said that when it is said that the analogy for the *Sefirah* of Kingship-*Malchut*, as it is in the powers of the soul, is the power of speech (*Dibur*), this also applies to the nullification (*Bittul*) of Kingship-*Malchut*. For, it can be said that in the nullification (*Bittul*) of speech (*Dibur*) there are two matters.

The first, is that speech is not a lofty matter. This is because the matter of the [other] powers of the soul is that they reveal the soul, this being a lofty matter of wholeness and perfection. In contrast, the power of speech does not reveal the soul and is not a lofty matter.

Another matter in the nullification (*Bittul*) of speech (*Dibur*) is that the one who speaks goes **out** of his own existence (nullifying himself) for the sake of the other. The same is so of the nullification (*Bittul*) of Kingship-*Malchut*, in that in addition to Kingship-*Malchut* not being a matter of revelation, she also **descends** to enliven and bring the creations into being.¹¹³⁴

It can be said that this nullification (*Bittul*) of Kingship-*Malchut* is hinted in the statement in Torah Ohr, that the name “Yehudah-יהודה” (Kingship-*Malchut*) is of the same root as the word “submission-*Hoda’ah*-הודאה” and nullification (*Bittul*). That is, the nullification (*Bittul*) of “submission-*Hoda’ah*-הודאה” is that he nullifies himself to that which he submits to.

6.

Now, as known,¹¹³⁵ through a person bringing the intellect (which he grasps in his thought) into speech, an increase is caused in the intellect (*Sechel*) itself, greater than it

¹¹³⁴ It can be said that this is also the difference between the nullification (*Bittul*) of the inanimate (*Domem*), and the nullification (*Bittul*) of the earth (*Aretz*). That is, the nullification (*Bittul*) of the inanimate (*Domem*) is that it does not grow in elevation like the vegetative (*Tzome’ach*) (meaning that it does not have elevation), whereas the nullification (*Bittul*) of the earth (*Aretz*) is that it is trodden upon by the feet of all.

¹¹³⁵ Sefer HaMaamarim 5659 p. 4 [5] and on, and elsewhere.

was at first (within thought). The same is so of the emotions (*Midot*). That is, speaking words of love causes one's love to increase, and the same is so of the other emotions (*Midot*).

This is because the root of speech is in the essence of the soul, and thus through drawing and manifesting the intellect (*Sechel*) and emotions (*Midot*) into speech (*Dibur*) they are drawn from a loftier level in the soul.

Now, it can be said that even the level of the soul from which the intellect (*Sechel*) and emotions (*Midot*) are drawn by becoming invested in speech (*Dibur*), is a lower level of the soul than [the level] from which speech (*Dibur*) itself is drawn.¹¹³⁶

This is because the fact that the intellect and emotions (the **revelations** (*Giluyim*) of the soul) are drawn and invested in speech, this comes about through there being a drawing down into them of the limitlessness of the soul - that it is in its power to descend all the way down.

Even though this matter in the soul is a level of the soul that transcends the root of the intellect (*Sechel*) and the emotions (*Midot*) [which is why through drawing down this level, increase is caused in the intellect and emotions], nonetheless, this matter within the soul (that it is capable of descending all the way down) is an aspect of its **revelation**. In contrast, the **root** of the power of speech (*Ko'ach HaDibur*) itself, (which is not a matter of revelation) is rooted in the essence of the soul.

¹¹³⁶ Similarly, see Torat Menachem, Sefer HaMaamarim Sivan p. 352 and on.

Now, with the above in mind, we can explain what was cited before from Torah Ohr in explanation of the words, “in me, my lord-*Bee Adonee*-בִּי אֲדֹנָי,” that it is **in him** that there is a drawing down of bestowal from Yosef the righteous *Tzaddik*. This is because, at first glance, being that Yehudah asked this of Yosef, he should have asked that he (**Yosef**) should draw the beneficence to him. Why then did he ask of Yosef that in himself (**in Yehudah**) there should be the drawing down of the bestowal?¹¹³⁷

It can be said that the explanation is based on what is known¹¹³⁸ about the matter of lights (*Orot*) and vessels (*Keilim*). (This is because *Zeir Anpin* and Kingship-*Malchut* (Yosef and Yehudah) are comparable to lights (*Orot*) and vessels (*Keilim*)). That is, the fact that the lights (*Orot*) are drawn to manifest in the vessels (*Keilim*) is because the root of the vessels (*Keilim*) is higher than the root of the lights (*Orot*). Thus, since the lights (*Orot*) sense the superiority of the vessels (*Keilim*) stemming from their root,¹¹³⁹ they therefore are drawn to manifest within the vessels (*Keilim*).

¹¹³⁷ Seemingly we can add another point to this, which is that the fact that **in him** (in Yehudah) there should be the drawing down of the bestowal, is not dependent upon Yosef, but is rather [dependent on] Yehudah. However—this is not so. That is, it is specifically **the receiving** of the bestowal that is not dependent upon the giver, which is not so of the drawing down of the bestowal. Also see the later note 33 [in the original discourse].

¹¹³⁸ Sefer HaMaamarim 5649 p. 243 and on; *Hemshech* 5672 Ch. 93 [Vol. 1 p. 178 [p. 240 and on], **and elsewhere**.

¹¹³⁹ This is because relative to the vessels (*Keilim*), their root is concealed. However, relative to the lights (*Orot*), their matter being revelation (*Gilyu*), the root of the vessels (*Keilim*) is openly revealed. (See Sefer HaMaamarim 5649 *ibid.*; *Hemshech* 5672 *ibid.*)

Now, it can be said that since the lights (*Orot*) are the matter of **revelation** (*Giluy*), therefore even the superiority of the vessels (*Keilim*) (stemming from their root) as sensed in the lights (*Orot*), is that through the vessels (*Keilim*) there comes to be a revelation of the limitlessness in the matter of the **revelation** (*Giluy*). [This is because through the lights (*Orot*) manifesting in the vessels (*Keilim*) they even are drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), down to and including this physical world.]

The same is so of *Zeir Anpin* and Kingship-*Malchut*. That is, the fact that *Zeir Anpin* wants to bestow to Kingship-*Malchut* [in that every bestowal is willingly]¹¹⁴⁰ is because it senses the superiority of Kingship-*Malchut* as it stems from its root, the primary sense being that through the bestowal into Kingship-*Malchut*, **the drawing down in *Zeir Anpin*** will be in a state of wholeness and perfection [in that through Kingship-*Malchut* there also is a drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), down to and including this world].

This is why Yehudah said to Yosef, “**in me**, my lord-*Bee Adonee*-בִּי אֲדֹנָי,” that the drawing down of the bestowal from *Zeir Anpin* to Kingship-*Malchut* should not be (so that the drawing down **to *Zeir Anpin*** should be in a state of wholeness and perfection, but) so that the bestowal should be drawn down **into Kingship-*Malchut***,¹¹⁴¹ “**in me**, my lord-*Bee Adonee*-בִּי

¹¹⁴⁰ This is so of every bestowal – see Siddur (Im Da”Ch), Shaar HaTalmud Torah (97c [151a] and on); Sefer HaMaamarim 5659 p. 6 [9] and on, and elsewhere.

¹¹⁴¹ The reason that in Torah Ohr it states that “in him there will be **the drawing down** of the bestowal,” and not that “in him the bestowal will be received” is because that which relates to Yosef is the drawing down of the bestowal (and not the receiving

אֲדוֹנִי,” and specifically through this he will be “like Pharaoh,” this being the ascent of *Zeir Anpin* to the essence of the Crown-*Keter*.

This is because the aspect of the Crown-*Keter* revealed in *Zeir Anpin* through **the drawing to *Zeir Anpin*** being drawn all the way down, which is the limitlessness (of the Crown-*Keter*), in that it is in His ability to be drawn all the way down below, this is the revelation of the Crown-*Keter*. However, through Yosef (*Zeir Anpin*) drawing the bestowal to Yehudah (Kingship-*Malchut*) so that **in Kingship-*Malchut*** there should be the drawing down of the bestowal (“**in me**, my lord-*Bee Adonee*-אֲדוֹנִי-בִי”), this brings the revelation of the essence of the Crown-*Keter* in him.

8.

Now, this requires explanation. For, since *Zeir Anpin* (Yosef) is the matter of revelation (*Giluy*), at first glance, it does not apply for there be a matter that is not revelation (*Giluy*) in him. This being so, how did Yehudah bring the matter of “in me, my lord-*Bee Adonee*-אֲדוֹנִי-בִי” in Yosef - that he should draw bestowal into Kingship-*Malchut* for the sake of Kingship-*Malchut*, a drawing down that (at first glance) is unrelated to the matter of revelations (*Giluyim*).

of the bestowal), and it only is that the drawing down of the bestower must be for the sake of the recipient.

This may be understood by prefacing¹¹⁴² with the explanation in Likkutei Torah on the Torah portion of “Beha’alotcha et HaNeirot – When you kindle the lamps,”¹¹⁴³ as well as in the discourse in the Torah portion of Vayigash, about the matter of the verse,¹¹⁴⁴ “For your servant took responsibility (*Areiv*-עריב) for the youth etc.”

That is, the reason “all Jews are guarantors (*Areivim*-עריבים) for each other,”¹¹⁴⁵ is because they are intermingled (*Me’uravim*-מעורבים) with each other. (The word “guarantors-*Areivim*-עריבים” is of the same root as the word “intermingled-*Me’uravim*-מעורבים.”)

This is one of the reasons why the Congregation of Israel (*Knesset Yisroel*) is allegorically compared to a Menorah (“a Menorah entirely of gold”).¹¹⁴⁶ For, just as it states about the Menorah, “You shall make a Menorah hammered out-*Mikshah*-מקשה,” in that through hammering it, that which is above descends below and that which is below ascends above and it all becomes mixed together, the same is so of the Jewish people, in that they are intermingled (and inter-included) one with the other, until you cannot find beginning or end in them.¹¹⁴⁷ This is the meaning of the teaching,¹¹⁴⁸ “You [the

¹¹⁴² See the [previous] discourse [earlier this year, 5732] entitled “v’Ra’eetee v’Hinei Menorah – I see and behold there is a Menorah,” Discourse 12, Ch. 3 (Sefer HaMaamarim 5732 p. 100 and on).

¹¹⁴³ [Likkutei Torah, Beha’alotcha] 33c

¹¹⁴⁴ Genesis 44:32

¹¹⁴⁵ Talmud Bavli, Shevuot 39a; Sanhedrin 27b

¹¹⁴⁶ Zachariah 4:2

¹¹⁴⁷ As in the language of the verse – Ecclesiastes 3:11; Also see Likkutei Torah, beginning of Nitzavim (cited in Likkutei Torah, Beha’alotcha ibid., and in Sefer HaMaamarim 5679 ibid.)

¹¹⁴⁸ Talmud Bavli, Yevamot 61a

Jewish people] are called ‘man-*Adam*-אדם,’” in that all Jews are (like) a single man.

Now, it can be said that the statement, “all Jews are like a single man,” is loftier than the statement, “all Jews are intermingled (*Me’uravim*-מְעֻרָבִים) one with the other.” This is because the words “intermingled-*Me’uravim*-מְעֻרָבִים one with the other,” [only] apply when there are several distinct things that have become mixed.

The same is so of the matter of “You shall make a Menorah hammered out-*Mikshah*-מִקְשָׁה.” This is because the inter-inclusion indicated by being “hammered out-*Mikshah*-מִקְשָׁה,” is such that [though the talent of gold was a single thing] two matters were present in it, above and below, except that they became mixed with each other, such that what was above descended below and what was below ascended above.

Now, it can be said¹¹⁴⁹ that the teaching, “You [the Jewish people] are called ‘man-*Adam*-אדם,’” is that in the unity of the limbs of the body of man there are two matters. Firstly, the limbs of the body complete each other, in that they all need one another, and just as the head gives to the foot, so does the foot give to the head.

Moreover, in relation to the matter [of mobility] (in which the foot gives to the head) the foot is called “the head.” In this kind of inter-inclusion there indeed is a division between the head and the foot, only that since every limb is “the head,” [being that every limb has its unique quality by which it gives

¹¹⁴⁹ Regarding the coming section, see what is **similarly** stated in Likkutei Sichot, Vol. 30 p. 218 and on; Also see Likkutei Sichot, Vol. 4 p. 1,141 and on, that the two matters mentioned later in the discourse are also hinted in Likkutei Torah, at the beginning of Parashat Nitzavim.

to all the other limbs], this being so, their inter-inclusion is such that one cannot find beginning or end in them.

The same is so of the Jewish people, in that every single Jew has a quality that is unique to him, and it is this unique quality that he gives to the rest of the Jewish people. We thus find that all Jews complete each other, such that one cannot find beginning or end in them. [That is, though there indeed is a matter of a beginning and an end, it nonetheless is impossible to establish (or discover) who is the beginning and who is the end.]

Another matter in the unity of the limbs of the human body, is that the substance of their being is primarily that they are parts of the human body, something that is equally present in all the limbs. The same is so of the Jewish people, in that every single Jew is part of the Jewish people as a whole, and because this, all Jews are a single essence.¹¹⁵⁰

Now, it can be said¹¹⁵¹ that Yehudah's responsibility ("For your servant took responsibility (*Areiv*-עֵרֵב) for the lad") in that he "placed himself under a firm bond to be [an outcast] in both worlds,"¹¹⁵² comes from the fact that all Jews literally are a single essence (higher than being inter-mingled (*Me'uravim*-מְעֻרָבִים) one with the other). This is why

¹¹⁵⁰ In Likkutei Sichot, Vol. 4 p. 1,143 it explains that the reason that all the limbs, and likewise, all the Jewish people, complete one another, is because in their innerness they are one essence. It can be said that the hint for this is in the matter of "You shall make a Menorah hammered out." That is, the reason that through hammering it out, the upper becomes mixed with the lower and the lower becomes mixed with the upper (they are inter-mingled with one another) is because even before being hammered out, all parts of the Menorah were one single piece [of gold].

¹¹⁵¹ Also see Likkutei Sichot, Vol. 30 *ibid.* p. 219 and on, where the matter is also explained according to the revealed parts of Torah (*Nigleh*).

¹¹⁵² Rashi to Genesis 44:32

specifically Yehudah had this responsibility, because Yehudah is the aspect of Kingship-*Malchut*, and the root of Kingship-*Malchut* is in the Crown-*Keter* (and in the Crown-*Keter* itself, in the innerness (*Pnimityut*) of the Crown-*Keter*) which transcends division.

To add, through Yehudah telling Yosef, “For your servant took responsibility (*Areiv*-ערב) for the lad,” the responsibility (*Areivut*-ערבות) stemming from the fact that all Jews are literally a single essence, through this there was a drawing down of this matter (at least in an encompassing way (*Makif*)) in Yosef too, which is why “Yosef could not restrain himself... when he made himself known to his brothers.”¹¹⁵³

9.

Now, with the above in mind, we can explain that the meaning of “you are like Pharaoh” is that the true root of *Zeir Anpin* (Yosef - “you are like”) is also in the **essence** of the Crown-*Keter* (higher than the level of the Crown-*Keter* which is the root of *Zeir Anpin*) that is, “Pharaoh-פרעה.”

In other words, the intention in the emanation of *Zeir Anpin*, and also of the level of the Crown-*Keter* which is the root of *Zeir Anpin*, is to fulfill the intention of the innerness (*Pnimityut*) of the Crown-*Keter*. However, it is through Yehudah - [the aspect of Kingship-*Malchut*, whose **root** is in the innerness (*Pnimityut*) of the Crown-*Keter*, meaning¹¹⁵⁴ that even after it is drawn below, it is sensed in her that her root is

¹¹⁵³ Genesis 45:1

¹¹⁵⁴ See *Torat Menachem*, Tishrei, p. 38 and on.

in the innerness (*Pnimityut*) of the Crown-*Keter*] - telling Yosef, “you are like Pharaoh,” that this matter also became established in Yosef, and this caused the matter of “in me, my lord-*Bee Adonee*-בי אדוני” in him, that there should be the drawing down of bestowal to Kingship-*Malchut* for the sake of Kingship-*Malchut*, in order to fulfill the intention of the innerness (*Pnimityut*) of the Crown-*Keter*.

10.

Now, according to this explanation, the relationship between “in me, my lord-*Bee Adonee*-בי אדוני” and “you are like Pharaoh” is that “you are like Pharaoh” is the cause for the matter of “in me, my lord-*Bee Adonee*-בי אדוני.” That is, it is through it being established in Yosef that the true root of *Zeir Anpin* (the intention in the emanation of *Zeir Anpin*) is in the innerness (*Pnimityut*) of the Crown-*Keter*, that this is what brought him to draw down bestowal to Kingship-*Malchut* for the sake of Kingship-*Malchut*, in order to fulfill the intention of the innerness (*Pnimityut*) of the Crown-*Keter*.

Another explanation of the relationship between these two matters, is that through Yosef drawing the bestowal down to Kingship-*Malchut* for the sake of Kingship-*Malchut*, that is, “in me, my lord-*Bee Adonee*-בי אדוני,” there thereby will be the revelation of the innerness (*Pnimityut*) of the Crown-*Keter* within him, that is, “you are like Pharaoh” (as discussed in chapter seven).

This is because the fact that the matter of “you are like Pharaoh” was established in him before his bestowal to

Kingship-*Malchut*, was (not a matter of revelation (*Giluy*), but was) because he set himself aside to bestow to Kingship-*Malchut*, in order to fulfill *HaShem* 's יהו"ה-s Supernal intent, and through him bestowing to Kingship-*Malchut*, there was a drawing down to him of the **revelation** (*Giluy*) of the innerness (*Pnimiyyut*) of the Crown-*Keter*.

This then, is the connection between “Then Yehudah approached him” and the Haftorah of the Torah portion of Vayigash, the content of which is that in the coming future Yehudah will be higher than Yosef. This is because the approach of Yehudah to Yosef was also in a way that the superiority of Yehudah was established in Yosef, and moreover, that he subsequently become (like) a recipient from Yehudah. This is because through the bestowal to Yehudah there was an illumination within him of the revelation of the innerness (*Pnimiyyut*) of the Crown-*Keter*, similar to what will be in the coming future, in that *Zeir Anpin* will receive from Kingship-*Malchut*.

11.

Now, the explanation of his honorable holiness, my father-in-law, the Rebbe, is known from his discourse entitled “v'Dovid Avdee Melech Aleihem etc.,”¹¹⁵⁵ about why King Moshiach is called by the name “Dovid,” this being because Dovid is the matter of humility and nullification of self. This is

¹¹⁵⁵ Of the year 5699 (printed in Sefer HaMaamarim 5699 p. 191; p. 195; Also see p. 194; p. 202).

because although he was the king, he nevertheless called himself poor and a pauper.¹¹⁵⁶

The same is so of King Moshiach, in that even though he will be in the ultimate state of greatness, as the verse states,¹¹⁵⁷ “The spirit of *HaShem*-יהו"ה will rest upon him etc.,” and he will study Torah with our forefathers and with our teacher Moshe, peace be upon him, he nevertheless will be in the ultimate state of humility and self-nullification and will also study with simple folk.

Now, according to the known matter,¹¹⁵⁸ that all revelations of the coming future depend on our present deeds and service of *HaShem*-יהו"ה, blessed is He, it is understood that amongst those matters that hasten and bring the coming of Moshiach close, is the study and dissemination of Torah, both the revealed parts of the Torah (*Nigleh*) and the innerness (*Pnimityut*) of the Torah to all, including simple folk, and that this should be done in a way of humility and self-nullification.

That is, the study and dissemination must not be for the sake of the elevation brought about in the one teaching and disseminating (“from my students I gained more than from all of them”),¹¹⁵⁹ but should be for the sake of the recipients. [This is like the explanation above about the matter of “**in me**, my lord-*Bee Adonee*-ב"י אדוני.] Through doing so, we hasten the fulfillment of the prophecy,¹¹⁶⁰ “My servant Dovid will be king over them... My servant Dovid will be leader for them forever,”

¹¹⁵⁶ Psalms 70:6

¹¹⁵⁷ Isaiah 11:2

¹¹⁵⁸ Tanya, beginning of Ch. 37

¹¹⁵⁹ Talmud Bavli, Taanit 7a

¹¹⁶⁰ Ezekiel *ibid.* [37]:24-25

to a greater degree, with the coming of our righteous Moshiach, speedily and in the most literal sense!

Discourse 14

*“Va’ani Natati Lecha Shechem Echad... -
And I have given you one portion...”*

Delivered on Shabbat Parshat Vayechi,
14th of Teivet, 5732
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁶¹ “And I have given you one portion-*Shechem* over your brothers, which I took from the hand of the Emorite with my sword and with my bow.” It states in Talmud,¹¹⁶² “But is it so that he took it with his sword and with his bow? Does not it already state,¹¹⁶³ ‘For it is not in my bow that I trust, nor will my sword save me.’ Rather, ‘my sword’ refers to prayer, and ‘my bow’ refers to supplication.” This is also how Onkelos translated [“with my sword and with my bow”] as, “with my prayer and with my supplication.”

Now, we must understand the relationship between the matter of prayer (“with my sword and with my bow,” meaning “with my prayer and with my supplication”) specifically with Yosef over and above the other tribes, about which Yaakov said to Yosef, “And I have given you one portion-*Shechem* over your brothers etc.” That is, he gave him one portion more than

¹¹⁶¹ Genesis 48:22

¹¹⁶² Talmud Bavli, Bava Batra 123a

¹¹⁶³ Psalms 44:7

he gave to his brothers, the other tribes. Moreover, in this itself he specified “over your brothers-*Al Achecha*-על אחיך,” meaning that the relationship with Yosef is not as he is one of the tribes, but as he is higher than them.¹¹⁶⁴

We also must understand why the matter of prayer is called by the names “sword” and “bow” here. This is because there are several words for the matter of prayer, as Midrash states,¹¹⁶⁵ “There are ten words [in Torah] for prayer.” This being so, the Torah could have used a different term to indicate the matter of prayer. Why then did it specifically use the words, “with my sword and with my bow-*b’Charbee u’vKashtee*-בחרבי ובקשת?”

This is because, at first glance, these terms indicate a sword and a bow in the literal sense, which not only do not indicate the matter of prayer, but are the opposite of the matter of prayer. Proof of this is the question of the Talmud, “But is it so that he took it with his sword and with his bow? Does it not already state etc.” This is also understood from the verse,¹¹⁶⁶ “These with chariots, and these with horses” (referring to the nations of the world) “but we will make mention of the Name of *HaShem*-יהוה our God.”

It similarly is written,¹¹⁶⁷ “Not with an army and not with might, but with My spirit, said *HaShem*-יהוה of hosts.” That is, it refers to “my sword and my bow” in the literal sense, about which the verse states, “Not with an army... but with My

¹¹⁶⁴ Also see the beginning of the discourse entitled “*Va’ani Natati Lecha*” 5670 and 5704 (Sefer HaMaamarim 5670 p. 112 [156]; 5704 p. 97).

¹¹⁶⁵ Midrash Devarim Rabbah 2:1

¹¹⁶⁶ Psalms 20:8

¹¹⁶⁷ Zachariah 4:6

spirit etc.,” this being the matter of prayer. Now, since “my sword and my bow” is the opposite of the matter of prayer, it is not understood why the verse specifically uses the words “my sword and my bow” in reference to prayer here.

2.

Now, this may be understood based on the explanation in the teachings of Chassidus, called the “words of the Living God” (in the discourses of the Alter Rebbe, the Mittler Rebbe, the Tzemach Tzeddek, and the Rebbes who succeeded them).¹¹⁶⁸ Namely, that in addition to the difference between our forefathers and the tribes,¹¹⁶⁹ in that “only three [people] may be called ‘forefathers-*Avot*’-אבות,”¹¹⁷⁰ being that the service of our forefathers must be present in every Jew, which is not so of the tribes, in that there is no imperative for [all their modes of service] to be present in every Jew.

That is, each tribe was distinct in his mode of serving *HaShem*-יהו"ה, blessed is He, (as explained in Torah Ohr,¹¹⁷¹ in the discourse entitled “*Yehudah Atah Yoducha Acheicha*,” about the difference between the modes of service of Reuven, Shimon, Levi, and Yehudah, from which we also understand this about the remaining tribes, that each one was distinct in his mode of service etc.) However, in relation the tribes

¹¹⁶⁸ See Torah Ohr, Hosafot to Vayechi 102a and on; Maamarei Admor HaEmtza'ee, Vayechi p. 459 and on; Ohr HaTorah, Vayechi Vol. 6 p. 1, 126a and on; Sefer HaMaamarim 5670 p. 111 and on [p. 155]; 5704 p. 104 and on.

¹¹⁶⁹ See Torah Ohr, beginning of Va'era and elsewhere

¹¹⁷⁰ Talmud Bavli, Brachot 16b

¹¹⁷¹ Torah Ohr, Vayechi 45a and on

themselves, there was a difference between Yosef and the other tribes, in that his mode of serving *HaShem*-יהו"ה, blessed is He, was of an entirely different category.

The explanation is that the verse states,¹¹⁷² “There the tribes **ascended**, the tribes of *Ya”H*-יה”ה.” That is, the mode of service of the tribes was by way of ascent from below to Above. (For, although the word “tribes-*Shevatim*-שבטים” is of the same root as “a shooting star-*Kochava d’Shavit*-כוכבא דשביט etc.,”¹¹⁷³ indicating the matter of drawing down (*Hamshachah*) from above to below, nevertheless, as they are positioned in the world of Creation (*Briyah*), their mode of service was that of ascent from below to Above.)¹¹⁷⁴

In contrast, about Yosef the verse states,¹¹⁷⁵ “Yosef had been brought down to Egypt,” which is the matter of drawing down from Above to below, and in a way that the drawing was all the way down. That is, in this verse it is written as “to Egypt-*Mitzraymah*-מצרימה” (with the additional letter *Hey*-ה), in that the descent was to the furthest degree.

[This is like the explanation in various places¹¹⁷⁶ about the verse,¹¹⁷⁷ “a ladder set earthward-*Artzah*-ארצה whose top reached heavenward-*HaShamaymah*-השמימה” that the word “earthward-*Artzah*-ארצה” [with the additional letter *Hey*-ה] is lower than the word “earth-*Aretz*-ארץ” as it usually is spelled, and the word “heavenward-*HaShamaymah*-השמימה” [with the

¹¹⁷² Psalms 122:4

¹¹⁷³ Talmud Bavli, Brachot 58a; Also see Torah Ohr Vayeitzei 23d

¹¹⁷⁴ See Torah Ohr, Hosafot ibid. 103b

¹¹⁷⁵ Genesis 39:1

¹¹⁷⁶ See Sefer HaMaamarim Kuntreisim Vol. 2, p. 318b and on, and elsewhere.

¹¹⁷⁷ Genesis 28:12; Also see Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (43a).

additional letter *Hey*-ה] is higher than the word “heaven-*Shamayim*-שמים” as it is usually spelled.] Rather, the drawing down was all the way to Egypt, “the lewdness of the land.”¹¹⁷⁸

In general, this is the difference between prayer and Torah. That is, the mode of service of the tribes, which is in a way of ascent from below to Above, is the matter of prayer, about which the verse states, “A ladder was set earthward whose head reached heavenward,”¹¹⁷⁹ which ascends from below to Above on the four rungs of the ladder.¹¹⁸⁰

That is, prayer begins with the verse,¹¹⁸¹ “Submit to *HaShem*-יהוה, call out in His Name” (*Hodu*-הודו) (and even before this we recite, “I thankfully submit-*Modeh Ani*-מודה אני”) this being the matter of submission (*Hoda'ah*-הודאה) alone.

This is then followed by contemplation (*Hitbonenut*) during the verses of song (*Pesukei d'Zimra*) etc. In this way, a person ascends in prayer from rung to rung and from level to level, until he arrives at the Amidah prayer, which is in a way of ultimate nullification of self (*Bittul*), “like a servant before his Master.”¹¹⁸²

In contrast, the service of Yosef was in a way of drawing down from Above to below, which is the matter of Torah. This is as explained in Tanya,¹¹⁸³ that the Torah went and descended

¹¹⁷⁸ Genesis 42:9-12; See Midrash Kohelet Rabbah (end of) 1:4.

¹¹⁷⁹ Genesis 28:12; See Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

¹¹⁸⁰ See Likkutei Torah, Beshalach 2b and on; Sefer HaMaamarim 5655 p. 222 and on; 5708 p. 80 and on.

¹¹⁸¹ Psalms 105:1

¹¹⁸² Talmud Bavli, Shabbat 10a

¹¹⁸³ Tanya, Ch. 4

through hidden levels until it came to manifest in physical things and matters of this world etc., to refine them etc.

This is because the matter of Torah is to instruct us about “the deeds that should be done”¹¹⁸⁴ and those that should not be done,”¹¹⁸⁵ and “to distinguish between the pure and the impure.”¹¹⁸⁶ That is, the pure is refined through positive deed, “do good,”¹¹⁸⁷ which is the matter of the positive action *mitzvot*, whereas the impure is refined through repulsion, “turn away from evil,”¹¹⁸⁸ which is the matter of the negative prohibitive *mitzvot*.

This is because through studying Torah one becomes king, as in the teaching,¹¹⁸⁹ “The sages are called kings,” and being that “if a king says uproot a mountain, [it is uprooted],”¹¹⁹⁰ this thereby is also caused to be the reality in the world.¹¹⁹¹ With this empowerment the refinement of the world is brought about, such that it becomes “a dwelling place for Him, blessed is He, in the lower worlds.”¹¹⁹²

This also is the granting of empowerment for the service of the tribes in a way of ascent from below to above through prayer etc. [However, the actual service is such that the primary superiority in studying Torah is specifically after prayer. This is as in the known¹¹⁹³ explanation of the words of Abba

¹¹⁸⁴ Exodus 18:20

¹¹⁸⁵ Leviticus 4:2

¹¹⁸⁶ See Leviticus 11:47

¹¹⁸⁷ Psalms 34:15

¹¹⁸⁸ Psalms 34:15 *ibid*.

¹¹⁸⁹ See Talmud Bavli, Gittin 62a

¹¹⁹⁰ See Talmud Bavli, Bava Batra 3b

¹¹⁹¹ See Talmud Yerushalmi, Ketuvot 1:2

¹¹⁹² See Midrash Tanchuma Naso 16; Tanya, Ch. 36, and elsewhere.

¹¹⁹³ Likkutei Torah, Zot HaBrachah 96b

Binyomin,¹¹⁹⁴ “That my prayer should be adjacent to my bed,” that the superiority of engaging in Torah study following prayer is higher than the Torah study before prayer.

This likewise is the meaning of the statement in Sefer HaBahir¹¹⁹⁵ (and Ma’ayan HaChochmah)¹¹⁹⁶ brought in Zohar,¹¹⁹⁷ that Dovid would bind the Torah above with the Holy One, blessed is He. Now, since Dovid was “the pleasing [composer] of the songs of Israel,”¹¹⁹⁸ which is the matter of prayer, it thus was specifically in his power to bind the Torah above with the Holy One, blessed is He.

3.

This then, is the meaning of the verse, “Yosef had been brought down to Egypt.” The substance of this, as it is in Torah, is that its descent is to be instructional to each and every Jew as he specifically is below, in a state and standing in which “you descended to Egypt, and there is an evil inclination amongst you,”¹¹⁹⁹ beginning with the descent of the soul into the body.

This is as Tanya explains,¹²⁰⁰ that “every Jew has two souls... and the second, uniquely Jewish soul, is literally a part of God from on high... and as Zohar states,¹²⁰¹ ‘He who blows,

¹¹⁹⁴ Talmud Bavli, Brachot 5b

¹¹⁹⁵ Sefer HaBahir, Section 58 [196]

¹¹⁹⁶ Cited in Likkutei Torah, Shlach 47c; 51a

¹¹⁹⁷ Zohar III 222b (Ra’aya Mehemna)

¹¹⁹⁸ Samuel II 23:1

¹¹⁹⁹ Talmud Bavli, Shabbat 88b and on

¹²⁰⁰ Tanya, end of Ch. 1 and beginning of Ch. 2

¹²⁰¹ See Tanya Im Likkutei Pirushim MeRabboteinu Nesi’cinu l’Tanya, beginning of Ch. 2 (p. 50); [Also see the introduction to Shefa Tal and the author’s note there.]

blows from within himself,' meaning, from his innerness and innermost being etc." That is, this is a descent "from a high peak to a deep pit."¹²⁰²

This is as every Jew recites daily in the morning blessings,¹²⁰³ "My God, the soul that You have given within me, she is pure." The words "she is pure-*Tehorah Hee*-טהורה היא" refer to the soul as it is in the world of Emanation (*Atzilut*).¹²⁰⁴ The word "You have given-*Natatah*-נתת" which precedes this, is even higher than the aspect of "she is pure." (This is because the order here is from Above to below, and just as "You have created her-*Barata*-בראת" is higher than "You have formed her-*Yatzarta*-יצרת," and "You have formed her-*Yatzarta*-יצרת" is higher than "You have blown her-*Nafchta*-נפחת," so likewise, the words "she is pure-*Tehorah Hee*-טהורה היא" are higher than the words "You have created her-*Barata*-בראת" and the word "You have given-*Natata*-נתת" is even higher than "she is pure-*Tehorah*-טהורה.")

About this we say, "The soul that You have given within **me**-*Natata Bee*-נתת בי," referring to human body below. That is, in this lowest world itself, of which there is no lower, the human body is the lowest of all other creations, such as the vegetative (*Tzome'ach*) and animal (*Chai*). This is because their physicality was brought into being together with their spirituality and life force.

In contrast, this was not so of the creation of man, whose body was created first, from the dust of the earth, without a

¹²⁰² See Talmud Bavli, Chagigah 5b

¹²⁰³ In the "*Elo'hai Neshamah*" blessing (Talmud Bavli, Brachot 60b).

¹²⁰⁴ Siddur of the Arizal there; Likkutei Torah, Re'eh 27a

living soul, as the verse states,¹²⁰⁵ “And *HaShem* God-*HaShem Elohi*” *m-אלהי”ה* formed the man of the dust of the earth (*Adamah-אדם*)” (which is why he is called “man-*Adam-אדם*”).¹²⁰⁶

That is, at first he was an unformed clod, as the verse states,¹²⁰⁷ “Your eyes saw my unshapen form,” and only afterwards was a soul was invested into him, as the verse states,¹²⁰⁸ “and He blew into his nostrils the soul of life.” This is as explained in the discourse entitled,¹²⁰⁹ “To understand why there is a difference in the formation of the body of man relative to all other creatures.”

