

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5736
(Volume 2)

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe

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The Way of the Baal Shem Tov – צוואת הריב"ש באנגלית
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Acknowledgements

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

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

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

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

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

Warning

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

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

In addition, it should be noted that the ineffable name of *HaShem* **is not to be pronounced** whatsoever. This is as stated in the prophecy of Amos,⁴ “He shall say: ‘Silence-שָׁמָה, 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'שם. Therefore, when we pray or read the Torah, we must be silent-שָׁמָה, by saying His title Lord-*Adonay*-אדוני instead. However, since His title Lord-*Adonay* is also holy, therefore, in regular conversation, we say *HaShem*, which means “The Name.” See Ginat Egoz by Rabbi Yosef Gikatilla, translated under the title *HaShem is One*, Vol. 1.

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 complete redemption. May we fully realize the time,⁹ “When there

⁶ Psalms 91:14

⁷ Exodus 20:6

⁸ Talmud Bavli, Brachot 13b

⁹ Mishneh Torah, Melachim u’Milchamot 12:5

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

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 p. 381 and on; *Hemshech* 5666 p. 431, translated as *Hemshech Samech-Vav* (5786);

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

Sefer HaMaamarim 5677 p. 72 and on; Sefer HaMaamarim 5696 p. 73 and on, and elsewhere.

²⁴ Sefer HaSichot 5691, p. 162-163

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

²⁶ HaYom Yom, 7 Tammuz

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

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

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

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

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

²⁸ Sefer HaSichot 5691 *ibid.* p. 163

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

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

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

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

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

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

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

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

Erev Yom HaKippurim, 9th of Tishrei, 5787

ערב יום הכפורים שנת תשפ"ז, שנת והשתחוו ליהו"ה

The Translators

³² Isaiah 11:9

Discourse 25

*“HaChodesh HaZeh Lachem... -
This month shall be for you...”*

Delivered on Shabbat Parshat Shemini,
Parshat HaChodesh, Shabbat Mevarchim Nissan, 5736
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹ “This month shall be for you the head of the months, it shall be for you the first of the months of the year.” Now, the questions posed by our Rebbe, our leaders, regarding the precise wording of this verse are well known.² That is, we must understand why it is repetitious in stating “it shall be for you the first of the months of the year” when it already stated, “this month shall be for you the head of the months.” This being so, why does it repeat that “it shall be for you the first of the months of the year” (as brought from the *Shnei Luchot HaBrit*).³ We also must understand⁴ the difference between the two matters, “the months of the year” and “the head of the months.” That is, it first (simply) states

¹ Exodus 12:2

² See the beginning of the discourse entitled “*HaChodesh*” 5665 (Sefer HaMaamarim 5665 p. 109 [p. 160]); 5679 (Sefer HaMaamarim 5679 p. 323); 5700 (Sefer HaMaamarim 5700 p. 19) and elsewhere.

³ *Shnei Luchot HaBrit*, Mesechet Pesachim 140b, cited in *Ohr HaTorah Bo* p. 277; Vol. 8 p. 2,912.

⁴ See Sefer HaMaamarim 5700 *ibid.* p. 27.

“the head of the months” and then states, “it shall be for you the first of the months of the year.”

We also must understand the continuation of the verses. This is because the verse, “This month shall be for you,” comes as a preface to the instructions about the Pesach offering stated afterwards.⁵ However, at first glance, they seem to be two different matters and two separate teachings. On the contrary, the *mitzvah* of the Pesach offering is performed on the tenth of the month, whereas the statement, “This month shall be for you,” refers to the matter of Rosh Chodesh in general (not just the month of Nissan, but all other months as well). This is because this commandment is about the sanctification of the New Moon, as well as the intercalation of the months and the intercalation of the years.⁶

Even though from the simple reading of the verses it would seem that the two matters (“this month etc.” and the instructions regarding the Pesach offering) are stated in continuation of each other, which is why they come in a single continuum. This is because otherwise, in stating them there should have been a pause between them.

This is as stated in Rashi (from Sifra at the beginning of Vayikra),⁷ “What purpose did the pauses serve? It was to provide respite for Moshe to contemplate between one portion and another portion etc.” The reason for this is self-understood, that for the matter to be well absorbed it was necessary for there to be a pause not only between two matters, such as the

⁵ Exodus 12:3 and on.

⁶ Talmud Bavli, Rosh HaShanah 20a

⁷ Also see Midrash Bamidbar Rabbah 14:21

instructions regarding the burnt-offering (*Olah*) and the sin-offering (*Chatat*), but even within a single matter, such as in the instructions about the burnt-offering (*Olah*) itself, such as between a burnt-offering of a bird, and a burnt-offering of an animal. Moreover, in the burnt-offering of animals themselves there had to be a pause and space between cattle and sheep.

From this it is understood that there certainly should have been a pause between two separate matters, such as “this month” and the *mitzvah* of the Pesach offering. Based on this, the relationship between, “This month shall be for you etc.,” and the instructions regarding the Pesach offering is not understood. Why does the matter of “this month” come in the form of a preface to the instructions regarding the Pesach offering?

2.

Now, the general point of the explanation is that a “month-*Chodesh*-חודש” is the matter of “novelty-*Chiddush*-חידוש,”⁸ and is the matter of the novelty of the creation of the chaining down of the worlds (*Seder Hishtalshelut*) as a whole, up to and including this lowly world.

Now, there are two matters in this novelty. There is the simple “month-*Chodesh*-חודש,” and there are “the months of the year-*Chodshei HaShanah*-חודשי השנה.” That is, “the months of

⁸ See Rabbi Avraham Ibn Ezra to Exodus 12:2 *ibid*; Sefer HaShoroshim of Rabbeinu Yonah ibn Janach, section on “Chodesh”; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), The twelve letters ה"י ז"ח ט"י ל"ב ס"ע צ"ק correspond to the Twelve Months, and elsewhere.

the year-*Chodshei HaShanah*-חֹדְשֵׁי הַשָּׁנָה” also are a matter of novelty, but their novelty (*Chiddush*-חִידוּשׁ) is in connection to the year. In contrast, the simple “month-*Chodesh*-חֹדֶשׁ” is a novelty (*Chiddush*-חִידוּשׁ) that completely transcends the year.

Now, both matters stem from the month (*Chodesh*) of Nissan, which has both levels of novelty in it – “the months of the year-*Chodshei HaShanah*-חֹדְשֵׁי הַשָּׁנָה” as well as the “month-*Chodesh*-חֹדֶשׁ” simply. With this in mind we can understand the explanation in the discourses,⁹ that Nissan is the first of all the months of the year, including the month of Nissan. That is, relative to [the year] Nissan is first, which is why (Tishrei) is called “the seventh month.”¹⁰

However, at first glance, the month of Tishrei is Rosh HaShanah, and is called such because it begins the year. This being so, how can it be said that Nissan is the first of all the months of the year, including Tishrei? However, based on the statement before, it is understood that Tishrei being Rosh HaShanah is in regard to the “year-*Shanah*-שָׁנָה,” whereas Nissan being the beginning is in regard the “months-*Chodshei*-חֹדְשֵׁי of the year.”

This is also the meaning of the statement in Midrash,¹¹ “When the Holy One, blessed is He, chose His world, He established in it the heads of months and years. When He chose Yaakov and his children, He established a Rosh Chodesh of

⁹ See Sefer HaMaamarim cited in note 2; Also see Shnei Luchot HaBrit, Mesechet Pesachim 147b in the note, cited in Ohr HaTorah Bo p. 277; Sefer HaMaamarim 5626 p. 50.

¹⁰ Leviticus 23:24 and elsewhere.

¹¹ Midrash Shemot Rabbah 15:11; Also see Sefer HaMaamarim cited in note 2 *ibid.*; Likkutei Sichot Vol. 17, p. 150.

redemption,” this being the matter of the simple “month-*Chodesh*-חודש.”

The explanation is that the meaning of the (Rosh Chodesh of) the redemption, is that it refers to the departure from an undesirable state. About this the verse states,¹² “I am *HaShem*-יהו”ה your God who took you out of the land of Egypt,” this being loftier than the creation of the heavens and the earth.

This is as in the known¹³ question about why [at the giving of the giving of the Torah] the exodus from Egypt was mentioned but not the creation of the heavens and the earth. (That is, why did He not say, “I am *HaShem*-יהו”ה your God, who created the heavens and the earth?”). This question stems from the greatness of the creation of the heavens and the earth, but even so, the verse states, “who took you out of the land of Egypt,” being that this is an even loftier matter.

This likewise is the matter of the “month-*Chodesh*-חודש” (the Rosh Chodesh of redemption), the matter of which is novelty (*Hitchadshut*-התחדשות). This is unlike the “year-*Shanah*-שנה,” the matter of which is that the same thing is repeated-*Nishneh*-נשנה (in that the word “year-*Shanah*-שנה” is of the same root in the word “repetition-*Mishneh*-משנה”).¹⁴

Rather, here there is no novelty, in that from the angle of the year-*Shanah*-שנה, it returns and is repeated-*Nishneh*-נשנה, and in the world operating according to its usual conduct there is hiddenness and concealment and there thus is no sense of

¹² Exodus 20:2

¹³ See Rabbi Avraham Ibn Ezra to Exodus 20:1; Sefer HaMaamarim cited in note 2 *ibid.*; Also see Maamarei Admor HaEmtza’ee Vayikra Vol. 1 p. 401 and on.

¹⁴ See Rabbi Avraham Ibn Ezra to Exodus 12:2 *ibid.*; Sefer HaShoroshim *ibid.*, section on “year-*Shanah*-שנה.”

novelty of this. However, about this the verse states, “This month-*HaChodesh*-שֶׁחֹדֶשׁ shall be for you etc.,” referring to the month-*Chodesh*-חֹדֶשׁ of redemption, in which there indeed is the sense of novelty-*Hitchadshut*-הִתְחַדְּשׁוּת.

3.

Now, the explanation is as in the known teaching of the Akeidah¹⁵ brought in *Hemshech* 5666,¹⁶ [this year being the 70th year from when it was said], that there are two ways by which we can know and recognize the greatness of the Creator. The first way is from the conduct of the natural order, and the second is from the miraculous conduct.

That is, even from the natural conduct [of the world], as the world is according to its usual order, it is possible to see Godliness in this, beginning with the matter of the coming into being of something from nothing. For, as explained in Tanya,¹⁷ this is something that comes from the Essential Self and Being of the Emanator, blessed is He, whose existence is intrinsic to Him, and who is not caused by any cause that preceded Him, Heaven forbid to think so.

This being so, it is exclusively in His power and ability to create something literally from absolute nothingness. That is, specifically from the coming into being of something from nothing, we know that He Himself has no cause or reason that precedes Him. We can also see Godliness from the natural

¹⁵ Akeidah Parshat Bo to this verse “*HaChodesh* etc.” (Shaar 38).

¹⁶ *Hemshech* 5666 p. 156 [205], translated in *Hemshech Samech-Vov*, Vol. 2, Discourse 19.

¹⁷ Tanya, Iggeret HaKodesh, Epistle 20 (130a and on)

order, in that its conduct is unchanging, as the verse states,¹⁸ “They shall not rest,” and as explained before,¹⁹ in this the matter of “I *HaShem*-יהוה have not changed” is expressed.²⁰ This is because “they shall not rest” is a matter of limitlessness (*Bli Gvul*).

Now, as known, in *Moreh Nevuchim*²¹ Rambam states that in a limited something the matter of limitlessness is not possible, being that this is self-contradictory. This is because whatever is limited must undergo decomposition,²² and as stated by Rabbeinu Bachaye,²³ from the moment an infant is born he begins to dry out.

However, even so, we observe that there is the matter of “they shall not rest,” and that it is such that they are as strong as the day they were created, as stated in Talmud Yerushalmi²⁴ on the verse,²⁵ “These are the products of the heavens and the earth when they were created.” It thus must be said that this is drawn from the place and level in which “I *HaShem*-יהוה have not changed.”

However, even though in the natural conduct there is the matter of “they shall not rest,” it nevertheless is possible for the Godliness within the natural order to be hidden and concealed,

¹⁸ Genesis 8:22

¹⁹ In the previous course entitled “*Vayedaber... Zot Chukat HaTorah*” Ch. 3 and on (p. 180 and on).

²⁰ Malachi 3:6

²¹ *Moreh Nevuchim*, Part 2, Introduction 12, cited at the beginning of *Sefer HaChakirah* of the Tzemach Tzedek.

²² See *Hemshech* 5672 Ch. 333 (Vol. 2 p. 684 and on [Vol. 3 p. 927 and on]); *Hemshech* “*Rosh HaShanah*” 5694 Ch. 7; Ch. 30 (*Sefer HaMaamarim* 5711 p. 25; p. 142 and on).

²³ See Rabbeinu Bachaye to Genesis 1:28

²⁴ Talmud Yerushalmi, beginning of Tractate Brachot.

²⁵ Genesis 2:4

in which case this has no effect on man. This is because man [only] senses the natural order, and there therefore must be contemplation for it to have any effect on him.

In this there is an advantage to the miraculous, this being a conduct that is elevated above the natural order (where concealment and hiddenness is possible). This is because the word “miracle-*Neis*-נֵס” is a term meaning to “uplift,”²⁶ as in the verse “I uplift my banner-*Areem Neesee* נָסִי-אָרִים,”²⁷ in that the Godliness is openly revealed and thus has an effect on man.

Now, in essence there is no difference between the miraculous and the natural, and as stated in Keter Shem Tov,²⁸ a miracle is something novel that was introduced over the natural order for the first time. That is, the entire difference between the natural and the miraculous is only after the first time, whereas in the first place, even the natural is miraculous.

For example, in essence the sun rising in the east and setting in the west is miraculous (and not natural), since the travel of the sun toward the west (the opposite of its nature) is by way of prostration toward the *Shechinah*, which is in the west (meaning that this is something stemming from Godliness).²⁹

However, since this is something one has become accustomed to, it therefore has no effect on him. Rather, specifically the miraculous penetrates man, through which he

²⁶ Sefer HaMaamarim 5678 p. 89; 5698 p. 169.

²⁷ Isaiah 49:22

²⁸ Keter Shem Tov, Section 119 (16a); Also see Shaalot uTeshuvot Chacham Tzvi, Section 18, cited in Sefer HaMaamarim 5678 ibid. (p. 88); 5698 ibid. (p. 167).

²⁹ Talmud Bavli, Bava Batra 25a; Sanhedrin 91b; Also see Tanya, Ch. 42 in the note (61a); Sefer HaMaamarim 5670 p. 32 [43].

also can affect the world around him to be a dwelling place for the Holy One, blessed is He, in the lower worlds.³⁰ That is, even as he remains in his lower state, he becomes a dwelling place etc.

Now, even though the advantage in the miraculous is only relevant insofar as it has an effect on the lower beings, which seemingly is only a single detail, nevertheless, this is *HaShem*’s-יהו"ה Supernal intent for the entire coming into being of the creation, when it arose in His will that “I will be King,”³¹ such that the Holy One, blessed is He, yearned to create it (as stated in Midrash).³² This is because the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds, and as explained at the beginning of *Hemshech* 5666,³³ the matter of a dwelling place in the lower worlds is primary.

4.

This then, is the meaning of, “This month shall be for you etc.” To further explain, the matter of a “year-*Shanah*-שנה” indicates the natural conduct of how the world is usually conducted, whereas the matter of a “month-*Chodesh*-חודש”

³⁰ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

³¹ As stated in various places in Chassidus – see Likkutei Torah Naso 20d, 21d; Nitzavim 47c; 51b; Drushim L’Rosh HaShanah 58c; Maamarei Admor HaZaken 5568 Vol. 1 p. 7; Derech Mitzvotcha 170b, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10; See Targum Yonatan ben Uziel to Kings I 1:5, and similarly see Avodat HaKodesh, Part 4, Ch. 8, cited in Ohr HaTorah Bereishit 40b.

³² Midrash Bamidbar Rabbah 10:1

³³ *Hemshech* 5666, p. 3 [4] and on; 7 [10] and on, translated in *Hemshech Samech-Vav*, Discourse 1.

indicates the miraculous. Thus, about this the verse states, “it shall be for you the first of the months of the year,” in that this is the matter of Nissan (the miraculous-*Neis*-נס) having an effect on the other months. This is because the miraculous is *HaShem*’s-ה"ה primary Supernal intent, in that through this, the dwelling in the lower worlds is brought about, as explained before.

However, the matter of “the head of the months-*Rosh HaChodoshim*-ראש החודשים” is higher than this. For, as explained in Ateret Rosh, the word “head-*Rosh*-ראש” indicates that it includes the vitality of all the limbs. Now, Nissan is “the head of the months-*Rosh HaChodoshim*-ראש החודשים” because in miracles (“months-*Chodoshim*-חודשים”) themselves there are several levels.

This is as in the known³⁴ teaching that in miracles there also is order, such as “a miracle within a miracle.” [For, certainly, about the natural order, the matter of which is order, even so, the absence of order (the miraculous) is possible. How much more is it therefore possible that in the miraculous (the matter of which is the absence of order) the absence of order is possible, such as a miracle within a miracle.]

Thus, because of the greatness of the month of Nissan even the month of Tishrei is called “the seventh month,” [in that it has the superiority of “all sevens are beloved,”³⁵ which is why there is an opinion that, “they are destined to be redeemed in Tishrei,”³⁶ because of the superiority of the seventh (in addition

³⁴ Sefer HaMaamarim 5657 p. 252; *Hemshech* 5672 Vol. 2 p. 921 [Vol. 4 p. 1,248]; Sefer HaMaamarim 5678 p. 222.

³⁵ Midrash Vayikra Rabbah 29:11

³⁶ Talmud Bavli, Rosh HaShanah 11a

to the fact that from the perspective of the creation of the world it is first)]. It nonetheless is the seventh to the first, which itself specifically emphasizes the superiority of the first.

This is akin to what we find³⁷ about the level of Moshe who was the seventh,³⁸ that his elevated level was in the fact that he was seventh from the first, which was our forefather Avraham, who is called “the greatest amongst giants,”³⁹ (in that not only was he “great,” but he was “the greatest amongst giants,” like “a miracle within a miracle”) this being something that transcends the chaining down of the worlds (*Hishtalshelut*). Now, Moshe was called “seventh” to Avraham, to the point that Moshe was told, “Do not stand in the place of the great (Avraham).”⁴⁰

5.

Now, we should connect this to the verse,⁴¹ “It was on the eighth day,” to which Rashi explains, “The eighth day of the inauguration [of the *Mishkan*], which was on Rosh Chodesh Nissan... it took ten crowns.” That is, it not only took those matters indicated by the number ten, which is the matter of the

³⁷ See Sefer HaMaamarim 5679 *ibid.* (p. 232); 5700 *ibid.* (p. 29 and on); Also see the discourse entitled “*Bati LeGani*” 5711 (translated in The Teachings of The Rebbe 5711, Discourse 1).

³⁸ Talmud Bavli, Rosh HaShanah 11a *ibid.*

³⁹ Joshua 14:15; Midrash Bereishit Rabbah 14:6; Bamidbar Rabbah 13:3; Also see Ohr HaTorah Bamidbar p. 51.

⁴⁰ Proverbs 25:6; See Midrash Bereishit Rabbah 55:6; Devarim Rabbah 2:7; Also see the discourse entitled “*Bati LeGani*” 5711 (translated in The Teachings of The Rebbe 5711, Discourse 1).

⁴¹ Leviticus 9:1

miraculous, but it also took their crowns, which is the matter of a miracle within a miracle.

Now, the matter of these three aspects (the natural, the miraculous, and the highest aspect in the miraculous itself) is the Lower Name *HaShem*-יהו"ה, the Upper Name *HaShem*-יהו"ה, and that which is higher than both.

6.

Now, with this in mind, we can also understand the connection between the instructions regarding the Pesach offering and “this month shall be for you etc.” This is because “this month-*HaChodesh*-החודש” is the matter of the miraculous that transcends limitations.

This likewise is the matter of Pesach-פסח, which means “to skip over” (as stated by Rashi),⁴² this being a matter that transcends limitations. This is why in Talmud we find⁴³ that the observance of the festival of Pesach is connected with “the first-*Rishon*-ראשון,” and “the first-*Rishon*-ראשון” refers to the aspect of the Crown-*Keter*.⁴⁴

This is why the holiday of Pesach is also connected to the coming redemption, as the verse states,⁴⁵ “As in the days when you went out of the land of Egypt, I will show you wonders.” For, even at the exodus from Egypt the first time,

⁴² Exodus 12:13

⁴³ Talmud Bavli, Pesachim 5a and Rashi there; Also see Ohr HaTorah Re'eh p. 750; Also see the later discourse entitled “*u'vRoshei Chodsheichem*” Discourse 30, Ch. 6 (Sefer HaMaamarim 5736 p. 232).

⁴⁴ See Likkutei Torah, Shemini Atzeret 85d

⁴⁵ Micah 7:15

which took place before the giving of the Torah, there then was also a revelation that transcended measure and limitation. Thus, how much more is this so of the revelations after the giving of the Torah with the coming redemption, in that it will be wonderous even compared to “the days that you went out of the land of Egypt,” as the verse states,⁴⁶ “All flesh will see etc.”

As explained in Shaar HaEmunah,⁴⁷ the novelty in this is that even physical flesh will see. Now, seeing (*Re'iyah*) is the ultimate knowledge and recognition of the truth, as will be brought about in actuality through our righteous Moshiach, may he come and redeem us and lead us upright to our land, speedily and in the most literal sense!

⁴⁶ Isaiah 40:5

⁴⁷ Shaar HaEmunah of the Mittler Rebbe, Ch. 25; Also see *Hemshech* 5672 Vol. 2 p. 932 [Vol. 4 p. 1,264].

Discourse 26

“*Kol Dodi... -*
The voice of my beloved...”

Delivered on Shabbat Parshat Metzora,
Shabbat HaGadol, 10th of Nissan, 5736¹
By the grace of *HaShem*, blessed is He,

1.

The verse states,² “The voice of my beloved comes, leaping over mountains, bounding over hills.” Now, in the discourses of our Rebbe, our leaders,³ it states that this verse about the exodus from Egypt, in that the redemption was with a leap from four-hundred years⁴ to two-hundred and ten years.⁵ This is as stated in Midrash⁶ on this verse, that “the Holy One, blessed is He, leaps over calculations and due dates etc.”

¹ In regard to some matters discussed in this discourse, also see the next two discourses (entitled “*Kol Dodi*” of the 11th of Nissan, and “*v’Nachah Alav*” of Acharon Shel Pesach (Sefer HaMaamarim 5736 p. 198 and on; p. 213 and on), Discourse 27 & Discourse 28); Also see the discourses entitled “*u’v’Roshei Chodsheichem*,” “*Ko Amar HaShem HaShamayim Keesee*” and “*u’Sefartem Lachem*” (Sefer HaMaamarim 5736 p. 226; p. 236; p. 244 and on – Discourse 30, 31 & 32).

² Song of Songs 2:8

³ See the discourse entitled “*Kol Dodi*” in Likkutei Torah Shir HaShirim 14b; Maamarei Admor HaZaken 5569 p. 40; p. 47 and on; Ohr HaTorah, Drushim L’Pesach (Vayikra Vol. 3) p. 768 and on; Shir HaShirim p. 250 and on.

⁴ Genesis 15:13 and Rashi there; Exodus 12:40 and Rashi there.

⁵ Genesis 42:2 and Rashi there; Rashi to Exodus ibid.

⁶ Midrash Shir HaShirim Rabbah to Song of Songs 2:8

Still and all, we must understand why the verse initially states,⁷ “They will serve them, and they will oppress them for four-hundred years,” but there then was a leap to take them out of Egypt after two-hundred and ten years. Was there not already the foreknowledge (Above) that the exodus from Egypt would be after two-hundred and ten years?

On the other hand, since the verse states “they will serve them, and they will oppress them for four-hundred years,” [and as in the language of the Talmud,⁸ “The former ones... the time-limit [of their exile] was exposed,” and the same was so of the exile in Egypt, that the time-limit to their exile was exposed, in that [it was known that] the redemption would be after four-hundred years]. It thus must be said that to bring about that which had to be brought about through their exile in Egypt, a time-period of four-hundred years was necessary. This being so, how is it that the exodus from Egypt took place after two-hundred and ten years?

We also must understand the connection and relation between the explanation of the Midrash mentioned above (that “leaping over mountains and bounding over hills” refers to the matter of skipping over calculations and due dates) and the explanation of the Talmud,⁹ that “leaping over mountains” is in the merit of our patriarchs, and “bounding over hills” is in the merit of our matriarchs. At first glance, these seem to be two opposite explanations.¹⁰

⁷ Genesis 15:13 *ibid.*

⁸ Talmud Bavli, Yoma 9b

⁹ Talmud Bavli, Rosh HaShanah 11a

¹⁰ This is further explained in the next discourse entitled “*Kol Dodr*” of the 11th of Nissan (Sefer HaMaamarim 5736 p. 198 and on).

We also must understand the relationship in general between “leaping over mountains” and the holiday of Pesach, beginning with the Pesach offering. This is as Rashi explains¹¹ that “the offering is called ‘Pesach-פסח’ which means to leap and skip over... you shall therefore perform all the service in connection with it... in a way of leaping and skipping.” In other words, the “leaping” and “skipping” of Pesach is connected to the matter of “leaping over mountains and skipping over hills.”

Now, this matter begins on the tenth of the month, as the verse states,¹² “On the tenth of this month they shall take for themselves... draw or buy for yourselves... and slaughter the Pesach offering.” [Even though the offering of the Pesach sacrifice took place on the fourteenth of the month, and was eaten on the night of the fifteenth of the month, nevertheless, it was on the tenth of the month that the Pesach offering was acquired.]

Now, since the Pesach sacrifice is connected with “leaping,” and all service connected with it (from its slaughter and on) must be in a way of “leaping” and “skipping,” it therefore is understood that the acquisition of the Pesach offering on the tenth of the month (which is preparatory to all the service connected with it) is connected to the matter of “leaping” and “skipping.”

The explanation is that the acquisition of the Pesach offering on the tenth of the month was such that they were unphased by the Egyptians who saw them taking the sheep [which the Egyptians worshipped] and tying it to their bed-

¹¹ Rashi to Exodus 12:11

¹² Exodus 12:3; 12:21

posts, and asked them “why are you doing this?”¹³ That is, this was in a way of self-sacrifice (*Mesirat Nefesh*), this being the matter of “leaping” and “skipping” as it is in man’s service of *HaShem*-יהו"ה.

We therefore must understand the connection and relation between the matter of “leaping” and the holiday of Pesach, specifically. This is especially so considering that in all three pilgrimage festivals there is the matter of, “Just as you come to be seen, so do you come to see,” or alternately, “Just as you come to see, so do you come to be seen,”¹⁴ these being the two manners of seeing (*Re'iyah*) from Above to below or from below to Above.¹⁵ This matter is specifically brought about in a way of leaping.¹⁶

We thus find that in all three pilgrimage festivals there must be the matter of “leaping over mountains etc.” However, even so, the matter of “leaping” is specifically emphasized on Pesach, and since the holiday of Pesach is the head of all the pilgrimage festivals,¹⁷ the matter of “leaping” is drawn from it to the other pilgrimage festivals.

We also must understand the matter of “the tenth of the month,” at which time the matter of the Pesach offering begins, which is called by this name because of the “leap” (as mentioned before). That is, the Zohar¹⁸ connects the verse, “On the tenth of this month they shall take for themselves,” with the

¹³ See Tur Orach Chayim 430; Also see Torat Menachem Vol. 5 p. 147 and on; Likkutei Sichot Vol. 1 p. 127 and on.

¹⁴ Talmud Bavli, Chagigah 2a and Tosefot there.

¹⁵ See Ohr HaTorah, end of Parshat Vayera (103b and on).

¹⁶ Also see Maamarei Admor HaZaken 5564 p. 242.

¹⁷ Mishnah Rosh HaShanah 1:1; Talmud Bavli, Rosh HaShanah 4a

¹⁸ Zohar II 39b; 40b; Also see Ohr HaTorah Bo p. 282.

verse,¹⁹ “On the tenth day of the seventh month is Yom HaKippurim.” We therefore must understand the connection and relation between them.

This is because, at first glance, the tenth of the month of Nissan and the tenth of the month of Tishrei are two different matters. This is especially so considering what is known,²⁰ that the service of the month of Nissan is the service of the righteous (*Tzaddikim*), whereas the service of the month of Tishrei, and especially the service of “the one [day] of the year”²¹ (Yom HaKippurim) is the [day of] complete repentance (*Teshuvah*). That is, they are two separate unrelated matters. This being so, what is the matter of “the tenth day of the month” (of Nissan) being connected with the tenth day of the seventh month, this being Yom HaKippurim?

2.

Now, this may be understood (based on the explanation in the discourses of our Rebbe, our leaders),²² with a preface regarding the difference between Pesach, Shavuot, and Sukkot. To explain, even though all the holidays are festivals of joy, and joy breaks through all boundaries,²³ meaning that the matter of

¹⁹ Leviticus 23:27

²⁰ Sefer HaMaamarim 5626 p. 42-43; 5636 Vol. 2 p. 360; 5652 p. 3 and elsewhere; Also see the Sichah talk of Erev Pesach 5751, Ch. 5 and the notes there (Hitva'aduyot 5751 Vol. 3 p. 58; Sefer HaSichot 5751 Vol. 1 p. 430; Likkutei Sichot Vol. 37 p. 113).

²¹ Exodus 30:10; Leviticus 16:34

²² Maamarei Admor HaZaken 5569 *ibid.* (p. 54 and on); Ohr HaTorah Shir HaShirim *ibid.* (p. 258 and on).

²³ See Sefer HaMaamarim 5657 p. 223 and on.

all the holidays is higher than measure and limitation, there nevertheless is a difference between them.

This is because the holiday of Shavuot comes after the preparation and toil during the “seven weeks shall you count for yourself”²⁴ such that that even on the fiftieth day itself there are (matters of service connected with) the seven weeks. This is why the holiday is itself called “weeks-*Shavuot*-שבועות,” because of the “seven weeks-*Shiva Shavu'ot*-שבועה שבעה.” In other words, on Shavuot itself there is the presence of the seven weeks of preparation through man’s toil.

Likewise, the holiday of Sukkot comes through toil. This is because the holiday of Sukkot is the “Festival of the Harvest”²⁵ “when you gather in from your threshing floor and from your wine cellar.”²⁶ That is, it matter is the gathering of all the services of the month of Tishrei, and the preparatory services [that precede it] in the month of Elul, in that specifically through them it becomes “the time of our rejoicing.”

In contrast, the holiday of Pesach does not come through toil, because when the Jewish people were in Egypt, their condition was such that about this the verse states,²⁷ “You were naked and bare.” Nevertheless, it was when they were in such a condition (absent of service of *HaShem*-יהו"ה) that “the King, King of kings, the Holy One, blessed is He, in His glory revealed Himself to them and redeemed them.”²⁸

²⁴ Deuteronomy 16:9

²⁵ Exodus 23:16

²⁶ Deuteronomy 16:13

²⁷ Ezekiel 16:7; Also see Rashi to Exodus 12:6

²⁸ Pesach Haggadah, section beginning “*Matzah Zu*” and “*Vayotzi'einu*.”

3.

The explanation²⁹ is that specifically **because** the condition of the Jewish people was as in the verse, “You were naked and bare,” such that they were so sunken in the land of Egypt, “the nakedness of the earth,”³⁰ a land “full of idolatry,”³¹ that to be capable of leaving, “the King, King of kings, the Holy One, blessed is He, in His glory, Himself,” had to be revealed, meaning there had to be drawing down from higher than the chaining down of the worlds (*Hishtalshelut*).

This is because to bring their departure from Egypt about, it specifically was from there that the drawing down could be all the way down, down to and including the literal land of Egypt, the very lowest place of which there is no lower.

This then, is the “leap” there had to be in the exodus from Egypt. This is because the drawing down from He who transcends the chaining down of the worlds (*Hishtalshelut*), all the way down into the land of Egypt, was in a way of a “leap.”

This likewise is the meaning of Midrash³² on the words, “leaping over mountains,” that “He does not look at your idol worship (in that all Egypt is contaminated with your idol worship) but ‘He leaps over mountains.’” Moreover, the “leap” of the exodus from Egypt was from such a high level that a

²⁹ See Zohar Chadash Yitro 31a; Siddur of the Arizal (of Rabbi Shabtai Rashkov and Kol Yaakov of Rabbi Yaakov Kopil of Mezhrich), section on “*Matzah Zu*”; Tzror HaMor cited in Shnei Luchot HaBrit, Mesechet Pesachim, section on Avadim Hayinu.

³⁰ Genesis 42:9; 42:12

³¹ Rashi to Exodus 9:29

³² Midrash Shir HaShirim Rabbah 2:8 *ibid*.

drawing down from there (even into Egypt) was not possible **except** by way of a “leap.”

Now, with this in mind, we can explain the connection of the matters in the discourses.³³ Namely, in continuation to [explaining] the matter of the “leap” in the exodus from Egypt, he also explains the teaching of our sages, of blessed memory, in Pirkei d’Rabbi Eliezer,³⁴ “Before the world was created there was Him and His Name alone.”

[His honorable holiness, the Tzemach Tzeddek, cites³⁵ a manuscript from his father-in-law, of righteous memory, (his honorable holiness, the Mittler Rebbe), that “before the world was created” also includes “before the world of emanation,” as stated in Avodat HaKodesh.]³⁶

The explanation is that when it states, “Before the world was created” [as in our version],³⁷ and not “before You created the world,” is because relative to that level, it is as if the creation came about in and of itself. In other words, the creation from that level is in the way of a leap, being that even “His Name” is in a way of “alone-*Bilvad*-בלבד.”

Thus, for there to be the existence of the worlds, a chaining down of constrictions was necessary, including the first constriction (*Tzimtzum HaRishon*) which was by way of a

³³ Likkutei Torah Shir HaShirim ibid. (14c); Maamarei Admor HaZaken 5569 ibid. (p. 42 and on); Ohr HaTorah, Shir HaShirim ibid. (p. 264).

³⁴ Pirkei d’Rabbi Eliezer, Ch. 3

³⁵ In Ohr HaTorah ibid.

³⁶ Avodat HaKodesh of Rabbi Meir ibn Gabbai, Chelek HaYichud, Ch. 2.

³⁷ “As stated in the introduction to Shnei Luchot HaBrit 3b” – Likkutei Torah ibid.

complete withdrawal. After this the Line-*Kav* was drawn down, which is [only] a short line (as explained in several places).³⁸

There then had to be innumerable constrictions until it was drawn down so low that even the existence of the opposite of holiness is possible, thus bringing about the matter of free choice (*Bechirah*). This is as stated,³⁹ “See, I have placed before you this day the life... and you shall choose life.” That is, the work in making a dwelling place for the Holy One, blessed is He, in the lower worlds⁴⁰ must specifically be by one’s own strength, and for this to be possible, there had to be that which is the opposite holiness.

This is as stated,⁴¹ “even the evildoer for the day of evil (*l’Yom Ra’ah*-רעה ליום).” That is, the purpose of the evil (*Ra*-רע) is for man to transform it into day (*Yom*-יום) through his toil,⁴² thus bringing satisfaction of spirit to the One Above. This is as in the verse,⁴³ “Make delicacies for me,” in which “delicacies” is in the plural, indicating two kinds of satisfaction etc.⁴⁴ This being so, to bring about such an existence, there had to be innumerable constrictions.

This then, is the matter of the “leap” of the exodus from Egypt. That is, because of the tremendous descent all the way to the land of Egypt, a land filled with idolatry etc., it was

³⁸ See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2; Also see the beginning of Otzrot Chayim and Mevo She’arim; Likkutei Torah, Hosafot to Vayikra 51b and on, and elsewhere.

³⁹ Deuteronomy 30:15; 30:19

⁴⁰ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36, and elsewhere.

⁴¹ Proverbs 16:4

⁴² Tanya, Ch. 27 (34b)

⁴³ Genesis 27:4

⁴⁴ See Tanya *ibid*.

necessary for there to be a revelation from higher than the chaining down of the worlds (*Hishtalshelut*). This is because it specifically is from there that such a drawing down all the way down is possible by way of a “leap.” Moreover, the revelation was from the highest heights, all the way to “He and His Name alone.”⁴⁵ This is because it is impossible for there to be a drawing down and revelation from there except by way of a “leap.”

This then, is the meaning of “the King, King of kings, the Holy One, blessed is He, was revealed to them, in His glory, Himself, and redeemed them.” That is, for the exodus from Egypt to be, the revelation had to specifically be from the King, King of kings, the Holy One, blessed is He, in His glory, Himself.

This is as stated by his honorable holiness, the Rebbe Rashab, whose soul is in Eden (in *Hemshech* 5672),⁴⁶ that “His glory-*Kvodo*-כבודו” refers to Kingship-*Malchut* of the Unlimited One (*Ein Sof*), whereas “Himself-*b’Atzmo*-בעצמו” refers to Splendor-*Tiferet* of the Unlimited One (*Ein Sof*). This is like the matter of “He and His Name alone,” in that the drawing from there is specifically by way of a “leap,” After this the revelation (of “in His glory, Himself”) is drawn down

⁴⁵ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁴⁶ *Hemshech* 5672 Vol. 2 p. 924 [Vol. 4 p. 1,252] (there it states, “His glory-*Kvodo*-כבודו” refers to the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), whereas ‘Himself-*Atzmo*-עצמו’ refers to the aspect of the Essential Self of the Unlimited One (*Atzmut Ein Sof*).”) This is similarly stated in Sefer HaMaamarim 5671 p. 75; Sefer HaMaamarim 5672-5676 p. 67; Also see the later discourse entitled “*u’vRoshei Chodsheichem*” (Sefer HaMaamarim 5736 p. 228).

through His aspect as “the King, King of kings-*Melech Malchei HaMelechim*-מלך מלכי המלכים.”

The word “King-*Melech*-מלך” refers to the Crown-*Keter*, the word “King of-*Malechei*-מלכי” refers to Wisdom-*Chochmah* and Understanding-*Binah*, and the word “kings-*Melachim*-מלכים” refers to the seven emotions of *Zeir Anpin*,⁴⁷ these being the seven days of construct. This is as in the verse,⁴⁸ “for behold the kings-*Melachim*-מלכים assembled together,” generally referring to *Zeir Anpin* and *Nukvah*. Then, through Kingship-*Malchut* it was drawn down until [it even reached] the literal land of Egypt.

This is also the meaning of the verse,⁴⁹ “*HaShem*-יהוה will pass over the entrance.” That is, the “leap” (and “passing over-*Pesach*-פסח”) is drawn into Kingship-*Malchut*, which is the matter of “the entrance,” called “the door-*Delet*-דלת,” this being the aspect of Kingship-*Malchut*.⁵⁰ This also includes Kingship-*Malchut* as she is below, that the drawing down is by way of a “leap.”

However, this verse (“*HaShem*-יהוה will pass over the entrance”) explains the place and aspect **to where** the “leap” was. In contrast, the verse, “leaping over mountains and bounding over hills” explains the place and aspect **from where** the “leap” was, in that it is from the place and level that transcends the aspect of “mountains” and “hills.”

⁴⁷ Ohr HaTorah, Drushim L’Pesach ibid. (p. 769); Shir HaShirim ibd. (p. 252).

⁴⁸ Psalms 48:5

⁴⁹ Exodus 12:23

⁵⁰ Likkutei Torah Shir HaShirim ibid. 15b; Maamarei Admor HaZaken 5569 ibid. p. 57; Ohr HaTorah Shir HaShirim ibid. p. 266.

This is because the “mountains” and “hills” refers to emotions (*Midot*) that transcend intellect, called “the mountains of darkness,”⁵¹ in that they too transcend the chaining down of the worlds (*Seder Hishtalshlut*). Nevertheless, about this the verse states, “leaping over mountains and bounding over hills,” in that the “leap” is from an even higher aspect.

4.

Now, even in this matter that “the King, King of kings, the Holy One, blessed is He, was revealed to them and redeemed them,” which took place by way of a “leap” without any preparation on the part of the Jewish people, who were then in a condition of being “naked and bare” (as discussed before), there nonetheless had to be something that bears similarity akin to the drawing down.

Nevertheless, this was not a matter of an arousal from below that elicits an arousal from Above, meaning that the arousal from below necessitates the arousal from Above. This is because in a drawing down from higher than the chaining down of the worlds (*Hishtlahslut*), it does not apply for an arousal from below to necessitate the arousal from Above.

Beyond this, it does not even apply to even say that it can be a fitting receptacle for this drawing down, but only that it bears similarity and likeness to the drawing down. This is the meaning of the verse, “On the tenth of this month they shall take for themselves... draw or buy for yourselves etc.” This refers

⁵¹ Likkutei Torah *ibid.* 15c; Also see Ohr HaTorah *ibid.* p. 277; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 25.

to the acquisition of the Pesach offering in a way of self-sacrifice (*Mesirat Nefesh*), which is a matter of the “leap” as it is in man’s service of *HaShem*-יהו"ה (as discussed in chapter one). This matter bears similarity and likeness to the drawing down from Above by way of a “leap.”

Now, with this in mind, we can understand the statement in Zohar that the tenth of the month of Nissan is connected to Yom HaKippurim, the tenth day of the seventh month. This is because Yom HaKippurim, the “Shabbat of all Shabbats” (*Shabbat Shabbaton*)⁵² which is “the one [day] of the year,”⁵³ is a matter that transcends the chaining down of the worlds (*Seder Hishtalshelut*).

Similarly, the service of Yom HaKippurim transcends measure and limitation, this being the matter of serving *HaShem*-יהו"ה with repentance (*Teshuvah*), especially the repentance of Yom HaKippurim, which is service that transcends measure and limitation. This therefore is related to the self-sacrifice (*Mesirat Nefesh*) of acquiring the Pesach offering on the tenth of the month [of Nissan], which bears a similarity and likeness to the drawing down from higher than the chaining down of the worlds (*Seder Hishtalshelut*) which specifically comes by way of a “leap.”

We likewise find this in the eating of the Matzah. This is because there are two aspects of Matzah.⁵⁴ The first aspect is

⁵² Leviticus 16:31

⁵³ Exodus 30:10; Leviticus 16:34

⁵⁴ Likkutei Torah Shir HaShirim ibid. 14d and on; Maamarei Admor HaZaken 5569 ibid. p. 41 and on; Ohr HaTorah Drushim L'Pesach ibid. p. 770 and on; Shir HaShirim ibid. p. 253 and on; Also see Likkutei Torah Tzav 13b; 13d and on, and elsewhere.

the Matzah before midnight, which is “Matzah-מצה” meaning “strife-Matzah-מצה and controversy.”⁵⁵ This indicates the state of waging battle against the opposition, the side opposite holiness. That is, the matter of “Matzah-מצה” is also nullification (*Bittul*), in that there must be nullification (*Bittul*), the opposite of “leaven-*Chametz*-חמץ.” About this the verse states,⁵⁶ “They shall eat is with *matzot* and bitter herbs (*Merorim*).” This is why the Matzah must also be guarded from leavening, as the verse states,⁵⁷ “You shall safeguard the *matzot*.”

The second aspect is the Matzah after midnight, in which it does not apply for there to be any leavening at all. About this it states,⁵⁸ “The dough of our ancestors did not have time to leaven before the King, King of kings, revealed Himself to them and redeemed them.” In other words, because of the revelation of the King, King of kings etc., there is no room for the matter of “leavening.”

Now, the nullification (*Bittul*) in the Matzah that precedes midnight is of no comparison to the revelation in the Matzah after midnight, in which there is no room at all for there to be “leavening.” It nevertheless is through this [first] nullification (*Bittul*) that we then come to the revelation of the Matzah of after midnight. This is akin to the fact that through the self-sacrifice (*Mesirat Nefesh*) and “leap” of “draw or buy for yourselves etc.,” they then came to the revelation of “in His glory, Himself,” by way of a “leap.”

⁵⁵ See Mishneh Torah, Issurei Biya 19:17 and elsewhere.

⁵⁶ Numbers 9:11

⁵⁷ Exodus 12:17

⁵⁸ Pesach Haggadah, section beginning “*Matzah Zu*.”

Nevertheless, the very fact that even when the Jewish people were in Egypt, in “the nakedness of the land,” and in a condition of being “naked and bare,” it was possible for them to have the “leap” and “skip” of self-sacrifice in acquiring the Pesach offering (which bore similarity and likeness to the drawing down from Above in a way of a “leap”), this itself came specifically through assistance from Above.

This then, is the content of the explanation of the Talmud, “‘Leaping over mountains’ in the merit of our forefathers, ‘skipping over hills’ in the merit of our foremothers.” To explain, the quality of having self-sacrifice and faith is an inheritance to us from our forefathers,⁵⁹ [beginning] from our forefather Avraham who is “the head of all the faithful,”⁶⁰ and from him it was drawn to Yaakov and his children who came to Egypt and brought the matter of faith (*Emunah*) to Egypt as well, and it was in the merit of their faith (*Emunah*) that our ancestors were redeemed from Egypt.⁶¹

This then, is the meaning of [the teaching], “‘Leaping over mountains’ in the merit of our forefathers etc.” That is, the empowerment for self-sacrifice (*Mesirat Nefesh*), which is the matter of the “leap,” (and bears similarity and likeness to the drawing down from Above in a way of a “leap”) stems from our

⁵⁹ Tanya, Ch. 18

⁶⁰ See Midrash Shir HaShirim Rabbah 4:8 (2); Also see the Midrashim cited in the next note.

⁶¹ Mechilta Beshalach 14:31; Yalkut Shimoni Beshalach Remez 240; Hoshea Remez 519.

forefathers. Through this there subsequently comes to be the drawing down from Above in a way of a “leap.”

The explanation is that even after the presence of the matter of the “leap” in the service of *HaShem*-ה' of the Jewish people (through acquiring the Pesach offering on the tenth of the month) by the power of our forefathers, this is not in a way that necessitates a drawing down from Above.

Moreover, this service is not even an appropriate receptacle for a drawing down from Above. Rather, the drawing down from Above is by way of a “leap,” meaning, an arousal from Above that altogether is not proportional to the arousal from below, and is even higher than the “mountains and hills.”

This is the meaning of Him, “leaping **over** mountains and skipping **over** hills.” This is because the “mountains and hills” refer to the level to which the merit of our forefathers reaches, this being the aspect of “the mountains of darkness.” However, the drawing down from Above is in a way of a “leap” even relative to this, being that it is from the aspect of “He and His Name alone” (as discussed before in chapter three).

6.

Now, based on this, we can explain the matter of “leaping over mountains” as it relates to the time of the exodus from Egypt. That is, even though it was necessary for the servitude to be for four-hundred years, the Holy One, blessed is He, leapt over the calculations and due dates, and took them out after two-hundred and ten years.

This is as previously explained (in chapter three) that the general matter of the “leap” is because of the great descent to below, and because of this it is necessary for the drawing down to be specifically by way of a “leap.” From this it is understood that when there is additional descent to below, there must be an even greater “leap.”

It can thus be said that the reason it initially was necessary for there to be servitude in Egypt for four hundred years is because “the Holy One, blessed is He, calculated the end,”⁶² which stems from the chaining down of the worlds (*Hishtalshelut*). However, upon their actual descent into Egypt, the descent was such that it exceeded the original intent. [This is like what Rambam and Raavad state⁶³ in explaining why the Egyptians were punished.

That is, at first glance, does not the Torah state⁶⁴ that they would “subjugate them and oppress them?” He thus decreed upon the Egyptians to do evil. Rather, they explain that they were punished because, in and of themselves, they added to the evil beyond the decree from Above.

The same is so of the descent of the Jewish people, that it was in a way of adding to the descent beyond the intended measure.] This descent is also hinted in the word “descend-*Redu*-וְיִרְדּוּ-210,”⁶⁵ which is a term of “descent.” Thus, because of their adding to the descent, the “leap” had to be even greater. Therefore, in addition to the fact that the entire drawing down

⁶² Pesach Haggadah, section beginning “*Baruch Shomer Havtachato*.”

⁶³ Mishneh Torah, Hilchot Teshuvah 6:5; Also see Ohr HaChayim to Leviticus 6:2 and elsewhere.

⁶⁴ Genesis 15:13; Ramban and Ohr HaChayim to Genesis *ibid*.

⁶⁵ Genesis 42:2 and Rashi there.

to bring about the exodus from Egypt had to be by way of a “leap,” there was added to this a “leap” in time, so that instead of being in servitude for four-hundred years, they went out of Egypt in 210-*Redu*-י"ן years, such that they brought about everything they had to bring about in the course of four-hundred years according to His calculation of the end.

7.

Now, the verse states, “as in the days that you went out of the land of Egypt, I will show you wonders.”⁶⁶ From this it is understood that all matters which took place during the exodus from the land of Egypt must also have a likeness in the coming redemption, which will be in a way of “I will show you wonders.”

This matter already begins on the tenth of the month, which is connected to Shabbat HaGadol,⁶⁷ and from Shabbat all the days of the week are blessed,⁶⁸ this being inclusive of all six days, including the days of Pesach in which there must be all the services (“they did all services connected with it”) in a way of “leaping” and “skipping,” meaning, in a way that transcends all measure and limitation to the ultimate perfection.

The explanation is that there is a state of “standing” (*Amidah*) and a state of “walking” (*Halichah*), which also are levels within holiness. The state of “standing” (*Amidah*) refers to the service of the soul as it is before her descent to below, as

⁶⁶ Micah 7:15

⁶⁷ There is a small portion of the discourse missing here.

⁶⁸ Zohar II 63b; 88a

the verse states,⁶⁹ “As *HaShem*-ה' יהוה, the God of Israel, lives, before whom I stood.” Then, afterwards, through the descent to below, the soul comes to a state of “walking” (*Halichah*), as the verse states,⁷⁰ “I will grant you to take strides (*Mahalchim*) etc.”

This also includes the aspect of the engraving-*Chakikah*-חִקִּיקָה of the Torah, which is the aspect of “travel” (*Halichah*), as known about the verse,⁷¹ “If you go (*Teileichu*) in My decrees-*B'Chukotai*-בְּחֻקֹּתַי,” in two ways of “travel” (*Halichah*).⁷² However, the ultimate perfection in the service of *HaShem*-ה' יהוה is the matter of “leaping” and “skipping” higher than all measure and limitation.

This thereby brings about that “the voice of my Beloved, behold it comes, leaping over mountains, skipping over hills,” “as in the days when you went out of the land of Egypt,” and beyond this, in a way of “I will show you wonders,” with greater expansiveness and with greater depth, and in a much loftier way.

This is connected to the matter of repentance (*Teshuvah*),⁷³ which also is by way of a “leap,” “in a single hour and a single moment” (as stated in Zohar).⁷⁴ Thus, as it states,⁷⁵

⁶⁹ Kings I 17:1

⁷⁰ Zachariah 3:7; Also see Torah Ohr Vayeishev 30a and on; Likkutei Torah Naso 20c and on; Sefer HaMaamarim 5635 Vol. 2 p. 362 and on, and elsewhere.

⁷¹ Leviticus 26:3

⁷² See Likkutei Torah Re'eh 26a; Imrei Binah, Shaar HaKeriyat Shema, Ch. 87; Ch. 88 and on; Ohr HaTorah Bechukotai (Vayikra Vol. 2) p. 640 and on; Torat Menachem, Vol. 3 p. 107 and on, and elsewhere.

⁷³ See at length in the next discourse entitled “*Kol Dodi*” of the 11th of Nissan, Ch. 6 (Sefer HaMaamarim 5636, p 206 and on).

⁷⁴ Zohar I 129a and on

⁷⁵ Mishneh Torah, Hilchot Teshuvah 7:5

“The Jewish people will repent and immediately they are redeemed,” speedily in our times.

Discourse 27

“Kol Dodi... - The voice of my beloved...”

Delivered on the 11th of Nissan, 5736¹
By the grace of *HaShem*, blessed is He,

1.

The verse states,² “The voice of my Beloved comes, skipping over mountains, leaping over hills.” Now, it states in Midrash³ (cited in Rashi’s commentary) that this verse refers to the exodus from Egypt which took place in a way of “skipping over mountains and leaping over hills.” This “leaping” came about through “the revelation to them of the King, King of kings, the Holy One, blessed is He, in His glory, Himself, and He redeemed them.”⁴

This is the meaning of “my Beloved-*Dodi*-דודי,” (referring to the Holy One, blessed is He, who is called “my Beloved-*Dodi*-דודי”). The words, “the voice of my Beloved,” means, a voice like my Beloved, which like the “great

¹ This discourse is a continuation to the discourse that precedes it entitled “*Kol Dodi*” of Shabbat Parshat Metzora, Discourse 26 (Sefer HaMaamarim 5736 p. 190 and on); Also see the continuation in the next discourse entitled “*v’Nachah*” of Acharon Shel Pesach (p. 213 and on), as well as the discourse entitled “*u’vRoshei Chodshechem*” of this year, Discourse 30 (p. 226 and on).

² Song of Songs 2:8

³ Midrash Shir HaShirim Rabbah to Song of Songs 2:8

⁴ Pesach Haggadah, section beginning “*Matzah Zu*” and “*Vayotzi’einu*.”

unceasing voice”⁵ that took place at the giving of the Torah (as brought in various discourses).⁶ This is because then too there was a drawing down from the aspect of “in His glory, Himself,” as the verse states,⁷ “*HaShem*-יהוה descended upon mount Sinai,” and “I gave My Self in My writing-*Ana Nafshi Ketavit Yehavit*-אנא נפשי כתבית יהבית.”⁸

Now, Midrash explains the matter of the “leap.” Namely, that according to the order and calculation, there should have been [the fulfillment of the verse],⁹ “They will serve them, and they will oppress them for four-hundred years.” However, even so, the Holy One, blessed is He, “leapt” from four-hundred years to two-hundred and ten (“descend-*Redu*-רדו”¹⁰)¹⁰ years.

However, the question about this is well known. That is, the general matter [indicated by the verse], “They will serve them, and they will oppress them etc.,” is the matter of [their] refinement (*Birur*), this being Avraham’s choice that [his descendants] should be subjugated to the kingdoms [in exile] etc.¹¹

This is especially so according to the explanation in books of Kabbalah,¹² that the generation that went out of Egypt

⁵ Deuteronomy 5:19 and Targum there.

⁶ See the discourse entitled “*Kol Dodi*” in Likkutei Torah Shir HaShirim 15a and on; Maamarei Admor HaZaken 5569 p. 47 and on; Ohr HaTorah Shir HaShirim Vol. 1 p. 255.

⁷ Exodus 19:20

⁸ Talmud Bavli, Shabbat 105a (Ein Yaakov); Also see Likkutei Torah Shlach 48d

⁹ Genesis 15:13

¹⁰ Genesis 42:2 and Rashi there.

¹¹ Midrash Bereishit Rabbah 44:24

¹² Shaar HaPesukim of the Arizal to the beginning of Parshat Shemot.

were incarnations of the generation of the dispersion [of the tower of Bavel], and when they were in Egypt, they refined their sparks. Thus, since it was established that four-hundred years was required for this, how then did they bring these matters about in a way of “leaping” over the course of two-hundred and ten years?

On the other hand, since it was also sufficient to bring this about in two-hundred and ten years, being that everything is revealed and known before Him, why did He initially say that “they will serve them, and they will oppress them for four-hundred years?”

Another matter we must understand is that we find two seemingly opposite explanations of the verse, “The voice of my Beloved... skipping over mountains, leaping over hills.” One explanation is that, “‘skipping over mountains’ is in the merit of our forefathers, and ‘leaping over hills’ is in the merit of our foremothers.”¹³ From this it is understood that the redemption itself (which was **in the merit** of our forefathers and foremothers) is **lower** than “the mountains and hills” (which refer to our forefathers and foremothers) in that it was brought about through them.

The second explanation (which is in the above-mentioned Midrash) is that “skipping over mountains and leaping over hills” refers to the calculations and due dates (from four-hundred years to two-hundred and ten years). This is like the matter of “skipping over mountains and leaping over hills” in the literal understanding of the verse, meaning that he leaps and skips over the mountains and hills. This likewise is the

¹³ Talmud Bavli, Rosh HaShanah 11a

meaning of the continuation of the verses,¹⁴ “My Beloved is like a gazelle, or like a young stag” (who runs with ease). We must therefore understand how these two explanations align with each other.

In addition, there also is the primary question. Why was it specifically on the holiday of Pesach, during the redemption and exodus from Egypt, that there was the matter of “skipping” and “leaping,” such that this is its primary matter. That is, as the introduction and preparation to the exodus from Egypt they had to “slaughter the Pesach offering,”¹⁵ which is called “*Pesach*-פסח,” meaning to “leap” and “pass over.”¹⁶

Moreover, it was in this manner that they needed to perform the Pesach offering, as stated by Rashi,¹⁷ “you shall therefore perform all the service in connection with it... in a way of skipping and leaping.”

Additionally, it was this matter that brought about (or at least was connected to) that even Above,¹⁸ “*HaShem*-יהו"ה will pass over (*Pasach*-פסח) the entrance,” one of the explanations¹⁹ of this being that “He will leap.” This is to such an extent that the entire period of “the time of our freedom” is called the holiday of Pesach (פסח) which is a word meaning “to leap.”

This is as stated in the writings of the Arizal,²⁰ in the fourth reason (of why it is called “*Pesach*-פסח”), that it is because “*Pesach*-פסח” means “to leap,” since the King, King of

¹⁴ Song of Songs 2:9

¹⁵ Exodus 12:21

¹⁶ Rashi to Exodus 12:11

¹⁷ Rashi to Exodus *ibid.*

¹⁸ Exodus 12:23

¹⁹ Rashi to Exodus 12:23 *ibid.*

²⁰ Siddur of the Arizal

kings, the Holy One, blessed is He, in His glory, Himself, was revealed to them and redeemed them. In other words, the matter of the “leap” is specifically during the exodus from Egypt on the holiday of Pesach, and we do not find a likeness to it in other miraculous matters.

2.

Now, to understand this we must begin with the general reason and difference between the three pilgrimage festivals themselves, and between Pesach and the festivals that follow it.²¹ To explain, even though Pesach is called²² “the Head of the Year (Rosh HaShanah) of pilgrimage festivals,” nevertheless, the matter of “leaping,” including as it is in man’s service of *HaShem*-יהוה, is specifically on the holiday of Pesach. This is because at that time (before the holiday of Pesach) the Jewish people were in a condition in which “you were naked and bare.”²³

This was to such an extent that, as a result of this, they had to have the blood of the Pesach offering and the blood of the circumcision, through which there would then be the fulfillment of the verse,²⁴ “With your blood you shall live, with your blood you shall live” (which is repeated twice, corresponding to the blood of the Pesach offering and the blood

²¹ See Maamarei Admor HaZaken 5569 ibid. (p. 54 and on); Ohr HaTorah ibid. (p. 258 and on).

²² Mishnah Rosh HaShanah 1:1; Talmud Bavli, Rosh HaShanah 4a

²³ Ezekiel 16:7

²⁴ Ezekiel 16:6; See Mechilta and Rashi to Exodus 12:6

of the circumcision),²⁵ even though they then were in a state and standing of being “naked and bare.”

In contrast, this is not so of the holiday of Shavuot, which is brought about specifically through the preface of “you shall count seven weeks (*Shiva Shavuot*) for yourselves.”²⁶ This is to such an extent that the name by which this holiday is called in the Holy Language²⁷ is “weeks-*Shavuot*-שבועות,” in that it is named for the “seven weeks (*Shiva Shavuot*-שבעה שבועות) you shall count for yourselves,” referring to the general matter of man’s work.