[We should add that man’s lowliness is not only in relation to the classes of animal (*Chai*) and vegetative (*Tzome’ach*), but he even is lower than the class of the inanimate (*Domem*). This is because about the inanimate (*Domem*), as it is, in and of itself, its ultimate perfection is only within the matter of the inanimate (*Domem*). (The fact that it becomes elevated and subsumed into the class of the vegetative (*Tzome’ach*) is not due to how it is, in and of itself, but is due to something external to it.)

In contrast, this is not so of man. This is because the matter of the human body is to be unified with the soul, up to

¹²⁰⁵ Genesis 2:7

¹²⁰⁶ See Midrash Bereishit Rabbah 17:4

¹²⁰⁷ Psalms 139:16

¹²⁰⁸ Genesis 2:7

¹²⁰⁹ Torah Ohr, Bereishit 3d and on; Torat Chayim, Bereishit 18d and on. [“*Lehavin HaTaam SheNishtaneh Yetzirat Guf HaAdam MiShaar Kol HaNivra'im*”]

and including the ultimate perfection that will take place in the coming future, in that the soul will be sustained by the body.¹²¹⁰

Therefore, as the body is before the coming future, that is, before becoming unified with the soul, it is not in its ultimate state and perfection, and is thus even lower in level than the class of the inanimate (*Domem*). (This is like the verse,¹²¹¹ “You alone did I know from all the families of the earth; therefore, I will hold you accountable etc.” That is, specifically because of the preciousness of the Jewish people, the deficiency is sensed in them to a greater degree.)]

However, it specifically is through the matter expressed in the verse, “Yosef had been brought down to Egypt,” this being the matter of descent and drawing down to the furthest degree below, that the elevation of the lower is caused .

This is like the well-known¹²¹² analogy of a lever, that when lifting something from its top, from its middle, or even from close to its base, the entire structure will not be elevated. Rather, it only is by lifting it from its actual base, that the entire structure will be elevated.

The same is so of the matter of “Yosef had been brought down to Egypt.” That is, it is specifically through the descent to the lowest level below (“to Egypt-*Mitzraymah*-מצרימה” [with the additional letter *Hey*-ה] which is lower than the usual spelling of the word “Egypt-*Mitzrayim*-מצרים”) that the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) is caused to be refined and elevated. (This is also as matters are

¹²¹⁰ See Sefer HaMaamarim 5637 Vol. 1 p. 63 and on; Vol. 2 p. 621 and on; 5659 p. 105 [100] and on; 5698 p. 219.

¹²¹¹ Amos 3:2

¹²¹² See Torah Ohr ibid. 4a and elsewhere.

according to their simple meaning, that through “Yosef had been brought down to Egypt,” it thereby came about that, “Yosef amassed grain etc.,”¹²¹³ and sustained all the lands.¹²¹⁴ That is, it specifically was from the land of Egypt that the bestowal came to all the lands, including the land of Israel.)

4.

This then, is why Yaakov said to Yosef, “And I have given you one portion-*Shechem*.” Now, the word “*Shechem*-שכם” also means “shoulder,” which is the aspect of the backside (*Achorayim*). That is, the matter of Yosef (who indicates the drawing down brought about through Torah) is to even refine the aspect of the backside (*Achorayim*).

This begins with refining the aspect of the “shoulder-*Shechem*-שכם” as it is in man himself, and then also includes refining the aspect of the “shoulder-*Shechem*-שכם” of the entire world, up to and including the perfection of the refinement [of the world], in a way of “to serve Him with united resolve-*Shechem Echad*-שכם אחד.”¹²¹⁵

About this the verse states, “And I have given you etc.” This is because the empowerment to affect this refinement comes from our forefathers, and Yaakov is “the choicest of the forefathers.”¹²¹⁶ Nevertheless, the actual refinement is brought

¹²¹³ Genesis 41:49

¹²¹⁴ See Genesis 41:57; Talmud Bavli, Pesachim 119a

¹²¹⁵ Zephaniah 3:9

¹²¹⁶ See Midrash Bereishit Rabbah 76:1; Zohar I 119b; 147b; Shaar HaPesukim of the Arizal to Genesis 27:25 (Toldot).

about through Yosef, about whom the verse states,¹²¹⁷ “These are the generations of Yaakov: Yosef.”

For, although the name Yaakov-יעקב [divides into] “the *Yod* in the heel-*Yod Eikev*-עקב ך,”¹²¹⁸ it nevertheless is on the level of the world of Emanation (*Atzilut*), whereas the drawing down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) is through Yosef (as explained in Biurei HaZohar).¹²¹⁹

Now, in regard to the words “over your brothers-*Al Acheicha*-על אחיך,” meaning, “higher than your brothers,” this is because the drawing down through Torah brought about by Yosef, is higher than the service of the tribes. [This is why the verse states,¹²²⁰ “Yosef recognized his brothers, but they did not recognize him,” because this is a higher level which they could not relate to etc.]¹²²¹ However, even so, he related to them and had an effect on them.

This is as mentioned (in chapter two), that this is what grants empowerment for the service of *HaShem*-יהו"ה of the tribes in a way of ascent from below to Above. [Nonetheless, this too is “over your brothers,” also meaning “after your

¹²¹⁷ Genesis 37:2

¹²¹⁸ Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) on Yaakov; Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut) Ch. 2; Also see Torah Ohr, Vayeitzei 21a, and elsewhere.

¹²¹⁹ Biurei HaZohar of the Mittler Rebbe, Vayeichi p. 76a; Biurei HaZohar of the Tzemach Tzedek, p. 168 and on; Ohr HaTorah, Vayeichi p. 385b and on, and elsewhere.

¹²²⁰ Genesis 42:8

¹²²¹ See Ohr HaTorah *ibid.* p. 428b

brothers,”¹²²² for as mentioned before, the actual service is such that the primary study of Torah follows after prayer.]

With the above in mind, we can understand why Yaakov said, “And I have given you etc.,” before blessing all the tribes. This is because, at first glance, since this was in reward for Yosef’s troubles in occupying himself with [Yaakov’s] burial, (“because you will take the trouble to engage in my burial, I too shall give you an inheritance where you will be buried”)¹²²³ therefore, after having blessed the tribes and saying to them,¹²²⁴ “I shall be gathered to my people; bury me with my fathers etc.,” he then should have told Yosef, “And I have given you one portion-*Shechem* etc.”

However, the explanation is that since this was the granting of empowerment for the service of *HaShem*-יהוה of the tribes, he therefore had to say this before giving the blessings, the matter of which was the empowerment for each particular tribe’s mode of service, each one according to his matter, these being the twelve paths of service etc., (including the matter of the verse,¹²²⁵ “He blessed each one according to his appropriate blessing,” as in Rashi’s explanation that, “Because he gave... one might think that he did not include them all in all the blessings, the verse therefore states, ‘He blessed **them**-*Otam*-אותם,’” this being like the thirteenth gate

¹²²² Also see the end of the discourse entitled “*Va’ani Natati Lecha*” 5704 (Sefer HaMaamarim 5704 p. 105).

¹²²³ Rashi to Genesis 48:22 *ibid*.

¹²²⁴ Genesis 49:29

¹²²⁵ Genesis 49:28

[of prayer], which is the general gate that relates to every single Jew.)¹²²⁶

5.

Now, the matter of, “with my sword and with my bow,” meaning, “with my prayer and with my supplication,” may be understood through the known preface that even though the primary matter of Torah is that it is in a way of being drawn down from Above to below, whereas the primary matter of prayer is that it is in a way of ascent from below to Above, nonetheless, being that all matters of holiness are intertwined one with the other, it is understood that in Torah too, there is an aspect of prayer in a way of ascent from below to Above, and that in prayer too, there is an aspect of Torah in a way of being drawn from Above to below.

The explanation is that the aspect of ascent in Torah, is the Oral Torah. This is because the Written Torah is “bread from heaven,”¹²²⁷ a drawing down from Above to below. In contrast, the Oral Torah, especially Talmud Bavli, is in a way of ascent from below to Above. This is because about Talmud Bavli the sages applied the verse,¹²²⁸ “He made me dwell in

¹²²⁶ See Likkutei Amarim of the Rav, the Maggid of Mezhritch, Section 133; Likkutei Sichot, Vol. 4, p. 1,149.

¹²²⁷ See Siddur Im Da”Ch 107c [166a and on]; Torat Chayim, Shemot 2d; Beshalach 211b

¹²²⁸ Lamentations 3:6; Talmud Bavli, Sanhedrin 24a

dark places,” in that specifically through the refinement of the darkness, a person comes to understand the matter etc.¹²²⁹

That is, he comes to this through very great toil etc. This is as Rabbi Shimon bar Yochai said,¹²³⁰ “Happy are you that you have seen me like this... At first, when Rabbi Shimon bar Yochai would raise a difficulty, [Rabbi Pinchas ben Ya’ir would respond with twelve answers]. Then, when Rabbi Pinchas ben Ya’ir would raise a difficulty, Rabbi Shimon bar Yochai would respond with twenty-four answers.”

Now, the superiority in this was not only in the abundance of answers, but that each answer came after being preceded with a difficulty on the answer that preceded it, by which they thereby would reach a greater depth in the matter etc.¹²³¹

Likewise, in prayer there also is a matter of a drawing down from Above to below (like the Torah). For, even though generally, prayer is the matter of ascending the four rungs of the ladder, nevertheless, on this same ladder there also is descent, as the verse states about Yaakov’s dream,¹²³² “Angels of God were ascending and descending upon it.”

That is, after one ascends and reaches nullification of self in the Amidah prayer, “like a servant before his Master” there then must be the matter of pleading for one’s actual needs. [For, although Zohar states¹²³³ that one who pleads for his

¹²²⁹ See Shaarei Orah of the Mittler Rebbe, Shaar HaChanukah, discourse entitled “*bKhaf Hey b’Kislev*,” Ch. 54 and on; *Hemshech* 5666 p. 90 [p. 119] and on; *Sefer HaMaamarim* 5708 p. 121 and on.

¹²³⁰ Talmud Bavli, Shabbat 33b

¹²³¹ Also see *Sefer HaMaamarim* 5697 p. 219

¹²³² Genesis 28:12

¹²³³ *Tikkunei Zohar*, Tikkun 6 (22a)

(physical) needs is compared to “impudent dogs who say ‘give, give,’” nonetheless, according to the law as ruled in the revealed parts of Torah (*Nigleh*),¹²³⁴ the first three blessings of the Amidah enumerate the praises of the Ever Present One, and only are in preparation to the primary aspect of prayer, which is pleading for one’s needs, and then the final three blessings of the Amidah are blessings of thanksgiving etc.,¹²³⁵ whereas the primary aspect of prayer is pleading for one’s (physical) needs.]

This begins with, “You bestow knowledge to man etc.,” which is a plea that relates to one’s intellect. This is followed by pleading for physical matters in the most literal sense, such as “heal the sick” (which nullifies the deficiency caused by illness etc.) and then the plea “bless the years” etc., up to the plea the blessing “rebuild Yerushalayim,” and “speedily cause the sprout of Dovid, Your servant, to flourish,” this being the request for redemption from the doubled and quadrupled exile, up to the blessing, “May our eyes behold Your return to Tzion with mercy.”

There likewise an inter-inclusion of Torah and prayer in the literal sense, in that the prayers contain portions of Torah within them, and similarly, in Torah, there is the matter of prayer, such as the book of Psalms, which is part of the Torah, the matter of which is songs and praises of prayer (as mentioned in chapter two).

Now, based on the statement above, that when the verse states, “And I have given you one portion-*Shechem* etc.,” this

¹²³⁴ See Mishneh Torah, Hilchot Tefillah 1:2-4; Sefer HaMitzvot of the Tzemach Tzedek, beginning of Shores Mitzvat HaTefillah.

¹²³⁵ Talmud Bavli, Brachot 34a

refers to the descent and drawing down to below brought about through Torah, and the matter of “with my sword and with my bow,” meaning “with my prayer and with my supplication,” is the matter of prayer as it is in Torah.

From this there likewise is a drawing down of “my sword and my bow” in the literal sense, as it relates to the work of affecting the refinements (*Avodat HaBirurim*). This is as explained,¹²³⁶ that for an enemy who is near, a sword is sufficient to battle against him. However, for an enemy who is distant, which refers to a refined evil - that is, a hidden evil that one is not aware of - for this a bow is necessary, in that an arrow also reaches at a distance, and through this he also can refine the hidden evil.

This is like how it is with an actual bow, in that the more it is pulled back, the further the arrow will travel and reach, and with greater precision. The same is so in one’s spiritual service of *HaShem*-יהוה, blessed is He, in that to the degree that one is in a state of nullification and lowliness, to that degree he will be capable of reaching and refining the concealed evil.¹²³⁷

Now, through completing the work of affecting refinements (*Avodat HaBirurim*) we will merit the true and complete redemption, about which the verse states,¹²³⁸ “Like the days that you went out of the land of Egypt I will show them wonders,” and in a way that “a great congregation will return here,”¹²³⁹ with the coming of our righteous Moshiach, speedily in our times!

¹²³⁶ Sefer HaMaamarim 5704 *ibid.* (p. 98 and on).

¹²³⁷ A small portion of the discourse missing here.

¹²³⁸ Micah 7:15

¹²³⁹ Jeremiah 31:7

Discourse 15

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

Delivered on the 24th of Teivet,¹²⁴⁰
3rd day of the week of Parshat Va’era, 5732¹²⁴¹
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁴² “God-*Elohi*” מֵאֱלֹהִים spoke to Moshe and said to him, ‘I am *HaShem*-יְהוָה,’” and the passage concludes,¹²⁴³ “therefore, say to the children of Israel, ‘I am *HaShem*-יְהוָה.’” Now, the questions posed on this by the Rebbe whose Hilulah we are celebrating, are well known.¹²⁴⁴

¹²⁴⁰ The Hilulah of the Alter Rebbe. The following are [a translation of] the words of the Tzemach Tzeddek (printed at the end of his “Piskei Dinim” – Brooklyn 5732), “Upon the conclusion of Shabbat Kodesh of the Torah portion of Shemot, the 23rd of Teivet going into the 24th of Teivet, towards midnight at the 11th hour the Holy Ark, the Luminary of Israel, the Anointed One of *HaShem*, was taken and called etc.” The precise use of these three terms – the Holy Ark, the Luminary of Israel, the Anointed One of *HaShem* (Understanding-*Binah*, Wisdom-*Chochmah*, and the Crown-*Keter*) were explained at length in the gathering (Ch. 11 – Torat Menachem, Vol. 67 p. 60 and on).

¹²⁴¹ The original discourse was edited by the Rebbe Shlita and published for the 24th of Teivet 5734 (with the addition of a letter* regarding Lag BaOmer, the Hilulah of Rabbi Shimon bar Yochai.***) [* Subsequently printed in Igrot Kodesh, Vol. 26 p. 378 and on.] [** See Likkutei Levi Yitzchak, Igrot Kodesh (p. 249 and on) regarding the Hilulah of the Alter Rebbe and Rabbi Shimon bar Yochai, the 24th of Teivet etc.]

¹²⁴² At the beginning of the Torah portion of Va’era. [Exodus 6:2]

¹²⁴³ [Exodus 6:6]

¹²⁴⁴ Also see Maamarei Admor HaZaken, Parshiyot Vol. 1 p. 238; Hosafot p.

That is, what is the novelty in the words “I am *HaShem*-יהו”ה” by which He begins His speech? And as the [next] verse continues and explains (the novelty of the words “I am *HaShem*-יהו”ה”) is that though “I appeared to Avraham, to Yitzchak, and to Yaakov as *E”l Shaddai*-א”ל שדי” [the Self-Sufficient God] but My Name *HaShem*-יהו”ה I did not make known through them.”

We also must understand the general theme of the words, “I appeared to Avraham... but My Name *HaShem*-יהו”ה I did not make known through them.” That is, from one angle, this indicates the superiority and novelty of Moshe in comparison to our forefathers, in that specifically in the days of Moshe there was a revelation of “My Name *HaShem*-יהו”ה.” In contrast, for our forefathers [though they were aware of this name and used it frequently, as the verse states,¹²⁴⁵ “and he called in the Name *HaShem*-יהו”ה,” nonetheless] the knowledge and grasp of “My Name *HaShem*-יהו”ה” was not revealed to them.

However, together with this, Midrash states¹²⁴⁶ about this verse and subject (as cited in Rashi’s commentary on the Torah there),¹²⁴⁷ “The Holy One, blessed is He, said, ‘Too bad that they are gone and no longer to be found; in that ‘I revealed Myself to Avraham, Yitzchak and Yaakov’ several times, and they did not question My attributes, but you ask Me etc.’” Now, at first glance, these seem to be two opposite matters.

¹²⁴⁵ Genesis 12:8

¹²⁴⁶ Talmud Bavli, Sanhedrin 101a [111a]

¹²⁴⁷ [Rashi to] Exodus 6:9

We also must understand what our sages, of blessed memory, said¹²⁴⁸ about Moshe (as brought in the discourse entitled “*HaChodesh HaZeh Lachem*” 5700),¹²⁴⁹ “All sevens are beloved,” in which there also is a thing and its opposite. This is because the statement “sevens are beloved,” indicates a level of endearment over and above all those who preceded him. However, at the very same time, by the fact that they stated that Moshe was beloved because he was the seventh, it is understood (as explained in the above-mentioned discourse) that he was beloved because he was seventh from the first.

This is particularly so according to the words of the Midrash¹²⁵⁰ cited in the (above-mentioned) discourse, that when Moshe requested something that relates to the great, “the Holy One, blessed is He, said to him,¹²⁵¹ ‘Do not stand in the place of the great,’” in which “the great” refers to Avraham.

This may be understood by prefacing with the known discourse of the Rebbe whose Hilulah we are celebrating, in Torah Ohr, on the Torah portion of Shemot,¹²⁵² as well as in one of the booklets of manuscripts that was recently emancipated from imprisonment,¹²⁵³ entitled, “To better understand the explanation of the teaching of our sages, of blessed memory, on the verse,¹²⁵⁴ ‘There are sixty queens, and eighty concubines, and maidens without number. Only one is My dove, My perfect

¹²⁴⁸ Midrash Vayikra Rabbah 29:11

¹²⁴⁹ Sefer HaMaamarim 5700 p. 29

¹²⁵⁰ Midrash Devarim Rabbah 2:7

¹²⁵¹ [Proverbs 25:6]

¹²⁵² [Torah Ohr] beginning [of Shemot].

¹²⁵³ Subsequently printed at the beginning of Maamarei Admor HaZaken 5570.

¹²⁵⁴ Song of Songs 6:8-9; Midrash Shir HaShirim Rabbah there.

one, the only one of her mother, the delight of she who bore her.””

They stated, “the words, ‘there are sixty queens’ refer to the sixty Mesechtot (Tractates), the words, ‘and eighty concubines’ refer to the Baraitot, and the words, ‘and maidens without number’ refer to the Halachot,”” which are the sayings of the Amora’im. They conclude that all these cannot compare to “only one is My dove.”

Now, to understand this, and also to understand the teaching of our sages, of blessed memory,¹²⁵⁵ “Study is greater, in that it brings to action,” being that, at first glance, we find many Halachot that have no relation to action. This is especially pertinent according to the explanation in Kuntres Acharon,¹²⁵⁶ that there are matters that never happened and never will happen, but even so, there are laws and questions and answers regarding those matters.

He explains there by prefacing with the known matter that *HaShem*’s יהוה-ה"ה ultimate Supernal intent in the creation is “to make a dwelling place for the Holy One, blessed is He, in the lower worlds.”¹²⁵⁷ This “dwelling place in the lower worlds” is brought about through the “sixty queens, and eighty concubines, and maidens without number,” or more generally speaking, through the Torah.

For it is through engaging in the study of what is pure, fit, and permissible according to the Torah, that there thereby is caused to be the refinement of that thing. Then, through the

¹²⁵⁵ Talmud Bavli, Kiddushin 40b

¹²⁵⁶ Tanya, 159b

¹²⁵⁷ See Midrash Tanchuma Naso 16; Bechukotai 3; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36.

work of the Jewish people, there is the refinement and elevation of the thing, until it is made to be “a dwelling place for Him, blessed is He, in the lower worlds.”

Now, just as a house must have beautiful furnishings, [this being the matter of] “do good,”¹²⁵⁸ it likewise is necessary to remove undesirable things, this being the matter of “turn away from evil.”¹²⁵⁹ This refers to the Torah as it is in the line of Judgment-*Gevurah*, in which the Halachah rules (*Psak Din*) that it is the opposite of pure, fit, and permissible. This is because [this thing] is unfit to be a receptacle for Godliness – “a dwelling place for Him, blessed is He, in the lower worlds.”

This then, is the matter of “there are sixty queens,” referring to the sixty Masechtot (Tractates). That is, it specifically is through the Oral Torah that *HaShem*’s יהוה’s Supernal will is clarified, to know the matters of “turn from evil and do good.”

The general totality of the Oral Torah divides into six, these being the six orders of the Mishnah, each of which includes ten, from which the “sixty queens” are made. The reason they are called “queens-*Malchot* מלכות” is because Godliness is openly revealed in the Mishnah, similar to the queen, who the king goes with in an openly revealed way and in a way of permanence.

It can be said that this is the relationship between the Mishnah and a dwelling place when the Holy Temple was standing. For, although the Mishnah was ordered and concluded by Rabbeinu HaKadosh (after the time of the Holy

¹²⁵⁸ [Psalms 34:15]

¹²⁵⁹ [Psalms 34:15 *ibid.*]

Temple) our sages, of blessed memory, nevertheless stated that the words,¹²⁶⁰ ““And she left some over”¹²⁶¹ refer to the days of Rabbi,” in that the days of Rabbi were a continuation of the days when the Holy Temple was standing.

The words, “Eighty concubines,” refer to the Baraitot. The term “Baraita-ברייטא” is of the root “Bar-בר” which means “outside.” This is because at that time there was the matter of the exile, “we were exiled from our Land,” this being the matter of being “outside-Bar-בר.” Therefore, at that time, the revelation of *HaShem*’s-הו"ה Supernal will and the revelation of Godliness in the Torah was also not so clarified, which is why it is called a “concubine-*Pilegesh*-פלגש.”

This was then drawn even further down into “maidens without number,” these being the Halachot, which are the sayings of the Amora’im. Included in this is everything that a seasoned Torah scholar is destined to introduce,¹²⁶² and especially the Babylonian Talmud, about which they applied the verse,¹²⁶³ “He has made me dwell in dark places,” in that it is specifically the Torah of the time of exile, up to and including the final exile.

This is called “maidens-*Alamot*-עלמות” which is of the same root as “hiddenness-*He’elem*-העלם” and concealment, in that there is hiddenness and concealment in them to an even greater degree than the Baraitot. However, even so, specifically in them there is the matter of “without number.” For through this the ultimate clarification is caused, such that it is in a way

¹²⁶⁰ Talmud Bavli, Shabbat 113b

¹²⁶¹ [Ruth 2:14]

¹²⁶² [See Talmud Yerushalmi Chagigah 1:8]

¹²⁶³ Lamentations 3:6; Talmud Bavli, Sanhedrin 24a

of being “without number,” this being a preface to the time when “the number of the children of Israel... will be beyond count.”¹²⁶⁴

Now, even though through this (the Torah), the dwelling place for the Holy One, blessed is He, is brought about, there nonetheless must be the aspect of, “She is only one-*Achat Hee*-אחת היא.” That is, to affect the bond between the Torah and the Giver of the Torah, through the fact that “He chose us from amongst all the nations and gave us His Torah,”¹²⁶⁵ so that then “*HaShem*-ה' is with him,”¹²⁶⁶ meaning that “the Halachah (law) is according him in all areas,”¹²⁶⁷ for this to be, there must be service of Him in prayer, through which he is made to be in the aspect of “One-*Achat*-אחת” [in the feminine] which receives from “One-*Echad*-אחד” [in the masculine].

The beginning of serving Him in prayer is the aspect of “My dove-*Yonati*-יונתי,” this being the meaning of the verse,¹²⁶⁸ “With your dove-like eyes.” This refers to the contemplation (“Listen-*Shema*-שמע”) and gazing in the *Shema* recital before prayer (the Amidah), and even before this, in the blessings of the *Shema* recital and in the verses of song (*Pesukei Dezimra*).

That is, the contemplation and gazing is the matter of “Your dove-like eyes etc.,” such that this brings about the verse,¹²⁶⁹ “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elo*”*heinu HaShem Echad*-שמע ישראל

¹²⁶⁴ See Hosea 2:1

¹²⁶⁵ [See the liturgy of the blessings on the Torah.]

¹²⁶⁶ Samuel I 16:18

¹²⁶⁷ Talmud Bavli, Sanhedrin 93b

¹²⁶⁸ Song of Songs 1:15; 4:1

¹²⁶⁹ Deuteronomy 6:4

יהו"ה אלהינו יהו"ה אחד." This is because the word "Listen-*Shema*-שמע" also means to summon and gather, referring to the gathering of all one's matters, such that he becomes a recipient from "HaShem our God-HaShem Elohei"נו-אלהינו," which is the matter of "One-Achat-אחת," until he reaches the aspect of [love of HaShem-יהו"ה] "with all your more-*Bechol Me'odecha*-בכל מאדך,"¹²⁷⁰ this being the matter of giving oneself over with self-sacrifice (*Mesirat Nefesh*).

Through the work of "She is one, My dove" this brings about "My perfect one-*Tamati*-תמתי," which is a word meaning "perfection-*Temimut*-תמימות" and wholeness. That is, he brings wholeness about and fulfills and completes HaShem's-יהו"ה Supernal will and desire, in that "the Holy One, blessed is He, lusted for a dwelling place in the lower worlds." This is brought about through the Torah, by which we bring all the above-mentioned matters into the world.

Now, there also is a second meaning of the word "My perfect one-*Tamati*-תמתי,"¹²⁷¹ in that it is related to the word, "My twin-*Te'umati*-תאומתי," in that he becomes a partner with the Holy One, blessed is He, in the act of creation (according to all the explanations in the discourses on this verse in Torah Ohr¹²⁷² and Likkutei Torah, Shir HaShirim,¹²⁷³ from the Rebbe whose Hilulah we are celebrating). The verse concludes, "The only one of her mother, the delight of she who bore her," as explained in the above-mentioned discourses.

¹²⁷⁰ Deuteronomy 6:5

¹²⁷¹ Midrash Shir HaShirim Rabbah to Song of Songs ibid.

¹²⁷² [Torah Ohr] 51b

¹²⁷³ [Likkutei Torah, Shir HaShirim] 38b and on

This then, is the meaning of the verse, “God-*Elohi*”*m*-אלהי”ם spoke to Moshe and said to him, ‘I am *HaShem*-יהו”ה.” This is because the exile in Egypt was comparable to an iron crucible.¹²⁷⁴ That is, for the world to be capable of receiving the Torah and the “study which brings to action,” this being the matter of the *mitzvot*, it had to be preceded by “they embittered their lives with hard labor etc.,¹²⁷⁵ and they enslaved the children of Israel with crushing harshness,”¹²⁷⁶ this being the refinement and purification brought about through the iron crucible, which prepared the world to receive the Torah. In contrast, during the time of our forefathers, before the exile in Egypt, the world was not prepared etc.

However, through Torah there is a drawing down of “the eternal truth of *HaShem*-יהו”ה to the world.”¹²⁷⁷ This is because the Torah is called “the Torah of *HaShem*-יהו”ה,”¹²⁷⁸ and has an effect on “In the beginning God-*Elohi*”*m*-אלהי”ם created,”¹²⁷⁹ so that it is in the ultimate state of wholeness.

This is similar to what we explained before about the word “My perfect one-*Tamati*-תמתי,” that there is the fulfillment of *HaShem*’s-יהו”ה Supernal will for there to be the creation of the world, which is “In the beginning-*Bereishit*-בראשית,” meaning “for the sake of the Torah, which is called ‘the beginning-*Reishit*-ראשית.’”¹²⁸⁰

¹²⁷⁴ See Torah Ohr 74b

¹²⁷⁵ Exodus 1:14

¹²⁷⁶ Exodus 1:13

¹²⁷⁷ Psalms 117:2

¹²⁷⁸ [Psalms 1:2; 19:8; 119:1; Ezra 7:10]

¹²⁷⁹ Genesis 1:1

¹²⁸⁰ Rashi to Genesis 1:1 *ibid*.

Nevertheless, just as explained before, that even though the drawing down of the dwelling place in the lower worlds is brought about through the “sixty queens, and eighty concubines, and maidens without number,” these being the matter of the Torah, there must first be the matter of prayer, which is the aspect of “Only one is My dove” through which a bond is caused between the Jewish people and the Holy One, blessed is He, after which and through which, the Jewish people affect the bond between the Torah and the Holy One, blessed is He, which then is drawn down from Above to below.

This is as in one of the known¹²⁸¹ explanations of the teaching of our sages, of blessed memory,¹²⁸² “Three knots are tied one with the other - the Jewish people with the Torah, and the Torah with the Holy One, blessed is He.”

Now, at first glance, these “three knots” only comprise two knots. However, the explanation is that the Jewish people are also bound directly to the Holy One, blessed is He, being that this matter is circular. That is, the knot is not only from Above to below, in that the Holy One, blessed is He, is above, and the Torah is below this, and the Jewish people are below this.

Rather, the Jewish people are also bound to the Holy One, blessed is He, directly, and through this, they draw down from the Holy One, blessed is He, into the Torah. This is like the explanation about Dovid, that he would bind the Torah with the Holy One, blessed is He.¹²⁸³

¹²⁸¹ See Likkutei Sichot Vol. 18 p. 408

¹²⁸² See Zohar III 73a

¹²⁸³ See Zohar III 222b; [Also see Sefer HaBahir, Section 58 [196]; Ma’ayan HaChochmah cited in Likkutei Torah, Shlach 47c; 51a.]

Now, just like through the aspect of “She is only one, My dove,” which is the matter of prayer, we bring about the bond between the Torah and the Holy One, blessed is He, the same is so of the matter of “I am *HaShem*-יהוה,” this being the matter of Torah, which is the true reality of His Essential Self, as it states, “It is Me that you are taking,”¹²⁸⁴ through the Torah. This is because “the innerness (*Pnimitut*) of the Father-*Abba* (Wisdom-*Chochmah* - the Torah) is the innerness (*Pnimitut*) of the Ancient One-*Atik*,”¹²⁸⁵ referring to His Essential Self and Being.

However, before this, there must be the matter of the verse, “I appeared to Avraham, to Yitzchak, and to Yaakov,” which is the matter of prayer, as it states,¹²⁸⁶ “The prayers were established by our forefathers.” More specifically, the forefathers Avraham, Yitzchak, and Yaakov, established the three prayers of Shacharit, Minchah, and Araveet. This was preparatory to the service of *HaShem*-יהוה, blessed is He, of their children, being “the deeds of the forefathers are a sign for their children.”¹²⁸⁷ That is, both matters must be - Torah and prayer.

This then, is the meaning of “God-*Elohi*”מ-אלה spoke etc.” That is, when the Jewish people needed to leave the Egyptian exile, the aspect of Might-*Gevurah* was still in a state of revelation, this being the matter of His title “God-*Elohi*”מ-

¹²⁸⁴ See Midrash Shemot Rabbah 33:1; 33:6

¹²⁸⁵ See Pri Etz Chayim, Shaar HaKeriyat Shema, Ch. 15; Ramaz to Zohar III 260b; Likkutei Torah, Nitzavim 49d.

¹²⁸⁶ Talmud Bavli, Brachot 26b

¹²⁸⁷ See Midrash Tanchuma Lech Lecha 9; Bereishit Rabbah 40:6; Ramban to Genesis 12:6 and elsewhere.

אלהי"ם." This is as Pharaoh said,¹²⁸⁸ "I do not know *HaShem*-יהו"ה," having no relation to the Name *HaShem*-יהו"ה, being that his matter and root was that of suckling vitality from the forty-eight final permutations of His title "God-*Elohi*"מ-אלהי"ם."¹²⁸⁹ Therefore, this also was so for the Israelites - not to draw any comparison between them - since they then were exiled in Egypt, and it thus was in this way for them too.

However, "God-*Elohi*"מ-אלהי"ם [then] spoke to Moshe and said to him, 'I am *HaShem*-יהו"ה.'" That is, the time came for the aspect of "I am *HaShem*-יהו"ה" to be revealed. This came about through the preface of "I appeared to Avraham, to Yitzchak, and to Yaakov," which is the matter of prayer, as explained above, which is the aspect of "She is only one, My dove." In relation to this aspect, it does not apply to question His qualities, and as our sages, of blessed memory, taught¹²⁹⁰ "“With all your more-*Bechol Me'odecha* בְּכָל מְאֹדְךָ – means with whatever measure (*Midah*-מִדָּה) He metes out to you.”

Then, through this, there was a drawing down of the aspect of "I am *HaShem*-יהו"ה," which was drawn down through Moshe, as the verse states, "therefore, say-*Emor* אָמֹר to the children of Israel, 'I am *HaShem*-יהו"ה,'" and¹²⁹¹ "Moshe received the Torah from Sinai and transmitted it etc.," this being the giving of the Torah to the Jewish people, through which the Name *HaShem*-יהו"ה came to be openly revealed, so that the Ten Commandments were drawn into the Ten Utterances by which

¹²⁸⁸ Exodus 5:2

¹²⁸⁹ See Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 5

¹²⁹⁰ Talmud Bavli, Brachot 54a (in the Mishnah); Sifri and Rashi to Deuteronomy 6:5 *ibid*.

¹²⁹¹ Mishnah Avot 1:1

the world was created,¹²⁹² this being the redemption from the concealments and constraints (*Meitzarim*-מצרים) in all four terms of redemption,¹²⁹³ “I will take you out (v'*Hotzeiti*-והוצאתי), I will rescue you (v'*Hitzalti*-והצלתי), I will redeem you (v'*Ga'alti*-וגאלתי) and I will take you (v'*Lakachti*-ולקחתי),” up to and including, “I will bring you (v'*Heveiti*-והבאתי) to a good (the opposite of concealment) and broad (the opposite of constraint) land,”¹²⁹⁴ speedily in the most literal sense, in our times, through our righteous Moshiach!

¹²⁹² Mishnah Avot 5:1

¹²⁹³ Exodus 6:6-8

¹²⁹⁴ Exodus 3:8

Discourse 16

*“Va’era el Avraham... -
I appeared to Avraham...”*

Delivered on Shabbat Parshat Va’era,
Shabbat Mevarchim Shvat, 5732¹²⁹⁵
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁹⁶ “I appeared to Avraham, to Yitzchak, and to Yaakov as *E”l Shaddai* א”ל שד”י [the Self-Sufficient God] but My Name *HaShem* יהוה I did not make known through them.” Before this, the verse states the novelty introduced in comparison to our forefathers, stating,¹²⁹⁷ “God-*Elohi*” מ-אלהי spoke to Moshe and said to him, ‘I am *HaShem* יהוה” (the revelation of the Name *HaShem* יהוה).

Similarly, in the continuation of the verses, it states,¹²⁹⁸ “Therefore, say to the children of Israel, ‘I am *HaShem* יהוה”,” and likewise, at the conclusion of this section it states,¹²⁹⁹ “I shall bring you [to the land about which I lifted My hand to give to Avraham, to Yitzchak, and to Yaakov, and I will it give to you as an inheritance,] I am *HaShem* יהוה”.”

¹²⁹⁵ This discourse is a continuation of the previous discourse of the 24th of Tevet of this year, 5732, entitled “*Vayedaber Elokim el Moshe* – God spoke to Moshe,” Discourse 15 (Sefer HaMaamarim 5732 p. 121 and on).

¹²⁹⁶ Exodus 6:3

¹²⁹⁷ Exodus 6:2

¹²⁹⁸ Exodus 6:6

¹²⁹⁹ Exodus 6:8

Now, the question about this is known from the discourses of the Alter Rebbe and the Rebbes, our leaders, who succeeded him, up to and including my father-in-law, the Rebbe.¹³⁰⁰ That is, what novelty is introduced here in the words “I am *HaShem*-יהוה,” which is why it is repeated three times here - in relation to Moshe, in relation to the Jewish people, and in relation to coming to the land of Israel?

The essential point of the explanation is that two matters were newly introduced in the revelation of the Name *HaShem*-יהוה here, these being the exodus from the exile in Egypt, and the giving of the Torah to the Jewish people [at Mount Sinai] (at which time all the *mitzvot* of the Torah were given), this being the ultimate intent and purpose of the exodus from Egypt, as the verse states,¹³⁰¹ “When you take the people out of Egypt, you shall serve God on this mountain.”

2.

Now, this may be understood by prefacing with the explanation before¹³⁰² from the discourse of the Alter Rebbe¹³⁰³ on the teaching of our sages, of blessed memory,¹³⁰⁴ on the

¹³⁰⁰ Maamarei Admor HaZaken Al Parshiyot HaTorah, p. 238; Hosafot p. 26; Torat Chayim, Bo p. 113b; Ohr HaTorah, Va'era p. 119; Sefer HaMaamarim 5641 p. 38; 5679 p. 271 and on; 5682 p. 205 and on.

¹³⁰¹ Exodus 3:12

¹³⁰² In the previous discourse entitled “*Vayedaber Elokim* – God spoke,” Discourse 15 *ibid*.

¹³⁰³ Subsequently printed at the beginning of Maamarei Admor HaZaken 5670. Also see this discourse with some variations in Likkutei Torah, Shir HaShirim 40b and on; Hanachot HaRav Pinchas p. 164 and on.

¹³⁰⁴ See Shir HaShirim Rabbah 6:9 (2); Torah Ohr, Shemot 49b and on.

verse,¹³⁰⁵ “There are sixty queens” referring to the sixty Mesechtot (Tractates), “and eighty concubines” referring to the Baraitot, “and maidens without number” referring to the Halachot. The verse concludes, “Only one is My dove,” referring to the Community of Israel (*Knesset Yisroel*).¹³⁰⁶

He continues there that we also must understand the teaching of our sages, of blessed memory,¹³⁰⁷ “Study is greater, in that it brings to action.” For, at first glance, do we not find many laws that do not at all relate to action, being that they are uncommon and such circumstances can possibly never exist in actuality?¹³⁰⁸

He continues in the discourse that all this may be understood with a preface explaining the verse,¹³⁰⁹ “The voice of my Beloved, behold it comes, leaping over mountains etc.,” referring to the giving of the Torah,¹³¹⁰ as the verse states,¹³¹¹ “*HaShem*-יהוה descended upon Mount Sinai.” That is, for this to happen, the matter of a “leap” (*Dilug*) is necessary.

3.

Now, the explanation is that the verse states,¹³¹² “High above all nations is *HaShem*-יהוה, His glory is over the heavens.” That is, even though the sages of the nations

¹³⁰⁵ Song of Songs 6:8-9

¹³⁰⁶ Midrash Shir HaShirim Rabbah 6:9 (5).

¹³⁰⁷ Talmud Bavli, Kiddushin 40b

¹³⁰⁸ Also see Tanya, Kuntres Acharon 159b

¹³⁰⁹ Song of Songs 2:8

¹³¹⁰ See Midrash Shir HaShirim Rabbah 2:9 (1)

¹³¹¹ Exodus 19:20

¹³¹² Psalms 113:4

acknowledge His Godliness, blessed is He, however, they say that He is “exalted **above** all nations,” and thus “His glory is (only) over the heavens.”

[Now, it can be said that the explanation that the nations think that the Holy One, blessed is He, is exalted (and His glory is only over the heavens) also relates to the simple meaning of the verse - that the Holy One, blessed is He, is exalted above them. This is because the fact that the Holy One, blessed is He, is exalted above them (as in the simple meaning) is itself why they think that the Holy One, blessed is He, is exalted and that His glory is only over the heavens.

This is as known¹³¹³ about the matter of the verse,¹³¹⁴ “[Lest you lift your eyes to the heavens and see the sun and the moon and the stars, all the hosts of the heavens, and you go astray and bow down to them and worship them] which *HaShem*-יהו"ה your God has apportioned to all the nations under the heavens.”

Namely, that the understanding of the nations of the world in regard to ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה (and as we find, several Halachic authorities are of the opinion that as a matter of practical Halachah, the nations of the world are not warned against ascribing a “partner” (*Shituf*) to

¹³¹³ See Sefer HaMitzvot of the Tzemach Tzeddek, beginning of Mitzvat Achdut HaShem (59b and on).

¹³¹⁴ Deuteronomy 4:19

Him),¹³¹⁵ because “*HaShem*-יהו"ה your God has apportioned [them] to all the nations.”¹³¹⁶

In contrast, the children of Israel are warned against ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, such that for a Jew, ascribing a “partner” (*Shituf*) to Him is idolatry, which is one of the three cardinal sins that a Jew must rather be killed than transgress.¹³¹⁷ Why? Because “you adhere to *HaShem*-יהו"ה your God.”¹³¹⁸

To further explain, according to the understanding of the nations of the world, creation comes by way of a chaining down of cause and effect, and as known, cause and effect relate to each other [in that there cannot be a cause without an effect, nor an effect without a cause]. For example, in the cause and effect of intellect and emotions, the emotions of the intellect relate to the emotions of the heart. From this it is understood that, in and of itself, the intellect also relates to emotions.

The same is so in the [cause and effect] between the emotions and thought, speech and action, and the same so of every cause and effect. That is, relative to what is below it, the level above is the cause, whereas relative to what is above it, it is the effect [thus causing a chaining down of cause and effect].

¹³¹⁵ See Rema to Orach Chayim 156; Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” 5713 (Torat Menachem, Sefer HaMaamarim, Bati Legani, Vol. 1 p. 78, translated in The Teachings of The Rebbe 5713, Discourse 9); Also see the discourse entitled “*Mayim Rabim* – Many waters cannot extinguish the love,” 5717, (Torat Menachem, Sefer HaMaamarim Cheshvan p. 321, translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 6).

¹³¹⁶ Ramaz at the beginning of Ha'azinu, cited in Sefer HaMitzvot of the Tzemach Tzeddek *ibid*.

¹³¹⁷ Talmud Bavli, Sanhedrin 74a

¹³¹⁸ Deuteronomy 4:4

Now, since cause and effect relate to each other, each brings change in the other. Thus, since as the nations of the world understand it, the worlds chain down by way of cause and effect, they therefore are incapable of understanding how it could possibly be that at the very same time there is particular Divine supervision (*Hashgachah Pratit*), but that nonetheless, “I *HaShem*-יהו"ה have not changed.”¹³¹⁹ This is because (according to their understanding, as mentioned above) if He supervises the worlds, being that the worlds [the effects] are of some relativity to Him [the cause], there must be change in Him.

This is the meaning of the statement in Talmud¹³²⁰ on the verse,¹³²¹ “Who has counted the dust of Yaakov, or numbered the mating-*Rova*-רובע of Israel,”¹³²² that “this verse teaches that the Holy One, blessed is He, counts the times that the Jewish people engage in intercourse (*Reviyoteihem*-רביעותיהם) and it was because of this that the eye of the wicked Bilaam went blind, in that he said to *HaShem*-יהו"ה,¹³²³ ‘Your eyes are too pure to see evil and You cannot look upon etc.’” Thus, at first glance, how can it apply for His supervision to go so far down to such a degree?

All this is because of the error in their understanding that the worlds come into being by way of a chaining down of cause and effect. Because of this error they adopted the view

¹³¹⁹ Malachi 3:6

¹³²⁰ Talmud Bavli, Nidah 31a, cited in Rashi to Numbers 24:3

¹³²¹ Numbers 23:10

¹³²² See Sefer HaSharashim of the Radak in the name of Rabbeinu Yonah that the root רבע means mating, as in the verse (Leviticus 18:23) “A woman shall not stand in front of an animal for it to mate her-LeRiv’ah-לרבעה etc.

¹³²³ Habakkuk 1:1

that “High above all nations is *HaShem*-יהו"ה,” and that “His glory is [only] over the heavens,” such that He does not lower Himself to look upon this world with Divine supervision (*Hashgachah Pratit*) etc. However, in reality this is not so, as the verse states,¹³²⁴ “Who is like *HaShem*-יהו"ה our God, who is enthroned on high – but deigns to look upon the heavens and the earth.”

That is, to Him, the heavens and the earth, which are the aspects of above and below, are literally equal. Therefore, His supervision, blessed is He, is below as it is above, and even so, “I *HaShem*-יהו"ה have not changed,” being that there altogether is no relativity between the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, and the worlds.

Nevertheless, this matter of having no relativity etc., is from the perspective of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). However, from the perspective of His light that fills all worlds (*Memaleh Kol Almin*) it is in a way of relativity etc., up to and including a chaining down by way of cause and effect.

This is why, in truth, there also is the matter of the chaining down of the worlds, one from the other, by way of cause and effect. This is such that even in the world of Emanation (*Atzilut*), though it is the World of Oneness (*Olam HaAchdut*)¹³²⁵ in which “He and His life force are one, and He and His organs are one,”¹³²⁶ there is a chaining down by way of

¹³²⁴ Psalms 113:5-6

¹³²⁵ See Zohar III 83a (Ra'aya Mehemna)

¹³²⁶ Introduction to Tikkunei Zohar 3b

cause and effect, within the chaining down of the *Sefirot*, in the *Sefirot* themselves, as stated in Iggeret HaKodesh.¹³²⁷

Now, it can be said that this is why the discourse¹³²⁸ mentions that this was the error of the wicked Bilaam, whose eye went blind etc.¹³²⁹ This is because, at first glance, about Bilaam, the Torah states that he, “knows the Upper Knowledge (*Da’at Elyon*),”¹³³⁰ and this being so, he should have understood that there can be particular Divine supervision (*Hashgachah Pratit*) together with “I *HaShem*” יהוה have not changed.”

Rather, the intention [of the discourse] is to inform us that the matter of the verse, “High above all nations is *HaShem*” יהוה,” also exists Above on the side of holiness. This is why we find various Kabbalists, upon whom we rely,¹³³¹ who understood the coming into being and the chaining down of the worlds in a way of cause and effect, in that only from the perspective of His surrounding transcendent light (*Sovev Kol Almin*) is it in a way of no relativity etc.

4.

Now, the general matter of the coming into being as it stems from the aspect of His light that surrounds and transcends

¹³²⁷ Tanya, Iggeret HaKodesh, Epistle 20

¹³²⁸ 5670 *ibid.* p. 4; Also see Likkutei Torah, Shir HaShirim *ibid.* 40d; Hanachot HaRav Pinchas *ibid.* p. 166.

¹³²⁹ Talmud Bavli, Niddah 31a, cited in Rashi to Numbers 24:3 *ibid.*

¹³³⁰ Numbers 24:16

¹³³¹ See Ramak in Sefer Elimah, cited in Pelach HaRimon, Shaar 3, Ch. 1; Ohr HaTorah, Inyanim p. 119 and on; *Hemshech* 5672, Ch. 164 (Vol. 1 p. 329 [Vol. 2, p. 449]).

all worlds (*Sovev Kol Almin*), is (not in a way of a chaining down of cause and effect, but is) in a way of no relativity - by way of a “leap” (*Dilug*).¹³³²

This may be understood from a physical leap, which is different than walking. This is because when a person walks his feet are on the earth, and even when he runs fast, his feet never become completely removed from the earth. We thus find that in all his walking [whether fast or slow] his body was never elevated above the earth at all. In contrast, a leap is such that his entire body is raised and lifted from the earth, and a separation and empty space remains between his feet and the earth.

The same is so of the difference between the chaining down by way of cause and effect, which is like walking, and the coming into being of the worlds by way no relativity, which is like leaping, the leap being the matter of the *Tzimtzum*, such that the light withdrew and an empty space and void remained.¹³³³ (This refers to the first constriction-*Tzimtzum*, which is unlike all other constrictions (*Tzimtzumim*) in the chaining down of the worlds.)

This then, is the novelty in the matter of the *Tzimtzum*, in that the coming into being is not by way of cause and effect, but is through the *Tzimtzum* and withdrawal of the light etc. It is for this reason that all the worlds are utterly of no relativity to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He, in that from His perspective they

¹³³² Regarding the coming section, see the discourse entitled “*Lehavin Shorshei HaDevarim NaNizkarim Le’eiP*” (Maamarei Admor HaZaken 5570 p. 14 and on).

¹³³³ Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher), Anaf 2

[all] are equal. It thus is possible for there to be individual Divine supervision (*Hashgachah Pratit*) on every particular, but that nevertheless, “I *HaShem*-יהוה have not changed.”

5.

Now, he continues the discourse¹³³⁴ by explaining the term used in the Midrash¹³³⁵ “a dwelling place (*Dirah*-דירה) in the lower worlds.” To explain, the matter of a “dwelling place-*Dirah*-דירה” is that one’s essential self is there in a revealed way. Now, at first glance, how could there possibly be a dwelling place for His Essential Self in the lower worlds, especially in this lowest world, of which there is no lower, as in the language of Tanya?¹³³⁶ [To point out, in the header of this discourse, “*Lehavin Sheesheem* etc.,” it is written that it is from the year 5570 [and was said in the city of] Rogatchov.¹³³⁷ This being so, it was more than ten years after they had begun learning the book of Tanya.]

However, the explanation is that this is brought through a drawing down of His light that surrounds and transcends all worlds (*Sovev Kol Almin*) (mentioned in chapter three). This is because since He is exalted and the heavens and earth are equal [in His eyes], He thus is literally present in them equally, as the verse states,¹³³⁸ “I fill the heavens and the earth.” This is such

¹³³⁴ In the discourse entitled “*Lehavin Shorshei HaDevarim HaNizkarim Le’eil*” (Maamarei Admor HaZaken ibid. p. 12); Also see p. 3 there.

¹³³⁵ See Midrash Tanchuma Bechukotai 3; Naso 16; Bamidbar Rabbah 13:6

¹³³⁶ See Tanya, beginning of Ch. 36.

¹³³⁷ Also see Maamarei Admor HaZaken ibid. p. 285 and the notes there. [Rogatchov].

¹³³⁸ Jeremiah 23:24

that there is a drawing down of a radiance of the Essential Self of the limitless light of the Unlimited One, by way of a “leap,” leaping over the void and empty space, until there is a drawing down to be a dwelling place for Him in the lower worlds.

6.

Now, for the aspect of His surrounding transcendent light (*Sovev*) to illuminate (through which, as mentioned above, the dwelling place in the lower worlds will come about), this comes about through engaging in the study of Torah, which is the matter of the verse, “There are sixty queens etc.” This is because Torah causes the refinement and elevation of things in this lowest world, this being the matter of a “dwelling place in the lower worlds.”

However, to bring the drawing down of the aspect of His surrounding transcendent light (*Sovev*) (so that there will be a dwelling place for Him in the lower worlds) through Torah, there first must be an ascent from below to Above. This is because, “a spirit awakens a spirit and draws forth a spirit,”¹³³⁹ meaning that before the arousal from Above, there first must be an arousal from below that is akin to the arousal from Above.

In the terminology of the revealed parts of Torah,¹³⁴⁰ “By the measure that man measures, so is he measured.” This matter comes about through prayer, which is the matter of “She is only one, My dove,” similar to the verse,¹³⁴¹ “With your

¹³³⁹ See Zohar II 162b

¹³⁴⁰ See Talmud Bavli, Sotah 8b; Megillah 12b

¹³⁴¹ Song of Songs 1:15; 4:1

dove-like eyes,” this being the matter of gazing in contemplation (*Hitbonenut*) during prayer, through which the ascent to the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*) is caused etc. Through doing so, one binds the Torah with the Holy One, blessed is He etc.

The verse concludes,¹³⁴² “The only one of her mother, the delight of she who bore her.” This refers to the perfection of the refinement and the ascent to the aspect of Understanding-*Binah*, which is “the mother of the children.”¹³⁴³ This comes about through prayer that follows Torah study.

For, as known, that in addition to the matter of prayer that precedes Torah study, which is preparatory to the proper study of Torah, [and as explained in Likkutei Torah,¹³⁴⁴ this is the meaning of the prayer of Abba Binyomin,¹³⁴⁵ “That my prayer should be adjacent to my bed,” so that his study of Torah study would be after prayer, through which a bond is caused between the Torah and the Holy One, blessed is He, through which the Torah study then brings the refinement of the world], there also is the matter of prayer that comes after Torah study, through which the perfection of the ascent is caused etc.

This is because every ascent comes about specifically through prayer, like the ascent of the prayers of the mundane days of the week through the prayers of the holy Shabbat,¹³⁴⁶ (similar to how there is the matter of Torah study before prayer, which is beneficial to knowing how to pray, as well as to receive

¹³⁴² Song of Songs 6:9

¹³⁴³ Psalms 113:9; Also see Likkutei Torah, Drushei Shemini Atzeret 88d

¹³⁴⁴ Likkutei Torah, Zot HaBrachah 96b

¹³⁴⁵ Talmud Bavli, Brachot 5b

¹³⁴⁶ See Torah Ohr, Vayakhel 88a; Likkutei Torah, Behar 41a, and elsewhere.

a granting of empowerment for serving *HaShem*-יהו"ה, blessed is He, in prayer, and as explained before, there also is the matter of Torah study after prayer.)

7.

Now, with the above in mind, we can understand the need for the matter of the exodus from Egypt. For, at first glance, the matter of the enslavement in Egypt makes sense, this being the matter of the “iron crucible”¹³⁴⁷ which causes the refinement and purification of the world, thus making it possible to receive the Torah. However, why was the exodus from Egypt necessary? For, at first glance, once they had already refined and purified the world etc., could not the Torah have been given to them in the land of Egypt itself?

However, the explanation is that just as it was explained that to attain the Torah there first must be the matter of prayer, the substance of which is departing from one’s constraints (*Meitzarim*-מִיצְרִים) and limitations etc., the same was so of the giving of the Torah. That is, to be capable of receiving the Torah, the matter of the exodus from Egypt (*Mitzrayim*-מִצְרַיִם) was first necessary.

This is also instructional to every single Jew. That is, even though he has prayed and studied Torah many times before etc., nevertheless, every single day a person is obligated

¹³⁴⁷ Deuteronomy 4:20; Also see Torah Ohr, Yitro 74a and on, and elsewhere.

to see himself as though he has now come out of Egypt,¹³⁴⁸ even though he went out yesterday and the day before etc.

8.

Now, with the above in mind, we can also explain the relation between “I am *HaShem*-יהוה” and the exodus from Egypt and the giving of the Torah. This is because “I am *HaShem*-יהוה” is the matter of “I *HaShem*-יהוה have not changed,” this being the aspect of His surrounding transcendent light (*Sovev*) in which there are no changes etc.

This is as mentioned before (in chapter three) about the difference between His light that fills all worlds (*Memaleh*) and His light that surrounds and transcends all worlds (*Sovev*). That is, from the perspective of His light that fills all worlds (*Memaleh*), it is not possible for there to be Divine supervision upon the lower beings, in that this causes change.

Rather, it only is possible from the perspective of His surrounding transcendent light (*Sovev*), in that since it is of no relativity, it also can be drawn down below (in the matter of Divine Supervision (*Hashgachah*) and in the matter of “a dwelling place in the lower worlds” (*Dirah b'Tachtonim*)) such that, nevertheless, no change is caused in Him etc.

This then, is why the verse states “I am *HaShem*-יהוה” in regard to the exodus from Egypt and the giving of the Torah. This is because the giving of the Torah is the matter of the world becoming a dwelling place for Him, blessed is He, and the

¹³⁴⁸ Talmud Bavli, Pesachim 116b (according to the version of the text of the Alter Rebbe in Tanya, beginning of Ch. 47).

matter of the dwelling place stems from the aspect of His surrounding transcendent light (*Sovev*) (as mentioned in chapter five) this being the matter of “I *HaShem*-יהוה have not changed.”

The same so of the exodus from Egypt which preceded the giving of the Torah, that it is like the matter of prayer that precedes Torah study. This is because prayer is the matter of ascending to the aspect of His surrounding transcendent light (*Sovev*), as discussed before, this being the matter of “I *HaShem*-יהוה have not changed.” The same is so of the matter of “I am *HaShem*-יהוה” that was said about entering the land of Israel.¹³⁴⁹

¹³⁴⁹ The explanation of this is missing, as is the conclusion of the discourse.*
[* At the conclusion of the blessing that was said [at the conclusion of the discourse], the Rebbe said, “‘May you who dwell in the dust arise and shout for joy’ (Isaiah 26:19), they being amongst them, with the coming of our righteous Moshiach, speedily and in the most literal sense!”]

Discourse 17

*“Bati LeGani... -
I have come to My Garden...”*

Delivered on the 10th of Shvat, 5732¹³⁵⁰

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

1.

The verse states,¹³⁵¹ “I have come to My garden, My sister, My bride.” In the discourse of the day of his passing, the day of his Hilulah,¹³⁵² his honorable holiness, my father-in-law, the Rebbe, brings the statement in Midrash Rabbah (on the verse),¹³⁵³ “‘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 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.

¹³⁵⁰ This original discourse was edited by the Rebbe Shlita and published as a pamphlet for the 10th of Shvat 5752.

¹³⁵¹ Song of Songs 5:1

¹³⁵² 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, the day of his passing.

¹³⁵³ [Midrash Rabbah, Shir HaShirim 5:1]

There then arose seven righteous *Tzaddikim* (beginning with our forefather Avraham [about whom the verse states],¹³⁵⁴ “Avraham was one”) and they drew the *Shechinah* down from above to below, until Moshe came, him being the seventh, and all sevens are beloved,¹³⁵⁵ and he drew the *Shechinah* down to the earth.”

Now, this matter (the drawing of the *Shechinah* down to the earth, brought about by Moshe) primarily took place¹³⁵⁶ in the Holy Temple,¹³⁵⁷ as the verse states,¹³⁵⁸ “They shall make a Sanctuary for Me and I will dwell within them.”

To point out, the Midrash there discusses the **time** when the *Shechinah* was drawn down below, in that the primary manifestation of the *Shechinah* on earth was on the day the Tabernacle (*Mishkan*) was erected. In contrast, the discourse discusses the **place** the *Shechinah* was drawn down to, and that the drawing down was primarily in the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*), through which there also was caused to be a drawing down of Godliness in the world at large.

¹³⁵⁴ Ezekiel 33:24

¹³⁵⁵ Midrash Vayikra Rabbah 29:11

¹³⁵⁶ As opposed to at the giving of the Torah – see Ch. 2.

¹³⁵⁷ As per the language (“the Holy Temple-*Beit HaMikdash*-מִקְדָּשׁ הַבַּיִת”) in the discourse – even though he seemingly should have said in the “Tabernacle-*Mishkan*-מִשְׁכָּן” or “Sanctuary-*Mikdash*-מִקְדָּשׁ” (as per the language of the verse). Seemingly it can be suggested that the reason he said “the Holy Temple-*Beit HaMikdash*-מִקְדָּשׁ הַבַּיִת” [in which the word “*Beit*-בַּיִת” literally means “house”] is because the Tabernacle (*Mishkan*) was a temporary dwelling (Samuel II 7:6; Midrash Shir HaShirim Rabbah 1:16 (3)), whereas the primary dwelling of the *Shechinah* was in the Holy Temple (*Beit HaMikdash*). See later in Ch. 2 that it was through the Tabernacle (*Mishkan*) made by Moshe that empowerment was given for the drawing forth of the *Shechinah* in the Holy Temple.

¹³⁵⁸ Exodus 25:8

2.

Now, in the discourse he continues to explain the precise wording, “and I will dwell within them-*v'Shachanti b'Tocham* ושכנתי בתוכם,” in that “the verse does not say “in it” but “in them,” meaning in each and every Jew.”¹³⁵⁹ This is the meaning of the verse,¹³⁶⁰ “The righteous shall inherit the earth and dwell (*v'Yishkenu* וישכנו) forever upon it.” That is, it is the righteous who “cause the dwelling-*Mashkeeneem* משכינים” (and draw down)¹³⁶¹ the *Shechinah*, which is called “forever-*Ad* עד,” as stated,¹³⁶² “He who dwells forever-*Shochen Ad* שוכן עד, who is exalted and holy.”

Now, it can be said that the reason he brings the explanation of the verse, “The righteous shall inherit the earth” in the discourse, after having explained that the primary drawing down was in the Tabernacle (*Mishkan*)¹³⁶³ and after

¹³⁵⁹ Cited in Likkutei Torah, beginning of Naso (20b) in the name of “our sages, of blessed memory.” Also see Reishit Chochmah, Shaar HaAhavah, beginning of Ch. 6 (section beginning “*u'Shnei Pesukim*” – 69b), and elsewhere – cited in Likkutei Sichot, Vol. 26 p. 414, [Alshich to Exodus 25:8; Shnei Luchot HaBrit 69a; 201a; 325b; 326b – [Shnei Luchot HaBrit cites to Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).]

¹³⁶⁰ Psalms 37:29

¹³⁶¹ See Matnot Kehunah and Maharzu to Midrash Bamidbar Rabba 13:2; Maharzu to Bereishit Rabba 19:7.

¹³⁶² As it states in the discourse of the Hilulah. Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5728 cited in notes 27-28 [of the original discourse] (Torat Menachem, Sefer HaMaamarim Shvat p. 308 [translated in The Teachings of The Rebbe, 5728, Discourse 16 – See the liturgy of the morning prayers of Shabbat and Yom Tov; Also see Midrash Shir HaShirim Rabbah ibid., and Isaiah 57:15]).

¹³⁶³ This is especially so considering that in the Midrash it brings the explanation of the verse **before** to stating that the manifestation of the *Shechinah* took place upon the erection of the Tabernacle (*Mishkan*), whereas in the discourse **he changes** the order of the matters.

having explained that the word “in them-*b'Tocham*-בתוכם” in the plural, refers to each and every Jew - is to hint that when it states that the righteous cause the dwelling of the *Shechinah* below (“shall dwell forever upon it”) what is meant [by the righteous] is not just the seven righteous *Tzaddikim* from Avraham to Moshe, but every single Jew, about whom the verse states,¹³⁶⁴ “Your people are all righteous (*Tzaddikim*).” That is, the fact that the verse states “I will dwell within them-*b'Tocham*-בתוכם” (in the plural) (also) refers to every single Jew.

Now, there are two matters here. The first is that every Jew has the ability to be a Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*) for *HaShem*-יהו"ה, blessed is He, so that the primary root of the *Shechinah* will dwell within him [the very same way it was in the Holy Temple] – “I will dwell **within them**-*v'Shachanti b'Tocham*-ושכנתי בתוכם.” Moreover, there thereby comes to be a drawing down of the revelation of Godliness in the world – “and [they shall] dwell forever **upon it**-*Alelah*-עליה” (upon the earth).

To add, the reason that (in the discourse) the explanation of “I will dwell within them-*b'Tocham*-בתוכם” (in the plural), meaning in each and every Jew, comes in continuation of the fact that the *Shechinah* was drawn down by Moshe, is because the empowerment for the primary root of the *Shechinah* to dwell within each and every Jew, came about through Moshe drawing the primary root of the *Shechinah* below.

¹³⁶⁴ Isaiah 60:21

This is because just as the drawing down and descent that took place at the giving of the Torah, as the verse states,¹³⁶⁵ “*HaShem*-יהוה descended on Mount Sinai,” was such that there thereby was the granting of empowerment that after this, they would be able to draw the revelation of Godliness below, [as our sages, of blessed memory, taught¹³⁶⁶ that when the Torah was given, the decree that the upper will not descend to the lower was nullified, and the nullification of the decree means that from that point on, the upper could descend below], the same is so of the drawing down and descent to below brought about in the Tabernacle (*Mishkan*) that Moshe made.

[That is, one of the elements of superiority in the drawing down that took place in the Tabernacle (*Mishkan*), over and above the drawing down that took place at the giving of the Torah,¹³⁶⁷ is that the drawing down at the giving of the Torah stemmed from the One Above (which is why the revelation was only temporary).

In contrast, the drawing down in the Tabernacle (*Mishkan*) was such that the lower (physical things of which the Tabernacle (*Mishkan*) was made) became receptive to receiving the revelation.] This is because through Moshe causing the descent of the *Shechinah* into the Tabernacle (*Mishkan*), such that the lower became a receptacle for the revelation, this thereby also granted the empowerment to draw down Godliness into the Holy Temple, as well as into the spiritual Temple within each and every Jew, and through the drawing into the

¹³⁶⁵ Exodus 19:20

¹³⁶⁶ See Midrash Tanchuma Va'era 15; Shemot Rabbah 12:3 and elsewhere.

¹³⁶⁷ See Sefer HaMaamarim 5643 p. 222

Tabernacle (*Mishkan*) being such that a drawing of Godly revelation was also caused in the world at large, the same was brought about in the spiritual Temple within every Jew, this being the manifestation of the *Shechinah* within man (“I will dwell within **them**”), such that there thereby is caused to be the drawing of Godly revelation in the world as well (“they shall dwell forever **upon it**”).

3.

He continues in the discourse that the reason the primary root of the *Shechinah* was in the lower worlds, is because *HaShem*’s יהו"ה ultimate Supernal intention in creating and bringing the worlds into being, is that “the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds,”¹³⁶⁸ meaning that through man’s toil below, in restraining himself (*Itkafiya*) and transforming himself (*It’hapcha*) *HaShem*’s יהו"ה Godliness comes to be revealed in the world below.

[It can be said, that by the discourse saying that the revelation of Godliness below comes about through man’s toil in restraining (*Itkafiya*) and transforming (*It’hapcha*) himself, it (also) means that this is what brings about that His “**lust**... for a dwelling place in the lower worlds” is fulfilled.

Now, His lust for a dwelling place in the lower worlds, consists of several matters - that there should be the revelation His Godliness below in the lower worlds - that the revelation of

¹³⁶⁸ See Midrash Tanchuma Naso 16; Bechukotai 3; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36.

His Godliness below should not be through Him drawing this down from Above, but through man's own effort, the work of the lower one – and that the work that brings the revelation of His Godliness below, will be man's toil in restraining himself (*Itkafiya*) and transforming himself (*It'hapcha*) – stemming from the lower ones themselves.]

He continues in the discourse that the revelation of *HaShem* 's-יהו"ה Godliness drawn down through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) transcends relativity to worlds. [This is why through “they shall make a Sanctuary for Me,” there was a drawing down of the **primary root** of the *Shechinah* below, in that the primary root of the *Shechinah* is the light of *HaShem* 's-יהו"ה that **transcends** relativity to worlds.¹³⁶⁹

This is because the work of making the Tabernacle (*Mishkan*) is the work of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) and through this work, the light that transcends the worlds, that is, the **primary root** of the *Shechinah* (“*Ikkar Shechinah*”) is drawn down.]

This is as in the teaching,¹³⁷⁰ “Through the restraint of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all worlds.” The words “in all worlds” refer to the light present in all worlds equally – this being the light that transcends relativity to worlds, and through the work of

¹³⁶⁹ See at length in the discourse entitled “*Bati LeGani*” 5711 (Torat Menachem, Sefer HaMaamarim ibid. p. 263 and on, [translated in The Teachings of The Rebbe, 5711, Discourse 1]).

¹³⁷⁰ See Tanya, Ch. 27 and Likkutei Torah, beginning of Pekudei (from Zohar II 128b; Also see 67b; 184a); Torah Ohr, Vayekhel 89d; Likkutei Torah, Chukat 65c.

self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) this light is drawn down.¹³⁷¹

4.

Now, in the second chapter of the discourse (the chapter corresponding to this year),¹³⁷² he explains that the service that took place in the Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*) was the work of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

This is why one of the services¹³⁷³ that took place in the Holy Temple was the service of sacrificial offerings (*Korbanot*), in that the service of the sacrificial offerings (*Korbanot*) was the matter of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) (as will be explained).

To further explain, the connection of this matter, [that the service that took place in the Tabernacle and Holy Temple was the service of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*)] with what is explained at the

¹³⁷¹ This drawing forth is called “elevated-*Istalek*-אֶסְתַּלֵּק,” since it is the revelation of a light that is in a state of exaltedness (Torah Ohr *ibid.*).

¹³⁷² 5732 (the year this discourse was said) – the second year of learning this discourse for the **second** time. In this year [of the printing of this discourse] (5752) we are learning this chapter of the *Hemshech* for the **third** time. See the introduction to the discourse by the same title as this of the year 5728 (Torat Menachem, Sefer HaMaamarim *ibid.* p. 306, note b).