The same is so of the holiday of Sukkot, which is called “Festival of the Harvest”²⁸ because it is “when you gather in from your threshing floor and from your wine cellar.”²⁹ This is both so in the literal sense, that it is the time that the grain and fruits of the tree are brought in, as explained in Yalkut³⁰ as to why there is an emphasis on joy specifically during the holiday of Sukkot.

(That is, “joy” is mentioned three times in connection with the holiday.) This is to such an extent that it is called “the time of our rejoicing” (even though all the holidays are “appointed times for joy”). Namely, this is because the grain and fruits of the tree are brought in, at which time the joy is complete. This also so in regard to spiritual matters, (since the

²⁵ Targum Yonatan ben Uziel and Rashi to Ezekiel 16:6 *ibid*.

²⁶ Deuteronomy 16:9

²⁷ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

²⁸ Exodus 23:16

²⁹ Deuteronomy 16:13

³⁰ Yalkut Shimoni Emor Remez 654

reason physical matters are such, is because “they chained down from them,”³¹ meaning, from spiritual matters).

That is, the “Festival of the Harvest” comes after the work during the ten days of repentance, which begins on Rosh HaShanah and concludes on the holy day of Yom HaKippurim, (following the preparations during the preceding month of Elul). It is following this that there is the matter of “when you gather in from your threshing floor and from your wine cellar” as it is spiritually, through which true and complete joy is caused. In other words, the joy of the “Festival of the Harvest” comes through the preparations in man’s spiritual labor, up to and including man’s physical labor as well.

The same is so of the holiday of Shavuot as it is physically, that it comes through the preparations made by man’s work. This is as stated in Yalkut (in continuation to the three times “joy” is mentioned in connection to the holiday of Sukkot), in that we likewise find one mention of “joy” in connection to Atzeret [Shavuot].

However, about Pesach we do not find even one mention of “joy” in connection to it. This is because on the holiday of Shavuot, the grain (the harvest of barley and the harvest of wheat) is brought in. In contrast, about the holiday of Pesach there is not even one mention of “joy,” since man does not know if he will make etc. That is, before seeing the fruits of his labor, the joy is not revealed (other than the joy of “the appointed times for joy” present in all the holidays, including the holiday of Pesach).

³¹ See Tanya, Ch. 3

Thus, in this matter there is special emphasis on the holiday of Pesach, that it by way of a “leap.” To further explain, since Pesach is the Head of the Year (Rosh HaShanah) of the pilgrimage festivals, and as explained in Ateret Rosh,³² the precise word is “head-*Rosh*-ראש” (and not “beginning-*Techilah*-תחלה”) in that it is comparable to the head, which draws the vitality into all the limbs and is then the leader of all the limbs, the same is likewise so, that the holiday of Pesach is called “the Head of the Year” (*Rosh HaShanah*) of the pilgrimage festivals, in that there is a drawing forth of its matters into the holiday of Shavuot and into the holiday of Sukkot.

It thus is understood that this also is so of the “leap” of the holiday of Pesach, which is a primary matter in it (as discussed before) in that this is drawn into the other pilgrimage festivals. [Then, from all the pilgrimage festivals this matter is drawn into the days following them. This is as explained in Likkutei Torah, Zot HaBrachah,³³ that there is a drawing forth of the matter of the all the holidays into the days that follow them, until the next holiday that comes for goodness.]

Nevertheless, with all the other holidays this only is from them **drawing** from the holiday of Pesach, whereas the beginning and entrance to the matter of “leaping,” in that “*HaShem*-יהוה will pass over (*Pasach*-פסח) the entrance,” is specifically on the holiday of Pesach.

³² Ateret Rosh, beginning of Shaar Rosh HaShanah; Also see Likkutei Torah Nitzavim 47a-b; Drushei Rosh HaShanah 58a-b.

³³ Likkutei Torah, Zot HaBrachah 98b

3.

Now, the well-known³⁴ explanation of this is that the need for the matter of the “leap” is specifically when it comes to the exodus from Egypt, because of the great descent in exile to the ultimate degree, to the point of reaching the lowest level of which there is no lower.

The explanation is that in addition to the fact that while in Egypt the Jewish people were in a condition of being “naked and bare,” beyond this, they were sunken in “the nakedness of the land,”³⁵ within the forty-nine gates of impurity.³⁶ This is why when the due date came for them to be redeemed, He did not wait for even the blink of an eye (as brought in Rashi’s commentary³⁷ from Mechilta). For, as explained in the writings of the Arizal,³⁸ had they been delayed for even one additional moment, they would have become sunken even more, may the Merciful One protect us, and it then would not have applied for there to be a matter of redemption. Thus, being that they were on the lowest level, therefore the drawing down had to be from the highest level.

³⁴ See Maamarei Admor HaZaken 5569 ibid. p. 55 and on; Ohr HaTorah ibid. p. 260.

³⁵ Genesis 42:9; 42:12

³⁶ See Zohar Chadash Yitro 31a; Also see Siddur HaArizal (of Rabbi Shabtai of Rashkov and Kol Yaakov of Rabbi Yaakov Kopel of Mezhritch), section on “*Matzah Zu*”; Tzror HaMor, cited in Shnei Luchot HaBrit, Mesechet Pesachim, section on “*Avadim Hayinu*.”

³⁷ Rashi to Exodus 12:41

³⁸ Siddur HaArizal (of Rabbi Shabtai of Rashkov and Kol Yaakov of Rabbi Yaakov Kopel of Mezhritch), section on “*Matzah Zu*”; Tzror HaMor, cited in Shnei Luchot HaBrit, Mesechet Pesachim, section on “*Avadim Hayinu*.”

This is akin to the explanation brought in Kabbalah³⁹ and Chassidus⁴⁰ on the verse,⁴¹ “I shall pass through the land of Egypt... I and not an angel... I and not an emissary... I am He and no other.” This is because Egypt was filled with idolatry,⁴² and thus had He sent an angel, even the angel would have been incapable of departing from there, or even an emissary etc. It therefore was necessary for the redemption to specifically be by the King, King of kings, the Holy One, blessed is He, in His glory, Himself.

As explained in *Hemshech* 5672,⁴³ “in His glory-*Kvodo*-כבוד Himself-*b’Atzmo*-בְּעַצְמוֹ” refer to Kingship-*Malchut* of the Unlimited One (*Ein Sof*) and to Splendor-*Tiferet* of the Unlimited One (*Ein Sof*) before the constriction (*Tzimtzum*). Thus, this aspect could be revealed and indeed was revealed even in a state and standing of “naked and bare,” even in the land of Egypt, “the nakedness of the land,” which “was filled with idolatry,” yet even there He revealed Himself to them and redeemed them.

Now, this matter is specifically in a way of a “leap.” This is so, both because of the great descent of “naked and bare”

³⁹ Zohar I 117a and on.

⁴⁰ Likkutei Torah Tzav 12c and elsewhere.

⁴¹ Exodus 12:12; Pesach Haggadah, section beginning “*Vayotzi’einu*,” from Sifri; Also see Haggadah Shel Pesach Eem Likkutei Taamim etc. p. 24-25 in the notes.

⁴² Rashi to Exodus 9:29

⁴³ *Hemshech* 5672 Vol. 2 p. 924 [Vol. 4 p. 1,252] (there it states, “His glory-*Kvodo*-כבוד refers to the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), whereas ‘Himself-*Atzmo*-בְּעַצְמוֹ’ refers to the aspect of the Essential Self of the Unlimited One (*Atzmut Ein Sof*).”) This is similarly stated in Sefer HaMaamarim 5671 p. 75; Sefer HaMaamarim 5672-5676 p. 67; Also see the later discourse entitled “*u’vRoshei Chodsheichem*” (Sefer HaMaamarim 5736 p. 228), and the citations there in note 29.

and the land of Egypt, which is a descent of which there altogether is nothing comparable. This is why it was impossible for the revelation to be all the way down if not for the “leap.”⁴⁴

Additionally, (and beyond this), it is due to the great elevation of the revelation from the aspect of the King, King of kings, the Holy One, blessed is He, in His glory, Himself, such that all drawings down from Him can only be by way of a “leap,” since this is a matter that altogether is beyond all relativity and comparison.⁴⁵

This then, is why in continuation to the explanation of the matter of the “leap” that took place in the exodus from Egypt, the discourses⁴⁶ bring the statement in Pirkei d’Rabbi Eliezer,⁴⁷ “Before the creation of the world [and in various places in Kabbalah⁴⁸ and Chassidus⁴⁹ it also states, “Before the emanation of the world”] there was Him and His Name alone,” (meaning that even the matter of the Name (*HaShem*) was in a way of being “alone,” and not as the Name is below.)

The explanation⁵⁰ is that when it comes to the matter of a name (*Shem*), even below it is of no comparison to the thing or person called by this name. This is why the relation between the name to a person is less than the relationship between the light (*Ohr*) and the luminary (*Ma’or*). This is because at the

⁴⁴ Likkutei Torah, Shir HaShirim 15d; Maamarei Admor HaZaken 5569 ibid. p. 48 and on; p. 55 and on; Ohr HaTorah ibid. p. 255 and on; p. 260 and on.

⁴⁵ See Likkutei Torah Shir HaShirim ibid. 15b.

⁴⁶ Likkutei Torah ibid. 14c; Maamarei Admor HaZaken ibid. p. 42 and on; Ohr HaTorah ibid. p. 264.

⁴⁷ Pirkei d’Rabbi Eliezer, Ch. 3

⁴⁸ Avodat HaKodesh of Rabbi Meir ibn Gabbai, Chelek HaYichud Ch. 2

⁴⁹ Ohr HaTorah ibid. and elsewhere; See at length in Sefer HaArachim Chabad, Vol. 4, section on “*Ohr Ein Sof*” 5:1.

⁵⁰ See Likkutei Torah ibid.

very least the light (*Ohr*) bears similarity to the luminary (*Ma'or*).

In contrast, this is not so of a name (*Shem*), in that through one's name it is not possible to know the essence of the one called by it. This is because there are many people called "Reuven," even though there are many differences between one person and his fellow.

On the other hand, through calling one's name (even below in this lower world), one turns with the totality of his essential self to the one who called him,⁵¹ meaning, with his whole being, and not only with the powers of his soul, but even with his soul, and up to the essence of the soul that also is bound with the body.

Now, for there to be the emanation and creation of the worlds from the aspect of "He and His Name alone," the first constriction (*Tzimtzum HaRishon*) in a way of complete withdrawal was necessary. Then a short Line-*Kav* was drawn down. That is, the emanation and creation of the worlds is in a way of a "leap."

This then, is also the connection and continuation of the matter of "the King, King of kings, the Holy One, blessed is He, was revealed to them, in His glory, Himself, and redeemed them." This is because "His glory-*Kvodo*-כבודו" (Kingship-*Malchut* of the Unlimited One-*Ein Sof*) is the matter of the Name (*HaShem*), like the matter of "there was He and His Name alone."

⁵¹ Also see Torah Ohr, beginning of Terumah; Likkutei Torah Behar 41c; Balak 67c; Discourse entitled "*Ish Yehudi*" Ch. 5 (p. 173).

Thus, for there be a drawing down and revelation from this aspect in the land of Egypt, in the state and standing of “naked and bare,” to bring about the matter of “He redeemed them,” this is comparable to the general matter of the emanation and creation of the worlds from the aspect of “He and His Name alone,” that was brought about specifically in a way of a “leap.”

Therefore, the service of *HaShem*-יהו"ה, blessed is He, by the Jewish people, also had to be in a way of a “leap,” (at the very least bearing similarity to the “leap” from Above). This was brought about through their service with self-sacrifice (*Mesirat Nefesh*) on Shabbat HaGadol,⁵² which is when they fulfilled the command to “draw or buy for yourselves one of the flock,”⁵³ that was done with great publicity, notwithstanding the great danger in taking the sheep, which was the idolatry of Egypt.

This is as in the verse,⁵⁴ “If we were to slaughter the deity of Egypt in their sight, would they not stone us?” (It is for this reason that it was necessary for there to be a miracle so that the Egyptians could do no evil to them.) This is the matter of self-sacrifice (*Mesirat Nefesh*), in that they endangered themselves.

Now, the general matter of self-sacrifice is that it is in a way of a “leap” in the powers of the soul. How much more is this so while they were in a state and standing of being “naked and bare,” that certainly the self-sacrifice was in a way of a very great “leap.”

⁵² Shulchan Aruch of the Alter Rebbe, Orach Chayim 430:1

⁵³ Exodus 12:21

⁵⁴ Exodus 8:22

Now, the general matter of the exodus from Egypt is also drawn down in our service of *HaShem*-יהו"ה, as our sages, of blessed memory, stated,⁵⁵ "In each and every generation, and each and every day,⁵⁶ a person is obligated to see himself as if he went out of Egypt today."⁵⁷ In Tanya,⁵⁸ his honorable holiness, the Alter Rebbe, explains that this refer to the exodus of Godly soul from its imprisonment in the body to become subsumed in the limitless light of the Unlimited One, blessed is He, through engaging in Torah and *mitzvot* in general, and specifically through accepting the yoke of the Kingdom of Heaven during the *Shema* recital.

More specifically, amongst the differences there are in one's service of *HaShem*-יהו"ה throughout the various times of the day, there is a time in which one's service of *HaShem*-יהו"ה must be with revealed self-sacrifice (*Mesirat Nefesh*). This is during the time of the *Shema* recital, and specifically upon reciting the word "One-*Echad*-אחד,"⁵⁹ and then upon [reciting the words], "With all your more-*Bechol Me'odecha*-בכל מאדך," which is the matter of self-sacrifice (as explained in books of Chassidus⁶⁰ and Kabbalah,⁶¹ as well as in the writings of *Halachic* authorities (*Poskim*)).⁶²

⁵⁵ Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b; Pesach Haggadah

⁵⁶ Tanya, Ch. 47

⁵⁷ See the preceding note.

⁵⁸ Tanya Ch. 47 *ibid.* (67a).

⁵⁹ Deuteronomy 6:4

⁶⁰ Ohr HaTorah Terumah, p. 1,367; Sefer HaMaamarim 5697 p. 245 and on, and elsewhere.

⁶¹ Zohar III 33a; Pri Etz Chayim, Shaar HaKeriyat Shema, Ch. 12.

⁶² Bayit Chadash (Ba"Ch) to Tur, Orach Chayim 61:1

After this one stands in the Amidah Prayer “as a servant before his Master,”⁶³ but his supplication is ordered and orderly. That is, between the first three blessings and the final three blessings, there are twelve middle blessings within which one pleads in a detailed way for his specific needs,⁶⁴ including the details of the details, in that “the needs of Your people are many.”⁶⁵ This is then drawn further down in the service that follows it, in the [Tachanun prayer of] falling upon one’s face (*Nefilat Apayim*) and afterwards in engaging with the world, down to the lowest levels of the world itself.

Now, the introduction and empowerment for all this is the matter of faith (*Emunah*) (just as the exodus from Egypt, in that it was by the merit of their faith (*Emunah*) that our ancestors were redeemed from Egypt).⁶⁶ This is the matter of reciting [upon waking in the morning],⁶⁷ “I thankfully submit before You, living and everlasting King, that You restored my soul within me with mercy. Great is your faithfulness” (*Modeh Ani*).

That is, even though he just woke from his sleep, he has faith (*Emunah*), and (the merit of) this faith brings a positive commencement and empowerment to progress in the service of *HaShem*-יהוה throughout the rest of the day. In this itself, he does so in the two above-mentioned matters, meaning, both in

⁶³ Talmud Bavli, Shabbat 10a; Shulchan Aruch Orach Chayim 95

⁶⁴ Talmud Bavli, Brachot 34a

⁶⁵ See the liturgy of the Ne’ilah prayer of Yom Kippur, based on Talmud Bavli, Brachot 29b.

⁶⁶ Mechilta to Exodus 14:31; Yalkut Shimoni Beshalach Remez 240; Hoshea Remez 519.

⁶⁷ Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Kamma 1:5; Mahadura Batra 1:6; Also see the beginning of the Siddur of the Alter Rebbe.

a way of service that is ordered and orderly, including “standing like a servant before his Master” during the twelve intermediate blessings (this being the aspect of “walking” (*Halichah*)), as well as in the higher mode of service, that is, in a way of self-sacrifice (*Mesirat Nefesh*).

5.

Now, the explanation is that the ultimate intent of the descent of the soul is for the sake of ascent,⁶⁸ so that it will come to the aspect of a “traveler” (*Mahalech*). That is, even though as the soul is Above it is on a higher level, as in the verse,⁶⁹ “As *HaShem*-יהוה, the God of Israel, lives, before whom I stood,” and “the word ‘standing-*Amidah*-עמידה’ refers only to prayer”⁷⁰ and nullification (*Bittul*), nevertheless, it is necessary for the soul to descend “from a high peak to a deep pit”⁷¹ in order to reach even higher than the “standing” [that] “I stood before Him,” and thus be in a state of “traveling” (*Halichah*), up to the true matter of “traveling” (*Halichah*) in a limitless way (*Bli Gvul*).⁷² About this the verse states,⁷³ “I will grant you to be travelers (*Mahalchim*) amongst these [angels] who stand here.”

⁶⁸ 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 יהיו דזה ט” correspond to the Twelve Tribes of Israel.”

⁶⁹ Kings I 17:1

⁷⁰ See Talmud Bavli, Brachot 6b; Likkutei Torah Naso 22c; Sefer HaMaamarim 5635 Vol. 2 p. 362 and on.

⁷¹ See Talmud Bavli, Chagigah 5b

⁷² See Sefer HaMaamarim 5660 p. 107 and on; *Hemshech* 5666 p. 18 [25], translated as *Hemshech Samech Vav*, Vol. 1, Discourse 3; Sefer HaMaamarim 5671 p. 69 and on, and elsewhere.

⁷³ Zachariah 3:7

Now, the general matter of “traveling” (*Halichah*) includes the work in fulfilling Torah and *mitzvot* as it is in the service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*) in general. About this the verse states, “I will grant you to be travelers (*Mahalchim*) amongst these who stand here.” “These who stand-*Omdeem*-עומדים” refers to the angels,⁷⁴ whereas the “travelers-*Mahalchim*-מהלכים” refers to the righteous (*Tzaddikim*).

The reason they are called “travelers” (*Mahalech*), which is a matter of limitlessness (*Bli Gvul*), even though he studies Torah and fulfills *mitzvot* in a way that is ordered and orderly [with gradation], is because he does his service as a soul in a body. This is as stated,⁷⁵ “The soul that You have given within me... You guard her within me,” in that the soul is found where it requires protection, since it is in this lowly world of which there is no lower. Therefore, through his service in fulfilling Torah and *mitzvot* in this lowly world he comes to be in the aspect of a “traveler” (*Mahalech*), as the verse states,⁷⁶ “If you will go-*Teileichu*-תלכו in My decrees.”

More specifically the verse states],⁷⁷ “I will travel-*v'Heet'halachti*-והתהלכתי amongst you,” meaning two travels, from below to Above and from Above to below. This is the

⁷⁴ Likkutei Torah, beginning of Bechukotai

⁷⁵ In the liturgy of the “*Elokai Neshamah*” blessing in the morning blessings (from Talmud Bavli, Brachot 60b).

⁷⁶ Leviticus 26:3

⁷⁷ Leviticus 26:12

difference between service of *HaShem* יהו"ה in Torah study, and the service of Him in prayer, as explained in various places.⁷⁸

This then, is the general matter of the exodus from Egypt-*Mitzrayim* מצרים, in that one departs from the constraints-*Meitzarim* מיצרים and limitations of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), these being the worlds of separateness (*Alma d'Pruda*), and ascends to the World of Oneness (*Olam HaAchdut*), this being the world of Emanation (*Atzilut*), about which the verse states,⁷⁹ "Evil shall not dwell with You."

This matter is in a way of "traveling" (*Halichah*), indicating an elevation that is beyond comparison, even beyond comparison to the perfection of one's service as it is in the world of Creation (*Briyah*). This is because even the highest level of the world of Creation (*Briyah*) is still in the category of creation, even up to the root of the creations as they are Above.

In contrast, the ascent is to the world of Emanation (*Atzilut*), this being the World of Oneness (*Olam HaAchdut*), where "evil shall not dwell with You," this being an elevation beyond comparison. This is the matter of "traveling" (*Halichah*).

Now, even though the world of Emanation (*Atzilut*), which is the World of Oneness (*Olam HaAchdut*), is beyond comparison to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), nonetheless, it too is called a

⁷⁸ See Likkutei Torah Re'eh 26a; Imrei Binah Shaar HaKeriyat Shema, Ch. 87; Ch. 88 and on; Ohr HaTorah Bechukotai (Vayikra Vol. 2) p. 640 and on; p. 654 and on; p. 677 and on.

⁷⁹ Psalms 5:5; Also see Likkutei Torah Bamidbar 3c; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

“world-*Olam*-עולם,” and has ten *Sefirot* in it, “ten and not nine, ten and not eleven.”⁸⁰ That is, even in their wondrous level, in that they are “ten *Sefirot* without whatness (*Bli Mah*)” (as explained in various places in explanation of the teaching in *Sefer Yetzirah*),⁸¹ they nevertheless are limited to “ten and not nine, ten and not eleven.”

In other words, as it is amongst the worlds, the world of Emanation (*Atzilut*) is the ultimate perfection of holiness. However, though it is beyond comparison to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and the ascent from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*) is in a way of limitless “travel” (*Bli Gvul*), nevertheless, it is still within the definition of “worlds” that is, in a way of constraint and limitation. (This is because even the highest constraint and limitation is still a matter of constraint and limitation). Thus, the world of Emanation is of no comparison to the worlds of the Unlimited One (*Olamot HaEin Sof*).

The same is so of the *Sefirot*. That is, even though the *Sefirah* of Wisdom-*Chochmah* is that “He is alone and there is no other but Him” (as stated in *Tanya*⁸² that “I heard this from my teacher, peace be upon him,” the Rav, the Maggid [of *Mezhritch*]),⁸³ it is unlike the *Sefirah* of the Crown-*Keter*.

From this it is understood that the matter of the exodus from Egypt (*Mitzrayim*-מצרים) to its ultimate truth and

⁸⁰ *Sefer Yetzirah* 1:4

⁸¹ *Sefer Yetzirah* 1:4 *ibid*.

⁸² *Tanya*, Ch. 35 in the author’s note.

⁸³ See *Sefer HaSichot* 5705 p. 59.

perfection is that it is a departure from all constraints (*Meitzarim*-מצרים) and limitations, including even the highest level of constraint and limitation as it begins with the first constriction (*Tzimtzum HaRishon*).

This refers to the revelation of the King, King of kings (*Melech Malchei HaMelachim*-מלך מלכי המלכים), the Holy One, blessed is He, in His glory, Himself, up to and including as He is before the constriction (*Tzimtzum*). In the *Sefirot* this is the *Sefirah* of the Crown-*Keter*. This is as stated in Ohr HaTorah,⁸⁴ “I found the following stated in Pardes Rimonim:⁸⁵ “King-*Melech*-מלך” refers to the Supernal Crown-*Keter Elyon*, who is the King that rules over the “King of-*Malchei*-מלכי” [in the plural] referring to the two kings, Wisdom-*Chochmah* and Understanding-*Binah*, these being the kings who rule over the seven “kings-*Melachim*-מלכים,” [as the verse states,⁸⁶ “For behold the kings-*Melachim*-מלכים assembled together,” referring to *Zeir Anpin* and *Nukva*, until Foundation-*Yesod* and Kingship-*Malchut*],⁸⁷ these being the seven days of construct.”

Now, this is reached through serving *HaShem*-יהו"ה, blessed is He, specifically in a way of a “leap,” this being service with self-sacrifice (*Mesirat Nefesh*). Although in Tanya⁸⁸ it is explained that “being engaged in Torah study, *mitzvot*, and prayer also is a matter of actually surrendering the soul (*Mesirat Nefesh*), just as when it leaves the body etc., for

⁸⁴ Ohr HaTorah Shir HaShirim ibid. p. 253.

⁸⁵ Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “King-*Melech*-מלך.”

⁸⁶ Psalms 48:5

⁸⁷ See Ohr HaTorah ibid. p. 252 and on.

⁸⁸ Tanya, Ch. 41 (58a); Also see the end of Ch. 25.

then the soul does not think of bodily needs etc.,” nevertheless, it is not in a way that self-sacrifice (*Mesirat Nefesh*) is the primary matter. Rather, this only is the matter of using self-sacrifice (*Mesirat Nefesh*) for the sake of fulfilling Torah and *mitzvot*.

In addition, there also is a mode of service the primary matter of which in its entirety is that of self-sacrifice (*Mesirat Nefesh*) (such as drawing or purchasing the sheep on Shabbat HaGadol, as discussed before in chapter three). It is impossible to attain this through “traveling” (*Halichah*) with calculations and measurements (even limitless measures). This is why the Torah does not give a reason for self-sacrifice (as explained in various Chassidic discourses).⁸⁹

Rather, to attain this, there must be departure from all constraints (*Meitzarim*-מִיצְרִים) and limitations in a way of a complete “leap,” and through doing so, “the King, King of kings, the Holy One, blessed is He, was revealed to them in His glory, Himself, and redeemed them,” in a way of a “leap” that is completely beyond all comparison.

6.

This then, is the meaning of the statement in Zohar,⁹⁰ that the verse,⁹¹ “On the tenth day of the seventh month etc.,” is connected to the verse,⁹² “On the tenth of this month they shall

⁸⁹ Likkutei Torah Vayikra 4c; Also see Sefer HaMaamarim 5709 p. 121 in the note.

⁹⁰ Zohar II 39b; 40b; Also see Ohr HaTorah Bo p. 282.

⁹¹ Leviticus 23:27

⁹² Exodus 12:3; 12:21

take for themselves etc.” The explanation is that “the tenth day of the seventh month is Yom HaKippurim,” “the one [day] of the year,”⁹³ a day in which there is the obligation [to pray] five prayers,⁹⁴ corresponding to the “five names by which the soul is called,”⁹⁵ the fifth name being primary (as all the names are revealed), this being the name of the singular-*Yechidah* essence of the soul.

In our service, this is the matter of self-sacrifice (*Mesirat Nefesh*), which is in a way of a “leap.” This likewise is the matter of the verse, “On the tenth of this month they shall take for themselves etc.,” referring to the self-sacrifice of taking the sheep, thereby bringing about the “leap,” so that “the King, King of kings, the Holy One, blessed is He, was revealed to them in His glory, Himself, and redeemed them.”

This is also connected to the general matter of the repentance (*Teshuvah*) of the tenth day of the seventh month. This is because service of *HaShem*-יהוה with repentance (*Teshuvah*) is higher than the service of Him of the righteous (*Tzaddikim*). This is why our sages, of blessed memory, stated,⁹⁶ “In the place where those who return in repentance (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand,” in that this is something that is beyond comparison.

This is like the explanation before (in chapter five), that the matter of the “travel” (*Halichah*) is from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to

⁹³ Exodus 30:10; Leviticus 16:34

⁹⁴ See Likkutei Torah, end of Parshat Pinchas

⁹⁵ Midrash Bereishit Rabbah 14:9

⁹⁶ Mishneh Torah, Hilchot Teshuvah 7:4

the world of Emanation (*Atzilut*). This is because when one goes from level to level in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), being that they all are in the category of creation, up to and including the root of the creations, it thus is all still a matter of “standing” (*Amidah*).

Rather, the true matter of “travel” (*Halichah*) in a way that is beyond comparison, is the ascent from the category of creation (*Nivra*) to the category of Creator (*Boreh*). Although this is generally brought about through fulfilling the *mitzvot*, in that the word “commandment-*mitzvah*-מצוה” is of the same root as the word “attachment-*Tzavta*-צוותא” and bonding,⁹⁷ and it likewise is brought about through the study of Torah, by which “a wondrous union (*Yichud*) is caused, a union of which there is no likeness or comparison to whatsoever, as the verse states,⁹⁸ ‘Your Torah is in my innards,’” as explained in Tanya,⁹⁹ this nevertheless is brought about in an even higher way specifically by serving *HaShem*-יהוה by returning to him in repentance (*Teshuvah*), meaning in a way of a “leap.”¹⁰⁰

Now, this also is the connection between the coming of our righteous Moshiach and returning to *HaShem*-יהוה (*Teshuvah*), as in the teaching,¹⁰¹ “Moshiach is destined to bring the righteous (*Tzaddikim*) to repent (*Teshuvah*).” Moreover, the totality of the true and complete redemption in general, is connected to the matter of repentance (*Teshuvah*), as in the

⁹⁷ Likkutei Torah Bechukotai 45c and elsewhere.

⁹⁸ Psalms 40:9

⁹⁹ Tanya, Ch. 5

¹⁰⁰ See Likkutei Torah, Drushei Shabbat Shuvah 65a and elsewhere.

¹⁰¹ Brought in Likkutei Torah, Shemini Atzeret 92b; Shir HaShirim 50b; Also see Zohar III 153b

conclusive *Halachic* ruling of Rambam,¹⁰² “The Torah already has **promised** that ultimately Israel will repent toward the end of her exile and will **immediately** be redeemed.”

This is because the coming redemption will be in a way of a “leap,” “as in the days when you went out of the land of Egypt,”¹⁰³ and much more wondrously. This is because the exodus from Egypt took place **before** the giving of the Torah, **before** the nullification of the decree that “the Upper will not descend to the lower, and the lower shall not ascend to the Upper,”¹⁰⁴ but even so, “He revealed Himself [in Egypt] ... and redeemed them.”

[The explanation is that the revelation was [only in an external way and] not in a way of inner manifestation (*Hitlabshut*) [in Egypt], not even temporarily, [and that was enough to shatter their idols]. However this is not the place to explain how and why this is at length.]

In contrast, after the decree was nullified at the giving of the Torah, which also included the Torah of Moshiach, who “will teach Torah to the entire nation,”¹⁰⁵ since “there will not be another giving of the Torah,”¹⁰⁶ it is then (in the coming redemption) that there will be the true matter of “skipping over mountains and leaping over hills.” Therefore, the preparation

¹⁰² Mishneh Torah, Hilchot Teshuvah 5:5

¹⁰³ Micah 7:15

¹⁰⁴ See Midrash Shemot Rabbah 12:3; Midrash Tanchuma Va'era 15

¹⁰⁵ Mishneh Torah, Hilchot Teshuvah 9:2; Likkutei Torah Tzav 17a, and elsewhere.

¹⁰⁶ See Sefer HaMaamarim 5640 Vol. 1 p. 179; p. 284; 5641 p. 412; 5647 p. 87; 5656 p. 356; *Hemshech* 5666 p. 23 [32] (translated as *Hemshech Samech-Vav*, Discourse 3); p. 546 [719] (Discourse 61); *Hemshech* 5672 Ch. 179 (Vol. 1 p. 366 [Vol. 2 p. 502]); Sefer HaMaamarim 5679 p. 291; 5685 p. 199; 5709 p. 57 and elsewhere.

for this is specifically through serving *HaShem*-יהו"ה by turning to Him in repentance (*Teshuvah*), which is in a way of a “leap.”

7.

Now (as stated in Tanya) the beginning of service of *HaShem*-יהו"ה, and its core and root, is the matter of accepting the yoke (*Kabbalat Ol*) of the Kingdom of Heaven.¹⁰⁷ In the soul powers this is the matter of faith (*Emunah*), and it is in the merit of their faith that our ancestors were redeemed from Egypt (as discussed before in chapter four). About this our sages, of blessed memory, explained that “skipping over mountains” is in the merit of our forefathers, and “leaping over hills” is in the merit of our foremothers. This is because the very substance of our forefathers and foremothers is the matter of faith (*Emunah*).¹⁰⁸

Nevertheless, just as with the power of faith (*Emunah*) we come to the perfect service of departing from all constraints and limitations, the same is so of the matter of “skipping over mountains and leaping over hills” in the merit of our forefathers and foremothers, that we then come to the matter of “skipping over mountains and leaping over hills” as it transcends the “mountains and hills.” This is like the explanation of the Midrash, which aligns with the simple meaning of the verse (as discussed in chapter one).

¹⁰⁷ Tanya, Ch. 41.

¹⁰⁸ See the previous discourse entitled “*Kol Dod*” of Shabbat HaGadol, Discourse 26 (Sefer HaMaamarim 5736 p. 190 and on).

The general explanation is that through the preface of service that is (not in a way of an arousal from below which necessitates arousal from Above, nor even the arousal from below in the aspect of “the place that is whole” for the arousal from Above,¹⁰⁹ but is) only a similarity, a likeness, and a hint (like the saying,¹¹⁰ “a hint [suffices] for the wise,” and even higher still) the matter that must be brought about by it.

This is the matter of the “leap” that the Jewish people had in their service of slaughtering the Pesach offering. It was thereby that there was a drawing down of the revelation of “skipping over mountains and leaping over hills” as it is in the merit of our forefathers and foremothers, and higher still, the “leap” that is beyond all comparison to the “mountains and hills,” that is, our forefathers and foremothers, and even higher than their level in their source and root in the “mountains of darkness,” these being the aspect of the emotions that transcend the world of Emanation (*Atzilut*).

As explained in the discourses in Ohr HaTorah¹¹¹ and elsewhere, this refers to the Ancient One-*Atik*, and in the Ancient One-*Atik* itself, to the innerness (*Pnimitiyut*) of the Ancient One-*Atik*, this being the matter of “skipping-*Dilug*-דילוג” with one foot and “leaping-*Kefitzah*-קפיצה” with two feet (as cited in the discourses¹¹² from the Mishnah in Ohalot¹¹³ and in Talmud Yerushalmi).¹¹⁴

¹⁰⁹ See Likkutei Torah, Shir HaShirim 23d and on.

¹¹⁰ See Midrash Mishlei, Ch. 22; Zohar I 26b; Zohar III 229b; 280b, and elsewhere.

¹¹¹ Ohr HaTorah Shir HaShirim ibid. p. 257 and on.

¹¹² Likkutei Torah Shir HaShirim ibid. 15b and on; Ohr HaTorah ibid.

¹¹³ Mishnah Oholot 8:5

¹¹⁴ Talmud Yerushalmi Beitza 5:2

That is, the two feet refer to the two levels of the *Sefirah* of the Crown-*Keter* (which [in general] is the matter of “leaping”), these being the externality of the Crown-*Keter* (that is, the Long Patient One-*Arich*) and the innerness of the Crown-*Keter* (that is, the Ancient One-*Atik*), up to the two levels of the innerness (*Pnimitiyut*) of the Crown-*Keter* itself, meaning, as the Ancient One-*Atik* is manifest in the Long Patient One-*Arich*, and higher still, the three upper *Sefirot* of the Ancient One-*Atik* that do not manifest in the Long Patient One-*Arich*, and higher still, the Unknowable Head (*Reisha d’Lo Ityada [RaDL”A]*) such that He Himself does not know, as explained in Likkutei Torah at the end of this week’s Torah portion.¹¹⁵

Now, the reason that the matter of “leaping” with two feet specifically is in the merit of our foremothers, (“leaping over hills’ in the merit of our foremothers”)¹¹⁶ is similar to what is written about the coming future,¹¹⁷ “The female shall surround the male,” and it states in Talmud¹¹⁸ that the Holy One, blessed is He, gave our forefathers a foretaste of the coming world. The same was so in the exodus from Egypt, that “it is in reward for the righteous women of that generation that Israel was redeemed from Egypt.”¹¹⁹

The same is so of the generation of “the footsteps of Moshiach,” that it is through the righteous women who raise “the Legions of *HaShem-Tzivot HaShem*-יהוה צבאות”¹²⁰

¹¹⁵ Likkutei Torah Acharei 29b

¹¹⁶ See Likkutei Torah *ibid.*; Ohr HaTorah *ibid.* (p. 277).

¹¹⁷ Jeremiah 31:21

¹¹⁸ Talmud Bavli, Bava Batra 16b

¹¹⁹ Talmud Bavli, Sotah 11b; Midrash Bamidbar Rabbah 3:6

¹²⁰ Exodus 12:41

through educating them according to what is pure and holy, such as family purity, eating and drinking kosher food, lighting Shabbat candles, and raising a house in Israel in general, so that every house in Israel is a house about which the Holy One, blessed is He, will say, “I will dwell within them,”¹²¹ this thereby brings about the matter of “skipping over mountains and leaping over hills” in the highest way that is beyond all comparison to the “mountains and hills” who are the forefathers and foremothers, as in the simple meaning that the “leap” is [over and] higher than the mountains and hills.

8.

Now, the general matter of the “leap” (“skipping over mountains and leaping over hills”) which took place during the exodus from Egypt, is that the Jewish people were in a condition of being sunken to the ultimate degree, in the lowest level of which there is no lower, and it was in this state and standing that the King, King of kings, the Holy One, blessed is He, in His glory, Himself, revealed Himself to them and redeemed them.

This is like the general matter of “striking and healing,”¹²² in that “there was striking for Egypt and healing for Israel.”¹²³ The same is so of the coming redemption, this being

¹²¹ Exodus 25:8; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Alshich to Exodus 25:8 *ibid.*, toward the end (“*Od Yitachen*”); Shnei Luchot HaBrit (69a; 201a; 325b; 326b, and elsewhere); Likkutei Torah Naso (20b), and elsewhere.

¹²² Isaiah 19:22

¹²³ Zohar II 36a

the meaning of the verse,¹²⁴ “I shall cut down all the horns of the wicked; the horns of the righteous shall be exalted.” About this it states in Talmud, Tractate Megillah,¹²⁵ “Once the heretics cease to be, the horns of the righteous are exalted, as it states, ‘I shall cut down all the horns of the wicked; the horns of the righteous shall be exalted.’”

This is likewise stated in Midrash Tehillim on the verse,¹²⁶ “The horns of the idolatrous nations will be lowered, and the horns of Israel will be exalted,” as it states, ‘I shall cut down all the horns of the wicked; the horns of the righteous shall be exalted.’”

This is like Rashi’s explanation, that “then the praise of the Righteous One of the world (the Holy One, blessed is He) will be exalted,” which also refers to the Jewish people (“your people are all righteous (*Tzaddikim*)”),¹²⁷ in that they are the praise of the Holy One, blessed is He, as in Rashi’s explanation there.

This is likewise stated in Talmud,¹²⁸ “What is written in the Tefillin of the Holy One, blessed is He? ‘Who is like Your people, Israel, one nation in the earth’¹²⁹ (in that they draw down the aspect of “*One-Echad*-אחד” into the land of which there is no lower).¹³⁰ This is because the Holy One, blessed is

¹²⁴ Psalms 75:11 – This is the Psalm that began to be recited on the 11th of Nissan of this year, 5736 (See the beginning of Sefer HaMaamarim 11 Nissan).

¹²⁵ Talmud Bavli, Megillah 17b

¹²⁶ Midrash Tehillim 75:5

¹²⁷ Isaiah 60:21

¹²⁸ Talmud Bavli, Brachot 6a

¹²⁹ Chronicles I 17:21

¹³⁰ Tanya, Iggeret HaKodesh, Epistle 9; Also see Torah Ohr Vayeishev 27d and elsewhere.

He, is glorified through the glory of Israel, as the verse,¹³¹ ‘You have distinguished *HaShem*-יהו"ה this day... and *HaShem*-יהו"ה has distinguished you this day.’ The Holy One, blessed is He, said, ‘You have made Me a single entity in the world, and I will make you a single entity in the world.’” As explained in Tosefot,¹³² the Jewish people are the crown of the Holy One, blessed is He.

Now, this matter that “the horns of the righteous will be exalted” depends on “I shall cut down the horns of the wicked” (such that “I shall cut down all the horns of the wicked” **and immediately** “the horns of the righteous shall be exalted”). This is akin to the matter of “there was striking for Egypt and healing for Israel.”

9.

Now, in Midrash Tehillim there,¹³³ it states that “there are ten horns that the Holy One, blessed is He, gave Israel: The horn of Avraham... the horn of Moshiach,” and there is a version¹³⁴ that also adds “the horn of Dovid in the light of the day that is coming, as the verse states,¹³⁵ ‘There I shall cause a horn to sprout for Dovid.’”

The explanation is that the “horn-*Keren*-קרן” indicates the strength and power of the Crown-*Keter* of Kingship-*Malchut*. This is as in the teaching of our sages, of blessed

¹³¹ Deuteronomy 26:17-18

¹³² Tosefot to Brachot 6a ibid. (“*Mi k'Amcha*”).

¹³³ Midrash Tehillim 75:5 ibid.

¹³⁴ Midrash Tehillim Buber edition.

¹³⁵ Psalms 132:17

memory,¹³⁶ “Dovid and Shlomo were anointed [with oil] from a horn, and their kingdom continued.”

The matter of “ten horns” is because every *Sefirah* of the ten *Sefirot* has the aspect of Kingship-*Malchut* and the aspect of the Crown-*Keter*. This is similar to what our sages, of blessed memory, stated,¹³⁷ about the verse,¹³⁸ “It was on the eighth day,” that “it was on Rosh Chodesh Nissan, that day took ten crowns,” which refers to the aspect of the crowns (*Keter*) of the *Sefirot*, up to and including the crowns as they are on their own.

Now, in Likkutei Torah¹³⁹ it explains the chaining down of the Crowns (*Ketarim*) from one another. That is, there is an independent order of chaining down (*Seder Hishtalshelut*) of the Crowns (*Keter*),¹⁴⁰ as each Crown-*Keter* chains down from the Crown-*Keter* of the higher world, up to the Crown-*Keter* of the King, King of kings,¹⁴¹ up to the innerness (*Pnimiyyut*) of the Crown-*Keter*, and in this itself, even the innerness of the Ancient One-*Atik* (similar to what was explained before about the matter of “leaping” with two feet).

Now, the beginning of the “ten horns” is the horn of Avraham who is called “the head of the faithful,”¹⁴² this being akin to the fact that the exodus from Egypt was in the merit of their faith (as discussed before in chapter four). Thus, “as in the

¹³⁶ Talmud Bavli, Megillah 14a; Yalkut Shimoni Shmuel Remez 81

¹³⁷ Rashi to Leviticus 9:1, from Seder Olam Rabbah

¹³⁸ Leviticus 9:1

¹³⁹ Likkutei Torah, beginning of Korach

¹⁴⁰ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7.

¹⁴¹ Also see Ohr HaTorah Na”Ch Vol. 1 p. 140

¹⁴² See Midrash Shir HaShirim Rabbah 4:8 (2); Also see Mechilta Beshalach 14:31; Yalkut Shimoni Beshalach Remez 240; Hoshea Remez 519.

days when you went out of the land of Egypt, I will show you wonders,”¹⁴³ such that in the coming redemption (at which time “the horn of the righteous will be exalted”) it begins with the matter of faith (*Emunah*), this being “the horn of Avraham.” From this it also comes to all ten horns, up to and including that “He will uplift the horn of His anointed one,”¹⁴⁴ this being “the horn of Moshiach” and “the horn of King Dovid,” this being the matter of the eternality of the kingdom of the house of Dovid.

All this comes about after “I shall cut down all the horns of the wicked,” this being the nullification of the horn of the side opposite holiness. This is as we find¹⁴⁵ about the miracle of Chanukah, that the decree was such that they told them, “Write upon the horn of an ox that you have no portion in the God of Israel,” Heaven forbid.

That is, through the nullification of the horn of the side opposite holiness, “I shall cut down all the horns of the wicked,” and we come in a way of a “leap” from one extreme to the other extreme, to the completion of the matter of “the horns of the righteous will be exalted,” which refers to “the ten horns that the Holy One, blessed is He, gave to Israel,” up to the matter of “He will uplift the horn of His anointed one,” this being “the horn of Moshiach.”

¹⁴³ Micah 7:15

¹⁴⁴ Samuel I 2:10

¹⁴⁵ Midrash Bereishit Rabbah 16:7

Now, we should add greater detail to this, which is that when it comes to the general matter of the “horn-*Keren*-קרן,” we find one thing and its opposite, in a way of a “leap.” To explain,¹⁴⁶ on the one hand the horns are counted together with the hooves, which are secondary to the body [which consists of] bones, veins and flesh, such that they are not in the category of food, as we find regarding the laws of ritual purity (*Taharot*).¹⁴⁷

Another thing we find about the word “*Keren*-קרן” is that it is the word that is used in the Holy Language for the point that connects between two walls, “a corner-*Keren Zavit*-קרן זוית,” this being something that is utterly nullified, such that it has no existence at all.

For example, the corner (*Keren Zavit*-קרן זוית) that connects the eastern and southern [walls], as long as the point is to the east, it is not the corner at all, but is part and parcel of the eastern wall, and likewise, as long as the point is to the south, it is not the corner at all, but is part and parcel of the south wall. This being so, the point of the corner has neither length, nor width, nor depth, and its entire matter is only that it unites the eastern wall to the southern wall, and the same principle applies to all corners.

¹⁴⁶ Regarding the coming section, see Torah Ohr Vayeishev 30a, and with the glosses in Ohr HaTorah, Drushei Chanukah 300b and on; Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 52 and on, and with the glosses in Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 464 and on; Siddur Im Da"Ch 67a [109c] and on; Ohr HaTorah Na"Ch Vol. 1 p. 136 and on; Vol. 2 p. 749; p. 1,079; *Hemshech* 5672 Vol. 3 p. 1,301 and on; Also see Sefer HaMaamarim 5697 p. 148.

¹⁴⁷ See Talmud Bavli, Chullin 77b; 114a; 117b and elsewhere.

On the other hand, the horn (*Keren*-קרן) is specifically elevated over the body, thus indicating the highest level. This is as we find in Tractate Chagigah¹⁴⁸ about the holy *Chayot* angels, that “the feet of the *Chayot* correspond to them all” [brought in Tanya as proof that the head and intellect of the lower levels are lower than the heels and feet of the higher levels above them]. It then continues to list many matters until the highest level, stating, “the horns (*Karnei*-קרני) of the *Chayot* correspond to them all,” meaning, to all the levels enumerated beforehand.

Moreover, the “horn-*Keren*-קרן” [also] indicates strength and power, as brought in the discourses of Chassidus¹⁴⁹ from the words of Rashba (brought in Ein Yaakov) in explanation of the teaching of our sages, of blessed memory,¹⁵⁰ “The bull that Adam, the first man, sacrificed, had a single horn on its forehead, and its horns preceded its hooves, as the verse states,¹⁵¹ ‘And it shall please *HaShem*-יהו"ה better than a bullock that has horns and hoofs,’ stating ‘horns’ first, and only afterwards ‘hoofs,’” that this thereby rectified all the undesirable matters that preceded it.

He explains that the matter of the “horn-*Keren*-קרן” indicates the essence of a thing, and brings a proof from the statement about the exodus from Egypt, “On the essence (*Etzem*-עצם) of this day,”¹⁵² which Targum translates as “On the essence (*b'Khran*-בכרן) of that day. (Even though it is written

¹⁴⁸ Talmud Bavli, Chagigah 13a

¹⁴⁹ Ohr HaTorah Na"Ch and *Hemshech* 5672 ibid.

¹⁵⁰ Talmud Bavli, Chullin 60a

¹⁵¹ Psalms 69:32

¹⁵² Exodus 12:41; Also see Genesis 17:26; Leviticus 23:28

as “*b’Khran*-בכרן” with a *Khaf*-כ, it is the very same matter as the root and name “*Keren*-קרן” with a *Kof*-ק.)¹⁵³

We thus find that the word “horn-*Keren*-קרן” indicates a thing and its opposite in a way of a “leap.” This is likewise the matter of the “leap” of cutting down “the horns of the wicked” and exalting “the horns of the righteous.”

11.

This then, is likewise so of the general matter of the exodus from Egypt in a way of “skipping over mountains and leaping over hills.” As stated in Midrash, this means that “He does not gaze at your wicked deeds and your idolatry, but leaps over them.” For, even though they are in the ultimate state of being sunken in the lowest of levels, in a state and standing of being “naked and bare,” absent of Torah and *mitzvot*, Heaven forbid, may the Merciful One protect us, until nothing remains but a point (*Nekudah*), similar to the point of the corner (*Keren Zavit*-זיית-קרן), nevertheless, “the King, King of kings, the Holy One, blessed is He, in His glory, Himself, revealed Himself to them and redeemed them.”

This matter is only possible in a way of “skipping over mountains and leaping over hills,” and not only a “skip” with one foot, but “leaping” with two feet, such that from this we also come to the coming redemption, at which time there will be the completion of the matter of the “horn-*Keren*-קרן,” this being “the horn of Moshiach.”

¹⁵³ Also see Ramban to Leviticus 23:28

This is because the coming redemption will be “as in the days when you left the land of Egypt,” and in an even higher way of “I will show you wonders.” That is, as stated in Zohar,¹⁵⁴ they are called “wonders-*Nifla'ot*-נפלאות” even compared to the miracles and revelations that took place in the exodus from Egypt.

May it be so for us, with the true and complete redemption, at which time we will see the fulfillment of the prophecy, “He will uplift the horn of His anointed one,” and he will build the Holy Temple in its place, and gather the dispersed of Israel,¹⁵⁵ speedily and in our times in the most literal sense!

¹⁵⁴ Zohar I 261b; Also see Ohr HaTorah Na”Ch to Micah 7:15 (Vol. 1 p. 486 and on).

¹⁵⁵ Mishneh Torah, Hilchot Melachim 11:1; 11:4

Discourse 28

“*v’Nachah Alav Ruach HaShem... -
The spirit of HaShem shall rest upon him...*”

Delivered on the last day of Pesach, 5736¹

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

1.

The verse states,² “The spirit of *HaShem*-יהו"ה shall rest upon him – a spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and fear of *HaShem*-יהו"ה” until [the verse],³ “For the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor.” It then continues,⁴ “It shall be on that day that the Lord-*Adona*”ע-אדני will once again show His hand, and acquire the remnant of His people etc.,” after it first will be that “*HaShem*-יהו"ה will dry up the gulf of the Sea of Egypt and He will wave His hand over the [Euphrates] River etc.,”⁵ (so that the exiles of Israel will pass through them),⁶ and there are various other matters elucidated in that prophecy (that we recite in the Haftorah of the last day of Pesach) in which the prophet

¹ This discourse is a continuation to the two discourses that precede it entitled “*Kol Dodi*” of Shabbat Parshat Metzora, Discourse 26 (Sefer HaMaamarim 5736 p. 190 and on) and Discourse 27 (p. 198 and on).

² Isaiah 11:2

³ Isaiah 11:9

⁴ Isaiah 11:11 (and Rashi there)

⁵ Isaiah 11:15

⁶ Rashi to Isaiah 11:15 *ibid*.

describes the state and standing that will take place with the coming of our righteous Moshiach in the near future and in the most literal sense.

Now, in Zohar on the Torah portion of Vayera,⁷ it states, “When Israel will go out of exile, all those Supernal levels will be summoned... as the verse states, ‘The spirit of *HaShem*-יהו"ה will rest upon him – a spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and fear of *HaShem*-יהו"ה.”

Now, in Zohar on the Torah portion of Naso,⁸ it states that this is the meaning of the verse,⁹ “Come from the four directions, O’ spirit (*Ru’ach*-רוח) etc.” That is, it refers to the four spirits: the spirit (*Ru’ach*-רוח) of *HaShem*-יהו"ה, the spirit (*Ru’ach*-רוח) of Wisdom-*Chochmah* and Understanding-*Binah*, the spirit (*Ru’ach*-רוח) of counsel and strength, and the spirit (*Ru’ach*-רוח) of knowledge and fear of *HaShem*-יהו"ה. “For, in the days of King Moshiach, one person will not say to another, ‘Teach me wisdom,’ as the verse,¹⁰ ‘They will no longer teach, each man his fellow... for they all will know Me, from their smallest to their greatest etc.’ That is, it will not be necessary for one person to teach another, as his spirit will include all the spirits [and] the knowledge of all etc.”

In other words, although the verse states, “The spirit of *HaShem*-יהו"ה will rest **upon him** – a spirit of wisdom and understanding, a spirit of counsel and strength etc.,’ which obviously is referring to Moshiach, nevertheless, there also will

⁷ Zohar I 103b, cited in Ohr HaTorah Na"Ch to Isaiah ibid. (Vol. 1 p. 185).

⁸ Zohar III 130b (Idra Rabba)

⁹ Ezekiel 37:9

¹⁰ Jeremiah 31:33

be the matter of “the spirit of *HaShem*-יהו"ה resting upon him” in that it will rest upon each and every Jew, about whom it states,¹¹ “Come from the four directions, O’ spirit, and blow... that they may come to life... These bones – they are the whole House of Israel.”

This is likewise understood¹² from the prayer we recite when we open the Ark on the holidays, “Let there be the fulfillment in us of the verse that is written, ‘The spirit of *HaShem*-יהו"ה will rest upon him etc.’” This is like the explanation of the Zohar, that this indeed will be so for every Jew when the Jewish people go out of exile.

Now, we must better understand this. For, in Talmud it states,¹³ “If the earlier [generations] were like angels, we are the sons of men, and if the earlier [generations] were sons of men, we like etc.” This being so, how does it apply that in us there will be the fulfillment of [the prophecy], “The spirit of *HaShem*-יהו"ה will rest upon him?”

This is especially so considering the explanation in the Siddur, in the discourse of Lag BaOmer,¹⁴ about the greatness of the meaning of the verse, “The spirit of *HaShem*-יהו"ה will rest upon him etc.,” (which is a high level even in relation to Moshiach himself, which is why it states that it will “rest **upon him**,” meaning that this is an additional level of elevation beyond as he is in and of himself).

¹¹ Ezekiel 37:9-11 *ibid*.

¹² Also see Sefer Chamishah Ma’amarot of the Rabbi and Tzaddik of Munkatch (the author of Sefer Minchas Elazar and other holy books); Also see the Sichah talks of the nights of the holiday of Pesach, 5748 (Hitva’aduyot 5748 Vol. 3 p. 124 and on).

¹³ Talmud Bavli, Shabbat 112b and elsewhere.

¹⁴ Siddur Im Da”Ch 305a [447b] and on, cited in Ohr HaTorah Na”Ch *ibid*.

This is because the four spirits (about which it states, “Come from the four directions, O’ spirit”) refer to the aspect of Majesty-*Hod* of the Ancient One-*Atik* (and as the verse then states,¹⁵ “He will be endowed with a spirit (וְהָרִיחוּ-*v’Haricho*) of fear of *HaShem*-יְהוָה,” meaning that¹⁶ “He will smell and judge” (*Morach v’Da’in*-מִרְחָק וְדַא’יִן), this being the aspect of the nose (*Chutma*)).

Based on this, this requires even greater explanation as to how it applies that such a lofty level as this will be in each and every Jew, such that we pray, “May there be the fulfillment in us of... ‘the spirit of *HaShem*-יְהוָה will rest upon him etc.”

2.

Now, this may be understood by prefacing with an explanation of the verse,¹⁷ “The voice of my beloved, behold it comes, skipping over mountains, leaping over hills.” Now, Midrash states¹⁸ that there are two explanations of this. The first explanation is that “the voice of my beloved, behold it comes” refers to Moshe, meaning that this verse refers to “the days that you went out of the land of Egypt.”¹⁹ This is because at that time there was a “leap” and a “jump” over the calculation of the end [of the exile], in that He leapt from four-hundred years to two-hundred and ten years, and He likewise “leapt over your deeds etc.,” as in all the particulars stated in Midrash there.

¹⁵ Isaiah 11:3

¹⁶ Talmud Bavli, Sanhedrin 93b

¹⁷ Song of Songs 2:8

¹⁸ Midrash Shir HaShirim Rabbah to Song of Songs 2:8 *ibid.*

¹⁹ See Micah 7:15

This likewise is the meaning of the verse about the exodus from Egypt,²⁰ “*HaShem*-יהו"ה will pass over the entrance etc.”²¹

The second explanation is that “The voice of my beloved, behold it comes” refers to King Moshiach (and in stating “behold it comes-*Hinei Zeh Ba*-הנה זה בא,” it is a term indicating the future). That is, at the time of the redemption and coming of our righteous Moshiach there will be a “leap” and a “jump” over all matters, and to an even greater degree than there was in “the days that you went out of the land of Egypt,” as the verse states,²² “As in the day that you went out of the land of Egypt, I will show you wonders.”

As explained in Shaar HaEmunah,²³ even the miracles that took place in Egypt are of no comparison to the greatness of the elevation of the coming redemption. This is the meaning of the verse, “As in the days when you went out of the land of Egypt, I will show you wonders,” meaning that the wonders of the coming future will be wondrous even in comparison to the wonders that took place in “the days that you went out of the land of Egypt.”²⁴

Now, in the discourse entitled “*Kol Dodi*” 5709²⁵ he brings the statement in Likkutei Torah of the Arizal,²⁶ that the exiles of Edom and Yishmael are the two thighs, these being the aspects of Victory-*Netzach* and Majesty-*Hod* of the external

²⁰ Exodus 12:23

²¹ See Rashi to Exodus 12:23; Rashi to Exodus 12:11; Also see Shaar HaEmunah of the Mittler Rebbe, 11b and on.

²² Micah 7:15

²³ Shaar HaEmunah of the Mittler Rebbe 11b and on.

²⁴ See Zohar I 261b; Ohr HaTorah Na”Ch to Micah 7:15 *ibid.* (Vol. 1 p. 486 and on).

²⁵ Ch. 2 (Sefer HaMaamarim 5709 p. 108)

²⁶ Likkutei Torah of the Arizal, beginning of Ki Teitzei

husks (*Kelipah*), and this is why the primary work of the Jewish people during the time of the exile is specifically in the aspects of Victory-*Netzach* and Majesty-*Hod*.

We therefore must explain the relation between (the work in the aspects of) Victory-*Netzach* and Majesty-*Hod* and the verse, “The voice of my beloved etc.” This is because in the continuation of the verse “The voice of my beloved” it is written, “skipping over mountains and leaping over hills,” and as known,²⁷ “skipping-*Dilug*-דילוג” is with one foot and “leaping-*Kefitzah*-קפיצה” is with two feet. The spiritual likeness to this are the matters of Victory-*Netzach* and Majesty-*Hod*, which are outside the body and are the aspect of the “legs” (*Raglayim*).²⁸

The explanation is that through the work during the time of the exile in the aspect of the “legs” (*Raglayim*), these being Victory-*Netzach* and Majesty-*Hod*, this thereby brings about the redemption in a way of “skipping... and leaping.” This is like the teaching,²⁹ “When the legs come into the feet there then will be the fulfillment of the verse,³⁰ ‘On that day His feet will stand on the Mount of Olives etc.,’” referring to the coming redemption.

²⁷ Likkutei Torah Shir HaShirim, discourse entitled “*Kol Dodī*” Ch. 4 (15b and on) – citing Mishnah Oholot 8:5; Talmud Yerushalmi Beitzah 5:2

²⁸ See the introduction to Tikkunei Zohar 17a and the citations there in Nitzutzei Zohar.

²⁹ Zohar II 258a and Mikdash Melech there; Also see Siddur Im Da”Ch, Shaar Lag BaOmer 306d [450a].

³⁰ Zachariah 14:4

Now, in the discourse,³¹ he explains that the reason that during the time of exile (and especially in the generation of “the heels of Moshiach”) the work is specifically with the aspects of Victory-*Netzach* and Majesty-*Hod*, is because of the great descent, hiddenness and concealment that there is during the time of the exile. (This is in addition to the general matter of the descent of the generations, that “if the earlier [generations] were angels, we are sons of men etc.,” as discussed before.) This is why the work of the Jewish people must then stem specifically from the aspect of Victory-*Netzach*.

The explanation is that Victory-*Netzach* is external to the body. This is because the existence of man is the brain and the heart (and “the heart distributes to all the extremities”),³² meaning, the intellect (*Mochin*) and the emotions (*Midot*), which are the head and the torso. This is because the heart is in the center of the torso, (whereas Victory-*Netzach* and Majesty-*Hod* protrude from the torso).

Now, just as it is with the world in general, that “the world was created in a state of wholeness,”³³ this likewise is so (in a particular way) with man, that he is in a state of wholeness. That is, the contemplation (*Hitbonenut*) is in a state of wholeness, and the mind rules over the heart,³⁴ and there subsequently is a drawing down of the birth of the emotions from this, these being the feelings of the heart.

³¹ Sefer HaMaamarim 5709 *ibid.* p. 108 and on.

³² Zohar III 221b

³³ See Midrash Bereishit Rabbah 14:7; 13:3

³⁴ Zohar III 224a, brought in Tanya, Ch. 12 (17a)

However, in addition to this there also must be a matter of the exodus from Egypt, this being the matter of departing from the “narrow of the neck” (*Meitzar HaGaron*).³⁵ The explanation is that when there is a matter of contemplation (*Hitbonenut*), and the contemplation is in a state of wholeness, there nevertheless is “the narrow of the neck-*Meitzar HaGaron*-מיצר הגרון,” which is the matter of “Egypt-*Mitzrayim*-מצרים.”

This consists of the three ministers of Pharaoh. There is the minister who is the royal cupbearer (*Sar HaMashkim*), this being the right column of the side opposite holiness. This is because [all] liquid is mainly water, and “water sprouts the growth of every kind of pleasure,”³⁶ this being the aspect of the right side and Kindness-*Chessed* of the side opposite holiness.

The royal butcher (*Sar HaTabachim*) is the matter of the boiling of the blood, this being the matter of the veins, which is the left column of the side opposite holiness. The royal baker (*Sar HaOpheem*) is the middle column of the side opposite holiness. (This is as explained at length about the details of the matter of the three ministers as they are in man’s service of *HaShem*-יהו"ה in the additions to Torah Ohr,³⁷ as well as in the discourse by the same title as this of the last day of Pesach in *Hemshech* “*Mayim Rabim*” 5636³⁸ of his honorable holiness, the Rebbe Maharash.)

It is in this regard that there must be the departure from “Egypt-*Mitzrayim*-מצרים,” meaning, the departure from “the narrow of the neck-*Meitzar HaGaron*-מיצר הגרון,” so that from

³⁵ See Torah Ohr Va’era 58b

³⁶ Tanya, Ch. 1

³⁷ Torah Ohr, Hosafot 102c and on.

³⁸ Sefer HaMaamarim 5636 p. 162 and on.

the contemplation he will also come to rouse the emotions of the heart as fitting, with love of *HaShem*-יהו"ה and fear of Him, as well as all the other emotions, through which he will be filled with matters of Torah and *mitzvot* and holiness, as explained in Tanya.³⁹

However, during the time of the exile, and especially in the doubled darkness of the final exile, [about which it states], “Is the generation fitting?” in the form of a question,⁴⁰ in which it is not easy to awaken love and fear of *HaShem*-יהו"ה based on reason and knowledge stemming from contemplation (*Hitbonenut*), it then is necessary for the work to be in the aspects of Victory-*Netzach* and Majesty-*Hod*.

To further explain, Victory-*Netzach*, which is external to the body (referring to the intellect and emotions) is the matter of being victorious. In other words, even though intellectually, he has no proof that necessitates this, and he likewise has no feelings in the emotions of the heart, he nevertheless stands steadfastly against every enemy and opposition, without any explanation or reasoning or emotions of the heart, but solely out to the quality of Victory-*Netzach*, (as explained in Iggeret HaKodesh in the discourse entitled “*Lehavin Mashal uMelitzah*”).⁴¹

The same is so of the quality of Majesty-*Hod* (which also is external to the body), that is akin to the statement,⁴² “The

³⁹ Tanya, Ch. 9

⁴⁰ Talmud Bavli, Yevamot 39b and Rashi there.

⁴¹ Tanya, Iggeret HaKodesh, Epistle 15 (123b) cited in Sefer HaMaamarim 5709 *ibid.* p. 109.

⁴² Talmud Bavli, Bava Kamma 129a; Also see Siddur Im Da”Ch, Shaar Lag BaOmer p. 303c [444c]; Sefer HaMaamarim 5709 p. 127 and elsewhere.

sages submit (*Modim*) to Rabbi Meir” (and all other examples of this). In other words, even though he has a different opinion (and the same being so of the emotions of the heart), he nevertheless has the matter of submission (*Hoda’ah*) and nullification (*Bittul*). For, since he recognizes and grasps the wondrousness of His wisdom, he nullifies his opinion and submits to Him.

This is to such an extent that there is the aspect of “submission of submission” (*Hoda’ah SheB’Hoda’ah*),⁴³ meaning that he does not grasp the wondrousness of His wisdom with his intellect or recognize it in his heart but only knows that He is wondrously wise and thus acknowledges that he must submit to Him. In this case there only is the aspect of “submission of submission” (*Hoda’ah SheB’Hoda’ah*).

This then, is the matter of the work during the time of the exile, which is specifically in the aspects of Victory-*Netzach* and Majesty-*Hod*, up to and including Majesty-*Hod* of Majesty-*Hod*, which is when there only is the aspect of “submission of submission” (*Hoda’ah SheB’Hoda’ah*).

4.

Now, it is explained in the discourses of Lag BaOmer⁴⁴ that it is specifically in the aspect of Majesty-*Hod* of Majesty-*Hod* that there are the greatest revelations, up to and including the aspect of Majesty-*Hod* of the Ancient One-*Atik*. This is the matter of the passing of Rabbi Shimon bar Yochai on Lag

⁴³ See Siddur Im Da”Ch ibid. p. 303c [444d] and on.

⁴⁴ Siddur Im Da”Ch ibid. p. 304a [445b] and on.

BaOmer.⁴⁵ That is, on the day of his passing there was an illumination in him of the ultimate perfection of his spirit, as it is high Above in the highest of heights, and this matter was drawn down and manifest in the lowest level, this being specifically the aspect of Majesty-*Hod* of Majesty-*Hod*.

From this there also is a drawing down in man's service of *HaShem*-יהו"ה. That is, even though he may be in a state and standing of doubled and quadrupled darkness, such that he has not yet departed from "the narrow of the neck" (*Meitzar HaGaron*) (meaning that the contemplation (*Hitbonenut*) is not also drawn into the heart) and it also applies that he is lacking in perfection in the mind and heart, as they are in and of themselves (besides because of "the narrow of the neck"), even so, he stands steadfastly with victory, such that he is compelled to do according to the Torah, and does so.

The same is so of the aspect of Majesty-*Hod*, that even though he has reasonings and proofs etc., he nevertheless submits (*Modeh*), up to and including the aspect of "submission of submission" (*Hoda'ah SheB'Hoda'ah*), the general matter of this being that he stands in a state of complete nullification (*Bittul*) and does not look at what is around him, and there is nothing that is consequential to him, since it is self-evident to him that he must do that which is according to Torah, (as explained in the discourse of the year 5709⁴⁶ as it relates to the service of *HaShem*-יהו"ה).

⁴⁵ See Pri Etz Chayim, Shaar Sefirat HaOmer, Ch. 7.

⁴⁶ Sefer HaMaamarim 5709 *ibid.* p. 109; Also see the discourse entitled "*Ani Yesheina*" there (which is the continuation to the discourse entitled "*Kol Dodî*" 5709) – Sefer HaMaamarim 5709 p. 118.

Specifically through doing so he brings the drawing down about, such that “the spirit of *HaShem*-יהו"ה will rest upon him etc.,” this being the aspect of Majesty-*Hod* of the Ancient One-*Atik*, which is drawn down in a way that He “skips over mountains and leaps over hills,” with one foot and with two feet, (these being the matters of Victory-*Netzach* and Majesty-*Hod*, as discussed before).

5.

However, this itself requires further explanation. For, since Victory-*Netzach* and Majesty-*Hod* are lower than the head and the heart, in that they are external to the body, how then does it apply for them to bring about that which the brain and heart did not bring about, such that “the spirit of *HaShem*-יהו"ה will rest upon him etc.,” as mentioned above.

The explanation is that even though Victory-*Netzach* and Majesty-*Hod* are external to the body, their root is nevertheless higher than the emotions (*Midot*), and even higher than the intellect (*Mochin*), even including the emotions that transcend the intellect. This is as in the verse,⁴⁷ “The Victor-*Netzach* of Israel does not lie and does not relent, for He is not a man that He should relent.”

That is, the root of the aspect of Victory-*Netzach* is in the aspect of “He is not a man-*Lo Adam Hoo*-לֹא אָדָם הוּא.” This is because “man-*Adam*-אָדָם” is the aspect of intellect (*Sechel*) and emotions (*Midot*), and the same is so of the Supernal Man (*Adam HaElyon*), in that this refers to the aspects of the

⁴⁷ Samuel I 15:29; Sefer HaMaamarim 5709 *ibid.* (p. 111 and on).

Supernal intellect (*Mochin*) and emotions (*Midot*). However, the aspect of “He is not a man-*Lo Adam Hoo*-לֹא אָדָם הוּא” is higher than the aspect of the Supernal Man (*Adam HaElyon*). Thus, since the root of the aspect of Victory-*Netzach* is in the aspect of “He is not a man-*Lo Adam Hoo*-לֹא אָדָם הוּא,” therefore, “He does not lie and He does not relent,” since in this aspect it altogether does not apply for there to be any changes.

The explanation of the matter as it is in man’s service of *HaShem*-יְהוָה, is that the general work during the time of the exile, and especially in the generation of “the heels of Moshiach,” is in a way of self-sacrifice (*Mesirat Nefesh*). (This itself demonstrates the greatness of the powers that were granted to the generation of “the heels of Moshiach,” in that specifically in **this** generation there is a revelation of the power of self-sacrifice (*Mesirat Nefesh*) to a greater degree than at the time of the Holy Temple.)

This is as known⁴⁸ about the explanation of the verse,⁴⁹ “The man Moshe was exceedingly humble, more than any man on the surface of the earth,” that primarily this humility was in relation to the generation of “the heels of Moshiach.” For, even though our teacher Moshe “saw Truth-*Emet*-אֱמֶת,” he nonetheless was especially humbled in relation to the generation of “the heels of Moshiach,” this being because of the power of self-sacrifice (*Mesirat Nefesh*) of the generation of “the heels of Moshiach.”

For, without looking at the fact that “is the generation worthy?” in the form of a question, and that because of the

⁴⁸ Sefer HaMaamarim 5679 p. 464; 5689 p. 215

⁴⁹ Numbers 12:3

doubled and quadrupled darkness in the world there are mockers, and he himself is in a lowly state, such that it has not yet settled in his body, meaning that the intellect and emotions (the head and torso) are not as they should be, which is why it is necessary to come to the labor that is external to the body, he nevertheless stands steadfastly with might, so as not to be moved by any arguments or opinions, whatever they may be, and nothing will move him from fulfilling the work of a Jew, to make a dwelling place for Him, blessed is He, in the lower worlds,⁵⁰ doing so with self-sacrifice (*Mesirat Nefesh*) in a way of victory (*Nitzachon*) and submission (*Hoda'ah*), these being the matters of “skipping” with one foot and “leaping” with two feet.

Now, this may be understood by way of a physical analogy of the soul and limbs of man below. That is, as known, it is easier for a person to put his foot and heel into hot water than it is to put his head in. The reason is because the vitality in the head is in a state of revelation, whereas the vitality in the foot is in a state of concealment.

The explanation of this (in that, at first glance, what connection is there between the fact that because the vitality in the head is in a revealed state it therefore is more difficult to put it in) is that the vitality of the soul is drawn and spreads forth throughout the entire body equally. For, just as in the soul itself, it does not apply for there to be the divisions of the 248 limbs and the 365 veins, in that it generally is altogether inapplicable for there to be division in it, the same is so of the vitality of the soul, which is equally throughout the entire body. This is why

⁵⁰ See Tanya, Ch. 36 and elsewhere.

in every area of the body he is alive, and the vitality is in the entire body equally.

In contrast, this is not so of the inner manifest powers, in which the vitality comes into revelation, and in which there are divisions in the vitality, such as the vitality of the head and the vitality of the heart, down to enlivening the foot and heel where (in the heel) the vitality is in the ultimate state of hiddenness and concealment.

Now, when the inner manifest powers (*Kochot Pnimiym*) are in a state of revelation, they cover over the primary and inner vitality. That is, because of the very fact that they are revealed, they therefore cover over the inner vitality. Thus, even when one wants to put his head into hot water, it nevertheless is difficult for him, this being because of the revealed vitality (the inner manifest powers) that cover and conceal the primary vitality.

The likeness to this may also be understood about the primary and inner vitality of a Jew, which is the matter of self-sacrifice (*Mesirat Nefesh*). For, as in the saying of his honorable holiness, the Alter Rebbe,⁵¹ “A Jew is neither capable nor desires to be separated from Godliness.” Now, in the head, where the vitality is in a state of revelation, this thereby causes a concealment and covering over the self-sacrifice (*Mesirat Nefesh*). In contrast, this is not so of the foot, in which the inner manifest powers (*Kochot Pnimiym*) are in a state of hiddenness and concealment, such that it specifically is there that it is

⁵¹ HaYom Yom for the 25th of Tammuz; Igrot Kodesh of the Rebbe Rayatz, Vol. 4 p. 384; Also see Sefer HaMaamarim 5684 p. 215; p. 243; Discourse entitled “*Bati LeGani*” 5700 Ch. 3 & Ch. 4 (Sefer HaMaamarim 5710 p. 115; p. 117).

possible to bring about the matter of self-sacrifice (*Mesirat Nefesh*).

This is why it is specifically in the final generations, in “the heels of Moshiach-*Ikveta d'Meshicha* דמשיחא-עקבתא” which as indicated by its name, is the aspect of the “heel-*Eikev*-עקב,” that it specifically is there that the power of self-sacrifice (*Mesirat Nefesh*) is revealed.

The general explanation is that it is because of the work stemming from the aspects of Victory-*Netzach* and Majesty-*Hod*, which are external to the body, that this reaches the essence of the soul. This is because the root of Victory-*Netzach* is in the aspect of “He is not a man-*Lo Adam Hoo* הוא-לא אדם.” Thus, it specifically is thereby that there is the fulfillment and the actual revelation of the actualization of the dwelling place for Him, blessed is He, in the lower worlds, as is explained in the *Hemshech* of the Hilulah of the 10th of Shvat.⁵²

6.

Now, it is through the general work during the time of the exile with the aspects of Victory-*Netzach* and Majesty-*Hod*, the aspects of the “legs” (*Raglayim*) that are external to the body, that this brings about the matter of “skipping over hills and leaping over mountains,” “skipping-*Dilug*-דילוג” with one foot and “leaping-*Kefitzah*-קפיצה” with two feet. This will bring the true and complete redemption through our righteous

⁵² Discourse entitled “*Bati LeGani*” 5710 Ch. 18 and on (Sefer HaMaamarim 5710 p. 153 and on).

Moshiach, as in the explanation of the Midrash that “the voice of my beloved, behold it comes” refers to King Moshiach.

The explanation is that the general matter of the verse, “The Victor-*Netzach* of Israel does not lie... for He is not a man etc.,” which comes in continuation to the statement that,⁵³ “*HaShem*-יהוה has torn the kingdom of Israel from you on this day, and has given it to your fellow who is better than you,” referring to Dovid.

That is, this prophecy is about the kingdom of the House of Dovid, meaning that also the Kingdom of Dovid is drawn from the aspect of “He is not a man-*Lo Adam Hoo*-לא אדם הוא,” higher than the form of man (*Adam*-אדם). Thus, there are no changes in it, such that it is an eternal kingship.

This is also the meaning of what our sages, of blessed memory, stated,⁵⁴ “Dovid [and Shlomo] were anointed [with oil] from a horn, and their kingdom continued.” The reason their kingdom continued is because they were specifically anointed with a horn (*Keren*-קרן). This is also the meaning of the verse,⁵⁵ “He will uplift the horn (*Keren*-קרן) of His anointed one,” and about the coming redemption it is written,⁵⁶ “The horns (*Karnei*-קרני) of the Righteous shall be exalted,” referring to the Holy One, blessed is He,⁵⁷ as well as to each and every Jew, being that the Jewish people are the praise of the Holy One, blessed is He.⁵⁸

⁵³ Samuel I 15:28

⁵⁴ Talmud Bavli, Megillah 14a; Yalkut Shimoni Shmuel Remez 81

⁵⁵ Samuel I 2:10

⁵⁶ Psalms 75:11 – This is the Psalm that began to be recited on the 11th of Nissan of this year, 5736 (See the beginning of Sefer HaMaamarim 11 Nissan).

⁵⁷ See Rashi to Psalms 75:11 *ibid*.

⁵⁸ See Talmud Bavli, Brachot 6a

This may be understood according to the explanation before⁵⁹ about the matter of the “horn-*Keren*-קרן,” that it is above the head and indicates the matter of strength. This is like the statement in Talmud,⁶⁰ “The horns (*Karnei*-קרני) of the *Chayot* [angels] correspond to them all,” meaning that they correspond to all the levels.

On the other hand, the matter of the “horn-*Keren*-קרן” is drawn down in a way of complete nullification (*Bittul*), similar to a “corner-*Keren Zavit*-זוית-קרן,” as explained before.⁶¹ From this it is understood that the “horn-*Keren*-קרן” also has a similarity to the two extremes in the matter of Victory-*Netzach*, in that it is external to the body, but on the other hand, reaches the essence of the soul, as explained before at length.

7.

This then, is the meaning of the verse, “The spirit of *HaShem*-יהו"ה will rest upon him – a spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and fear of *HaShem*-יהו"ה” until the matter of “He will be endowed with a spirit (*v'Haricho*-והריחו) of fear of *HaShem*-יהו"ה,” this being the aspect of Majesty-*Hod* of the Ancient One-*Atik*.

All this is drawn down through the aspect of Majesty-*Hod* of Majesty-*Hod*, as explained in the discourses of Lag BaOmer. Thus, since during the time of the exile the work of

⁵⁹ In the preceding discourse entitled “*Kol Dodi*” of the 11th of Nissan, Discourse 27, Ch. 10 (Sefer HaMaamarim 5736 p. 211 and on).

⁶⁰ Talmud Bavli, Chagigah 13a

⁶¹ In the discourse entitled “*Kol Dodi*,” Discourse 27 *ibid*.

the Jewish people is done with the aspects of Victory-*Netzach* and Majesty-*Hod*, including the aspect of Majesty-*Hod* of Majesty-*Hod*, this being the lowest level of “submission of submission” (*Hoda’ah SheB’Hoda’ah*) (as explained before in chapter three), there therefore will be the matter of “the spirit of *HaShem*-יהו"ה will rest upon him” for each and every Jew as well.

This is as we recite (in the above-mentioned prayer), “May there be the fulfillment in us of the verse that is written, ‘The spirit of *HaShem*-יהו"ה will rest upon him etc.’” In other words, even in “the dry bones,” in that,⁶² “these bones – they are the whole House of Israel,” there will be the fulfillment of the verse,⁶³ “Come from the four directions, O’ spirit (*Ru’ach*-רוח) and blow into these slain people, and they will come to life.”

That is, there will be a drawing into them of the four spirits (*Ru’ach*-רוח) mentioned earlier, “the spirit (*Ru’ach*-רוח) of *HaShem*-יהו"ה, the spirit (*Ru’ach*-רוח) of Wisdom-*Chochmah* and Understanding-*Binah* etc.,” with the true and complete redemption by our righteous Moshiach. This is as stated in Zohar,⁶⁴ “In the days of King Moshiach, one person will not say to another, ‘Teach me wisdom,’ as it is written,⁶⁵ ‘They will no longer teach, each man his fellow... for they all will know Me, from their smallest to their greatest etc.’”

⁶² Ezekiel 37:11

⁶³ Ezekiel 37:9

⁶⁴ Zohar III 130b (Idra Rabba)

⁶⁵ Jeremiah 31:33

Now, “as in the days when you left the land of Egypt, I will show you wonders.”⁶⁶ Thus, just as the exodus from Egypt was preparatory to the giving of the revealed part (*Nigleh*) of the Torah, this likewise is so of the coming redemption, at which time there will be the revelation of the Torah of Moshiach, who “will teach Torah to the entire nation,”⁶⁷ until “the earth will be filled with the knowledge of *HaShem*-יהוה as the waters cover the ocean floor.”⁶⁸

The preparation for this is through our work in the final days of the exile, in the matter of “spreading your wellsprings [of the teachings of Chassidus] to the outside,”⁶⁹ by which we hasten and hurry the time when “the Jewish people will go out of exile, one person will not need to teach his fellow, since this spirit of his includes all the spirits and all knowledge etc.” That is, in each and every Jew there will be the fulfillment of the verse, “The spirit of *HaShem*-יהוה will rest upon him etc.,” with the coming of our righteous Moshiach.

⁶⁶ Micah 7:15

⁶⁷ Mishneh Torah, Hilchot Teshuvah 9:2; Likkutei Torah Tzav 17a, and elsewhere.

⁶⁸ Isaiah 11:9; Mishneh Torah, end of Hilchot Melachim.

⁶⁹ See the famous letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov (Kehot edition) and elsewhere, and translated in the beginning of The Way of the Baal Shem Tov, a translation of Tzava’at HaRivash.

Discourse 29

*“Ketonet Bad Kodesh Yilbash... -
He shall don a sacred linen Tunic...”*

Delivered on Shabbat Parshat Acharei,
Shabbat Mevarchim Iyyar, 5736
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹ “He shall don a sacred linen Tunic; linen Breeches shall be upon his flesh, he shall gird himself with a linen Sash, and cover his head with a linen Turban; they are sacred vestments etc.” Now, in the discourses of our Rebbe, our leaders,² they ask why it states “linen-*Bad*-בד” with each garment in and of itself. (This is as stated in Talmud,³ “The verse states, ‘linen-*Bad*-בד,’ ‘linen-*Bad*-בד,’ ‘linen-*Bad*-בד,’ ‘linen-*Bad*-בד,’” and in *Torat Kohanim*⁴ it states, “‘linen-*Bad*-בד,’ ‘linen-*Bad*-בד,’ four times.) This is because, at first glance, it could have simply stated, “they all should be linen garments.”

The general explanation is that in each of the priestly garments there was a unique matter. (This is because the priestly garments are specifically with precision, such that it is

¹ Leviticus 16:4

² See *Ateret Rosh*, Shaar Yom HaKippurim Ch. 2 (28a); *Maamarei Admor HaEmtza’ee Sukkot* p. 1,232 and on; *Ohr HaTorah Acharei* Vol. 2 p. 552.

³ Talmud Bavli, Yoma 35a

⁴ *Torat Kohanim* to Leviticus 16:4 *ibid*.

forbidden to subtract from them or add to them.)⁵ There also is a matter that specifically joins them all together, this being the meaning the statement in Talmud, “The verse states, ‘linen-*Bad*-בד,’ ‘linen-*Bad*-בד,’ ‘linen-*Bad*-בד,’ ‘linen-*Bad*-בד,’ [from which it is derived that] the choicest linen [must be used].” This derivation is through them all being joined together.

2.

The explanation of this is as explained in the discourses⁶ (based on the explanation of Rabbi Moshe Cordovero⁷ about the matter of the four white garments, that they correspond to the four letters of the Name *HaShem*-יהו"ה),⁸ in that the linen Turban (*Mitznefet*) which goes upon the head corresponds to the Crown-*Keter*.⁹

Now, this does not contradict the statement of the Alter Rebbe¹⁰ in explanation of the length of the Turban (*Mitznefet*) being sixteen cubits (as stated by Rambam),¹¹ which is half the thirty-two pathways of wisdom (*Lamed-Beit Netivot Chochmah*) and that this Turban (*Mitznefet*) comes to atone for the matter of arrogance-*Ga'avah*-גאווה-15¹² which has the

⁵ Mishneh Torah, Hilchot Klei HaMikdash 10:4-5

⁶ In regard to the coming section, see Ohr HaTorah Acharei p. 289 and on; Vol. 2 p. 552 and on.

⁷ The Ramak, in Sefer Avodat Yom HaKippurim, Tikkun 5; Tikkun 7 (7a; 8b – Vinetzia 5347).

⁸ See the introduction to Tikkunei Zohar (3b).

⁹ Me'orei Ohr, Ot Mem, Section 128.

¹⁰ See Maamarei Admor HaZaken 5572 p. 14 and on.

¹¹ Mishneh Torah, Hilchot Klei HaMikdash 8:19

¹² See Talmud Bavli, Zevachim 88b; Arachin 16a

numerical value of *Ya"ח-י"ו*-15,¹³ these being the aspects of Wisdom-*Chochmah* and Understanding-*Binah* (which is where the blemish reaches to), from which it is understood that the Turban (*Mitznefet*) is the matter of intellect (*Mochin*) (and not the Crown-*Keter*). This is because it could be said that the Turban (*Mitznefet*) is the matter of drawing down the Crown-*Keter* into Wisdom-*Chochmah*.

The matter of the Sash (*Avneit*-אַבְנֵיט) is to atone for thoughts of sin in the heart.¹⁴ This is why the place where the Sash (*Avneit*) [was worn] was adjacent to the chest of the heart,¹⁵ which is the matter of "Understanding-*Binah* is the heart."¹⁶

This is also why the function of the Sash (*Avneit*) was to bind the garments and cause them to adhere to the body. In other words, its matter was to draw down and bind the encompassing lights (*Makifim*) to the inner manifest lights (*Pnimiym*),¹⁷ which also includes the drawing down of the encompassing light (*Makif*) of the intellect (*Mochin*) into the emotions (*Midot*) of the heart. [Then, from the heart-*Lev*-לֵב it is drawn into all the limbs, being that the heart is one of the three rulers,¹⁸ and "the heart distributes to all the

¹³ Shaar Ruach HaKodesh of the Arizal, Tikkun 7; Sefer HaLikkuteim of the Arizal to Psalms 36:12; Also see Sefer HaMaamarim 5635 Vol. 2 p. 308.

¹⁴ See Talmud Bavli, Zevachim 88b; Arachin 16a

¹⁵ See Mishneh Torah Hilchot Klei HaMikdash ibid. 8:1-2.

¹⁶ Introduction to Tikkunei Zohar ibid. 17a

¹⁷ See Ateret Rosh ibid. Ch. 6 (32b); Maamarei Admor HaEmtza'ee ibid. p. 1,239 and on.

¹⁸ Zohar II 153a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27.

extremities.”¹⁹ This is why had to be *Le”v”ל”ב*-32 cubits in length.²⁰

To pointed out, the drawing down of the encompassing lights (*Makifim*) through the Sash (*Avneit*) was unlike the drawing down of the Crown-*Keter* into Wisdom-*Chochmah* with the Turban (*Mitznefet*). This is because the drawing down of Wisdom-*Chochmah* through the Turban (*Mitznefet*) was in a hiddenness and concealment way, which is why the word Turban-*Mitznefet* מצנפת shares the same letters as “You have hidden away-*Tzafanta* צפנת.”²¹ In contrast, this was not so of the drawing down brought about through the Sash (*Avneit*).

The matter of the Tunic (*Ketonet*) was to atone for the sin of bloodshed²² (as the verse states,²³ “They dipped the tunic in blood”). This is the matter of the verse,²⁴ “He who sheds the blood of man, by man etc.,” as explained in the writings of the Arizal,²⁵ namely, that it refers to the matter of spilling the blood of the man (*Adam*-אדם) of holiness by the “incorrigible man” (*Adam Bliya’al*-בליעל-אדם), this being the man (*Adam*-אדם) of the side opposite holiness. [For, according to the simple meaning of the verse, the [second] word “by man-*b’Adam*-באדם” is superfluous, and it could have simply said “one who

¹⁹ Zohar III 161b; 221b (Ra’aya Mehemna); Tanya, Iggeret HaKodesh, Epistle 31; Torah Ohr Bereishit 7d; Likkutei Torah, Shir HaShirim 29b and on; 31a and on.

²⁰ Mishneh Torah, Hilchot Klei HaMikdash 8:19

²¹ Psalms 31:20

²² See Talmud Bavli, Zevachim 88b; Arachin 16a

²³ Genesis 37:31

²⁴ Genesis 9:6

²⁵ See Taamei HaMitzvot and Sefer HaLikkutim of the Arizal to Genesis 9:6 ibid.; Also see Likkutei Torah Bamidbar 13c; 14c

sheds the blood of man.”²⁶ Therefore, besides the atonement he also must extract the sparks of holiness that he lowered.

About this the verse states,²⁷ “[There is a time] when man (*Adam*-אדם) rules over man (*Adam*-אדם) to his detriment.” That is, the rule of the “incorrigible man” (*Adam Bliya ’al*) over the man (*Adam*) of holiness is to the detriment of the “incorrigible man” (*Adam Bliya ’al*), since he takes that which they swallowed from their mouth, as the verse states,²⁸ “he devoured wealth, but will vomit it.”²⁹ The matter of the Tunic (*Ketonet*), which is the garment that covers the body, is that it corresponds to the six emotions (*Midot*).

The matter of the Breeches (*Michnasayim*) (which “covers the flesh of nakedness”)³⁰ atones for forbidden sexual relations³¹ (discussed in the continuation of the Torah portion).³² Their matter in the *Sefirot* is Kingship-*Malchut*, which is the aspect of the female-*Nukva*, who is called “the Ingathering of Israel-*Knesset Yisroel*-כְּנֶסֶת יִשְׂרָאֵל”³³ because she gathers into her (*Koneset*-כּוֹנֶסֶת) and assembles the revelations from Above.³⁴

This is also why the word “Breaches-*Michnasayim*-מִכְנָסַיִם” is of the same root as “gather in-*Kones*-כּוֹנֵס.” This also is why the Breeches (*Michnasayim*) were only “from the hips

²⁶ Ohr HaTorah ibid. p. 553

²⁷ Ecclesiastes 8:9

²⁸ Job 20:15

²⁹ See Likkutei Torah ibid. 3d; Sefer HaMaamarim 5651 p. 198.

³⁰ Exodus 28:42

³¹ See Talmud Bavli, Zevachim 88b; Arachin 16a

³² Leviticus 18:6 and on.

³³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), and elsewhere.

³⁴ See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) Ch. 11.

to the thighs”³⁵ (unlike the Tunic (*Ketonet*) which covered over the entire body), since they relate to Kingship-*Malchut* which is the lowest level. The general explanation is that since [it states about] the *Sefirah* of Kingship-*Malchut* that “her feet descend etc.”³⁶ there thus is the need for guarding that this should be in a way of holiness and purity.

About this the verse states, “They are sacred vestments,” in that in all four garments there must be the matter of holiness, which is the matter of nullification (*Bittul*) drawn from the *Sefirah* of Wisdom-*Chochmah*,³⁷ which is the first of all the *Sefirot* and includes them all.

In the Torah this is the matter of the utterances “I am-*Anochi*-אֲנִי,” and “You shall have no other,”³⁸ which include all Ten Commandments.³⁹ The likeness to them in the Ten Utterances [of creation] is the utterance “In the beginning-*Bereishit*-בְּרֵאשִׁית,”⁴⁰ [about which it states],⁴¹ “‘In the beginning-*Bereishit*-בְּרֵאשִׁית’ is also an utterance,” in that it is the general utterance of Wisdom-*Chochmah*.⁴² It is the matter of the drawing down of the aspect of the Crown-*Keter* into Wisdom-*Chochmah*.

Thus, even though “I am-*Anochi*-אֲנִי” is the Crown-*Keter*, nevertheless, the utterance “I am-*Anochi*-אֲנִי” is counted amongst the Ten Commandments, this being because of the

³⁵ Exodus 28:42 *ibid*.

³⁶ Proverbs 5:5; Also see Ohr HaTorah Na”Ch Vol. 1 to Proverbs *ibid*. (p. 564 and on).

³⁷ See Tanya, Ch. 19

³⁸ Exodus 20:2-3

³⁹ Tanya, beginning of Ch. 20

⁴⁰ Genesis 1:1

⁴¹ Talmud Bavli, Rosh HaShanah 32a

⁴² See Likkutei Torah Behar 41d; Also see Targum Yerushalmi to Genesis 1:1

drawing down into Wisdom-*Chochmah*, (and through it into the other *Sefirot*) until it is drawn down into the speech (of “I am-*Anochi*-אֲנִי,” and thereby into all the other utterances).

3.

Now, the explanation of why with each one of the four garments the verse says, “linen-*Bad*-בד,”⁴³ can be understood according to the statement in Talmud,⁴⁴ ‘linen-*Bad*-בד’ refers to that which grows from the ground ‘each stalk growing on its own-*Bad b’Vad*-בד בבד” to which Rashi explains, “A singular (*Yechidi*-יחידי) stalk from each seed, and no two reeds come out of a single root.” This is unlike all other kinds of plants, such as wheat and other grains, in which several stalks rise from a single kernel of wheat. That is, “linen-*Bad*-בד” is the matter of the Singular-*Yachid*-יחיד.

In the service of *HaShem*-יהו"ה it is the matter of [the teaching],⁴⁵ “Chabakkuk came and established [the 613 *mitzvot*] upon one, as the verse states,⁴⁶ ‘The righteous shall live by his faith.’” That is, all the levels must be founded on the foundation of faith (*Emunah*). This is why all four garments, which correspond to all the particular levels of Wisdom-*Chochmah*, Understanding-*Binah*, the emotions (*Midot*), and

⁴³ See Likkutei Torah Acharei (28b and on); Maamarei Admor HaZaken 5572 ibid.; Ateret Rosh Ch. 2 (28a and on); Ohr HaTorah Acharei p. 1,553; Sukkot p. 1,717; Sefer HaMaamarim 5632 Vol. 1 p. 79; 5634 p. 200.

⁴⁴ Talmud Bavli, Zevachim 18b

⁴⁵ Talmud Bavli, Makkot 24a

⁴⁶ Habakkuk 2:4

Kingship-*Malchut*, must be of “linen-*Bad*-בד.” This is because all the levels must be founded on the matter of faith (*Emunah*).

The explanation is that in the Jewish people there are various levels, but generally they are divided into those who serve *HaShem*-יהו"ה with their souls, and those who serve *HaShem*-יהו"ה with their bodies.⁴⁷ More specifically, they are divided into the ten levels of “your heads of your tribes... until the choppers of your wood and the drawers of your water.”⁴⁸ These ten levels correspond to the ten *Sefirot*,⁴⁹ which correspond to the four letters of the Name *HaShem*-יהו"ה,⁵⁰ which correspond to the four statures (*Partzufim*) of Wisdom-*Chochmah*, Understanding-*Binah*, the emotions (*Midot*), and Kingship-*Malchut*,⁵¹ to which the four priestly garments correspond (as mentioned before). All these levels are present in the Jewish people, and in each of them there must be the matter of faith (*Emunah*), each level according to its substance.

The explanation is that even though faith (*Emunah*) is a point that transcends division, nevertheless, there is no comparison between how faith (*Emunah*) is in a person who is intellectual and how faith (*Emunah*) is in a person who is emotional. Moreover, amongst intellectuals themselves there is a difference between whether one's intellect is in the way of a point (*Nekudah*), this being Wisdom-*Chochmah*, or whether it

⁴⁷ See *Hemshech* 5666 p. 157 [207] and on (translated in *Hemshech Samech-Vav*, Discourse 19); *Sefer HaMaamarim* 5698 p. 252 and on; 5708 p. 210 and on, and elsewhere.

⁴⁸ Deuteronomy 29:9-10

⁴⁹ See *Likkutei Torah*, beginning of *Nitzavim* (44a).

⁵⁰ See *Etz Chayim*, Shaar 3 (Shaar Seder HaAtzilut of Rabbi Chayim Vital), Ch. 1; Shaar 42 (Shaar Drushei ABY" A) Ch. 1-2.

⁵¹ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*).

is in a way of expansion (*Hitrachvut*), this being Understanding-*Binah*.

Likewise, as the matter of faith (*Emunah*) is in emotional people, it is not comparable to how it is in simple people, who are the aspect of “the feet” (*Raglayim*). This is as explained before⁵² on the verse,⁵³ “The man Moshe was exceedingly humble, more than any man on the surface of the earth,” that even though Moshe was so great that he was the one who brought about the matter of “sow faith,”⁵⁴ and “Moshe saw Truth-*Emet*-אמת,”⁵⁵ nevertheless, our teacher Moshe was moved by the simple faith of the generation of “the heels of Moshiach,” such that this is what caused him to be “exceedingly humble etc.”

Now, although our sages, of blessed memory, stated,⁵⁶ “‘A fool believes everything’⁵⁷ – This refers to our teacher Moshe,” nevertheless, there is no comparison between faith (*Emunah*) as it was for our teacher Moshe, and faith (*Emunah*) as it is in the aspect of the “feet,” meaning the generation of “the heels of Moshiach.”

That is, for Moshe the matter of faith (*Emunah*) was as it was in the aspect of Wisdom-*Chochmah*, this being the level of Moshe, for which reason he asked,⁵⁸ “Why have You done

⁵² In the discourse entitled “v’*Nachah*” of the last day of Pesach, Discourse 28, Ch. 5 (p. 217).

⁵³ Numbers 12:3; See Sefer HaMaamarim 5679 p. 464; Sefer HaMaamarim 5689 p. 299.

⁵⁴ Psalms 37:3; Also see Torah Ohr Hosafot to Parshat Tisa p. 111a and elsewhere.

⁵⁵ Talmud Bavli, Sanhedrin 111a

⁵⁶ Midrash Shemot Rabbah 3:1

⁵⁷ Proverbs 14:15

⁵⁸ Exodus 5:22

evil etc.,” to which he was answered,⁵⁹ “Alas, for those that are gone [the forefathers] etc.” This is because from the perspective of the matter of Wisdom-*Chochmah* (even including Wisdom-*Chochmah* of the side of holiness) there specifically must be understanding and comprehension. This is why the Torah [itself] states Moshe’s question, “Why have You done evil,” to instruct us that from the aspect of Moshe, this being Wisdom-*Chochmah* of the side of holiness, it is necessary to ask etc.

[This is to such an extent that even when it comes to the *mitzvah* of the Red Heifer, which is a decree (*Chukah*) that is higher than Wisdom-*Chochmah*, the Holy One, blessed is He, said to Moshe, “To you I will reveal the reason for the Heifer.”⁶⁰ However, there [also] is the explanation of the Midrash⁶¹ that even for Moshe, the matter of the Red Heifer remained in the category of a decree (*Chukah*), for which faith (*Emunah*) is necessary.]

Thus, since Moshe had the matter of faith (*Emunah*) as it comes into Wisdom-*Chochmah*, he therefore was “exceedingly humble” about the level of simple faith of the generation of “the heels of Moshiach,” the aspect of the foot, corresponding to the linen Breeches.* This is because in them the faith (*Emunah*) is in an even loftier way.

Now, with the above in mind, we can understand why it states, “linen-*Bad*-בד” about each of the garments unto itself,

⁵⁹ Rashi to Exodus 6:9

⁶⁰ Midrash Bamidbar Rabbah 19:6

⁶¹ See Midrash Kohelet Rabbah 8:1 (5); Also see Likkutei Sichot Vol. 18 p. 229 and on, and note 15 there.

* See Sefer HaMaamarim 5736 p. 225 and the notes there.

since the matter of faith (*Emunah*), which is hinted in the “linen-*Bad*-בד,” must be present in each level according to its unique matter.

Nevertheless, it specifically is necessary for all four garments to be together, without diminishment or addition. This is because it is specifically in this manner that there is wholeness in the matter of the faith (*Emunah*) hinted at in the linen garments. This is like the above-mentioned teaching [of the Talmud], that from the fact that about each of the garments it states, “linen-*Bad*-בד,” we derive that the choicest linen must be used, (and not regular linen).

4.

Now, through this the general matter of atonement is brought about, up to the complete atonement brought about by the high priest on Yom HaKippurim, “the one [day] of the year,”⁶² in the holy of holies, at which time all aspects of holiness join together in the soul, in time and in space.⁶³ It only is that at the time that the Holy Temple was standing, there was the limitation that this specifically had to be done by the high priest, on Yom HaKippurim, and in the Holy of Holies. However, nowadays this can be brought about by every single Jew throughout the whole year, through serving *HaShem*-יהוה with repentance, and “the Torah promised that, ultimately, Israel will repent... and immediately will be redeemed.”⁶⁴

⁶² Exodus 30:10; Leviticus 16:34

⁶³ See the discourse entitled “*BaSukkot Teishvu*” 5738 Ch. 7 (Torat Menachem, Sefer HaMaamarim Tishrei p. 137) and elsewhere.

⁶⁴ Mishneh Torah, Hilchot Teshuvah 7:5

Discourse 30

“*u’vRoshei Chodsheichem... - On your New Moons...*”

Delivered on Erev Shabbat Parshat Kedoshim,
1st night of Rosh Chodesh Iyyar, 5736
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹ “On your New Moons, you shall bring a burnt-offering to *HaShem*-יהוה: two young bulls etc.” Now, the question posed in *Zohar*² on this is well known. Namely, why does it state “At the Heads of your Moons-*u’vRoshei*-וּבְרָאשֵׁי” in the plural? For, “How many heads does the moon have?” The *Zohar* answers, “Rather, they are two heads (since the minimum of plural is two)³ at each and every [new] moon, these being Yaakov and Yosef.”

This is as explained at length in *Ohr HaTorah* of the *Tzemach Tzedek* on this verse,⁴ that (in the terminology of Kabbalah) the “New Moon-*Chodesh*-חֹדֶשׁ” refers to the *Sefirah* of Kingship-*Malchut*, as the verse states,⁵ “His wife *Chodesh*-חֹדֶשׁ.” Additionally, the New Moon (*Chodesh*) is the matter of

¹ Numbers 28:11

² *Zohar* III 248a (Ra’aya Mehemna)

³ See *Likkutei Sichot* Vol. 21 p. 111 note 21.

⁴ *Ohr HaTorah* Pinchas p. 1,166 and on; Also see the beginning and end of the discourse entitled “*u’vRoshei Chodsheichem*” 5672 (*Hemshech* 5672 Vol. 1 p. 54 [70]; p. 61 [79]).

⁵ *Chronicles* I 8:9

the union (*Yichud*) of the sun and moon, of which there are two ways. There is the primary union as it stems from Yosef, the quality of Foundation-*Yesod*, and higher still, as it stems from Yaakov, the quality of Splendor-*Tiferet*. This then, is the matter of “At the Heads of your Moons-*Roshei Chodsheichem*- ובראשי חודשיכם,” “two heads,” these being the two ways of union of the sun and moon, as stemming from Yosef or as stemming from Yaakov.

He explains this as it relates to the service of *HaShem*-יהו"ה in man's work, [in that “the Jewish people count according to the moon,”⁶ called “the small luminary,”⁷ and as the verse states⁸ “Yaakov is small,” and⁹ “they are destined to be renewed like her.” From this it is understood that there also are these two ways of the union of the “sun” and “moon” in the work of the Jewish people in serving *HaShem*-יהו"ה.]

These are the two general modes of service, restraint (*Itkafiya*) and transformation (*It'hapcha*). That is, there first must be the matter of restraint (*Itkafiya*) after which we then come to the matter of transformation (*It'hapcha*), which is the higher level. This is so much so that the difference between them is like the general difference between the service during the time of the exile, and the service in the time of the true and complete redemption by our righteous Moshiach, when there will be the fulfillment of the prophecy,¹⁰ “I will remove the

⁶ Talmud Bavli, Sukkah 29a and Chiddushei Aggadot of the Maharsha there; Midrash Bereishit Rabbah 6:3; Also see Ohr HaTorah Bereishit 4b and on.

⁷ Genesis 1:16

⁸ Amos 7:5; Talmud Bavli, Chullin 60b

⁹ See the liturgy of the Sanctification of the Moon (*Kiddush Levanah*) (from Talmud Bavli, Sanhedrin 42a).

¹⁰ Zachariah 13:2

spirit of impurity from the land,” and we then will be able to even elevate the three completely impure husks (*Shalosh Kelipot HaTemei'ot*) (this being the matter of transformation (*It'hapcha*)) as explained at length in Tanya.¹¹

(Nevertheless, there still is a superiority to the matter of restraint (*Itkafiya*) over the matter of transformation (*It'hapcha*), for as explained at length in various places,¹² there is an advantage of one over the other.) The empowerment for the two modes of service, restraint (*Itkafiya*) and transformation (*It'hapcha*), comes from the two modes of union (*Yichud*) of “the heads of your months.”

Now, based on what is known about the precise wording, “the head of the month-*Rosh Chodesh*-ראש חודש,” that this is comparable to the “head-*Rosh*-ראש,” which includes all the limbs in it, even as the limbs are each in their own place, in that in them there is the presence of the desire and the matter of the head (as explained by the Alter Rebbe in Likkutei Torah,¹³ and at greater length in Ateret Rosh),¹⁴ it is understood that from “the heads of your month” there is a drawing down of empowerment for the two kinds of service, restraint (*Itkafiya*) and transformation (*Ithapcha*), throughout all the days of the month.

¹¹ Tanya, Ch. 7 & Ch. 37

¹² See Torah Ohr Vayakhel 114c and on; Likkutei Torah Bamidbar 3a; Ohr HaTorah, Drushim L'Pesach p. 458 and on, and elsewhere.

¹³ Drushim L'Rosh HaShanah 58a

¹⁴ Ateret Rosh, Shaar Rosh HaShanah, end of Ch. 2

2.

Now, this matter is specifically related to the month of Nissan, as well as to the month of Iyyar.¹⁵ [It thus is particularly related to the first day of Rosh Chodesh Iyyar, which also is the thirtieth day (the end and conclusion) of the month of Nissan. Thus, since “their end is wedged in their beginning and their beginning in their end,”¹⁶ this also is connected to Rosh Chodesh Nissan.]

As explained in Likkutei Torah¹⁷ on the verse,¹⁸ “[*HaShem*-ה' spoke to Moshe] in the Sinai desert, in the Tent of Meeting, on the first of the second month, in the second year after their exodus from the land of Egypt,” the aspect of “month-*Chodesh*-חודש” and the aspect of “year-*Shanah*-שנה” is all one (as stated in Zohar,¹⁹ “It is all one”), and there must be the “second” aspect of the exodus from Egypt.

That is, the exodus from Egypt in “the first month” is [the first aspect] of restraint (*Itkafiya*), and then afterwards “the second month” (which is called the month of the “ray-*Ziv*-זיו”²⁰ which shines to the first aspect) is to come to the aspect of transformation (*It'hapcha*).

This likewise is the general totality of the two matters of “the Sinai desert” and “the Tent of Meeting.” For, the

¹⁵ Also see Ohr HaTorah Beha'alotcha p. 367 and on; Discourse entitled “*Daber el Kol Adat Bnei Yisroel*” 5721, translated in The Teachings of The Rebbe 5721, Discourse 23; Discourse entitled “*Lehavin Inyan Pesach Shen*” 5738 (Torat Menachem, Sefer HaMaamarim Iyyar p. 256 and on; p. 264 and on).

¹⁶ Sefer Yetzirah 1:7

¹⁷ Likkutei Torah Bamidbar 3a

¹⁸ Numbers 1:1

¹⁹ Zohar III 117b, cited in Likkutei Torah ibid.

²⁰ Talmud Bavli, Rosh HaShanah 11a

explanation of the name Sinai-סיני (desert) is as stated in Talmud in the section discussing the giving of the Torah,²¹ that it is called such because “hatred-*Sinah*-שנאה descended toward the nations of the world.” (This is why it also is called “destruction-*Chorev*-חרב” etc.)²² This is the general matter of “turn away from evil,”²³ that is, restraint (*Itkafiya*).

In contrast, “the Tent of Meeting” (*Ohel Mo’ed*) indicates that there also is already the presence of transformation (*It’hapcha*), the general matter of which is “do good.”²⁴ This is because the “Tent of Meeting-*Ohel Mo’ed*-אהל מועד” is called such because “I will set My meetings-*No’adeti*-נועדתי with you there,” in which the word “I will set My meetings-*No’adeti*-נועדתי” is like “I will make Myself known-*Noda’ati*-נודעתי,”²⁵ as in the verse,²⁶ “Adam knew-*Yada*-ידע Chava,” this being a word denoting bonding and union,²⁷ up to the ultimate and most complete union as it is in the Holy of Holies, and beyond this, “from atop the cover.”²⁸

From this we can understand the superiority of the month of Iyyar, the matter of which is transformation (*It’hapcha*), over and above the month of Nissan, the matter of which is restraint (*Itkafiya*). (Only that, even so, there also is an element of superiority to the month of Nissan over the month of Iyyar. For, as mentioned before about restraint (*Itkafiya*) and

²¹ Talmud Bavli, Shabbat 89a

²² Talmud Bavli, Shabbat 89b

²³ Psalms 34:15; 37:27

²⁴ Psalms 34:15; 37:27

²⁵ Likkutei Torah Bamidbar ibid.

²⁶ Genesis 4:1

²⁷ Tanya, end of Ch. 3

²⁸ Exodus 25:22

transformation (*It'hapcha*), each has something that the other does not.)

3.

However, at first glance, further explanation is required. For, as known, during the month of Pesach (the holiday of Matzot, the time of our freedom) – which is the substance of the month of Nissan, during which the moon of the month of Nissan is in a state of wholeness²⁹ – “the King, King of kings, the Holy One, blessed is He, revealed Himself to them in His glory, Himself, and redeemed them.”³⁰

Moreover, as explained by his honorable holiness, the Rebbe Rashab, whose soul is in Eden,³¹ “His glory-*Kvodo*-כבודו” refers to Kingship-*Malchut* of the Unlimited One (*Ein Sof*) before the constriction (*Tzimtzum*), whereas “Himself-*b'Atzmo*-בעצמו” refers to Splendor-*Tiferet* of the Unlimited One (*Ein Sof*) before the constriction (*Tzimtzum*).

Thus, “in His glory, Himself-*b'Khvodo u'vAtzmo*-בכבודו ובעצמו” refers to how He is in a state of unity in both of them. [It may be posited that this is comparable to the union (*Yichud*) of the sun and the moon as it is drawn down after the

²⁹ See Zohar I 150a; Zohar II 215a; Zohar III 40b, and elsewhere; See Midrash Shemot Rabbah 15:26

³⁰ Pesach Haggadah section beginning “*Matzah Zu*” and “*Vayotzi'einu*.”

³¹ Sefer HaMaamarim 5671 p. 75 (there it states, “His glory-*Kvodo*-כבודו” refers to the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), whereas ‘Himself-*Atzmo*-עצמו’ refers to the aspect of the Essential Self of the Unlimited One (*Atzmut Ein Sof*).”) This is similarly stated in Sefer HaMaamarim 5671 p. 75; Sefer HaMaamarim 5672-5676 p. 67; *Hemshech* 5672 Vol. 2 p. 924 [Vol. 4 p. 1,252]. Also see the discourse entitled “*uvRoshei Chodsheichem*” 5735 Ch. 5 (Sefer HaMaamarim 5735 p. 183, translated in The Teachings of The Rebbe 5735, Discourse 27); Also see the prior discourses entitled “*Kol Dod*” of Shabbat Parshat Metzora, Ch. 3; 11th of Nissan Ch. 3 (Sefer HaMaamarim 5735 p. 193 and on; p. 201 and on.)

constriction (*Tzimtzum*), down to this lowly world of which there is no lower.]³²

Beyond this, even before the month of Pesach, on Rosh Chodesh Nissan there already is the matter of the verse,³³ “This month shall be for you the **head** (*Rosh*-ראש) of the months, it shall be for you the **first** (*Rishon*-ראשון) of the months of the year,” (which also includes the month of Iyyar), this being to such an extent that Shnei Luchot HaBrit³⁴ explains that “this month-*HaChodesh*-החודש” also refers to the whole month, in that all the days of the month are comparable to the days of Rosh Chodesh of the rest of the year.

In contrast, the month of Iyyar is only the beginning of the work of *Sefirat HaOmer*, which is from “the morrow of the rest day,”³⁵ meaning, the day after [the first day of] Pesach,³⁶ after the revelation that “the King, King of kings, the Holy One, blessed is He, revealed Himself to them in His glory, Himself etc.”

This being so, how can it be said here that in the month of Nissan there only is the level of restraint (*Itkafiya*) (“in the Sinai desert,” [this being the aspect of] “turn away from evil”), and [only] after this the month of Iyyar comes, in which there also is the level of transformation (*It’hapcha*) (“the Tent of Meeting,” [this being the aspect of] “do good”)?

³² Also see the discourse entitled “*u’vRoshei Chodsheichem*” *ibid*.

³³ Exodus 12:2

³⁴ Talmud Bavli, Mesechet Pesachim 140b

³⁵ Leviticus 23:15

³⁶ See Talmud Bavli, Menachot 65b and on; Torat Kohanim Emor to Leviticus 23:15 *ibid*.

4.

Now, the explanation is well known.³⁷ That is, this stems from the difference between matters as they are from Above to below and matters as they are from below to Above. To explain, from Above to below, Pesach was the highest revelation (in that “He revealed Himself to them in His glory, Himself”), which is a revelation to which there is no likeness. This is so much so that we say, “Why is this night different from all other nights.” This is because on all other nights of the year there is no night like this night which took place in “the days that you went out of the land of Egypt.”³⁸

That is, the night of the exodus from Egypt, [after the beginning of “this month should be for you,” and as the verse then continues,³⁹ “They shall take for themselves... a lamb... and slaughter it,” until,⁴⁰ “they shall eat the flesh on this night”] differs from all the nights of the entire year, even including the month of Nissan, and how much more so [does it certainly differ] from the month of Iyyar that follows.

However, since it arose in His will that He desires man’s work, this begins from below to Above, level after level, first in a way of restraint (*Itkafiya*) and then in a way of transformation (*It’hapcha*). That is, to come to service in a way of transformation (*It’hapcha*), this specifically comes after being preceded by the work of restraint (*Itkafiya*).

³⁷ Regarding the coming section, see the discourse entitled “*Daber el Adat Bnei Yisroel*” 5721 *ibid.*, translated in *The Teachings of The Rebbe 5721*, Discourse 23.

³⁸ See Micah 7:15

³⁹ Exodus 12:3

⁴⁰ Exodus 12:8

[This is as explained in Tanya⁴¹ about the revelations of the coming future, that there then will be the fulfillment of the prophecy,⁴² “I will remove the spirit of impurity from the land,” and “the glory of HaShem-יהוה will be revealed and all flesh together will see that the mouth of HaShem-יהוה has spoken,”⁴³ in that all this depends on our deeds throughout the course of the exile, this being the matter of the restraint (*Itkafiya*). For, as known about the precise wording of “our deeds-*Ma’aseinu* מעשינו,” it is of the same term as “charity may be extracted by force-*Ma’aseen* מעשיך,”⁴⁴ this being a matter of compulsion.]

Therefore, after the most wondrous revelation of “in His glory, Himself,” that took place on the night of the exodus from Egypt, then “on the day after the rest day” there begins to be the service of from below to Above, first in a way of restraint (*Itkafiya*). For, this is the mode of service they had in the exodus from Egypt, as explained in Tanya⁴⁵ about the verse regarding the exodus from Egypt that,⁴⁶ “The people fled.”

That is, this fleeing was because of Pharaoh (who was compelled to send them, and they thus did not need to flee from him), but was rather because of their mode of service, in that the evil in their souls was still in its full strength. That is, they still were at the beginning of serving HaShem-יהוה, in which there first must be the matter of turning away from evil, to flee from the place that is unfitting and undesirable.

⁴¹ Tanya, beginning of Ch. 37

⁴² Zachariah 13:2

⁴³ Isaiah 40:5

⁴⁴ Beit Yosef to Tur, Yoreh De’ah, Siman 248; Also see Sefer HaMaamarim 5678 p. 121; 5699 p. 191 and elsewhere.

⁴⁵ Tanya, end of Ch. 31 (40b)

⁴⁶ Exodus 14:5

There then begins to be the matter of counting the Omer (*Sefirat HaOmer*), which is the general totality of man's work.⁴⁷ That is, we take an Omer of barley, which is animal fodder,⁴⁸ and through our labor during the counting of the Omer, about which the verse states,⁴⁹ "You shall count seven weeks for yourselves," in a way in which they are "seven complete weeks,"⁵⁰ we then come to the holiday of Shavuot, on which we bring the two loaves of wheat,⁵¹ the food of man.

In other words, the animal fodder becomes the food of man, up to the ultimate level of the perfection of "man-*Adam*-אדם" who is called such because "I am likened-*Adameh*-אדמה to the Supernal One"⁵² (according to all the explanations of this in various places).⁵³

Now, from this it is understood that the work of transformation (*It'hapcha*) is the second mode of service (which follows the first mode of service of restraint (*Itkafiya*)), and relates to "the second month." That is, it is when a new month comes in which there is a new permutation, that there then is also caused to be a novelty (in the "month-*Chodesh*-חודש" which is of the root "novelty-*Chiddush*-חידוש")⁵⁴ in the

⁴⁷ See Likkutei Torah Vayikra 3a; Emor 35d; Bamidbar 19a and on; Also see the discourse entitled "*Lehavin Inyan Pesech Shenit*" *ibid.*, and elsewhere.

⁴⁸ Talmud Bavli, Sotah 14a

⁴⁹ Deuteronomy 16:9

⁵⁰ Leviticus 23:15

⁵¹ Exodus 34:22 and Rashi there

⁵² *Shnei Luchot HaBrit* 3a and on

⁵³ See *Sefer HaArachim Chabad*, section on "man-*Adam*-אדם," Section 8 (Vol. 8 p. 149 and on).

⁵⁴ See Rabbi Avraham Ibn Ezra to Exodus 12:2 *ibid.*; *Sefer HaShoroshim* of Rabbeinu Yonah ibn Janach, section on "Chodesh"; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part

matter of the service, in that there is a novelty, in that the service comes to be in a way of transformation (*It'hapcha*).

5.

However, even so, since the counting of the Omer is from “the morrow of the day of rest,” meaning that in the beginning [of the service] (before the counting of the Omer, which includes all of [man’s] service, beginning with restraint (*Itkafiya*)), there must be the matter of “the day of rest” which refers to the holiday of Pesach. It only is afterwards (“on the morrow of the day of rest”) that the matter of counting the Omer begins.

From this it is understood that the matters that are drawn from Above to below (on Pesach) grant empowerment to the work of counting the Omer. This is why it comes at a time called “the morrow of the day of rest,” which is appropriate to it since it only is after the matter of “the day of rest,” which refers to the holiday of Pesach and all matters in it, that it then is possible for the general service to be as it should be.

From this it is understood that even on “the morrow of the day of rest,” on the first day of the counting of the Omer, when we stand at the beginning of the service of restraint (*Itkafiya*), there also is the granting of empowerment for the service of transformation (*It'hapcha*) to its ultimate perfection, as it stems from the matter of “He revealed Himself to them... in His glory, Himself.”

One, entitled, The twelve letters ה"ו ז"ח ט"י ל"ג ס"ע צ"ק correspond to the Twelve Months, and elsewhere.

Now, since this granting of empowerment is for there to be a drawing into actual labor, therefore, even when one is in a state and standing of the service of restraint (*Itkafiya*), his service must also have in it the matter of “the King, King of kings, the Holy One, blessed is He, revealed Himself to them in His glory, Himself,” which is in a way of “skipping” and “leaping.”

This is as stated,⁵⁵ “*HaShem*-ה' will pass over (*Pasach*-פסח) the entrance,” which Rashi explains means “will skip-*Dalag*-דלג.” Additionally, the “skipping” is over the “entrance-*Petach*-פתח”⁵⁶ which refers to the *Sefirah* of Kingship-*Malchut*.⁵⁷ In other words, even though the revelation was drawn from the aspect of “in His glory-*Kvodo*-כבודו, Himself-*b'Atzmo*-בעצמו,” which refers to the levels that precede the constriction (*Tzimtzum*) (as discussed before in chapter three), this nevertheless is drawn down and revealed in the *Sefirah* of Kingship-*Malchut*.