¹³⁷³ It can be said that the meaning of “one of the services performed” is – a unique and primary service* performed in the Holy Temple. For, the substance matter of the Holy Temple is that it is “a home for *HaShem*-יְהוָה in which to bring sacrificial offerings” (Rambam at the beginning of Hilchot Beit HaBechirah). Also see the beginning of chapter three in the *Hemshech*, “The **primary** service in the Tabernacle (*Mishkan*) and Temple (*Mikdash*)... was the service of the sacrificial offerings (*Korbanot*).”

beginning of the *Hemshech*, is (obviously) that since the drawing down of the essential root of the *Shechinah* in the lower worlds primary took place in the Tabernacle and Holy Temple, and the drawing down of the essential root of the *Shechinah* was brought about through the work of self-restraint (*Itkafiya*) and self-transformation (*It'hapchah*), therefore, the primary service that took place in the Tabernacle and Holy Temple was the work of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

It only is that at the beginning of the discourse he discusses the matter of the drawing down of the essential root of the *Shechinah* to below ("I will dwell within them") brought about through making the Tabernacle ("They shall make a Sanctuary for Me"), whereas in this chapter, he adds that even the drawing down in the Tabernacle and Holy Temple [after it had been made, this drawing down being higher than the drawing down brought about through making the Tabernacle,] is through the work of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*). Therefore, the primary service that took place in the Tabernacle and Holy Temple was the service of offering the sacrifices (*Korbanot*) [this being the matter of] self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

5.

He continues in the discourse that the service of offering the sacrifices (*Korbanot*) is a spiritual service in the soul. He brings proof from the collaboration of the Priests and Levites in their service with song and music during the offering of the

sacrifices, these being spiritual matters. [As explained in various places,¹³⁷⁴ the drawing down (*Hamshachah*) affected by the sacrifices, came about through the service of the Priests, and the ascent (*Ha'ala'ah*) affected by the sacrifices, came about through the song and music of the Levites.]¹³⁷⁵

This then, is the meaning of the verse,¹³⁷⁶ “When a man brings **of you-Mikem**-מכם etc.,” though, at first glance, the verse should have said, “When a man of you brings.” This hints that the sacrifice must not only be from the animal, in the literal sense, but also “from you-Mikem-מכם,” (meaning from yourselves), “from the beast” within the heart of man.

It can be said that when the discourse states that “the service of offering the sacrifices (*Korbanot*) is (also) a spiritual service in the soul of man,” [even though the service of offering the sacrifices (*Korbanot*) is the service of transformation (*It'hapcha*) in the simple literal sense - that when we take a kosher animal of the external husk (*Kelipah*) of Nogah¹³⁷⁷ and make it into an offering to *HaShem*-יהו"ה, this is the matter of

¹³⁷⁴ See Biurei HaZohar of the Mittler Rebbe (Hosafot) Vayeitzei 133a and on [43c in the new edition]; Biurei HaZohar of the Tzemach Tzedek, Vayeitzei p. 102, and elsewhere.

¹³⁷⁵ This is as also stated in the discourse entitled “*Bati LeGani* – I have come to My garden” 5712 (Torat Menachem, Sefer HaMaamarim ibid. p. 277 [translated in The Teachings of The Rebbe 5712, Discourse 8]). With this in mind there is a sweetening of the fact that in the proof brought from the collaboration of the Priests and the Levites, he states in the discourse that “this was a spiritual service” – and not a spiritual service **in the soul**, or in the soul of man (as per the language used earlier and later in the discourse). For, (even) the drawing down (*Hamshachah*) and the ascent (*Ha'ala'ah*) in the sacrifices in the literal sense were brought about by the Priests and the Levites, and therefore the proof brought from the collaboration between the Priests and the Levites is only in that the service of the sacrificial offerings is a spiritual service, whereas the proof of the sacrificial service as it is in the soul of man is brought from the verse, “When a man brings **of you-Mikem**-מכם.”

¹³⁷⁶ Leviticus 1:2

¹³⁷⁷ Tanya, beginning of Ch. 7, beginning of Ch. 37, and elsewhere.

transforming darkness into light] - this relates to what it states at the beginning of the discourse, that the meaning of “they shall make a Sanctuary for Me, and I will dwell **within them-b’Tocham-בתוכם**” (in the plural) means within each and every Jew.

From this it is understood that just as it was in the Tabernacle and Holy Temple, that the drawing down primarily came about through the service of the sacrificial offerings (*Korbanot*),¹³⁷⁸ [and although the drawing drawn into the Holy Temple through making it, was very lofty (in that it was through “they shall make a Sanctuary for Me” that “**I will dwell within them**” came about, and “I will dwell-ו’שכנתי-*Shachanti*” means “**I Myself**”) - nonetheless, the drawing down brought about by the sacrifices (*Korbanot*) was even higher] and the same is so in the Holy Temple within each and every Jew.

That is, even after the work of “you shall make a Sanctuary for Me,” (in that a Jew makes himself into a Sanctuary for *HaShem*-יהו"ה, blessed is He), thus bringing about the matter of “I will dwell within them,” there must be the service of “when a man offers **from yourselves-Mikem-מכם**,” through which an even higher drawing down is caused - **the essential root** of “I will dwell within them.”¹³⁷⁹

¹³⁷⁸ As also understood from the fact that the matter of the Temple is that it is a “house for *HaShem*-יהו"ה in which to offer sacrifices (*Korbanot*),” (as mentioned before in citation 22 [of the original discourse]).

¹³⁷⁹ It is with the above in mind that we can also understand what is stated at the end of the chapter. That is, after the explanation of the sacrificial service as it is in the soul of man, [it states], “This, then, is the meaning of [the verse], ‘They shall make a Sanctuary for Me, and I will dwell within them,’ [meaning], within each and every Jew etc.”

This may be understood by prefacing with the statement in the discourse (at the beginning of the chapter) that the service that took place in the Tabernacle and Holy Temple was the work of **self-restraint** (*Itkafiya*), which brings to self-transformation (*It'hapcha*). This is because at the beginning of the discourse, he states that the service that causes the essential root of the *Shechinah* to be drawn down below, is the service of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), [and though he only brings the teaching, “Through the **restraint** (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all the worlds,” he nonetheless discusses both matters, both self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*). On the contrary, the primary explanation (at the beginning of the discourse) is the superiority of self-transformation (*It'hapcha*).

That is, through the darkness **being transformed** into light, an advantage and increase is caused in the light.] In this (second) chapter, when he discusses the service that took place in the Tabernacle and Holy Temple (after they were made), he states that the service in the Tabernacle and Holy Temple is the service of self-restraint (*Itkafiya*) which brings to self-transformation (*It'hapcha*).¹³⁸⁰

¹³⁸⁰ In other words, the primary matter here is **self-restraint** (*Itkafiya*). We should also point out what he says at the end of the chapter, that “through his work in the aspect of self-restraint (*Itkafiya*), and more primarily, as it brings to self-transformation (*It'hapcha*),” meaning that he is even speaking of self-restraint (*Itkafiya*) **that does not** bring to self-transformation (*It'hapcha*).

It can be said that one explanation for why the drawing down brought about through the sacrificial service is higher than the drawing down brought about through making the Sanctuary (as mentioned in chapter five) is because the making of the Sanctuary emphasizes the matter of self-transformation (*It'hapcha*)¹³⁸¹ [in that man and the world are transformed to be a Sanctuary (*Mikdash*) for *HaShem*-יהו"ה, blessed is He.] In contrast, the novelty in the sacrificial service (*Korbanot*) is that it emphasizes that the service of self-restraint (*Itkafiya*) is **higher** than what is drawn down through the service of self-transformation (*It'hapcha*).¹³⁸²

With the above in mind, we can add to his (lengthy) explanation of the matter of the sacrificial service (*Korbanot*) as it is in man's service of *HaShem*-יהו"ה. That is, in the sacrifices (*Korbanot*) in the literal sense, all that is openly recognized is the matter of transformation (*It'hapcha*), [in that a kosher animal, taken from the external husk (*Kelipah*) of Nogah, is transformed to be a sacrifice to *HaShem*-יהו"ה] whereas the matter of self-restraint (*Itkafiya*) in the sacrificial service (*Korbanot*) is more recognizable in the sacrificial service as it is in the soul of man.

The explanation of the matter of restraint (*Itkafiya*) as it is in the sacrificial service (*Korbanot*), may be understood by prefacing that the superiority of restraint (*Itkafiya*) over and above transformation (*It'hapcha*) is that in transformation

¹³⁸¹ With the above in mind, we can also understand why in chapter three and chapter five he only brings the matter of self-transformation (*It'hapcha*), since there he is discussing **the making** of the Tabernacle (*Mishkan*).

¹³⁸² Torah Ohr, Vayakhel 89c-d; Hosafot to Torah Ohr ibid. 114c-d, and elsewhere.

(*It'hapcha*) that which is transformed remains in existence, except that [now] its existence has been transformed to a holy existence, of the side of holiness.

In contrast, restraint (*Itkafiya*) is nullification (*Bittul*), the matter of **leaving** one's existence.¹³⁸³ This is why the drawing down brought about through the work of self-restraint (*Itkafiya*) is higher than the drawing down brought about through self-transformation (*It'hapcha*). For, through a person leaving his own existence and becoming the aspect of "nothing" (*Ayin*), he awakens the aspect of the "True Nothing" (*Ayin HaAmeete*) (which transcends his own existence) and draws it down.¹³⁸⁴

With this in mind, we can explain the relation between the sacrificial service (*Korbanot*) (including sacrifices in the literal sense) and self-restraint (*Itkafiya*). This is because the sacrifices (*Korbanot*) are the matter of ascent from below to Above (as will be explained in chapter eight and on), which is that the lower one becomes nullified of his own existence and subsumed in the Upper One. [On the literal level, the animal would be burned (nullified of its existence) and subsumed in the upper fire.] This matter [that the "something" (*Yesh*) is nullified and becomes the aspect of "nothing" (*Ayin*)] is the inner content of the matter of self-restraint (*Itkafiya*).

¹³⁸³ Torah Ohr, Vayakhel 89c-d; Hosafot to Torah Ohr ibid. 114c-d, and elsewhere.

¹³⁸⁴ See the citations in the preceding note.

Now, we should add that this matter, [the superiority of the ascent from below to Above (that is, the nullification of the “something” (*Yesh*) to the “nothing” (*Ayin*)) in the sacrificial service (*Korbanot*)], relates to the explanation at the beginning of the discourse, that *HaShem*’s-ה"ה ultimate Supernal intention in the creation and existence of the worlds, is that through them this lowest world would come into existence, through which His Supernal intent for a dwelling place in the lower worlds (*Dirah b'Tachtonim*) would be fulfilled.

The explanation is that one reason that this lowest world came into being after the upper worlds were first brought into being, is because specifically through them, this world is caused to be the lowest world (even though, at first glance, this lowest world could have been brought into existence first).

This is because for the matter of the dwelling place in the lower worlds (the creation of this lowest world) to be nullified to Godliness, is brought about through the lower worlds coming into being from the upper worlds. For, through the lower worlds grasping that the vitality within them was first included in the upper worlds, and that it then descended below (to the point of a descent that is beyond relativity) this causes a “running” desire (*Ratzo*) in them to be subsumed in their source, by which they become nullified of their existence.

It can be said that this is also hinted in the general principle that every descent is for the sake of ascent. That is, in addition to the explanation that the intention in the descent is for there to then be an ascent to even higher the level before the

descent, another explanation is that the intention in the descent (and chaining down-*Hishtalshelut*) of the worlds, [meaning that the fact that the coming into being of this lowest world was such that the upper worlds were first brought into being and then chained down from level to level (from world to world) until this lowest world came into being from them], is so that the matter of ascent will be with a “running” desire (*Ratzo*) and elevation.¹³⁸⁵

The same is so of the Godly light that brings the creations into being.¹³⁸⁶ This is because one of the reasons the light (*Ohr*) was first included in the Luminary (*Ma’or*), is because this light (*Ohr*) transcends relativity to worlds. [As known, in the limitless light of the Unlimited One that preceded the *Tzimtzum* - (the light (*Ohr*) that precedes the *Tzimtzum* (generally) being the light (*Ohr*) as it is included in the Luminary-*Ma’or*) - there was no possibility for worlds.]

However, through the *Tzimtzum* (a constriction-*Tzimtzum* in a way of withdrawal-*Siluk*) there was a drawing down from it (from the limitless light of the Unlimited One that preceded the *Tzimtzum*) of the light (*Ohr*) of the Line-*Kav*, which **has** relativity to worlds. There then were many more constrictions (*Tzimtzumim*) (descents) in the light (*Ohr*), until it became the source for the existence of the creations (even

¹³⁸⁵ See Likkutei Torah, Pinchas 77c, (and similarly see Sefer HaMaamarim 5679 p. 183; 5685 p. 150), that “the ultimate intent of the descent is for the sake of ascent, to make the ‘something’ (*Yesh*) to ‘nothing’ (*Ayin*),” this matter (that the “something” (*Yesh*) becomes “nothing” (*Ayin*)) being the matter of the “running” desire (*Ratzo*) and ascent from below to Above.

¹³⁸⁶ Regarding the matter of the descent that took place in the light [a descent relative to the light (*Ohr*) as it was prior to the *Tzimtzum*, at which time it was subsumed in the Luminary (*Ma’or*), as well as in the descents of the light (*Ohr*) after the descent of the first *Tzimtzum*] – see Likkutei Torah *ibid*.

though, at first glance, this light could have been drawn down in the first place). The reason is for the creations to be in a state of “running” desire (*Ratzo*) and ascent to become subsumed in the light (*Ohr*) that transcends relativity to worlds, by which they would be nullified to Godliness with the ultimate nullification - the nullification of their existence (*Bittul b'Metziyut*).

[As known,¹³⁸⁷ the nullification brought about through a revelation of the light (*Ohr*) that is of relativity to the worlds, is only the nullification of the “something” (*Bittul HaYesh*). However, the **true** matter of nullification (*Bittul*) - the nullification of existence (*Bittul b'Metziyut*) - specifically stems from the light (*Ohr*) of *HaShem*-יהו"ה, that transcends relativity to worlds.]

8.

Now, to explain the matter in greater detail, this may be understood with a preface that about the sacrifices (*Korbanot*) the verse states,¹³⁸⁸ “a pleasing aroma-*Rei'ach Nicho'ach*- ריח נִיחֹחַ,” which our sages, of blessed memory, explained,¹³⁸⁹ “It brings satisfaction of spirit-*Nachat Ru'ach*- נַחַת רוּחַ before Me that I spoke and My will was done.” Now, this must be better understood, because the matter of “I spoke and My will was

¹³⁸⁷ See Kuntres Etz HaChayim, Ch. 6; *Hemshech* 5666 p. 436 and on [p. 574], and elsewhere.

¹³⁸⁸ Leviticus 1:9

¹³⁸⁹ Rashi to Leviticus *ibid.*; Sifri (cited in Rashi) to Numbers 28:8; Also see Rashi to Exodus 29:25

done” is so of all the *mitzvot*, but even so, the verse states this specifically about the sacrificial offerings (*Korbanot*).

The Alter Rebbe explains¹³⁹⁰ this with a preface of the teaching of our sages, of blessed memory,¹³⁹¹ “Before the creation of the world there was Him and His Name alone.” “His Name-*Shmo*-שמו” refers to the aspect of Kingship-*Malchut* which is the source for the bestowal and vitality of the creations. “His Name” as it preceded the creation of the world, refers to the aspect of Kingship-*Malchut* as it was included in the Unlimited One, blessed is He. For, as it was there, it was not in a state of existence but was like the light (*Ohr*) as it is included in the Luminary (*Ma’or*) where it has no [independent] existence.

After this, the spreading down of a light and ray came to be, in order to enliven¹³⁹² the creations from “nothing” (*Ayin*) to “something” (*Yesh*). He explains that the reason the light

¹³⁹⁰ Likkutei Torah, Pinchas ibid.

¹³⁹¹ Pirkei d’Rabbi Eliezer, Ch. 3

¹³⁹² This is as per the language (“to enliven-*Lehachayot*-להחיות the creations”) in Likkutei Torah there, even though when it comes to the matter of “from nothing (*Ayin*) to something (*Yesh*),” it is more appropriate to use the term “to bring into being-*Lehavot*-להיות” (as is itself stated (subsequently) in Likkutei Torah there “to bring into being (*Lehavot*-להיות) from nothing (*Ayin*) to something (*Yesh*)”). It can perhaps be suggested that the ascent of the creations, (i.e., their “running” desire (*Ratzo*) and ascent to become subsumed in Godliness) which is brought about through the descent of the light, is primarily in the descent of the light **to enliven** the creations.* For, the matter of coming into being is that the Godly force brings something novel into existence, whereas the matter of vitality is that the vitality of the creations themselves is a Godly vitality. It is through the contemplation that the vitality of the creations themselves is (essentially) limitless, (and the fact that it has become a limited vitality is brought about through **the descent**), this thereby awakens the “running” desire (*Ratzo*) and yearning to become subsumed in the light as it is prior to its descent. [* Even though it is also the case that the light that **brings the creations into being** is also brought about through a descent (see *Hemshech* 5672 Vol. 2, p. 395 and on, and elsewhere).]

(*Ohr*) descended from its level (as it was subsumed in the Unlimited One (*Ein Sof*)) to enliven the creations from “nothing” (*Ayin*) to “something” (*Yesh*), was for the sake of ascent. That is, it was for there to be [a transformation] of the “something” (*Yesh*) into “nothing” (*Ayin*), meaning that the “something” (*Yesh*) should literally be nullified and subsumed in the limitless light of the Unlimited One, blessed is He.

Based on this, he explains that it (specifically) is in regard to the sacrifices (*Korbanot*) that the verse states “a pleasing aroma-*Rei’ach Nicho’ach* נִיחֹחַ” (in which the word “pleasing-*Nicho’ach* נִיחֹחַ” is of the same root as “satisfaction of spirit-*Nachat Ru’ach* נִחַת רוּחַ”).

This is because the primary “satisfaction of spirit” and pleasure Above, comes about through the “something” (*Yesh*) being nullified and becoming the aspect of “nothing” (*Ayin*), and the primary nullification of the “something” (*Yesh*) to the “nothing” (*Ayin*) is in the act of sacrificial offerings (*Korbanot*). This is because the matter of the sacrificial offerings (*Korbanot*) is the ascent from below to Above, in which the lower being departs and becomes nullified of his existence, thus ascending (and becoming subsumed) Above (as will be explained).

Moreover,¹³⁹³ in addition to the ascent of the sacrificial offering itself, in that the animal offered upon the altar was burned (and nullified of its existence) thus becoming subsumed in the upper fire, there thereby is also caused to be an ascent in the upper angels. This is as stated,¹³⁹⁴ “My offering, My food, for My fires,” in which “My fires-*Eeshai* אֵשׁ־י” refers to the

¹³⁹³ Regarding the coming section see Likkutei Torah, Pinchas ibid. 77c-d

¹³⁹⁴ Numbers 28:2

fiery-*Seraphim* angels and the sacrificial offering is their “bread” and “food,” giving them more strength and vitality to become subsumed and included in the limitless light of the Unlimited One, to the point of “becoming subsumed in the body of the King.”¹³⁹⁵

This is the matter of the song (*Sheir*-שיר) that [was sung by the Levites] at the time of offering the sacrifices, being that every ascent is through song (*Sheir*-שיר). This is like the teaching of our sages, of blessed memory,¹³⁹⁶ “All that have a chain (*Ba'alei Sheir*-שיר בעלי) may go out with a chain (*Sheir*-שיר) and may be pulled by the chain (*Sheir*-שיר).”

As brought in Likkutei Torah¹³⁹⁷ in the name of the book Likkutei Amarim of the Rav, the Maggid of Mezhritch, “Those that have a chain-*Ba'alei Sheir*-שיר בעלי” refers to the angels.¹³⁹⁸ [We also should connect this to the (simple) meaning, that “those who have a chain-*Baalei Sheir*-שיר בעלי”

¹³⁹⁵ Zohar I 217b

¹³⁹⁶ Talmud Bavli, Shabbat 51b (in the Mishnah)

¹³⁹⁷ [Likkutei Torah, Zot] HaBrachah 98a

¹³⁹⁸ In Likkutei Torah to [Zot] HaBrachah ibid. [it states] that the ascent of the souls is also through “song-*Sheir*.” Perhaps it can be said that when our sages, of blessed memory, stated, “All that have a chain (*Ba'alei Sheir*-שיר בעלי) may go out with a chain (*Sheir*-שיר),” wherein “those that have a chain-*Ba'alei Sheir*-שיר בעלי” refers to the angels* (which are called “animals-*Chayot*” and “beasts-*Beheimot*” this is because the ascent of the angels is that they go out of the limitation of the body that limits them. In contrast, when it comes to souls [who do not have a body, as is explained in Likkutei Torah [Zot] HaBrachah ibid.], the reason they require ascent is because their grasp **in and of themselves** is limited. However, the above-mentioned teaching of our sages which states “**they may go out** with a chain-*Yotzeem b'Sheir*-יוצאים בשיר” is speaking about going out of the limitation of the body, [similar to going out in the literal sense, this being a departure **from the place** that he previously was, (and not) that he departs from His Essential Self.] Thus, this ascent of “**they may go out** with a chain-*Yotzeem b'Sheir*-יוצאים בשיר” applies solely to the angels (“those who have a chain-*Baalei Sheir*-שיר בעלי”) and not to the souls.

refers to animals, upon whose necks a chain is placed,¹³⁹⁹ being that the angels also are called “animals-*Chayot*” and “beasts-*Beheimot*”].¹⁴⁰⁰ The meaning of, “they go out with a chain-*Yotzeem b’Sheir*-יוצאים בשׁיר” is that through the “song-*Sheer*-שׁיר” of the angels, they “go out” of their vessels (*Keilim*) to become subsumed in the limitless light of the Unlimited One, blessed is He.

9.

Now, in addition, the fact that the sacrificial offerings (*Korbanot*) are a matter of ascent is also understood from the fact that they are called an “offering-*Korban*-קרבן.” [This is especially so in light of the teaching of the Baal Shem Tov¹⁴⁰¹ (on the verse,¹⁴⁰² “Forever, *HaShem*-יהו״ה, Your speech stands in the heavens”) that the name by which something is called in the Holy Language (*Lashon HaKodesh*) indicates (not only its substance, but also) the Godly vitality within it.]

This is because the word “offering-*Korban*-קרבן” is of the same root as “coming close-*Keeroov*-קירוב,”¹⁴⁰³ in that he comes close (*Mitkarev*-מתקרב) to Godliness, indicating the matter of ascent. This is because in a drawing down from Above to below, one’s bond with Godliness is through Godliness being drawn down (and coming close) to him. In

¹³⁹⁹ Rashi to Shabbat ibid.

¹⁴⁰⁰ Tanya, beginning of Ch. 39 and elsewhere.

¹⁴⁰¹ At the beginning of [Tanya,] *Shaar HaYichud VeHaEmunah* [translated as *The Gate of Unity and Faith*].

¹⁴⁰² Psalms 119:89

¹⁴⁰³ See *Sefer HaBahir*, Section 46 (109); Also see the citations in *Sefer HaMaamarim Tishrei* p. 164, note. 15.

contrast, the “offering-*Korban*-קרבן,” which is of the same root as “coming close-*Keeroov*-קירוב” (meaning that he comes close to Godliness) is that he himself leaves his place (his existence) and becomes subsumed in Godliness.

We should connect this to the statement in Likkutei Torah,¹⁴⁰⁴ that the word “to offer a sacrifice-*Lehakreev*-להקריב” shares the same letters as the word “to decompose-*Leharkeev*-להרקיב,” in that when something decomposes it is in the ultimate state of nullification (*Bittul*).

It can be said that the explanation is that the ascent of the sacrifices (*Korbanot*-קרבנות) is to the limitless light of the Unlimited One, which transcends relativity to worlds.¹⁴⁰⁵ This is as stated in Pri Etz Chayim,¹⁴⁰⁶ that in Zohar it states,¹⁴⁰⁷ “To where does the desire for the sacrifices ascend...? High above, up to the Unlimited One.”] Therefore, the nullification (*Bittul*) brought about through the sacrifices (*Korbanot*-קרבנות) is the nullification of “decomposition-*Rikavon*-רקבון,” which is the matter of ultimate nullification (*Bittul b'Tachlit*).

The same is so of the service of sacrifice as it is in the soul of man,¹⁴⁰⁸ as the verse states, “When a man offers **from yourselves**-*Mikhem*-מִכֶּם.” This is because the descent of the

¹⁴⁰⁴ [Likkutei Torah] Chukat 57b (from Pri Etz Chayim, Shaar 5 (Shaar Olam HaAsiyah) Ch. 3).

¹⁴⁰⁵ As is also understood from the fact that Likkutei Torah Pinchas ibid. brings the matter of “Him and His Name alone” (cited before in Ch. 3).

¹⁴⁰⁶ [Pri Etz Chayim], Shaar 1 (Shaar HaTefilah), Ch. 5

¹⁴⁰⁷ See Zohar II 239a; Zohar III 26b

¹⁴⁰⁸ See Likkutei Torah, Pinchas ibid. beginning of Ch. 3 (78a), “We can now also understand this matter that the prayers [were established] corresponding to the sacrifices.” It can be suggested that when it states at the beginning of the discourse *73c) that the descent **of the soul** is for the sake of ascent, this relates to the matter of the sacrifices as they are within man.

soul is for the sake of ascent, that there should be the matter of ascent from below to Above, to leave one's existence and become subsumed in the limitless light of the Unlimited One.

Now, the soul's ascent is through prayer, in that "the prayers were established corresponding to the sacrifices."¹⁴⁰⁹ This is like the teaching of the Baal Shem Tov,¹⁴¹⁰ that the very fact that a person still lives after prayer is above nature.¹⁴¹¹ That is, because of one's intense concentration and intentions (*Kavanot*)¹⁴¹² during prayer, his soul should have expired, and the fact that he still lives after prayer is above nature, but is rather because of the great kindness of the Holy One, blessed is He.

It can be said that the reason that because of the intense concentration and intentions (*Kavanot*) in prayer, one should (naturally) come to the expiry of the soul, is because prayer is the matter of ascent, to leave one's own existence and become subsumed in the limitless light of the Unlimited One, similar to a sacrifice, which is **burned** and subsumed in the upper fire.

This is the meaning of the statement our sages, of blessed memory,¹⁴¹³ "One may only stand to pray from an approach of 'heaviness of the head-*Koved Rosh*-כובד ראש'" about which Rashi explains,¹⁴¹⁴ "subjugation and humility."

¹⁴⁰⁹ Talmud Bavli, Brachot 26b

¹⁴¹⁰ Tzavaat HaRivash (Kehot) Section 35 [translated as The Way of The Baal Shem Tov].

¹⁴¹¹ This specifically applies to the Amidah prayer.

¹⁴¹² As per the language of Tzavaat HaRivash *ibid*.

¹⁴¹³ Talmud Bavli, Brachot 30b

¹⁴¹⁴ This is as is brought ("subjugation and humility-*Hachna'ah v'Shiflut*-הכנעה ושפלות") in various places in Chassidus in the name of Rashi (Sefer HaMaamarim 5665 p. 194 [p. 192]; 5698 p. 94; 5707 p. 203, and elsewhere). However, in our edition of Rashi it does not say "**humility-*Shiflut***-שפלות." It can be

For, since prayer is the matter of **leaving** one's own existence and becoming subsumed and **nullified** (*Bittul*) in the limitless light of the Unlimited One, therefore the preparation for prayer is also through "subjugation and humility," that is, nullification (*Bittul*), except that the nullification (*Bittul*) of prayer stems from closeness to Godliness, in that one senses the elevation and wondrousness of the limitless light of the Unlimited One, which is why his desire is to be subsumed in Him, whereas the nullification (*Bittul*) preceding prayer is his bitterness about his **distance** from Godliness. Thus, the nullification (*Bittul*) of prayer is the nullification of the expiry of the soul, in that one becomes subsumed in His Godliness, whereas the nullification that precedes prayer is the matter of subjugation and humility.

Now, in the Mittler Rebbe's discourse entitled "*Acharei HaShem Elokeichem Teileichu*,"¹⁴¹⁵ and in the Tzemach Tzedek's discourse by the same title,¹⁴¹⁶ they explain that the reason that the nullification (*Bittul*) of subjugation and humility is preparatory to prayer, is as in the teaching of our sages, of blessed memory,¹⁴¹⁷ "Whosoever humbles himself, the Holy One, blessed is He, elevates him."

It thus can be said that when it states in Likkutei Torah that the word "to offer a sacrifice-*Lehakreev* להקריב" shares the same letters as "to decompose-*Leharkeev* להרקיב," this is like

suggested that the word "and humility-*v'Shiflut* וּשְׁפִלּוּת" (that is brought in Chassidus) is coming as an additional elucidation of the matter of "subjugation-*Hachna'ah* הַכְנָעָה."

¹⁴¹⁵ In his book *Shaarei Teshuvah*, Vol. 1 (Shaar HaTefillah) 22d and on; Also see Ch. 2 (23c).

¹⁴¹⁶ In *Ohr HaTorah*, Re'eh p. 686 and on; Also see p. 687 there.

¹⁴¹⁷ Talmud Bavli, Eruvin 13b

the nullification (*Bittul*) that precedes prayer.¹⁴¹⁸ This is because the nullification (*Bittul*) of decomposition is that the existence [of the seed] is **lost**, except that the decomposition [of the seed] subsequently causes growth – this being like the humility that precedes prayer (through which “the Holy One, blessed is He, elevates him” in prayer).

10.

Now, there are two ways in the contemplation (*Hitbonenut*) that brings to subjugation and humility. The above-mentioned discourse of the Mittler Rebbe¹⁴¹⁹ explains that to come to subjugation and humility, one should contemplate his great lowliness and distance etc., and that the contemplation should be with a proper and exacting accounting [like those who are called] “masters of accounting” (*Marei d’Chushbena*).

[It can be said that when the Mittler Rebbe states that the contemplation (*Hitbonenut*) must be “with proper and exacting accounting” this is similar to his lengthy explanation in Shaar HaYichud,¹⁴²⁰ that when one’s contemplation (*Hitbonenut*) is only in a general way (*Derech Klall*), his grasp of the matter is only in a transcendent encompassing way (*Makif*) and he thus is susceptible to deluding himself, and for his grasp to be true and inner, this comes about through

¹⁴¹⁸ Also see Ohr HaTorah *ibid.*, that the “heaviness of the head” that precedes prayer is the matter of rotting [of the seed] that precedes the growth.

¹⁴¹⁹ Ch. 3 (p. 23d)

¹⁴²⁰ [Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity], Ch. 4.

contemplating in a way of particulars (*Derech Prat*), except that after contemplating the particulars (*Pratim*) he then must delve and contemplate the general matter (*Klall*). [He states there¹⁴²¹ that his father (the Alter Rebbe) received this teaching from the Rav, the Maggid of Mezhritch, with full explanation.]

It can be said that when he says that one must make “a proper and exacting accounting,” it means that he should contemplate the particulars. That is, in addition to the fact that (generally) an accounting (*Cheshbon*-חשבון) is into the particulars, when he states, “a proper and **exacting** accounting,” it means to be exacting in every detail.]

In the above-mentioned discourse of the Tzemach Tzeddek, he adds¹⁴²² that the matter of “masters of accounting” (*Marei d’Chushbena*) is similar to the teaching of our sages, of blessed memory,¹⁴²³ on the verse,¹⁴²⁴ “Come to *Cheshbon* (חשבון-calculation),” that it means, “Come and let us calculate the account of the world,” this being the calculation of the ultimate descent of the creation of the world and the ultimate descent of one’s soul into this world - the descent being for the sake of ascent. When one contemplates that he is not fulfilling the intent for which his soul descended below, he will come to humility.

The difference between the two matters is that according to the explanation that the humility (the “heaviness

¹⁴²¹ At the end of the chapter (5a).

¹⁴²² In the “summary” printed in Ohr HaTorah there, in the glosses (though the actual discourse itself is similar to what is explained in Shaar HaTefillah of the Mittler Rebbe).

¹⁴²³ Talmud Bavli, Bava Batra 78b

¹⁴²⁴ Numbers 21:27

of the head” that precedes prayer) is brought about through the contemplation of his great lowliness and his great distance, the reason that the humility (the “heaviness of the head”) is preparatory to prayer, is because through self-nullification (*Bittul*) we reach the highest levels, in that “Whosoever humbles himself, the Holy One, blessed is He, elevates him.”

In contrast, according to the explanation that the humility comes about through contemplating that the intent of the descent is for the sake of ascent, the reason that the humility is preparatory to prayer is (not just because of the elevation of self-nullification (*Bittul*), but also) that the substance of this humility itself relates to prayer.

This is because in order for him to have the sense of the descent (and that the intention in the descent is for the sake of ascent) this comes through having a sense of the elevation and wondrousness of *HaShem*’s-יהו"ה Godliness. The more that he senses the elevation of His Godliness, the more he will sense the greatness of his own descent. Thus, since his humility comes because he has not fulfilled the intent of his descent, therefore, in his humility there is some small measure of appreciation of *HaShem*’s-יהו"ה elevation.

This can be further explained by what the Alter Rebbe wrote in his Shulchan Aruch,¹⁴²⁵ that before prayer one must contemplate the exaltedness of God and the lowliness of man. It can be said that the contemplation of the lowliness of man is

¹⁴²⁵ [Shulchan Aruch of the Alter Rebbe], Orach Chayim, Hilchot Tefilah 98:1

not a separate matter but is a continuation and result of the contemplation of the exaltedness of God.¹⁴²⁶

Based on this, the reason that the “heaviness of the head” is preparatory to prayer is not just because of the elevation of self-nullification (*Bittul*), but also because in the “heaviness of the head” itself, there is the sense of the exaltedness of God, this being the matter of prayer, except that the contemplation of the exaltedness of God is in relation to the lowliness of man, and therefore, through such contemplation (*Hitbonenut*) he comes to the matter of subjugation and humility.

In contrast, the contemplation (*Hitbonenut*) during prayer itself, is about the exaltedness of God, and the nullification (*Bittul*) brought about through such contemplation (*Hitbonenut*) is (not subjugation and humility, but) that he becomes subsumed in Godliness (as discussed in chapter nine).

11.

Now, we should add that the difference between the contemplation (*Hitbonenut*) before prayer and the contemplation (*Hitbonenut*) during prayer, also is about the matter of the exaltedness of God itself. This is because the reason that the nullification (*Bittul*) of prayer is that he becomes

¹⁴²⁶ To point out, the Rama to Orach Chayim ibid. states “**and in** the lowliness of man-*uBShiflut HaAdam* רבשפלות האדם.” It can be suggested that the term “**and in** the lowliness-*uBShiflut* רבשפלות” indicates that the contemplation of the exaltedness of God and the contemplation of the lowliness of man are **two** (different) matters, and that it is for this reason that the Alter Rebbe wrote “and the lowliness-*v'Shiflut* ורשפלות.”

completely nullified (like a sacrifice that was **burned** in the upper fire), [to the point of] the nullification [accompanied by] the expiry of the soul (as cited in chapter nine from the Baal Shem Tov) is because the contemplation during prayer (in the *Shema* recital) is into the limitless light of the Unlimited One, which transcends relativity to worlds, in that “before Him all is as nothing,”¹⁴²⁷ this being the contemplation (*Hitbonenut*)¹⁴²⁸ of “*HaShem* is One-*HaShem Echad*-יהו"ה אֶחָד.”