Thus, it likewise is in this way that man’s mode of service is made to be, such that “you shall therefore perform all the service in connection with it... in a way of skipping and leaping,”⁵⁸ this being the matter of self-sacrifice (*Mesirat Nefesh*) (as discussed before at length in the previous discourses).⁵⁹ Moreover, this should be in a way that the

⁵⁵ Exodus 12:23

⁵⁶ Exodus 12:23 *ibid*.

⁵⁷ See the discourse entitled “*Kol Dodi*” in Likkutei Torah, Shir HaShirim 15b; Maamarei Admor HaZaken 5569 p. 57; Ohr HaTorah, Shir HaShirim Vol. 1 p. 266; Also see the prior discourse by the same title of Shabbat Parshat Metzora of this year, Discourse 26.

⁵⁸ Rashi to Exodus 12:11

⁵⁹ See the discourses entitled “*Kol Dodi*” of Shabbat Parshat Metzora and the 11th of Nissan *ibid*., Discourse 26 & Discourse 27.

“skipping” and “leaping” is also drawn into the matter of fear (*Yirah*), [which is the matter of the *Sefirah* of Kingship-*Malchut* as it is in man’s service of *HaShem*-יהו"ה, as stated in Zohar,⁶⁰ “This is the gateway by which to ascend,” about which it states,⁶¹ “With this-*Zot* זאת shall Aharon come etc.,” and “This is the gateway to *HaShem*-יהו"ה”,⁶² since the primary work of restraint (*Itkafiya*) is from it. This is to the point that there is a drawing down (in the *Sefirah* of Kingship-*Malchut* as it is in the literal work) in the matter of actual deed (in that deed is primary)⁶³ in this lowly world of which there is no lower, down to the matter of “action-*Ma’aseh* מעשה” as a term meaning “charity may be extracted by force-*Ma’aseen* מעשין,” this being the work of restraint (*Itkafiya*), such that it too is done in a way of “skipping” and “leaping.”

6.

Now, this is as explained at length before⁶⁴ that “skipping” and “leaping” is even higher than the matter of “walking-*Halichah* הליכה,” even though true “walking-*Halichah* הליכה” is beyond all comparison to “standing-*Amidah* עמידה.” To explain, as known⁶⁵ the angels are called

⁶⁰ See Zohar I 8a; 11b; Sefer HaMaamarim 5689 p. 170; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁶¹ Leviticus 16:3

⁶² Psalms 118:20

⁶³ Mishnah Avot 1:17

⁶⁴ At the end of the discourse entitled “*Kol Dodī*” of Shabbat Parshat Metzora and the 11th of Nissan, Discourse 26 & Discourse 27.

⁶⁵ Also see Ohr HaTorah Beha’alotcha p. 410 and on and the citations there.

“those who stand-*Omdeem*-עומדים,”⁶⁶ as the verse states,⁶⁷ “The *Seraphim* were standing-*Omdeem*-עומדים,” (and below, the likeness to them is the “acacia wood⁶⁸ standing erect-*Omdeem*-עומדים”).⁶⁹

In other words, even though the service of the angels (the service of Michael with love, and the service of Gavriel with fear,⁷⁰ and likewise with the other angels) is a very lofty and awesome service and takes place every day – in those angels who are constant, and the same is so of those angels who are temporary (as known about the matter of the words,⁷¹ “He forms ministering angels, and His ministering angels [all stand]”) in that their service is perfect according to their level, they nevertheless are called “those who stand-*Omdeem*-עומדים.”

This is because, as much as they ascend in their service, they do not ascend higher than a level that has some comparison and measure of relation to the beginning of their service. Therefore, in truth, it is a matter of “standing.” In other words, they are found in the same category and level. For, even though the service is in an awesome way and takes place every day, it nevertheless is still within the category of “standing.”

However, about the souls of the Jewish people it states,⁷² “I will grant you to take strides (*Mahalchim*) among these [angels] who stand (*Omdeem*).” In other words, the

⁶⁶ Zachariah 3:7 and Rashi there.

⁶⁷ Isaiah 6:2

⁶⁸ Exodus 26:15

⁶⁹ Midrash Shemot Rabbah 25:2; 33:4; 35:6; Also see Likkutei Torah Naso 20c

⁷⁰ See Likkutei Torah Bamidbar 10a; 11b and elsewhere.

⁷¹ In the Yotzer blessing; Also see Midrash Eichah Rabbah 3:8; Tur, Orach Chayim, Ch. 59.

⁷² Zachariah 3:7

second soul of the Jewish people which “literally is a part of God from on high,”⁷³ is granted the power to be in a state of “those who stride” (*Mahalchim*-מהלכים) (amongst “those who walk-*Omdeem*-עומדים”). In other words, it is specifically for it that there is the matter of “walking-*Halichah*-הליכה,” meaning, true “travel in progress-*Halichah*-הליכה,” in a way that is beyond all comparison to his previous service, to such an extent that the “vision” of his previous service must be nullified, this being the matter of the River of Fire (*Nehar Dinur*) and the pillar.⁷⁴

This refers to the two ways of nullification (*Bittul*) that must happen when one passes from one mode of service to another mode of service that is higher beyond all comparison, this being called “walking-*Halichah*-הליכה.”

The likeness to this in the worlds in general is the transition from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are the worlds of separateness (*Alma d’Pruda*),⁷⁵ (since in every world there are many particulars, but it is not yet the World of Oneness (*Olam HaAchdut*)), to the world of Emanation (*Atzilut*), which is the World of Oneness (*Olam HaAchdut*).⁷⁶ For, since this is a matter that is beyond relative comparison, it specifically is necessary for there to be a matter of “travel-*Halichah*-הליכה.”

⁷³ Tanya, beginning of Ch. 2

⁷⁴ See Zohar I 219a; Zohar II 211b; *Hemshech* 5666 p. 15 [21]; Discourse entitled “*Lehavin Inyan Techiyat HaMeitim*” 5746 (Torat Menachem, Sefer HaMaamarim Iyyar p. 224).

⁷⁵ See Zohar I 155a; Likkutei Torah Shlach 48c, and elsewhere.

⁷⁶ See Avodat HaKodesh Part 1, Ch. 2.

However, even the matter of “travel-*Halichah*-הליכה” (present in the souls of the Jewish people, who are called “those who make strides” (*Mahalchim*)), is not yet enough. This is because the reason “you descended into Egypt”⁷⁷ is to come to the ultimate state of perfection, more than the matter of “walking-*Halichah*-הליכה,” these being the matters of “skipping” and “leaping,” which are even beyond comparison to the matter of “walking” (*Halichah*).

This is like how it is in the worlds in general, that even the world of Emanation (*Atzilut*) is of utterly no comparison to the worlds of the Unlimited One (*Olamot HaEin Sof*). This is why there must be the matter of partitions (*Parsa’ot*) and screens (*Masachim*), up to and including the constriction (*Tzimtzum*).

In man’s service of *HaShem*-יהוה, this is the general difference between the service of those who return in repentance (*Baalei Teshuvah*) and the work of the righteous (*Tzaddikim*) (as explained at length in the previous discourses).⁷⁸ This is so both in regard to the work of restraint (*Itkafiya*) as well as in regard to the service of transformation (*It’hapcha*).

That is, both modes of service are present in the righteous (*Tzaddikim*), and in both there is the added elevation of the “skipping” and “leaping” brought about through repentance, in a way that “I will turn from here to come close

⁷⁷ Talmud Bavli, Shabbat 88b

⁷⁸ See the discourses entitled “*Kol Dodi*” of Shabbat Parshat Metzora and the 11th of Nissan *ibid.*, Discourse 26 & Discourse 27.

to there,”⁷⁹ both in regard to “turn away from evil” and “do good.”

In other words, the matter of repentance (*Teshuvah*) brings about an elevation both in the work of restraint (*Itkafiya*) as well as in the work of transformation (*It'hapcha*), through which we bring about a drawing down from the aspect of “in His glory, Himself,” and in a way of “passing over the entrance,” as discussed before at length.

7.

Now, this matter (that from the holiday of Pesach there is a drawing down of empowerment for the general totality of the service to be in a way of “skipping” and “leaping”) is also understood from the verse,⁸⁰ “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year” (as mentioned before in chapter three).

The simple meaning is that in all the months of the year (beginning with the heads of the month (*Rosh Chodesh*), from which there is a drawing forth in all the days of the month), there is a drawing down (in each and every month according to its matter and mode of service) from Rosh Chodesh Nissan, which includes in it the 15th day (in which the moon of this month is in its fullness) at which time there was a revelation to them of the King, King of kings, the Holy One, blessed is He,

⁷⁹ Rashi to Exodus 3:3; Also see Likkutei Dibburim Vol. 1 p. 138b [p. 285] and on; Sefer HaSichot 5702 p. 47 and on.

⁸⁰ Exodus 12:2

in His glory, Himself – this being the aspect of “the first-*Rishon*-ראשון” as it is drawn forth on Rosh Chodesh Nissan.

This is as stated in Midrash,⁸¹ “‘It shall be the first [month of the year] for you’ – this refers to the Holy One, blessed is He, who is called ‘first-*Rishon*-ראשון.’ Let the Holy One, blessed is He, who is called ‘first-*Rishon*-ראשון,’ come and build the Holy Temple which is called ‘first-*Rishon*-ראשון’ (as it states,⁸² ‘Throne of Glory, exalted from the first-*Rishon*-ראשון, the place of our Temple’) etc., in the month that is the first-*Rishon*-ראשון.”⁸³

About this it is explained⁸⁴ that Rosh Chodesh Nissan in and of itself is the aspect of the “first-*Rishon*-ראשון” in that it is the beginning (*Reishit*-ראשית), but there is a beginning to its beginning (as stated by the Shnei Luchot HaBrit).⁸⁵ About this it states, “Let the Holy One, blessed is He, who is called ‘first-*Rishon*-ראשון,’ come,” in that there is no beginning to His beginning.

This is the general difference between Wisdom-*Chochmah* and the Crown-*Keter*. That is, Wisdom-*Chochmah* is called “the beginning-*Reishit*-ראשית,” since it is the beginning of the inner manifest powers, the beginning of the ten *Sefirot*, up to the beginning of the chaining down of the worlds (*Seder Hishtalshehut*). However, there is a beginning to its beginning,

⁸¹ Midrash Shemot Rabbah 15:1

⁸² Jeremiah 17:12

⁸³ Also note Talmud Bavli, Pesachim 5a, “In the merit of three ‘firsts-*Rishon*-ראשון’ (one of them being the rest of the holiday of Pesach), they merited three ‘firsts-*Rishon*-ראשון’... the building of the Holy Temple etc.”

⁸⁴ See Ohr HaTorah Bo p. 277; Vol. 8 p. 2,912.

⁸⁵ Shnei Luchot HaBrit, Shaar HaOtiyot p. 58b

being that “Wisdom-*Chochmah* is found from nothing-*Ayin*.”⁸⁶ In contrast, when it comes to the aspect of the Crown-*Keter* about which it states,⁸⁷ “He set darkness as His hiding place,” there is no beginning to His beginning.

This then, is the meaning of the verse, “This month shall be for you the beginning (*Rosh*-ראש) of the months, it shall be for you the first (*Rishon*-ראשון) etc.” That is, at the beginnings of the month (*Rosh Chodesh*) ([and] Rosh Chodesh Nissan, which in and of itself has a beginning to its beginning), there should be an illumination and revelation of the aspect of “I am first-*Rishon*-ראשון,”⁸⁸ (the aspect of the Crown-*Keter*, which has no beginning to its beginning).

There thereby is caused to be the general matter of the redemption in a way of a skip and a leap (as took place in the days when you went out of the land of Egypt). This “skip” is in the aspect of Kingship-*Malchut*, which is the matter of Rosh Chodesh, the New Moon.

The same is similarly so when it comes to man’s service of *HaShem*-יהוה, that the skipping and leaping of self-sacrifice (*Mesirat Nefesh*) is drawn into actual deed, and is also drawn into the matter of the service of restraint (*Itkafiya*), after which one ascends from strength to strength⁸⁹ until he reaches the service of transformation (*It’hapcha*), at which time he

⁸⁶ Job 28:12; Also see Ohr HaTorah *ibid.*, that “the same is similarly so of Rosh Chodesh Nissan, which is the first of the twelve permutations of the Name *HaShem*-יהוה, and it is written (Proverbs 3:19), “*HaShem*-יהוה in Wisdom-*Chochmah*,” yet it is called “there is a beginning to its beginning.”

⁸⁷ Psalms 18:12; Also see Likkutei Torah, Shir HaShirim 4d and on; Biurei HaZohar of the Mittler Rebbe 255b

⁸⁸ Isaiah 44:6

⁸⁹ Psalms 84:8

transitions from the aspect of “the Sinai desert” to the aspect of “the Tent of Meeting” (*Ohel Mo’ed*), to the point that there comes to be the matter of “I will set My meetings-*No’adeti*-נועדתי etc., from atop the cover,” in a way of the ultimate perfection of the union (*Yichud*) (as discussed before in chapter two).

This is also the meaning of the verse, “At the Heads of your Moons-*u’vRoshei Chodsheichem*-וּבְרָאשֵׁי חֳדָשֵׁיכֶם,” in that “there are two heads at every [new] moon.” This refers to the two modes of service of restraint (*Itkafiya*) and transformation (*It’hapcha*), which are present in the New Moons (*Rosh Chodesh*) of the entire year.

The empowerment for them to be in a manner of “skipping” and “leaping” is drawn from Rosh Chodesh Nissan, the head of the New Moons (*Rosh Chodesh*), as there is a drawing down in it of the aspect of the “first-*Rishon*-רִאשׁוֹן,” which is the Holy One, blessed is He, (which in the *Sefirot* refers to the matter of the Crown-*Keter*, as mentioned before). From this there is a drawing on every Rosh Chodesh, and from Rosh Chodesh into all the days of the month.

8.

Now, we should also connect this to the verse,⁹⁰ “I said to the revelers, ‘Be not profligate,’ and to the wicked, ‘Raise not the horn [of your pride]. Raise not your horn [of pride]

⁹⁰ Psalms 75:5-6 - This is the Psalm that began to be recited on the 11th of Nissan of this year, 5736 (See the beginning of Sefer HaMaamarim 11 Nissan).

heavenward.” It concludes,⁹¹ “I shall cut down all the horns of the wicked; the horns of the righteous shall be exalted.”

The explanation is that the beginning of one’s service is only in a way of restraint (*Itkafiya*) and it still is impossible to nullify the existence of the wicked, such that they are in a state and standing of also having the matter of the “horn-*Keren*-קרן.” We then only say, “Raise not [your horn] etc.,” and do not be in such a state of exaltedness.

However, we then bring about that not only will there not be the raising of their horn, but beyond this, there will be the complete nullification (“I shall cut down”) the “horn-*Keren*-קרן” of the side opposite holiness. On the other hand, not only is it that there is the matter of “the horns of the righteous,” but beyond that, “the horns of the righteous (*Tzaddik*) shall be exalted.”

As in the explanation of our sages, of blessed memory, on this verse (cited in Rashi), this refers to the Jewish people (each and every Jew [individually], as well as all of the Jewish people [collectively]), in that “they are the praise of the Holy One, blessed is He, the Righteous One (*Tzaddik*) of the world.” This is such that there will be a drawing down into revelation and into actuality of the matter of “the horns of the righteous shall be exalted” as it relates to the horn (*Keren*-קרן) of Moshiach, as the verse states,⁹² “He will uplift the horn of His anointed one,” (as stated in Midrash Tehillim on the verse).

Now, this is brought about through our deeds and service of *HaShem*-יהוה, throughout the course of the exile, in

⁹¹ Psalms 75:11

⁹² Samuel I 2:10

a way that while they are engaged in Torah and *mitzvot*, they have no relation to and transcend (“are exalted from”) the world. This is as explained in Tanya,⁹³ that the engagement in Torah, *mitzvot*, and prayer, is a matter of self-sacrifice (*Mesirat Nefesh*) (a “skipping and leaping”) like when the soul departs from the body and does not think about the needs of the body.

It is in this same matter when we are engaged in Torah and *mitzvot* specifically as they were given below, since the Torah is not in heaven,⁹⁴ but was specifically [given below to you] who descended to Egypt and who have an evil inclination within you (as explained in the Talmudic passage that discusses the giving of the Torah).⁹⁵

How much more is this so of the *mitzvot*, that they are done specifically with physical things, physical wool for Tzitzit, and physical parchment for Tefillin. Thus, it is in this that we bring about the matter of “the horns of the righteous shall be exalted,” and “He will uplift the horn of His anointed one.”

9.

This then, is the meaning of the verse, “At the Heads of your Moons-*u’vRoshei Chodsheichem*-וּבְרָאשֵׁי חֳדָשֵׁיכֶם,” in that “there are two heads at every [new] moon.” That is, this is the primary granting of empowerment and the beginning of the totality of the service of *HaShem*-יהו"ה. This is comparable to

⁹³ Tanya, Ch. 41 (58a)

⁹⁴ Deuteronomy 30:12; Bava Metziya 59b; Mishneh Torah, Hilchot Yesodei HaTorah 9:1

⁹⁵ Talmud Bavli, Shabbat 88b

the “head-*Rosh*-ראש” that gives power to all the limbs and is found within them as they are in their respective places.

This matter begins from the month of Nissan, which is “for you the first (*Rishon*-ראשון) of the months of the year,” from which there is a drawing to all the New Moons (*Rosh Chodesh*-ראש חודש), beginning with Rosh Chodesh Iyyar which is at the conclusion of the month of Nissan (and “their end is wedged in their beginning and their beginning in their end”) – the thirtieth day of the month of Nissan which is the first day of Rosh Chodesh Iyyar.

This then, is the granting of empowerment for the totality of man’s work, the general totality of which is the matter of the counting of the Omer (*Sefirat HaOmer*),⁹⁶ which indicates the refinement of the animalistic soul whose food is barley, this being the matter of the Omer offering which is of barley, this being in a manner of restraint (*Itkafiya*), until it is transformed to be like the Godly soul in a way of “the spirit of man ascends to Above.”⁹⁷

There then is the fulfillment of the general matter of the verse,⁹⁸ “Draw me, after You we will run, the King has brought me into His chambers.” “Draw me” refers to the exodus from Egypt⁹⁹ which is in a way of “skipping” and “leaping,” as the verse states,¹⁰⁰ “The voice of my Beloved, behold it comes, skipping over mountains, leaping over hills.” It is through this

⁹⁶ See Likkutei Torah Vayikra 3a; Emor 35d; Bamidbar 19a and on; Also see the discourse entitled “*Lehavin Inyan Pesech Sheni*” *ibid.*, and elsewhere.

⁹⁷ See Ecclesiastes 3:21

⁹⁸ Song of Songs 1:4

⁹⁹ See Ohr HaTorah, Shir HaShirim Vol. 1 p. 59 and elsewhere.

¹⁰⁰ Song of Songs 2:8; Midrash Shir HaShirim Rabbah and Rashi there.

that “after You we shall run-*Narutza*-נָרוּצָה,” in the plural, including both the Godly soul and the animalistic soul,¹⁰¹ until “the King has brought me into His chambers,” referring to the matter of the giving of the Torah.

10.

Now, through the work in all the above-mentioned matters (in a way of “skipping” and “leaping”) during these final days of the exile, we thereby hasten and draw down to below, all the way to the world of which there is no lower, the matter of “draw me” as it will be in the coming future. This is according to the second explanation of the Midrash,¹⁰² “The voice of my Beloved, behold he comes-*Hinei Zeh Ba*-הִנֵּה זֶה בָּא” (in the future tense), that “this refers to King Moshiach.”

Moreover, this will be in an even higher way than how it was at the exodus from Egypt, as the verse states,¹⁰³ “As in the days when you went out of the land of Egypt, I will show you wonders,” in that they will be wondrous even compared to “the days you went out of the land of Egypt.”¹⁰⁴ There then will be the matter of “the King has brought me into His chambers” (after [the fulfillment of] “draw me, after You we will run”) through studying the Torah of Moshiach.

¹⁰¹ See Likkutei Torah Vayikra 2c; 2d; Ohr HaTorah ibid. p. 64 and on, and elsewhere.

¹⁰² Midrash Shir HaShirim Rabbah 2:8 (2)

¹⁰³ Micah 7:15

¹⁰⁴ 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).

So shall it be for us, speedily and in the most literal sense, that there will be the fulfillment of the prophecy,¹⁰⁵ “the glory of *HaShem*-יהו"ה will be revealed and all flesh together will see.” There then will also be the fulfillment of the statement in this week’s Torah portion,¹⁰⁶ “You shall be holy, for I am holy,” in that the Jewish people become sanctified in the holiness of the Holy One, blessed is He,¹⁰⁷ such that “Israel, the Torah, and the Holy One, blessed is He, are entirely one.”¹⁰⁸ This is drawn down through “Israel shall repent, and immediately, they are redeemed,”¹⁰⁹ with the true and complete redemption through our righteous Moshiach.

¹⁰⁵ Isaiah 40:5

¹⁰⁶ Leviticus 19:2

¹⁰⁷ See Midrash Tanchuma Buber (cited in Ohr HaTorah at the beginning of Kedoshim).

¹⁰⁸ See Zohar III 73a

¹⁰⁹ Mishneh Torah, Hilchot Teshuvah 7:5

Discourse 31

*“HaShamayim Keesee... -
The heaven is My throne...”*

Delivered on Shabbat Parshat Kedoshim,
2nd day of Rosh Chodesh Iyyar, 5736*
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹ “The heaven is My throne, and the earth is My footstool; what house can you build for Me... It is to this that I look, to the poor and broken-spirited etc.” The question on this is well known.² That is, He has no likeness to a body,³ and this being so, how does it apply to say “My throne” and “My footstool?”

We also must understand the words, “What house can you build for Me... It is to this that I look, to the poor and broken-spirited etc.” That is, what is the elevated quality of “the poor and broken-spirited,” such that even if “what house can you build for Me” [is fulfilled] nevertheless, “it is to this (the poor and broken-spirited) that I look.”

* The original discourse was edited by the Rebbe and published as a pamphlet for the 2nd day of Iyyar 5749.

¹ Isaiah 66:1-2 – The Haftorah of Shabbat Rosh Chodesh.

² See the discourse by this title at the beginning of Torah Ohr; Also see the discourse by this title [in *Hemshech*] 5666 (*Hemshech* 5666 p. 519 [685], translated as *Hemshech Samech-Vav*, Vol. 4, Discourse 60) and elsewhere.

³ See the liturgical hymn “*Yigdal*”; Also see Pirush HaMishnayot of the Rambam to Sanhedrin Perek Chelek [Ch. 10], 3rd fundamental principle.

The point of the explanation is that “the heaven” and “the earth” refer to Torah and *mitzvot* (as explained at length in Torah Ohr),⁴ which generally is service of *HaShem*-יהוה with the *Nefesh*, *Ru’ach*, and *Neshamah* levels of the soul.⁵ The “house” refers to service of Him “with all your more” (*Bechol Me’odecha*)⁶ which transcends limitation,⁷ and stems from the *Chayah* and *Yechidah* levels of the soul.⁸ The explanation of the words, “What house can you build for Me,”⁹ is that even in the service stemming from the encompassing lights (*Makifim*) of the *Chayah* and *Yechidah* of the soul, through which a drawing down of the encompassing lights (*Makifim*) Above is caused, this is not the house that you shall build for Me (that is, “for Me,” meaning “for My Essential Self”).

This is because even the highest encompassing lights (*Makifim*) are but a mere radiance. Rather, “It is to this that I look, to the poor and broken-spirited.”¹⁰ That is, it is through nullification (*Bittul*) (“the poor and broken-hearted”) that there

⁴ At the beginning of the above-mentioned discourse. Also see *Hemshech* 5666 ibid. (p. 534 [p. 704] and on, translated in *Hemshech Samech-Vav*, Discourse 60 ibid.)

⁵ Ohr HaTorah Bereishit in the discourse by the same title as this (1b).

⁶ Deuteronomy 6:5

⁷ Torah Ohr ibid. 1c. There it states that the “house” refers to prayer. See there.

⁸ Ohr HaTorah Bereishit in the discourse by the same title as this (1b).

⁹ *Hemshech* 5666 ibid. p. 535 [705; *Hemshech Samech-Vav*, Discourse 60 ibid.] in the second explanation.

¹⁰ In Torah Ohr ibid. (and this is likewise stated in *Hemshech* 5666 ibid. in the first explanation) [it states], “‘It is to this that I look’ is the aspect of prayer,” and this comes in continuation to “what house etc.” However, in *Hemshech* 5666 ibid. the second explanation is as stated above. It should also be pointed out from Ohr HaTorah ibid. (2b), “What house... and nonetheless, it is to this that I look, to the poor etc.”

is a drawing down of His Essential Self (that is, “it is to this that I look”).

2.

Now, it can be said that this is also the connection and relation between the Haftorah of “the heaven is My throne” and Shabbat Rosh Chodesh. This is because on Rosh Chodesh is the birth of the [new] moon, and at that time (the time of its birth) it is but a mere point, indicating her nullification (*Bittul*),¹¹ in that “she has nothing of her own.”¹²

Beyond this, the moment before her birth, the moon is completely nullified, such that she is not even like a point. It specifically is through this that her birth comes about,¹³ in that through her nullification (*Bittul*) she receives new light from the sun. This is because the root of the drawing forth of this light is not from the sun itself (in that “there is nothing new under the sun”),¹⁴ but from higher¹⁵ than the sun.¹⁶

This is why on Shabbat Rosh Chodesh we read the Haftorah of “the heaven is My throne... it is to this that I look, to the poor and broken-spirited etc.” This is because the

¹¹ Torah Ohr Yitro, Hosafot 109c; Also see Torah Ohr *ibid.* 67c

¹² Zohar I 181a; Also see 33b; 249b; Zohar II 145b; 215a; Zohar III 113b and elsewhere.

¹³ See Ohr HaTorah, Bereishit 9b; Also see the discourse entitled “*Bati LaGani*” of Shabbat Parshat Bo [of this year, 5736], Ch. 3, and of the 10th of Shvat, Ch. 3 & Ch. 9 (Sefer HaMaamarim 5736 p. 107, p. 121; p. 128; Translated in The Teachings of The Rebbe 5736 Vol. 1, Discourse 15 & Discourse 16).

¹⁴ Ecclesiastes 1:9

¹⁵ The language of Zohar I 223b; Zohar II 59a; Also see Zohar I 91b; Zohar II 115b.

¹⁶ Ohr HaTorah *ibid.* 10b; Also see Sefer HaArachim Chabad, section on “*Ohr HaLevanah*” 6:5 (p. 311).

drawing forth through nullification (*Bittul*) is the highest drawing forth, as mentioned before.

3.

Now, we should add in explanation of the verse, “It is to this that I look, to the poor etc.” That is, the meaning of the “poor” (*Ani*-עני) is not only the matter of nullification (*Bittul*), but also refers to the “poor” (*Ani*-עני) in the literal sense (that is, one who is “poor in knowledge”).¹⁷

That is, he has no knowledge and grasp of Godliness, but his service only stems from faith (*Emunah*)¹⁸ which is lower¹⁹ than knowledge and reason. Nonetheless, being that in this poverty (of faith (*Emunah*) that is lower reason and knowledge) there also is poverty in the positive sense, meaning nullification (*Bittul*),²⁰ therefore, “it is to this that I look.”

This is comparable to the moon, which at the time of her birth is only a point (and this certainly is so the moment before her birth, whereupon she is completely hidden and concealed) and does not shine, but even so, since this too is connected to

¹⁷ See Talmud Bavli, Nedarim 41a; Ketubot 68a

¹⁸ See Likkutei Torah Vayikra 6c that “when there is only the aspect of faith alone, this is called ‘the bread of poverty.’” There it states (prior to this) that bread of poverty “is similar to the matter of ‘the moon has nothing of her own.’”

¹⁹ In other words, **in revelation** it is lower than reason and knowledge, but its root is higher than knowledge – see Likkutei Torah Tzav 13d and on; Also see *Hemshech “v’Kachah”* 5637 Ch. 55 [Sefer HaMaamarim 5637 Vol. 2 p. 515], that within the immaturity (*Katnut*) of the Father-*Abba* [i.e., Wisdom-*Chochmah*] there is manifest the maturity (*Gadlut*) of the Father-*Abba* [i.e., Wisdom-*Chochmah*].

²⁰ See Likkutei Torah *ibid.* [6]d that “faith (*Emunah*) is... nullification (*Bittul*), in that he nullifies his intellect and does not seek a reason but only believes in the truth with pure faith.”

her nullification (*Bittul*). There then is a drawing forth in her of a new light from higher than the sun.

Now, we should connect this to the explanation of the Rebbe Maharash²¹ (whose birthday is celebrated on the 2nd day of Iyyar) on the verse,²² “At the Heads of your Moons,” in regard to the fact that it states, “At the Heads of your Moons-*u’vRoshei*-וּבְרָאשֵׁי” in the plural.²³ Namely, the “month-*Chodesh*-חֹדֶשׁ” is the quality of Kingship-*Malchut*, which is the aspect of faith (*Emunah*), and she has two points (*Nekudot*) in her.

This is because in the vowel *Segol*-סְגוֹל the middle point is between two points, and in the cantillation *Segolta*-סְגוֹלְתָא, the middle point is above the two points, and in faith there are two points. That is, in revelation it is the lower point of the *Segol*-סְגוֹל, but in it there also is the upper point of the *Segolta*-סְגוֹלְתָא,²⁴ being “their beginning is wedged in their end.”²⁵

²¹ In *Hemshech* “*Mayim Rabim*” 5636 Ch. 103; Also see Ch. 101 there.

²² Numbers 28:11

²³ As pointed out in Zohar on this verse (Zohar III 248a (Ra’aya Mehemna)), “How many heads does the moon have?” With respect to the explanation of the answer of the Zohar there [that the two “heads” refer to Yaakov and Yosef] – see at length in Ohr HaTorah Pinchas p. 1,166 and on; Also see the discourse entitled “*u’vRoshei Chodsheichem*” of the 1st night of Rosh Chodesh Iyaar [of this year, 5736] (Sefer HaMaamarim 5736 p. 226 and on, Discourse 30).

²⁴ Regarding the relationship between the *Segol*-סְגוֹל and the *Segolta*-סְגוֹלְתָא – also see Likkutei Torah, Shir HaShirim 13a; Ohr HaTorah Bereishit 22a.

²⁵ Sefer Yetzira 1:7

Now, with the above in mind, we find that the service of “the poor and broken-spirited” (faith-*Emunah*) must also precede the service of “the heaven is My throne and the earth is My footstool” (Torah and *mitzvot*) and certainly precedes the service of “what house can you build for Me” (that is, “with all your more (*Bechol Me’odecha*)). This is because faith (*Emunah*) and nullification (*Bittul*) are the foundation of all matters, except that initially his poverty is in the literal sense.²⁶

That is, the reason he needs to have faith (*Emunah*) in Godliness (even though various matters are necessitated intellectually) is because he is poor in knowledge. However, after working on his inner manifest powers (that is, “the heaven is My throne, and the earth is My footstool”) and on his encompassing powers (that is, the “house”), then his poverty is²⁷ similar to the teaching of our sages, of blessed memory,²⁸ “The verse,²⁹ ‘A fool believes everything’ refers to our teacher Moshe.”

That is, even though Moshe had great grasp to the ultimate perfection, nevertheless, for him all matters (of Godliness)³⁰ were in a way of faith (*Emunah*). That is, since it

²⁶ That is, these two matters as they are in poverty – and (similarly) see Likkutei Torah Vayikra ibid. [6]d.

²⁷ [See the preceding note.]

²⁸ Midrash Shemot Rabbah 3:1

²⁹ Proverbs 14:15

³⁰ Including even matters that are grasped intellectually, as in the language of the verse, “A fool believes **everything**.” It can be said that the reason for this is because even when it comes to matters of Godliness that are grasped intellectually – since they are **Godliness** they thus are **limitless** (*Bli Gvul*), and when they are grasped

is so that relative to the Holy One, blessed is He, who “no thought can grasp Him altogether,”³¹ and thus all are as fools relative to Him, blessed is He,³² therefore all matters must be in a way of faith (*Emunah*).

The general explanation is that the poverty at the beginning of one’s service is the nullification of accepting the yoke (*Kabbalat Ol*), which is lower than reason and knowledge, whereas the poverty that follows after, is the nullification of one’s existence (*Bittul b’Metziyut*) which transcends reason and knowledge.

Now, it can be said that from the fact that the verse states, “It is to this that I look, the poor and broken-spirited” **after** [stating], “the heaven is My throne etc.,” even though faith (*Emunah*) that is lower than knowledge is in His Essential Self [as understood from the fact that as known,³³ the reason that the Name of Heaven is frequent in the mouths of all is because the **Luminary** (*Ma’or*) is revealed], is because the “looking” (that is, “it is to this that I look”) is the revelation (like something that one sees with his eyes), and thus, **the revelation** of His Essential Self (*Atzmut*) is³⁴ in faith (*Emunah*) that transcends knowledge.

intellectually, the Godliness (i.e., the limitlessness) of them does not shine to such a degree.

³¹ Introduction to Tikkunei Zohar – “*Patach Eliyahu*” – 17a.

³² Tanya, Ch. 18 (24a); Also see *Hemshech* “*Bati LeGani*” 5710 Ch. 5 (Sefer HaMaamarim 5710 p. 117 and on); See at length in the discourse entitled “*Bati LeGani*” Ch. 3 and on (Sefer HaMaamarim 5715 p. 72 and on, translated in The Teachings of The Rebbe 5715, Discourse 8).

³³ Torah Ohr, Vayera, discourse entitled “*Patach Eliyahu*” (14b); Sefer HaMaamarim 5660 p. 43; Kuntreisim Vol. 2 p. 296a, and elsewhere.

³⁴ See later in chapter 6 and note 55 there [in the original discourse – see the final note of chapter 6 in the translation].

Now, it can be said that these three matters [the poverty at the beginning of one's service, the service of "the heaven is My throne etc.," and the poverty that follows after the service of "the heaven is My throne"] are similar to the three categories of tree fruits (discussed in this week's Torah portion).³⁵ That is, there are the three years of the "uncircumcised-*Orlah*-ערלה," the fourth year, and the fifth year.

The explanation³⁶ is that "the land-*Aretz*-ארץ" refers to Kingship-*Malchut*, and "the fruit tree-*Ilan*-אילן" is *Zeir Anpin*. Thus, the planting of the fruit tree (*Ilan*) in the land (*Aretz*) (as in the verse,³⁷ "When you shall come to the land and you shall plant any food tree") refers to the drawing down from *Zeir Anpin* into Kingship-*Malchut*.

In this drawing down there are three levels. That is, in the first three years Kingship-*Malchut* only receives from the three final *Sefirot* of *Zeir Anpin*, these being Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*. Now, since the primary substance of these emotions (*Midot*) is that through them the bestowal is brought into actualization,³⁸ therefore, the emotions of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* are

³⁵ Leviticus 19:23 and on

³⁶ Regarding the coming section see Likkutei Torah on this weeks Torah portion [Kedoshim] 29c and on.

³⁷ Leviticus 19:23 *ibid*.

³⁸ See Iggeret HaKodesh, Epistle 15 (122a), "When the bestowal comes to be actualized." Also see Sefer HaMitzvot of the Tzemach Tzedek 12b and on; *Hemshech* 5666 p. 289 [p. 383 and on; *Hemshech Samech-Vav*, Vol. 3, Discourse 34]) and elsewhere.

akin to Kingship-*Malchut*,³⁹ which is the root and source of the creations, in that they give room for the existence of the something (*Yesh*), and it is possible for the external forces to derive vitality from them.

This then, is the connection of the (above-mentioned) explanation that the first three years correspond to the three emotions of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, along with the explanation⁴⁰ that the first three years correspond to the three completely impure husks (*Shalosh Kelipot HaTemei'ot*). This is because when Kingship-*Malchut* only receives from Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, it is possible for the three completely impure

³⁹ But not actually alike. This is as in the known difference between *Zeir Anpin* and Kingship-*Malchut*. Namely, Kingship-*Malchut* is the upper end (the source) for the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), whereas *Zeir Anpin* (including the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* within it) are the lower end of the world of Emanation (*Atzilut*). ([See] Torah Ohr, Terumah 81b; *Hemshech* 5666 p. 284 and on [p. 378; Vol. 2, Discourse 34 *ibid.*] and elsewhere). Nevertheless, the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* of *Zeir Anpin* are similar to Kingship-*Malchut*, as discussed above. It should be pointed out based on what is explained in Likkutei Torah there (30a) that “the union of the voice (*Kol*) and speech (*Dibur*)” is specifically when there is an illumination in speech (*Dibur*) from Splendor-*Tiferet*. [Also see Likkutei Torah *ibid.* 29c] from Zohar (Vol. 3, end of Parshat Kedoshim – 87a and on) that it is specifically in the fourth year that “the Holy One, blessed is He, enters into union with the Congregation of Israel (*Knesset Yisroel*).” In *Hemshech* 5666 *ibid.* (p. 288 [p. 382 and on; Vol. 2, Discourse 34 *ibid.*]) it states that the drawing forth from *NeHi”Y* into Kingship-*Malchut* is included in “the union of *Zeir Anpin* and *Nukva*.” It can be said that in *Hemshech* 5666 *ibid.* this matter is coming in continuation to what was previously explained there (p. 284 [p. 378]) that **the entirety** of *Zeir Anpin* is the end of the worlds of the Unlimited One (*Olamot HaEin Sof*), whereas in Likkutei Torah there it is discussing **the primary aspects** of *Zeir Anpin* (as opposed to the emotions of *NeHi”Y* which are comparable to Kingship-*Malchut*).

⁴⁰ Likkutei Torah *ibid.*, from Pardes Shaar 25* (Shaar HaTemurot) toward the end; Shaarei Orach (of Rabbi Yosef Gikatilla [translated as Gates of Light]), Gate Five [*Tiferet*]; Zohar II 244b. [* In Likkutei Torah *ibid.* it states Shaar 24 but this is seemingly a typo.]

husks (*Shalosh Kelipot HaTemei'ot*) to derive vitality from there. Therefore, the fruits of these three years are “uncircumcised-*Orlah*-עֲרֵלָה,” and it thus is forbidden to derive benefit from them.

Then, in the fourth year Kingship-*Malchut* receives from Splendor-*Tiferet* (from its lower third or two thirds). Therefore, the fruits of the fourth year are “consecrated in praise to *HaShem*-יהו"ה.”⁴¹ This is because the matter of “praise-*Hillul*-הִילּוּל” is in Splendor-*Tiferet*, as the verse states,⁴² “We praise Your splendorous Name-*Mehalelim l'Shem Tifartecha*-מֵהַלְלִים לְשֵׁם תִּפְאַרְתְּךָ.”

Then, in the fifth year, Kingship-*Malchut* receives from the upper third of Splendor-*Tiferet*. This is why the verse states,⁴³ “In the fifth year... its crop shall increase for you.” That is, the four aspects of Splendor-*Tiferet*, Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* (of the fourth year) relate to the four letters of the Name *HaShem*-יהו"ה, and in the fifth year there is a drawing down of additional light from the thorn of the *Yod*-י, which is the Crown-*Keter*.

6.

Now, in explanation of these three divisions as they are in our service of *HaShem*-יהו"ה, it can be said that Kingship-*Malchut* is the matter of fulfilling Torah and *mitzvot* in actual deed, in thought, speech, and action. That is, one's fulfillment

⁴¹ Leviticus 19:24

⁴² Chronicles I 29:13

⁴³ Leviticus 19:25

of Torah and *mitzvot* in actual deed is through a drawing down and revealing the emotions (*Midot*) in thought, speech, and action.

Now, in this there are three ways. When the drawing down is only from Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, (these emotions (*Midot*) being only related to actualization), then even though Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* are the thighs⁴⁴ and legs that carry a person to the appropriate place, to go “on the way of *HaShem*-יהו”ה,” nevertheless, since he has no vitality in fulfilling Torah and *mitzvot* (being that vitality in Torah and *mitzvot* specifically comes through love and fear) it therefore is possible that over the course of time, there will be a weakening in his service, especially in the matter of “sanctify yourself in that which is permitted to you,”⁴⁵ to the point that from this he will come to forbidden matters (including things from which it is prohibited to derive benefit).⁴⁶ Therefore, his service must be in a way of restraint (*Itkafiya*).

It can be said that this is akin to faith (*Emunah*) that is below knowledge (this being the poverty that precedes the service of “the heaven is My throne”). That is, this faith (*Emunah*) is in His Essential Self, except that in this there is no

⁴⁴ That is, Victory-*Netzach* and Majesty-*Hod* are the two thighs – Zohar III 68a (Ra’aya Mehemna); Introduction to Tikkunei Zohar (2b); “*Patach Eliyahu*” introduction (17a), and elsewhere.

⁴⁵ Talmud Bavli, Yevamot 20a; Sifri to Deuteronomy 14:21 (Piska 104); Also see Tanya, Ch. 30 (39a) that “this is Biblical”; Also see Ramban to the beginning of the Torah portion of Kedoshim; Tanya, Ch. 7; Ch. 27 (34b).

⁴⁶ See Likkutei Sichot Vol. 17 p. 88 that when it comes to things from which it is also prohibited to derive benefit – the evil in them is in the essence of their beings (and not only in their form (*Tzurah*)).

revelation of His Essential Self (as discussed before at the end of chapter four).

This is like the explanation in Likkutei Torah⁴⁷ (about the three years of Orlah in the literal sense). Namely, the fact that he breaks his lust and waits for three years, thus fulfilling the negative prohibitive commandment that “for three years they shall be forbidden to you,”⁴⁸ this is like the matter of “we submit to You,”⁴⁹ in which the submission is “to You-*Lach*-לך,” meaning, to His Essential Self and Being, blessed is He, except that this is not in a way of praise, being that praise (*Hillul*-הילול) is revelation (*Giluy*). [This is as brought in Likkutei Torah⁵⁰ that the word “praise-*Hillul*-הילול” is a term denoting radiance, as in the verse,⁵¹ “When His flame shone-*b’Heelo*-בהלו.”] Rather, it only is in a way of submission (*Hoda’ah*), which is concealment (*He’elem*).

Through this, he thereby comes to the fourth year, so that there also is a drawing down of Splendor-*Tiferet* into Kingship-*Malchut*. In our service of *HaShem*-יהו"ה this refers to when there also is a drawing down of the essence of the emotions of love and fear into his thought, speech and action, as well as heartfelt joy in the splendor of *HaShem*-יהו"ה and the glory of His greatness, which comes through “gazing at the glory of the King.”⁵² Then his service is not to push away the evil, [being that when he has love of *HaShem*-יהו"ה the evil is

⁴⁷ Likkutei Torah ibid. 30a

⁴⁸ Leviticus 19:23 ibid.

⁴⁹ Chronicles I 29:13

⁵⁰ Likkutei Torah ibid. 29c

⁵¹ Job 29:3

⁵² Tanya, Ch. 9 (13b)

disgusting to him,⁵³ and he thus does not need to repel it], but it rather is to draw down additional light.

This is why in the fourth year “all its fruits shall be consecrated in praise to *HaShem*-יהו"ה.” The matter of the praise (*Hillul*-הליל) is as explained in Likkutei Torah⁵⁴ on the verse,⁵⁵ “You are the Holy One, enthroned upon the praises of Israel.” That is, He, blessed is He, is holy and separately transcendent in and of Himself, and it is through the praises of Israel that He “sits” [upon His throne] and is drawn down to below.

It can be said that this is similar to the service stemming from the *Nefesh*, *Ru'ach* and *Neshamah* (that is, “the heaven is My throne, and the earth is My footstool”) as well as from the encompassing lights of the *Chayah* and *Yechidah* (that is, the “house”) through which there is a drawing down and revelation of the inner manifest lights (*Pnimiyyim*) and the encompassing lights (*Makifim*)⁵⁶ of the One Above.

Nevertheless, this drawing down is only from the aspect of the revelations (*Gilyim*). This is as explained in Likkutei Torah⁵⁷ on the verse,⁵⁸ “We submit to You and praise Your splendid Name,” that the submission is “to You,” whereas

⁵³ See Tanya, Ch. 10 (15a) that commensurate to his love of *HaShem*-יהו"ה is the greatness of his disgust with evil.

⁵⁴ Likkutei Torah *ibid.* 29c

⁵⁵ Psalms 22:4

⁵⁶ It should be pointed out from Likkutei Torah *ibid.* that through the praise of Israel there is “the revelation of **His qualities** (*Midot*), blessed is He” (these being the inner manifest (*Pnimiyyim*) aspects) as they are drawn from the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*) who is holy and separately transcendent (*Makifim*).

⁵⁷ Likkutei Torah 30a *ibid.*

⁵⁸ [Chronicles I 29:13 *ibid.*]

the praise is only to His Name, blessed is He,⁵⁹ “Your splendidous **Name**.”

Through this we then come to the fifth year, in which “its crop shall increase for you,” this being the additional light drawn from the thorn of the *Yod*-י of the Name *HaShem*-יהוה, which is the Crown-*Keter*. It can be said that the substance of this in our service of *HaShem*-יהוה is that it refers to faith (*Emunah*) that transcends knowledge, in that one’s faith stems from the recognition that “there is no thought that grasps Him at all.”

In this faith there are both elements of superiority, in that it is into His Essential Self, blessed is He, and that His Essential Self is revealed. In other words, in this faith (*Emunah*)⁶⁰ there is the sense of the wondrousness of His Essential Self, and that all praise and commendation is only to “Your splendidous Name,” whereas in regard to His Essential Self, blessed is He, praise does not apply, but only faith (*Emunah*) and submission (*Hoda’ah*).⁶¹

⁵⁹ For, even though the drawing forth is from “You are holy”

⁶⁰ In contrast, in the faith (*Emunah*) that is beneath knowledge, he does not know that it is a matter that transcends the intellect.

⁶¹ It should be pointed out from Likkutei Torah *ibid.* (30c and on) that the fifth year is the matter of [the verse] (Chronicles I 16:27), “Glory and majesty are before Him; might and joy are in His place.” It can be said that in this verse there is hint to the two matters: “Glory-*Hod*” – in that the submission (*Hoda’ah*) is “to You,” as mentioned before in the discourse above, [and also note Ohr HaTorah Na”Ch on the verse (p. 712 and on) that this refers to Majesty-*Hod* of **the Ancient One-Atik**.]; “Might and joy etc.” – in that joy is from something that is revealed, specifically.

Now, it can be said that the reason that the fruits of the fourth year are only eaten in Yerushalayim,⁶² whereas the fruits of the fifth year are eaten everywhere, is because the revelation of the fourth year is with measure and limitation. Therefore, the praise of these fruits is that they are brought to Yerushalayim in order to laud and offer praise to Heaven.⁶³

In contrast, when it comes to the revelation of the fifth year, since it transcends measure and limitation, therefore, the thanksgiving to *HaShem*-יהו"ה about "the increase of this crop"⁶⁴ is everywhere, (including with fruits that do not have sanctity in them, such that they even may be eaten in a state of impurity).

It is through giving thanks to *HaShem*-יהו"ה for those fruits that do not have holiness in them that the drawing down

⁶² Rashi to Leviticus 19:24; Mishneh Torah Hilchot Maaser Sheini v'Neta Rivai, beginning of Ch. 9 (this being the daily portion of Erev Shabbat Kodesh Rosh Chodesh Iyyar of this year (5749 [in which the discourse was published]) according to the division of three chapters per day).

⁶³ See Rashi *ibid.* (also cited in Likkutei Torah *ibid.* 29b) that "this very thing is a praise of *HaShem*, in that he brings it there to praise and laud Heaven."

⁶⁴ It can be said that the reason there is no commandment for this thanksgiving is because the substance matter of this thanksgiving is to make a dwelling place for the Holy One, blessed is He, **in the lower worlds** (as will be discussed in the discourse above). Therefore, this thanksgiving does not stem from a commandment of **the Torah**, but rather stems from man (the lower) who **by nature** is thankful for the bestowal of goodness. We should also point out the great effort made by the Baal Shem Tov that the Jewish people should speak words of praise over the fact that the Holy One, blessed is He, bestows them with health and livelihood by asking them, "How is it going with the health... and livelihood" (Sefer HaMaamarim Yiddish p. 138 and on) in a manner in which their speaking praise (not be because of a commandment of the Torah, nor by being awakened and encouraged to do so, but rather) **in and of themselves**. Also see Likkutei Sichot Vol. 7 p. 135 and on that this conduct of the Baal Shem Tov is akin to thanking *HaShem* for the additional crop of the fifth year.

is from the Essential Self of the limitless light of the Unlimited One (who transcends relation to *Sefirot*),⁶⁵ and is drawn further below. Through this there is fulfillment of the Supernal intent that “the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds,”⁶⁶ such that the lowest of which there is no lower⁶⁷ becomes a dwelling place for Him, blessed is He, “for Him” meaning for His Essential Self.⁶⁸

8.

Now, we should add that through the work of the fourth year (which in and of itself is in a way of order and gradation) and comes after and through the preface of the work of the first three years, there is caused to be a matter of a “leaping” and “skipping” even in the work of the fourth year. This is also why from the work of the fourth year we come to the revelation that transcends the chaining down of the worlds (*Hishtalshelut*) in the fifth year.⁶⁹

⁶⁵ See the discourse entitled “*Bati LeGani*” *ibid.* (Torat Menachem, Sefer HaMaamarim *ibid.*) that the matter of “You are holy” in the above-mentioned story of the Baal Shem Tov is loftier than the matter of “You are holy” in Likkutei Torah *ibid.*

⁶⁶ See Midrash Tanchuma; Naso 16; Bechukotai 3; Bereishit Rabba, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36.

⁶⁷ Tanya *ibid.*

⁶⁸ *Hemshech* 5666 p. 3 [p. 5, translated in *Hemshech Samech-Vav*, Vol. 1, Discourse 1], and elsewhere – cited in Torat Menachem, Sefer HaMaamarim Shevat p. 308.

⁶⁹ It can be said that this is likewise so in regard to the counting of the Omer (*Sefirat HaOmer*). That is, even though it itself is with order and gradation, [and beyond this, **its substance matter** is order and gradation, since the matter of the counting is to count precisely and not to skip], nevertheless, through the counting of the Omer (*Sefirat HaOmer*) which comes after the preface of the holiday of Pesach which transcends the chaining down of the worlds (*Hishtalshelut*), there is thus the presence in it of a likeness to the matter that transcends gradation. Therefore, it is

We should also connect this with the instruction of the Rebbe [Maharash] whose birthday we are celebrating on Splendor-*Tiferet* of Splendor-*Tiferet*,⁷⁰ that we must “go over in the first instance” (*Lachatchilah Ariber*).⁷¹ May it be His will that through our deeds and service, and especially in a way of “going over in the first instance” (*Lechatchilah Ariber*), there will be the fulfillment of the verse,⁷² “The voice of my Beloved, behold it comes, skipping over mountains, leaping over hills,” which according to the explanation of the Midrash⁷³ refers to King Moshiach, may he come and redeem us and lead us upright to our land, speedily and in the most literal sense!

through counting forty-nine days that there is subsequently a drawing forth of the revelation of the fiftieth gate (*Shaar HaNun*) which transcends the chaining down of the worlds (*Hishtalshelut*).

⁷⁰ It should be pointed out that (in general) Splendor-*Tiferet* ascends to the Crown-*Keter*, i.e., higher than the chaining down of the worlds (*Hishtalshelut*). This is especially so of the upper third in it, which relates to the **fifth** year, as discussed earlier in the discourse.

⁷¹ Igrot Kodesh of the Rebbe Rayatz Vol. 1 p. 617; Likkutei Sichot Vol. 1 p. 124, and elsewhere.

⁷² Song of Songs 2:8

⁷³ Midrash Shir HaShirim Rabbah to Song of Songs ibid. (2).

Discourse 32

*“uSefartem Lachem... -
You shall count for yourselves...”*

Delivered on the 1st day of the week of Parshat Emor,
2nd day of Iyyar, Tiferet She’bTiferet, 5736
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹ “You shall count for yourselves – from the morrow of the day of rest, from the day when you bring the Omer of the waving – seven weeks, they shall be complete.” The next verse concludes,² “you shall count fifty days,” at which time it is “the day of the first fruits,”³ the festival of Shavuot,⁴ the time of the giving of our Torah.⁵

Now, in the discourse by the same title in Likkutei Torah on this week’s Torah portion,⁶ the Alter Rebbe explains that “the word ‘you shall count-*uSefartem*-וּסְפַרְתֶּם” is a term denoting ‘brilliance,’ like a sapphire-*Sapeer*-סַפִּיר stone. In the same way, the ten *Sefirot*-סְפִירוֹת denote brilliance.” (That is, one of the explanations⁷ of the name “*Sefirah*-סְפִירָה” is that it is

¹ Leviticus 23:15

² Leviticus 23:16

³ Numbers 28:26

⁴ Deuteronomy 16:10

⁵ See the liturgy of prayer and Kiddush.

⁶ Likkutei Torah 35b

⁷ See Ohr HaTorah Tisa p. 1,823 and on; Emor p. 167 and on; Biurei HaZohar of the Tzemach Tzeddek p. 70 and on; Sefer HaMaamarim p. 65 and on; *Hemshech* 5672 Vol. 1 p. 104; Discourse entitled “*uSefartem Lachem*” 5730.

a term of “brilliance-*Sapeer*-ספיר” denoting radiance and shining.) This then, is the meaning of, “You shall count (*uSefartem*-וספרתם) for yourselves – from the morrow of the day of rest.” That is, there should be an illumination in you⁸ of the matters that begin “from the morrow of the day of rest,” the meaning of which⁹ is the day after [the first day] of Pesach (the day that you went out of Egypt) this being “the day that you bring the Omer of the waving.”¹⁰ (That is, the bringing of the Omer is in a way of waving, meaning to elevate it from below to above, as the verse states,¹¹ “He shall wave the Omer.”)

It is then that the matter of “you shall shine-*uSefartem*-וספרתם” begins, which is drawn down throughout “the seven complete weeks” (in a way of wholeness) until the completion of “you shall count fifty days” (which is more than the seven weeks), and in which “you shall count-*Tisperoo*-תספרו” is (also) a term denoting “brilliance.”

That is, the Jewish people bring about a matter of brilliance in this (so that it is light and there is shining), at which time we then come to the matter and time of “the giving of our Torah.”

(To elucidate according to the simple meaning, the time established for the giving of the Torah does not depend on the days of the month, in that it can sometimes be on the 5th [of Sivan], sometimes on the 6th [of Sivan], and sometimes on the

⁸ Also see HaTamim, Booklet 6 p. 95 [315a], copied in HaYom Yom for the 10th of Iyyar; Discourse entitled “*Lehavin Inyan Sefirat HaOmer*” 5747, and elsewhere.

⁹ Talmud Bavli, Menachot 65b and on; Torat Kohanim and Rashi to Leviticus *ibid*.

¹⁰ Leviticus 23:15

¹¹ Leviticus 23:11

7th [of Sivan].¹² Rather, its appointed date depends on the fiftieth day of the Omer.)¹³

In other words, this matter that connects the holiday of Pesach, the time of our freedom, to the holiday of Shavuot, the time of the giving of our Torah,¹⁴ (this being the ultimate culmination of the exodus from Egypt, as the verse states,¹⁵ “When you take the people out of Egypt, you will serve God on this mountain”) is the matter of, “You shall shine-*uSefartem*-וּסְפַרְתֶּם for yourselves,” through which we come to the ultimate perfection of the giving of the Torah.

2.

In Likkutei Torah he continues¹⁶ that Pesach and Shavuot are the aspects of “running” (*Ratzo*) and “returning” (*Shov*). He begins by explaining, “It is written,¹⁷ ‘The *Chayot*-חיות [angels] were running (*Ratzo*) and returning (*Shov*),’ in that Above everything is in a state of running (*Ratzo*) and returning (*Shov*).”

In this various matters are included, such as the vitality-*Chayut*-חיות of the worlds and the chaining down (*Hishtalshelut*), as well as the vitality-*Chayut*-חיות of the ten

¹² Talmud Bavli, Rosh HaShanah 6b

¹³ Shulach Aruch of the Alter Rebbe, Orach Chayim 494:1

¹⁴ See Likkutei Torah *ibid.*, that “Pesach is the exodus from Egypt, and the holiday of Shavuot is the giving of the Torah, and before receiving the Torah they had to count seven complete weeks, and afterwards they were able to receive the Torah.”

¹⁵ Exodus 3:12 and Rashi there

¹⁶ Likkutei Torah *ibid.* 35b

¹⁷ Ezekiel 1:14

who are called “living-*Chayim*-חיים,”¹⁸ which includes “you who adhere to *HaShem*-יהו"ה your God are alive-*Chayim*-חיים”¹⁹ (through man’s toil), as well as the matters of the Torah of Life (*Torat Chayim*-חיים תורה). That is, they all are in a way of “running” (*Ratzo*) and “returning” (*Shov*).

Now, since matters of Torah are in a way of general and particular,²⁰ because of which it likewise is caused to be this way in the world at large, as well as in man’s service of *HaShem*-יהו"ה, therefore, in all of man’s particular service there also must be the matter of “running” (*Ratzo*) and “returning” (*Shov*). This is because this is how it is in the general service, and how much more is this so of the general existence of the Jewish people (on Pesach and Shavuot).²¹ That is, “Pesach is the aspect of ‘running’ (*Ratzo*), and Shavuot is the aspect of ‘returning’ (*Shov*).”²²

That is, the “running” (*Ratzo*) is the matter of the exodus from Egypt, about which the verse states,²³ “Draw me, after You we will run.” In contrast, the “returning” (*Shov*) is the matter of “*HaShem*-יהו"ה descended upon Mount Sinai,”²⁴ this being the matter of drawing down from Above to below until it is in a way that is settled (*Hityashvut*-התיישבות), which is why it is a matter of “returning” (*Shov*-שוב). Now, because the matter

¹⁸ See Avot d’Rabbi Nathan, Ch. 34, 10.

¹⁹ Deuteronomy 4:4

²⁰ See Torat Kohanim and Rashi to the beginning of Parshat Behar (Leviticus 25:1).

²¹ See Likkutei Sichot Vol. 18 p. 119; Vol. 21 p. 63; Vol. 33 p. 32 and on.

²² Likkutei Torah *ibid.* 35b

²³ Song of Songs 1:4; See Ohr HaTorah, Shir HaShirim Vol. 1 p. 59; See the end of the prior discourse entitled “*u’vRoshei Chodsheichem*,” Discourse 30 (Sefer HaMaamarim 5736 p. 234) and elsewhere.

²⁴ Exodus 19:20

of “running” (*Ratzo*) and “returning” (*Shov*) as it is in a general way (on Pesach and Shavuot), this likewise is drawn forth in all particular service.

Now, to understand that the difference between the exodus from Egypt and the giving of the Torah is the difference between “running” (*Ratzo*) and “returning” (*Shov*), and also to understand why it is that between them there must be the matter of the counting of the Omer, in that at first glance, the matter of the exodus from Egypt, that is, “running” (*Ratzo*), and the matter of the giving of the Torah, that is, “returning” (*Shov*) should suffice, but even so, we say that the matter of the counting of the Omer must be between them, [to understand this] we first must preface with the point of the matter of the giving of the Torah.

3.

The explanation is that at the giving of the Torah, the ultimate perfection was brought about in the world.²⁵ This was to such an extent that from all four corners of the world, as well as from above and below, the voice of (the Ten Commandments) was heard, (beginning with) “I am *HaShem*-יהוה your God”²⁶ (as stated in Midrash).²⁷ It was then that the Holy One, blessed is He, nullified the decree and said, “The

²⁵ See Tanya, Ch. 36 and elsewhere.

²⁶ Exodus 20:2

²⁷ See Midrash Tanchuma Shemot 25; Shemot Rabbah 5:9; Tikkunei Zohar, Tikkun 22 (64b).

Upper shall descend to below, and the lower shall ascend to Above.”²⁸

After this man’s toil began in a way of “the Upper shall descend to below, and the lower shall ascend to Above.” Thus, it likewise was in this way that it was necessary for there to also be a preparation for this on the part of man, both from the perspective of “the Upper” within him, this being the Godly soul, which “literally is a part of God from on high”²⁹ (with emphasis on the word “from on high”), as well as from the “lower” within him, this being the animalistic soul, to the point that this also drawn is into his body and into his portion in the world at large. Only after this could there be the complete nullification of the decree, and the beginning of the work in a way that “the Upper descends to below and the lower ascends to Above.”

Now, just as at the giving of the Torah the decree was nullified in a way that the Holy One, blessed is He, said, “I shall go first,” as the verse states,³⁰ “*HaShem*-יהו"ה descended upon mount Sinai,” and only afterwards does it state,³¹ “To Moshe He said, ‘Go up to *HaShem*-יהו"ה,’” the same is likewise so in the general totality of man’s service of *HaShem*-יהו"ה. That is, there first must be the granting of empowerment from Above, (this being the matter of “I shall go first”) and only after this does man’s service come about, (this being the matter of the verse, “To Moshe He said, ‘Go up to *HaShem*-יהו"ה’”).

²⁸ Midrash Tanchuma Va’era 15; Shemot Rabbah 12:3

²⁹ Tanya, beginning of Ch. 2

³⁰ Exodus 19:20

³¹ Exodus 24:1

This is why on Pesach, there first was the revelation upon them of the King, King of kings, the Holy One, blessed is He, in His glory, Himself.³² That is, this was a revelation from Above, to such an extent that it was from a much higher place that altogether is not in the category of “above” and “below.”

That is, as understood from the explanation of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,³³ that “in His glory-*b'Khvodo* כבודו” refers to Kingship-*Malchut* of the Unlimited One (*Ein Sof*) before the constriction (*Tzimtzum*), whereas “Himself-*b'Atzmo* בעצמו” refers to Splendor-*Tiferet* of the Unlimited One (*Ein Sof*) before the constriction (*Tzimtzum*), and that through this [revelation] the exodus from Egypt and the redemption was brought about (“and He redeemed them”).³⁴

It was only after this that the service of the Omer of the waving began, this being a preparation that also stems from the animalistic soul, in addition to the preparation stemming from the Godly soul brought about by the revelation from Above, as will be explained (in chapter eight).

³² Pesach Haggadah, section beginning “*Matzah Zu*” and “*Vayotzi'einu*.”

³³ Sefer HaMaamarim 5671 p. 75 (there it states, “His glory-*Kvodo* כבודו” refers to the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), whereas ‘Himself-*Atzmo* בעצמו’ refers to the aspect of the Essential Self of the Unlimited One (*Atzmut Ein Sof*).”) This is similarly stated in Sefer HaMaamarim 5671 p. 75; Sefer HaMaamarim 5672-5676 p. 67; *Hemshech* 5672 Vol. 2 p. 924 [Vol. 4 p. 1,252]. Also see the discourse entitled “*uvRoshei Chodsheichem*” 5735 Ch. 5 (Sefer HaMaamarim 5735 p. 183, translated in The Teachings of The Rebbe 5735, Discourse 27); Also see the previous discourses entitled “*Kol Dodi*” of Shabbat Parshat Metzrah, Ch. 3; 11th of Nissan Ch. 3 (Sefer HaMaamarim 5735 p. 193 and on; p. 201 and on.)

³⁴ Pesach Haggadah, section beginning “*Matzah Zu*” and “*Vayotzi'einu*.”

However, we must preface with the explanation of the matter as it relates to the exodus from Egypt-*Mitzrayim*-מצרים as it is in man's service of *HaShem*-יהו"ה (this being departure from "constraints-*Meitzarim*-מִיצְרִים" and limitations). This is because it is a positive obligation "that you recall the day that you went out of the land of Egypt all the days of your life."³⁵

This is as explained in Tanya³⁶ on the teaching of our sages, of blessed memory,³⁷ "In each and every generation (and each and every day) a person is obligated to see himself as though he (this very day) has gone out from Egypt." That is, this refers to the matter of the departure of the Godly soul from the imprisonment of the body to become subsumed in union with the limitless light of the Unlimited One, blessed is He, through engaging in Torah and *mitzvot*, in general and in particular, by accepting the yoke of the Kingdom of Heaven in the *Shema* recital etc.

This is why it was established³⁸ to [recite] the Torah portion of the exodus from Egypt at the time of the *Shema* recital. (That is, the conclusion of the *Shema* recital is the verse,³⁹ "I am *HaShem*-יהו"ה your God who took you out of the land of Egypt etc.") This is because they literally are one thing.

However, how is it possible for there be a matter of departing from Egypt in man's service at the same time that his

³⁵ Deuteronomy 16:3

³⁶ Tanya, Ch. 47

³⁷ See the liturgy of the Pesach Haggadah – from Talmud Bavli, Pesachim 116b

³⁸ See Talmud Bavli, Brachot 12a and on

³⁹ Numbers 15:41

soul has descended “from a high peak to a deep pit?”⁴⁰ or in the words of Tanya,⁴¹ “this lower world... of which there is no lower.” It is there itself that the soul manifested in the body and animalistic soul, to the point of being occupied in worldly matters, this being a matter of “Egypt-*Mitzrayim*-מצרים” as it is in the microcosm of the world which is man.⁴²

However, the explanation of the matter is that the departure from Egypt is through the matter of prayer, which is “a ladder set earthward whose head reaches heavenward.”⁴³ That is, even though it is found “earthward-*Artzah*-ארצה,” meaning lower than the “earth-*Aretz*-ארץ” (as in the well-known explanation of his honorable holiness, my father-in-law, the Rebbe, the leader of our generation),⁴⁴ “its head reaches heavenward-*HaShamaymah*-השמימה,” meaning higher than “heaven-*Shamayim*-שמים.” In other words, through prayer one ascends from “lower than the earth-*Artzah*-ארצה” to “higher than the heaven *HaShamaymah*-השמימה.”

The explanation is as he continues to explain in Likkutei Torah,⁴⁵ that “our sages, of blessed memory, stated,⁴⁶ ‘the prayers were established by our forefathers.’ The meaning of ‘our forefathers’ is that they are [the qualities of] Kindness-

⁴⁰ See Talmud Bavli, Chagigah 5b

⁴¹ Tanya, Ch. 36

⁴² Midrash Tanchuma Pekudei 3; Zohar III 257b; Tikkunei Zohar, Tikkun 69 (100b; 101a); Also see Avot d’Rabbi Nathan, end of Ch. 31; Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Sections 1-4.

⁴³ Genesis 28:12; See Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

⁴⁴ See the discourse entitled “*Zeh HaYom*” of Shabbat Parshat Nitzavim 5694 Ch. 2 (Sefer HaMaamarim Kuntreisim Vol. 2 p. 319a).

⁴⁵ Likkutei Torah Emor ibid. 35c.

⁴⁶ Talmud Bavli, Brachot 26b

Chessed, *Might-Gevurah*, and *Splendor-Tiferet*. From them there is a drawing forth of love, fear, and mercy, who are Avraham, Yitzchak and Yaakov.”⁴⁷ In other words, the ascent on “the ladder set earthward [that reaches] heavenward” is through the prayer being comparable to the service of our forefathers.

This is why “all the prayers (that is, the matters and verses of the prayers, as well as the content of the supplications) are with three kinds of verses. That is, there are verses of kindness... this being the aspect of ‘Avraham who loved Me.’”⁴⁸ (The same is so of verses connected to the service of Yitzchak and Yaakov, as will be explained.) Through this one comes to love of *HaShem*-יהו"ה, as the verse states,⁴⁹ “You shall love *HaShem*-יהו"ה your God, with all your heart, and with all your soul, and with all your more.”

In general, this comes through contemplating the greatness of the Creator, until one sees that the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) is of no significance whatsoever, and has no relativity to Him altogether.

This is known about how this is in the matter of number, that “even the number one has some measure of relativity to a million, whereas relative to infinity, a million has no relativity whatsoever” (as also explained in Tanya).⁵⁰ In other words, no

⁴⁷ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁴⁸ Isaiah 41:8

⁴⁹ Deuteronomy 6:5

⁵⁰ Tanya, Ch. 48

matter how great that which is limited is, it is utterly and completely of no consequence relative to the limitless.

How much more is this so when discussing that which transcends both limitation (*Gvul*) and limitlessness (*Bli Gvul*), that the degree of the complete insignificance of the limited [no matter how great] is understood.

When one contemplates this as fitting (until it fully penetrates him) and he grasps that through his service he can ascend and reach this matter (of “higher than heaven-*HaShamaymah*-הַשָּׁמַיִמָּה”) he then will come to have the matter of love.

This is to such an extent that in addition to love of *HaShem*-יְהוָה “with all your heart and with all your soul,” he will have love in a way of “with all your more-*Bechol Me’odecha*-בְּכָל מְאֹדְךָ,” in which the matter of “more-*Me’od*-מְאֹד” transcends measure and limitation, “to depart from the constrains and limitations.”

The same is so of the matter of fear, this being the matter of the verse,⁵¹ “The dread of Yitzchak (*Pachad Yitzchak*-פַּחַד יִצְחָק) assisted me.”⁵² This is [comes about] when one contemplates the lowliness of man, or even when he contemplates the greatness of the Creator – and how significant one’s every movement is etc., to the point that our sages stated,⁵³ “One who makes gestures in the presence of the King etc.”

⁵¹ Genesis 31:42

⁵² Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*).

⁵³ See Talmud Bavli, Chagigah 5b

This rouses the matter of service of *HaShem*-יהו"ה in him as it stems from fear, and not just fear of punishment, but higher than this, up to the Upper Fear (*Yirah Ila'ah*) in its ultimate state of perfection (which is connected to the letter *Yod*-י of the Name *HaShem*-יהו"ה,⁵⁴ up to the thorn of the letter *Yod*-י) which also transcends measure and limitation.

In addition, there also is the third matter in the service of *HaShem*-יהו"ה, which is connected with the quality of Yaakov, whose matter is the quality of mercy (*Rachamim*). This is the matter of the verses of mercy in prayer, such as, "Exalted King... in your abundant mercies, have compassion upon us, our Father, merciful Father, have compassion upon us and place understanding in our hearts to understand and be wise... so that we are not ashamed forever and ever."⁵⁵

The explanation is that there can be a person who "although he contemplates all the above, does not come to the aspect of 'you shall love etc.,' because he is very bound to the vanities of the world etc. However, the advice for this is to awaken abundant mercies upon his soul etc."

5.

We should add that even a person who is sunken in the vanities of the world, may the Merciful One protect us, such that the above-mentioned contemplations cannot extract him from it and bring him to love and fear etc., nevertheless, even for him, it can have an effect through the contemplations

⁵⁴ See Torah Ohr Mikeitz 40d; Likkutei Torah Balak 73a

⁵⁵ See the blessings of the *Shema* recital.

explained at length in the various discourses of the Rebbe Maharash, [whose birthday we are celebrating], including the discourse entitled “*Mi Kamochah*.”⁵⁶

[This is one of the discourses he would review every two or three years in order to purify the atmosphere. As in the words of his honorable holiness, my father-in-law, the Rebbe and leader of our generation,⁵⁷ this was customary amongst every Rebbe regarding his discourses.]

The point of this is also found in the continuum of discourses (*Hemshech*) entitled “*Mayim Rabim*.”⁵⁸ There he explains and elucidates the verse,⁵⁹ “Who is like You amongst the *Eilim*-אֱלִים, *HaShem*-יהו"ה! Who is like You, mighty in holiness!”

Now, Targum Yonatan translates [the word “*Eilim*-אֱלִים” as] “There is none like You amongst the heavenly powers-*Eilei Meroma*-מְרוֹמָא” (refers to the angels who are called “*elohim*-אֱלֹהִים”).⁶⁰ Onkelos translates it as “there is none besides for You.” That is, “from what seems to be stated in the simple reading of the verse, it could possibly be said that ‘who is like You that is mighty in holiness, too awesome for praise,’ but nevertheless, one might think that ‘there are others who **are** not mighty in holiness and too awesome for praise,’ Heaven forbid to think so.”

⁵⁶ “*Mi Kamochah*” 5629 (Sefer HaMaamarim 5629 p. 155 and on; Also see the citations there.)

⁵⁷ Iggeret HaKodesh of the Rebbe Rayatz, Vol. 6 p. 267; HaYom Yom for the 28th of Tammuz.

⁵⁸ “*Mayim Rabim*” 5636 Ch. 158-160 (p. 174 and on).

⁵⁹ Exodus 15:11

⁶⁰ Zohar II 43a; Mishneh Torah, Hilchot Yesodei HaTorah 2:7

This is why the Targum adds explanation to this, [since the matter of translation (Targum) is not just to translate [the text] into the spoken language and common vernacular, but to also add explanation] that “there is none like You” (not only in regard to His level of elevation, that He “is mighty in holiness etc.,” but also) that “there is no other God that exists except You.”

This is akin to the verse,⁶¹ “There is nothing besides You.” This is like Rambam’s statement at the beginning of Hilchot Yesodei HaTorah⁶² about the truth of His existence, that “He alone is true, and there is no other being that is true like the truth of His being, and (he concludes) that this is the meaning of the Torah statement, ‘There is nothing besides Him.’” However, Targum Onkelos adds an even loftier matter, that “there is none besides You,” as will be explained.

6.

Now, the explanation is that the statement, “There is none like You” is a negation of the matter of ascribing partnership (*Shituf*) to Him, which is not a matter of idolatry. This is because the commandment against idolatry is one of the seven Noahide laws (which Adam, the first man, was already commanded,⁶³ and it thus follows that all the children of Noah were also commanded in this). In contrast, about the matter of ascribing partnership (*Shituf*) to Him, there is the known dispute

⁶¹ Deuteronomy 4:35

⁶² Mishneh Torah, Hilchot Yesodei HaTorah 1:4

⁶³ Midrash Bereishit Rabbah 16:6; Mishneh Torah, Hilchot Melachim 9:1; Also see Talmud Bavli, Sanhedrin 56a.

amongst the Halachic authorities (*Poskim*) as to whether or not Noahides are commanded against ascribing partnership (*Shituf*) to Him (as in the citations brought in the teachings of Chassidus).⁶⁴

This itself proves that this matter was [specifically] introduced to the Jewish people, as opposed to the children of Noach. That is, even according to the opinion that they indeed were commanded against ascribing partnership (*Shituf*) to Him, this itself proves that there is reason and room to explain that they were not commanded in this.

To preface with the general difference between idolatry (*Avodah Zarah*) and ascribing partnership (*Shituf*) to Him, this may be understood according to the teaching of the Midrash⁶⁵ about the angels. That is, there is an opinion that they were created on the second day [of creation], and there is an opinion that they were created on the fifth day. (This is as stated,⁶⁶ “And a flying creature (*Of*-עוף) that flies (*Ye’ofeif*-יעופף),” in which “‘a flying creature-*Of*-עוף’ refers to Michael, and ‘that flies-*Ye’ofeif*-יעופף’ refers to Gavriel.”)⁶⁷

However, “all are in agreement that none were created on the first day, so that no one should say, ‘Michael was stretching at the south side of the heavens, and Gavriel was stretching at its north side, and the Holy One, blessed is He, straightened it out in the middle.’ About this the verse states,⁶⁸ ‘I am *HaShem*-יהוה who made everything, [who spread out the

⁶⁴ See Sefer HaMaamarim 5629 p. 155 and on and the citations there.

⁶⁵ Midrash Bereishit Rabbah 3:8

⁶⁶ Genesis 1:20

⁶⁷ Zohar I 46b

⁶⁸ Isaiah 44:24

heavens by Myself, and firmed the earth] of My own accord-*Mei'eetee*-מֵעֵתִי and is written as 'who was with Me-*Mee Eetee*-מִי אֵת?' That is, 'who was My partner in the creation of the world?'"⁶⁹

Therefore, on the first day [of creation] (at which time "God created the heavens and the earth,"⁷⁰ in which it states "(*Et*-אֵת) the heavens" to include all its products, and "(*Et*-אֵת) the earth" to include all its products),⁷¹ it states "one day-*Yom Echad*-יּוֹם אֶחָד,"⁷² in that the Holy One, blessed is He, was singular (*Yachid*) in His world, without any partner, not even the angels Michael and Gavriel.

We thus find that the matter of ascribing partnership (*Shituf*) with Him even applies to the angels Michael and Gavriel, who are creations. Thus, since they are creations, even had they been created on the first day, it would not apply to use the term "God-*Elohi*"-אֱלֹהִים" in relation to them, Heaven forbid, but only a term of "partnership" (*Shituf*), which is not idolatry.

It rather is akin to the statement of our sages, of blessed memory,⁷³ "There are three partners in [the formation of] a person: His father, his mother, and the Holy One, blessed is He." Now, it is self-understood that the portion of the father and mother in this, is utterly of no comparison whatsoever, not only because his father and mother are also creations who were

⁶⁹ Midrash Bereishit Rabbah 3:8 *ibid*.

⁷⁰ Genesis 1:1

⁷¹ Rashi to Genesis 1:14

⁷² Genesis 1:5

⁷³ Talmud Bavli, Kiddushin 30b; Niddah 31a; Also see Likkutei Sichot Vol. 36 p. 91 and on.

created by the Holy One, blessed is He, but even after they already are an existence of a father and mother, the portion that comes from the father and the portion that come from the mother require the portion of the Holy One, blessed is He (who gives him the soul) so that there will be the matter of vitality etc., and the existence of man in them. However, even so, they stated that “there are three partners.”

However, about this the verse states, “Who is like You amongst the *Eilim*-אֱלִים etc.,” meaning, “There is none like You,” in order to negate the matter of ascribing partnership (*Shituf*) to Him, including the partnership of the angels (who are called “*elohim*-אֱלֹהִים”) such that “Michael is at His right and Gavriel is at His left.”

This is because the angels (through whom the bestowal is drawn down) have no free choice (*Bechirah*),⁷⁴ but are rather, “like the axe in the hand of He who chops with it.”⁷⁵ (That is, [they are] like an axe, which is created for a specific purpose and to serve a particular function, but is not a master [over itself] whatsoever.) It thus is altogether inapplicable to direct any manner of service to the angels, such as supplication and prayer, and the like, just as it does not apply to request anything from an axe.

[This is unlike one’s father and mother who, at the very least, are called “partners” because they indeed have free choice (even though this free choice was given to them by the Holy One, blessed is He, by which they came to exist as beings with free choice (*Bechirah*).) In contrast, this is not so of the angels,

⁷⁴ See Tanya, beginning of Ch. 39.

⁷⁵ See Isaiah 10:15; Also see Ohr HaTorah Noach Vol. 3 p. 658a.

in that they have no free choice (*Bechirah*). It thus does not apply for there to be a matter of partnership (*Shituf*) in them, not even in a way that is comparable to the “partnership” of a father and mother with the Holy One, blessed is He.]

This then, is the matter of the negation of ascribing partnership (*Shituf*) to Him, which does not come from the commandments, “I am *HaShem*-יהו” etc.,” and “You shall have no other etc.,”⁷⁶ that negate idolatry (*Avodah Zarah*).⁷⁷ Rather, this stems from the verse,⁷⁸ “Listen Israel, *HaShem*-יהו” our God, *HaShem* is One-*HaShem Echad*-אהד” (as brought in the discourse from the words of the authorities of Torah law (*Poskim*)).⁷⁹

The explanation⁸⁰ is that there is a known question about the word “One-*Echad*-אהד.”⁸¹ That is, at first glance, the verse should have said “Singular-*Yachid*-יחיד,” which is a higher matter of oneness. This is because the word “One-*Echad*-אהד” can also denote “one” in enumeration (in the existence of all things, within which there are numerous matters).

For example, in the creation of the world when the verse states “one day-*Yom Echad*-יום אהד” this is then followed by “the second day-*Yom Sheini*-יום שני”⁸² and the days that followed thereafter. The same is so of the twelve tribes, in that

⁷⁶ Exodus 20:2-3

⁷⁷ Mishneh Torah, Hilchot Yesodei HaTorah 1:6

⁷⁸ Deuteronomy 6:4

⁷⁹ There it states, “As stated by Rambam, and Sefer Mitzvot Gadol, and Rabbi Aharon HaLevi, of righteous memory, in the count of the *mitzvot*.”

⁸⁰ See Sefer HaMaamarim 5629 *ibid.* (p. 156 and on).

⁸¹ Also see Torah Ohr Va’era 55b and on; Sefer HaMitzvot of the Tzemach Tzedek p. 124a and on.

⁸² Genesis 1:8

the verse states,⁸³ “Send one-*Echad*-אחד of you.” That is, even though there were twelve tribes, nevertheless, the one that was sent acquired the descriptive title and was called “one-*Echad*-אחד.” In contrast, the word “Singular-*Yachid*-יחיד” means that He is singular and unique, such that it does not apply to say “singular-*Yachid*-יחיד” about that which is followed by a second.

However, the explanation is that this commandment does not come to negate (the matter of idolatry (*Avodah Zarah*) but the matter of ascribing partnership (*Shituf*) to Him. Now, the need to negate ascribing partnership (*Shituf*) to Him [only] applies when there is the existence of the world, seven heavens and the earth, in which case there is the matter of the *Shema* recital, to “crown Him as King above and below and in the four directions,” this matter being hinted at in the word “One-*Echad*-אחד.”

This is as stated in Beit Yosef⁸⁴ citing Sefer Mitzvot Katan,⁸⁵ that the letter *Chet*-ח-8 hints at the seven firmaments and the earth (above and below), the letter *Dalet*-ד-4 hints at the four directions of the world [east, west, south, north] and the word begins with the letter *Aleph*-א-1, hinting to the Master of the world-*Alupho Shel Olam*, meaning, the Master-*Aluph*-א-1 over the *Chet*-ח-8 and the *Dalet*-ד-4.

This is why the verse does not say “Singular-*Yachid*-יחיד.” This is because the word “Singular-*Yachid*-יחיד” and unique does not negate the independent existence of the *Chet*-ח

⁸³ Genesis 42:16

⁸⁴ Beit Yosef to Tur, Orach Chayim, Siman 61 (“*Katav Sefer Mitzvot Katan*”).

⁸⁵ Sefer Mitzvot Katan, Siman 2.

and the *Dalet*-ד (and all the particulars [they denote], mentioned above) [but only separates between Him and them].

Rather, it only is the word “One-*Echad*-אחד,” that indicates the bond between the *Chet*-ח-8 and the *Dalet*-ד-4 with the *Aleph*-א, the Master-*Aluph*-אלוף of the world, at the beginning of the word, who becomes the Master-*Aluph*-אלוף over the *Chet*-ח-8 and the *Dalet*-ד-4, thus emphasizing the negation of the matter of ascribing partnership (*Shituf*) to Him.

However, even after negating the matter of ascribing partnership (*Shituf*) to Him, (in that they only are like the axe in the hand of He who chops with it, since they have no free choice (*Bechirah*)), there nonetheless is still some existence here (the existence of the axe). Thus, about this Onkelos adds, “There is none besides You,” in that there is no existence **at all** here (not even the existence of the axe), this being the matter of “there is nothing besides Him.”

The explanation (as brought at length in the above-mentioned discourses),⁸⁶ based on the statement at the beginning of Shaar HaYichud VeHaEmunah⁸⁷ from the teaching of the Baal Shem Tov on the verse,⁸⁸ “Forever, *HaShem*-יהוה, Your speech stands in the heavens,” is that entire existence of the world is solely through the constant presence in it of the speech of *HaShem*-יהוה that brings it into being anew at every moment from absolute naught and nothingness. From this it is understood that “there is none besides You.” For, since at every moment there must be the coming into being of

⁸⁶ Sefer HaMaamarim 5626 p. 19; p. 56.

⁸⁷ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

⁸⁸ Psalms 119:89

existence anew, and the coming into being is brought about by “Your speech, *HaShem*-יהוה” which is in it in a way of “standing-*Nitzav*-נצב” [about which the verse states],⁸⁹ “A commissioner-*Nitzav*-נצב reigned as king,” and it brings all existence into being and enlivens it [at every moment], there thus is no existence at all, [and] “there is nothing besides Him.”

7.

Now, when a person contemplates the matter of the verse, “Who is like You amongst the *Eilim*-אלים, *HaShem*-יהוה” according to the two above-mentioned explanations, then even if he is sunken into the vanities of the world, when he sees that the entire existence of the world is nothing more than like an axe in the hand of He who chops with it (as in the explanation of Targum Yonatan), then there certainly is no room to be sunken into the axe, when at the same time, He who chops with it is present.

How much more is this so according to the explanation that there is not even the existence of the axe (as in the explanation of Targum Onkelos), being that at every moment there must be a new coming into being through the word of *HaShem*-יהוה that stands within it.

However, even if (for whatever reason) there is a person who labors, such that even the above-mentioned contemplation has no effect on him, to this end there is the portion of prayer stemming from the service of Yaakov, the quality of mercy (*Rachamim*) to awaken abundant mercies upon his soul through

⁸⁹ Kings I 22:48

contemplating and pleading, “Our Father, merciful Father, have compassion upon us.” This is prefaced by the words, “In Your abundant mercies (have compassion upon us).”

That is, even though because his state and standing he does not sense that he must have compassion on himself, nonetheless his supplication is that there should be compassion stemming from the mercies of the Holy One, blessed is He, (“in **Your** abundant mercies”).⁹⁰

Moreover, so that this will ultimately have an effect on him (and should penetrate him) we recite, “so that we will not ashamed forever and ever.” This is because,⁹¹ when there will be the fulfillment of the prophecy,⁹² “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see,” there then will be shame to which there is no comparison, in that he was found in a state and standing in which all matters of the contemplation (*Hitbonenut*) had no effect on him, even the contemplation of “Who is like You amongst the *Eilim*-אֱלִים, *HaShem*-יהו"ה,” and he still is sunken in the vanities of the world.

8.

Now, just as the necessity for the general matter of the contemplation (*Hitbonenut*) is for the sake of (the portion of

⁹⁰ Also see Likkutei Torah Masei 88d; Re'eh 32c.

⁹¹ Also see Likkutei Torah Emor *ibid.*, “Therefore, our supplication that ‘in Your great mercies have compassion upon us and grant understanding in our hearts,’ meaning, that we should understand one thing from another... namely, that the truth of the matter is that everything is completely nullified [to Him] to the ultimate degree... in order that there not subsequently be eternal shame.”

⁹² Isaiah 40:5

man that from its angle can be sunken into the vanities of the world, this being) the animalistic soul, “the spirit of the beast that descends down,”⁹³ and it thereby is in its ability to cause the lack of ascent, but rather a descent even in regard to his body and his portion in the world at large – there thus must also be work with the animalistic soul, even after “the King, King of kings, revealed Himself to them, in His glory, Himself.”

The explanation is that even though there was a temporary revelation in a way that everyone saw this, and therefore “the children of Israel went out with an upraised arm,”⁹⁴ and in a way that they went out both with the Godly soul, as well as with the animalistic soul, both with his body, as well as his portion in the world at large, (as the verse states,⁹⁵ “Afterwards they will leave with great wealth”) nevertheless, there then had to be the matter of “the people fled.”⁹⁶

This is because the revelation only affected the Godly soul,⁹⁷ which is why the verse states,⁹⁸ “Draw me-*Mashcheini*-משכני (after You)” in the singular.⁹⁹ However, for there to be the giving of the Torah, there had to then be the matter of “after You we will run-*Narutzah*-נרוצה,”¹⁰⁰ in the plural, including

⁹³ Ecclesiastes 3:21

⁹⁴ Exodus 14:8

⁹⁵ Genesis 15:14; Also see Torat Chayim Shemot 13d; 39c; Beshalach 136d; Likkutei Sichot Vol. 3 p. 824 and on; Vol. 21 p. 80.

⁹⁶ Exodus 14:5

⁹⁷ See Likkutei Torah Emor ibid. that “all the above, which was the aspect of the ‘running’ (*Ratzo*) desire of the exodus from Egypt, was solely for the Godly soul... whereas the animalistic soul etc.”

⁹⁸ Song of Songs 1:4

⁹⁹ See Likkutei Torah Vayikra 2c; 2d; Ohr HaTorah Shir HaShirim Vol. 1 p. 64 and on, and elsewhere.

¹⁰⁰ Song of Songs 1:4 ibid.

both the Godly soul and the animalistic soul.¹⁰¹ This is brought about through working on the animalistic soul, which is the work of counting of the Omer.

Now, all meal-offerings are brought from wheat except for the meal-offering of the Omer, which is brought from barley.¹⁰² This is because barley is animal fodder,¹⁰³ and thus indicates working with the animalistic soul. In other words, instead of “the spirit of the beast descending down,”¹⁰⁴ the animalistic soul must be elevated.

About this the verse states,¹⁰⁵ “He shall wave the Omer,” such that it is called “the Omer of the waving.”¹⁰⁶ This is brought about through drawing the encompassing lights (*Makifim*) all the way down to the *Sefirah* of Kingship-*Malchut*, (as explained at length in the discourses).

Now, since the general work of counting the Omer (*Sefirat HaOmer*) indicates the refinement and elevation of the animalistic soul, therefore, the count is also from below to above,¹⁰⁷ [first] “one day,” and afterwards “two days” [and not “the second day,” but “two days,” since the second day includes the work of the first day too, and it thus includes “two days”]¹⁰⁸ etc. This is so until one reaches the “seven complete weeks,” indicating the refinement of all seven emotions (*Midot*) (up to

¹⁰¹ See Likkutei Torah Vayikra ibid. Ohr HaTorah Shir HaShirim ibid., and elsewhere.

¹⁰² Mishnah Sotah 2:1; Talmud Bavli, Sotah 14a; Also see Likkutei Torah Vayikra 3a; Emor 35d and on; Bamidbar 11b and on.

¹⁰³ Talmud Bavli, Sotah ibid.

¹⁰⁴ See Ecclesiastes 3:21 ibid.

¹⁰⁵ Leviticus 23:11

¹⁰⁶ Leviticus 23:15

¹⁰⁷ See Likkutei Torah Emor ibid.

¹⁰⁸ See Likkutei Torah Bamidbar 10d.

and including the quality of Kingship-*Malchut*), as each quality includes seven, and up to the matter of “you shall count fifty days.”

9.

Now, all this comes about after being prefaced by the revelation from Above in a way of a “skip” and a “leap.”¹⁰⁹ As the verse states,¹¹⁰ “The voice of my Beloved, [behold it comes], skipping over mountains, leaping over hills,” higher than measure and limitation.

This also had an effect below in regard to the service of “[they shall] slaughter the Pesach offering”¹¹¹ in a way that all service connected with it must be in a way of “skipping” and “leaping” (as stated in Rashi’s commentary).¹¹² This is to such an extent that there was the literal exodus from the land of Egypt-*Mitzrayim*-מצרים – meaning, the departure from constraints-*Meitzarim*-מִיצְרִים and limitations of which there are no lower, as explained in various places¹¹³ about their state and standing in the land of Egypt.

Moreover, the matter of “skipping over mountains,” was not enough, but there also had to be the matter of “leaping over

¹⁰⁹ See the discourse entitled “*Kol Dodi*” in Likkutei Torah, Shir HaShirim 15a and on; Maamarei Admor HaZaken 5569 p. 47 and on; Ohr HaTorah, Drushim L’Pesach (Vayikra Vol. 3) p. 773 and on; Shir HaShirim Vol. 1 p. 255 and on; Discourses entitled “*Kol Dodi*” of Shabbat Parshat Metzora and the 11th of Nissan, Discourse 26 & 27 (Sefer HaMaamarim 5736 p. 190 and on; p. 198 and on).

¹¹⁰ Song of Songs 2:8; Also see Midrash Shir HaShirim Rabbah to Song of Songs 2:8.

¹¹¹ Exodus 12:21

¹¹² Rashi to Exodus 12:11

¹¹³ See Torat Kohanim, Rashi and Ramban to Leviticus 18:3 and elsewhere.

hills,” for them to be capable of coming to the giving of the Torah.

This is as explained in various places, that “skipping over mountains” refers to our forefathers,¹¹⁴ referring to the emotions (*Midot*) of *Zeir Anpin*, and that there was a drawing down in them of the intellect (*Mochin*) of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*), up to and including the greatest radiance of “in His glory, Himself,” through which the matter of “draw me-*Mashcheini*-משכני (after You),” in the singular, was caused.

However, to be capable of arriving at the giving of the Torah, there also had to be the matter of “leaping-*Mekapetz*-מקפץ” (and not just “skipping-*Dilug*-דילוג,” which only is with one foot, but “leaping-*Kefitzah*-קפיצה” which is with two feet)¹¹⁵ “over hills,” referring to our foremothers,¹¹⁶ referring to the *Sefirah* of Kingship-*Malchut*. That is, the preparation had to be both in the aspect of *Zeir Anpin*, as well as in the aspect of Kingship-*Malchut*. The likeness to this in man below, is that [it refers to the preparation] both in his Godly soul, as well as in his animalistic soul.

Then, from the matter of “skipping over mountains” we come to the matter of “leaping over hills” – specifically when between them there is the work of the counting of the Omer, “he shall wave the Omer,” as it penetrates him inwardly, until he remains such in a way of constancy – [in a state of] leaping with both legs, in a way of “jumping-*Kefitzah*-קפיצה” which

¹¹⁴ Talmud Bavli, Rosh HaShanah 11a

¹¹⁵ Mishnah Oholot 8:5; Talmud Yerushalmi Beitza 5:2, cited in Likkutei Torah Shir HaShirim ibid. 15b.

¹¹⁶ Talmud Bavli, Rosh HaShanah 11a ibid.

transcends the matter of “walking-*Haolichah*-הלִיכָה,” and certainly transcends the matter of “standing-*Amidah*-עֲמִידָה.”

In the terminology of Kabbalah (as brought in the discourse) this refers to the drawing down of the Crown-*Keter*. [This is as explained before at length,¹¹⁷ that the Crown-*Keter* is comparable to “leaping” and “jumping” compared to “walking” which is the matter of Wisdom-*Chochmah*, and how much more is certainly higher than “standing” which is in the *Sefirot* that are under Wisdom-*Chochmah*.] This is what is drawn down on the holiday of Shavuot, both to *Zeir Anpin*, as well as to Kingship-*Malchut* (as explained at length in Kabbalah).¹¹⁸

This is why there must be preparation for this both in *Zeir Anpin*, as well as in Kingship-*Malchut*, and the same is so in the service of *HaShem*-יהו"ה [that there must be preparation] both in the Godly soul, as well as in the animalistic soul, as discussed before.

10.

This then, is the matter of the verse, “You shall count for yourselves from the morrow of the day of rest,” the meaning of which is the day after [the first day of] Pesach,¹¹⁹ the point

¹¹⁷ See the discourse entitled “*Kol Dodi*” of the 11th of Nissan, Discourse 27, Ch. 5; Discourse entitled “*u’vRoshei Chodsheichem*,” Discourse 30, Ch. 7; Discourse entitled “*Ko Amar HaShem HaShamayim Keesee*,” Discourse 31, Ch. 5 and on (Sefer HaMaamarim 5737 p. 205 and on; p. 232 and on; p. 245 and on).

¹¹⁸ Pri Etz Chayim, Shaar Chag HaShavuot, Ch. 1, cited in Sefer HaMaamarim 5656 p. 385; 5659 p. 181 [193]; *Hemshech* 5666 p. 329 [434] and elsewhere.

¹¹⁹ See Talmud Bavli, Menachot 65b and on; Torat Kohanim Emor to Leviticus 23:15 *ibid*.

of which is that there was a revelation to them of the King, King of kings, the Holy One, blessed is He, in His glory, Himself, and (the revelation was in a way that) He redeemed them, both the Godly soul, as well as the animalistic soul, as well as his body and his portion in the world at large.

Thus, immediately after the first day of Pesach it is necessary to begin the work with the animalistic soul in an orderly way, day after day etc., (being that the revelation was [only] in a way of “draw me-*Mashcheini*-משכני” in the singular, as discussed before in chapter eight).

However, this must be such that on each and every day there recognition of the exodus from Egypt, [as the verse states,¹²⁰ “So that you will recall the day you went out of the land of Egypt all the days of your life.” How much more is this so when one is standing in the work of preparing for “when you take the people out of Egypt, you will serve God on this mountain.”]¹²¹

That is, this must be in a way of “skipping” and “leaping,” and this is also drawn into “all service connected with it.”¹²² [This is as explained at length in the previous discourses,¹²³ that it is demanded that all matters of work in serving *HaShem*-יהו"ה should be in a way of “skipping” and “leaping,” in regard to the Pesach offering, as well as in the

¹²⁰ Deuteronomy 16:3

¹²¹ Exodus 3:12 and Rashi there

¹²² Rashi to Exodus 12:11

¹²³ In the discourses entitled “*Kol Dodī*” of Shabbat Parshat Metzorah, Discourse 26, Ch. 3, and of the 11th of Nissan, Discourse 27, Ch. 3; Discourse entitled “*v’Nachah*,” Discourse 28, Ch. 2; Discourse entitled “*u’vRoshei Chodsheichem*,” Discourse 30, Ch. 5; Discourse entitled “*Ko Amar HaShem HaShamayim Keese*,” Discourse 31, Ch. 8 (Sefer HaMaamarim 5737 p. 191; p. 202; p. 214; p. 230 and on; p. 242).

matter of “the day of your departure from the land of Egypt,” as well as in the matter of “you will serve God on this mountain” and the preparations for this], as well as throughout the course of counting the Omer, such that it will be to the ultimate perfection, since at all times there is recognition of the matter of “skipping” and “leaping.”

This then, is the meaning the explanation before,¹²⁴ that the matter of counting the Omer is in a way of “you shall count for yourselves-*uSefartem Lachem*-לכם וספרתם,” in that there should be a drawing “in you-*Lachem*-לכם” that even as we still are in the middle of working with the animalistic soul, there should be the matter of “brilliance-*Sapeerut*-ספירות” and the *Sefirot*-ספירות as they are a term for a “sapphire-*Sapeer*-ספיר” stone, such that they shine for you.

This then, is the preparation for the matter of “leaping over hills” drawn down in a particular way at the time of the giving of the Torah on the holiday of Shavuot. (This is because, even though, in general, there were the two matters of “skipping over mountains and leaping over hills” at the time of the exodus from Egypt, nevertheless, more specifically this is divided into the two times, the exodus from Egypt and the giving of the Torah.

That is, the matter of “skipping over mountains” took place at the time of the exodus from Egypt, whereas the matter of “leaping over hills” took place at the time of the giving of the

¹²⁴ At the beginning of this discourse.

Torah, as explained in the teachings of Chassidus¹²⁵ based on the words of the Zohar.)¹²⁶

We should also connect this with the well-known saying of the Rebbe whose birthday we are celebrating, his honorable holiness, the Rebbe Maharash.¹²⁷ That is, “The world says that if you cannot go under then you must go over, but I say that we should go over in the first instance,” this being the mode of service in a way of “skipping” and “leaping.”

This thereby brings about that all matters of serving *HaShem*-יהו"ה will be done in a way of “skipping” and “leaping,” which also brings about that the Holy One, blessed is He, “skips over mountains and leaps over hills” in regard to the giving of the Torah (as discussed before), up to and including [the explanation of the words],¹²⁸ “The voice of My beloved, behold it comes-*Hinei Zeh Ba*-הנה זה בא” in the future tense. As in the explanation of the Midrash,¹²⁹ this refers to the coming redemption, speedily and in the most literal sense, which will be in a way of “skipping over mountains and leaping over hills,” through our righteous Moshiach, may he come and redeem us and lead us upright to our land!

¹²⁵ Likkutei Torah Emor 36c

¹²⁶ Zohar II 182b

¹²⁷ See Igrot Kodesh of the Rebbe Rayatz Vol. 1 p. 617; Likkutei Sichot Vol. 1 p. 124; Vol. 12 p. 186.

¹²⁸ Song of Songs 2:8

¹²⁹ Midrash Shir HaShirim Rabbah 2:8 ibid.

Discourse 33

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

Delivered on Shabbat Parshat Bamidbar,
Shabbat Mevarchim & Erev Rosh Chodesh Sivan, 5736
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹ “Yehonatan said to him, ‘Tomorrow is the New Moon etc.’” As well-known, in Kabbalah² it is explained about the matter of Yehonatan and Dovid (in that “Yehonatan said to him,” means that Yehonatan said to Dovid) as it is in the *Sefirot*. That is, the name “Yehonatan-יהונתן” divides into “*Yeh”o Nata”n*-יה”ו נתן-”n,” which corresponds to the four letters of the Name *HaShem*-יהוה. That is, *Yeh”o*-יה”ו are its first three letters, and *Natan*-נתן numerically equals 500 which represents the final letter *Hey*-ה of the Name *HaShem*-יהוה through the numerical method called “striking” (*Haka’ah*) (that is, *Hey*-ה-5 times ten times ten equals 500).

Likewise, Dovid, who is the fourth leg of the Supernal Chariot (*Merkavah*),³ is also the final *Hey*-ה (in that the four

¹ Samuel I 20:18

² Me’orei Ohr, Ot 10, Section 54, cited in Ohr HaTorah Bereishit 11a and on; Also see the discourse entitled “*Vayomer Lo Yehonatan*” in Maamarei Admor HaZaken 5567 p. 55 and on; *Hemshech “v’Hechereem”* 5631 (Sefer HaMaamarim 5631 Vol. 1 p. 343); Sefer HaMaamarim 5633 Vol. 1 p. 246; 5658 p. 183 and elsewhere.

³ Zohar I 248b; Zohar III 262b and elsewhere.

legs of the Supernal Chariot (*Merkavah*) correspond to the four letters) of the Name *HaShem*-יהו"ה.

Now, we must better understand the repetitiousness in the matter of Yehonatan and Dovid. That is, at first glance, both are of a single aspect, this being the final *Hey*-ה, except that for Yehonatan the *Hey*-ה comes by way of “striking” (*Haka’ah*, i.e., 500), whereas for Dovid it comes in the letter *Dalet*-ד which is a term denoting “poverty-*Dalut*-דלות.”⁴

The verse continues, “You will be remembered because your seat will be empty.”⁵ (From this it is understood that this matter is also connected with “tomorrow is the New Moon,” meaning, the eve before Rosh Chodesh, the next day being Rosh Chodesh.) Rashi explains that the word “will be empty-*Yipaked*-יפקד” is a term denoting a lacking, and that “your seat” (where you sit) will be empty, whereas the word “you will be remembered-*v’Nifkadeta*-ונפקדת” denotes remembrance, in that Shaul will remember you and ask where you are.

To pointed out, in the discourse entitled “*Machar Chodesh*” in the continuum of discourse (*Hemshech*) entitled “*v’Hechereem*” (of the year 5631,⁶ at which time it fell out the same as this year, that Shabbat Parshat Bamidbar fell out on Erev Rosh Chodesh Sivan), he connects the matter of “you will be remembered-*v’Nifkadeta*-ונפקדת” with the verse,⁷ “You remembered-*Pakadeta*-פקדת the earth and watered it etc.,” [which also is explained in Likkutei Torah on this week’s Torah

⁴ Also see Likkutei Sichot Vol. 7 p. 301 and elsewhere.

⁵ See Maamarei Admor HaZaken, Ohr HaTorah, and Sefer HaMaamarim ibid.

⁶ Sefer HaMaamarim 5631 ibid. p. 336

⁷ Psalms 65:10

portion].⁸ This too is remembrance about that which is necessary for the earth, namely the rains. Likewise, there is the remembrance (*Pekidah*-פקידה) of a woman to have children (living and sustained offspring), as the verse states,⁹ “*HaShem*-יהוה remembered-*Pakad*-פקד Sarah.”

However, this must be better understood.¹⁰ This is because, at first glance, “you will be remembered-*v’Nifkadeta*-ונפקדה” (denoting “remembrance”) and “your seat will be empty-*Yipaked*-יפקד” (denoting “lacking”), are two opposites. This being so, why it is specifically because “your seat will be empty (*Yipaked*-יפקד),” this being a matter of lacking and absence, that there thereby is caused to be a matter of remembrance, that “you will be remembered (*v’Nifkadeta*-ונפקדה)?” Additionally, what is the explanation of the matter of the remembrance being specifically by Shaul?

2.

Now, we should connect this to the explanation in the continuum of discourses (*Hemshech*) entitled “*Mayim Rabim*” of the year 5636, [this year being the hundredth year to its being said], in the discourse of the Torah portion of Bamidbar.¹¹ That is, we must understand the meaning of what our sages, of blessed memory, stated,¹² “If there is no wisdom (*Chochmah*)

⁸ Likkutei Torah Bamidbar 5c and on; 7a and on.

⁹ Genesis 21:1

¹⁰ See Sefer HaMaamarim 5670 p. 62 [87]; 5680 p. 158.

¹¹ *Hemshech* “*Mayim Rabim*” 5636, Ch. 183 and on; Also see Likkutei Torah Bamidbar 15d and on.

¹² Mishnah Avot 3:17

there is no fear (*Yirah*), and if there is no fear (*Yirah*) there is no wisdom (*Chochmah*).” This being so, how should one begin?

He explains that there are two levels of fear (*Yirah*).¹³ There is the Lower Fear (*Yirah Tata’ah*) which comes before the study of Torah and the fulfillment of the *mitzvot*, (about which it states, “If there is no fear (*Yirah*) there is no wisdom (*Chochmah*)”). There then is the Upper Fear (*Yirah Ila’ah*), which comes after the study of Torah etc. About this the verse states,¹⁴ “*HaShem*-יהוה commanded us to do all these decrees, to fear *HaShem*-יהוה our God.”

Now, since fear (*Yirah*) brings nullification (*Bittul*), it is understood that in the nullification (*Bittul*) brought by fear (*Yirah*) there also are two levels. That is, there is the nullification (*Bittul*) brought by the Lower Fear (*Yirah Tata’ah*) and the nullification (*Bittul*) brought by the Upper Fear (*Yirah Ila’ah*).

This then, is the connection to the verse, “Tomorrow is the New Moon.” This is because the birth of the moon in a way of being a point on the eve before Rosh Chodesh, and this comes about on the eve before Rosh Chodesh after the moon comes to be in a state of the ultimate concealment and hiddenness until it does not shine [at all], not even in a way of a point. This is the matter of complete nullification (*Bittul*),¹⁵ (that is, “your seat will be empty-*Yipaked*-יפקד”).

¹³ Also see Tanya, Ch. 43.

¹⁴ Deuteronomy 6:24; Also see Tanya, end of Ch. 23.

¹⁵ Perhaps the intention is that the birth of the moon on the eve before Rosh Chodesh is in the form of a point alone, and its complete concealment on the eve

More specifically, in alignment with the two levels of fear) there also are two levels in Wisdom-*Chochmah* (Torah). There is the Lower Wisdom (*Chochmah Tata'ah*) which comes after the Lower Fear (*Yirah Tata'ah*) and there then is the Upper Wisdom (*Chochmah Ila'ah*) which brings to the Upper Fear (*Yirah Ila'ah*).

This is why the two aspects of the Lower Fear (*Yirah Tata'ah*) and the Upper Fear (*Yirah Ila'ah*) as they are in the letters of the Name *HaShem*-יהו"ה, are in the same letters as the Lower Wisdom (*Chochmah Tata'ah*) and the Upper Wisdom (*Chochmah Ila'ah*). That is, the Lower Wisdom (*Chochmah Tata'ah*) and the Lower Fear (*Yirah Tata'ah*) are in its the final letter *Hey*-ה, whereas the Upper Wisdom (*Chochmah Ila'ah*) and the Upper Fear (*Yirah Ila'ah*) are in its letter *Yod*-י,¹⁶ since they are related to each other.

3.

The explanation is that the two levels of Torah are the study of Torah to know “the deeds that they should do.”¹⁷ This study stems from the Lower Fear (*Yirah Tata'ah*), which is the acceptance of the yoke of the Kingdom of Heaven. That is, because he fears transgressing the command of the King he therefore studies to know the command of the King. After this comes the study of Torah for its own sake (*Lishmah*) (in that

before Rosh Chodesh, wherein it is not even in a manner of a point, are the two levels in the matter of the nullification. (Note from the original publisher.)

¹⁶ Also see Tanya, end of Ch. 40 in the author's note; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

¹⁷ Exodus 18:20

“through doing it not for its sake, he will come to do so for its own sake”),¹⁸ meaning for the sake of Torah itself. This study is not connected to the deed, but rather is the matter of Torah (Wisdom-*Chochmah*) as it is in and of itself.

To preface, even when the study of Torah is such that it is not for its own sake (*Lishmah*), meaning that it only is to know the deeds that must be done, stemming from the Lower Fear (*Yirah Tata'ah*), so as not transgress the commands of the King, the primary matter of the study of Torah is caused.

[This is like how it is in the fulfillment of the *mitzvot*, in that even when the devotional intentions (*Kavanah*) of the *mitzvah* is lacking, there nevertheless is the actualization of the primary matter of fulfilling the *mitzvah*. This is because “deed is primary”¹⁹ (as explained in Tanya),²⁰ thereby bringing about the matter of “He has sanctified us with His commandments and commanded us etc.,” (as we recite in the blessing of the *mitzvot*-מצוות), this being the “bond-*Tzavta*-צוותא” and connection [brought about].

[This comes about] through fulfilling the *mitzvot* not because of the positive benefits within them, and certainly not because of understanding and comprehending, but because they are the commandments of the King, such that “I decreed a decree, and issued an edict.”²¹ As explained in Ateret Rosh,²² this is the general intent (*Kavanah*) in all the *mitzvot*.

¹⁸ Talmud Bavli, Pesachim 50b

¹⁹ Mishnah Avot 1:17

²⁰ Tanya, Ch. 38

²¹ Midrash Bamidbar Rabbah, beginning of Parshat Chukat; Midrash Tanchuma Chukat 3; 8, and elsewhere.

²² Ateret Rosh of the Mittler Rebbe, Drush L'Aseret Yemei Teshuvah 53a and on; 58b and on; Also see Likkutei Torah Shlach 40a.

In the well know terminology of the discourses of his honorable holiness, my father-in-law, the Rebbe,²³ the fulfillment of *mitzvot* that are ordinances (*Mishpatim*) [and are understood] must be in the same way as the fulfillment of *mitzvot* that are decrees (*Chukim*) [and are not understood]. This is the matter of nullification (*Bittul*) stemming from the Lower Fear (*Yirah Tata'ah*) which brings to fulfilling the *mitzvot*.]

However, we then come to the study of Torah for its own sake (*Lishmah*), meaning, for the sake of the Torah. The purpose of this is to draw down the limitless light of the Unlimited One (*Ohr Ein Sof*) into the Torah. This is as stated in Sefer Ma'ayan HaChochmah,²⁴ that Dovid would bind the Torah with the Holy One, blessed is He. This is a novel drawing down that is beyond all comparison, higher than the Torah as it is in and of itself.

For, even though “the Torah preceded the world by two-thousand years,”²⁵ since it is the wisdom of the Holy One, blessed is He, and “He and His wisdom are one,”²⁶ and beyond this, “The Unlimited One (*Ein Sof*) is the true One, in that He is alone and there is nothing besides Him, this being the level of Wisdom-*Chochmah*” (as stated in Tanya),²⁷ nonetheless, this still is Torah as it is in the form (*Tziyur*) of understanding and

²³ See Sefer HaMaamarim 5686 p. 2 and on; 5687 p. 203 and on; 5692 p. 187.

²⁴ [Attributed to Moshe Rabbeinu]; Also see Zohar I 222b (Ra'aya Mehemna); Sefer HaBahir (Section 58); Section 196; Likkutei Torah Shlach 47c; 51a; Also see *Hemshech “Mayim Rabim”* ibid. Ch. 187.

²⁵ See Midrash Tehillim 90:4; Zohar II 49a; Also see Likkutei Torah Shir HaShirim 1d; Sefer HaMaamarim 5708 p. 273.

²⁶ See Tanya, Ch. 2

²⁷ Tanya, Ch. 35 in the author's note (in the name of the Rav, the Maggid of Mezhrich).

comprehension. In contrast, by drawing down the limitless light of the Unlimited One (*Ohr Ein Sof*) into the Torah, a much greater elevation is added to it.

Through this we come to the Upper Fear (*Yirah Ila'ah*), the fear of shame (*Yirat Boshet*) (as explained in Tanya),²⁸ up to the ultimate nullification (*Bittul*), which is “to be subsumed in the body of the King,”²⁹ this being fear (*Yirah*) that transcends measure and limitation, in that it transcends the comprehension of the intellect of his brain.

It rather is akin to the verse,³⁰ “I alone saw... however the people with me did not see the vision, but a great fear fell upon them,” about which our sages, of blessed memory, stated,³¹ “Even though he does not see, the source of the flow (*Mazal*) of his soul sees.”

That is, the source of the flow (*Mazal*) refers to the root of the soul as it is Above, from which a flow of influence spreads down to the soul that manifests in the body. This is drawn down and revealed through engaging in the study of Torah. This is because the root of the Torah is also from the Upper Mazal (*Mazla Ila'ah*), about which our sages, of blessed memory, stated,³² “Everything depends on the *Mazal*-מזל, even the Torah scroll in the Sanctuary.”

(It thus is through binding the *Mazal* of one's soul with the source of the Torah as it is in the Upper Mazal (*Mazla*

²⁸ See Tanya, Ch. 43

²⁹ Zohar I 217b

³⁰ Daniel 10:7

³¹ Talmud Bavli, Megillah 3a

³² Zohar III 134a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Gates Three & Four (*Netzach & Hod*); Gate Six (*Gevurah*).

Ila'ah) that there thereby is caused to be a drawing down of the above-mentioned Upper Fear (*Yirah Ila'ah*) in a way that “his *Mazal* sees,” until there also is a drawing down into the “foot” of the soul [that is, the lowest part of the soul that is invested in the body].³³

The explanation is that “there are three knots bound one with the other - the Jewish people, the Torah, and the Holy One, blessed is He.”³⁴ That is,³⁵ this is brought about through the revealed aspect of the Torah being bound with the revealed aspect of the soul, which is bound with the revealed aspect of the Holy One, blessed is He, and also the through the concealed aspect of the Torah being bound with the concealed aspect of the soul, which is bound with the concealed aspect of the Holy One, blessed is He.

This is brought about studying Torah for its own sake, for the sake of the Torah itself, such that he binds the Torah with the Holy One, blessed is He, (and also binds the two aspects of the revealed and concealed aspects of the Torah, the revealed aspect (*Nigleh*) of Torah and the innerness (*Pnimitiyut*) of the Torah). About this our sages, of blessed memory, stated, “If there is no wisdom (*Chochmah*) there is no fear (*Yirah*),”

³³ There are certain redactors who also recall that it was mentioned that the matter of the great fear that fell upon them is not yet the drawing down of the *Mazal* of the soul into the aspect of the “foot” of the soul. This is perhaps what the continuation regarding the concealed aspect of the Torah is coming to explain. For, as explained in *Hemshech “Mayim Rabim”* ibid., Ch. 190, in order that “his Upper *Mazal* sees” should be sensed even in the radiance of the soul that manifests in the body, this is brought about through the concealed aspect of the Torah. (Note from the original publisher.)

³⁴ See Zohar III 73a

³⁵ Likkutei Torah Vayikra 5c; Nitzavim 46a; Igrot Kodesh of the Rebbe Rayatz Vol. 3 p. 533 and on.

being that through this one reaches the aspect of the Upper Fear (*Yirah Ila'ah*).

4.

However, notwithstanding the great elevation of the Upper Fear (*Yirah Ila'ah*) in comparison to the Lower Fear (*Yirah Tata'ah*), as known, all levels of fear (*Yirah*) are connected to each other. This being so, even the lower levels are connected to the upper levels (as explained in various places).³⁶ From this it is understood that even highest level of the Upper Fear (*Yirah Ila'ah*) is connected with the Lower Fear (*Yirah Tata'ah*).

The general explanation of this is connected to the superiority of nullification (*Bittul*), in that specifically through this we reach a much greater level of elevation. For example, in the matter of the verse, “Tomorrow is the New Moon,”³⁷ it specifically is through the nullification (*Bittul*) of “your seat will be empty (*Yipaked*-יפקד),” this being the matter of the diminishment of the moon, not just that its light is lacking, but that it becomes completely concealed, that there thereby is caused to be the matter of “you will be remembered (*v'Nifkadeta*-ונפקדת),” this being the union (*Yichud*) of the sun and the moon. Moreover, as known³⁸ the union (*Yichud*) is drawn from that which transcends the chaining down of the

³⁶ See Torah Ohr Vayakhel 114d; Biurei HaZohar of the Mittler Rebbe, Emor 81a-b [164d and on]; Derech Chayim 57c and elsewhere.

³⁷ See Maamarei Admor HaZaken, Ohr HaTorah, and Sefer HaMaamarim cited in note 2 *ibid*.

³⁸ See Tanya, Iggeret HaKodesh, Epistle 20 (131a)

worlds (*Seder Hishtalshelut*). (That is, from there is a drawing of the inner union (*Yichud Pnimi*), and then also the bodily union (*Yichud Gufani*).)

This then, is also the meaning of the verse, “Yehonatan said to him” (to Dovid). This is because Yehonatan and Dovid are the aspects of *Zeir Anpin* and Kingship-*Malchut*, akin to the union of the sun and the moon drawn from higher than the chaining down of the worlds (*Hishtalshelut*).

This is the matter of remembrance, “you will be remembered” (וּנִפְקְדֶתָ *v’Nifkadeta*) brought about by Shaul [who is] from the “Expanse of the River” (*Rechovot HaNahar*),³⁹ referring to the *Sefirah* of Understanding-*Binah*⁴⁰ in that Understanding-*Binah* is in a way of expansiveness, higher than measure and limitation, except that she is the source of the chaining down (*Hishtalshelut*).

This then, is why a term of “remembering-*Pekidah*-פְּקִידָה” is used here, like remembering (*Pekidah*-פְּקִידָה) a woman for having children, and like remembering (*Pekidah*-פְּקִידָה) the earth for rains drawn from the highest of levels. This is as is understood from the teaching of our sages, of blessed memory,⁴¹ “Children, life, and sustenance do not depend on one’s merit, but depend on the *Mazal*.”

Our sages, of blessed memory, likewise stated,⁴² “The key to rain and the key to [birthing] life, were not given to an

³⁹ Genesis 36:37; Also see Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 4.

⁴⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

⁴¹ Talmud Bavli, Moed Katan 28a

⁴² Talmud Bavli, Taanit 2a

emissary, but are in the hand of the Holy One, blessed is He.” It is this level of elevation that is drawn down and revealed below. The remembrance (*Pekidah*-פקידה) for children is specifically in the woman, in that [the fundamental purpose of the creation of] “a woman is to have children,”⁴³ in that in her is the elevation of giving birth, something that specifically is by the power of the Unlimited One (*Ein Sof*).⁴⁴

Likewise, the remembrance (*Pekidah*-פקידה) for the rains is specifically in the earth, as the verse states,⁴⁵ “It causes it to produce and sprout,” and as explained in Iggeret HaKodesh,⁴⁶ that specifically in the earth is the power of growth to constantly cause the sprouting of something from nothing (*Yesh MeAyin*) year after year, which bears similarity to the aspect of the Unlimited One (*Ein Sof*). That is, even though the hosts of the heavens are sustained in their individuals,⁴⁷ nevertheless the power to sprout forth growth is specifically found in the earth.⁴⁸ All this comes about through the nullification (*Bittul*) of “your seat will be empty (*Yipaked*-יפקד).”