Now, the Rebbe Maharash¹⁴²⁹ explains that the matter of (the aspect of) “One-*Echad*-אֶחָד” is that it is like the teaching,¹⁴³⁰ “You are He who is One, but not in enumeration.” He explains that when it comes to matters that are of relative comparison to each other (except that one is greater or higher than the other) it applies to calculate the quantity and quality of elevation of the one relative to the other.

For example, in regard to the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), between which there is some relativity [in that although there is a partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), nevertheless, the coming into being of Wisdom-*Chochmah* of the world of Creation (*Briyah*) from Wisdom-*Chochmah* of the world of Emanation (*Atzilut*), is through Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) itself manifesting in the partition

¹⁴²⁷ See Likkutei Torah, Pinchas in note 55 [of the original discourse] *ibid*.

¹⁴²⁸ See Likkutei Torah Pinchas *ibid*.

¹⁴²⁹ Sefer HaMaamarim 5627 p. 137, wherein he discusses the matter that the prayers were established corresponding to the sacrificial offerings (*Korbanot*).

¹⁴³⁰ Introduction to Tikkunei Zohar (Patach Eliyahu) 17a

(*Parsa*) and causing the existence of Wisdom-*Chochmah* of the world of Creation (*Briyah*).]¹⁴³¹ It therefore applies for there to be a calculation (*Cheshbon*) of the greatness of elevation of the world of Emanation (*Atzilut*) relative to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

However, relative to the limitless light of the Unlimited One (*Ohr Ein Sof*), before whom all worlds (including the world of Emanation (*Atzilut*)) are of no relativity whatsoever [and their coming into being comes about through the constriction-*Tzimtzum*, and the matter of the *Tzimtzum* is the **concealment** of the light],¹⁴³² there calculation does not apply, but rather, “You are He who is One, but not in enumeration.”

Through this contemplation one will come to the love of *HaShem*-יהו"ה, blessed is He, indicated by the verse,¹⁴³³ “Who do I have in the heavens, and but for You I desire nothing on earth,” such that he will have no desire for the lower Garden of Eden (“the earth”) or even for the upper Garden of Eden (“the heavens”), but he only will desire *HaShem*-יהו"ה Himself. This is like the Alter Rebbe’s statement,¹⁴³⁴ “I want nothing. I do not want Your Garden of Eden (*Gan Eden*). I do not want Your coming world... I want nothing but You alone!”

¹⁴³¹ Torah Ohr, Vayera 14c – cited in Sefer HaMaamarim 5627 *ibid*.

¹⁴³² Torah Ohr *ibid*.

¹⁴³³ Psalms 73:25

¹⁴³⁴ Shoresht Mitzvat HaTefillah of the Tzemach Tzedek, Ch. 40 (138a). It can be suggested that the matter of “but for You I desire nothing” explained in Sefer HaMaamarim 5627 *ibid*. is the yearning for the **light** of the Unlimited One (*Ohr Ein Sof*) to which all worlds are of no relative comparison (as mentioned above in the discourse), whereas when the Alter Rebbe said “I want nothing other than You alone,” it means that he does not even desire the light (including even the light that precedes the *Tzimtzum*, including even the loftiest levels within it), and his desire is solely for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, “You alone.”

He continues in the discourse¹⁴³⁵ that when it states “but for You I desire nothing” (specifically using the word “I desire-*Chafatzti*-חפצתי”) this is because the word “desire-*Ratzon*-רצון” (also) refers to the externality of the desire (*Chitzoniyut HaRatzon*). This is such that even a desire that comes about by force is called “desire-*Ratzon*-רצון,” as in the teaching,¹⁴³⁶ “They force him until I says, ‘I desire-*Rotzeh Ani*-רוצה אני.”¹⁴³⁷ In contrast, the desire called “*Chefetz*-חפץ” is the innerness of the desire (*Pnimiyyut HaRatzon*).

This then, is the meaning of “but for You **I desire** (*Chafatzti*-חפצתי) nothing.” For, even though he also has the desire called “*Ratzon*-רצון” (this being the externality of the desire-*Chitzoniyut HaRatzon*) for the revelations of the order of the chaining down of the worlds (*Seder Hishtalshelut*), nevertheless, his desire called “*Chefetz*-חפץ” (which is the innerness of the desire (*Pnimiyyut HaRatzon*)) is for the Essential Self of the limitless light of the Unlimited One.

It can be said that the reason he has a desire for the revelations of the chaining down of the worlds (*Seder Hishtalshelut*) is because just as it is from Above to below, that the coming into being of this lower world from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, is

¹⁴³⁵ In Sefer HaMaamarim 5627 *ibid.* p. 138

¹⁴³⁶ Torat Kohanim and Rashi to Leviticus 1:3; Talmud Bavli, Arachin 21a (in the Mishnah).

¹⁴³⁷ This is as also stated in Likkutei Torah Shir HaShirim 28d, that from the fact that (they force him until he says, “I desire”) this proves that even a desire that is brought about by force is called a “desire-*Ratzon*-רצון.” This is not a contradiction to what Rambam states (in Hilchot Geirushin, end of Ch. 2) that this is his true desire and will. For, since **he** thinks that his desire is only because he is compelled, but even so, he says “I desire” (and this language is brought in **Torah**), this proves that this too is called “desire-*Ratzon*-רצון.”

through the medium of revelations (*Giluyim*), including the revelations of the chaining down of the worlds (*Hishtalshelut*), the same is so in the ascent from below to Above, that the ascent and inclusion in the Essential Self of the limitless light of the Unlimited One, is through the revelations (*Giluyim*) of the chaining down of the worlds (*Hishtalshelut*) and he therefore desires them, except that his desire in them is the externality of the desire (*Chitzoniyut HaRatzon*), so that through them he will reach the Essential Self of the limitless light of the Unlimited One.

To point out, in various places¹⁴³⁸ it is explained on the verse,¹⁴³⁹ “For I desire (*Chafatzti*-הפצתי) kindness and not sacrifice,” that the desire called “*Chefetz*-הפץ,” this being the innerness of the desire (*Pnimityut HaRatzon*), is for there to be Kindness-*Chessed*, which is the drawing down to below.

In contrast, the desire for sacrifice (*Korbanot*), this being the ascent from below to Above, is only the externality of the desire (*Chitzoniyut HaRatzon*) for the sake of the drawing down brought about by the ascent. [However], this desire seems to indicate that the desire called “*Chefetz*-הפץ,” which is the innerness of the desire (*Pnimityut HaRatzon*) [of the Jewish people, from which it is understood that it likewise is so Above, being that the Jewish people are the children of the Holy One, blessed is He, and the desire of the child is the desire of the father], is also in the ascent from below to Above.

¹⁴³⁸ See Torat Menachem, Sefer HaMaamarim Adar p. 3 and the citations there.

¹⁴³⁹ Hosea 6:6

He continues in the discourse¹⁴⁴⁰ that even though the love indicated by the verse, “Who have I in the heavens, and but for You I desire nothing” is (primarily) in the Godly soul, nonetheless, through a person lengthening his contemplation (*Hitbonenut*) in this, even his animalistic soul comes to agree to this. This is why after reciting the verse, “Listen Israel... *HaShem* is One-*HaShem Echad*-אחד יהוה,” the verse states, “And you shall love *HaShem*-יהוה your God, with all your heart,” meaning “with **both** your inclinations.”¹⁴⁴¹ For, through the contemplation of the Godly soul (“Listen **Israel-Yisroel-ישראל**”) on the matter of “One-*Echad*-אחד,” that “You are He who is One, but not in enumeration,” even the animalistic soul will come to have this love of Him.

This is as explained by the Rebbe Rashab, whose soul is in Eden, in *Hemshech* 5666,¹⁴⁴² that through the Godly soul understanding and grasping the matter of “*HaShem* is One-*HaShem Echad*-אחד יהוה,” this also affects one’s animalistic soul, so that, at the very least, it understands the imperative to say that this is so, even though it does not grasp the matter itself.

He adds another matter (in *Hemshech* 5666), which is that since the Godly soul manifests within the animalistic soul, therefore, the animalistic soul becomes burned and consumed in the fires of the Godly soul too.

¹⁴⁴⁰ In Sefer HaMaamarim 5627 *ibid.* p. 138

¹⁴⁴¹ Deuteronomy 6:5; Talmud Bavli, Brachot 54a (in the Mishnah); Sifri (cited in Rashi) to Deuteronomy *ibid.*

¹⁴⁴² [*Hemshech* 5666] p. 135 [179].

We can add that through the animalistic soul becoming subsumed in the fiery flames of the Godly soul, this causes the drawing down of an even higher revelation than what is drawn through the love of *HaShem*-יהו"ה of the Godly soul by itself. This is as the *Hemshech* of the Hilulah explains, that through the toil of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), there is a drawing down of the light that is present in all worlds equally - the light that transcends relativity to worlds. [To point out, this is also explained in the *Hemshech* at the end and conclusion of the second chapter, in continuation of the explanation there about the ascent of the animalistic soul and its inclusion in the fiery flames of the Godly soul.]

Now, through our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of the exile,¹⁴⁴³ - in that the primary matter of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) is during the time of the exile - there is caused to be the drawing down of the primary root of the *Shechinah* in the lower worlds to a greater degree than it was in the time of the Holy Temple, except that this presently is in a state of concealment, and its revelation will take place in the coming future.

MPublicly His will that very soon there will be the literal fulfillment of the statement in this week's Torah portion,¹⁴⁴⁴ "The children of Israel went out with an upraised

¹⁴⁴³ See Tanya, beginning of Ch. 37; Also see Torat Menachem, Sefer HaMaamarim Shvat p. 365, note 121.

¹⁴⁴⁴ Exodus 14:8

arm,” “publicly triumphant,”¹⁴⁴⁵ and may all this take place speedily and in the most literal sense!

¹⁴⁴⁵ Targum Onkelus to Exodus 14:8; Also see Likkutei Sichot Vol. 3, p. 874 that the word “*b’Reish*-בריש” also hints at the name of the Rebbe whose Hilulah we are celebrating. See there at length.

Discourse 18

*“HaYoshevet BaGanim... -
You who dwells in the gardens...”*

Delivered on Shabbat Parshat Beshalach,
13th of Shvat, 5732
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁴⁶ “You who dwells in the gardens, the companions listen to your voice; let Me hear your voice.” In his discourse by the same title,¹⁴⁴⁷ (of the 13th of Shvat, in continuation to the discourse entitled “*Bati LeGani*” of the 10th of Shvat 5710, the year of the Hilulah), his honorable holiness, my father-in-law, the Rebbe, brings the commentary of Rashi on the words, “You who dwells in the gardens,” that “the Holy One, blessed is He, says to the congregation of Israel, ‘You who are scattered in exile, grazing in the gardens of others and sitting in the synagogues and study halls, the companions listen to your voice, referring to the ministering angels, your friends, the children of God like you, they hear and come and listen to your voice.’”

This explanation is rooted in Midrash Rabbah¹⁴⁴⁸ which states, “The Holy One, blessed is He, says that when the

¹⁴⁴⁶ Song of Songs 8:13

¹⁴⁴⁷ At the beginning of the discourse.

¹⁴⁴⁸ Midrash Shir HaShirim Rabbah to Song of Songs 8:13 *ibid.* (8:11 (2)).

children of Israel sit in the synagogues and study halls... ‘the companions listen,’ – ‘I and my entourage come to listen to your voice.’”

Midrash Rabbah also states¹⁴⁴⁹ that the ‘companions’ refers to the ministering angels who are called companions because there is no jealousy, hatred, or competition amongst them. (This is the second reason they are called “companions-*Chaveirim*-חברים,” in addition to the first reason, that they are the “companions” of the Jewish people, in that they are the “children of God like you.”)

Now, though the simple explanation is that even though the Congregation of Israel (*Knesset Yisroel*) grazes in the gardens of others (the nations of the world), nevertheless, they sit in the synagogues and the study halls. It thus must be said that the very fact that the Congregation of Israel (*Knesset Yisroel*) grazes in the fields of others, itself is the cause for the additional elevation in their sitting in the synagogues and study halls.

This is like the general matter of descent for the sake of ascent, in that there specifically must be the descent, because specifically through the descent we ascend to an even higher level than before. This is as the first discourse (entitled “*Bati LeGani*”) explains about the superiority of the work of restraining (*Itkafiya*) the side opposite holiness, which brings about the transformation (*It'hapcha*) of darkness into light, in that there specifically is an advantage to light that comes out of darkness.

¹⁴⁴⁹ Midrash Shir HaShirim Rabbah ibid. (1).

The same is understood about our subject here, that the elevation of “you who dwell in the gardens” of the synagogues and study halls, stems from the fact that she grazes in the gardens of others, being that through this we transform the “gardens of others” into synagogues and study halls.

However, we still must understand why through her “dwelling in the gardens” (“grazing in the gardens of others”) the angels (“companions”) come “to hear your voice” in the synagogues and study halls. For, is it not so, that even without this, the angels would have to come to hear the voice of the souls in the synagogues etc., because of the superiority of the souls who, as known, are higher than the angels?

This is also understood by the fact that about the creation of the angels, we find differing opinions in Midrash¹⁴⁵⁰ as to whether they were created on the second or fifth day of creation. Nonetheless, all are in agreement that the angels were not created on the first day.

In contrast, about the souls, already on the first day the Torah states,¹⁴⁵¹ “The spirit of God hovered over the face of the waters,” and as our sages, of blessed memory, stated,¹⁴⁵² “This refers to the spirit of Moshiach,” and as known,¹⁴⁵³ Moshiach is like Adam, the first man (as also understood from the fact that the name “Adam-אדם” is an acronym for Adam-אדם, Dovid-דוד, Moshiach-משיח),¹⁴⁵⁴ in that all the souls were included in

¹⁴⁵⁰ Midrash Bereishit Rabbah 3:8

¹⁴⁵¹ Genesis 1:2

¹⁴⁵² Midrash Bereishit Rabbah 2:4; 2:8

¹⁴⁵³ See Torat Chayim, Shemot 23b (17a)

¹⁴⁵⁴ Torah Ohr, Vayechi 46d; See Sefer HaArachim Chabad Vol. 1, section on “Adam,” Ch. 8 (p. 150-151).

him,¹⁴⁵⁵ and that likewise, Moshiach is the general soul of all Israel.¹⁴⁵⁶

We thus find that already on the first day, in which the spirit of Moshiach was present, the souls were also present. That is, in addition to the fact that the souls of the Jewish people preceded the world, in that “Israel arose in the Supernal thought,”¹⁴⁵⁷ and as it states,¹⁴⁵⁸ “In whom did He consult (about the creation of the world), in the souls of the righteous *Tzaddikim*, as the verse states,¹⁴⁵⁹ ‘They resided there in the service of the King,’” this being as they transcend the order of the chaining down of the worlds (*Seder Hishtalshehut*).

Moreover, even in the order of the chaining down of the worlds (*Seder Hishtalshehut*) and even after the aspects of space and time already existed, the souls preceded the angels. Thus, since they precede them in time, it is understood that they also precede them in level. On the contrary, their precedence in level is the cause for their precedence in time, which is the effect.

Thus, since the souls are higher than the angels, it is understood that the angels must come and listen to their voices etc. This being so, why does it say that the “companions” (the ministering angels) “listen to your voice” specifically because

¹⁴⁵⁵ See Sefer HaGilgulim, Ch. 1-2; Ch. 7; Tanya, Iggeret HaKodesh, Epistle 7; Sefer HaMitzvot of the Tzemach Tzedek 28a, and elsewhere; Also see Midrash Shemot Rabbah 40:3

¹⁴⁵⁶ See Ramaz to Zohar II 40b; Zohar III 260b; Sefer HaMaamarim 5635 Vol. 1, p. 266; 5698 p. 200; 5699 p. 207; Kuntres Inyana Shel Torat HaChassidus, Ch. 5 (Torat Menachem, Vol. 45 p. 261 and on).

¹⁴⁵⁷ Midrash Bereishit Rabbah 1:4

¹⁴⁵⁸ Midrash Bereishit Rabbah 8:7; Ruth Rabbah 2:3

¹⁴⁵⁹ Chronicles I 4:23

the Congregation of Israel (*Knesset Yisroel*) “grazes in the gardens of others?”

2.

Now, this may be understood by prefacing with the explanation in the words of the Living God [the teachings of Chassidus] on this week’s Torah portion, on the verse,¹⁴⁶⁰ “And it was when Pharaoh sent out the people,” (beginning with the discourse of the Alter Rebbe in *Torah Ohr*,¹⁴⁶¹ the Mittler Rebbe,¹⁴⁶² the Tzemach Tzedek,¹⁴⁶³ and the Rebbe Maharash¹⁴⁶⁴ (whose first discourse by this title is an explanation of the discourse by the same title in *Torah Ohr*)). Namely, that “[Pharaoh] sent forth his boughs and branches and made fruits above of “the people” (that is, with the people) in that it was through their exile and enslavement in Egypt that he thereby caused the elevation of the sparks etc.

He prefaces by explaining that about the Jewish people in exile, the verse states,¹⁴⁶⁵ “I will sow her for Myself in the land.” That is, the intention in the sowing is for the addition brought about through the growth. This is as in the teaching of our sages, of blessed memory,¹⁴⁶⁶ “One only sows a *kor* [of grain] in order to bring in several *kor*.” This is the meaning of

¹⁴⁶⁰ Exodus 13:17

¹⁴⁶¹ *Torah Ohr*, Beshalach 61a and on

¹⁴⁶² *Torat Chayim*, Beshalach 133c and on

¹⁴⁶³ *Ohr HaTorah*, Beshalach p. 353 and on

¹⁴⁶⁴ *Sefer HaMaamarim* 5627 p. 116 and on

¹⁴⁶⁵ Hoshea 2:25

¹⁴⁶⁶ *Talmud Bavli*, Pesachim 87b

the verse,¹⁴⁶⁷ “He who bears the measure of seeds, walks along weeping,” referring to the Babylonian exile, which was the first exile in the order of the four exiles. Nonetheless, through this it comes about that “he will return in exultation, bearing his sheaves.”¹⁴⁶⁸ The same was likewise so of the exile in Egypt, (in that all the exiles are named after Egypt),¹⁴⁶⁹ about which it states,¹⁴⁷⁰ “Yaakov will take root,” and it thereby came about that “Israel will bud and blossom.”

The same is so of each and every Jew. That is, when he is in a particular place in exile and serves *HaShem*-יהו"ה, blessed is He, in that place (since “the poor of your city take precedence”)¹⁴⁷¹ by fulfilling Torah and *mitzvot* (which are the matter of “sowing”),¹⁴⁷² then through fulfilling Torah and *mitzvot* in worldly matters (in a way that “all the choice parts are for *HaShem*-יהו"ה”)¹⁴⁷³ and he similarly makes use of worldly matters for the sake of permissible matters, directing his intention to the Name of Heaven,¹⁴⁷⁴ and beyond this, in a way of “know Him in all your ways,”¹⁴⁷⁵ he thereby causes the refinement of the world, so that it becomes “a dwelling place for Him, blessed is He, in the lower worlds.”¹⁴⁷⁶

¹⁴⁶⁷ Psalms 126:6

¹⁴⁶⁸ Psalms 126:6 *ibid.*

¹⁴⁶⁹ Midrash Bereishit Rabbah 16:4

¹⁴⁷⁰ Isaiah 27:6

¹⁴⁷¹ Talmud Bavli, Bava Metziya 71a

¹⁴⁷² See Torah Ohr, Shemot 53c and on.

¹⁴⁷³ Leviticus 3:16; See Mishneh Torah, end of Hilchot Issurei HaMizbe'ach.

¹⁴⁷⁴ Mishnah Avot 2:12

¹⁴⁷⁵ Proverbs 3:6; See Mishneh Torah, Hilchot De'ot, end of Ch. 3.

¹⁴⁷⁶ See Midrash Tanchuma, Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36 and elsewhere.

3.

Now, the explanation is that our sages, of blessed memory, stated,¹⁴⁷⁷ “If for those who transgress His will this is so [and they are rewarded for their few good deeds], then how much more is this so for those who do His will.” However, it is not understood why this must be derived from an a priori argument (*Kal VaChomer*) from those who transgress His will.

The explanation is that deriving this from an a priori argument (*Kal VaChomer*) from those who transgress his will is not merely a side matter, but this itself is the source of the matter. In other words, that which is drawn to those who do His will in a way of “how much more so” is drawn from the very aspect from which those who transgress His will receive.

To explain,¹⁴⁷⁸ the root of the drawing down to those who transgress His will is from a very high place, being that whatever is higher falls further down,¹⁴⁷⁹ as in the known analogy of a stone falling from the top of a wall etc.¹⁴⁸⁰ That is, the root of the drawing down is from the aspect of the Long Patient One-*Arich Anpin*.

An example of this are the twenty-six [wicked] generations who preceded the giving of the Torah (corresponding to which [in Psalm 136] the words,¹⁴⁸¹ “For His kindness endures forever” are mentioned twenty-six times) in

¹⁴⁷⁷ Talmud Bavli, Nedarim 50b; Makkot 24b

¹⁴⁷⁸ See Torah Ohr, Beshalach 61a; Torat Chayim Beshalach 134d and on; Ohr HaTorah Beshalach p. 361 and on.

¹⁴⁷⁹ See at length in Shaarei Orach, Shaar HaPurim, discourse entitled “*Yaviyu Levush Malchut*”

¹⁴⁸⁰ That is, when a wall falls over, its top stones fall furthest from the wall.

¹⁴⁸¹ Psalms 136

that they [only] were sustained by the kindness of the Holy One, blessed is He, [without taking their actions into account]¹⁴⁸² This drawing down was from the aspect of the Long Patient One-*Arich Anpin*.¹⁴⁸³

Moreover, the drawing down to them was not through the constrictions (*Tzimtzumim*) of the ten *Sefirot* of the side of Holiness. This is as explained in Kuntres UMaayon¹⁴⁸⁴ on the verse,¹⁴⁸⁵ “There is no calculation in the grave,” that calculation (*Cheshbon*-חשבון) is only on the side of Holiness, whereas “in the grave” there is no calculation (*Cheshbon*-חשבון), in that it is not drawn down through constrictions (*Tzimtzumim*), not even through the *Sefirah* of Wisdom-*Chochmah*, and how much more so, not through the *Sefirot* below it. Thus, since the drawing down [to them] is not through a constriction (*Tzimtzum*), therefore, even as it comes below, it is from the aspect of the Long Patient One-*Arich Anpin* etc.

This then, is the meaning of “those who transgress His will-*Ovrei Retzono*-עוברי רצונו,” in which the word “*Over*-עובר,” [which literally means “to surpass”] indicates “priority,” (as stated in Talmud).¹⁴⁸⁶ That is, it is higher than the aspect of “His will-*Ratzon*-רצון,” but is rather the aspect of the world of Chaos-*Tohu*, which preceded the world of Repair-*Tikkun*, in which there were an abundance of lights (*Orot*), except that they fell below etc.

¹⁴⁸² Talmud Bavli, Pesachim 118a

¹⁴⁸³ See Torah Ohr, Torat Chayim, and Ohr HaTorah *ibid.*; Also see Ohr HaTorah Bereishit 288a; Kuntres UMaayon, Maamar 8 and on.

¹⁴⁸⁴ Kuntres UMaayon, Maamar 8, Ch. 2; Also see Ohr HaTorah, Beshalach *ibid.*

¹⁴⁸⁵ Ecclesiastes 9:10

¹⁴⁸⁶ Talmud Bavli, Pesachim 7b

This then, is the meaning of the teaching, “If for those who transgress His will (*Ovrei Retzono*-עוברי רצונו) this is so, then how much more is it so” that when the Jewish people are in exile amongst the nations who transgress His will, at which time they are put under the dominion of the ministering angel of that nation and country,¹⁴⁸⁷ that through their service of *HaShem*-יהו"ה, blessed is He, there is a drawing down to them from the aspect that transcends His will (*Ratzon*) etc., from which there is a drawing down to those who transgress His will.

This then, is the general matter of the exile in Egypt, through which there was a drawing down to the children of Israel from an even higher level - the aspect of Pharaoh of the side of Holiness, as in the Zohar's explanation¹⁴⁸⁸ [that “Pharaoh-פרעה” is the aspect] “from which there is an uncovering-*It'pera'oo*-אחפרעו and revelation of all the lights etc.,” this being the revelation of the light (*Ohr*) as it is free of all constrictions (*Tzimtzumim*) etc., this being the matter of the drawing down of the abundant lights (*Orot*) of the world of Chaos-*Tohu* into the vessels (*Keilim*) of the world of Repair-*Tikkun*.

This comes about by reaching an aspect that transcends both the world of Chaos-*Tohu* and the world of Repair-*Tikkun*,¹⁴⁸⁹ and specifically from there, there is a drawing down to the Jewish people. For, although “Esav is a brother to

¹⁴⁸⁷ See Torat Chayim, Chayei Sarah 121c

¹⁴⁸⁸ Zohar I 210a

¹⁴⁸⁹ Also see Sefer HaMaamarim 5627 p. 120

Yaakov,”¹⁴⁹⁰ nonetheless, as the verse continues,¹⁴⁹¹ “but I love Yaakov and I hate Esav.”

4.

Now, the general matter of the ascent brought about through the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people during the time of the exile, when they are amongst the nations of the world who transgress His will (by which they receive from the aspect that transcends His will etc.), is (primarily) brought about through the study of Torah. This is similar to their servitude during the exile in Egypt with “mortar and bricks.”¹⁴⁹² For, as explained in Torah Ohr,¹⁴⁹³ this too refers to the study of Torah, in that the word “mortar-*Chomer*-חומר” refers to [a priori Torah arguments called] “*Kal VaChomer*-קל וחומר,” and the word “bricks-*Leveinim*-לבנים” refers to refining-*Libbun*-ליבון the law etc.”¹⁴⁹⁴

This is as explained before¹⁴⁹⁵ from the discourse of the Alter Rebbe entitled “*Lehavin Inyan Sheesheem Heimah Malchot*.” That is, we must better understand the teaching of our sages, of blessed memory,¹⁴⁹⁶ “Study is greater, in that it brings to action,” which, at first glance, seems to indicate that action is primary.

¹⁴⁹⁰ Malachi 1:2-3

¹⁴⁹¹ Malachi 1:2-3 *ibid*.

¹⁴⁹² Exodus 1:14

¹⁴⁹³ Torah Ohr, beginning of Shemot, 49a

¹⁴⁹⁴ Zohar III 153a

¹⁴⁹⁵ In the discourse entitled “*Vayedaber Elokim* – God spoke” of the 24th of Teivet of this year, 5732, Discourse 15 (Sefer HaMaamarim 5732 p. 121 and on).

¹⁴⁹⁶ Talmud Bavli, Kiddushin 40b

However, there are many laws in Mishnah about matters that have no relation to action altogether, which cannot happen nor have ever happened etc. This is especially so according to the explanation in Kuntres Acharon¹⁴⁹⁷ about particulars in Halachah that are entirely uncommon, and possibly never happened and never will happen etc.

He explains in the discourse that the primary refinement which makes “the dwelling place for Him in the lower worlds” comes about through the Torah rulings that such and such a thing is pure, fit, and permissible etc.¹⁴⁹⁸ From this we also can understand this as it relates to the study of the particulars of the laws (Halachot) that do not exist in actuality, in that there thereby is caused to be a refinement of the root of these matters above. In other words, when it comes to such matters, engaging in the laws through speech and thought is itself the action in actual deed through which the refinement is caused etc.

5.

However, since the general refinement comes about through toiling in this physical world, thus for it to ascend above there must be additional purification and refinement, done by the angels. This is explained in Torah Ohr¹⁴⁹⁹ on the teaching of the Zohar¹⁵⁰⁰ that [the angels] “hug and kiss them [the letters]

¹⁴⁹⁷ Tanya, Kuntres Acharon 159b

¹⁴⁹⁸ Also see Torah Ohr, Shemot 49b

¹⁴⁹⁹ Torah Ohr, Mikeitz 43c and on

¹⁵⁰⁰ See Zohar I 23b; Zohar II 201b

etc.,” in order to elevate the letters (*Otiyot*) etc.¹⁵⁰¹ Thus, since the angels assist in the elevation of the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people (being that as known,¹⁵⁰² all require assistance except for Rabbi Chiyah etc.) therefore the angels also derive benefit from the Torah and *mitzvot* of the Jewish people.

This is like the well-known story¹⁵⁰³ (that took place on the 23rd of Teivet, 5767, in Wurzburg) in which the Rebbe Rashab, whose soul is in Eden, said a discourse entitled “*HaYoshevet BaGanim*,” and after [these teachings] of Chassidus were said, someone asked his honorable holiness, my father-in-law, the Rebbe, “Why are the angels deserving of receiving a radiance from the light of his honorable holiness, the Alter Rebbe, in the Garden of Eden (*Gan Eden*)?”

He responded that it was once explained in the words of the Living God [Chassidus], on the verse, “the companions listen to your voice,” that in any event they listen, being that they are called “those who listen to prayers,” in that for the prayers to be accepted, they elevate them, and they hug and kiss the letters so that they will be more spiritual, and because of this, they then merit to listen, meaning to receive the ray and illumination of the service of *HaShem*-יהו"ה, blessed is He, in the Garden of Eden (*Gan Eden*) etc.

¹⁵⁰¹ In an additional transcript [of this discourse] it states “[to elevate the letters] from their coarseness and even from their physicality.”

¹⁵⁰² See Likkutei Torah, Re’eh 27d

¹⁵⁰³ Sefer HaSichot, Torat Shalom p. 85 and on; Also see the discourse entitled “*HaYoshevet BaGanim*” 5713 & 5717 (Torat Menachem, Sefer HaMaamarim Shvat, p. 236 and on; Sefer HaMaamarim 5713, p. 73 and on, translated in The Teaching of The Rebbe 5713, Discourse 8, and The Teachings of The Rebbe 5717, Vol. 1, Discourse 11).

This then, is the meaning of the verse, “You who dwell in the gardens,” that is, “You who are scattered in the exile etc.” That is, through the Congregation of Israel (*Kneset Yisroel*) “grazing in the gardens of others, but sitting in the synagogues and study halls,” meaning that the service of *HaShem*-יהו"ה of the Jewish people takes place while they are in the “gardens” of the nations of the world, “those who transgress His will,” an even greater elevation is caused, in that they receive from the aspect that transcends His will (*Ratzon*) etc., (as discussed in chapter three).

Therefore, “the companions listen to your voice,” referring to the ministering angels who are the friends of the Jewish people in the matter of serving *HaShem*-יהו"ה, blessed is He, in that they assist in elevating their Torah and prayers by “hugging them etc.”

[The reason they can elevate the letters to be more spiritual, is because they are “companions,” in that “there is no jealousy, hatred, or competition amongst them” (as in the second explanation of the word “companions”).] Therefore they come to “hear your voice,” in that they too receive [benefit] from the elevation brought about in the Jewish people by sitting in the synagogues and study halls [even] while they are in “the gardens of others.”

This is such that even the Holy One, blessed is He, comes to listen to the voice of the Jewish people in the study halls, and he listens to the Halachic rulings of the lower court.

This is as stated in Talmud,¹⁵⁰⁴ that the Holy One, blessed is He, said of the Jewish people, “My children have triumphed over Me; My children have triumphed over Me.”

The Holy One, blessed is He, likewise hears the voices of the Jewish people in the synagogues, as it states,¹⁵⁰⁵ “Blessed are You... who hears the sound of the *Teru’ah* of His people Israel with compassion,” up to and including the central prayer,¹⁵⁰⁶ “For You, *HaShem*-יהוה, are the One who answers in a time of distress,” to take the Jewish people out of the exile “with an upraised arm,”¹⁵⁰⁷ meaning “publicly triumphant,”¹⁵⁰⁸ through our righteous Moshiach who will come and redeem us and lead us upright to our land.

There then will be the ultimate elevation of “prayer-*Tefillah*-תפילה” (“synagogues”) which is a word that means “to bond,”¹⁵⁰⁹ this being the ultimate bond of the Jewish people, the Torah, and the Holy One, blessed is He,¹⁵¹⁰ as well as the ultimate elevation of Torah (“study halls”) in that there then will be the revelation of the Torah teachings of Moshiach.¹⁵¹¹

Then, the world at large (“the gardens of others”) will also come to be on a higher level (since the totality of the Jewish

¹⁵⁰⁴ Talmud Bavli, Bava Metziya 59b

¹⁵⁰⁵ In the Musaf liturgy of Rosh HaShanah

¹⁵⁰⁶ The Aneinu prayer

¹⁵⁰⁷ Exodus 14:8

¹⁵⁰⁸ Targum Onkelos to Exodus 14:8; Also see Likkutei Sichot Vol. 3, p. 874 that the word “*b’Reish*-בריש” also hints at the name of the Rebbe whose Hilulah we are celebrating. See there at length.

¹⁵⁰⁹ See Torah Ohr Terumah 79d and elsewhere.

¹⁵¹⁰ See Zohar III 73a

¹⁵¹¹ See Rashi to Song of Songs 1:2; Likkutei Torah, Tzav 17a; [Also see Midrash Kohelet Rabbah 11:8 (1).]

people will be on a higher level)¹⁵¹² and there will be the fulfillment of the prophecy that,¹⁵¹³ “the world will be perfected as the Kingdom of the Self-Sufficient One-*Shaddai*-י"שד," and as the verse states,¹⁵¹⁴ “I then will transform the nations [to speak] a pure language, so that they all will proclaim the Name *HaShem*-יהו"ה, to worship Him with united resolve,” speedily and in the most literal sense!

¹⁵¹² See Torah Ohr, Vayechi 46b and on; Torat Chayim ibid. p. 236a; 237c and on; *Hemshech* “v’*Kachah*” 5637 Ch. 17 and on (Sefer HaMaamarim 5637 Vol. 2 p. 420 and on).

¹⁵¹³ In the liturgy of the second paragraph of the Aleinu prayer “v’*Al Kein*.”