This then, is the meaning of the continuation of the verse,⁴⁹ “For three [days] you are to remain far below... and stay near the marker stone.” This refers to the descent all the

⁴³ Talmud Bavli, Taanit 31a; Ketubot 59b

⁴⁴ Likkutei Torah, Shir HaShirim 39d and on, and elsewhere.

⁴⁵ Isaiah 55:10

⁴⁶ Iggeret HaKodesh, Epistle 20 ibid. (132a and on).

⁴⁷ See Radak to Isaiah 40:26; Also see Sefer HaChakirah of the Tzemach Tzedek 62a and on; 103a and on, and elsewhere.

⁴⁸ See *Hemshech* 5666 p. 338 [p. 447; translated in *Hemshech Samech-Vav*, Vol. 2, Discourse 40] and on.

⁴⁹ Samuel I 20:19; Also see the discourse entitled “*Vayomer Lo Yehonatan*” 5728 Ch. 2 (Torat Menachem, Sefer HaMaamarim Iyyar p. 229).

way down to the world of Action (*Asiyah*) (the “stone-*Even*-אבן”) in which there is the greatest concealment and hiddenness. It is there that the toil in the three pillars upon which the world stands must be,⁵⁰ and in a way that the service is in all three garments of thought, speech and action (and as explained in various places,⁵¹ that they are comparable to the three pillars.) This then, is the matter of “for three-*v’Sheelashta*-ושלשת.”

However, it specifically is through the descent to below (“you are to remain far below”) that a much greater ascent is caused. [This is akin to what we find about Rabbi Elazar ben Durdaya,⁵² that because he had such a great descent, concealment and hiddenness in doing the *mitzvot* etc., this is what caused such a great repentance in him, that was so lofty that Rebbi wept.⁵³ This indicates that this is a matter that even transcends the measures and limitations of the holy Rabbi Yehudah HaNassi.]⁵⁴

The verse then continues,⁵⁵ “Dovid [wept] increasingly,” meaning, even relative to Yehonatan. This is why Yehonatan son of Shaul was second to the king,⁵⁶ whereas Dovid was the king. This is also hinted in the term “the marker stone-*Even HaAzel*-האזל-אבן,” which is of the same root as in the teaching,⁵⁷ “This world from which we are going-*Azleenan*-

⁵⁰ Mishnah Avot 1:2

⁵¹ See Rashba to Talmud Bavli, Brachot 8a, cited in Ohr HaTorah to Tehillim (Yahel Ohr) p. 205.

⁵² Talmud Bavli, Avodah Zarah 17a; Also see Likkutei Torah Acharei 26c; Rosh HaShanah 54d

⁵³ See the preceding note.

⁵⁴ Also see Sefer HaMaamarim 5678 p. 9.

⁵⁵ Samuel I 20:42

⁵⁶ Samuel I 23:17

⁵⁷ Talmud Bavli, Eruvin 54a

אזלינן is like a wedding feast.” That is, it specifically is through the toil in this world, the world of Action (*Asiyah*), the aspect of the “stone-Even-אבן,” that we come to be in the aspect of a “traveler” (*Mahalech*).⁵⁸

This is as also hinted in the matter of “for three-*v'Sheelashta* ושלשת.” For, as explained before,⁵⁹ it is from the lower point of the vowel *Segol*-סגול (which is the ultimate state of concealment and hiddenness) that we come to the upper point of the cantillation *Segolta*-סגולתא,⁶⁰ this being the aspect of the Crown-*Keter*.

We thereby⁶¹ come to receive the Torah with joy and inwardly [as in the accepted and customary saying of his honorable holiness, my father-in-law, the Rebbe],⁶² first with joy, which thereby is also caused to become inwardly manifest, such that there is a drawing down from the source of the flow-*Mazal* of the soul into the inner manifest powers of the soul as well, up to and including in the three garments of thought, speech, and action (the matter of “for three-*v'Sheelashta* ושלשת,” as mentioned above). Now, since this also is with joy, just as all the *mitzvot* of the Torah which must be fulfilled with joy,⁶³ thereby “joy breaks (*Poretz*-פורץ) boundaries,”⁶⁴ and we

⁵⁸ Ohr HaTorah Bereishit ibid. 24b

⁵⁹ In the previous discourse entitled “*Ko Amar HaShem HaShamayim Keesee*” Discourse 31, Ch. 3 (Sefer HaMaamarim 5736 p. 237 and on; Torat Menachem, Sefer HaMaamarim ibid. p. 239).

⁶⁰ See Maamarei Admor HaZaken ibid. (p. 56; p. 62 and on); Ohr HaTorah ibid. (p. 12a and on; 21b and on); Also see Sefer HaMaamarim cited in note 2 ibid.

⁶¹ There is a part of the discourse and connection of things missing here. (Note from the original publisher.)

⁶² Explained in Likkutei Sichot Vol. 4 p. 1307; Vol. 8 p. 272; Vol. 13 p. 158; Vol. 24 p. 516; Torat Menachem Vol. 44 p. 6 and on.

⁶³ See Mishneh Torah, Hilchot Lulav 8:15; Tanya, Ch. 26 (33a).

⁶⁴ See Sefer HaMaamarim 5657 p. 223 and on, and elsewhere.

thereby bring about that “the one who breaks forth (*Poretz*-פורץ) will go before them,”⁶⁵ with the coming of our righteous Moshiach, speedily and in the most literal sense!

⁶⁵ See Micah 2:13 (referring to Moshiach).

Discourse 34

*“B’Sha’ah SheHeekdeemoo... -
When Israel gave precedence...”*

Delivered on the night of the 5th of Sivan,
Erev Chag HaShavuot, 5636
By the grace of *HaShem*, blessed is He,

1.

It states in Talmud,¹ “When Israel gave precedence to ‘we will do’ over ‘we will listen,’² six-hundred-thousand ministering angels came and tied two crowns for each member of the Jewish people, one corresponding to ‘we will do’ and one corresponding to ‘we will listen.’”

Now, there is a well-known question³ about the words of the Talmud in specifically stating, “When Israel gave precedence.” That is, at first glance, this seems to indicate that even though these two crowns correspond to “we will do” and “we will listen,” (“one corresponding to ‘we will do’ and one corresponding to ‘we will listen’”), nevertheless, the reason they merited the two crowns was not because of saying “we will do” and “we will listen” in and of themselves, but because of **giving precedence** to “we will do” over “we will listen,” and this is what brought about that one crown was corresponding to

¹ Talmud Bavli, Shabbat 88a

² Exodus 24:7

³ See the beginning of the discourse entitled “*b’Sha’ah SheHeekdeemoo*” 5709 (Sefer HaMaamarim 5709 p. 147) and elsewhere.

“we will do” and one crown was corresponding to “we will listen.”

From this it is understood that giving precedence to “we will do” over “we will listen” was the primary matter. That is, in addition to the fact that there must be the matter of “we will listen” and the matter of “we will do,” there also is the primary matter that precedence must be given specifically to “we will do” over “we will listen.”

Now, at first glance, this requires explanation, being that “study is greater, in that it brings to action.”⁴ That is, to come to fulfill the *mitzvot* in action, there obviously must first be the matter of hearing the matter as it is in Torah.

Moreover, this itself does not just refer to regular “listening,” but (there also) must be listening in a way of understanding, such that he is engaged in studying it in order to be capable of drawing conclusions according to the *Halachah*.⁵ This is because he then will know the deeds that must be done and the deeds that must not be done. However, here it states that precedence must be given to “we will do” over “we will listen” (and that this is primary.)

2.

Now, the well-known explanation in the discourses of our Rebbes, our leaders,⁶ is that in “we will listen” (*Nishma-*

⁴ Talmud Bavli, Kiddushin 40b

⁵ Talmud Bavli, Yoma 26a

⁶ See Sefer HaMaamarim 5709 *ibid.* p. 147 and on; Also see Likkutei Torah Beha'alotcha 34d; Discourse entitled “*b'Sha'ah SheHeekdeemoo*” in Ohr HaTorah Shavuot (Bamidbar Vol. 1) p. 138; *Hemshech* 5672 Ch. 61 (Vol. 1 p. 114 [151] and

ושמע) itself, there are two ways. That is, there is “we will listen” in and of itself, and there is “we will listen” as it stems from “we will do.” The explanation is that the general statement “we will do” before “we will listen” was a necessary preparation for Jewish people, meaning from the perspective of the recipient, so that there then would be the giving of the Torah in a way that the Jewish people would accept the Torah.

Now, this preparation could be in two ways. The first is in a way of “we will listen,” and the second is in a way that “we will do” has an effect on “we will hear,” so that it thus is in a completely different way. That is, even when “we will listen” is such that it is followed by “we will do,” meaning that he listens and learns for the sake of doing, it cannot compare to the listening and learning that follows the introduction and preparation of “we will do” (*Na'aseh*-נעשה).

The simple explanation is as explained in the Talmudic passage discussing the giving of the Torah in Tractate Shabbat,⁷ “You gave precedence to your mouths over your ears,” (in that “before you heard how difficult it is and whether you would be capable of uphold it, you already took it upon yourselves to do it”).⁸ This indicates that he has come to the absolute decision to do it, without having to hear what will be commanded of him to do. Rather, in the first place, he already simply decided to do and fulfill it. The order of first listening and then deciding, and then doing and fulfilling, is thus lower than this.

on); Discourse by the same title 5745 (Sefer HaMaamarim Shavuot p. 523 and on), and elsewhere.

⁷ Talmud Bavli, Shabbat 88a

⁸ Rashi to Shabbat 88a *ibid*.

As expressed in the terminology of Chassidus,⁹ the general difference between them is that there is the preparedness such that one stands in a motion of accepting the yoke (*Kabbalat Ol*) and the general nullification (*Bittul*) to the One who desires (*Baal HaRatzon*), as the One who desires is before the specific desires and commandments are drawn down. There then is also a way in which one stands in a state of nullification (*Bittul*) to **the desire** (*Ratzon*). That is, when he hears the commandment he then simply decides that he must do and fulfill it.

Now, the general difference between nullification to the One who desires (*Baal HaRatzon*) and nullification to the desire (*Ratzon*), is that nullification to the One who desires (*Baal HaRatzon*) is connected to accepting the yoke of the Kingdom of Heaven. In contrast, nullification to the desire (*Ratzon*) is connected to accepting the yoke of the *mitzvot*.

Now, since at the giving of the Torah, the Holy One, blessed is He, said, “Accept My Kingship and **then** I will issue decrees upon you” (as stated in Mechilta),¹⁰ meaning that there first must be nullification to the King, the King, King of kings, the Holy One, blessed is He, and only then did they come to the particular decrees and *mitzvot* that they would then be engaged in fulfilling.

⁹ See Sefer HaMaamarim 5709 *ibid.* p. 147 and on; Also see Likkutei Torah Beha'alotcha 34d; Discourse entitled “*b'Sha'ah SheHeekdeemoo*” in Ohr HaTorah Shavuot (Bamidbar Vol. 1) p. 138; *Hemshech* 5672 Ch. 61 (Vol. 1 p. 114 [151] and on); Discourse by the same title 5745 (Sefer HaMaamarim Shavuot p. 523 and on), and elsewhere.

¹⁰ Mechilta to Exodus 20:3; Yalkut Shimoni *ad loc.*

This being so, this order was also present in the preparation of the Jewish people, in that there was first the matter of “we will do.” That is, even before hearing the particulars in which the doing must be, one already simply states that he accepts His Kingship, blessed is He, such that the totality of his existence becomes completely dedicated to actualize whatever the One who desires (*Baal HaRatzon*) wants.

After this is comes matter of “we will listen,” up to and including the explanation that “listening” means understanding and comprehending, in that he engages in understanding and discerning the particular desire and the particulars of the particular desire, in order to know how to fulfill the *mitzvah* in all its particulars.

3.

Now, just as about Torah, we find that the receiving of Torah had to be in a way of “first accept My Kingship,” it thus is understood that the same applies to the matter of prayer, which is preparatory to the Torah. This is like the words of the Mishnah in Tractate Brachot¹¹ about the recital of Shema [which also relates to the matter of Torah, as also understood from the statement in Talmud Yerushalmi,¹² “Why do we read these two portions every day? Because the Ten Commandments are included in them”], “Why does the portion of *Shema*

¹¹ Mishnah Brachot 2:2; Talmud Bavli, Brachot 13a

¹² Talmud Yerushalmi Brachot 1:5, cited in Tosefot entitled “*Bikshu*” to Talmud Bavli, Brachot 12b.

precede the portion of *VeHayah Eem Shamo'ah*? So that one will first accept the yoke of the kingdom of Heaven upon himself, and only then accept the yoke of the *mitzvot* upon himself.”

That is, one first accepts the general yoke of His Kingship upon himself (“accept My Kingship”) which is the matter of “we will do,” and then comes to the matter of accepting the yoke of the *mitzvot* upon himself (“I will issue decrees upon you”) which is the matter of “we will listen.”¹³

4.

Now, based on this, we can also explain the superiority in fulfilling the *mitzvot* after being preceded by accepting the yoke of the Kingdom of Heaven, “accept My Kingdom,” which is the matter of “we will do.” For, as discussed before (in chapter two), after this preface the fulfillment of the *mitzvot* is done in a completely different way.

To preface, in the *mitzvot* there are different categories. That is, there are *mitzvot* called ordinances (*Mishpatim*), which are things that even had they not been written [in the Torah] would have been fitting to be commanded to do (even from the perspective of the intellect) (as Rashi states).¹⁴ There then are *mitzvot* called decrees (*Chukim*), about which it states,¹⁵ “I

¹³ See Sefer HaMaamarim 5709 *ibid.* p. 147 and on; Also see Likkutei Torah Beha'alotcha 34d; Discourse entitled “*b'Sha'ah SheHeekdeemoo*” in Ohr HaTorah Shavuot (Bamidbar Vol. 1) p. 138; *Hemshech* 5672 Ch. 61 (Vol. 1 p. 114 [151] and on); Discourse by the same title 5745 (Sefer HaMaamarim Shavuot p. 523 and on), and elsewhere.

¹⁴ Rashi to Genesis 26:5

¹⁵ Midrash Bamidbar Rabbah 19:1; Tanchuma Chukat 3; 8, and elsewhere.

instituted a statute, I issued a decree, and you have no right to question it.”¹⁶

Now, this difference stems from the matter of “we will listen,” meaning that even when it is clear that he will fulfill the decrees (*Chukim*) (for which reason it is not necessary for there to be any warning about this) there nevertheless is the unique command not to question it, meaning that they should be fulfilled with great joy and pleasure.

The reason is because in the matter of “we will listen,” which denotes understanding and comprehension, since it is a matter of intellect, therefore his pleasure is vested in a matter of intellect, the intellect of the Torah, about which the verse states,¹⁷ “It is **your** wisdom and **your** understanding,” even though this is the understanding and comprehension of the Godly soul, and is connected to the aspects of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at* (*ChaBa”D*) of the Godly soul.

He thus has pleasure in these *mitzvot* called ordinances (*Mishpatim*), and there thus must be a unique command that even in fulfilling of those *mitzvot* called decrees (*Chukim*) [which he does not understand or comprehend] it must be with joy and pleasure.

Beyond this, from the perspective of “we will listen” there also must be a warning and negation of an opposite motion. An example is the second paragraph of the *Shema* recital, “It shall be that **if** you listen,” this being the matter of “we will listen,” such that it is necessary to warn (not only

¹⁶ Rashi to Numbers 19:2 (from Talmud Bavli, Yoma 67b).

¹⁷ Deuteronomy 4:6

against questioning them, but also) that the *mitzvot* must be fulfilled in the literal sense.

However, there is [another] mode of service in which precedence is given to “we will do,” in that he first accepts the yoke of the Kingdom of Heaven upon himself (“accept My Kingship”). This is the matter of the first paragraph of the *Shema* recital, “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה,”¹⁸ which is¹⁹ the matter of self-sacrifice (*Mesirat Nefesh*).²⁰ This is then also drawn into [the continuation], “You shall love,” in that even the love is in a way of “with all your more” (*Bechol Me'odecha*-בכל מאדך) which transcends the love of “with all your heart and with all your soul.”²¹

This is to such an extent that the matter of “those who actualize the desire of the Ever Present One”²² is not present in the second portion of the *Shema* recital (as stated in the Talmud,²³ “Here it refers to a time when the Jewish people do

¹⁸ Deuteronomy 6:4

¹⁹ See Zohar II 119a; Pri Etz Chayim, Shaar HaKeriyat Shema, Ch. 12; Ba"Ch to Tur Orach Chayim 61.

²⁰ Also see Ohr HaTorah Shavuot (Bamidbar Vol. 1) p. 138 *ibid.* that “the entire and primary intention of this paragraph is for self-sacrifice (*Mesirat Nefesh*) for ‘One-*Echad*-אחד’... and this being so, this is the meaning of ‘first accept My Kingship and afterwards accept My decrees.’ For, if there are not yet any decrees or command from Him at all, then how is it applicable to accept His Kingship? Rather, this refers to the self-sacrifice (*Mesirat Nefesh*) for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who utterly transcends all the particular desires, decrees, and commands of the *mitzvot*.”

²¹ Deuteronomy 6:5

²² Which relates to the nullification (*Bittul*) to the Master over the desire (*Baal HaRatzon*) (see Likkutei Sichot Vol. 12 p. 98 and on).

²³ Talmud Bavli, Brachot 35b

not actualize the desire of the Ever Present One”), since it only states “with all your heart and with all your soul.”²⁴

Rather, it only is in the first portion, in which it states, “with all your more” (as in the known teaching of the Rav, the Maggid of Mezhritch, on this).²⁵ In other words, this mode of service is such that he brings about in himself that his entire matter is only that of Godliness. This is the matter of “*HaShem* is One-*HaShem Echad* יהוה אחד,” and is such that the aspects of “with all your heart and with all your soul” are completely penetrated with the matter of “with all your more.”

Now, through giving precedence to “we will do” over “we will listen,” this being giving of precedence to the portion of *Shema* (of accepting the yoke of the Kingdom of Heaven – “we will do”) over *VeHayah Eem Shamo’ah* (of accepting the yoke of the *mitzvot* – “we will listen”) there is caused to be a much higher way in all the particulars of the matter of “you shall teach them... and you shall speak of them etc.”²⁶ (the study of the Torah)²⁷ “and you shall bind them”²⁸ (the *mitzvah* of Tefillin, and as known, the entire Torah is equated to Tefillin),²⁹ “and write them upon the doorposts of your house and upon your gates”³⁰ (which also includes all the *mitzvot*, as explained

²⁴ Deuteronomy 11:13

²⁵ Ohr Torah, Siman 166; Also see Chiddushei Aggadot of the Maharsha to Talmud Bavli, Brachot *ibid.*; Likkutei Torah Shlach 42c; Imrei Binah, Shaar HaKeriyat Shema, Ch. 86; Ohr HaTorah Eikev p. 481; Likkutei Sichot Vol. 12 p. 98 and on.

²⁶ Deuteronomy 6:7

²⁷ See Rashi to Deuteronomy 6:7 *ibid.*

²⁸ Deuteronomy 6:8

²⁹ Talmud Bavli, Kiddushin 35a

³⁰ Deuteronomy 6:9

by the Mittler Rebbe in the Siddur,³¹ such that it encompasses and penetrates all the belongings of a Jew, for as explained in various places,³² the Mezuzah guards, protects, and elevates everything in the house (the house of the upright),³³ this being so much so, that the Mezuzah protects a person even after he leaves the house, as the verse states,³⁴ “*HaShem*-יהוה will guard your departure and your arrival, from this time and forevermore”).

That is, all these matters are done in a much higher way,³⁵ since his entire existence is solely to actualize the will of the Ever Present One. This is to such an extent that it is unnecessary to warn in regard to fulfilling *mitzvot* that are decrees (*Chukim*) which “you have no permission to question,” nor is there need for a blessing that the fulfillment of *mitzvot* that are decrees (*Chukim*) should be with joy and pleasure, just as in fulfilling *mitzvot* that are ordinances (*Mishpatim*).

Rather, the opposite is so, that the fulfillment of all the *mitzvot* must be just like fulfilling *mitzvot* that are decrees (*Chukim*). For, since they are connected to the deeper matter of

³¹ Siddur Im Da”Ch 275a [p. 401d and on]

³² See Talmud Bavli, Avodah Zarah 11a; Menachot 33b; Talmud Yerushalmi Pe’ah 1:1; Midrash Bereishit Rabbah, end of Ch. 35; Zohar II 36a; Zohar III 263b; 266a and elsewhere.

³³ See Proverbs 14:11

³⁴ Psalms 121:5; Zohar III 263b; Also see Rama to Yoreh De’ah 285:2.

³⁵ Also see Sefer HaMaamarim 5709 p. 148 and on that “we clearly see... that there is no comparison between the fulfillment of the act when it is with acceptance of the yoke of the desire (*Ratzon*) or to the One who desires (*Baal HaRatzon*). For, when it is with acceptance of the yoke to the One who desires (*Baal HaRatzon*), he then does it with much more exactness.”

accepting the yoke of the Kingdom of Heaven,³⁶ there thus is much greater pleasure in them.³⁷

The explanation is that fulfilling the *mitzvot* in a way of perfection is when his pleasure in it is the pleasure of the Master, since he is not an existence unto himself at all, but his entire existence is solely the existence of the Master (as explained at length in *Hemshech* 5666).³⁸ Thus, since for the Master Himself, the primary pleasure is not when the desire and the command manifests in the garments of the intellect, in which case it does not have all the strength and revelation as it does without the garment of the intellect, but is rather because of the desire (*Ratzon*) and pleasure (*Taanug*) in and of itself, such as in *mitzvot* that are decrees (*Chukim*), this therefore causes it to similarly be so for the recipient, that for him the fulfillment of *mitzvot* that are decrees (*Chukim*) is with even greater pleasure. This is so much so, that it is sought of him to also have such great pleasure when fulfilling *mitzvot* that are called ordinances (*Mishpatim*).³⁹

³⁶ Also see Sefer HaMaamarim ibid., that “the nullification (*Bittul*) to the Master over the desire (*Baal HaRatzon*) is a more inner nullification.”

³⁷ Also see Sefer HaMaamarim ibid., that “in the fulfillment of the *mitzvot* out of accepting the yoke with nullification to the desire (*Ratzon*)... there will be a difference in the fulfillment of ordinances (*Mishpatim*) and the fulfillment of decrees (*Chukim*). For, when it comes to the fulfillment of ordinances (*Mishpatim*) he will sense greater pleasure than in the fulfillment of the decrees (*Chukim*). In contrast, one who fulfills the *mitzvot* because of his general acceptance of the yoke (this being the matter of giving precedence to “we will do” over “we will listen”) will then also feel wondrous delight in the fulfillment of the decrees (*Chukim*).”

³⁸ In the discourse entitled “*Eileh HaDevarim*” (p. 316 [420] and on, p. 325 and on [p. 431], translated in *Hemshech Samech-Vav*, Vol. 3, Discourse 38 and on).

³⁹ Also see Sefer HaMaamarim ibid. that “the same is likewise so when it comes to his fulfillment of ordinances (*Mishpatim*), that this will be with much greater pleasure... and he will delight from the fact that he fulfilled the will of the Master, and that he caused pleasure to his Master through his service... in which case the pleasure is most wondrously great.”

5.

Now, the general matter of “we will do and we will listen” are the two motions of “running” (*Ratzon*) and “returning” (*Shov*) (elevation (*Ha’ala’ah*) and drawing down (*Hamshachah*)).⁴⁰ This is like what took place at the giving of the Torah, that upon each utterance that came from the mouth of the Holy One, blessed is He, their souls left them (“running” (*Ratzo*)), and the Holy One, blessed is He, returned their souls to them (“returning” (*Shov*)).⁴¹

This likewise is the general matter of the positive action *mitzvot* and the negative prohibitive *mitzvot*. For, the substance of the positive action *mitzvot* is the matter of drawing down (*Hamshachah*) from Above to below, whereas the substance of the negative prohibitive *mitzvot* is the matter elevation from below to Above, in that one separates himself from such matters, being that he is in a state and standing of purity and holiness.

This also is the general difference between prayer and Torah. That is, prayer is generally called “a ladder set earthward whose head reaches heavenward,”⁴² in that one ascends from below to Above. In contrast, Torah is the matter of drawing down from Above to below.

⁴⁰ Also see Ohr HaTorah Shavuot (Bamidbar Vol. 1) *ibid.* p. 139; p. 148.

⁴¹ Talmud Bavli, Shabbat 88b

⁴² Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

This was especially so at the giving of the Torah, at which time there was the novelty of “I will go first,”⁴³ as the verse states,⁴⁴ “*HaShem*-יהוה descended upon Mount Sinai.” That is, the Torah about which it states,⁴⁵ “Behold, My word is like fire,” was specifically drawn down to below. Moreover, this was such that the argument of the angels, “Set Your majesty over the heavens,”⁴⁶ was nullified through them being told, “Did you descend to Egypt...? Are there business dealings between you...? Do you have a father and mother...?”⁴⁷ That is, the matter of Torah is that “from there it went and descended”⁴⁸ specifically to below. It is specifically there that the Torah causes the desire of the Supernal One to be fulfilled, both in regard to the particular desires, and beyond this, it brings the general matter of the One who desires about, such that the world becomes a dwelling place for the One who desires (*Baal HaRatzon*),⁴⁹ blessed is He.

[More specifically, each of these has both motions of “running” (*Ratzo*) and “returning” (*Shov*). That is, even in Torah (which is the matter of drawing down from Above to below, that is, “returning” (*Shov*)), there also must be the matter of “his lips drip with bitterness,”⁵⁰ and “may my soul be as dust

⁴³ Midrash Tanchuma Va’era 15; Shemot Rabbah 12:3

⁴⁴ Exodus 19:20

⁴⁵ Jeremiah 23:29

⁴⁶ Psalms 8:2

⁴⁷ See Talmud Bavli, Shabbat 88b and on.

⁴⁸ Tanya, Ch. 4

⁴⁹ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36, and elsewhere.

⁵⁰ Talmud Bavli, Pesachim 117a; Shabbat 30b; Also see the discourse entitled “*Lecha Dodi*” 5689 Ch. 2 (Sefer HaMaamarim 5689 p. 124) and elsewhere.

to all,”⁵¹ (this being the matter of nullification (*Bittul*), the aspect of “running” (*Ratzo*) and ascent).⁵² This is because this is the preface by which there then will be [the fulfillment of the continuing words], “Open my heart to Your Torah.”

Likewise, in prayer (which is the matter of ascending from below to Above, that is, “running” (*Ratzo*)), there are the twelve intermediate blessings [of the Amidah] through which a drawing down from Above to below is caused, until [they effect] matters of this world in the literal sense, which we make into a dwelling place from Him, blessed is He, through the general conduct of “it will be that if you listen” in the second paragraph of the *Shema* recital.]⁵³

6.

This then, is the meaning of the teaching, When Israel gave precedence to ‘we will do’ over ‘we will listen.’” That is, this was in the form of a preface to the giving of the Torah, which took place on the sixth of the month [of Sivan], and it was on the fifth of the month, the eve before the holiday of

⁵¹ See the liturgy of the “*Elokai Netzor*” at the end of the Amidah prayer (from Talmud Bavli, Brachot 17a).

⁵² Also see Ohr HaTorah *ibid.* p. 148 (that the “running” (*Ratzo*) “is the aspect of delving deeply (*lyun*) in Torah study... and binding his intellect to come to the inner intention of the Torah which came out of Wisdom-*Chochmah*... which is the aspect of the nullification (*Bittul*) of ‘the power of What-Ko’ach Ma”H-כה מ"ה.”

⁵³ Also see Ohr HaTorah *ibid.* (that “the paragraph of ‘it will be that if you listen etc.,’ is the aspect of the yoke of the *mitzvot* which is the aspect of ‘returning’ (*Shov*) and drawing down from Above to below, this being the primary intent of the matter of the *mitzvot*, namely, that there should be a revelation of the limitless light of the Unlimited One manifest within physical matters, such as the thirty-two strings of the Tzitzit made of wool, and with physical parchment of the Tefillin, and the *Schach* covering of the Sukkah, and the like.”)

Shavuot, [a preparation in proximity to receiving the Torah with joy and inwardly⁵⁴ on the holiday of Shavuot, the time of the giving of our Torah] that there was the matter of saying “we will do and we will listen,”⁵⁵ and the emphasis was on the matter of their giving precedence to “we will do” over “we will listen.”

Now, this matter brought about that each and every Jew, as an individual, was crowned with two crowns, one corresponding to “we will do” and one corresponding to “we will listen.” Now, since the matter of the Crown-*Keter* (in a literal way) is higher than the head, but encompasses the head, and through it the beauty and coronation is brought about, up to and including the matter of Kingship-*Malchut*, which has an effect on the entire existence of man, this therefore had an effect both in regard to “we will do” and in regard to “we will listen,” which in general are the matter of Torah study (“we will listen”) and the matter of fulfilling the *mitzvot* (“we will do”).

This is so much so that one comes to a state akin to what took place at the giving of the Torah. This is like what our sages, of blessed memory, explained⁵⁶ on the verse, “Engraved (*Charut*-חרות) upon the Tablets,” that “do not just read it as ‘engraved-*Charut*-חרות’ but read it as ‘freedom-*Cheirut*-חירות,’” in that one becomes free of the evil inclination (in that “their contamination ceased”),⁵⁷ free of servitude to the

⁵⁴ As in the language of the blessing of our Rebbes, our leaders, in connection with the holiday of Shavuot – explained in Likkutei Sichot, Vol. 4 p. 1307; Vol. 8 p. 272; Vol. 13 p. 158; Vol. 24 p. 516; Torat Menachem, Vol. 44 p. 6 and on.

⁵⁵ Rashi to Exodus 24:4; Also see Torah Sheleimah Mishpatim Vol. 19 p. 313 and on.

⁵⁶ Mishnah Avot 6:2; Talmud Bavli, Eruvin 54a

⁵⁷ Talmud Bavli, Shabbat 146a

kingdoms of the nations, and of all matters that constrict and limit.

This is because all the kingdoms are called after Egypt-*Mitzrayim*-מצרים, in that they bring distress-*Metzirim*-מצירים to the Jewish people,⁵⁸ (as in all the particulars enumerated in Tractate Avodah Zarah,⁵⁹ and to an even greater extent in Tikkunei Zohar).⁶⁰ This is so much so that “Israel will repent, and they immediately are redeemed”⁶¹ with the true and complete redemption by our righteous Moshiach, the first redeemer (this being the matter of our teacher Moshe) who is the last redeemer,⁶² speedily and in the most literal sense!

⁵⁸ Midrash Bereishit Rabbah 16:4

⁵⁹ Talmud Bavli, Avodah Zarah 5a

⁶⁰ Tikkunei Zohar, Tikkun 56 (91a); Tikkun 7 (146b)

⁶¹ Mishneh Torah, Hilchot Teshuvah 7:5

⁶² See Midrash Shemot Rabbah 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal to Genesis 49:10 (Parshat Vayechi); Torah Ohr Mishpatim 75b; Likkutei Sichot Vol. 11 p. 8 and on.

Discourse 35

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

Delivered on the night 2nd day of Shavuot, 5636

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

1.

To understand the matter of the giving of the Torah: Now, there already was the study of Torah by our forefathers, as in the teaching of our sages, of blessed memory,¹ “Avraham was an elder who sat [and studied] in Yeshivah,” and the same was said of Yitzchak and Yaakov, and moreover “in all days of our forefathers, Yeshivah never ceased from them, even in the land of Egypt etc.”

How much more was this so at Marah, as the verse states,² “There He established for [the nation] a decree and an ordinance etc.” About this our sages, of blessed memory, stated,³ “At Marah He gave them some sections of the Torah so that they would be occupied in studying them... even including the Red Heifer.”

Thus, since at that time they were commanded about the *mitzvah* of the Red Heifer, even though this only applied in

¹ Talmud Bavli, Yoma 28b

² Exodus 15:25

³ Talmud Bavli, Sanhedrin 56b and Rashi to Exodus 15:25

actual deed once the Tabernacle (*Mishkan*) was erected, which took place after the giving of the Torah, whereas Marah took place before the giving of the Torah, it thus is understood that the matter of Torah given to them at Marah was not just to know the deed they must do, but was the matter of studying Torah in and of itself.⁴ Yet, even so, about the giving of the Torah we say that it was a most wondrous matter, and as in the well-known statement,⁵ “If not for this day that caused [the Jewish people to have the Torah] etc.” That is, the giving of the Torah brought something about that was not brought about previously.

2.

Now, the general explanation of this as explained in the teachings of Chassidus,⁶ is based on the teaching of the Midrash⁷ on the verse,⁸ “By the fragrance of Your good oils, Your Name is like poured oil; therefore the maidens love you.” It states there, “Rabbi Yanai son of Rabbi Shimon said: All the songs that the patriarchs recited before You were fragrances, but for us, ‘Your Name is like poured oil,’ like a person who pours from his vessel into the vessel of another. All the *mitzvot* that the forefathers performed before You were fragrances, but for us, ‘Your Name is like poured oil,’ in that we have two-

⁴ Also see Likkutei Sichot Vol. 31 p. 87.

⁵ Talmud Bavli, Pesachim 68b; Also see at length in the Sichah talks of this gathering (Likkutei Sichot Vol. 16 p. 211 and on).

⁶ See Ohr HaTorah Tisa p. 1,966 and on; Discourse entitled “*Anochi Magein Lecha*” 5678 (Sefer HaMaamarim 5678 p. 437 and on); Discourse entitled “*v’Khol HaAm*” 5678 (Sefer HaMaamarim ibid. p. 164 and on); *Hemshech* “*v’Khol HaAm*” 5706 p. 95 and on; p. 109) and elsewhere.

⁷ Midrash Shir HaShirim 1:3 (1)

⁸ Song of Songs 1:3

hundred and forty-eight positive action *mitzvot* and three-hundred and sixty-five negative prohibitive *mitzvot*.”

From this it is understood that in the Torah study of our forefathers (this being the matter of the “songs,” as the verse states,⁹ “At night His song is with me,” referring to Torah study),¹⁰ and likewise, in their fulfillment of the *mitzvot*, there were two extremes.

That is, on the one hand they were connected to “Your oils,” but on the other hand, they only took the aspect of the fragrance (“[they] were fragrances”). In contrast, “for us ‘Your Name is like poured oil,’” in that after the giving of the Torah through studying Torah and fulfilling the *mitzvot* we take the oil itself, “like a person who pours from his vessel into the vessel of another.”

The explanation of this is well known.¹¹ Namely, that the study of Torah and the fulfillment of the *mitzvot* of our forefathers did not bring change into the world, in that they were not yet fitting of this. Rather, there first had to be the “iron crucible”¹² of the exile in Egypt, and it only was after the refinement and purification etc., and giving precedence to “we will do” over “we will listen,”¹³ that it then became possible for

⁹ Psalms 42:9

¹⁰ See Talmud Bavli, Chagigah 12b; Also see Ohr HaTorah to Tehillim (Yahel Ohr) to Psalms 42:9 *ibid.* (p. 166 and on; p. 729 and on).

¹¹ See Ohr HaTorah Tisa p. 1,966 and on; Discourse entitled “*Anochi Magein Lecha*” 5678 (Sefer HaMaamarim 5678 p. 437 and on); Discourse entitled “*v’Khol HaAm*” 5678 (Sefer HaMaamarim *ibid.* p. 164 and on); *Hemshech* “*v’Khol HaAm*” 5706 p. 95 and on; p. 109) and elsewhere.

¹² Deuteronomy 4:20; Torah Ohr Yitro 74b

¹³ Exodus 24:7; Talmud Bavli, Shabbat 88a (explained in the preceding discourse entitled “*b’Sha’ah SheHeekdeemoo*,” Discourse 34 (Sefer HaMaamarim 5736 p. 262 and on).

“the Upper to descend to below and the lower to ascended to the Above,”¹⁴ thereby bringing about that “Your Name is like poured oil,” in that we take the oil itself.

However, based on this, we must understand why it altogether was necessary for there to be the matter of “the fragrance of Your oils” through the Torah and *mitzvot* of our forefather, given that it was only the aspect of “fragrance.” On the other hand, we must understand¹⁵ the deficiency in the matter of “the fragrance of Your oils” that our forefathers had, (in that they did not reach the aspect of “Your Name is like poured oil” to be able to effect the physicality itself, being that they only were fragrances).

This is because we find that the level of fragrance is very lofty. This is as stated in Talmud, in Tractate Brachot,¹⁶ “What is it that the soul derives benefit from, but the body does not derive benefit from? You must say this is fragrance.” From this it is understood that fragrance is a matter that transcends the measures and limitations of the body, in that it reaches the level of the soul that transcends manifestation in the body, (as understood from the additional words (“that the soul derives benefit from) and the body does not derive benefit from.”

Thus, when someone faints, may the Merciful One protect us, such that there is a withdrawal of the vitality manifest in the limbs of the body, and it becomes necessary to draw forth vitality from the essence of the soul which transcends manifestation in the limbs of the body, we bring this

¹⁴ Midrash Tanchuma Va'era 15; Shemot Rabbah 12:3

¹⁵ See the discourses entitled “v'Khol HaAm” 5678 & 5706 ibid. (Sefer HaMaamarim 5678 p. 169 and on; 5706 p. 109 and on).

¹⁶ Talmud Bavli, Brachot 43b

about (not by giving him to eat and drink, or even by administering standard medications that reach only the vitality manifest in the body, but it rather is) specifically through scent which restores the soul, meaning the essence of the soul that transcends manifestation in the body. This thereby also affects the inner manifest powers (that withdrew when he fainted) so that they return and are drawn down anew.

The same is understood about the above, in regard to “the fragrance of Your oils” drawn down by our forefathers, in that this refers to the aspect of His Essential Self that transcends the light that is manifest in the worlds, meaning His light that fills all worlds (*Memaleh Kol Almin*), and it even transcends the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*) that is in a state of encompassing (*Makif*) over the worlds. This being so, why is it that the matter of “Your Name is like poured oil” was not drawn down by them, meaning the “oil” itself, but for this to occur it rather was necessary for there to specifically be the giving of the Torah?

3.

Now, this may be understood based on the foundation in the teaching of our sages, of blessed memory,¹⁷ “The deeds of our forefathers are a sign for their children.” From this it is understood that there are two opposites in the deeds of our forefathers. On the one hand, it only is a sign (and not the actual mode of service of their children), but on the other hand, it also

¹⁷ See Midrash Tanchuma Lech Lecha 9; Bereishit Rabbah 40:6; Ramban to Genesis 12:6; 12:10; 14:1; 26:1; 32:4 and elsewhere.

is a granting of empowerment to their children to be capable of serving Him in their [mode of] service.

For example, about Avraham the verse states,¹⁸ “Arise, walk through the land to its length and breadth [for I will give it to you],” this walking being for the sake of acquiring the land,¹⁹ by which it then was possible for the children of Israel to conquer the land of Israel. The same was so of Yitzchak and Yaakov etc.

This is especially so considering the explanation in Tanya,²⁰ that the hidden love (*Ahavah Mesuteret*) of *HaShem*-יהו"ה is an inheritance to us from our forefathers. Moreover, the quality of love of *HaShem*-יהו"ה is the root of all two-hundred and forty-eight positive action *mitzvot*,²¹ and included in it²² is also the quality of fear of Him, which includes all three-hundred and sixty-five negative prohibitive *mitzvot*.

We thus find that the hidden love (*Ahavah Mesuteret*), which is an inheritance to us from our forefathers, affects every single Jew in regard to fulfilling Torah and *mitzvot* after the giving of the Torah, until the end of all generations. From this it is understood that the deeds of our forefathers is a granting of empowerment to their children, and not just a “sign.”

¹⁸ Genesis 13:17

¹⁹ See Talmud Bavli, Bava Batra 100a; Also see Likkutei Sichot Vol. 15 p. 100 and on.

²⁰ Tanya, Ch. 18

²¹ Tanya, Ch. 4

²² Also see Likkutei Sichot Vol. 14 p. 404.

4.

Now this may be understood from the matter of the revelations (*Giluyim*) in all the worlds in general.²³ To explain, for the revelation of Godliness to be in the worlds, for the sake of this revelation there first had to be a revelation of His Essential Self, this being the light (*Ohr*) that is for the sake of revealing His Essential Self and it then became possible for revelation to illuminate in the worlds.

This is because the revelation of His Essential Self, brings about the matter of revelation (*Giluy*) in His Essential Self (to the extent that it applies for there to be a matter of “revelation” (*Giluy*) in His Essential Self) and it thereby is then possible for there to also be a revelation of a radiance, and in a way that through the radiance that we take hold of His Essential Self.

The same is so in regard to the space of the void. That is, at first the limitless light of the Unlimited One (*Ohr Ein Sof*) filled the entire space of the void,²⁴ so that the space of the void would be capable of withstanding a revelation of His Essential Self (not for the sake of illuminating the worlds) and only after this there was a drawing down of revelation to illuminate etc.

The same is understood of the giving of the Torah, through which “it is Me that you are taking.”²⁵ That is, for the sake of the revelation, there first had to be the revelation of the

²³ See Sefer HaMaamarim 5678 p. 169; 5706 p. 106.

²⁴ See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2.

²⁵ See Midrash Shemot Rabbah 33:1; 33:4; Tanya, Ch. 47 and elsewhere.

Essence of the Torah, through which there then could be the revelation to illuminate in the worlds.

That is, for it to be possible to draw down the Torah to illuminate the worlds, there first had to be the revelation of the Torah to not be in a state of concealment in a state of “delight before Him,”²⁶ but that it would be drawn down into revelation. This revelation came about through the service of our forefathers as the aspect of the Supernal Chariot (*Merkavah*).²⁷ They thereby drew down the aspect of the revelation of the Torah itself, that this revelation will be within the existence of the world (similar to how the limitless light of the Unlimited One (*Ohr Ein Sof*) filled the space of the void).

It is for this reason that they studied Torah while they were souls in a body. For, even though the bodies of our forefathers were such that all their limbs were holy and separately transcendent from worldly matters, and they solely were a Chariot (*Merkavah*) for the desire of the Supernal One,²⁸ nevertheless, they had bodies that related to the world.

Thus, the revelation of the Torah itself through our forefathers was the groundwork, preparation, and sign for their children, in that through the service of the children they draw down the aspect of the Torah that is for the sake of illuminating the worlds, up to and including drawing down His Essential Self, “Your Name is like poured oil.”

²⁶ See Proverbs 8:30; Also see Tanya, Kuntres Acharaon 161a; Likkutei Torah Bamidbar 17d and on.

²⁷ Midrash Bereishit Rabbah 47:6; 82:6

²⁸ Tanya, Ch. 23

Now, even though our forefathers drew down a revelation of His Essential Self in the world, this drawing down was only a radiance, this being the matter of “the fragrance of Your oils,” specifying “Your oils-*Shmanecha*-שְׁמַנֶּיךָ,” but only a “fragrance-*Rei’ach*-רֵיחַ” thereof, meaning a radiance, and not His Essence. This is why it was not in a way of inner manifestation and unification in the world, such that the world itself becomes a dwelling,²⁹ an illuminated world (in the language of the world).

In contrast, the matter of drawing down His Essential Self, which is the matter of “‘Your Name is like poured oil,’ like a person who pours from his vessel to the vessel of another,” in which the recipient receives the oil itself, this was brought about through the giving of the Torah.

That is, after the giving of the Torah, through his service of *HaShem*-יְהוָה, blessed is He, every single Jew brings about a drawing down of His Essential Self. Now, when it comes to His Essence, even the lowest level (as this is in the service of every Jew) is higher than the highest level of the radiance (brought about by the service of our forefathers). Moreover, since this is a drawing down of His Essence, when it comes to the essence, even as it is on the lowest level, within it is [also] the essence on the highest level.

This may be understood from the difference between the union of kissing (*Zivug Neshikin*) and bodily union (*Zivug*

²⁹ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, Ch. 36 and elsewhere.

Gufani).³⁰ That is, in the union of kissing (*Zivug Neshikin*), even though it is a spiritual union and is drawn from His light that surrounds all worlds (*Sovev Kol Almin*), it nonetheless is only a radiance. In contrast, in bodily union (*Zivug Gufani*), even though it is physical, and therefore the drawing down manifests in the physical, nonetheless, the drawing down is from the Essence of the Essence.

This is like the difference between a teacher and his student and a father and his son. That is, in a teacher and his student, even though the teacher bestows intellect to his student, the effect of the bestowal on the student is only when the student is intelligent in and of himself, in which case the intellect of the teacher unites with the intellect of the student until it becomes like his own flesh and blood, as explained in Tanya.³¹ However, when the student is not intelligent in and of himself, it does not apply that the bestowal of intellect from the teacher would bring intelligence in the student, being that this is only a spiritual bestowal (only a radiance).

In contrast, this is not so of a father and his son. That is, even though the bestowal is the physical seminal drop, nonetheless, through this bestowal the son comes to have the existence of intellect, so much so that the intelligence of the son could be greater than the intelligence of the father. This is like the teaching of our sages, of blessed memory,³² “The power of the son is greater than the power of the father.” (Even according

³⁰ See Likkutei Torah Shir HaShirim 39d and on; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Pru uRevu Ch. 2 (3a and on); Sefer HaMaamarim 5657 p. 266 and on; 5691 p. 23.

³¹ Tanya, Ch. 5

³² Talmud Bavli, Shevuot 48a

to the explanation³³ that the very fact that the power of the son is greater “than the power of the father-*MiKo’ach HaAv*-מכה אב, is also from the father, nevertheless, in fact the revelation the intellect of the son, has become greater than the intellect of the father.) This is because the drawing down is from the essence of the father, thereby bringing into being the actual existence of intellect in the son.

This then, is the general difference between the study of Torah of our forefathers and the giving of the Torah. That is, even though the Torah of our forefathers was on a much higher level, out of their service with self-sacrifice as the aspect of a Chariot (*Markavah*),³⁴ such that even their physical limbs were holy and separately transcendent from worldly matters, nevertheless, that which they drew down from the aspect of “Your oils” (the Essence) was only a “fragrance.”

In contrast, after the giving of the Torah, “for us ‘Your Name is like poured oil,’” in that we take the oil itself. That is, our study of Torah is such that we draw down from the Supernal intellect and Wisdom-*Chochmah* into the intellect of the Godly soul, and thereby into the intellect of the animalistic soul, such that the animalistic soul becomes a new existence.

As in the words of Rashi,³⁵ “I became elevated-*v’Nitromamti*-ונתרוממתי,” which is like the words,³⁶ “He elevated-*v’Romemanu*-ורוממנו us from all tongues,” this being the matter of the lower ascending to Above. This comes about

³³ See Sefer HaMaamarim 5657 *ibid.* (p. 269 and on).

³⁴ Midrash Bereishit Rabbah 47:6; m82:6; Tanya, Ch. 23; Ch. 34

³⁵ Rashi to Talmud Bavli Pesachim 68b *ibid.* (“*Ee Lav Hai Yoma Ka Garim*”); Also see the Sichah talks of this gathering (Likkutei Sichot Vol. 16 p. 214 and on).

³⁶ Of the Kiddush of the holidays.

through the preface of “I will go first,” in that the Upper descended to below, and on the contrary, “It is not in the heavens,”³⁷ but on the contrary, the totality of His Essential Self and Being is specifically found below, and the dwelling place is specifically below!

This is brought about by each and every descendant of Israel through his service below in fulfilling Torah and *mitzvot*, through which he prepares the world to be a dwelling place for the Holy One, blessed is He, in a revealed way, with the coming of our righteous Moshiach, speedily and in the most literal sense!

³⁷ Deuteronomy 30:12; Talmud Bavli, Bava Metziya 59b; Mishneh Torah, Hilchot Yesodei HaTorah, beginning of Ch. 9.

Discourse 36

*“Naso et Rosh Bnei Gershon... -
Take a head-count of the sons of Gershon...”*

Delivered on Shabbat Parshat Naso,
14th of Sivan, 5636
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹ “Take a headcount of the sons of Gershon, them too etc.” Now, it states in Midrash² (cited in the discourses of our Rebbes, our leaders)³ that the reason the verse states “them too-*Gam Heim-גם הם*” is so that it should not be said that they are counted second because they are lesser than the sons of Kehot etc. It thus states “them too-*Gam Heim- גם הם*” in that even though the sons of Gershon are like the sons of Kehot, the Torah nevertheless gave precedence [to the sons of Kehot] out of deference to the Torah (in that they carried the Ark).

From this it is understood that there could be a reasoning as to why for the sons of Gershon there should not be the matter of the headcount, which why they needed a special inclusion (“them too”), but that, in actuality, we derive that for them too

¹ Numbers 4:22

² Midrash Bamidbar Rabbah 6:2

³ Likkutei Torah Naso 23c; Maamarei Admor HaEmtza’ee, Naso p. 167; Beginning of the discourse entitled “*Naso*” 5666 (translated in Hemshech Samech-Vav, Vol. 2, Discourse 31), and elsewhere.

there indeed was a matter of a headcount. We therefore must understand the explanation for this.

We also must understand why the Torah goes at length to describe the count of the sons of Levi, both their general count (in the Torah portion of Bamidbar),⁴ as well as the count of those fit for service (at the end of the Torah portion of Bamidbar,⁵ and the beginning of the Torah portion of Naso), because, at first glance, what already was was,⁶ in that the commandment to count the sons of Levi was only in regard to that time, and once the commandment was fulfilled, at first glance, nothing more can be learned from this, (even in regard to laws relating to the times of Moshiach). This being so, why does the Torah go on at length in relating this?

It must therefore be said that the reason the Torah goes on at length in relating the counting of the sons of Levi is because in this there is instruction relating to every Jew as an individual.⁷ This is because the Torah is eternal,⁸ and thus like all matters of Torah, the name “Torah-תורה” being of the same root as the word “instruction-*Hora’ah*-הוראה,”⁹ it thus is possible to derive instructions that are eternal and apply at all times and in all places.

The same is so of the general matter of counting the Jewish people, “take a head-count of the children of Israel,” that this is something present in the service of *HaShem*-יהו"ה of

⁴ Numbers 3:15 and on.

⁵ Numbers 4:2 and on.

⁶ See Talmud Bavli, Yoma 5b

⁷ Also see Zohar III 152a; Pardes Rimonim, Shaar 27 (Shaar HaOtiyot) Ch. 1; Michtvei HaTorah (of the Rogatchover Ga'on, Rabbi Yosef Rosen), Letter 99.

⁸ Tanya, Ch. 17; Likkutei Torah ibid. 23d.

⁹ Radak to Psalms 19:8; Gur Aryeh beginning of Bereishit; Zohar II 53b.

every Jew. Thus this likewise is so of the count of the sons of Levi, and more specifically, the count of the sons of Kehot, in that this is something present in the service of *HaShem*-יהו"ה of every Jew, and in a way that the count done by our teacher Moshe refers to the aspect of Moshe present in every Jew.¹⁰

2.

The explanation¹¹ is that the verse states,¹² “They shall build a Sanctuary for Me, and I will dwell within them,” about which our sages, of blessed memory, stated,¹³ “It does not say ‘within it-*b*’ *Tocho*-בתוכו,’ but states ‘within **them**-*b*’ *Tocham*-בתוכם,’ meaning in each and every Jew.” That is, the primary matter of the Tabernacle (*Mishkan*) [and the Temple (*Mikdash*) which is also called the Tabernacle (*Mishkan*)],¹⁴ is the Tabernacle (*Mishkan*) as it is in every Jew.

From this it is understood that all matters pertaining to the Tabernacle (*Mishkan*), such as the Tabernacle (*Mishkan*) itself, its vessels, and the service in the Tabernacle (*Mishkan*) (by the sons of Kehot, Gershon, and Merari), are present in every single Jew (as also explained in *Sefer Torat Olah* of the Rama (Rabbi Moshe Isserlis)).

¹⁰ See Tanya, beginning of Ch. 42.

¹¹ See Likkutei Torah *ibid.* 20b; 23d

¹² Exodus 25:8

¹³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (Malchut); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v’Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); *Shnei Luchot HaBrit* 69a, 201a, and *Chelek Torah SheBichtav* (in *ShaLa*”H), *Terumah* 325b, 326b; Likkutei Torah, *Naso* 20b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there), and elsewhere.

¹⁴ Talmud Bavli, *Eruvin* 2a

Through this, one also brings about that the world at large becomes a dwelling place for Him, blessed is He,¹⁵ for which reason he becomes a partner with the Holy One, blessed is He, in the act of creation. This is as in the teaching of our sages, of blessed memory,¹⁶ “Whosoever prays on Shabbat evening and recites [the passage,¹⁷ ‘The heavens and the earth] were completed-*Vayechulu*-ויכלו,’ the verse ascribes him credit as if he became a partner with the Holy One, blessed is He, in the act of creation.”

This means that one’s service is to affect the world [beginning with affecting the microcosm of the world which is man himself]¹⁸ to be in a state of “*Vayechulu*-ויכלו,” which is a word meaning “completion.”¹⁹ That is, he is to bring completion and perfection to the creation.

This is brought about through affecting creation to come to the matter of “*Vayechulu*-ויכלו” as a word meaning “expiry-*Khilayon*-כליין.”²⁰ That is, he is bring the heavens, the earth, and all their hosts to be in a state of expiry (*Khilayon*-כליין) and yearning for there to be a dwelling place for Him, blessed is He,

¹⁵ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

¹⁶ Talmud Bavli, Shabbat 119b; Shulchan Aruch of the Alter Rebbe, Orach Chayim 278:1; Also see Likkutei Sichot Vol. 15 p. 95 and the citations there in note 14.

¹⁷ Genesis 2:1 and on

¹⁸ Midrash Tanchuma Pekudei 3; Zohar III 257b; Tikkunei Zohar, Tikkun 69 (100b; 101a); Also see Avot d’Rabbi Nathan, end of Ch. 31; Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Sections 1-4.

¹⁹ See Ohr HaTorah Bereishit Vol. 1 p. 42b and on; Vol. 3 p. 505b and on.

²⁰ See the citations in the preceding note.

in the lower worlds.²¹ Through doing so he becomes a partner with the Holy One, blessed is He, in the act of creation.

Now, this work must take place even in the world as “the world was created in a state of wholeness.”²² This is because the matter of [the verse, “The heavens and the earth] were completed-*Vayechulu*-וַיִּכְלֻ” took place after “God-*Elohi*” מֵ-אלהים saw all that He had made, and behold it was very good.”²³

That is, there already was the completion of all creation in all its details during the six days of creation, not just in a way of being “good-*Tov*-טוב,” but in a way of being “very good-*Tov Me’od*-טוב מאד.” Yet, even so, there had to be the matter of “*Vayechulu*-וַיִּכְלֻ.” That is, even though as the creation was before the sin of the tree of the knowledge of good and evil, in which there was only Godliness, it still was necessary to bring about that it will be a dwelling, in that the matter of the dwelling is that His Essential Self is there in open revelation.²⁴

This is comparable to the king, that although it is forbidden to see him naked,²⁵ this only applies when he is outside or even in his palace, at which time [it is forbidden] to see him naked, Heaven forbid. However, when he is in his inner chamber, which is his true dwelling place, [such as in the Holy

²¹ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

²² Midrash Bereishit Rabbah 14:7; 12:6; 13:3 (and Yefeh To’ar there).

²³ Genesis 1:31

²⁴ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 (and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2 p. 680); Ohr HaTorah Balak p. 997 and on; Sefer HaMaamarim 5635 Vol. 1 p. 353; *Hemshech* 5666 p. 3 [p. 5], translated in *Hemshech Samech-Vav*, Vol. 1, Discourse 1.

²⁵ Talmud Bavli, Sanhedrin 22a in the Mishnah; Mishneh Torah, Hilchot Melachim 2:3.

of Holies, which is called “the bedroom”],²⁶ there he is found naked, without concealments, coverings, and garments. (This is because for the beautification of his kingship he must change his garments for new ones there).

The same is likewise understood Above, that the dwelling place is where His Essential Self is found in open revelation, without any garment. This is like how it will be in the coming future, as the verse,²⁷ “Your teacher will no longer hide behind His garment,” meaning that He will not be hidden from you by a cloak or garment (whatever matter of concealment or garment it may be).

However, this revelation will only take place in the time of the redemption, after the completion of the refinements (*Birurim*). However, before this, the world is not yet fit or prepared for the revelation of His Essential Self, and it is in this regard that man’s work is necessary in the matter of “*Vayechulu*-ויכולו” (even as the world was created in a state of wholeness) as explained before.

About this the verse states, “take a head-count-*Naso et Rosh*-נשא את ראש-” [which literally means, “uplift the head”]. To further explain, as known²⁸ in the Tabernacle (*Mishkan*) there were three general levels, corresponding to the three general levels in the worlds, these being the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and the three general levels in the microcosm of the world, which is man, these being the head, the torso, and the legs.

²⁶ Kings II 11:2 and Rashi there.

²⁷ Isaiah 30:20

²⁸ See Likkutei Torah *ibid*.

Now, according to the order of creation as created by the Holy One, blessed is He, the head is the highest, in that as indicated by its name, it is the head (*Rosh*-ראש) and the first (*Rishon*-רשון). Then there is the torso, which is the primary aspect, and lower than this are the legs [and feet] that are secondary to the head and torso. However, man's work is to "uplift the head," meaning to elevate and uplift even the aspect of the head, and being that "the body follows the head,"²⁹ therefore through causing an elevation in the aspect of the head, this causes the automatic elevation in the entire order of the chaining down of the worlds (*Seder Hishtalshelut*).

3.

Now, in the work of "uplift the head" itself there are two ways, this being the matter of the service of the sons of Gershon and the sons of Kehot. That is, the sons of Gershon carried the hide [coverings of the Tabernacle], the matter of which was to encompass (*Makif*) and surround (*Sovev*) [the Tabernacle] (on the outside), this being the aspect of the encompassing lights (*Makifim*).³⁰

In contrast, the sons of Kehot carried the vessels, such as the Table (*Shulchan*), the Candelabrum (*Menorah*) and even the Ark (*Aron*), their matter being to have an effect in an inner

²⁹ Talmud Bavli, Eruvin 41a

³⁰ See Likkutei Torah ibid. 20d and on; 22c and on; 23a and on; 24d and on; Maamarei Admor HaZaken 5563 ibid. p. 522 and on; Maamarei Admor HaEmtza'ee ibid. p. 181; Ohr HaTorah ibid. p. 246 and on; Also see the end of the discourse entitled "Naso" 5666 (*Hemshech* 5666 p. 263 [350], translated as Hemshech Samech-Vav, Vol. 2, Discourse 31).

manifest way, and they thus are the inner manifest aspect (Pnimityut-פנימיות).³¹

This is because upon the Table (*Shulchan*) was the Showbread (*Lechem HaPanim*-לחם הפנים),³² which becomes like one's blood and flesh by eating it. The same is so of the Candelabrum (*Menorah*), the matter of which is light (*Ohr*), the ultimate purpose of which is to have an effect on the darkness until "night shines like day,"³³ such that the darkness itself is transformed to light. The same is so of the Ark (*Aron*), which is the matter of the Torah, about which the verse states,³⁴ "Your Torah is in my innards," in that it becomes like the his blood and flesh.³⁵ This is to such an extent that within the Ark (*Aron*) there also were the Tablets (*Luchot*), which are the aspect of engraved letters in a way of ultimate oneness, like a single thing, such that a matter of separation is impossible in it etc.³⁶

[To point out, along with the second Tablets, in the Ark there also were the broken pieces of the [first] Tablets,³⁷ which came about after the undesirable matter that was the root of all undesirable matters that followed after, because of which the letters flew off them,³⁸ the result being that the Tablets (*Luchot*) became too heavy [for Moshe to carry] and the Tablets (*Luchot*)

³¹ See the citations in the preceding note.

³² Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of the *Cholem*-חלם vowel.