¹⁵¹⁴ Zephaniah 3:9; Also see Rashi on the first verse of the *Shema*, Deuteronomy 6:4.

Discourse 19

*“Arba’ah Roshei Shanim Heim... -
Four [days serve as] New Year...”*

Delivered on the 2nd day of the week,
15th of Shvat, 5732
By the grace of *HaShem*, blessed is He,

1.

It states in Mishnah,¹⁵¹⁵ “Four [days in the year serve as] New Year... the New Year of trees is in the month of Shvat... on its fifteenth day.” In contrast, the New Year of grain is at a different time.¹⁵¹⁶

To preface, as known, all matters are as they are physically, because this is how they first are spiritually, and there then is a chaining down from the spiritual to the physical. [This is like the statement in Tanya¹⁵¹⁷ about the powers of the soul, that they correspond to the ten Supernal *Sefirot* from which they chain down. Now, just as this is so of man and his soul, the same is so of the world created for man.]¹⁵¹⁸ From this it is understood that the differences between trees and grain below (as we find several differences between them in regard to work done during Chol HaMoed or in regard to the

¹⁵¹⁵ Mishnah Rosh HaShanah 1:1

¹⁵¹⁶ See Mishnah Rosh HaShanah *ibid*.

¹⁵¹⁷ Tanya, beginning of Ch. 3 (7a)

¹⁵¹⁸ See Rashi to Genesis 1:1; Talmud Bavli, Sanhedrin 37a (in the Mishnah), and elsewhere.

Sabbatical year¹⁵¹⁹ and the like) also is like matters are spiritually (and on the contrary, their primary [difference] is their spiritual difference, from which there then is the chaining down to the physical) and from their physical differences we can also understand their spiritual differences. (This is because man's knowledge is such that he observes what takes place below, from which he knows how it spiritually is Above.)

2.

The explanation is that there is a difference in man's toil in planting a tree as opposed to sowing grain. [To point out, we sometimes also find the word "sowing-*Zeriyah*-זריעה" in regard to trees,¹⁵²⁰ but this is only in general. In contrast, when discussing these matters in detail and with specificity, "sowing-*Zeriyah*-זריעה" applies to grain and grasses, whereas "planting-*Netiyah*-נטיעה" applies to trees.]

To preface, even though both trees and grain can grow on their own (independent of man's toil) they nevertheless are not the highest quality [nor is the novelty of man's toil, which is why the soul descended "from a high peak to a deep pit"] recognized in them.¹⁵²¹ As explained in Iggeret HaKodesh,¹⁵²² fruits that come about through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*), meaning from sowing and planting,

¹⁵¹⁹ For example, see Mishneh Torah, Hilchot Yom Tov Ch. 7-8; Hilchot Shemitah v'Yovel 3:1-2.

¹⁵²⁰ For example, see Isaiah 17:10, cited in Sefer HaShoroshim of the Radak, section on the root "Zera-זרע"; Malbim (HaTorah v'HaMitzvah) to Leviticus 19:23.

¹⁵²¹ See Talmud Bavli, Chagigah 5b

¹⁵²² Tanya, Iggeret HaKodesh, Epistle 20 (132b)

are superior in quality to those that grow on their own solely through the power of growth in the earth. Now, in regard to man's toil, the toil of sowing (grain) is much easier than the toil of planting (a tree),¹⁵²³ as clearly apparent.

More specifically, the difficulty in the toil of [planting] a tree in comparison to the toil of [sowing] grain, is both in the toil itself, in that planting is more difficult than sowing, as well as in seeing the fruits of one's labor. (This is because one's toil is easier when he sees the immediate results of his labor from which he will profit.) That is, with grain, its harvest comes shortly after its sowing. In contrast, this is not so of planting [a tree], in that generally, the growth of its fruit requires much time. This is especially so in comparison to the time involved between sowing grain and vegetables and harvesting them.

Now, based on the general principle that "the reward is commensurate to the labor,"¹⁵²⁴ we can understand the superiority of growth that comes from planting, in that the fruits of planting are superior to the fruits of sowing. This is because the substance of the growth that comes through sowing [grain] is the same as that which was sown, except that because of *HaShem's* יהו"ה blessings, the grain grows with much greater abundance, several times over, such that [it can be] as in the verse,¹⁵²⁵ "He reaped a hundredfold" (because "*HaShem* יהו"ה blessed him").

¹⁵²³ It is recalled that there was mention that this matter is also related to the forms of labor [permitted] on Chol HaMoed, and in connection to the Sabbatical year, and the like.

¹⁵²⁴ Mishnah Avot 5:1

¹⁵²⁵ Genesis 26:12

An example of this is sowing wheat or barley, through which the growth caused is many times more [than what was sown]. Nonetheless, that which grows is the same as that which was sown, meaning that it specifically is wheat or barley.

In contrast, this is not so of that which is planted to grow a fruit tree. That is, it is not at all comparable, not only quantitatively, but also qualitatively. This is because it is not (a fruit that is) planted (but specifically) a seed, which does not at all resemble the sweetness or benefit of the fruits that grow on the tree.

That is, in addition to the fact that in the growth of the tree there also are seeds (like the seed that was planted) but the primary novelty [of a fruit tree] is the growth of its fruits, this being something that altogether is beyond comparison to what was sown (even beyond a hundredfold). This is because every fruit tree bears many fruits, each of which contains many seeds, and moreover, this happens over the course of many years. This being so, even the abundance in quantity is beyond all comparison to the seed that was planted. For, as it is with most fruit trees, from a single seed a tree that will produce [much] fruit for many years grows.

3.

Now, with the above in mind, we can also understand these matters as they are spiritually, as they are in man's toil of serving *HaShem*-יהו"ה, (as the verse states,¹⁵²⁶ "Man was born

¹⁵²⁶ Job 5:7; See Talmud Bavli, Sanhedrin 99b

for toil”) in affecting refinements (*Birurim*) through the 613 *mitzvot*.

[About this the verse states,¹⁵²⁷ “I made the earth and I created man upon it,” in which the word “I created-*Barati*” has the same numerical value of 613-תרי”ג,¹⁵²⁸ in that man was created so that through his toil in fulfilling the 613 *mitzvot*, he causes the complete refinement of the earth and all its matters.] Now, there are two time periods in this (similar to the explanation above about the difference between sowing and planting in regard to the time it takes to grow, whether it is in a relatively short time or much time) connected to two ways of causing refinements (*Birurim*).

To explain,¹⁵²⁹ there is a way of service in which the refinement comes immediately. For example, in performing the *mitzvot*, when one takes a physical object and does a *mitzvah* with it, immediately upon doing what must be done for the physical object be a *mitzvah*, such as the parchment of the Tefillin or the wool of the Tzitzit and the like, at the very moment the *mitzvah* is done, the physical object becomes a receptacle for Godliness in a revealed way, that is, for *HaShem*-יהו"ה, blessed is He. This is the matter of articles of holiness and articles of a *mitzvah*,¹⁵³⁰ to the point of the matter of a *mitzvah* (מצוה) [itself], which is of the same root as the word “bonding-*Tzavta*-צוותא.”¹⁵³¹

¹⁵²⁷ Isaiah 45:12

¹⁵²⁸ Mikdash Melech to Zohar I 205b; Sefer HaSichot 5698 p. 255

¹⁵²⁹ Also see *Hemshech* 5672 Vol. 2 p. 772 [Vol. 3 p. 1,044 and on].

¹⁵³⁰ See Talmud Bavli, Megillah 26b; Mishneh Torah, Hilchot Sefer Torah 10:3 and on.

¹⁵³¹ Likkutei Torah, Bechukotai 45c and elsewhere.

This also is so of the service of *HaShem*-יהו"ה, blessed is He, in prayer. For, through the speech of prayer, in which one stands "like a servant before his Master,"¹⁵³² the physical body of the one praying becomes "like a servant before his Master." This is why there are specific laws¹⁵³³ about how to conduct of one's body during prayer, beginning with the blessings of the *Shema*, and the recital of the *Shema* etc.

However, there [also] is a way of service in which one only sees the results after much time. In the *mitzvot* themselves, this is the difference between positive action *mitzvot* and negative prohibitive *mitzvot*.¹⁵³⁴

That is, in positive action *mitzvot*, it is such that the parchment is immediately made into Tefillin, and the wool is made into Tzitzit, and the body of man is made into "a servant who stands before his Master" (as mentioned above). In contrast, in negative prohibitive *mitzvot*, the matter of which is desisting from action, we do not see their immediate effect, even though there certainly is also an effect brought about through fulfilling the negative prohibitive *mitzvot*. This is because, the contrary is true, that the negative prohibitive *mitzvot* reach higher beyond comparison to the positive action *mitzvot*.

This is as explained in Likkutei Torah, at the beginning of Pekudei,¹⁵³⁵ about the verse,¹⁵³⁶ "This is My Name forever,

¹⁵³² See Talmud Bavli, Shabbat 10a

¹⁵³³ Tur, Shulchan Aruch, and Shulchan Aruch of the Alter Rebbe, Siman 95, 96, and 97.

¹⁵³⁴ Also see Ohr HaTorah, Chanukah 308a; Sefer HaMaamarim 5678 *ibid*.

¹⁵³⁵ Likkutei Torah, Pekudei 3b and on.

¹⁵³⁶ Exodus 3:15

and this is My remembrance from generation to generation.” That is, “My remembrance-*Zichree*-זכרי-237” plus the letters *Vav-Hey*-וה-11 of the Name *HaShem*-יהוה equal 248-ה-רמ, whereas “My Name-*Shmee*-שמי-350” plus the letters *Yod-Hey*-יהי-15 of the Name *HaShem*-יהוה equal 365-ה-שס,¹⁵³⁷ in that through fulfilling the 365-ה-שס negative prohibitive *mitzvot*, we reach the aspect of *Yod-Hey*-יהי which is higher than the aspect of *Vav-Hey*-וה reached through fulfilling the 248-ה-רמ positive *mitzvot*. For, as known,¹⁵³⁸ the letters *Vav-Hey*-וה are “the revealed,”¹⁵³⁹ whereas the letters *Yod-Hey*-יהי are “the concealed,”¹⁵⁴⁰ thus indicating the difference of comparison between them.

This is also why the effect of the negative prohibitive *mitzvot* is not immediately apparent, but because of this, its effect is much higher, in that the matter of drawing down the aspect of *Yod-Hey*-יהי is higher than the aspect of *Vav-Hey*-וה drawn down through fulfilling the positive action *mitzvot*. (This is like the physical difference between the growth of the fruits of a tree, compared to the growth of grain, which only is an increase in quantity, whereas the quality is the same as that which was sown.)

The same is understood about the general difference between grain and a tree. To preface, in Likkutei HaShas of the Arizal on Tractate Shevi’it, it is explained about the matter of

¹⁵³⁷ See introduction to Tikkunei Zohar 4b-5a.

¹⁵³⁸ See Tikkunei Zohar, Tikkun 70 (129a)

¹⁵³⁹ Deuteronomy 29:28

¹⁵⁴⁰ Deuteronomy 29:28 *ibid*.

“a white field”¹⁵⁴¹ as opposed to an orchard,¹⁵⁴² that the “white field” refers to the world of Chaos-*Tohu*, whereas an orchard refers to the world of Repair-*Tikkun*.

What is meant here is the matter of a field in general, as it already is prepared through man’s toil, so that there is no matter of Chaos-*Tohu* and destruction in it etc., but it rather is a field upon which human civilization depends, whether through the growth of grain or trees that also benefit mankind, except that in this itself, there is a way of toil in which the “white field” remains in a state of Chaos-*Tohu* in comparison to the toil of an orchard as it is on the level of the world of Repair-*Tikkun* in its completely perfected state.

This may be understood based on the statement above (in chapter two) that “the reward is commensurate to the labor.”¹⁵⁴³ That is, when one must bring something about that is beyond comparison to that which is being refined, much greater toil and labor is needed, meaning much greater self-nullification (*Bittul*) by which we reach a much higher refinement.

This also is the difference between a “white field” and an orchard.¹⁵⁴⁴ This is because the matter of the “white field” is the world of Chaos-*Tohu*, meaning that even after the world of Chaos-*Tohu* is made into a “field,” it nevertheless remains within the parameters of the world of Chaos-*Tohu*. In general,

¹⁵⁴¹ [A field of grain and pulse/bean in which there is no tree. See Rabbi Ovadia Bartenura to Mishna Shevi’it 2:1.]

¹⁵⁴² Mishnah Shevi’it 2:1; Also see Ohr HaTorah, Toldot 147a; Na’Ch Vol. 1 p. 430.

¹⁵⁴³ Mishnah Avot 5:1

¹⁵⁴⁴ Also see *Hemshech* 5672 *ibid.* p. 773 [Vol. 3 p. 1,045 and on].

this refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) as they are before their repair. [This is because, even through man's efforts, there only is the repair of their particulars and components, whereas the complete repair of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) will only take place in the coming future. This is not so the world of Emanation (*Atzilut*) which is a world that [already] is in a state of repair.]

However, this only is the beginning of the work, since even after they are refined, purified, and elevated, they still remain in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), meaning that they remain within the same parameters of existence, like something that is refined in this physical world. This is because the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) all remain in the same order, without the separation, partition, and veil which indicates that which is beyond comparison.

After this, we come to a higher toil, which causes ascent to the world of Emanation (*Atzilut*), which is an ascent that is beyond comparison. This is because between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) there indeed is the separation, partition, and veil etc., being that it is beyond comparison.

The explanation is that as long as the matter of refinements (*Birurim*) comes about through toil in the aspect of the Lower Unity of *HaShem*-יהו"ה (*Yichuda Tata'ah*) and the nullification (*Bittul*) is only the nullification of the "something"

(*Bittul HaYesh*),¹⁵⁴⁵ it remains within the parameters of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is called *Chaos-Tohu*, because as of yet, it is not the true matter of Repair-*Tikkun*.

However, when the toil stems from the nullification of one's [independent] existence (*Bittul b'Metziyut*), this being service that stems from His Upper Unity (*Yichuda Ila'ah*),¹⁵⁴⁶ this causes ascent to the world of Emanation (*Atzilut*) - the World of Oneness (*Olam HaAchdut*),¹⁵⁴⁷ in which there is utterly no room for the existence of a "something" (*Yesh*), this being the matter of the world of Repair-*Tikkun* to its ultimate truth.

[Moreover, since there is an addition to the world of Repair-*Tikkun* of that which previously was of the world of *Chaos-Tohu*, not only as the world of *Chaos-Tohu* is after the refinement brought about through man's toil, but even as the world of *Chaos-Tohu* was before man's toil, and through man's toil it then is elevated to its ultimate perfection in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) - the "white field" - and then even higher, to the world of Emanation (*Atzilut*) - the "orchard" - it thus must be said that this service draws from that which transcends [both] the worlds of *Chaos-Tohu* and Repair-*Tikkun*, this being the true existence and true root and source of the world of Repair-*Tikkun* as it **transcends** the world of *Chaos-Tohu*, about which the verse

¹⁵⁴⁵ See Kuntres Etz HaChayim, Ch. 6-7; Discourse entitled "*Kol HaMa'arich b'Echad*" 5678, and elsewhere.

¹⁵⁴⁶ See the citations in the preceding note.

¹⁵⁴⁷ See Avodat HaKodesh 1:2 and elsewhere.

states,¹⁵⁴⁸ “I love Yaakov,” specifically. This matter is included in the writings of the Arizal in [stating] that the “white field” refers to the world of Repair-*Tikkun*, except that this is as the world of Repair-*Tikkun* is in its ultimate state of perfection, as it stems from its root and source etc.]

This is also the reason for the difference between grain (the “white field”) and trees. This is because in regard to grain, even after it is harvested from the field, additional work is necessary to make it fit for human consumption. This is as stated in Talmud¹⁵⁴⁹ about wheat (by which we come to perfection of our service in the “white field”) “When a man brings wheat from the field, does he chew the raw wheat!?”

In contrast, this is not so of the fruits of an orchard, which, in most cases, are edible for human consumption raw,¹⁵⁵⁰ requiring no additional work (meaning, that as soon as his work is finished, and there also is the required passage of time for the fruit to be revealed [and ripen], it becomes fit for human consumption). This is because it already is present in the world of man, this being the world of Emanation (*Atzilut*).

However, because of its greatness, greater toil is needed, along with the need to wait (in that “the word ‘sitting-*Yeshivah*-ישיבה’ only means ‘waiting-*Ha’akavah*-העכבה”)¹⁵⁵¹ for a long time¹⁵⁵² until one sees that the fruits are revealed, meaning that

¹⁵⁴⁸ Malachi 1:2

¹⁵⁴⁹ Talmud Bavli, Yevamot 63 and Rashi there.

¹⁵⁵⁰ Also see Likkutei Torah, Bechukotai 49d; Ohr HaTorah Chanukah 306b; Sefer HaMaamarim 5678 p. 103 and on.

¹⁵⁵¹ Rashi to Leviticus 12:4

¹⁵⁵² See Deuteronomy 1:46 [and Rashi there]

the revelation in the world at large will take place in the days of Moshiach.

4.

Now, we should add and explain all the matters mentioned above as they first are in the Torah (since they only are drawn from there afterwards etc.) The explanation is that, as known, there is a way of studying Torah in which one reviews his studies one-hundred times, without deviating from his natural habit. However, there also is a way of studying Torah in which a person deviates from his natural habit and reviews his studies one-hundred and one times (*Echad*-אחד)¹⁵⁵³ (*Achat*-אחת).¹⁵⁵⁴ Now, this change in one's natural habit is similar to what we said before about the nullification of the "something" (*Bittul HaYesh*) in which one changes the "something" (*Yesh*) and makes it into "nothing" (*Ayin*), but nonetheless, this still is on the level of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) (the "white field").

After this we come to a much higher level in the study of Torah, about which the verse states,¹⁵⁵⁵ "Let my tongue reply with Your word." This is as explained in Torah Ohr on this week's Torah portion,¹⁵⁵⁶ in explanation of the verse,¹⁵⁵⁷ "God

¹⁵⁵³ See Talmud Bavli, Chagigah 9b; Tanya, Ch. 15 (21a)

¹⁵⁵⁴ See Ha'arot v'Tikkunim L'Tanya to Ch. 15; Likkutei Sichot Vol. 26, p. 208, note 45.

¹⁵⁵⁵ Psalms 119:172

¹⁵⁵⁶ Torah Ohr Yitro 67b and on

¹⁵⁵⁷ Exodus 20:1

spoke all these things to say-*Leimor*-לאמר,” in which the word “to say-*Leimor*-לאמר” refers to each and every Jew whose service in studying Torah is with the appropriate preparations that bring him to the point of being able “to say and speak all the words of Torah that already were said to Moshe at Sinai,” “in that the words do not become separate in the person, to become something coming out of his mouth as though they are his words, but only as the verse states, ‘Let my tongue reply with Your word,’ like someone who repeats the words of the one speaking them,” such as the teaching that, “the *Shechinah* speaks from within his throat,”¹⁵⁵⁸ and “I am the Mishnah speaking in your mouth,”¹⁵⁵⁹ this being the level of the world of Emanation (*Atzilut*) (the “orchard”).

Furthermore, even when it comes to the particulars in Torah, there is the matter of the “white field” and the matter of the “orchard.” This is because we find that the Torah is compared to wheat and barley¹⁵⁶⁰ (as it states,¹⁵⁶¹ “Go and partake of My bread”) as well as to fruit¹⁵⁶² (particularly the fruits by which the land of Israel is praised, [such as] grapes etc., and dates),¹⁵⁶³ and especially wine and (olive) oil.

The explanation¹⁵⁶⁴ is that the wheat and barley of Torah refer to the revealed parts of Torah (*Nigleh*), whereas the wine

¹⁵⁵⁸ See Zohar III 232a (Ra’aya Mehemna) 7a; 265a; Midrash Shemot Rabbah 3:15; Vayikra Rabbah 2:3; Mechilta Yitro 18:19

¹⁵⁵⁹ Maggid Meisharim, beginning of Vayikra, and elsewhere.

¹⁵⁶⁰ See Erchei HaKinuyim (by the author of Seder HaDorot).

¹⁵⁶¹ Proverbs 9:5; Also see Likkutei Torah, Behar 40b

¹⁵⁶² Midrash Devarim Rabbah 7:3; Talmud Bavli, Taanit 7a, and elsewhere.

¹⁵⁶³ Deuteronomy 8:8

¹⁵⁶⁴ See Torah Ohr, Mishpatim 78d; Hosafot to Vayechi 104c

and oil of Torah refer to the secrets and the secrets of the secrets of the Torah.¹⁵⁶⁵

Now, it only is about the secrets of the Torah that it states,¹⁵⁶⁶ “There are no disputes there etc.,” (similar to the world of Emanation (*Atzilut*), the World of Oneness (*Olam HaAchdut*)). In contrast, this is not so of the revealed parts (*Nigleh*) of Torah, which relate to the tree of the knowledge of good and evil, this being the level of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) about which the verse states,¹⁵⁶⁷ “From there they divided.”

It thus is understood that because of the greatness of the secrets of the Torah (the “orchard”) greater toil is needed, as well as more time. This is as our sages, of blessed memory, stated,¹⁵⁶⁸ “One may only transmit the secrets of the Torah to a person whose heart is worried within him,” as well as all the other preconditions required for the study of the secrets of the Torah, (and this is likewise so of the level of study in which “the *Shechinah* speaks from within his throat”).

The general explanation is that every Jew must have both the toil of the “white field,” as well as the toil of the “orchard,” meaning both the toil of “sowing” as well as the toil of “planting,” except that the order of this is like the order of the four New Years.

¹⁵⁶⁵ See Imrei Binah, Shaar HaKeriyat Shema, Ch. 54 and on; Kuntres Inyana Shel Torat HaChassidus, Ch. 7 (Torat Menachem, Vol. 45 p. 263 and on).

¹⁵⁶⁶ Zohar III 124b (Ra’aya Mehemna); Tanya, Iggeret HaKodesh, Epistle 26 (142a)

¹⁵⁶⁷ Genesis 2:10; See Ohr HaTorah, Bereishit Vol. 3 p. 472a, and elsewhere.

¹⁵⁶⁸ Talmud Bavli, Chagigah 13a

That is, there first is the New Year that is connected to “sowing” (as it states,¹⁵⁶⁹ “The first of Tishrei is the New Year... for vegetables”) and then comes the New Year for trees (the 15th of Shvat). This is also emphasized in the order of studying Torah, as our sages, of blessed memory, taught,¹⁵⁷⁰ “At five years old is the study of Scripture; At ten is the study of Mishnah; At fifteen is the study of Talmud,” and only after this one comes to study the secrets of the Torah, and only after this too, one comes to study the secrets of the secrets.

5.

However, the perfection of one’s service is specifically in the matter of an “orchard.” This is also understood from the verse,¹⁵⁷¹ “For man is a tree of the field,” meaning that the whole world was created for the sake of man.¹⁵⁷² From this it is understood that all the particulars of the world are included within him, from the lowest to the highest of the high, but even so, he is specifically praised with the title “a tree of the field” (not any other vegetation, but “a tree of the field”) in that this indicates the highest level of Torah study.

This is also understood from the teaching of our sages, of blessed memory,¹⁵⁷³ on the verse, “For man is a tree of the field etc.,” that “if a Torah scholar is worthy, you may eat of

¹⁵⁶⁹ Mishnah Rosh HaShanah 1:1 *ibid.*

¹⁵⁷⁰ Mishnah Avot, end of Ch. 5

¹⁵⁷¹ Deuteronomy 20:19

¹⁵⁷² See Rashi to Genesis 1:1; Talmud Bavli, Sanhedrin 37a (in the Mishnah), and elsewhere.

¹⁵⁷³ Talmud Bavli, Taanit 7a (and Rashi there); Also see Likkutei Sichot Vol. 24 p. 115.

him etc.,” (“just as it is with a tree of the field, that if it is edible you should eat of it etc. So likewise in regard to Torah scholars, if they are worthy “you should eat of him etc.”).

As known,¹⁵⁷⁴ a Torah scholar (*Talmid Chacham*) means that he is sublimated to the wisdom and Torah he learns, like a student who is sublimated to his master, to the point that he thereby becomes a receptacle for this, as indicated by the verse, “Let my tongue reply with Your word,” and “I am the Mishnah speaking in your mouth.” That is, his study is such that “God spoke all these things to say-*Leimor*-לאמר,” meaning, “to say and speak all the words of Torah that were already said to Moshe at Sinai” (as discussed in chapter four).

However, there also must be the toil of refining the world etc. This is like how it is in man working on himself, in that though man’s superiority is in the matter of the brains and intellect, nonetheless, the ultimate intention is for the brains and intellect to have an effect on his emotions, to the point of transforming one’s natural emotions into emotions that are [guided by] the intellect. (This is as in the known saying of the Tzemach Tzeddek, in the name of the Alter Rebbe and the Baal Shem Tov,¹⁵⁷⁵ that Chassidus is the matter of changing one’s natural emotions). This comes about by drawing the brains (*Mochin*) into the emotions (*Midot*).

This is also emphasized in the preparation for the giving of the Torah through counting the Omer (*Sefirat HaOmer*), the matter of which is to draw down the intellect (*Mochin*) into the

¹⁵⁷⁴ See Torah Ohr, Megilat Esther 119c; Sefer HaMaamarim 5689 p. 148

¹⁵⁷⁵ See Keter Shem Tov, Section 24; Likkutei Dibburim Vol. 1, p. 56a; Sefer HaMaamarim, Kuntreisim Vol. 2 p. 321b

particulars of the emotions (*Midot*), as each emotional quality includes them all.¹⁵⁷⁶

Beyond this, as explained in Torah Ohr on this week's Torah portion,¹⁵⁷⁷ on the verse,¹⁵⁷⁸ "In the third month [of the exodus of the children of Israel from Egypt], on this day they arrived in the Sinai Desert," that, at first glance, we must better understand the greatness of the giving of the Torah. For, is it not so that there were various righteous *Tzaddikim* who studied Torah etc., even before the Torah was given?

However, the explanation is that the novelty of the giving of the Torah is in the drawing down and giving the Torah in the world, beginning with the matter of the strength and sagacity [given] to man - strength to the Godly soul and sagacity to the animalistic soul,¹⁵⁷⁹ and after this, man also has an effect in the world, this being the matter of "the Sinai Desert-*Midbar Sinai*-מִדְבַּר סִינַי-*Sinai* – "from which hatred-*Sinah*-שְׂנֵאָה descended to the nations of the world,"¹⁵⁸⁰ meaning, hatred toward all their matters, being that they do not stem from the side of holiness.

That is, even though at Mount Sinai there was the matter of "He overturned the mountain over them like a tub,"¹⁵⁸¹ which as explained in Torah Ohr,¹⁵⁸² refers to the matter of drawing down the abundant love (*Ahavah Rabba*) of the Holy One, blessed is He, toward the Jewish people, and then because of

¹⁵⁷⁶ See Sefer HaMaamarim 5655 p. 173 and on; Discourse entitled "*uSefartem Lachem* – You shall count for yourselves" 5711, (Sefer HaMaamarim 5711 p. 77 and on, translated in The Teachings of the Rebbe 5711, Discourse 9).

¹⁵⁷⁷ Torah Ohr Yitro 66c and on

¹⁵⁷⁸ Exodus 19:1

¹⁵⁷⁹ See Torah Ohr *ibid.* 67a

¹⁵⁸⁰ See Talmud Bavli, Shabbat 89a and on.

¹⁵⁸¹ Talmud Bavli, Shabbat 88a; Avodah Zarah 2b; Zohar III 125a

¹⁵⁸² Torah Ohr, Megillat Esther 98d

the matter expressed in the verse, “as waters reflect a face to the face etc.,”¹⁵⁸³ this caused the abundant love in the Jewish people towards the Holy One, blessed is He, thus bringing about that the Jewish people, the Torah, and the Holy One, blessed is He, become entirely one,¹⁵⁸⁴ nevertheless, together with this, there also must be the matter of affecting the world etc.

This also is the content of that which is explained at length in Zohar¹⁵⁸⁵ on the verse,¹⁵⁸⁶ “When you besiege a city for many days... for man is a tree of the field.” Namely, that although the world around [us] may be in a state and standing of “you besiege a city,” and in a way of being “for many days,” nevertheless, there is the matter of “man is a tree of a field,” which “refers to a Torah scholar” (this being in addition to the explanation of Zohar elsewhere,¹⁵⁸⁷ that it refers to the Torah or to the Holy One, blessed is He) and as in the above-mentioned teaching of our sages, of blessed memory,¹⁵⁸⁸ on the words,¹⁵⁸⁹ “for from it you should eat,” in that [he] is comparable to a fruit-bearing tree, and they also explained the words “do not destroy its trees-*Eitzah*-עֵצָה etc.”¹⁵⁹⁰ as referring to a Torah scholar who gives advice-*Eitzah*-עֵצָה to the inhabitants of the city about how the world should be conducted, and how one must conduct

¹⁵⁸³ Proverbs 27:19

¹⁵⁸⁴ Cited to Zohar in Tanya Ch. 4 (8a) and beginning of Ch. 23 (28a); See Zohar I 24a; Likkutei Torah, Nitzavim 46a and elsewhere. [Also see Adir BaMarom of the Ramchal, p. 110].

¹⁵⁸⁵ Zohar III 202a

¹⁵⁸⁶ Deuteronomy 20:19 *ibid*.

¹⁵⁸⁷ Zohar II 60b

¹⁵⁸⁸ Talmud Bavli, Taanit 7a (and Rashi there); Also see Likkutei Sichot, Vol. 24 p. 115.

¹⁵⁸⁹ Deuteronomy 20:19 *ibid*.

¹⁵⁹⁰ Deuteronomy 20:19 *ibid*.

himself with the world etc. This is because this is the ultimate perfection of man's toil in His world, to be like a fruit-bearing tree etc.

6.

Now, all this comes about after the preparation of (the verse,¹⁵⁹¹ “In the third month [of the Exodus of the children of Israel from Egypt] on this day they arrived in the Sinai Desert etc.,) and Israel encamped there, opposite the mountain,” in which the word “encamped-*Vayichan*-וייחן” is in the singular.

Now, Torah Ohr¹⁵⁹² explains how it is that the matter of “Israel encamped-*Vayichan*-וייחן” in the singular, came to be, even though there were six-hundred-thousand Jews whose opinions are dissimilar each other.¹⁵⁹³ That is, this came about through them all being in a state of nullification of self (*Bittul*). Moreover, their nullification of self (*Bittul*) was “opposite the mountain,” meaning in relation to Mount Sinai (and everything connected to it).

That is, this already bore a similarity to the giving of the Torah, as also understood from the fact that we say,¹⁵⁹⁴ “If he would have brought us to Mount Sinai but not given us the Torah, it would have been enough for us.” This is because already through proximity to Mount Sinai the most wondrous matters were brought about. How much more is this certainly

¹⁵⁹¹ Exodus 19:1-2

¹⁵⁹² Torah Ohr, Megillat Esther 97d; 122c

¹⁵⁹³ See Talmud Bavli, Brachot 58a; Sanhedrin 38a; Midrash Tanchuma, Pinchas 10.

¹⁵⁹⁴ In the Pesach Haggadah

so after the actual giving of the Torah, when “*HaShem*-יהו”ה descended upon Mount Sinai,”¹⁵⁹⁵ and “to Moshe, He said, ‘Go up to *HaShem*-יהו”ה,”¹⁵⁹⁶ and the Jewish people, the Torah, and the Holy One, blessed is He, became entirely One.

There then was the granting of empowerment to each and every Jew throughout all generations for the matter of “to say-*Leimor*-לאמר,” such that they can repeat and say “the word of *HaShem*-יהו”ה which is the law (*Halachah*)”¹⁵⁹⁷ in every place that they come, and to bring the matter of “the ways of the world are His”¹⁵⁹⁸ in that place, as our sages, of blessed memory, explained,¹⁵⁹⁹ “Do just not read it as ‘the way-*Halichot*-הליכות,’ but read it as, ‘the laws-*Halachot*-הלכות,’” such that the entire world becomes “a good and broad land,”¹⁶⁰⁰ to the point that it becomes “a vineyard of fine wine”¹⁶⁰¹ (a vineyard that produces excellent wine).¹⁶⁰²

This is brought about through the matter of “Days are coming when Yaakov will take root, Israel will bud and blossom,”¹⁶⁰³ (as it states in continuation to the verse,¹⁶⁰⁴ “On that day [people] will sing about [Israel], ‘A vineyard of fine wine’”) referring to the exile in Egypt and similarly to all the exiles, beginning with the general descent of the soul “from a

¹⁵⁹⁵ Exodus 19:20

¹⁵⁹⁶ Exodus 24:1

¹⁵⁹⁷ Talmud Bavli, Shabbat 138b

¹⁵⁹⁸ Habakkuk 3:6

¹⁵⁹⁹ Talmud Bavli, Niddah 73a

¹⁶⁰⁰ Exodus 3:8

¹⁶⁰¹ Isaiah 27:2

¹⁶⁰² Metzudat Dovid to Isaiah 27:2 *ibid*.

¹⁶⁰³ Isaiah 27:6; Also see Torah Ohr, Shemot 53c and on.

¹⁶⁰⁴ Isaiah 27:2

high peak to a deep pit,”¹⁶⁰⁵ this being the meaning of “Yaakov will take root.”

The intention in this is to bring about that “Israel will bud and blossom” until they “will fill the face of the earth with fruit,”¹⁶⁰⁶ beginning with the matter of “wheat,” as in the verse, “Go and partake of My bread,” followed by the matter of wine (the “vineyard”) as well as oil, this being the general matter of the orchard and garden.

There then is caused to be the matter of the verse, “I have come to My garden, My sister, My bride,”¹⁶⁰⁷ which comes through the toil of “you who dwell in the gardens,”¹⁶⁰⁸ referring to the work of serving *HaShem*-יהו"ה, blessed is He, during the time of the exile, “when the Community of Israel (*Knesset Yisroel*) grazes in the gardens of others,¹⁶⁰⁹ but even so, she sits in the synagogues and study halls”¹⁶¹⁰ (as explained in the previous discourse).¹⁶¹¹

This brings about the matter of “I have come to My garden-*Gani*-גני,” meaning to “My wedding canopy-*Genuni*-גנוני,”¹⁶¹² as it was at first, when the essential root of the *Shechinah* was in the lower worlds, and on the contrary, it will be with even greater might and strength.

¹⁶⁰⁵ See Talmud Bavli, Chagigah 5b

¹⁶⁰⁶ Isaiah 27:6 *ibid.*

¹⁶⁰⁷ Song of Songs 5:1

¹⁶⁰⁸ Song of Songs 8:13

¹⁶⁰⁹ Rashi to Song of Song 8:13

¹⁶¹⁰ Rashi to Song of Songs *ibid.*; Also see Midrash Shir HaShirim Rabbah on the verse (8:11 (2)).

¹⁶¹¹ In the discourse entitled “*HaYoshevet BaGanim* – You who dwells in the gardens” of this year 5732, Discourse 18 (Sefer HaMaamarim 5732 p. 150 and on).

¹⁶¹² Midrash Shir HaShirim Rabbah, beginning of Ch. 5

This will be such that there will be the fulfillment of the matter expressed in the verse,¹⁶¹³ “He will kiss me with the kisses of His mouth,” referring to the revelation of the secrets of the secrets of the Torah¹⁶¹⁴ to every single one through the teachings of Moshiach. There then will be the matter of the verse,¹⁶¹⁵ “*HaShem*-יהוה has called your name ‘A thriving olive tree, beautiful with shapely fruit.’”

That is, through the crushing of the time of exile the “thriving olive” gives its oil,¹⁶¹⁶ as the verse states,¹⁶¹⁷ “crushed for illumination” (in that through the crushing, the illumination is caused). This is the general matter of the verse, “a *mitzvah* is a lamp and the Torah is light,”¹⁶¹⁸ that is brought about through “the soul of man is the lamp of *HaShem*-יהוה”¹⁶¹⁹ which illuminates the darkness of the exile, until “night shines like day,”¹⁶²⁰ with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

¹⁶¹³ Song of Songs 1:2

¹⁶¹⁴ See Rashi to Song of Songs 1:2

¹⁶¹⁵ Jeremiah 11:16

¹⁶¹⁶ See Talmud Bavli, Menachot 53b; Midrash Shemot Rabbah, beginning of Teztaveh

¹⁶¹⁷ Exodus 27:20

¹⁶¹⁸ Proverbs 6:23

¹⁶¹⁹ Proverbs 20:27

¹⁶²⁰ Psalms 139:12

Discourse 20

“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, 5732
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁶²¹ “When you take a head count of the children of Israel according to their numbers... This shall they give... a half *shekel*... to atone for your souls.” Now, the word “when **you** take a head count” [in the singular] refers to our teacher Moshe, in that he is the one who took the count. (This is unlike the count in the book of Numbers, where it states,¹⁶²² “You shall count them... you and Aharon, and with you shall be one man from each tribe,” referring to the princes of each tribe.)

However, this must be better understood. For, at first glance, since the matter of “when you take a head count” relates to the giving the half *shekel*, which (like all other *mitzvot*) is a *mitzvah* for all generations,¹⁶²³ it should have been said in the plural. Why then does it say “When you take a head count-*Ki Tisa*-כִּי תִסָּא” in the singular? This question is similar to the

¹⁶²¹ Exodus 30:12 and on

¹⁶²² Numbers 1:3-4 and Rashi there

¹⁶²³ See Sefer HaMitzvot of the Rambam, positive *mitzvah* 171; Mishneh Torah, Hilchot Shekalim, beginning of Ch. 1.

question in Torah Ohr¹⁶²⁴ on the verse at the beginning of the Torah Portion of Mishpatim,¹⁶²⁵ “And these are the ordinances that you shall place before them; If you buy a Jewish bondsman etc.,” in that the word “before them-*Lifneihem*-לפניהם” is in the plural, whereas the words “if you buy-*Ki Tikneh*-כי תקנה” is in the singular. At first glance, should it not have said, “if you buy-*Ki Tiknoo*-כי תקנו” in the plural?

2.

Now, this may be understood according to the explanation in Torah Ohr,¹⁶²⁶ that the words “if you buy-*Ki Tikneh*-כי תקנה” [in the singular] are referring to our teacher Moshe, and is in reference to what was said before, with the words, “And these are the ordinances that you shall place before them,” that specifically our teacher Moshe shall place the ordinances before them, this being through [the matter of] “if you acquire a Jewish bondsman etc.”

He continues to explain that (in Deuteronomy it is written, “These are the words that Moshe spoke etc.”)¹⁶²⁷ [saying], “I shall provide grass in your field for your beasts,”¹⁶²⁸ that this refers to our teacher Moshe who is the bestower of the matter of “grass for your beasts.” That is, even those souls who are in the aspect of “the seed of beast” (“your beasts”) shall have Knowledge-*Da’at* (that is, “grass-*Eisev*-עשב,” which is the

¹⁶²⁴ Torah Ohr, Mishpatim 74c

¹⁶²⁵ Exodus 21:1-2

¹⁶²⁶ Torah Ohr Mishpatim 74c *ibid.* and on.

¹⁶²⁷ Deuteronomy 1:1; See Talmud Bavli, Megillah 31b; Zohar III 261a

¹⁶²⁸ Deuteronomy 11:15

Name of ע"ב-72 with a *Sin-w* in the middle of the word, indicating the aspect of Knowledge-*Da'at* etc.,) and the sense of Godliness. This is because¹⁶²⁹ our teacher Moshe is called the “Shepherd of Faith” (*Ra'ayah Mehemna*), in that he shepherds and sustains the souls of Israel by bestowing the aspect of Knowledge-*Da'at* to them etc.

Now, in this same way, we can explain why the words “when you take a head count-*Ki Tisa* כִּי תִסָּע” was specifically said to our teacher Moshe.¹⁶³⁰ That is, even though the Torah portion of Mishpatim and the Torah portion of *Ki Tisa* differ in their content,¹⁶³¹ they are equal in that both stem from our teacher Moshe, including the aspect of Moshe present in every Jew.

This is as Tanya explains¹⁶³² the teaching of our sages, of blessed memory,¹⁶³³ on the verse,¹⁶³⁴ “Now, O’ Israel, what does *HaShem*-יהו"ה your God ask of you, but to fear *HaShem*-יהו"ה etc.” That is, they asked, “Is fear such a minor matter? Yes, for Moshe it is a minor matter.” He explains that at first glance, this answer is not understood, in that this is what is “asked of you” (meaning every Jew) as written.

However, the explanation is that every single soul of the house of Israel has an aspect of our teacher Moshe, peace be upon him etc., (and in relation to the aspect of Moshe within each and every Jew, “fear is a minor matter”). In this same way

¹⁶²⁹ See Zohar I 106a; Zohar II 8b, and elsewhere.

¹⁶³⁰ Also see Ohr HaTorah Tisa p. 1,838 and on; p. 1,879.

¹⁶³¹ Also see later in Ch. 5

¹⁶³² Tanya, Ch. 42 (59a)

¹⁶³³ Talmud Bavli, Brachot 33b

¹⁶³⁴ Deuteronomy 10:12

the matter of “when you take a head count etc.,” is brought about “if you acquire etc.,” through the aspect of Moshe in each and every Jew.

3.

Now, the explanation of the verse, “When you take a head count... according to their numbers,” is that the word “according to their numbers-*Leefekudeihem*-לפקודיהם” denotes deficiency,¹⁶³⁵ as in the verse,¹⁶³⁶ “Because your seat will be empty-*Yipaked*-יפקד,” meaning that they will be deficient and lacking evil in their souls etc.

This refers to the matter of “turn away from evil,” which is the beginning of man’s work in serving *HaShem*-יהו"ה, in which there are the three categories; “Turn away from evil, do good, and seek peace,”¹⁶³⁷ (as explained in Likkutei Torah on the Torah portion of Balak).¹⁶³⁸

In general, this is the matter of the toil in affecting refinements (*Avodat HaBirurim*) to refine this world, which is the world of the external husks (*Kelipot*).¹⁶³⁹ This is a difficult labor that is (not in a way of tranquility, but) specifically in a way of battle (“with my sword and with my bow”).¹⁶⁴⁰ Now, for this purpose there must be soldiers – “everyone who passes

¹⁶³⁵ Ohr HaChayim to Exodus 30:12 *ibid.*; Torah Ohr, Hosafot to Parshat Tisa p. 112a; 112d; Ohr HaTorah *ibid.* p. 1,846.

¹⁶³⁶ Samuel I 20:18

¹⁶³⁷ Psalms 34:15

¹⁶³⁸ Likkutei Torah, Balak 73a and on; Also see Sefer HaMaamarim 5632 Vol. 1 p. 49; 5658 p. 91.

¹⁶³⁹ Tanya, Ch. 6.

¹⁶⁴⁰ Genesis 48:22; Also see Sefer HaMaamarim 5659 p. 152 [161] and on.

through the census, from twenty years of age and up” [these being] “the Legions of *HaShem-Tzivot HaShem*-יהו"ה”¹⁶⁴¹ who must go out to refine “the wilderness... of snake, fiery serpent, and scorpion etc.”¹⁶⁴²

This likewise is the matter of the service of sacrificial offerings (beginning with the communal sacrifices which were purchased with the half-*shekel*, about which the verse states, “This shall they give... a half *shekel*”). This is as explained in the *Hemshech* of the Hilulah¹⁶⁴³ regarding the general matter of service of *HaShem*-יהו"ה, blessed is He, in the Tabernacle and Holy Temple (about which the verse states,¹⁶⁴⁴ “They shall make a Sanctuary (*Mikdash*-מקדש,” which also includes the Tabernacle (*Mishkan*) which is also called a “Sanctuary-*Mikdash*-מקדש”)¹⁶⁴⁵ for Me, and I will dwell within them.”

That is, one of the services [the unique service] performed in the Holy Temple was the service of offering sacrifices (*Korbanot*).¹⁶⁴⁶ As Rambam stated,¹⁶⁴⁷ the Holy Temple is a home for *HaShem*-יהו"ה in which to offer sacrifices (*Korbanot*) – their matter being the toil of self-restraint (*Itkafiya*) which ascends and brings the aspect of transforming

¹⁶⁴¹ Exodus 12:41; Also see the discourse entitled “*Bati LeGani*” 5710, Ch. 10 and on (Sefer HaMaamarim 5710 p. 124).

¹⁶⁴² Deuteronomy 8:15

¹⁶⁴³ At the beginning of the discourse entitled “*Bati LeGani*” 5710 *ibid.*, Ch. 2 (Sefer HaMaamarim 5710 *ibid.* p. 112).

¹⁶⁴⁴ Exodus 25:8

¹⁶⁴⁵ Talmud Bavli, Eruvin 2a

¹⁶⁴⁶ See the discourse entitled “*Bati LeGani*” *ibid.*, Ch. 2 (Sefer HaMaamarim 5710 *ibid.* p. 112).

¹⁶⁴⁷ Mishneh Torah, beginning of Hilchot Beit HaBechirah.

(*It'hapcha*) darkness into light,¹⁶⁴⁸ this being the general matter of “turn away from evil and do good.”

This thereby brings the matter of “seek peace,” so that there is a drawing down of revelation below, such that it is well-received below. About this our sages, of blessed memory, said,¹⁶⁴⁹ “The Holy One, blessed is He, found no vessel that could contain blessings for Israel, except for peace (*Shalom*-שלום).” This is similar to the peace offering (*Korban Shlamim*), which makes peace between the Holy One, blessed is He, and the world (until the world is made to be a dwelling place for Him, blessed is He),¹⁶⁵⁰ and how much more so between the Holy One, blessed is He, and the Jewish people.¹⁶⁵¹

About this the verse states, “This shall they give – everyone who passes through the census (*Pekudim*-פקודים) – a half *shekel* etc.” The explanation is that the word “census-*Pekudim*-פקודים” also refers to the *mitzvot*, which are called “the 248 commandments-*Pekudin*-פקודין.”¹⁶⁵² Now, according to the explanation the “everyone who passes through the *Pekudim*-פקודים” means “everyone who passes through the census” of the Jewish people (as mentioned above), we should also explain this according to the explanation that “*Pekudim*-פקודים” refers to the *mitzvot*, “the 248 commandments-*Pekudin*-פקודין,” and

¹⁶⁴⁸ Zohar I 4a – cited in Tanya, Ch. 10; Torah Ohr, Mikeitz 42a and elsewhere.

¹⁶⁴⁹ Mishnah Otkzin 3:12

¹⁶⁵⁰ See Midrash Tanchuma Naso 16; Tanya, Ch. 36, and elsewhere.

¹⁶⁵¹ See Midrash Tanchuma Tzav 7; Torat Kohanim and Rashi to Leviticus 3:1; Rashi to Talmud Bavli, Zevachim 29b (beginning with the word “*d’Lav*-דלאו.”)

¹⁶⁵² See Tikkunei Zohar, Tikkun 30 (74a); Tanya, beginning of Ch. 23

that “everyone who passes through the *Pekudim*-פקודים” means “all the Jewish people who fulfill Torah and *mitzvot*.”¹⁶⁵³

The meaning of, “This shall they give... a half *shekel*,” is that the general totality of the service of *HaShem*-יהו"ה, blessed is He, by the Jewish people in fulfilling Torah and *mitzvot*, is only in the aspect of a half, through which they draw down the aspect of the [other] half from Above etc.¹⁶⁵⁴

The explanation is that our sages, of blessed memory, stated,¹⁶⁵⁵ “By the measure that a man measures, so is he measured,” and¹⁶⁵⁶ “A spirit awakens a spirit and draws forth a spirit,” and “through the arousal from below there is caused to be an arousal from Above etc.”

To explain, the arousal from below through man’s toil is utterly of no comparison to the arousal drawn down from Above. This is as also understood from the teaching of our sages, of blessed memory,¹⁶⁵⁷ “A person sanctifies himself a little from below, and they sanctify him greatly from Above.”

That is, man’s toil is only a little in comparison to the abundance drawn to him from Above. [This is also the meaning of Rashi’s comment on the verse, “This shall they give,” that “He showed him a kind of fiery coin (since Moshe was perplexed etc.)”¹⁶⁵⁸ and said to him, ‘Like this shall they give.’” That is, that which man gives [below] is of no comparison to

¹⁶⁵³ See the end of the discourse entitled “*Ki Tisa*” in Maamarei Admor HaTzemach Tzedek 5614-5615 p. 226.

¹⁶⁵⁴ See the end of the discourse entitled “*Zeh Yitnu*” 5675 (*Hemshech* 5672 Vol. 2 p. 874 [Vol. 4 p. 1,180]).

¹⁶⁵⁵ See Talmud Bavli, Megillah 12b; Sotah 8b, and elsewhere.

¹⁶⁵⁶ See Zohar II 162b

¹⁶⁵⁷ Talmud Bavli, Yoma 39a

¹⁶⁵⁸ Midrash Bamidbar Rabbah 12:3; Tanchuma Naso 11; Talmud Yerushalmi Shekalim 1:4, and elsewhere.

the fiery coin from Above.] This being so, it is less than half. Nevertheless, it is called “half” because “by the measure that a man measures, so is he measured.”

This is similar to what is explained¹⁶⁵⁹ about the matter of the verse,¹⁶⁶⁰ “You shall love *HaShem*-יהו"ה your God...] with all your more,” that through “with all your more-*Bechol Me'odecha*-בכל מאדך,” meaning, “with **your** more-*Me'od Shelcha*-מאד שלך,” one draws down the aspect of “more-*Me'od*-מאד” of the One Above, which is truly limitless. From this it is understood that the same is so of the service of “[You shall love *HaShem*-יהו"ה...] with all your heart and with all your soul.”¹⁶⁶¹

The same is so in regard to the *mitzvot* as they are below and the *mitzvot* as they are Above, as known about the matter of the verse,¹⁶⁶² “He relates His word to Yaakov, His statutes and judgments to Israel.” That is, even though the *mitzvot* as they are below (and even as they will be in the coming future when they will be in the ultimate state of perfection, “as in the commandments of Your will”)¹⁶⁶³ cannot compare to the *mitzvot* as they are Above, we nevertheless make a blessing over them saying, “Who has sanctified us with His commandments,” meaning that the *mitzvot* one fulfills are the *mitzvot* of the Holy One, blessed is He, (“**His** *mitzvot*”), such

¹⁶⁵⁹ See Sefer HaMitzvot of the Tzemach Tzedek 160b, and elsewhere.

¹⁶⁶⁰ Deuteronomy 6:5

¹⁶⁶¹ Deuteronomy 6:5 *ibid.*

¹⁶⁶² Psalms 147:19; See Midrash Shemot Rabbah 30:9

¹⁶⁶³ See the liturgy of the Musaf prayers; Also see Torah Ohr, Vayechi 46b; Torat Chayim Vayechi p. 236a; 237c and on; Sefer HaMaamarim 5637 Vol. 2 p. 420 and on.

that through them, we bring about and draw down the *mitzvot* of the Holy One, blessed is He.¹⁶⁶⁴

The same is so of the matter of “This shall they give.” That is, the giving done below causes a drawing down from Above, and in a way that the giving below is like “half” of the drawing down from Above. This is like the teaching of our sages, of blessed memory,¹⁶⁶⁵ “He becomes a partner with the Holy One, blessed is He, in the act of creation,” the matter of partnership being in a way that the two partners have equal portions.¹⁶⁶⁶

4.

Now, everything stated above is when every Jew serves *HaShem*-יהו"ה, blessed is He, and fulfills Torah and *mitzvot* as he should, meaning that he has not sinned, blemished, and left the path. However, it even is about a person who has sinned and blemished etc., that it states, “This shall they give – everyone who passes through the census-*Kol HaOver Al HaPekudim*-כל העובר על הפקודים,” which also refers to one who has transgressed (*Avar*-עבר) the commandments (*Pekudim*-פקודים) of the Torah,¹⁶⁶⁷ up to and including the most severe sin, that is, the sin of the golden calf (which is the root of sin), about

¹⁶⁶⁴ See Torah Ohr, Mikeitz 35c; Torat Menachem, Sefer HaMaamarim Kislev p. 145 and the citations there.

¹⁶⁶⁵ See Talmud Bavli, Shabbat 119b; Also see Likkutei Sichot, Vol. 18 p. 74, note 27.

¹⁶⁶⁶ See Likkutei Sichot *ibid.* p. 267.

¹⁶⁶⁷ See Talmud Yerushalmi, Shekalim 1:3 and Yefeh Einayim there; Zohar Chadash Tisa 43b; Ohr HaChayim to Exodus 30:13 *ibid.* (citing Zohar), cited at the beginning of the discourse entitled “*Ki Tisa*” 5680; Also see Ohr HaTorah *ibid.* p. 1,847; Vol. 8 p. 3,096 and on.

which the verse states,¹⁶⁶⁸ “On the day that I make my accounting (*Pakdee*-פקדי), I shall make account (*uFakadeti*-ופקדתי etc.),” which is why the matter of “to atone for your souls,” is needed.¹⁶⁶⁹

This is also hinted in the words, “When you take a census-*Ki Tisa*-כי תשא.” This is as stated in Midrash,¹⁶⁷⁰ that the words “When you take a census-*Ki Tisa*-כי תשא” are of the same root as in the verse,¹⁶⁷¹ “When you lend-*Ki Tashe*-כי תשא to your neighbor,” and that “the Holy One, blessed is He, said to Moshe, ‘Israel is indebted to Me. Tell them to repay what they owe Me etc.’” That is, not only did they not take advantage of the strengths given them to perform their service, but moreover, they sinned and blemished etc. They therefore must pay the debt for the sins and blemishes [they caused] etc.

The rectification for this is through the matter of repentance (*Teshuvah*), which is also hinted in the words, “When you take a census-*Ki Tisa*-כי תשא,” being that the simple literal meaning [of “*Tisa*-תשא”] is to elevate and uplift, this being the highest ascent brought about specifically through serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*).¹⁶⁷²

The explanation is that the matter of ascent (“when you uplift-*Ki Tisa*-כי תשא” as it is a word meaning to elevate and

¹⁶⁶⁸ Exodus 32:34; Also see Talmud Bavli, Sanhedrin 102a and Rashi to Exodus *ibid*.

¹⁶⁶⁹ See Talmud Yerushalmi Shekalim *ibid*. 2:3; Midrash Tanchuma Tisa 10-11.

¹⁶⁷⁰ Midrash Shemot Rabbah 39:1 cited in Ohr HaTorah *ibid*. p. 1,838; p. 1,848 and on.

¹⁶⁷¹ Deuteronomy 24:10

¹⁶⁷² See Ohr HaTorah *ibid*. p. 1,849

uplift) must be present in every single Jew, including those “who pass through the census-*HaOver Al HaPekudim*- העובר על הפקודים,” as it means those who are counted in the enumeration of the Jewish people and fulfill the commandments (“*Pekudin*-פקודין”) of the Torah. For, since they have the matter of the descent of the soul into the body, this being a very great descent “from a high peak to a deep pit,”¹⁶⁷³ they also must have the matter of ascent (“when you uplift-*Ki Tisa*-כי תשא”).

However, those who blemished and transgressed (“*Avroo*-עברו”) the commandments (“*Pekudin*-פקודין”) of the Torah, which is why they have the matter of “*Tisa*-תשא” as it [indicates indebtedness and] means “a loan-*Tashe*-תשא,” this being the matter paying the debt etc., in this very word itself, the repair is also hinted at, this being through repentance (*Teshuvah*), that is, “to uplift-*Tisa*-תשא” as a term of elevation and exaltedness, this being the ascent brought about through repentance (*Teshuvah*), which is much higher than the ascent brought about through fulfilling Torah and *mitzvot* in a way that he has not caused blemish etc.

5.

Now, in likeness to the two matters explained above on the words, “everyone who passes through the census-*Kol HaOver Al HaPekudim*-כל העובר על הפקודים” (whether it refers to those who fulfill the commandments (*Pekudin*-פקודין) of the Torah (as discussed in chapter three), or whether it refers to those who transgress them, Heaven forbid, and require repair

¹⁶⁷³ See Talmud Bavli, Chagigah 5b

through repentance (as discussed in chapter four) this likewise is the difference between the Torah portion of Mishpatim and the Torah portion of Ki Tisa.

The explanation is that the Torah portion of Mishpatim immediately follows the giving of the Torah and is a continuation of the Ten Commandments said at Mount Sinai. This is as our sages, of blessed memory, stated,¹⁶⁷⁴ “Just as the former commandments were given at Sinai, so too these were given at Sinai.”

Thus, the general content of this Torah portion relates to the mode of service of the righteous *Tzaddikim*, in that “God made man upright.”¹⁶⁷⁵ This also is why this Torah portion hints to all manners and modes of service, indicated by the Canaanite slave, the Hebrew slave, and the Hebrew maidservant, as explained at length in the well-known discourse on the verse,¹⁶⁷⁶ “If a man sells his daughter as a bondswoman” (printed in *Torat Chayim*,¹⁶⁷⁷ and about which the Tzemach Tzedek writes¹⁶⁷⁸ that it is a discourse of the Alter Rebbe, whose soul is in Eden, and that it is an awe inspiring discourse etc.) founded on the Zohar¹⁶⁷⁹ in explanation of this verse, that it refers to the descent of the soul into the body etc.

¹⁶⁷⁴ Rashi at the beginning of Parshat Mishpatim (Exodus 21:1)

¹⁶⁷⁵ See Ecclesiastes 7:29

¹⁶⁷⁶ Exodus 21:7

¹⁶⁷⁷ *Torat Chayim*, Mishpatim 293a and on; Also see *Derech Chayim*, Shaar HaTefilah, Ch. 66 and on; *Sefer HaMitzvot* of the Tzemach Tzedek, p. 1 and on; *Ohr HaTorah*, Mishpatim p. 1,140; Discourse entitled “*v'Eileh HaMishpatim*” 5738 & 5741 (*Torat Menachem*, *Sefer HaMaamarim* Adar p. 9, p. 24).

¹⁶⁷⁸ *Ohr HaTorah* *ibid.* p. 1,127

¹⁶⁷⁹ Zohar II 96a-b

About this the verse continues,¹⁶⁸⁰ “She shall not go out [of servitude] like slaves go out,” this being the matter of negating the filth [caused by] sin etc. This refers to the general mode of the toil of “turn away from evil,” which also relates to the righteous *Tzaddikim* whose mode of service is not just “do good,” but also “turn away from evil” etc.

This is to the extent that it also hints at the perfection upon completing the work, which is the meaning of the verse,¹⁶⁸¹ “(He shall work for six years) and in the seventh he shall go free,” referring to the seventh millennium, when there will be “rest for everlasting life,”¹⁶⁸² of which there is no higher ascent etc.

In contrast, the Torah portion of Ki Tisa was said after the sin of the golden calf (especially after what was explained before (in chapter four) on the words, “everyone who transgresses the commandments-*Kol HaOver Al HaPekudim* (כל העובר על הפקודים) at which time the Jewish people need to serve *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), “to atone for your souls.”

This then, is also the difference between what is stated in these Torah portions. For, in the Torah portion of Mishpatim it states,¹⁶⁸³ “If you acquire-*Ki Tikneh* (כי תקנה),” and in Torah Ohr¹⁶⁸⁴ it is explained that the matter of ownership (*Kinyan*-קנין)

¹⁶⁸⁰ Exodus 21:7

¹⁶⁸¹ Exodus 21:1-2

¹⁶⁸² Talmud Bavli, Tamid 33b; Also see Torah Ohr, Mishpatim 76a; 76c; Torat Chayim ibid. p. 278b; 281b; 285a and on; 292b; Sefer HaMitzvot ibid. p. 83a and on.

¹⁶⁸³ Exodus 21:2

¹⁶⁸⁴ Torah Ohr ibid. 75d

(as in “Blessed is your Owner-*Baruch Koneich*-ברוך קונך”)¹⁶⁸⁵ refers to a drawing down from concealment into revelation.

This then, is the meaning of “If you acquire a Jewish bondsman,” that for a drawing down of Knowledge-*Da’at* to be possible even to souls that are in the aspect of “the seed of beast” (as discussed in chapter two), it is necessary to draw from their root and source.

About this the verse states,¹⁶⁸⁶ “Your forefathers dwelt over the river etc.” The “river-*Nahar*-נהר” refers to Understanding-*Binah* of the world of Emanation (*Atzilut*),¹⁶⁸⁷ and “over the river-*Eiver HaNahar*-עבר הנהר” refers to that which is higher than Understanding-*Binah* etc.,¹⁶⁸⁸ in which they have very great Knowledge-*Da’at*, except that it is utterly concealed etc., and it is necessary to draw from there, from concealment into revelation.

However, in the Torah portion of Ki Tisa it states, “When you uplift the head-*Ki Tisa et Rosh*-כי תשא את ראש,” this being the matter of elevating and uplifting the head. This is like the verse,¹⁶⁸⁹ “Uplift the head-*Se’u et Rosh*-שאו את ראש... to their skulls-*L’Gulgelotam*-לגלגלותם,” this being that which transcends the chaining down of the worlds (*Hishtalshelut*) etc. This is because of the great superiority of serving *HaShem*-יהוה, blessed is He, with repentance (*Teshuvah*) over and above the service of Him of the righteous *Tzaddikim*.

¹⁶⁸⁵ See the liturgy of the Sanctification of the Moon (*Kiddush Levanah*); Torah Ohr *ibid.* 76b

¹⁶⁸⁶ Joshua 24:2

¹⁶⁸⁷ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), and elsewhere.]

¹⁶⁸⁸ See Zohar III 99a (cited in Torah Ohr *ibid.*)

¹⁶⁸⁹ Numbers 1:2; Also see Likkutei Torah, Bamidbar 1a and on.

This is as Rambam states¹⁶⁹⁰ about the greatness of one who returns to *HaShem*-יהו"ה in repentance (*Baal Teshuvah*), that “he calls out and immediately is answered, as the verse states,¹⁶⁹¹ ‘Before you call out, I will answer.’” That is, even though the [usual] order is such that the answer follows the calling, this only is so according to the parameters of the chaining down of the worlds (*Seder Hishtalshehut*). However, since serving Him with repentance (*Teshuvah*) transcends the order of the chaining down of the worlds (*Seder Hishtalshehut*), it therefore is in a way that “before you call out, I will answer.”¹⁶⁹²

Thus, the order of Torah portions is such that the Torah portion of *Mishpatim* comes first, the subject of which is the service of Him of the righteous *Tzaddikim*. On the other hand, the subject of the Torah portion of *Ki Tisa*, which comes after, is the service of Him of those who return in repentance (*Baalei Teshuvah*). Now, both are stated in the singular, “If you buy-*Ki Tikneh*-כי תקנה” and “When you take a census-*Ki Tisa*-כי תשא,” referring to our teacher Moshe. This is because the granting of empowerment for the two above-mentioned ways of serving *HaShem*-יהו"ה, blessed is He, is from our teacher Moshe, and is drawn down through the aspect of Moshe present in every Jew.

¹⁶⁹⁰ Mishneh Torah, Hilchot Teshuvah 7:7

¹⁶⁹¹ Isaiah 65:24

¹⁶⁹² Also see Torat Menachem, Sefer HaMaamarim Tishrei p. 220.

Now, even though the service of those who return in repentance (*Baalei Teshuvah*) is higher than the matter of order and gradation, it nonetheless is necessary to draw this down into the particulars of orderly service each and every day. This is like the explanation¹⁶⁹³ about the verse,¹⁶⁹⁴ “You are standing today, all of you... from the heads of your tribes etc.”

That is, the verse first states “all of you-*Kulchem*-כולכם,” meaning “individuals who are as one,”¹⁶⁹⁵ and it then enumerates the particular levels in which the matter of “all of you” is drawn down etc. Now, just as it is necessary to draw down the acceptance of the yoke (*Kabbalat Ol*) of Rosh HaShanah into the service of *HaShem*-יהו"ה throughout all the days of the year,¹⁶⁹⁶ it likewise is necessary to draw the matter of repentance (*Teshuvah*) into the particulars of serving *HaShem*-יהו"ה through fulfilling Torah and *mitzvot*. Through doing so, we bring about the matter of “the return of the righteous *Tzaddikim* in repentance,”¹⁶⁹⁷ through our righteous Moshiach, speedily and in the most literal sense!

¹⁶⁹³ Also see the end of the discourse entitled “*Atem Nitzavim*” 5674 (*Hemshech* 5672 Vol. 2 p. 634 and on [Vol. 3 p. 868]).

¹⁶⁹⁴ Deuteronomy 29:9-10

¹⁶⁹⁵ Likkutei Torah, beginning of Nitzavim.

¹⁶⁹⁶ Also see the discourse entitled “*Tikoo*” 5701 (*Sefer HaMaamarim* 5701 p. 6 and on); Likkutei Torah, Nitzavim 51d and elsewhere.

¹⁶⁹⁷ See Likkutei Torah, Drushim L'Rosh HaShanah 58d; Ha'azinu 75b, and elsewhere.

Discourse 21

*“Zachor... -
Remember...”*

Delivered on Shabbat Parshat Tetzavah,
Parshat Zachor, 11th of Adar, 5732
By the grace of *HaShem*, blessed is He,

This discourse has not been located or published as of
the date of this publication.

Discourse 22

“*v’Keebel HaYehudim... -*
The Jews undertook...”

Delivered on Purim, 5732

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

1.

The verse states,¹⁶⁹⁸ “The Jews undertook that which they had begun to do.” In other words,¹⁶⁹⁹ that which they had begun at the giving of the Torah, they now completed and undertook in the days of Achashverosh (on Purim). This is as stated in Talmud¹⁷⁰⁰ on the verse,¹⁷⁰¹ “The Jews confirmed and undertook,” that, “They undertook that which they had already accepted upon themselves.”

Based on this it is explained that the reason the verse states “undertook-*v’Keebel*-וּקְבַל” in the singular (even though it states “The Jews-*Yehudim*-יְהוּדִים” in the plural) is because this is similar to the verse about the giving of the Torah,¹⁷⁰² “And

¹⁶⁹⁸ Esther 9:23

¹⁶⁹⁹ See the beginning of the discourse entitled “*v’Keebel HaYehudim*” in Ohr HaTorah, Megillat Esther p. 156; Also see the beginning of the discourse by the same title 5711, note 4 (Torat Menachem Adar p. 54, translated in The Teachings of The Rebbe 5711, Discourse 5).

¹⁷⁰⁰ Talmud Bavli, Shabbat 88a

¹⁷⁰¹ Esther 9:27

¹⁷⁰² Exodus 19:2

Israel encamped there opposite the mountain,” in which the word “encamped-*Vayichan*-וייחן” is in the singular.¹⁷⁰³

As Midrash states,¹⁷⁰⁴ the matter of “[Israel] encamped-*Vayichan*-וייחן” (in the singular) is what brought about the giving of the Torah. This is because there was not yet the matter of unity (singularity) in the travels and encampments that preceded Mount Sinai, and it only was when “(Israel) encamped-*Vayichan*-וייחן” (in the singular) that the Holy One, blessed is He, said, “now is the time for Me to give them My Torah.” Therefore, [in the time of Purim] when they completed what they had begun to do at the giving of the Torah, the verse also states, “(The Jews) undertook-*v’Keebel*-וקבל,” in the singular.

However, this must be better understood. This is because at the giving of the Torah there was the matter giving precedence to “we will do” over “we will listen,” such that because of this, six-hundred-thousand angels came and tied two crowns for them, one corresponding to “we will do” and one corresponding to “we will listen.”¹⁷⁰⁵ Moreover, upon each and every utterance their souls flew out of them.¹⁷⁰⁶ This being so, how can it be said that this only was the beginning - “that which they had **begun** to do,” whereas the **final** acceptance (“The Jews accepted-*v’Keebel*-וקבל”) only took place in the days of Achashverosh?

¹⁷⁰³ See Rashi and Mechilta to Exodus 19:2

¹⁷⁰⁴ Derech Eretz Zuta, Perek HaShalom; Also see Midrash Vayikra Rabbah 9:9; Petichta d’Eicha Rabbati 20; Tanchuma Yitro 9, and elsewhere.

¹⁷⁰⁵ Talmud Bavli, Shabbat 88a

¹⁷⁰⁶ Talmud Bavli, Shabbat 88b; Midrash Shemot Rabbah 29:4

We also must understand another matter. That is, our sages, of blessed memory, stated about the giving of the Torah,¹⁷⁰⁷ “Moshe received the Torah from Sinai and transmitted it to Yehoshua.” That is, at that time there were differences in the way the Torah was received. For, although, in general, the Torah was given to all the people (such that it first was necessary for “Moshe to descend [from the mountain to the people],”¹⁷⁰⁸ and only then was the Torah given),¹⁷⁰⁹ nevertheless, there were divisions in how it was received by them.