³³ Psalms 139:12; Also see *Hemshech* 5672 Vol. 3 p. 1,345; Sefer HaArachim Chabad Vol. 2 p. 596 and on.

³⁴ Psalms 40:9

³⁵ See Tanya, Ch. 5

³⁶ See Likkutei Torah Bechukotai 45a and on; Chukat 56a and on, and elsewhere.

³⁷ Talmud Bavli, Bava Metziyah 14b

³⁸ Avot d'Rabbi Nathan 2:3

were thus broken etc.³⁹ The explanation is that by studying Torah (in a way of engraving), the repair of the breaking of the Tablets comes about.]

Now, the two aspects of the sons of Gershon and the sons of Kehot as they are in our service of יהו"ה-*HaShem* is the matter of “turn away from evil and do good.”⁴⁰ This is because the name “Gershon-גרשון” is of the same root as the word “banishment-*Geirushin* גירושין,” in that he banishes the evil. This is the matter of “turn away from evil,” brought about through keeping the negative prohibitive *mitzvot*.

On the other hand, the name “Kehot-קהת” is a word meaning assembling and gathering, as in the verse,⁴¹ “To him peoples shall assemble-*Yikhat* יקהת.” That is, he takes and gathers worldly matters and brings them close to Godliness by fulfilling the positive action *mitzvot*.

This likewise is the matter of the encompassing lights (*Makifim*) (the sons of Gershon) and the inner manifest lights (*Pnimiym*) (the sons of Kehot). This is because the matter of “turn away from evil,”⁴² in which he repels and distances the evil, is not such that the evil enters him and he then works with it to refine it, but it only is that he repels and distances it. However, even so, it cannot be said that he altogether has no

³⁹ Talmud Yerushalmi Taanit 4:5; Midrash Tanchuma Tisa 26

⁴⁰ Psalms 34:15; Also see Likkutei Torah Naso ibid. 20d and on; Also see the end of the discourse entitled “*Naso*” 5666 ibid. (*Hemshech* 5666 p. 263 [350], translated as *Hemshech Samech-Vav*, Vol. 2, Discourse 31).

⁴¹ Genesis 49:10 and Rashi there

⁴² What is being explained here regarding the relationship between “turn away from evil” and the aspect of the encompassing light (*Makif*) appears to be in addition to what is explained in Likkutei Torah and 5666 ibid., that the banishment of the evil is through the encompassing aspect (*Makif*) which blinds the eyes of the external forces. (Note from the original publisher.)

relation to evil, because if this was so, he would have no need to bring about a turning away from evil. Rather, there indeed is something that according to the stature of his level is undesirable (evil), and he repels and distances it.

This is the matter of the negative prohibitive *mitzvot*, in which there is the presence of something undesirable, and it thus is necessary to distance himself from it. However, this is not in a way that there is no presence of anything evil at all. It rather is that his work with this is by way of not doing it, as in the verse, “you must not eat of it,”⁴³ so that he will be distant from it.

In contrast, the matter of “do good” is that he brings it close to Godliness. That is, he takes matters of the world and turns them into holiness etc. This is the matter of the positive action *mitzvot*, which are in a way of [actively] getting up and doing. That is, he takes something and does a *mitzvah* with it and does so in a way that he invests his entire innerness into this, meaning not just his external] power of action, but also his power of understanding and comprehension, as well as his powers of desire and pleasure etc., (as explained in Tanya).

However, before all this there must be the matter of Merari-מֵרָרִי, which is the matter of “embitterment-*Merirut*-מֵרִירוֹת.” This is as our sages, of blessed memory, taught,⁴⁴ “One may not stand to pray except from the heaviness of the head,” which Rashi explains means, “with humility and lowliness.”⁴⁵ Then, after the service of Merari, which is the matter of

⁴³ Genesis 2:17

⁴⁴ Mishnah Brachot 5:1; Talmud Bavli, Brachot 30b

⁴⁵ See Likkutei Sichot Vol. 34 p. 69

embitterment (*Merirut*) and is the Lower Fear (*Yirah Tata'ah*),⁴⁶ one then comes to the service of Gershon and Kehot. This is why about the sons of Merari the verse does not mention uplifting the head. This is because the opposite is so, that the substance of their service is embitterment and the “heaviness of the head.”

Thus, through these services the general matter of the Levites-*Leviyim*-לויים is brought about. This is the meaning of the verse,⁴⁷ “They shall be joined-וילוו-*Yilvu* with you and minister to you,” this being the matter of bonding, as the verse states,⁴⁸ “This time my husband will become attached-*Yilaveh*-וילוו to me.” That is, a true bond and oneness with the Holy One, blessed is He, is caused. This is the task of every single Jew, to bring about a bonding and oneness with the Holy One, blessed is He, in his service.

4.

Now, with the above in mind, we also can understand the verse, “Uplift the heads of the sons of Gershon, them too.” For, since their service is only in a way of “turn away from evil,” it therefore is necessary to negate the thought that they are lesser than the sons of Kehot, and to emphasis that in them there also is the matter of “uplifting of the head.” This is because through the negative prohibitive *mitzvot*, “turn away from evil,” there also is caused to be a drawing down of a lofty

⁴⁶ Likkutei Torah ibid. 21a

⁴⁷ Numbers 18:2

⁴⁸ Genesis 29:34

light. On the contrary, through the negative prohibitive *mitzvot* there is a drawing down of an even loftier light from the aspect of the encompassing light (*Makif*).

For, as explained in Likkutei Torah,⁴⁹ through the fulfillment of the positive action *mitzvot* we draw down the aspect of the inner manifest light (*Ohr Pnimi*) (this being the light of *HaShem*-יהוה that fills all worlds (*Memaleh Kol Almin*)) which comes in a way of inner manifestation (*Hitlabshut Pnimit*).

In contrast, through fulfilling the negative prohibitive *mitzvot* there is drawing down of such a lofty light that it cannot possibly come by way of inner manifestation (*Hitlabshut Pnimit*), but remains in an encompassing state (*Makif*) (this being His light that surrounds and transcends all worlds (*Sovev Kol Almin*)).

This also is why there is a superiority to the negative prohibitive *mitzvot* that is not present in the positive action *mitzvot*. That is, most of the positive action *mitzvot* depend on the time when the Holy Temple was standing.⁵⁰ In contrast, after the destruction [of the Holy Temple] only is a minority [of the positive action *mitzvot*] are still done.

In contrast, about the negative prohibitive *mitzvot*, only a minority of them depend on the times of the Holy Temple, whereas most of them are done even after its destruction. This

⁴⁹ Likkutei Torah Pekudei 3b and on; Also see at length in the discourse entitled “*Naso*” 5666 *ibid.* (*Hemshech* 5666 p. 263 [350], translated as *Hemshech Samech-Vav*, Vol. 2, Discourse 31).

⁵⁰ Also see Likkutei Torah SHlach 43d; Maamarei Admor HaEmtza’ee Kuntreisim p. 266.

is because,⁵¹ when the Holy Temple was standing, there was a revealed illumination of Godliness, and it thus was possible to draw Godliness down (by fulfilling of the positive action *mitzvot*), and to bind things to Godliness which (during the time of the exile) Godliness does not shine in them in a revealed way to such an extent, and there is concealment and hiddenness. It thus is not possible to draw down the revelation of Godliness into them.

An example is the matter of the sacrifices. That is, when the Holy Temple was standing, they would take a physical animal and bind it to Godliness in a revealed way, such that the sacrifice would completely ascend to *HaShem*-יהו"ה in the burnt-offering (*Olah*), or the fat and blood of the peace offering (*Shelamim*).

In contrast, in time of the exile it is not possible to draw down Godliness into the physical animal in a revealed way (but it can only be done spiritually). The Godliness we presently can draw down through fulfilling the positive action *mitzvot* is only in [the wool of] the Tzitzit and [the parchment of] the Tefillin, but not in the [actual] animal [itself]. Therefore, most of the positive action *mitzvot* (the matter of which is to draw Godliness down in an inner manifest way) were nullified in the time of the exile.

In contrast, this is not so of the negative prohibitive *mitzvot*, of which only a minority were nullified. This is because their matter is not to draw Godliness down into revelation, but only to repel the evil. We thus can fulfill them even during the time of the exile.

⁵¹ Also see the end of the discourse entitled "*Naso*" *ibid*.

Now, notwithstanding the greatness of the service of the sons of Gershon, the Torah gives precedence to the sons of Kehot out of deference to the Torah (as cited before from the Midrash). This is because the matter of Torah transcends the aspects of “turn away from evil and do good.” [Even though the *mitzvah* to study Torah is [only] one of the two-hundred and forty-eight positive action *mitzvot*, nevertheless, in addition to the matter of Torah study as one particular *mitzvah* amongst the other positive action *mitzvot*, there also is the matter that Torah transcends all the *mitzvot*, about which it states,⁵² “The study of Torah is equal to them all.”]

This is as the verse states,⁵³ “Turn away from evil and do good, seek peace etc.” That is, in addition to “turn away from evil and do good,” there is a third even loftier matter, “seek peace,” referring to the Torah,⁵⁴ the matter of which is to make peace.⁵⁵ In Godliness, this is the aspect that transcends [both] His light that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds and transcends all worlds (*Sovev Kol Almin*) (that is, “turn away from evil and do good”) and binds them etc.

This then, is also why the primary matter of “uplifting the head” is in regard to the sons of Kehot (whereas about the sons of Gershon the verse states, “Uplift the heads of... them too”). This is because the level of Torah is not only an inner

⁵² Mishnah Pe’ah 1:1

⁵³ Psalms 34:15

⁵⁴ See Likkutei Torah Balak 73b and on; Sefer HaMaamarim 5642 p. 112 and on.

⁵⁵ See Talmud Bavli, Sanhedrin 99b

manifest aspect (*Pnimityut*), but is also an encompassing aspect (*Makif*).

This is because in general the *mitzvot* are the aspect of garments (*Levushim*).⁵⁶ However, the encompassing aspect (*Makif*) of a garment (*Levush*), which is made according to the measurements of man, is the close encompassing light (*Makif HaKarov*). However, higher than this is the encompassing aspect (*Makif*) of a house (*Bayit*), which is the distant encompassing light (*Makif HaRachok*). This is because, a house is not built according to the measurements of man, and it transcends the measurements of those things that are in it, and it surrounds and encompasses many things at once, including the garments (*Levushim*), and including the inner manifest lights (*Pnimityim*).

However, this is not such that the encompassing aspect of a house (*Bayit*) altogether has no relation to the things within it. Rather, even though it is not made according to the measurements of the things within it, it nonetheless surrounds and protects them. This likewise the matter of the Torah, which is called a house, in that it brings protection and guarding etc.⁵⁷

This is also why Torah is called a “wall” (*Chomah*), as in the teaching of our sages, of blessed memory that,⁵⁸ “I am a wall”⁵⁹ refers to Torah.” This is the aspect of the distant

⁵⁶ See Tanya, Iggeret HaKodesh, Epistle 29; Torah Ohr Mikeitz 34d and on, and elsewhere.

⁵⁷ See Talmud Bavli, Sotah 21a; Also see Maamarei Admor HaZaken 5568 Vol. 2 p. 689; Sefer HaMaamarim 5629 p. 84; 5672-5676 p. 315.

⁵⁸ Talmud Bavli, Pesachim 87a

⁵⁹ Song of Songs 8:10

encompassing light (*Makif HaRachok*),⁶⁰ as explained at length at the end of *Hemshech* “*Mayim Rabim*”⁶¹ (5636 – this year being one-hundred years from when it was said and studied).

6.

This then, is the meaning of the verse, “Uplift the heads of the children of Gershon, them too.” That is, in addition to the “uplifting of the head” that must take place with the children of Kehot, there also must be the “uplifting of the head” of the children of Gershon. This is as discussed before, that the “uplifting of the head” must be both in the work of turning away from evil, as well as in the work of doing good.

This then, is the general service of the Tabernacle (*Mishkan*) that must be present in every single Jew. For, just as when the Holy Temple was standing, there were Israelites in attendance (*Ma’amad*)⁶² as the emissaries of all the Jewish people, [who attended] the daily offerings (*Tamid*) that took place every morning and afternoon, and how much more so, the Levites were present with their song and music, and how much more so, the priests were there in their service, which was done in silence and with the desire of the heart,⁶³ this likewise must take place now in the service of the Tabernacle (*Mishkan*) and Temple (*Mikdash*) present within each and every Jew. All this

⁶⁰ See the discourse entitled “*Naso*” 5666 *ibid.* (*Hemshech* 5666 p. 263 [350], translated as *Hemshech Samech-Vav*, Vol. 2, Discourse 31); Also see *Sefer HaMaamarim* 5636 p. 279, note 54.

⁶¹ Chapter 200 and on.

⁶² *Talmud Bavli*, *Megillah* 3a and elsewhere

⁶³ See *Zohar* III 39a

brings a preparation and introduction about which hastens the building of the third Holy Temple, where “we shall perform before You... according to the command of Your desire,”⁶⁴ with the coming of our righteous Moshiach, speedily and in the most literal sense!

⁶⁴ See the liturgy of the Musaf prayers; Also see *Hemshech* “v’Kachah” 5637 Ch. 17 and on (Sefer HaMaamarim 5637 Vol. 2 p. 420 and on).

Discourse 37

“*Vayishlach Yehoshua... -
Yehoshua sent...*”

Delivered on Shabbat Parshat Shlach,
28th of Sivan, Shabbat Mevarchim Tammuz, 5636*
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹ “Yehoshua sent... two men, spies etc.” Now, the discourse in Likkutei Torah (by the same title)² explains the difference between the spies sent by Yehoshua and the spies sent by Moshe. That is, about the spies sent by Moshe the verse states,³ “Send for yourself” – “by your own judgment – I am not commanding you.” In contrast, about Yehoshua sending the spies, this was (not by his own judgment) but by the command of *HaShem*-יהוה. Another difference is that the spies sent by Yehoshua only went to Yericho, “the lock of the land of Israel,”⁴ and thereby they spied out the entire land.⁵ In contrast,

* The original discourse was edited by his honorable holiness, the Rebbe, and published as a pamphlet for the 28th of Sivan 5748.

¹ Joshua 2:1 – The Haftorah of Shabbat Parshat Shlach

² Likkutei Torah on this week’s Torah portion 51c. Also see Ohr HaTorah of this week’s Torah portion entitled “*Shlach Lecha*” p. 439 and on.

³ In this week’s Torah portion 13:2 and Rashi there; Sotah 34b; Similarly see Midrash Tanchuma on this week’s Torah portion 5 (toward the end); Bamidbar Rabbah on this week’s Torah portion 16:8.

⁴ See Midrash Bamidbar Rabbah 15:15; Tanchuma Beha’alotcha 10.

⁵ As is obviously understood. It should also be pointed out that Joshua ibid. [2]:3 [states], “they have come to spy out **the entire land**.” This is also [as stated],

the spies that Moshe sent went throughout the entire land to its length and breadth.⁶

2.

Now, the point of the explanation is that the command to (spiritually) conquer the land (like all the commandments of the Torah) is eternal for every generation.⁷ That is, every Jew must conquer⁸ all the powers and matters of his body and animalistic soul (the land of Canaan) thus making them into receptacles for Godliness (the land of Eretz Yisroel).

Now, the difference between Yericho and the general whole of the land, as it is in the soul of man,⁹ is that Yericho refers to the three garments (*Levushim*) of thought, speech, and action. This is because, the name “Yericho-יְרִיחוֹ” is of the root “scent-*Rei’ach*-רִיחַ,” and the garments (*Levushim*) are related to scent, as hinted in Zohar,¹⁰ “The scent of your garments.”]

“Go observe the land and Yericho” (Joshua *ibid.* [2]:1) – “observe the land” **through** “Yericho.”

⁶ Rashi on this week’s Torah portion 13:21; [13]:25.

⁷ In Ohr HaTorah *ibid.* p. 440 [it states], “It is certain and obvious that the aspect of the granting of the land of Israel is present spiritually even now.”

⁸ To point out what it states in Tanya, Ch. 9 (14a), that the war between the Godly soul and the animalistic soul “over the body and its limbs” is comparable to the war between two kings over a city, and “that each one wants **to conquer it.**”

⁹ Likkutei Torah *ibid.* 51d and on; Ohr HaTorah *ibid.* p. 441 and on.

¹⁰ Zohar III 186a – cited in Likkutei Torah *ibid.* There he cites the discourse entitled “*Eileh Masei*” (Likkutei Torah Masei 89b) – also copied in Ohr HaTorah *ibid.* The Zohar there is discussing the garments in the literal sense and scent in the literal sense, in that the relationship between garments and scent is in all the garments. Now, thought, speech, and action are called by the name “Yericho,” in which “Yericho-יְרִיחוֹ” is of the root “scent-*Rei’ach*-רִיחַ,” even before the conquest, and even before the sending of spies there.

In contrast, the general whole of the land (the land of the seven nations) refers to the emotions (*Midot*) in man. This is why the commandment (to Yehoshua) to send spies, was that they should (only) go to Yericho. This is because thought, speech, and action, are in the control of man. There thus is the commandment upon every single person to “spy out” and examine his thought, speech, and action [to ensure] that they are entirely for *HaShem*-יהו"ה.

In contrast, the emotions (*Midot*) in man's heart are not in his control. Rather, it (specifically) is the righteous whose hearts are in their control.¹¹ This is why when it came to the spies that Moshe sent to spy out the entire land (to examine the emotions (*Midot*), so that they all will be directed to *HaShem*-יהו"ה) the verse states, “Send for yourself” – “by your own judgment – I am not commanding you.” This is because the work of (completely) conquering the emotions specifically comes about through the revelation of the aspect of Moshe, which is not equal in every soul.

3.

Now, the Torah is eternal. From this it is understood that the fact that the Torah (also) tells of the sending of (Moshe's) spies to spy out the entire land, is an eternal instruction to every single Jew. This may be understood by prefacing with the explanation in Tanya¹² about the matter of the righteous (*Tzaddikim*) and the intermediates (*Beinonim*).

¹¹ Midrash Bereishit Rabbah 34:10 and elsewhere; Also see Tanya, Ch. 17.

¹² Tanya, Ch. 14

That is, the work of intermediates (*Beinonim*) is (primarily)¹³ in the garments of the soul, thought, speech and action. This is why the quality of the intermediate (*Beinoni*) is the quality of all men. This because even when one's heart yearns and lusts for some lust, he is capable of restraining himself¹⁴ and controlling the drive of the lust of his heart, thus preventing the desire of his heart from finding expression in action, speech, and thought (such as not willingly thinking such thoughts),¹⁵ such that it is in his ability to completely remove his attention from it.

In contrast, the work of the righteous (*Tzaddikim*) is primarily in the emotions of the heart (love and fear) and not everyone merits this. This is because in matters that are in the domain of the heart, man does not have free choice to such a degree, except that even so, (before birth each and every Jew) “is made to take an oath to be righteous,”¹⁶ in that every Jew must also endeavor in the work of the righteous (*Tzaddikim*) as explained in Tanya at length.

¹³ See later in note 31.

¹⁴ As per the language of the Alter Rebbe in Tanya Ch. 12 (17a).

¹⁵ As is seemingly the intention in Tanya there (and similarly see 17b there). It is with this in mind that we can understand why he subsequently **adds** “and to completely remove his attention from it” – meaning that not only does he not willingly think such thoughts, but that he also “removes his attention from it” (and beyond that, does so) “completely.” Similarly, in Ch. 14 [he states], “To do, speak, and think, that which is in opposition to the lusts of his heart,” and then subsequently adds, “to overcome and remove his attention from it completely.” Based on this there is a sweetening [of his words], in that when he discusses “removing his attention” he states “**to overcome** and remove his attention.” In contrast, when it comes to “doing, speaking, and thinking” **he does not** say “to overcome.” However, this requires further analysis.

¹⁶ Niddah 30b

4.

Now, it can be said that this is why the command to kill the seven nations and conquer their land is eternal and applies in every generation.¹⁷ This is because even though the conquest of the land of the seven nations refers to transforming the seven emotions of the animalistic soul into holiness, this being something that relates to the righteous (*Tzaddikim*), and not every person merits this,¹⁸ nonetheless, every Jew must do all that he can to fulfill the oath to be righteous (*Tzaddik*) that he was made to swear.¹⁹

¹⁷ As also proven by the fact that the command to kill the seven nations is counted amongst the 613 *mitzvot** (Sefer HaMitzvot of the Rambam, Positive Mitzvah 187) which are in practice for all generations (Sefer HaMitzvot of the Rambam, Shores 3). [* In Sefer HaMitzvot there, Positive Mitzvah 187 it states that this is because “it is in practice in every generation in which **there is the possibility** to fulfill that thing.” However, in **the inner aspect of matters** it can be said that all 613 *mitzvot* are in practice in all generations, only that they are [fulfilled] spiritually. It should be pointed out based on what is known (Iggeret HaKodesh, Epistle 29 and elsewhere) that every Jew must fulfill all 613 commandments, only that there are (those) who fulfilled this in previous incarnations. It should also be pointed out that the 613 *mitzvot* correspond to the limbs and veins – which are indeed present in all generations.

¹⁸ And even though the love and fear that bring to the fulfillment of the *mitzvot* (see Tanya, beginning of Ch. 17; Ch. 42 (60b), and elsewhere) must be present in each and every individual, and about this love and fear it states “this thing is very near to you” (Tanya Ch. 17) – thus, since this love and fear is necessary to the fulfillment of the *mitzvot*, they are (seemingly) included in the conquest of Yericho, whereas the matter of the conquest of the seven lands** is the service of the love and fear themselves*** (which transcend the emotions that bring to action). [** And this is certainly so of the sending of the spies to investigate the land, the substance matter of which is “**to test** the state of the love and fear” (Likkutei Torah ibid. 52a)] [*** In Likkutei Torah there it is discussing the matter of this love and fear. This is as proven by what is stated there, that “this is impossible except through the aspect of Moshe... which is not equal in every soul” – in contrast, the love (and fear) that bring to the fulfillment of the *mitzvot* are “very close and easy **for every person**” (Tanya, Ch. 17 -23a).]

¹⁹ In Likkutei Torah ibid. (52a) the Tzemach Tzedek writes in the note, “See Tanya, Ch. 14.” Seemingly, [by this note] he hints at the answer as to why the

This also is why the story of sending (Moshe's) spies to spy out the entire the land is written in the Torah-תורה (which is of the same root as "instruction-*Hora'ah*-הוראה").²⁰ That is, every Jew must investigate and examine his emotions (*Midot*), so that they all will be directed to *HaShem*-יהו"ה, only that, even so, about Moshe's spies it states, "Send for yourself" – "by your judgement – I am not commanding you." This is because the commandment is primarily in regard to thought, speech, and action (the conquest of Yericho), and it (specifically) is in regard to them that permission is granted to every person, which is not so of the emotions of the heart.

5.

Now, the reason for this (that thought, speech, and action, are within the dominion of man, which is not so of the emotions of the heart) is because²¹ thought, speech, and action are the garments of the soul. Therefore, just as it is with the garment of the body, even though it is so that man requires garments [because of the matter of modesty, since "they were ashamed,"²² and also to protect him from cold and heat], nevertheless, he has the ability to remove them, and he certainly does not need the particular garments (he is wearing right now) in he has the ability to exchange them for different garments,

sending of Moshe's spies is written in the Torah, as will be discussed above in the discourse.

²⁰ See Zohar III 53b

²¹ Also see the discourse entitled "*v'Nachah Alay Ru'ach HaShem*" 5714, Ch. 2 (Torat Menachem, Sefer HaMaamarim Nissan p. 172).

²² See Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Tinyana, beginning of Siman 2.

the same is likewise so of the garments (*Levushim*) of the soul. That is, it is possible to remove the garments of speech and action, and even the garment of thought, which is constant, can be exchanged with a different thought. In contrast, the intellect (*Sechel*) and emotions (*Midot*) are the being of the soul,²³ and thus to change them toil is necessary, so much so that a granting of special empowerment from Above [is necessary].

6.

Now, it can be said that this matter (that thought, speech, and action are garments (*Levushim*)) is also one of the reasons that thought, speech, and action, are more important than the emotions (*Midot*). That is, the fact that the primary matter demanded of every single person is the work in thought, speech, and action, is (not only because they are in his power, as discussed before, but also) because they are more important.

This may be understood by prefacing with the explanation in various places²⁴ about the matter of the garments (*Levushim*), that the root of the garments is higher than the root of the one enclothed in them. This superiority stemming from their root is recognizable in them even after being drawn down to below. This is because the fact that the garments are aspects that encompass (*Makifim*) a person, and they add beauty and splendor to him, like “Rabbi Yochanan who called his

²³ Tanya, Ch. 12 & Ch. 13 (stated various times). Similarly see Tanya, beginning of Ch. 3 and Ch. 6; Also see Torah Ohr, beginning of Vayera; Likkutei Torah Vayikra 4b and elsewhere.

²⁴ See Likkutei Torah, Zot HaBrachah 99a and on; Siddur (Im Da”Ch) 20b [33a] and on; 226b [329a] and elsewhere.

garments, ‘my glory,’”²⁵ this is because in their root they are higher than man.

The same is so of the garments (*Levushim*) of the soul, thought, speech, and action, in that the root of the garments is higher than the soul. Therefore, through the thought, speech, and action of the 613 *mitzvot*, these being the garments of the Godly soul, an ascent of the soul is caused to higher than it is in and of itself.²⁶

[This also is why the *mitzvot* are garments for the soul, in that specifically through them the soul can delight in the radiance of the *Shechinah*, as explained at length in various places,²⁷ as well as in the discourse in Likkutei Torah by the same title.]²⁸

On the other hand, through thought, speech, and action into worldly matters that are not for the sake of heaven, that is, the garments of the animalistic soul, a descent of the animalistic soul is caused to much lower than how she is in and of herself.²⁹ Now, since the Godly soul is manifest in the animalistic soul,

²⁵ Talmud Bavli, Shabbat 113a

²⁶ Tanya, Ch. 4

²⁷ Iggeret HaKodesh, Epistle 29; Torah Ohr, Chayei Sarah 16a [and 16c and on cites to various places in Zohar and Etz Chayim]; Mikeitz 32d and on; Likkutei Torah Masei 89b; 91a and elsewhere.

²⁸ 51c

²⁹ See Tanya, Ch. 6; In Kitzurim v’Ha’arot L’Tanya of the Tzemach Tzeddek (p. 3), the garments of the animalistic soul “cause more impurity than she does.” Based on what is stated there (p. 80) about the matter of “the garments of impurity,” that “even in the shiny husk (*Kelipat Nogah*) there are [the aspects of] the worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, and Asiyah*),” it can be said that the reason that the garments of the animalistic soul “cause greater impurity than she does” is also when the thought, speech, and action is without lust, except that they are not for the sake of heaven – even though then they are the aspect of the shiny husk (*Kelipat Nogah*) and do not descend into the three completely impure husks (*Shalosh Kelipot HaTemei’ot*) (Kitzurim v’Ha’arot ibid. Ch. 7).

therefore through the descent of the animalistic soul the Godly soul is also caused to descend, in that the animalistic soul lowers the Godly soul (that manifests within her) very far below.³⁰

This is why man's primary work is to actually "turn away from evil and do good" in thought, speech and action.³¹ This is because the intention in the descent of the soul to below is so that through her toil below, she ascends to much higher than how she is in and of herself (as she was before her descent).

This ascent is brought about specifically through working in the garments of thought, speech, and action. This is comparable to garments in the literal sense, in that specifically through them beauty and splendor is added to the one who wears them.

This then, is why "Yericho is the lock of the land of Israel." This is because through the work of "turn away from evil and do good" in thought, speech, and action, [and certainly when there also is the work of sending the spies to Yericho, to spy out and examine the thought, speech, and action, such that they all will be for *HaShem*-יהוה], we thereby attain³² the refinement and transformation of the emotions (*Midot*) – the conquest of the seven lands, until "*HaShem*-יהוה will expand your border,"³³ referring to also conquering the lands of the Kennite, the Kennizite, and the Kadmonite³⁴ – these being the

³⁰ See Tanya, end of Ch. 24, and elsewhere.

³¹ The reason he requires love and fear is in order that the Torah and *mitzvot* (and thought, speech and action) "fly to Above," for which reason they are called "wings" (Tanya, end of Ch. 40 – 55b).

³² See the prior note 5.

³³ Deuteronomy 12:20; 19:8

³⁴ Sifri to Deuteronomy 12:20 *ibid*. Also see Rashi to Deuteronomy 19:8 *ibid*.

three intellectual qualities (*Mochin*),³⁵ with the coming of our righteous Moshiach, speedily and in the most literal sense!

³⁵ See the discourse entitled “*Al Tatzet et Mo’ac*” of the Mittler Rebbe – Maamarei Admor HaEmtza’ee, Devarim Vol. 1 p. 8 and on.

Discourse 38, 39, 40

*“Natata L’Yerei’echa Neis LeHitnoseis... -
You have given those who fear you a banner...”*

Delivered on Shabbat Parshat Chukat-Balak,

12th of Tammuz, 5636*

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

1.

The verse states,¹ “You have given those who fear You a banner to be raised (*Neis l’Hitnoseis*-נס להתנוסס) for the sake of truth, Selah.” His honorable holiness, my father-in-law the Rebbe, whose day of redemption and joyous day we are celebrating, in his discourse (by the same title)² brings the Targum Yonatan,^a “You have given those who fear You a test by which to be uplifted (*Nisa l’Itnasa’ah Beih*-נסא לאתנסאה ביה), because of the eternal truth of Avraham.”

Now, this verse was said by Dovid, “the pleasing composer of the songs of Israel,”³ on behalf of each and every

* This discourse includes the continuation on the 1st day of the week of Parshat Pinchas, the 13th of Tammuz, and the 3rd day of the week of Parshat Pinchas, the 15th of Tammuz. The original discourse was edited by the Rebbe.

¹ Psalms 60:6

² Of the year 5693, printed in Sefer HaMaamarim 5711 p. 289 [Sefer HaMaamarim 5693 p. 532] and on.

^a Targum to Tehillim here. It likewise states this (“Targum Yonatan”) in Ohr HaTorah Toldot p. 300; Tehillim (Yahel Ohr) p. 236, and elsewhere; Sefer HaMaamarim 5638 p. 215; [However], see Talmud Bavli, Megillah 3a; Shaalot uTeshuvot Zecher Yehosef (of Rabbi Yosef Zechariya of Shavel), Section 121. (Note from [the editors of] Sefer HaMaamarim 5641, p. 253). [Translators note.]

³ Samuel II 23:1

Jew.⁴ From this it is understood that all the particulars in this verse are also present for each and every Jew.⁵ This is also understood from the Targum, that [the words], “For the sake of truth, Selah!” means, “Because of the eternal truth of Avraham.” For, as known,⁶ the aspects of our forefathers are present in each and every Jew, in that “only three are called forefathers,”⁷ [who are called] “the heads of rocks etc.”⁸ This is especially so of Avraham who is the head of the forefathers.⁹ From this it is understood that when it states “You have given those who fear You etc.” (the reason being “for the sake of truth, Selah!”) this too refers to each and every Jew. This is as the verse states,¹⁰ “Now, O’ Israel, what does *HaShem*-יהוה your God ask of you? Only to fear etc.,” which relative to the aspect of Moshe within each and every one, is a small¹¹ matter.¹² It can be said that this is why each and every Jew, including all who are called an “Israelite-Yisroel-ישראל,”¹³ are

⁴ See Shir HaShirim Rabbah 4:4 (toward the beginning) that he said “the songs (in the name of all of) Israel.”

⁵ This is especially so considering that he concludes with the word “*Selah!*” – See Talmud Bavli, Eruvin 54a.

⁶ Torah Ohr, beginning of Parshat Va’era.

⁷ Brachot 16b

⁸ In this week’s Torah portion (Balak) 23:9; Bamidbar Rabbah 20:19; Targum Yonatan ben Uziel, Targum Yerushalmi, and Rashi to the verse; Zohar on this week’s Torah portion (Balak) 210b.

⁹ Bereishit Rabbah 59:6; Also see Torat Chayim Shemot p. 537b [Tetzaveh Vol. 2 p. 364a], about the matter of the hidden love (*Ahavah Mesuteret*) which is the aspect of an inheritance from our forefathers (Tanya Ch. 18) – that “Avraham is primary as he is the first root of the souls of the Jewish people, and is the first shepherd, as known.” In regard to the subject of our discourse, also see the discourse by the same title as this 5680 Ch. 4 (Sefer HaMaamarim 5680 p. 113).

¹⁰ Deuteronomy 10:12

¹¹ Brachot 33b

¹² Tanya, beginning of Ch. 42.

¹³ As in the words that his honorable holiness, my father-in-law the Rebbe, whose redemption we are celebrating, wrote in his letter celebrating the first occasion

called “those who fear You.” It thus is in this regard that it states, “You have given those who fear You a banner to be raised-*Neis l’Hitnoseis* נֵס לְהִתְנוֹסֵס.” That is, the Holy One, blessed is He, gives every single Jew “a test-*Neis* נֵס by which to be uplifted,” (as it is of the root “test-*Nisayon* נִסְיָוֶן”) being that in each and every Jew there is “the truth of Avraham.”

2.

He continues in the discourse that, as known, our forefather Avraham, peace be upon him, “opened the pipe”¹⁴ of self-sacrifice (*Mesirat Nefesh*). It can be said that with this [statement] he explains why the service of [overcoming] tests (*Nisyonot*) is specifically connected with “the truth of Avraham.” This is because, at first glance, Avraham’s mode of service was not in the matter of “those who fear You,” that is, service of *HaShem* יְהוָה, blessed is He, with fear, but was rather was with love, as the verse states,¹⁵ “Avraham who loved me.” It thus is in this regard that he explains that our forefather Avraham, peace be upon him, “opened the pipe” of self-sacrifice (*Mesirat Nefesh*). This is because the service of [overcoming] tests (*Nisyonot*) is specifically through self-sacrifice (*Mesirat Nefesh*), and self-sacrifice is the perfection of

of the 12th-13th of Tammuz – 15 Sivan 5688 (printed in Sefer HaMaamarim 5688 p. 146 and on; 5708 p. 263 and on; Igrot Kodesh of the Rebbe Rayatz Vol. 2 p. 80 and on); Also see the introduction to the above-mentioned discourse entitled “*Natata l’Yerei’echa*” 5693 (5711).

¹⁴ See Derech Chayim p. 65 [33a]; Imrei Binah, Shaar HaKeriyat Shema Ch. 57 (55a [85d]); Sefer HaMaamarim 5678 p. 283; 5688 p. 102, and elsewhere.

¹⁵ Isaiah 41:8; Also see Iggeret HaKodesh, Epistle 13 (119b); Epistle 15 (121a and on); Sefer HaArachim Chabad, section on “Avraham Avinu,” Sections 1-2 – Also see Mishneh Torah, Hilchot Teshuvah 10:2.

the matter of fear (*Yirah*) and nullification (*Bittul*).¹⁶ It thus is about this that after the test of the binding [of Yitzchak] (*Akeidah*) the verse states,¹⁷ “Now I know that you are God fearing.”

Now, in regard to the [statement] that the service of [overcoming] tests (*Nisyonot*) is specifically through self-sacrifice (*Mesirat Nefesh*), the intention in this is to its highest level. This is because the general totality of service of *HaShem*-יהוה, blessed is He, in Torah and *mitzvot*, must be founded on serving Him with self-sacrifice (*Mesirat Nefesh*).

This is as stated in Tanya,¹⁸ that the reason our teacher Moshe, peace be upon him, commanded the generation who entered the land to recite the *Shema* etc., is because fulfilling Torah and *mitzvot* depends on remembering the matter of self-sacrifice (*Mesirat Nefesh*). Likewise, the general matter of the soul engaging in Torah, *mitzvot*, and prayer, is a matter of surrendering the soul (*Mesirat Nefesh*) since it [then] does not think about the needs of the body etc.¹⁹

Nevertheless, one's [actual] service as it is revealed, is not a matter of surrendering his soul, but is rather the service of [fulfilling] Torah and *mitzvot*, in that he fulfills the positive action *mitzvot* in all their details and is careful in keeping the negative prohibitive *mitzvot* in all their details. From this it is understood that this is not the service of self-sacrifice (*Mesirat*

¹⁶ See the discourse *ibid.* 5680 (p. 113), “The words, ‘You have given those who fear You’ is that the general matter of tests (*Nisyonot*) is the aspect of fear (*Yirah*).”

¹⁷ Genesis 22:12

¹⁸ End of Ch. 25

¹⁹ Tanya, Ch. 41 (58a)

Nefesh) as it is unto itself, but is rather as it is connected to the service of Torah and *mitzvot*, and as it is manifest in this, which is a mode of service that accords to reason and intellect.

It can be said that in the powers of the soul, this is the matter of service that stems from the close encompassing light (*Makif HaKarov*) which relates to the inner manifest light (*Ohr Pnimi*) and manifests within it. This is like the power of desire (*Ratzon*) that manifests within Wisdom-*Chochmah*, and through it, within the general totality of the intellectual and emotional powers, these being the inner manifest powers of man.

In contrast, the service of [overcoming] tests (*Nisyonot*) is through self-sacrifice (*Mesirat Nefesh*) itself. Thus, that which chains down from this in matters of service with the ten powers of his soul, is like a secondary result relative to the primary matter, which is the matter of the self-sacrifice (*Mesirat Nefesh*). It can be said that in the powers of the soul this is the aspect of the distant encompassing light (*Makif HaRachok*), which is the *Yechidah* essence of the soul.²⁰

Now, with this in mind, we can connect the two explanations of the verse, “You have given... a banner to be raised-*Neis l’Hitnoseis* נֶס לְהִתְנוּסֵס.” The first is the matter of “tests-*Nisyonot* נִסְיוֹנוֹת” as in Targum Yonatan (as discussed before). The second is the matter of “miracles-*Nissim* נִסִּים,”²¹

²⁰ See the above-mentioned discourse from 5680 (p. 109) that the test (*Nisayon*) is “in order to bring forth the revelation of the aspect of the *Yechidah* of the soul.”

²¹ See the beginning of the discourse entitled “*Mah Tov*” 5689 (Sefer HaMaamarim Kuntreisim Vol. 1 p. 48a; 5689 p. 285), that “‘You have given those who fear You a banner to be raised-*Neis l’Hitnoseis* נֶס לְהִתְנוּסֵס... and the third explanation is that ‘*Neis*-נֶס’ is a term that denotes ‘wonders-*Nifla’ot* נִפְלְאוֹת’ etc.”

and the matter of the [doubled] words “*Neis l’Hitnoseis*-נס להתנוסס” is (as in the words of our sages),²² “a miracle within a miracle (*Neis b’Toch Neis*-נס בתוך נס).” This is because the service of [overcoming] tests (*Nisyonot*-נסינות) stems from the aspect of the “miracle within a miracle” (*Neis b’Toch Neis*-נס בתוך נס) of the soul, this being the *Yechidah* essence [of the soul].

3.

Now, about this the discourse continues that Avraham’s service began with the recognition of Godliness from worldly matters. This is as stated in Midrash,²³ “This is analogous to a person who was passing from place to place and saw a castle with a [light] burning in it. He said, ‘Is it possible that this building has no one directing it?’ The owner of the building glanced out at him etc. So likewise, because our forefather Avraham said, ‘Is it possible that this world is without someone directing it?’ The Holy One, blessed is He, glanced at him and said to him, ‘I am the owner of the world.’”

Now, it must be interpreted that this revelation to Avraham is the matter of the spark of the Creator that manifests

Also see Ohr HaTorah Shir HaShirim p. 29 that “Rabbi Dovid Avudraham explains the words ‘And for the miracles-*v’Al HaNissim*-ועל הניסים’ that it is of the same root as [the verse], ‘You have given those who fear You a banner to be raised-*Neis l’Hitnoseis*-נס להתנוסס’... However, this requires analysis, as Rashi there explains the term ‘*Neis*’ as a term of ‘test-*Nisayon*’ etc., and this is likewise explained in Midrash Rabbah Vayera at the beginning of Ch. 55, ‘test upon test-*Nisayon Achar Nisayon*’ and this is likewise stated in Yalkut in Sefer Shoftim, Section 41.”

²² Talmud Bavli, Shabbat 97a, cited in Rashi to Genesis 9:24.

²³ Bereishit Rabbah, beginning of Ch. 39

within the spark of the created. That is, in the created spark within him there is a manifestation of the spark of the Creator, this being the matter of the *Yechidah* essence of the soul, as explained in Etz Chayim.²⁴

Moreover, he also publicized this recognition of Godliness throughout the entire world. This is as stated,²⁵ “He called there in the Name *HaShem*-יהו"ה, the eternal God [of the] world,” [about which it states],²⁶ “Do not just read it as ‘and he called-*Vayikra*-וִיקְרָא,’ but read it as ‘and he caused others to call-*Vayakree*-וִיקְרִיא.” That is, he caused be called out throughout the whole world that there is an Owner to this castle.

Moreover, as explained in various places²⁷ the precise wording is “God world-*E*”*l Olam*-א"ל עולם,” and not “God of the world-*E*”*l HaOlam*-א"ל העולם.” That is, it is not that Godliness is a matter unto itself, and the world is a matter unto

²⁴ Shaar Drushei ABY”A Ch. 1, cited in Likkutei Torah Re’eh, in the second discourse entitled “*v’Samtee Kadkod*,” Ch. 2; Also see Sefer HaMaamarim 5710 p. 115 in the note. The relates to why the initial recognition of Godliness that he had was from matters of the world. For, from the perspective of the chaining down of the worlds (*Hishtalshelut*), the world conceals and hides. In contrast, through the revelation of the *Yechidah* which is connected with the aspect of the Singular One-*Yachid* – there is no room for any existence outside of Him, blessed is He, (as will be explained later in the discourse in chapter ten), and thus, even the world points to Godliness. As explained in the discourse of the Rebbe whose joyous day and redemption we are celebrating (toward the end, and also see chapter one there), it is through the service of [overcoming] tests (*Nisyonot*) (which stems from the aspect of the *Yechidah*), the truth comes to be revealed, which is that the natural order (*HaTeva*) is itself higher than the natural order, and “all the creations are openly revealed wonders that display the absolute oneness of *HaShem* is One-*HaShem Echad*-יהו"ה אחד.”

²⁵ Genesis 21:33; Also see Mishneh Torah, Hilchot Avodah Zarah 1:3

²⁶ Talmud Bavli, Sotah 10a and on.

²⁷ Likkutei Torah end of Parshat Tavo (44d; 43c); Discourse entitled “*Anochi HaShem Elokecha*” 5673 (*Hemshech* 5672 Vol. 1 p. 257 [Vol. 2 p. 349 and on]); end of the discourse entitled “*Vayita Eishesel*” 5702 (Sefer HaMaamarim 5702 p. 59) and elsewhere.

itself, and that Godliness only reigns and rules over the world. Rather, the world and Godliness are entirely one, as “there is nothing besides Him.”²⁸

This then, is the connection between Avraham’s recognition of Godliness and his service of [overcoming] tests (*Nisyonot*). This is because the service of [overcoming] tests (*Nisyonot*) is through self-sacrifice (*Mesirat Nefesh*) stemming from the *Yechidah* essence of the soul. This also is why the self-sacrifice of Avraham was unlike the self-sacrifice of Rabbi Akiva, who said,²⁹ “When will the opportunity be given to me to fulfill it.” Rather, his [Avraham’s] entire matter was to publicize His Godliness, blessed is He, in the world,³⁰ such that if he would be required to have self-sacrifice for this, he was prepared to do so.

This is because our forefather Avraham was not an independent existence unto himself, [but it rather was as he said],³¹ “I am but dust and ash,” this being the matter of self-sacrifice stemming from the *Yechidah* essence. It specifically is from this nullification that one comes to the greatest strength, such that that even though “Avraham was one,”³² in that the entire world was on one side and he was on the other side,³³ nevertheless, “he inherited the earth,”³⁴ in that he publicized His

²⁸ Deuteronomy 4:35

²⁹ Brachot 61b

³⁰ Discourse entitled “*Vayarach HaShem*” 5700 Ch. 1 (Sefer HaMaamarim 5700 p. 6); Discourse entitled “*Vayomer... Lech Lecha*” 5700 Ch. 3 (p. 15); End of the discourse entitled “*HaChodesh*” 5700 (p. 30); Sichah talk of the last night of Pesach 5703, Ch. 67 (Sefer HaSichot 5703 p. 94), and elsewhere.

³¹ Genesis 18:27

³² Ezekiel 33:24

³³ Bereishit Rabbah 42:8

³⁴ Ezekiel 33:24 *ibid*.

Godliness, blessed is He, throughout the whole world. Through doing so we construct the world making it is “a dwelling place for Him, blessed is He, in the lower worlds.”³⁵

4.

Now, the reason the service of [overcoming] tests (*Nisyonot*) is specifically through self-sacrifice (*Mesirat Nefesh*), [is as] he explains in the discourse,³⁶ that in a test (*Nisayon*) the spark of Godliness is very hidden and concealed. He prefaces by explaining the difference between the service of refining refinements (*Birurim*) and the service of [overcoming] tests (*Nisyonot*). (For, even though tests (*Nisyonot*) are also part of the service of refining refinements (*Birurim*) for the sake of which the soul descended to below,³⁷ there nonetheless a difference between them.)

That is, in the work of refining refinements (*Avodat HaBirurim*) one engages with the thing being refined. For example, in physical food, the spark in the food is refined, and the refinement is through actively engaging with it. (The same applies to all the needs of man, which are all called

³⁵ See Midrash Tanchuma Naso 16; Bechukotai 3; Bereishit Rabbah end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of CH. 36, and elsewhere.

³⁶ See Likkutei Torah Re'eh (19b and on) in the discourse entitled “*Acharei HaShem Elokeichem*” and its explanation; Discourse by this title and its explanation in Sefer HaMitzvot of the Tzemach Tzedek towards the end; Discourse entitled “*Ki Menaseh*” 5708 (Sefer HaMaamarim 5708 p. 94 and on); Regarding the coming section also see the above-mentioned discourse from 5680 Ch. 2 (p. 107).

³⁷ See Tanya, Ch. 37 (48b); Also see the above-mentioned discourse from 5680 Ch. 3 (p. 109).

“consumption.”)³⁸ In contrast, in a test (*Nisayon*), its refinement is not through actively engaging with the thing, but is rather through man working on himself.

The explanation is that the work of refining refinements (*Avodat HaBirurim*) is by way of battle, [as it states],³⁹ “One who desires to eat bread must do so by the blade of the sword.” This refers to prefacing with prayer, as the verse states,⁴⁰ “With my sword and with my bow” which Onkelus translates as, “With my prayer and with my supplication.”

This is as explained in various places⁴¹ about the blessings of the *Shema* recital (which are the preface to the *Shema* recital, “and you shall love etc.,” which is the general matter of prayer),⁴² this being the contemplation of the root of the animalistic soul and the refinements (*Birurim*) by which he refines them. This is why it is by way of battle and inner manifestation in the thing being refined, in that through contemplating its root he thereby refines it.

The same is so of the general totality of serving *HaShem*-יהוה, blessed is He, with Torah and *mitzvot*, that it is through battling the evil inclination, such that one must argue and wage battle against him with all kinds of battle tactics etc., and through various ways of contemplating how to be victorious over him.

³⁸ See Sanhedrin (38a), “[Man was created on] the eve of Shabbat... [a prepared] feast etc.”

³⁹ Zohar III 188b

⁴⁰ Genesis 48:22

⁴¹ See Torah Ohr Vayeishev 30b; Likkutei Torah beginning of Teitzei, and elsewhere.

⁴² See the beginning of Tractate Taanit; Also see at length in Kuntres HaAvodah.

In contrast, when it comes to tests (*Nisyonot*) the toil with them is not through elevating them, but rather is by way of repelling and nullifying them. This is akin to the difference in the *mitzvot* themselves, between the positive action *mitzvot* and the negative prohibitive *mitzvot*. That is, the matter of the positive action *mitzvot* is doing and acting, meaning that he engages with the thing by which he fulfills the *mitzvah* (with the matter and in the matter). In contrast, the matter of the negative prohibitive *mitzvot* is to “turn away from evil,”⁴³ meaning that he turns away from the evil and repels it.

5.

Now, even though the service of the negative prohibitive *mitzvot* is through repulsion and nullification, nevertheless, there is something in it that is equal to the service of the positive action *mitzvot*. That is, in both there is the existence of something of which there can either be doing or not doing, except that with the positive action *mitzvot*, the command is to do, whereas with the negative prohibitive *mitzvot*, the command is not to do.

This being so, the work in [fulfilling] the negative prohibitive *mitzvot* is not just a person engaging within himself, but is also with the thing being refined. This is because even though the primary toil in fulfilling the negative prohibitive *mitzvot* is that he reigns and rules over his inclination, to not eat [that which is forbidden] and the like, which is by way of repulsion and nullification, nevertheless, since the toil is with

⁴³ Psalms 34:15

something that has actual physical and material existence, he thus has a relation to the thing being refined, at the very least a way of negating it.

In contrast, in the work of [overcoming] tests (*Avodat HaNisyonot*), which is such that (as in the words of the discourse)⁴⁴ is not something in and of itself, but is only something that is erected to conceal and obstruct, therefore, one's engagement is with himself, to awaken his essential strength, this being the power to stand steadfastly [and overcome] the test, and not to be moved by it whatsoever.

This is to such an extent that he does not enter into arguments and debates, but stands with steadfast strength that no other way is possible [for him], such that the test becomes completely nullified. Through this strength it becomes truly nullified. This is because the truth of the matter comes to be revealed, which is that this matter has no [real] existence, and its existence is entirely only so that the essence of his soul will come to be revealed, this being his inner desire which transcends manifestation in vessels (*Keilim*).

This is like the test of Avraham in the binding [of Yitzchak] (*Akeidah*). (That is, the primary “opening of the pipe” of self-sacrifice by Avraham was through the test of the binding [of Yitzchak] (*Akeidah*).)⁴⁵ That is, the primary test

⁴⁴ And this is similarly stated in the above-mentioned discourse of the year 5680 (p. 107).

⁴⁵ Sefer HaMaamarim 5678 & 5688 *ibid.* in note 14; Likkutei Sichot Vol. 10 p. 46; Vol. 20 p. 74 and the citations there in note 23. Also note Pri HaAretz (of Rabbi Menachem Mendel of Horodok) Parshat Vayera (cited in the above-mentioned discourse entitled “*Acharei*” of the Tzemach Tzeddek, end of Ch. 2; Also see the above-mentioned discourse 5680 Ch. 3 – p. 108); Also see Likkutei Sichot Vol. 10 p. 205; Vol. 20 p. 75 and notes 26, 28 there; p. 77 and note 47 there.

was in the matter of [his] alacrity, and as explained in Iggeret HaKodesh,⁴⁶ “It is the merit of the alacrity of our forefather Avraham that stands for us [and our children] forever.”

This is as in the teaching of our sages, of blessed memory,⁴⁷ “He went ahead and created a river in their path etc.,” but even so, Avraham was unperturbed and continued to fulfill the mission of the Holy One, blessed is He, and “he went into the water etc.,” and thereby the existence of the river was nullified.

That is, through his strength there was the revelation of the truth, that the entire existence of the river was just in order to test him. The same was so afterwards (in the test of the binding (*Akeidah*) itself, that “the Holy One, blessed is He, said to him, ‘I did not tell you to... You have brought him up, take him down again.’”⁴⁸

The same was likewise so of the conduct of his honorable holiness, my father-in-law, the Rebbe, whose day of joy and redemption we are celebrating. When he sat in prison (as related in his writings⁴⁹ and talks),⁵⁰ from the very beginning he decided to be mighty and strong, to have no fear, and to not even take the situation into consideration etc. This indeed was his conduct throughout the time of his imprisonment, and thereby, not only did this conduct give him the strength to stand steadfastly to all the difficulties, concealments, and hiddenness

⁴⁶ Epistle 21; Also see Likkutei Sichot Vol. 10 ibid. Vol. 20 ibid. notes 26, 47.

⁴⁷ Midrash Tanchuma Vayera 22

⁴⁸ Rashi to Genesis 22:12 (from Bereishit Rabbah 56:8)

⁴⁹ Printed in Likkutei Dibburim Vol. 4 p. 626a [p. 1,207]; Sefer HaSichot 5680-5687 p. 194.

⁵⁰ See Sefer HaSichot 5701 p. 138; 5702 p. 81-82.

of the imprisonment (in which the concealment and hiddenness was not only in his physical matters, but also in his spiritual matters, which was emphasized by the fact that while he was imprisoned he was unable to engage in spreading Judaism and the wellsprings of the teachings of Chassidus), but beyond that, this thereby brought about the nullification of the concealment and hiddenness.

That is, even though at first it seemed that they were a strong and big existence (as related in his writings), nevertheless, through his strength they were nullified of their existence to the point that he was freed in a way that was openly revealed to the eyes of all.

Through doing so there also was caused to be added benefit to the Rebbe himself, whose joyous day and redemption we are celebrating, akin to what occurred in the matter of the 19th of Kislev. That is, through the imprisonment and redemption elevation was caused in regard to Chassidus, as explained various places.⁵¹

The same happened here,⁵² in that additional elevation was caused to the Rebbe whose joyous day and redemption we are celebrating, as mentioned above. That is, the service of disseminating Torah increased to a much greater degree than how it was before this. This was to such an extent that this actually brought about the spreading [of Chassidus] to the entire world, and in an [eternal] way of “from now until forever.”⁵³ This is like the statement in Talmud [on this verse],⁵⁴ that when

⁵¹ See Torat Shalom p. 26; p. 115

⁵² Also see Likkutei Sichot Vol. 18 p. 314 and on.

⁵³ Isaiah 59:21

⁵⁴ Bava Metziya 85a

there are three [successive] generations engaged in Torah study, the Torah never ceases from his descendants, since “the Torah returns to its lodging.”

The same is so in our subject matter, that (as a result of the redemption of the 12th-13th of Tammuz) there already are three generations of those who study Torah and fulfill the *mitzvot*, and beyond that, those who hold Torah and *mitzvot* dear (as a result of which they fulfill the *mitzvot* scrupulously).⁵⁵ All this was brought about because he stood with the greatest of strength, beyond all calculations, through which he nullified the test in the highest way.

Now, since the body follows the head,⁵⁶ the same must be so in the service of *HaShem*-יהו"ה, blessed is He, of each and every person, that we go in the straightforward path that he showed us of his ways, and that we walk in his ways,⁵⁷ standing steadfastly with strength to be unmoved by all obstacles and obstructions in the service of *HaShem*-יהו"ה.

That is, since one is going to fulfill his mission in this world, therefore the test has no existence, and it only is that “*HaShem*-יהו"ה your God is testing you to know whether you love *HaShem*-יהו"ה your God,”⁵⁸ and through the strength and self-sacrifice (*Mesirat Nefesh*), the test is nullified.

⁵⁵ See the above-mentioned discourse of 5680 (p. 111) that “the fulfillment of the *mitzvot* is done with joy in his soul... and in general, it is that he should have inner vitality in his fulfillment of the *mitzvot* and engagement in Torah study... through which he comes to beautify the fulfillment of the *mitzvot* etc.”

⁵⁶ Eruvin 41a

⁵⁷ As in the words of the Alter Rebbe in Iggeret HaKodesh, Epistle 27.

⁵⁸ Deuteronomy 13:4

Now, to understand all this in greater detail, we first must preface with the general matter of the descent of the soul to below, which is a great descent “from a high peak to a deep pit.”⁵⁹ For, as the soul was before her descent to below, “she is pure-*Tehorah* *Hee*-טהורה היא,”⁶⁰ to which there are several explanations.⁶¹

The first is that this refers to the world of Emanation (*Atzilut*). The second is that it refers to the Lower Purity (*Tehiru Tata’ah*). The third is that it refers to the Upper Purity (*Tehiru Ila’ah*). However, her descent is to very far below, not just to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), which are the worlds of separateness (*Alma d’Pruda*) in general, but to this lowest world of which there is no lower,⁶² which is mostly⁶³ evil with just a little good mingled within it,⁶⁴ which is why the affairs of this world are harsh [and difficult] etc., (as explained in Tanya⁶⁵ citing Etz Chayim).⁶⁶

Moreover, the service of *HaShem*-יהו"ה in this world itself, is in the lowest of the lowest, in a place about which it

⁵⁹ In the words of our sages – Chagigah 5b

⁶⁰ See the liturgy of the “*Elokai Neshamah*” blessing (from Brachot 60b; Mishneh Torah Hilchot Tefilah 7:3 and elsewhere).

⁶¹ See *Hemshech* 5666 p. 472 [622 and on]; 485 [639] and on, **and elsewhere**. [Translated in *Hemshech Samech-Vav*, Vol. 4, Discourse 55 & Discourse 56.]

⁶² Tanya, Ch. 36

⁶³ Tanya, Ch. 7 (11b)

⁶⁴ To point out: Perhaps this (specific word “within her-*Betochah*-בתוכה” and not “within it-*Betochi*-בתוכי” (see Luach HaTikkun), even though the intention here is to this world, and not the external husk of Nogah) is because “a person is obligated to say [teachings over] in the words of his teacher” (Brachot 47a).

⁶⁵ Ch. 6 & Ch. 24

⁶⁶ Shaar 42, end of Ch. 4

states, “you descended to Egypt,” and in a way that “there is an evil inclination within you,”⁶⁷ such that it is necessary to battle against the evil inclination, and “today he tells him do this, and tomorrow... go and worship idolatry,”⁶⁸ which is the opposite of [the commandments], “I am [*HaShem*-יהוה]” and “you Shall have no other” (which are the root of the 248 positive action *mitzvot* and the 365 negative prohibitive *mitzvot*, as explained in Tanya).⁶⁹

However, this descent is⁷⁰ for the sake of ascent. For, even though the Godly soul did not descend in order to repair herself, but to repair one’s body, his animalistic soul and his portion in the world at large (as explained in Etz Chayim⁷¹ cited in Tanya),⁷² nevertheless, through the descent of the soul to below, she ascends to even higher than how she was before her descent,⁷³ even higher than the Upper Purity (*Tehiru Ila’ah*).

Moreover, this is [ascent] is to that which is beyond comparison and relation to the chaining down (*Hishtalshelut*) or levels of elevation, such that it does not even apply to say about it that is superior to the order of the chaining down of the worlds (*Seder Hishtalshelut*). It rather is as in the well-known words,⁷⁴ “to become subsumed in the body of the King,” within

⁶⁷ Shabbat 88b and on

⁶⁸ [Shabbat] 105b

⁶⁹ Beginning of Ch. 20

⁷⁰ See the discourse entitled “*Baruch HaGomel*” of the 13th of TTammuz 5687 (the day of his redemption) – printed in Sefer HaMaamarim 5687 p. 208 and on; Kuntreisim Vol. 1 p. 183a and on.

⁷¹ Shaar 26, Ch. 1

⁷² Ch. 37 (48b)

⁷³ Also see the above-mentioned discourse of the year 5680 Ch. 3 (p. 109).

⁷⁴ Zohar I 217b

His Essential Self and Being, blessed is He.⁷⁵ Elsewhere in the words of the Zohar it states⁷⁶ that “none are found with the King except for Israel alone,” (even transcending Torah and *mitzvot*).