This is as our sages, of blessed memory, stated,¹⁷¹⁰ “Moshe had a designated place unto himself, Aharon had a designated place unto himself etc.” That is, more generally, Moshe was a designated [category] unto himself, in that only about him does it state, “**Moshe** received (“*Keebel*-קבל”) the Torah from Sinai etc.” That is, he [alone] was a receptacle to receive the Torah as it was given from Sinai, which was not so of Yehoshua, such that Moshe only **transmitted** it to Yehoshua, (whereas what Yehoshua received was an additional matter unto itself).

In contrast, about the verse, “The Jews undertook that which they had begun to do” (during the days of Achashverosh), we see something very wondrous, in that at that time, the Jewish people were in the state and standing that when the Torah was first given (“that which they had begun to do”) this was only present in Moshe, in that it only is about Moshe

¹⁷⁰⁷ Mishnah Avot 1:1

¹⁷⁰⁸ Exodus 19:14

¹⁷⁰⁹ See Midrash Shemot Rabbah 28:3

¹⁷¹⁰ Mechilta and Rashi to Exodus 19:24

that it states, “Moshe **received** (*Keebel*-קבל) the Torah etc.” However, in the days of Achashverosh the giving of the Torah was to **all** Jews such that, “(The Jews) **received** (*v’Keebel*-וקבל).”¹⁷¹¹

We also must understand the meaning of the words (after the words, “the Jews received etc.”) which state,¹⁷¹² “The Jews confirmed and undertook-*Keeymoo v’Keebloo*-קיימו וקבלו.” That is, these two words (“confirmed and undertook-*Keeymoo v’Keebloo*-קיימו וקבלו”) are read in the plural, but are written “*Keebel*-קבל” (in the singular), as stated before this, “The Jews received-*v’Keebel*-וקבל” [in the singular].

From this it is understood that there are two matters here, both “accepted-*Keebel*-קבל” in the singular, as well as “confirmed-*Keeblu*-קבלו” in the plural. In contrast, in the verse, “The Jews undertook (*v’Keebel*-וקבל) what they had begun to do,” it is both read and written, “undertook-*v’Keebel*-וקבל” in the singular.¹⁷¹³

2.

Now, this may be understood through the question explained in various places,¹⁷¹⁴ that throughout the Megillah the Jewish people are specifically called “Jews-*Yehudim*-יהודים,” even though at that time, they comprised several tribes (not just

¹⁷¹¹ See Ohr HaTorah *ibid.* p. 167.

¹⁷¹² Esther 9:27

¹⁷¹³ See Torah Ohr, Megillat Esther 98a; Ohr HaTorah *ibid.* p. 165.

¹⁷¹⁴ See Torah Ohr *ibid.* 99a and on; Shaarei Orah, Shaar HaPurim, discourse entitled “*Yaviyu Levush Malchut*,” end of Ch. 19 (61b); Discourse entitled “*v’Keebel HaYehudim*” Ch. 16 and on (93a and on).

the tribe of Yehudah). This was particularly so of Mordechai (through whom the entire matter of Purim came about, and how much more was this so of the primary matter that, “The Jews undertook that which they had begun to do”) in that he was from the tribe of Binyamin,¹⁷¹⁵ [as the verse states about Mordechai that he was], “a Benjamite.”¹⁷¹⁶

However, even so, at its very beginning the Megillah states about him, “There was a **Jewish** man-*Ish Yehudi*- איש יהודי.” This is so much so that even before we know his name (in that the verse continues, “whose name was Mordechai”) we already know the he is the matter of being “a Jewish man-*Ish Yehudi*- איש יהודי.” This is because the emphasis here is that which is **equal** in all who are called Israel (*Yisroel*- ישראל),¹⁷¹⁷ in that such a person is called “a Jew-*Yehudi*- יהודי.”

The explanation is that the difference between the tribes, in the literal sense, is the difference in their spiritual service of *HaShem*- יהוה, blessed is He, such that there is the greatest of the tribes, who is the most important, and there also is the lowest tribe, on the other extreme.¹⁷¹⁸ However, they all have something in common, because of which they all are called “Jews-*Yehudim*- יהודים.”

With this in mind, we also can understand why they all were in a state, about which the verse states, “The Jews undertook,” in which the word “undertook-*v’Keebel*- וקבל” is in the singular and also means “to receive-*Kabbalah*- קבלה,” similar to Moshe’s level at the giving of the Torah, in that he

¹⁷¹⁵ Rashi to Esther 2:5

¹⁷¹⁶ Esther 2:5

¹⁷¹⁷ See Isaiah 44:5; Also see Likkutei Sichot, Vol. 8 p. 329 and on.

¹⁷¹⁸ See Rashi to Leviticus 35:34

“received-*Keebel*-קבל the Torah from Sinai.” Likewise, when the verse states, “The Jews undertook that which they had begun to do,” in that in the days of Purim (and even now, being that “these days are remembered and actualized”)¹⁷¹⁹ [meaning that] there was the acceptance, completion, and conclusion of the giving of the Torah, all this was because their state was that of being called “Jews-*Yehudim*-יהודים,” as will be explained.

3.

Now, we first must explain the novelty brought about through accepting the Torah in the days of Purim, compared to [the acceptance] that took place at the giving of the Torah, such that it was the completion of the acceptance, whereas at the giving of the Torah it only was “that which they had **begun** to do.”

However, we should begin by explaining the novelty of the giving of the Torah, compared to the Torah as it was before it was given. This is because “in all the days of our forefathers, Yeshivah [that is, Torah study] never ceased from them,”¹⁷²⁰ such that “our forefather Avraham fulfilled the entire Torah even **before it was given**.”¹⁷²¹ [To point out, this terminology itself indicates that for Avraham himself, the Torah was such that “it had not yet been given,” but even so, “He fulfilled the entire Torah,” according to both explanations of the word “fulfilled-*Kiyem*-קיים,” meaning that he also fulfilled it in the

¹⁷¹⁹ Esther 9:28; See Ramaz in Sefer Tikkun Shovavim, cited and explained in Sefer Lev Dovid of the Chida, Ch. 29.

¹⁷²⁰ Talmud Bavli, Yoma 28b (Ein Yaakov version)

¹⁷²¹ Talmud Bavli, Yoma *ibid.*; Kiddushin 82a (in the Mishnah)

literal sense, meaning that he did everything written in the Torah (as in the examples brought in Talmud¹⁷²² and Midrash,¹⁷²³ such as baking Matzot for Pesach and the like) and moreover, he also caused the Torah to be upheld and sustained.]

To point out, the fulfillment of Torah by our forefathers was in addition to the matter of Torah that already was present before Avraham, up to and including [the teaching that] “the Torah preceded the world by two-thousand years.”¹⁷²⁴

Moreover, even before this, the Torah was already present, being that [the teaching that] “the Torah preceded the world by two-thousand years” is as Torah already was within the parameters of “two-thousand years,” both in the category of enumeration - two-thousand, [even though it is explained¹⁷²⁵ that [the word “two-thousand-*Alpayim*-אלפיים”] is of the root,¹⁷²⁶ “I will teach you-*A’alephcha*-אאלפך wisdom, I will teach you-*A’alephcha*-אאלפך understanding,” this nonetheless is in the category of enumeration], as well as in the category of “years” (not just the **number** two-thousand, but “two-thousand **years**”) including the Torah as it is in the category of the world. This is why they said that “it preceded the world,” which only applies to something that is in the category of the world, except that it preceded it.

However, about the Torah as it is, in and of itself, the verse states,¹⁷²⁷ “I was with Him... His delights... before Him

¹⁷²² Talmud Bavli, Yoma ibid. (i.e., Eruv Tavshilin)

¹⁷²³ Midrash Bereishit Rabbah 48:12

¹⁷²⁴ See Midrash Tehillim 90d; Bereishit Rabbah 8:2; Tanchuma Vayeishev 4; Zohar II 49a.

¹⁷²⁵ See Sefer HaMaamarim 5708 p. 237

¹⁷²⁶ See Job 33:33; Talmud Bavli, Shabbat 104a

¹⁷²⁷ Proverbs 8:30

etc.,” “hidden from the eyes of all living beings,”¹⁷²⁸ along with all the elevated qualities enumerated about Torah, as it was **before** “I was with Him as His nursling-*Amon*-אמון,”¹⁷²⁹ – which also means, “His craftsman’s tool-*Kli Umanuto*-כלי אומנותו, like a craftsman who has drafts and blueprints etc.,”¹⁷³⁰ meaning that this is as the Torah is in the category of the world, except that it is what precedes the world.

However, the primary matter of the Torah, which is of the same root as the word “instruction-*Hora’ah*-הוראה” (as stated in Zohar),¹⁷³¹ is the matter of “study is greater, in that it brings to action,”¹⁷³² which began with our forefather Avraham who **fulfilled** (*Kiyem*-קיים) the entire Torah, this being the matter of Torah as it comes into the aspect of fulfillment and action. This being so, [that Avraham fulfilled the entire Torah in action] we must understand, compared to the Torah as it was fulfilled by Avraham, what novelty was there in the giving of the Torah?

4.

Now, the explanation is that even though our forefather Avraham fulfilled the entire Torah in action, nonetheless, this only stemmed from Avraham himself, in that **it was he** who fulfilled the Torah. However, the Torah did not come down in a way that the world became fitting to receive it. This is why

¹⁷²⁸ Job 28:21

¹⁷²⁹ Proverbs 8:3

¹⁷³⁰ Midrash Bereishit Rabbah 1:1

¹⁷³¹ See Zohar III 53b

¹⁷³² Talmud Bavli, Kiddushin 40b

our forefathers differed from each other in their modes of service. That is, Avraham's mode of service was such that "he went and traveled etc.,"¹⁷³³ and Yitzchak's mode of service was such that he dug the wells,¹⁷³⁴ and Yaakov's mode of service was such that he performed the *mitzvah* of Tefillin with the sticks etc.¹⁷³⁵ In contrast, this was not so once the Torah was physically drawn down below ten-handsbreadths, at which time it came to be that "there is one Torah for us all."¹⁷³⁶

This is because the matter of our forefathers fulfilling the entire Torah before it was given, was for each of them according **to the root of his soul**, Avraham being in the line of Kindness-*Chessed* ("he went and traveled to the south,"¹⁷³⁷ the "south" being the line of Kindness-*Chessed*) and Yitzchak in the line of Might-*Gevurah* ("the dread of Yitzchak was with me"),¹⁷³⁸ and Yaakov in the middle line of Splendor-*Tiferet* (which is why the sticks had several colors, which is the matter of Beauty-*Tiferet*,¹⁷³⁹ as explained at length in the discourse that discusses Yaakov's sticks).¹⁷⁴⁰

The reason for this is because the general service below in fulfilling all of Torah, as it was before the giving of the Torah, when there [still] was the decree that "the Upper will not descend to the lower, and the lower will not ascend to the

¹⁷³³ Genesis 12:9; See Torah Ohr, beginning of Yitro and elsewhere.

¹⁷³⁴ Genesis 26:15 and on; See Torah Ohr, Toldot 20a and elsewhere.

¹⁷³⁵ See Zohar I 161b and on.

¹⁷³⁶ See Tanya, beginning of Ch. 44; end of Ch. 46.

¹⁷³⁷ Genesis 12:9; See Torah Ohr, beginning of Yitro and elsewhere.

¹⁷³⁸ Genesis 31:42

¹⁷³⁹ See Tanya, Iggeret HaKodesh, Epistle 15 (122a)

¹⁷⁴⁰ See Maamarei Admor HaZaken, Parshiyot Vol. 1 p. 171; Ohr HaTorah, Vayeitzei p. 221b and on.

Upper,”¹⁷⁴¹ was not in a way that the lower was a receptacle for this, and how much more so, it was not in a way that it could be said about the lower one, that he receives like how a vessel (*Kli*) receives light (*Ohr*), in which the light (*Ohr*) and the vessel (*Kli*) become one thing, similar to the soul and the body [becoming one thing].¹⁷⁴²

This then is the meaning of the statement that Avraham’s service **stemmed from his soul**, which was of the quality of Kindness-*Chessed* (as mentioned above). This is as stated in Sefer HaBahir,¹⁷⁴³ “The quality of Kindness-*Chessed* said before the Holy One, blessed is He, ‘From the days that Avraham is in the world, I have not needed to do my work, since Avraham stands and serves in my place.’”

This is why Avraham’s primary matter was that of welcoming guests, and likewise, his service of his Creator, between man and the Ever Present One, was in the way of the verse, “Avraham who loved Me,”¹⁷⁴⁴ (in contrast to Yitzchak about whom the verse states, “The dread of Yitzchak etc.”)

In other words, Avraham’s mode of service was such that “he went and traveled” in a motion of love (“to the south”) through contemplating that “there is a Master to this city,”¹⁷⁴⁵ as explained at length in Likkutei Torah on the Torah portion of Beha’alotcha¹⁷⁴⁶ and in various other places that discuss the

¹⁷⁴¹ Midrash Tanchuma Va’era 15; Shemot Rabbah 12:3, and elsewhere.

¹⁷⁴² See Torah Ohr, Vayera 14c and on; *Hemshech* 5672 Vol. 1, p. 4 [5] and on, and elsewhere; Also see Ohr HaTorah, Megillat Esther p. 158.

¹⁷⁴³ Sefer HaBahir, Section 191; Zohar I 264b (Hashmatot); Pardes Rimmonim, Shaar 22 (Shaar HaKinuyim) Ch. 4.

¹⁷⁴⁴ Isaiah 41:8

¹⁷⁴⁵ See Midrash Bereishit Rabbah 39:1 and the commentators there.

¹⁷⁴⁶ Likkutei Torah, Beha’alotcha 29c and on

contemplation (*Hitbonenut*) that brings to the aspect of the love of Avraham.

This love caused him to have the matter of a “running” desire (*Ratzo*), to the point of a limitless “running” desire (*Ratzo*). It therefore was necessary for there to then be the matter of “returning” (*Shov*), which is the matter of “he went and traveled-*Haloch v’Naso’ah*-הלך ונסוע.”¹⁷⁴⁷ This is because for there to be an additional “going and traveling” (an ascent), in the interim there must be the matter of “returning” (*Shov*) (this being the general matter of welcoming guests, which was specifically done below, this being the matter of “returning” (*Shov*)).¹⁷⁴⁸ Nevertheless, all this was according to the level of his soul.

Now, it is understood that from the perspective of the level of our forefathers [about whom it states that] “they themselves were the Supernal Chariot (*Merkavah*),”¹⁷⁴⁹ this was a very lofty service. Nevertheless, it only was according to the level and manner of the service of their souls, and it thus follows automatically that the effect also was only on **the soul**.

In contrast, when it came having an effect in the world, we find that in regard to an oath that is related to achieving a desired goal, Avraham had to tell his servant Eliezer,¹⁷⁵⁰ “Place now your hand under my thigh.” This is because, at that time, only a one matter in the world had become an actual physical *mitzvah*, this being the *mitzvah* of circumcision, which Avraham was given in the form of an introduction to the union

¹⁷⁴⁷ See Torah Ohr, Yitro 73d; Megillat Esther 96c

¹⁷⁴⁸ Also see Torah Ohr Toldot 17c; Derech Mitzvotecha 180b

¹⁷⁴⁹ Midrash Bereishit Rabbah 47:6; 82:6

¹⁷⁵⁰ Genesis 24:2; Also see Likkutei Sichot Vol. 5 p. 79; p. 317

(*Yichud*) etc., and in the form of an introduction to the giving of all the *mitzvot*.¹⁷⁵¹ The same is likewise so of the service of Yitzchak and Yaakov, and also later, being that Yeshivah [Torah study] never ceased from our forefathers, even in Egypt.

More specifically, certainly Avraham's service in fulfilling Torah had an effect on the world too. This is as understood from the teaching of our sages, of blessed memory,¹⁷⁵² "Until Avraham came, the world was conducted in darkness. In other words, even though before Avraham's service, there already was the matter of Torah, in that "Torah is light"¹⁷⁵³ that preceded the [creation of] world, and how much more so, when the world was created through the Torah, it being the aspect of the "drafts and blueprints etc." (as mentioned in chapter three), nonetheless, the world was conducted in darkness, meaning that the light of Torah did not illuminate the darkness of the world, not even in a temporary way.

This then, is what was newly introduced through Avraham, as the verse states,¹⁷⁵⁴ "And he called there in the Name of *HaShem*-יהוה, the God world," about which it states,¹⁷⁵⁵ "Do not just read it as 'and he called-*Vayikra*-ויקרא,' but read it as 'he caused others to call-*Vayakree*-ויקריא.'" That is, through his service he brought about that at that time, the world itself declared "God world-*E"l Olam*-אל עולם," and [the verse does not say] "God **of the** world-*E"l HaOlam*-אל העולם,"

¹⁷⁵¹ See Likkutei Torah of the Arizal, beginning of Lech Lecha; Ohr HaTorah, Chayei Sarah 126a and on.

¹⁷⁵² See Midrash Bereishit Rabbah 2:3

¹⁷⁵³ Proverbs 6:23

¹⁷⁵⁴ Genesis 21:33

¹⁷⁵⁵ See Talmud Bavli, Sotah 10a and on.

but rather, “God world-*E*” *l’Olam* א”ל עולם,” in that the world is an existence that is one with His Godliness,¹⁷⁵⁶ and there thereby the state of the world being conducted in darkness was nullified.

However, even so, this did not penetrate the physicality of the world, such that it did not even penetrate the body of the person who served *HaShem* יהוה until that he would undergo a complete change, even though it is so that since our forefathers themselves are the Supernal Chariot (*Merkavah*), it thus is understood that even their physical brains were the aspect of a Chariot (*Merkavah*).¹⁷⁵⁷

This is comparable to the soul in the body, that when it does its service and elevates etc., while it is in the body, there then is also caused to be a change in the body, even though the body can then remain in its state and standing without undergoing change, such that **after** the giving of the Torah a physical thing is changed once a *mitzvah* is done with it.

5.

This then, is the novelty of the giving of the Torah. That is, after being preceded by the “iron crucible” of Egypt,¹⁷⁵⁸ which caused a refinement in the world at large, and how much more so, that it certainly caused the refinement of those who received the Torah, through the hard and crushing labor “with

¹⁷⁵⁶ See Likkutei Torah Tavo 42d; 43c, and elsewhere.

¹⁷⁵⁷ Also see Likkutei Sichot Vol. 3 p. 888

¹⁷⁵⁸ See Deuteronomy 4:20; Also see Torah Ohr, Yitro 74d and on.

bricks and mortar,”¹⁷⁵⁹ this having caused the nullification of the decree that “the Upper will not descend below and the lower will not ascend above,” and they then “began to do,” in that there began to be the drawing down and descent of the Torah into actual action, including into the body, within the physicality and materiality of the world.

However, for this matter to be possible to happen, since it is the union of opposing matters, there had to be a much higher revelation, in a way of arousal from Above.¹⁷⁶⁰ This is why with each and every utterance [at the giving of the Torah], “their souls flew out of them,” which was the beginning of the effect and penetration of the body as well, so that it too would be in such a motion and state, this being the matter of giving one’s soul over with self-sacrifice (*Mesirat Nefesh*).

However, at the giving of the Torah this only stemmed from the arousal from Above (and was not out of their choice and desire stemming from the work of the lower ones).¹⁷⁶¹ About this our sages, of blessed memory, said¹⁷⁶² that when the Torah was given “He overturned the mountain on them like a tub” (such that because of this our sages, of blessed memory, said,¹⁷⁶³ “From here [we derive] that the Torah has a very big caveat to it”). As in the terminology stated about this,¹⁷⁶⁴ “This is analogous to a person who is encompassed and contained in

¹⁷⁵⁹ Exodus 1:14; Also see Torah Ohr, beginning of Shemot; Ohr HaTorah, Megillat Esther p. 162

¹⁷⁶⁰ Also see Ohr HaTorah *ibid.* p. 160

¹⁷⁶¹ See Torah Ohr, Megillat Esther 98d; Ohr HaTorah *ibid.* and elsewhere.

¹⁷⁶² Talmud Bavli, Shabbat 88a

¹⁷⁶³ Talmud Bavli, Shabbat 88a *ibid.*

¹⁷⁶⁴ Ohr HaTorah *ibid.*

a tub that surrounds and encompasses him on all sides, so that he is incapable of moving and departing from it etc.”

Moreover, in addition to this only stemming from the arousal from Above, beyond this, the arousal from Above was only the beginning in terms of affecting the body etc. This then, is the novelty that was introduced in the days of Achashverosh, in that they “undertook that which they had begun to do,” not just because “He overturned the mountain on them like a tub,” but specifically because of the work of the lower ones.

6.

Now, this is as explained at length in Torah Ohr,¹⁷⁶⁵ in Shaarei Orah,¹⁷⁶⁶ in Ohr HaTorah,¹⁷⁶⁷ and in the discourses that followed after,¹⁷⁶⁸ that the decree of Haman “to destroy etc.,”¹⁷⁶⁹ was specifically against “the Jews-*Yehudim*-יהודים,” “for they had told him of the people of Mordechai.”¹⁷⁷⁰ That is, this was a people whose conduct was like the conduct of Mordechai who “would not bow and would not prostrate himself.”¹⁷⁷¹ This is why they are called “Jews-*Yehudim*-

¹⁷⁶⁵ Torah Ohr, Megillat Esther, 97a; 99a and on

¹⁷⁶⁶ Shaarei Orah, Shaar HaPurim, discourse entitled “*Yaviyu Levush Malchut*,” end of Ch. 19 (61b); Discourse entitled “*v’Keebel HaYehudim*,” Ch. 16 and on (93a and on).

¹⁷⁶⁷ Ohr HaTorah, Megillat Esther, p. 10 and on.

¹⁷⁶⁸ See the discourse entitled “*Chayav Inish*” 5679; 5681; 5708; 5700, and elsewhere.

¹⁷⁶⁹ Esther 3:6; 3:13

¹⁷⁷⁰ Esther 3:6 *ibid*.

¹⁷⁷¹ Esther 3:2

יהודים,” being that “whosoever repudiates idolatry is called a ‘Jew-Yehudi-יהודי.’”¹⁷⁷²

It was in this regard that they stood steadfastly in a state of self-sacrifice (*Mesirat Nefesh*), and moreover, not just for a single moment (like the moment that “He overturned the mountain on them like a tub”), but over the course of the entire year (without paying heed to the changes of times and seasons throughout the year)¹⁷⁷³ such that they never even entertained any alien thought to the contrary, Heaven forbid (in that there then would have been the nullification of the decree etc.)

That is, they stood steadfastly in a state of self-sacrifice (*Mesirat Nefesh*) and in a way that was from below to Above, and moreover their self-sacrifice was with their bodies (and in regard to bodily thoughts). For, as explained about this,¹⁷⁷⁴ their self-sacrifice was not just in potential, but was actual self-sacrifice and with the body. Through doing so, their bodies thus became fitting to have the matter of Torah in a way of “receiving it-Keebel-קבל” just like Moshe, who “received-Keebel-קבל Torah from Sinai.”

The explanation is that about Moshe the verse states,¹⁷⁷⁵ “Moshe approached the darkness.” It is explained about this¹⁷⁷⁶ that Moshe approached to receive the Torah in way that he desired nothing for himself, this being the matter of “the

¹⁷⁷² Talmud Bavli, Megillah 13a

¹⁷⁷³ See the discourse entitled “*BaLaylah HaHoo*” 5746 Ch. 3 (Sefer HaMaamarim Purim p. 167).

¹⁷⁷⁴ See Shaarei Orah of the Mittler Rebbe *ibid.*, discourse entitled “*Yaviyu Levush Malchut*” *ibid.*; Also see the discourse entitled “*v’Keebel HaYehudim*” *ibid.* Ch. 8 (90b).

¹⁷⁷⁵ Exodus 20:18

¹⁷⁷⁶ See Ohr HaTorah, Yitro p. 1,008 and on – cited in Ohe HaTorah Megillat Esther p. 162.

darkness,” indicating the absence of all matters and all desires, except for being a receptacle to receive the Torah. This is why “Moshe received the Torah.”

The same was so of the Jewish people in the time of Purim, brought about through the above-mentioned matter of self-sacrifice (*Mesirat Nefesh*). For, as the Alter Rebbe explained,¹⁷⁷⁷ self-sacrifice (*Mesirat Nefesh*) is the matter of giving up one’s desire (*Mesirat HaRatzon*). (This is because the word “*Nefesh*-נפש” refers to the matter of “desire-*Ratzon*-רצון,” as in the verse,¹⁷⁷⁸ “*Ein Nafshi*-אין נפשי,” the meaning of which¹⁷⁷⁹ is “I have no desire-*Ratzon*-רצון.”)

That is, all their desires were nullified (like the matter of “Moshe approached the darkness”). Through doing so, they came to have the matter of, “The Jews undertook-*v’Keebel*-וקבל,” in which the word “undertook-*v’Keebel*-וקבל” is in the singular. This is because their self-sacrifice (*Mesirat Nefesh*) was such that they all became equal in Him,¹⁷⁸⁰ and the same was so in the matter of receiving, in that it was akin to “Moshe received-*Keebel*-קבל the Torah” at the time of the giving of the Torah.

¹⁷⁷⁷ Torah Ohr, Mikeitz 36b

¹⁷⁷⁸ Jeremiah 15:1

¹⁷⁷⁹ See Rashi to Jeremiah 15:1 *ibid*; Also see Likkutei Sichot, Vol. 2, p. 456, note 9.

¹⁷⁸⁰ Torah Ohr, Megillat Esther 98a

This then, is the meaning of the verse, “The Jews undertook that which they had begun to do.” That is, through the matter of self-sacrifice (hinted in the words “The Jews undertook-*v’Keebel HaYehudim*”-היהודים וקבל) in the days of Purim, they completed receiving what they had begun to receive at the giving of the Torah.

That is, after what they had begun to do at the giving of the Torah, in the days of Purim there was the completion and conclusion of the matter of “to do,” this being “the end action that arose first in thought.”¹⁷⁸¹ In other words, in the matter of action (*Ma’aseh*-מעשה) itself, this is “the end action” (*Sof Ma’aseh*-סוף מעשה), and specifically “the end action” is what “arose first in thought.”¹⁷⁸²

As explained about this (in the language of Kabbalah), there is the matter of the Torah as it stems from Wisdom-*Chochmah*, and even higher than this, as the Torah stems from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), meaning from the aspect of the Long Patient One-*Arich* and from the aspect of the Ancient One-*Atik*, about which it states,¹⁷⁸³ “There is no left side in this holy Ancient One-*Atik*,” (since there is the matter of Oneness (*Achdut*) there).¹⁷⁸⁴

¹⁷⁸¹ See the liturgical hymn “*Lecha Dodi*”; Also see Shaarei Orah, Shaar HaPurim, discourse entitled “*v’Keebel HaYehudim*” end of Ch. 31 (98a); Ohr HaTorah, Megillat Esther p. 154; p. 178.

¹⁷⁸² See Likkutei Sichot Vol. 19, p. 384.

¹⁷⁸³ Zohar III 129a (Idra Rabba)

¹⁷⁸⁴ See Ohr HaTorah, Shavuot p. 188 and elsewhere.

Moreover, within the Ancient One-*Atik* itself, there is the matter of “the Unknowable Head” (*Reisha d’Lo Ityada* [*RaDL”A*]),¹⁷⁸⁵ which is also connected to the days of Purim, at which time one’s service of *HaShem*-יהו”ה is such that it is “to the point that one does not know” (*Ad’ d’Lo Yada*),¹⁷⁸⁶ this being the matter of giving ones soul over with self-sacrifice (*Mesirat Nefesh*) that transcends reason and intellect.¹⁷⁸⁷

This is to such an extent that Purim is even higher than Yom HaKippurim, at which time the second Tablets were given,¹⁷⁸⁸ which are [the Tablets] that were sustaining.¹⁷⁸⁹ This is also understood from the statement in Tikkunei Zohar,¹⁷⁹⁰ that “Yom HaKippurim-יום הכפורים” is only “**like** Purim-*KiPurim*-כפורים,” meaning that Purim is higher.

However, after this the verse states, “The Jews affirmed and undertook upon themselves and upon their progeny etc.,” and this verse is written as “undertook-ו’*Keebel*-וקבל” (in the singular) whereas it is read as “undertook-ו’*Keeblou*-וקבלו” (in the plural).

The explanation is that service of *HaShem*-יהו”ה, blessed is He, in a way of “until one does not know” (*Ad d’Lo Yada*) is only on the days of Purim, similar to the actual self-sacrifice (*Mesirat Nefesh*) that was revealed then. However, after this, there must be service of Him that accords to reason and

¹⁷⁸⁵ See Zohar III 288b (Idra Zuta); Shaar Maamarei Rashbi to Zohar II 187b (Sifra d’Tzniyuta, beginning of Ch. 1); Likkutei Torah, Drushim L’Yom HaKippurim 71d.

¹⁷⁸⁶ Talmud Bavli, Megillah 7b

¹⁷⁸⁷ See Torah Ohr *ibid.* p. 99d, and elsewhere.

¹⁷⁸⁸ Talmud Bavli, Taanit 26b (in the Mishnah) and Rashi; Also see Taanit 30b.

¹⁷⁸⁹ See Midrash Tanchuma Tisa 31

¹⁷⁹⁰ Tikkunei Zohar, Tikkun 21 (57b); Also see Torah Ohr *ibid.* 99d and on, and elsewhere.

intellect. Nevertheless, in this there must be the recognition that it follows after serving Him with self-sacrifice that transcends reason and intellect.

Therefore, when the matter of Purim is drawn “upon their progeny,” and similarly, even for oneself, during the days that follow Purim “in each and every year and in each and every generation,”¹⁷⁹¹ the matter of “undertook-*v’Keebel*-וְקָבַל” in the singular (which indicates the matter of self-sacrifice, as discussed before) is such that it is concealed,¹⁷⁹² this being the matter of that which is written (*Ktiv*), whereas that which revealed is in a way of “undertook-*v’Keebloo*-וְקָבַל” in the plural, this being the matter of how it is read (*Kree*),¹⁷⁹³ rather than as it is written (*Ktiv*), which only is how the eye sees it, but rather in a way of being read and revealed to another (or even to himself, in that “his ear hears what his mouth speaks”).¹⁷⁹⁴

This refers to the way of serving *HaShem*-יהו"ה, blessed is He, throughout the year (following Purim), in which the matter of self-sacrifice is (only) manifest inwardly, upon which service of Him with measure and limitation that accords to reason and intellect is founded.

Now, this matter is drawn down in a way that “their remembrance shall not perish from their descendants.”¹⁷⁹⁵ This

¹⁷⁹¹ Esther 9:27-28

¹⁷⁹² Also see Tanya, Iggeret HaKodesh, Epistle 19; Likkutei Torah, Vayikra 6d; Also see the discourse entitled “*v’Atah Yisroel* – Now, O’ Israel” 5727 (Torat Menachem, Sefer HaMaamarim Av, p. 200, translated in The Teachings of The Rebbe 5727, Vol. 2, Discourse 40).

¹⁷⁹³ Torah Ohr, Megillat Esther 98a; Ohr HaTorah, Megillat Esther p. 165.

¹⁷⁹⁴ See Talmud Bavli, Brachot 13a

¹⁷⁹⁵ Esther 9:28

is as stated in Midrash,¹⁷⁹⁶ that even in the coming future when all matters will be nullified, “These days of Purim shall never be nullified,” and likewise, Megillat Esther will never be nullified, but is an eternal matter to the end of all generations.

This is such that from the redemption of Purim, which was in a way that “we were still servants of Achashverosh,”¹⁷⁹⁷ we will come to the redemption of Pesach in a way of “juxtaposing one redemption to another redemption,”¹⁷⁹⁸ up to the redemption about which the verse states,¹⁷⁹⁹ “As in the days that you went out of the land of Egypt, I will show them wonders.”

There then will be the matter of the verse,¹⁸⁰⁰ “He will kiss me with the kisses of His mouth,” referring to studying the Torah teachings of Moshiach, this being the matter of studying Torah in a way of seeing, which is how Moshiach will teach Torah to the entire nation.¹⁸⁰¹

All this is brought about through our deeds and service of *HaShem*-יהו"ה throughout the duration of the exile¹⁸⁰² in a motion of giving one's soul over with self-sacrifice. More specifically, this particularly takes place in the times of “the heels of Moshiach.”¹⁸⁰³

¹⁷⁹⁶ Midrash Mishlei 9:2 and elsewhere; Also see Mishneh Torah, end of Hilchot Megillah.

¹⁷⁹⁷ Talmud Bavli, Megillah 14a

¹⁷⁹⁸ Talmud Bavli, Megillah 6b

¹⁷⁹⁹ Micah 7:15

¹⁸⁰⁰ Song of Songs 1:2 and Rashi there.

¹⁸⁰¹ See Mishneh Torah, Hilchot Teshuvah, end of Ch. 9; Likkutei Torah, Tzav 17a and on, and elsewhere.

¹⁸⁰² See Tanya, beginning of Ch. 37

¹⁸⁰³ See Sefer HaMaamarim 5648 p. 187 and on; 5685 p. 258 and on; 5709 p. 118 and on, and elsewhere.

(As explained in various places,¹⁸⁰⁴ this is the meaning of the verse,¹⁸⁰⁵ “Now the man Moshe was exceedingly humble, more than any person on the face of the earth,” that his humility is primarily in relation to the generation of “the footsteps of Moshiach.”) About this we bless ourselves,¹⁸⁰⁶ “If only I were to behold You in the Sanctuary”¹⁸⁰⁷ with the same motion [as when I was] “in a parched and thirsty land”¹⁸⁰⁸ (as the in teaching of the Baal Shem Tov).¹⁸⁰⁹ In this way we come – in a way that “his Torah study is in his hand”¹⁸¹⁰ – to study the Torah teachings of Moshiach, up to and including the fulfillment of the prophecy,¹⁸¹¹ “The earth will be filled with the knowledge of *HaShem*-יהוה as the waters cover the ocean floor!”

¹⁸⁰⁴ See Sefer HaMaamarim 5689 p. 69

¹⁸⁰⁵ Numbers 12:3

¹⁸⁰⁶ Psalms 63:3

¹⁸⁰⁷ Psalms 63:3

¹⁸⁰⁸ Psalms 63:2

¹⁸⁰⁹ Keter Shem Tov, Hosafot, Section 64

¹⁸¹⁰ Talmud Bavli, Pesachim 50a; Also see Likkutei Sichot, Vol. 24 p. 570, note 19; p. 580, noten 8.

¹⁸¹¹ Isaiah 11:9; Also see Mishneh Torah, end of Hilchot Melachim.