Now, this ascent comes about through the service of Torah and *mitzvot*, in that “I was created to serve my Owner.”⁷⁷ This is as the verse states,⁷⁸ “He placed him [in the Garden]... to work it and to guard it,” about which it states,⁷⁹ “‘To work it’ refers to the 248 positive action *mitzvot*, and ‘to guard it’ refers to the 365 negative prohibitive *mitzvot*,” (in that wherever it states “guard yourself-*Hishamer*-השמר” it only is referring to the negative prohibitive *mitzvot*).⁸⁰

Furthermore, [to fulfill this] this must be prefaced with “Torah study, which is greater, in that it brings to action.”⁸¹ Moreover, the victory over the evil inclination is brought about through Torah. This is as in the teaching of our sages, of blessed memory,⁸² “I created the evil inclination, and I created the Torah as its antidote... and if this wretched one encounters you, pull him to the study hall etc.” About this the verse states,⁸³ “Turn away from evil and do good, seek peace and pursue it,” referring to the positive action *mitzvot*, the negative

⁷⁵ Torah Ohr Noach 9a; Likkutei Torah Re’eh 25a, and elsewhere.

⁷⁶ Zohar III 32a

⁷⁷ End of Tractate Kiddushin.

⁷⁸ Genesis 2:15

⁷⁹ Ohr HaTorah Bereishit (Vol. 6) p. 841b – citing our sages, of blessed memory; Also see Zohar I 27a; Tikkunei Zohar, Tikkun 21 (62a); Tikkun 55 (88b); Zohar I 199b (cited in Likkutei Torah Shir HaShirim 48d); Zohar II 165b; Also see Targum Yonatan ben Uziel and Targum Yerushalmi to Genesis *ibid*.

⁸⁰ Eruvin 96a

⁸¹ Kiddushin 40b; Bava Kamma 17a; Mishneh Torah, Hilchot Talmud Torah 1:3; 3:3; Also see Hilchot Talmud Torah of the Alter Rebbe 4:3.

⁸² Kiddushin 30b

⁸³ Psalms 34:15

prohibitive *mitzvot*, and Torah [study], as explained in Likkutei Torah on this week's Torah portion (Balak).⁸⁴

7.

However, we must preface with why it specifically is through the service of the soul as she is below that she thereby ascends to higher than she was before her descent, such that it is an ascent that is beyond all relativity and comparison to her previous level.

The explanation is that⁸⁵ the sparks within physicality are rooted in the world of Chaos-*Tohu* which transcends the world of Repair-*Tikkun*. This is as the verse states,⁸⁶ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.” The Arizal explains⁸⁷ that “that which emanates from the mouth of *HaShem*-יהו"ה which is in the bread” is the Godly spark within it. Even though man too has “that which emanates from the mouth of *HaShem*-יהו"ה” which enlivens him, nevertheless, he specifically requires “that which emanates from the mouth of *HaShem*-יהו"ה” that is in the bread, being that whatever is higher descends further down.⁸⁸

⁸⁴ In the discourse entitled “*Mah Tov*” (73b and on).

⁸⁵ Regarding the general content of the coming section (chapters 7-9) see the above-mentioned discourse from 5680 Ch. 2 (p. 107 and on), as well as the citations in note 35 [of the original discourse, 36 in the translation].

⁸⁶ Deuteronomy 8:3

⁸⁷ Likkutei Torah on the verse.

⁸⁸ Likkutei Torah Tzav 13b; Likkutei Torah Re'eh ibid. 19c; Discourse entitled “*Acharei*” ibid. of the Tzemach Tzedek, Ch. 2; The above-mentioned discourse from 5680 ibid., and elsewhere.

This is analogous to a stone on the top of a wall, that when [the wall] falls down, it falls further [from the base] than the stone that falls from the middle of the wall.⁸⁹ Thus, since “that which emanates from the mouth of *HaShem*-יהוה” which is in the bread fell further down than “that which emanates from the mouth of *HaShem*-יהוה” that is in man, being that the bread is from the vegetative (*Tzome’ach*), and especially considering that when he actually eats it, it is no longer the vegetative (*Tzome’ach*) but is now inanimate (*Domem*) (and moreover, the bread is eaten with salt⁹⁰ which is inanimate (*Domem*)), whereas man is a speaker (*Medaber*), this itself proves that the sparks found in the bread are rooted higher than “that which emanates from the mouth of *HaShem*-יהוה” that is in man, even including the Supernal Man (*Adam HaElyon*), which is the aspect of the world of Repair-*Tikkun*. Therefore, it specifically is through them that “man lives,” meaning, man below, and (thereby) the Supernal Man (*Adam HaElyon*), so to speak.⁹¹

To further explain from another matter in this, the difference between the world of Repair-*Tikkun* and the world of Chaos-*Tohu* is explained elsewhere⁹² at length. That is, both were brought into being by the desire of the Supernal One, except that the world of Repair-*Tikkun* is in a way of “these are

⁸⁹ Likkutei Torah *ibid.*; Discourse entitled “*Acharei*” *ibid.*; 5680 *ibid.* in the preceding note, and elsewhere.

⁹⁰ As it states (Avot 6:4) “eat bread with salt”; Also see Likkutei Torah Vayikra, beginning of the discourse entitled “*v’Lo Tashbit*.”

⁹¹ Torah Ohr Beshalach 66a

⁹² See Sefer HaSichot Torat Shalom p. 134-135; *Hemshech* 5672 Vol. 2 p. 681 [Vol. 3 p. 924]; 5680 p. 299 and on.

pleasing to Him,”⁹³ whereas the world of Chaos-*Tohu* is in a way of “these are not pleasing to Him.”⁹⁴

That is, in the world of Chaos-*Tohu* the desire of the Supernal One is there, except that it is hidden and concealed, whereas that which is revealed is the opposite of the desire, in that “these are not pleasing to Him.” Therefore, below, the chaining down from this is that matters that are brought into being from the world of Chaos-*Tohu*, even though in revelation they are the opposite of holiness, in that “these are not pleasing to Him,” nevertheless, there are sparks of holiness in them too, and on the contrary, in them is the matter of the strength of the lights of the world of Chaos-*Tohu*.

This is why through the descent of the soul to below she thereby becomes elevated much higher than as she was before her descent. This comes from the refinement of the sparks of the world of Chaos-*Tohu*, through which she thereby inherits the lights of the world of Chaos-*Tohu*, this being the matter of “the inheritance of the Congregation of Yaakov.”⁹⁵

8.

Now, based on the above-mentioned principle that whatever is higher falls further down, it must be said that even in the sparks of the world of Chaos-*Tohu* themselves, whatever fell further down is rooted much higher. From this it is

⁹³ Midrash Bereishit Rabbah 3:7; 9:2, and elsewhere; Also see Sefer HaMaamarim 5700 p. 55 in the note.

⁹⁴ See the preceding note.

⁹⁵ Deuteronomy 33:4; See the discourse entitled “*Eem Ruach HaMoshel*” 5695, end of Ch. 6 (Sefer HaMaamarim Kuntreisim Vol. 2 p. 362b) **and elsewhere.**

understood that there is a superiority to the refinements (*Birurim*) brought about through [keeping] the negative prohibitive *mitzvot*, over and above the refinements brought about through fulfilling the positive action *mitzvot*.

This is because, although the sparks in the physical things by which he fulfills the positive action *mitzvot* are rooted in the world of *Chaos-Tohu*, nevertheless, their fall is not to such a degree, being that they are permissible matters from the shiny husk (*Kelipat Nogah*). In contrast, this is not so of the negative prohibitive *mitzvot* which are of forbidden matters that are bound in the hands of the forces of externality.⁹⁶ This itself proves that the root of the sparks which manifest in them is much higher.

This is why through the service of [keeping] the negative prohibitive *mitzvot*, even at first, in a way that he does not transform willful sins into merits, but only repels them, there is a drawing down of a much higher light than [what is drawn down] through fulfilling the positive action *mitzvot*.

This is like the explanation in Likkutei Torah,⁹⁷ that the positive action *mitzvot* are connected to the letters *Vav-Hey*-ו"ה of the Name *HaShem*-יהו"ה, which are the aspect of "the revealed,"⁹⁸ whereas the negative prohibitive *mitzvot* are connected to the letters *Yod-Hey*-יהי", which are the aspect of

⁹⁶ Tanya, Ch. 7

⁹⁷ Beginning of Parshat Pekudei.

⁹⁸ Deuteronomy 29:28; Tikkunei Zohar, Tikkun 10 (25b); Likkutei Torah ibid. Re'eh 29a.

“the concealed are to *HaShem*-יהוה our God”⁹⁹ (and additionally – *Ya”H*-יה”ה is a holy name in and of itself).¹⁰⁰

Thus, the difference between them is beyond relative comparison. In general, this is the difference between the inner manifest light (*Ohr Pnimi*) and the encompassing light (*Ohr Makif*). That is, the positive action *mitzvot* draw down the inner manifest light (*Ohr Pnimi*), this being the light that manifests in vessels (*Keilim*). In contrast, the negative prohibitive *mitzvot* draw down the encompassing light (*Ohr Makif*) that cannot be contained in the vessel.

Now, this element of superiority present in the negative prohibitive *mitzvot* in comparison to the positive action *mitzvot* is also present even when the service in matters pertaining to the negative prohibitive *mitzvot* is only in a way of repelling [them]. Thus, how much more is this so when the service in them is such that one transforms willful sins into merits, in which case he draws down a light that is incomparably beyond even the light that is drawn down through fulfilling the negative prohibitive *mitzvot* in a way of repelling them alone.

This is understood by the fact that the matter of willful sins becoming as merits for him is only brought about through serving *HaShem*-יהוה, blessed is He, with repentance (*Teshuvah*).¹⁰¹ This is because when it comes to forbidden matters, the regular mode of service (“the daily *Tamid* offerings according to the order”) is only by way of repelling [them].

⁹⁹ See the preceding note.

¹⁰⁰ *Mishneh Torah*, *Hilchot Yesodei HaTorah* 6:4; *Likkutei Torah Pekudei* *ibid*.

¹⁰¹ *Talmud Bavli*, *Yoma* 86b

Thus, the difference between these two modes of service is a difference beyond relative comparison.

This is as is understood from [the explanation in] various places, that the difference between them is like the difference between the limited and the limitless. This is like how it is in the matter of time, that the service of repentance (*Teshuvah*) is in “a single hour and a single moment,”¹⁰² transcending the measures of time. In contrast, the regular service of *HaShem*-יהו"ה, blessed is He, is measured in the course and plane of time,¹⁰³ (and it thus follows that the same is so of space).¹⁰⁴

9.

Now, even though the fall of the sparks of the negative prohibitive *mitzvot* is into matters that are forbidden and bound up in the hands of the forces of externality, they nevertheless have an existence, and it therefore applies for there to be a matter of toiling in them, at least in a way of negating and repelling them, as explained before. Therefore, it likewise is so that when it comes to the light drawn down through [keeping the] negative prohibitive *mitzvot*, even though it is the encompassing light (*Ohr Makif*), the aspect of *Yod-Hey*-י"ה of the Name *HaShem*-יהו"ה, nevertheless, even the *Yod-Hey*-י"ה of the Name *HaShem*-יהו"ה are letters (*Otiyot*) of the Name

¹⁰² Zohar I 129a

¹⁰³ See Talmud Bavli, Avodah Zarah 17a

¹⁰⁴ See Likkutei Torah Zot HaBrachah 98a, that “time and space are both creations [and are] a single aspect. Also see Shaar HaYichud VeHaEmunah, [translated as The Gate of Unity and Faith] Ch. 7 (82a).

HaShem-יהו"ה, and the matter of letters (*Otiyot*) is revelations (*Giluyim*).¹⁰⁵ (Except that in the letters (*Otiyot*) themselves, there is a difference between the letters *Vav-Hey*-וה, which are comparable to the inner manifest light (*Ohr Pnimi*), and the letters *Yod-Hey*-יה of the Name *HaShem*-יהו"ה which are comparable to the encompassing light (*Ohr Makif*).)

In contrast, when it comes to tests (*Nisyonot*), they are with things that have no existence. To further explain, even though the matters in which there is the fulfillment of the negative prohibitive *mitzvot* are matters of the external husks (*Kelipah*), nevertheless, it is not necessary to say that their entire existence is that they are in opposition to holiness.

Proof of this is that there are various matters that are forbidden to eat, but are permissible to derive benefit from,¹⁰⁶ (by which it thereby is possible to elevate them to holiness),¹⁰⁷ such that there are some from which it is necessary to derive benefit from.¹⁰⁸ There likewise are various levels and distinctions in forbidden matters that are not opposed to the will of *HaShem*-יהו"ה in all their matters and all their details.

Beyond this, there are times that the forbidden thing itself becomes permissible. This is like what our sages, of

¹⁰⁵ See Torah Ohr Mikeitz 42b and elsewhere.

¹⁰⁶ And things from which it is prohibited to derive benefit have existence (unlike tests (*Nisyonot*) some of which have no existence, and their substance matter is solely that something has been placed in order to conceal and obstruct). This is especially so of this things about which we do not say "its requisite measure was crushed" [see Sukkah 35a and elsewhere]. The give and take about whether the prohibition of deriving benefit from it relates only to its form or whether to its essence is well known. (See Likkutei Sichot Vol. 16 p. 88 and on.)

¹⁰⁷ See Likkutei Sichot Vol. 7 p. 299.

¹⁰⁸ To point out what is stated in the Ten Commandments "and your donkey."

blessed memory, taught,¹⁰⁹ that at the time of the conquest of the land (and the same applies in other similar wars)¹¹⁰ it was permitted for them to eat pig hinds,¹¹¹ which became blood and flesh like their flesh, and it was by this power that they conquered the land (this being why it was permitted to them, as explained in the books of the commentators), meaning that it assisted the side of holiness.

In contrast, when it comes to tests (*Nisyonot*), their existence is such that there is something that is positioned to conceal and obstruct the service of *HaShem*-יהו"ה, and but for this, it has no existence, not even in an imaginary way. Thus, since the fall is to much further down in matters whose entire existence is solely to oppose the will of *HaShem*-יהו"ה, it is understood that their root is from a much higher place. It therefore is through the service of [overcoming] tests (*Nisyonot*), in which the descent is much further down, that man is thereby elevated much higher above.

10.

Now, all matters of holiness are drawn down specifically through toil (*Avodah*) (and not in a way of “bread of shame”).¹¹² From this it is understood that the elevation brought about through the service of [overcoming] tests

¹⁰⁹ Chullin 17a

¹¹⁰ See Mishneh Torah, Hilchot Melachim, beginning of Ch. 8.

¹¹¹ In Chullin there it states “**cuts (Kutlei-כְּתֵלֵי)** of pig meat” whereas in Ramban’s commentary on the Torah (Numbers 31:23) it is as stated in the discourse. Also see Megillah 13a that “he fed her pig **hinds (Kedalei-קְדָלֵי)**.”

¹¹² See the citations in Haggadah shel Pesach Im Likkutei Ta’amim, Minhagim, uBiurim (Kehot 5746) p. 419.

(*Nisyonot*) over and above the service of [fulfilling] the positive action *mitzvot* and the negative prohibitive *mitzvot* is not just because of the root of the sparks in them, but also because of the efforts and toil in man's service in this .

This is because, just as there is no comparison between the toil and effort in fulfilling the positive action *mitzvot* to the service of [keeping] the negative prohibitive *mitzvot*, in that to guard oneself from transgressing the negative prohibitive *mitzvot* it is necessary to make protective fences etc.,¹¹³ and to “sanctify yourself in that which is permitted to you,”¹¹⁴ there likewise is no comparison between the effort in fulfilling the negative prohibitive *mitzvot* and the strength and might required in the service of overcoming tests (*Nisyonot*).

It can be said that this is the meaning of what our sages, of blessed memory, stated¹¹⁵ about the test of the binding [of Yitzchak] (*Akeidah*), which is the first test expressly mentioned in the Torah, as the verse states,¹¹⁶ “God tested Avraham,” in that “the Holy One, blessed is He, said to Avraham, ‘I have tested you with several tests, and you withstood them all. Now stand firm in this test for Me, so that [others] will not say that there was no substance in the first tests.’”

That is, in the first nine tests there was not yet a matter of perfection and wholeness in the effort [invested] in

¹¹³ See Avot 1:1

¹¹⁴ Yavemot 20a; Sifri to Deuteronomy 14:21; Also see Tanya, Ch. 30 (39a) that “this is a Biblical commandment”; Also see Ramban to the beginning of Parshat Kedoshim; Tanya, Ch. 7; Ch. 27 (34b); Kuntres U'Maayon 1:1; Sefer HaMaamarim 5708 p. 133 and note 8 there.

¹¹⁵ Sanhedrin 89b; Tanchuma Vayera 22; Rashi to Genesis 22:2 – explained in Likkutei Sichot Vol. 20, Sichah 3 of Parshat Vayera (p. 73 and on).

¹¹⁶ Genesis 22:1

[overcoming] the tests, which is why they are not expressly mentioned in the Written Torah, since in the written [Torah] and revelation, they are not yet the perfection of the matter of [overcoming the] test (*Nisayon*).

However, through him overcoming this test, this thereby brought about wholeness and truth to all Avraham's service (including his service before this). This is the meaning of the words, "for the sake of truth, Selah!" which Targum Yonatan explains means "because of the eternal truth of Avraham," this being the truth that was revealed through Avraham's service.

It thus is in this regard that the discourse explains that in order to overcome the test it does not suffice for there to be service that accords to reason and intellect, not even reason and intellect founded on self-sacrifice (*Mesirat Nefesh*), but there rather must be a service in which the entire matter is self-sacrifice (*Mesirat Nefesh*).

The explanation is that since engaging in tests (*Nisyonot*) is in a matter that has no existence, and its existence is solely that it is something that is placed to conceal and obstruct, as mentioned before, therefore, the way of its refinement is not by way of toil that gives room for the existence to the thing being refined, but rather, the service is to completely and entirely nullify it.¹¹⁷

This is because when it comes to service that accords to reason and intellect, even including reason and intellect of the side of holiness, of the Godly soul, since it is connected with the give and take and intellectual explanations, this itself demonstrates that there is room for the existence of something

¹¹⁷ See the above-mentioned discourse from 5680 *ibid.* (p. 107 and on).

that opposes it and battles against it. Therefore, this kind of service does not suffice for tests (*Nisyonot*), through which he refines matters that have no existence.

Rather, it solely is through very strong self-sacrifice (*Mesirat Nefesh*), such that he does not enter into the give and take [of arguments] or calculations, but entirely nullifies the test, as though there is no existence with which it is necessary to wage battle against. Therefore, this service (as it is in the encompassing lights (*Makifim*) of the soul itself) is from the *Yechidah* essence of the soul, as mentioned before.

This is because it is specifically from this aspect that there is no room for any existence other than holiness, and all other matters are merely imaginary, and even the existence of the imagination is solely for the sake of holiness, in order to elevate man to an even higher level of elevation, higher than the elevation brought about through the service of [fulfilling] the positive action *mitzvot* and the negative prohibitive *mitzvot*, such that this even transcends the service (pertaining to the negative *mitzvot*) of willful sins becoming as merits for him, this being serving *HaShem*-יהו"ה with repentance (*Teshuvah*), and more generally, the service of repenting out of great love (*Ahavah Rabbah*).¹¹⁸

11.

Now, in tests (*Nisyonot*-נסיינות) themselves there are various levels. That is, just in the matter of miracles (*Nissim*-נסים) there are various levels, one higher than the other (such as

¹¹⁸ Tanya, Ch. 7, cited in the above-mentioned discourse p. 108.

a miracle, and a miracle within a miracle etc.), so likewise with tests (*Nisyonot*), there are various levels in them, one lower than the other. This is as in the various levels there are in this explained by his honorable holiness, the Tzemach Tzeddek, in the discourse entitled “*Acharei HaShem Elokeichem*” (printed at the end of his Sefer HaMitzvot).¹¹⁹

In general, this as in the teaching of Midrash¹²⁰ brought by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, in his discourse entitled “*Natata L’Yerei’echa Neis L’Hitnoseis.*”¹²¹ That is, [the Midrash states], “Come and see the difference between the earlier [generations] and the latter [generations]. The earlier generations were tested by the Holy One, blessed is He, as the verse states, ‘God tested Avraham etc.’ In contrast, the latter generations were tested by the nations of the world etc.” That is, in the tests that were brought about through the nations of the world, the hiddenness and concealment is much greater than regular tests.

This is why to overcome these tests requires a much higher level of nullification (*Bittul*) and self-sacrifice (*Mesirat Nefesh*). It can be said that this is why the primary matter of tests (*Nisyonot*) is specifically in the latter generations.¹²² This is especially so in the generation of “the heels of Moshiach,” at

¹¹⁹ [Derech Mitzvotecha] p. 186a and on.

¹²⁰ Midrash Tanchuma Vayera 21; Yalkut Shimoni to Psalms 60:6 (Remez 777).

¹²¹ Of the year 5680 *ibid.*, end of Ch. 4 (p. 114).

¹²² See the beginning of the above-mentioned discourse entitled “*Natata L’Yerei’echa*” 5693. Also note what is explained in the above-mentioned discourse of 5680 Ch. 2 (p. 107), that “this is why the refinements (*Birurim*) during this exile are in a way of a test (*Nisayon*), since in this final exile we are refining the final sparks which are rooted much higher above and fell into a greater state of concealment.”

which time the darkness is doubled and quadrupled and the service is with self-sacrifice (*Mesirat Nefesh*). This is as explained in the discourses of our Rebbes, our leaders,¹²³ especially in the discourse of the Rebbe whose day of redemption and joy we are celebrating,¹²⁴ on the verse,¹²⁵ “The man Moshe was exceedingly humble, more than any man on the surface of the earth,” that this matter was primarily in relation to the generation of “the heels of Moshiach,” in which the concealments and hiddenness have increased, but that notwithstanding all this, we stand steadfastly with awesome strength, studying Torah and fulfilling the *mitzvot* with self-sacrifice (*Mesirat Nefesh*).

It is because of this (as in the words of the discourse)¹²⁶ that in his own estimation Moshe considered himself to be fallen. An example of this is the state and standing of things at the time of the [Rebbe’s] imprisonment in that country etc., and the same is so now. That is, even though there is no confusion and obstructions such as those, Heaven forbid, against the fulfillment of Torah and *mitzvot*, there nevertheless are tests that come from expansiveness and wealth, such that at times the tests that stem from wealth are much greater.¹²⁷

¹²³ See Torah Ohr Shemot 52b; Torat Chayim ibid. 64b [Va’era Vol. 1 p. 46d]; Also see the end of the discourse entitled “*Vayomer Moshe*” 5679 (Sefer HaMaamarim 5679 p. 464, copied in Likkutei Dibburim Vol. 1 p. 110a [p. 211 and on]).

¹²⁴ Sefer HaMaamarim 5684 p. 2 and on; Kuntreisim Vol. 1 p. 53a and on [5689 p. 298 and on]; 5702 p. 13; 5709 p. 5; 5710 p. 237.

¹²⁵ Numbers 12:3

¹²⁶ Sefer HaMaamarim Kuntreisim ibid. [5689 ibid.]

¹²⁷ See Likkutei Sichot Vol. 2 p. 642.

This is because the evil inclination is crafty in his trade, such that “today he says ‘do this’ etc.,”¹²⁸ and he distracts a person from serving *HaShem*-יהוה, blessed is He, so that at the very least, his service is not to the ultimate degree of perfection, in the way a person should serve.¹²⁹ It is in this manner that he lowers a person from level to level, first in matters in which he is overcome¹³⁰ by the animalistic soul for [permissible matters] of the shiny husk (*Nogah*), and afterwards in inadvertent matters, and afterwards etc.

Thus, in order to stand steadfastly against all these tests, man must labor in his service with great strength, and as in the words of Tanya,¹³¹ “he should thunder against it with a strong and raging voice etc., as our sages, of blessed memory, taught,¹³² ‘A person should always rouse the good inclination against the evil inclination etc.,’” through which he nullifies its whole existence,¹³³ and on the contrary, it actually comes to assist [him], as “‘even his foes will make peace with him’ referring to the snake.”¹³⁴

Thus, from the very fact that the service during the time of “the heels of Moshiach” is more difficult, this itself proves that there are and there has been the granting of empowerments for this.¹³⁵ For, “I am not asking according to My strength, but

¹²⁸ Shabbat 105b

¹²⁹ See Ketubot 67a

¹³⁰ See Iggeret HaKodesh, end of Epistle 28

¹³¹ Tanya Ch. 29

¹³² Brachot 5a

¹³³ See Tanya *ibid.*

¹³⁴ Proverbs 16:7; Yerushalmi Terumot 1:3; Bereishit Rabbah Ch. 54; Also see Ohr HaTorah Bereishit 47b and on.

¹³⁵ See the beginning of the discourse entitled “*Natata L'Yerei'echa*” 5693 *ibid.*

rather according to their strength.”¹³⁶ In other words, the power has been granted to each and every Jew to awaken the strength that stems from the essence of the soul, and in a way that this even shines in his inner manifest powers (*Kochot Pnimiyyim*), up to and including thought, speech, and action, through which they will all be given over to *HaShem*-יהו"ה, to His Torah, and to His *mitzvot*.

12.

This, then, is the meaning of the verse,¹³⁷ “Out of the mouth of babes and sucklings you have founded strength... to silence foe and avenger.” His honorable holiness, my father-in-law, the Rebbe, whose day of redemption and joy we are celebrating, explains in his discourse entitled “*v’Keebel HaYehudim et Asher Heicheilu La’asot*” of the year 5687,¹³⁸ (a discourse that he said before his imprisonment, while in a state and standing in which there were threatening decrees regarding the study of Torah, and especially to “babes and sucklings”),¹³⁹ that it is through “strength-*Oz*-עוז,” and “strength-*Oz*-עוז’ refers only to Torah,”¹⁴⁰ that we bring about the “silencing of foe and avenger.”

¹³⁶ Tanchuma Naso 11; Bamidbar Rabbah 12:3

¹³⁷ Psalms 8:3

¹³⁸ Printed in Sefer HaMaamarim 5687 p. 110 and on; 5711 p. 180 and on.

¹³⁹ See Sefer HaMaamarim 5687 p. 288 and on; 5711 p. 195 and on.

¹⁴⁰ Midrash Tehillim to Psalms *ibid.*; Shir HaShirim Rabbah 1:4; 2:3 (3); Also see Vayikra Rabbah 31:5; Yalkut Shimoni Beshalach Remez 244; Also see Zevachim 116a. With respect to what is stated in Kehilat Yaakov, section on “*Oz*-עוז” that “we have not found this in the teachings of our sages, of blessed memory,” requires some analysis.

The “foe-*Oyev*-אויב” is one who despises the revelation, whereas the “avenger-*Nokem*-נוקם” is the one who despises in concealment and perpetrates deeds etc. (which is a much greater danger than the “foe-*Oyev*-אויב”). However, it is through the “strength-*Oz*-עוז” of the Torah that there is caused to be the “silencing of foe and avenger.”

The matter of the “strength-*Oz*-עוז” of the Torah is the matter of the mighty forcefulness of not taking any consideration of the obstacles, concealments and hiddenness, and it is through this strength that there is caused to be the nullification of all decrees, and there is a revelation of the truth, which is that mostly they have no existence at all, and they are solely a matter of merely causing fear.

Now, the beginning and foundation of the strength (*Oz*-עוז) of the Torah is specifically “out of the mouth of babes and sucklings.” This is because the verse states,¹⁴¹ “The Torah that Moshe commanded us is the inheritance of the Congregation of Yaakov.”

That is, the Torah is the inheritance of every single Jew, and even a day-old baby is an heir,¹⁴² and he inherits everything, as the verse states,¹⁴³ “Succeeding your fathers will be your sons etc.” It is for this reason that “babes and sucklings” inherit the entire Torah, and on the contrary, for them the Torah is the foundation (“you have founded strength”). This is like the

¹⁴¹ Deuteronomy 33:4

¹⁴² Niddah 43b and on (in the Mishnah); Mishneh Torah, Hilchot Nachalat end of Ch. 1.

¹⁴³ Psalms 45:17; See Bava Batra 159a; Shaalot uTeshuvot Tzafnat Pa’aneach (Warsaw) Vol. 2, Section 118, and elsewhere.

teaching of our sages, of blessed memory,¹⁴⁴ “If there are no kids, there will be no goats.”

This is like the physical foundation found in the earth, the beauty of which is of no relevance, but only its strength and might. For, it must be strong enough to uphold the entire building, including the roof on the top of the building, such that the building will be strong and stand steadfastly, so that all the winds in the world cannot move it from its place.

This then, is the meaning of the verse, “Out of the mouth of babes and sucklings you have founded strength... to silence foe and avenger.” That is, it specifically is through the “babes and sucklings,” that is, “the breath of the schoolchildren,”¹⁴⁵ that is the foundation of the strength (*Oz-וֶזֶק*) of the Torah, which brings about “the silencing of foe and avenger.”

13.

Now, we should connect the matter discussed before, (that the service of [overcoming] tests is specifically through self-sacrifice (*Mesirat Nefesh*), the aspect of the “miracle within a miracle” in the soul), with what is stated in this week’s Torah portion,¹⁴⁶ “Only by lot shall the land be divided.”

That is, the division of the land, which refers to the division of the land as it is below, as well as to the division of the “land” Above, or as in the words of the teachings of our sages, of blessed memory (brought in the discourses of our

¹⁴⁴ Vayikra Rabbah 11:7; Esther Rabbah Petichta 11

¹⁴⁵ See Shabbat 119b; Hilchot Talmud Torah of the Alter Rebbe 1:3

¹⁴⁶ Of the 13th and 15th of Tammuz – Numbers 26:55 (Pinchas).

Rebbes, our teachers),¹⁴⁷ “the coming world” (in that “every Jew has a portion in the coming world,¹⁴⁸ as the verse states,¹⁴⁹ ‘Your people are all [righteous]... they shall inherit the land forever’”) is by lot (*Goral*).

This is because the aspect of the lottery (*Goral*) in the soul is the matter of service that transcends reason and intellect,¹⁵⁰ and beyond that, it even transcends the power of desire (*Ratzon*). This is like a lottery in the literal sense, in that it altogether does not depend on the desire of the one who casts the lot.¹⁵¹ Therefore, it specifically is through the aspect of the lottery (*Goral*) that there is the division of the land in all levels within it, as mentioned above, both the coming world, as well as the land of Israel in the literal sense (in that a verse never departs from its simple meaning).¹⁵²

To further explain, the verse states,¹⁵³ “The land that... the eyes of *HaShem*-יהו"ה your God, are upon it from the beginning of the year until the end of the year,” in which there are two extremities. On the one hand, it is higher than the measurements and limitations of time, this being “from the beginning of the year until the end of the year.” On the other

¹⁴⁷ Ohr HaTorah Pinchas, beginning of the first discourse entitled “*Ach b'Goral*”; Discourse entitled “*Ach b'Goral*” 5626 (Sefer HaMaamarim 5626 p. 198 [171] and on).

¹⁴⁸ Mishnah Sanhedrin, beginning of Perek Chelek [10:1]

¹⁴⁹ Isaiah 60:21

¹⁵⁰ Iggeret HaKodesh, end of Epiostle 7; Similarly see Ohr HaTorah *ibid.* p. 1,060 and on; 5626 *ibid.* (p. 200 [173] and on); Discourse entitled “*Ashreinu*” 5688 & 5696 Ch. 4 (Sefer HaMaamarim 5688 p. 116 and on; Kuntreisim Vol. 2 p. 367a and on; 5696 p. 56 and on) and elsewhere.

¹⁵¹ Also see the discourse entitled “*Ashreinu*” *ibid.*; Likkutei Sichot Vol. 13 p. 117.

¹⁵² Talmud Bavli, Shabbat 63a; Rashi to Genesis 37:17 and elsewhere.

¹⁵³ Deuteronomy 11:12

hand, it is drawn down within (the measures and limitations of) time, which is why it only is “until the end of the year,” and in the next year, this light is renewed with a new and more supernal light, such that in all the days of the world there never before illuminated a light as lofty as this.

It is this light that manifests in the earth below to enliven etc., throughout the course of that year, as explained at length in Iggeret HaKodesh.¹⁵⁴ Therefore, the division of the land, in which there is an illumination of light that transcends measure and limitation, is brought about specifically through the aspect of a lottery (*Goral*).

14.

Now, this aspect is also present in the *mitzvot* and is the aspect of *mitzvot* that are not dependent on man’s desire.¹⁵⁵ The explanation is that the matter of the *mitzvot* is to draw down the desire of the Supernal One. This is as in the words of the blessing on the *mitzvot*, “Who has sanctified us with His commandments and commanded us.” That is, the *mitzvot* are the commands of the Holy One, blessed is He, to man, that this is indeed the desire of the Supernal One, and it is through the fulfillment of the *mitzvah* that man is sanctified.

Now, in this itself, there are two ways. There are the positive action *mitzvot* and the negative prohibitive *mitzvot*. In the positive action *mitzvot* the drawing down is revealed, which is not so of the negative prohibitive *mitzvot*. This is why the

¹⁵⁴ Tanya, Iggeret HaKodesh, Epistle 14.

¹⁵⁵ See Ohr HaTorah *ibid.* p. 1,063; 5626 *ibid.* (p. 204 [177]).

blessings on the *mitzvot* are only made over the positive action *mitzvot*, since the matter of a blessing (*Brachah*-ברכה) is to draw down and reveal.¹⁵⁶ However, in the negative prohibitive *mitzvot* there also is the drawing down of His desire (*Ratzon*), except that it is not in a way of a “blessing” (*Brachah*-ברכה) and in a way of drawing down and revelation.

This is like what is explained in Torah Ohr¹⁵⁷ about the matter of the blessing of the head Tefillin. That is, there is dispute between the Sephardim and the Ashkenazim as to whether a special blessing is made over them. The Sephardic custom is not to make a blessing on them, since it is not possible to draw down that encompassing light (*Makif*) through the blessing, but it rather is drawn down in and of itself.¹⁵⁸ This is similarly so of the negative prohibitive *mitzvot*, that we do not make a blessing on them since the drawing down is brought about in and of itself.¹⁵⁹

However, the *mitzvot* that altogether are not dependent on man’s desire are even higher than this. An example of this is leadership, in that “whosoever flees from honor etc.,”¹⁶⁰ and [also] the *mitzvah* of the forgotten sheaves (*Shichechah*). The reason they altogether are not dependent on man’s desire is because their root is higher than the aspect of the Supernal desire (*Ratzon*).

¹⁵⁶ Torah Ohr Mikeitz 37c and elsewhere.

¹⁵⁷ Shemot 52b

¹⁵⁸ See Sefer HaMaamarim 5703 p. 15; Teshuvot uBiurim, Section 10 [Igrot Kodesh, Vol. 2 p. 55 and on].

¹⁵⁹ See Sefer HaMaamarim *ibid*.

¹⁶⁰ See Eruvin 13b

The *mitzvot* that are not dependent on the desire of man are rooted in the aspect of the Ancient One-*Atik*-עתיק which is uprooted-*Ne'etak*-נעתק and separate from the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), including even the aspect of the Long Patient One-*Arich Anpin*, as explained at length in Likkutei Torah at the end of Parshat Brachah.¹⁶¹ This is the aspect of the lottery (*Goral*) of the *mitzvot*, through which there is a drawing down of a much higher light than the light drawn down through regular positive action *mitzvot* and negative prohibitive *mitzvot*.

Similarly, there is the aspect of the lottery (*Goral*) within every single Jew. For, just as it was explained before about the matter of tests (*Nisyonot*), that the verse, “You have given those who fear You a banner to be raised (*Neis l’Hitnoseis*-נס להתנוסס),” referring to each and every Jew, the same is so with the aspect of the lottery (*Goral*) present in each and every Jew.

This is as stated,¹⁶² “How happy is our portion, how pleasant is our lot.” That is, each and every Jew not only has “our portion-*Chelkeinu*-חלקנו,” but also has “our lot-*Goraleinu*-גורלנו,” by which he is unified with the Holy One, blessed is He. Moreover, this aspect comes to be expressed in the matter of actual deed. This is like the explanation in Iggeret HaKodesh¹⁶³ about the matter of “the *mitzvah* in which he was most careful,”¹⁶⁴ in that every Jew has a special *mitzvah* that he must

¹⁶¹ 99b and on; Siddur Im Da’Ch 21a [34a and on].

¹⁶² In the liturgy of the prayers.

¹⁶³ Epistle 7

¹⁶⁴ See Shabbat 118b

be more careful in, this literally being the aspect of the “lottery” (*Goral*).

About this the verse states,¹⁶⁵ “You guide my lot (*Gorali*-גורלי).” That is, the aspect of the “lottery” (*Goral*-גורל) is from “You-*Atah*-אתה,” referring to His Essential Self and Being, blessed is He. This is as mentioned before, that the aspect of the “lottery” (*Goral*) (in man below) transcends the inner manifest powers, which are in a state of inner manifestation (*Hitlabshut*) within man, and even transcends the aspect of the encompassing lights (*Makifim*) that relate to the inner manifest powers (*Pnimiyyim*), this being the matter of the desire (*Ratzon*). Rather, this is like the aspect of the Ancient One-*Atik*-עתיק which is transcendently removed (*Ne’etak*-נעתק) from even the aspect of the Long Patient One-*Arich Anpin*.

This then, is the meaning of “You guide my lot,” in that it refers to the *Yechidah* essence of the soul, which is the created spark within which there is the manifestation of the spark of the Creator. This is why she is called the “singular one-*Yechidah*-יחידה” (this being the name by which she is called [in the Holy Language]),¹⁶⁶ since she is the (name and) receptacle for the aspect of the Singular One-*Yachid*-יחיד,¹⁶⁷ which is the spark of the Creator, the Essence of each and every Jew.

¹⁶⁵ Psalms 16:5

¹⁶⁶ See Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith] Ch. 1.

¹⁶⁷ See Likkutei Torah Re’eh 25a; Discourse entitled “*Ashreinu*” *ibid.*, and elsewhere.

About this the Torah continues,¹⁶⁸ “So that Your beloved ones may be released – save with Your right hand and answer me.” From the fact that it states “so that-*Lema'an*-למען” it is understood that this verse is a continuation of the previous verse, “You have given those who fear You a banner etc.” In other words, the reason that “You have given those who fear You banner to be raised (*Neis l'Hitnoseis*-נֵס לְהִתְנוֹסֵס)” is in order (“so that”) “Your beloved ones may be released – save with Your right hand (*Yemincha*-יְמִינְךָ) etc.”

The explanation is that it states in Midrash¹⁶⁹ on the verse,¹⁷⁰ “He drew back His right hand (*Yemino*-יְמִינוֹ),” that this refers to the right hand of the Holy One, blessed is He, and it is about the time of the exile that it states, “He drew back His right hand.” However, at the time of the redemption, about the same right hand which is restrained etc., [it states] I redeemed My right hand (*Yemini*-יְמִינִי) etc., (through which the redemption of the right hand of every Jew is also brought about).

This then, is the connection to the matter of tests. For, the aspect of the right hand is drawn down through the service of the “lottery” (*Goral*). This is like what it states in Midrash there (about the fact that at the time of the redemption there will be the redemption of the right hand of the Holy One, blessed is He) citing the verse in Daniel,¹⁷¹ “As for you... arise for your

¹⁶⁸ Psalms 60:7

¹⁶⁹ Eichah Rabbah on the verse [Lamentations 2:3]; Midrash Tehillim to Psalms 137 and elsewhere.

¹⁷⁰ Lamentations 2:3

¹⁷¹ At the end [of the book – Daniel 12:13].

lot (*Goralcha*-גורלך) for the end of the right-*Keitz HaYamin*-קץ הימין.” For, the right hand (*Yemin*-ימין) relates to the “lottery” (*Goral*).

The explanation is that it states in Midrash there, “He said to Him, ‘At the end of days (*Keitz HaYamim*-קץ הימים) or at the end of the right (*Keitz HaYamin*-קץ הימין)?” He said to him ‘At the end of the right (*Keitz HaYamin*-קץ הימין).”¹⁷² It is explained in the teachings of Chassidus¹⁷³ that the right (*Yemin*-ימין) refers to the right arm of the Long Patient One-*Arich Anpin*, and higher still, the aspect of the right side that transcends the Long Patient One-*Arich Anpin* (which is the matter of the desire (*Ratzon*), but is rather) the aspect of the Ancient One-*Atik* which is entirely right (*Yemin*-ימין) as “there is no left side in this Ancient One-*Atika*.”¹⁷⁴

This aspect is present even during the time of the exile, as the verse states,¹⁷⁵ “*HaShem*’s-יהוה right hand is raised triumphantly, *HaShem*’s-יהוה right hand does valiantly.” Except that during the time of the exile it is in a state of concealment and does not shine in a revealed way within the soul of man.

However, when man labors in service of Him from the aspect of the “right” (*Yemin*-ימין) of his soul, this being service that stems from the essence of the soul (which transcends the aspect of the desire (*Ratzon*), which is the close encompassing

¹⁷² In *Eichah Rabbah* *ibid.* it states “end-*Acharit*-אחרית,” but in *Midrash Tehillim* *ibid.* (and elsewhere) it is as stated in the discourse.

¹⁷³ *Likkutei Torah Sukkot* 79a and on; *Yahel Ohr* to *Tehillim* here.; *Ohr HaTorah Pinchas* *ibid.*; 5626 *ibid.*

¹⁷⁴ *Zohar* III 129a; Also see 289a

¹⁷⁵ *Psalms* 118:16

light (*Makif HaKarov*)), this being the matter of the “lottery” (*Goral*), this thereby brings about that [you] “arise for your lot (*Goralcha*-גורלך) for the end of the right (*Keitz HaYamin*-קץ הימין).” That is, it is the “lottery” (*Goral*) in man’s soul that draws down the “lottery” from Above, that “You (*Atah*-אתה) guide my lot (*Gorali*-גורלי),” as mentioned before, this being the aspect of the Ancient One-*Atik*.

Now, it is through the “right-*Yamin*”-ימין, which is the Ancient One-*Atik*, that there is also caused to be the [fulfillment of the verse], “save with Your right hand (*Yemincha*-ימינך) and answer me,” in that there is the redemption of the right (*Yemin*-ימין) since “He drew back His right hand (*Yemino*-ימינו)” which was restrained.

This then, is the connection between the two matters of “the end of the right-*Keitz HaYamin*-קץ הימין.” The first is the “right-*Yamin*”-ימין side in and of itself, which refers to the Ancient One-*Atik*, as mentioned before. The second is “the end of the right-*Keitz HaYamin*-קץ הימין,” which refers to the *Sefirah* of Kingship-*Malchut*.¹⁷⁶ (It is for this reason that it is called the “*Keitz*”-קץ which is a term that means “end” and “conclusion,” since the conclusion and end of the drawing down of the aspect of the “right-*Yamin*”-ימין is in Kingship-*Malchut*.)¹⁷⁷ This is because the *Sefirah* of Kingship-*Malchut* is below all the *Sefirot* such that “her feet descend etc.,”¹⁷⁸ to the point of the descent into this lowest world of which there is no lower.

¹⁷⁶ See Ohr HaTorah *ibid.* (p. 1,063) and 5626 *ibid.* (p. 203 [176]) citing Ramaz (to Zohar II 181b) and Me’orei Ohr (Ot Kof, Section 13).

¹⁷⁷ Ohr HaTorah and 5626 *ibid.*

¹⁷⁸ Proverbs 5:5; Also see Zohar I 161b and elsewhere; Likkutei Torah on this week’s Torah portion (Pinchas) p. 75d and elsewhere.

Now, it specifically is through this work in redeeming “the end of the right-*Keitz HaYamin*-קֵץ הַיָּמִין” from her descent to below that there comes to be the revelation of the “right-*Yemin*-יְמִין,” such that “[you] arise for your lot (*Goralcha*-גּוֹרֵלְךָ) for the end of the right (*Keitz HaYamin*-קֵץ הַיָּמִין),” this being the aspect of the Ancient One-*Atik*. This is similar to what was explained before, that it is specifically the service of [overcoming] tests (*Nisyonot*) which are in the lowest matters, and primarily the tests of the generation of “the heels of Moshiach,” at which time the darkness of the exile is doubled and quadrupled, that we come to the revelation of the service that stems from the *Yechidah* essence [of the soul].

This then, is the connection between the verse, “You have given those who fear You a banner to be raised (*Neis l’Hitnoseis*-נֵס לְהִתְנוֹסֵס),” and [the continuation], “So that Your beloved ones may be released – save with Your right hand and answer me.” For, it is through the service of [overcoming] tests (*Nisyonot*) that the right (*Yemin*) is redeemed.

16.

Now, we should connect this with the Psalm¹⁷⁹ that we begin to recite on the 12th of Tammuz of this year (5736),¹⁸⁰ “Light is sown for the righteous, and for the upright of heart, joy.” In his writings on Psalms,¹⁸¹ his honorable holiness, the Tzemach Tzeddek, brings what our sages, of blessed memory,

¹⁷⁹ Psalms 97:11

¹⁸⁰ See Likkutei Sichot Vol. 22 p. 185, note 3. [Also see the citations in the gloss to the later note 183 [in the original discourse – see note 187 in the translation.]]

¹⁸¹ Yahel Ohr on the verse (p. 352 and on).

stated in Midrash,¹⁸² that “light is sown for the righteous” refers to the light (*Ohr*) that was created on the first day and was hidden for the righteous for the coming future, (and it is through this that “for the upright of heart [there is] joy,” which refers to the righteous (*Tzaddikim*) whose hearts are within their dominion).¹⁸³

Now, he points out that it states, “Light is sown,” specifying “sowing.” For, it is through the physical sowing, in which there must be the decomposition of the seed, that this specifically is what awakens the power of growth in the earth. For, the power of growth in the earth is the power of the Unlimited One (*Ein Sof*), and it is through the growth that there is a revelation of the power of the Unlimited One (*Ein Sof*) (as is understood from Iggeret HaKodesh, Epistle 20).

The same is so spiritually, that it is through the toil of self-nullification (*Bittul*) and self-sacrifice (*Mesirat Nefesh*) that we reach the Unlimited One (*Ein Sof*) who transcends the chaining down of the worlds (*Hishtalshelut*). This is as explained in the discourses¹⁸⁴ on the verse,¹⁸⁵ “[Days] are coming when Yaakov will take root, Yisroel will bud and blossom and fill the face of the earth with fruit.”

This refers to the toil of fulfilling Torah and *mitzvot* with self-nullification (*Bittul*) (like the matter of sowing). It is specifically thereby that “[they] will bud and blossom and fill the face of the earth with fruit,” with the revelation of the power

¹⁸² Shemot Rabbah, beginning of Ch. 35; Also see the citations in Yabel Ohr ibid. Ch. 6 (p. 353).

¹⁸³ Bereishit Rabbah 34:10

¹⁸⁴ Torah Ohr Shemot 53c and on, and elsewhere.

¹⁸⁵ Isaiah 27:6

of the Unlimited One (*Ein Sof*), as also explained in the *Hemshech* entitled “*Kol HaNeheneh*” 5652.¹⁸⁶ This is like the explanation before, that it specifically is through the toil of [overcoming] tests (*Nisyonot*-נסיונות) that we reach the aspect of a miracle within a miracle (*Neis b'Toch Neis*-נס בתוך נס),” that is, His Essential Self and Being, blessed is He.

17.

This is also the meaning of the verse,¹⁸⁷ “I shall cut down all the horns of the wicked; the horns of the righteous shall be exalted.” Now, it states in Midrash that “there are ten horns that the Holy One, blessed is He, gave to the Jewish people... but since the Jewish people sinned, they were taken from them and given to the idolatrous nations etc.” That is, the matter of a “horn-*Keren*-קרן” [which is indicative of] elevation, relates only to the Jewish people. However, because of our sins (at the very least “sin-*Cheit*-חטא” as a term meaning lacking, as in the verse,¹⁸⁸ “I and my son Shlomo will be deemed lacking-*Chata'im*-חטאים”) we were exiled from our land, and “when this one rises, this one falls,”¹⁸⁹ such that the horns of the idolatrous

¹⁸⁶ Sefer HaMaamarim 5652 p. 128.

¹⁸⁷ End of Psalm 75.* [* It should be noted that according to the custom to recite the Psalm corresponding to the years of one's life on a daily basis (Igrot Kodesh of the Rebbe Rayatz, Vol. 1 p. 31; p. 53; Also see Maamarei Admor HaZaken HaKetzarim p. 341; Also see the beginning of Sefer HaMaamarim 11th of Nissan) on the 11th of Nissan of the year that this discourse was said (5736) they began to recite Psalm 75. (Note from the original publisher.)]

¹⁸⁸ Kings I 1:21; Rashi and Metzudat Tziyon there; Likkutei Torah Matot 82a and elsewhere.

¹⁸⁹ Rashi to Genesis 25:23

nations are then extant, whereas the horns of Israel are cut down,¹⁹⁰ may the Merciful One save us.

However, through studying Torah, fulfilling the positive action *mitzvot*, and keeping the negative prohibitive *mitzvot*, and primarily through the toil of self-sacrifice (*Mesirat Nefesh*) in the matter of tests (*Nisyonot*), and especially during the generation of “the heels of Moshiach” at which time the toil is much more difficult, as mentioned before, this toil stemming from the aspect of the miracle within the miracle of the soul, as discussed before, this thereby brings about that “the horns of the righteous shall be exalted.”

That is, not only is there then the presence of the horns (through which ““I shall cut down all the horns of the wicked”), but moreover, they are in a way of being exalted, a miracle within a miracle, this being the aspect of “the end of the right-*Keitz HaYamin*-קץ הימין” which is higher than the right arm (*Yemin*) of the Long Patient One-*Arich Anpin*.

This then, is the novelty of the coming redemption over and above the redemption from Egypt. This is because the redemption from Egypt was brought about through “the arms” of the Long Patient One-*Arich Anpin*,¹⁹¹ which are two aspects, the right arm and the left arm. In contrast, the [matter of] “the horns of the righteous shall be exalted” is the right (*Yemin*) of the Ancient One-*Atik*.

The likeness to this in the *mitzvot*, are those *mitzvot* that are not dependent on a person’s desire, as mentioned before,

¹⁹⁰ As in the words of Midrash *ibid*.

¹⁹¹ Siddur of the Arizal in the explanation of “*Avadim Hayinu*”; Siddur (Im Da”Ch), beginning of the discourse entitled “*Avadim Hayinu*” [430a]; Ohr HaTorah Pinchas *ibid*. (p. 1,062); 5626 *ibid*. (p. 202 [176 and on]).

and on the contrary, the desire for leadership etc. distracts the fulfillment of those *mitzvot*. In the service of *HaShem*-יהו"ה, blessed is He, it is the matter of service of Him that transcends measure and limitation, such that he stands steadfastly with strength against the concealments and hiddenness and pays no heed to them, this being the aspect of the "lottery" (*Goral*) mentioned before.

18.

Now, it is through the service of the "lottery" (*Goral*) mentioned before that "the land is divided." That is, in addition to the conquest of the land this brings about the division of the land, which is the matter of being settled (*Hityashvut*). This is as our sages, of blessed memory, stated,¹⁹² that [the words]¹⁹³ "you possess it and dwell in it" refer to after the seven years of conquest and the seven years of division, this being when there began to be the primary matter of fulfilling *mitzvot* that depend on the land.

The same is likewise so of the matter of the "land-*Aretz*-ארץ" Above, the coming world (*Olam HaBa*), which is the reward for the *mitzvot*. That is, the reason that "every Jew has a portion in the coming world" stems from the aspect of the "lottery" (*Goral*), in that "You (*Atah*-אתה) guide my lot (*Gorali*-גורלי)," which is present for every single Jew. Even a person for whom in revelation there is no recognition of a matter of

¹⁹² Talmud Bavli, Kiddushin 37a and Rashi there; Rashi to the beginning of Parshat Tavo.

¹⁹³ At the beginning of Parshat Tavo [Deuteronomy 26:1]

goodness and holiness, he too has the aspect of the “lottery” (*Goral*) of the soul, and on the contrary, it is possible that specifically he has a much holier soul. This is why he is capable of transforming himself in a single hour and a single moment to be in the ultimate state of perfection of holiness.

This may be understood according to the explanation in various places¹⁹⁴ about the matter stated by Rabbi Yochanan ben Zachai,¹⁹⁵ “I do not know on which path they are leading me.” That is, even though his service was on the highest of levels, as explained in various places,¹⁹⁶ he nevertheless said “I do not know etc.,” since he was in doubt as to whether his service as it stemmed from the essence of his soul (the above-mentioned aspect of the “lottery” (*Goral*)) was as it should be, since there is no proof of the aspect that transcends reason and intellect from the service within the revealed powers [of the soul].

Nevertheless, “the measure of good is always greater,”¹⁹⁷ so that even for a person who in his revealed powers there is no matter of apparent goodness, nevertheless, there is no proof from this whatsoever on the aspect that is higher than this. This is especially so considering that about every single Jew it states,¹⁹⁸ “How happy [is our portion], how pleasant is our lot.” It is thus clear in him that he has a very great soul, and

¹⁹⁴ See Likkutei Torah Vayikra Hosafot 50d; Sefer Maamarei Admor HaZaken HaKetzarim p. 309 – copied (with glosses) in Ohr HaTorah and Sefer HaMaamarim 5626 *ibid.*; Discourse entitled “*Ashreinu*” *ibid.*, and elsewhere.

¹⁹⁵ Brachot 28b

¹⁹⁶ For example see Sukkah 28a; Rosh HaShanah 31b and elsewhere, cited in some of the citations in footnote 191 [of the original discourse; see note 194].

¹⁹⁷ Sotah 11a, cited in Rashi to Exodus 20:6; 34:7.

¹⁹⁸ In the liturgy of the prayers.

that he has the power to transform and to overcome, even if he had concealments and hiddenness in his intellect, thought, speech, and action, throughout the course of his life, Heaven forbid. An example of this is Rabbi Elazar ben Durdaya who acquired his coming world in a single hour.¹⁹⁹

Now, just as this is so of the division of the land Above, that is, the coming world (*Olam HaBa*), that it comes about because of the aspect of the “lottery” (*Goral*) present in each and every Jew, the same is so of the matter of the conquest and division of the land in the literal sense, that it stems from the aspect of the “lottery” (*Goral*) present in each and every Jew.

This is why the land of Israel belongs to all the Jewish people as an eternal covenant, “for your offspring after you as an everlasting possession,”²⁰⁰ this being an inheritance to us from Avraham (“for the sake of truth, Selah!”) from the covenant between the pieces (*Brit Bein HaBetarim*), which includes the land of the seven nations. In addition the verse states,²⁰¹ “*HaShem-יהוה* your God, will expand your borders,” referring to the lands of the Kennite, the Kennizite, and the Kadmonite,²⁰² as is expressly stated in the covenant between the pieces (*Brit Bein HaBetarim*), and to a greater degree. As explained in the Midrashic teachings of our sages, of blessed memory,²⁰³ “*HaShem-יהוה* your God, will expand your border” to the point that it is an expansion that is beyond all comparison.

¹⁹⁹ Talmud Bavli, Avodah Zarah 17a

²⁰⁰ Genesis 17:8

²⁰¹ Deuteronomy 12:20; 19:8

²⁰² Sifri to Deuteronomy *ibid.* Also see Rashi to Deuteronomy 19:8 *ibid.*

²⁰³ See Sifri to Parshat Re'eh *ibid.*, and the Torah is filled with such verses, [such as] (Exodus 23:31) “I shall set your border from the Sea of Reeds to the Sea of the Philistines, and from the Wilderness until the River” (see Mechilta to Exodus

This then, is the meaning of the verse, “You have given those who fear You a banner to be raised, for the sake of truth, Selah!” That is, “the truth of Avraham” is the way indicated by the word “*Selah*-סלה” which means, eternally. For, even at the end of all worlds, in the generation of “the heels of Moshiach,” and in this itself, in the final moments of the exile, the service of the Jewish people is out of self-sacrifice (*Mesirat Nefesh*), this being the aspect of the miracle within a miracle (*Neis b'Toch Neis*-נס בתוך נס) in the soul. Thus, not only until they have the matter of the “horns” (*Kranot*-קרנות), but beyond that, in a way that “the horns of the righteous shall be exalted,” (and as in Rashi’s explanation, this refers to the Jewish people who are the praise of the Holy One, blessed is He, the Righteous One of the world).

Through this “Your beloved ones shall be released – save with Your right hand and answer me.” That is, there is the redemption of the right arm which during exile is in a way in which “He drew back His right hand.” This is brought about through the revelation of the aspect of the “lottery” (*Goral*) within each and every Jew, so that “[you] arise for your lot (*Goralcha*-גורלך) for the end of the right-*Keitz HaYamin*-קץ הימין,” the aspect of You (*Atah*-אתה) guide my lot (*Gorali*-גורלי).”

12:25), and in *Lekach Tov* it concludes, “As it states (Psalms 72:8), “May he dominate from sea to sea, and from the river to the ends of the earth.” Also see *Shabbat* (118a and on) “the heritage of your father Yaakov” (Isaiah 58:14) and “you shall spread out powerfully westward, eastward, northward and southward” (Genesis 28:14), “a boundless inheritance.”

This thereby brings about that “(Only by lot) shall the land be divided,” (according to both versions of the handwritten manuscript of the discourses,²⁰⁴ “will be divided-*Yeichaleik*-יחלק” and “shall be divided-*Techaleik*-תחלק”), referring to the division of the land in the literal sense (in that a verse never departs from its plain meaning), and lower than ten handbreadths with the true and complete redemption by our righteous Moshiach.

The conquest of the land of Israel will then be complete, after which there will be the conquest of the lands of the Kennite, the Kennizite and the Kadmonite, after which “*HaShem*-יהו"ה your God, will expand your border” with a boundless inheritance.

Now, since all this is brought about through the aspect of the “lottery” (*Goral*), which transcends reason and intellect, there therefore is no need for a lengthy period of time for this. Rather, it shall be as in the words of the Alter Rebbe,²⁰⁵ that “‘the day that is entirely lengthy’ is also lengthy at its beginning,” such that in a single moment the true and complete redemption will come with all the particulars and perfections in it, to the point that “*HaShem*-יהו"ה your God, will expand your border,” in that this will specifically be brought about by *HaShem*-יהו"ה,²⁰⁶ (similar to the fact that it is specifically “*You-Atah*-אתה who guides my lot”), speedily and in the most literal sense, with the coming of our righteous Moshiach, such that the Holy One, blessed is He, shall lead the Jewish people with an

²⁰⁴ See Ohr HaTorah beginning of Pinchas in the note.

²⁰⁵ Torah Ohr 18d

²⁰⁶ The Holy Temple is also specifically brought about by the Holy One, blessed is He etc. (Zohar III 221a; Zohar I 28a).

upright stature to the true and complete redemption, and “uplift the horn of His anointed one,”²⁰⁷ and these days will be transformed to gladness and joy and into holidays,²⁰⁸ speedily in our times!

²⁰⁷ Samuel I 2:10; See Midrash Tehillim there that this is one of the ten “horns” that the Holy One, blessed is He, gave to the Jewish people.

²⁰⁸ Zachariah 8:19; Also see the discourse entitled “*Tziyon b’Mishpat*” 5735, note 43 (Torat Menachem, Sefer HaMaamarim Av p. 128 [translated in The Teachings of The Rebbe 5735, Discourse 38].)

Discourse 41

*“Eileh Masei... -
These are the journeys...”*

Delivered on Erev Shabbat Parshat Matot-Masei,
24th of Tammuz, 5636
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹ “These are the journeys of the children of Israel who went out of the land of Egypt... by the hand of Moshe and Aharon.” It then enumerates all the journeys, [all of which come in a single continuum, this being why there is the known custom² to not pause in the Torah reading throughout the continuum of the journeys, as customary in various places], until at the end of the journeys it concludes,³ “They encamped... at the Jordan by Yericho.”

Now, the question of our Rebbes, our leaders, on this is well known.⁴ That is, we must understand the language, “These are the journeys-*Eileh Masei* מַסְעֵי-אֵלֶּה,” in the plural, (especially since this includes of all the journeys until they came to the Jordan by Yericho), whereas the verse states, “who

¹ Numbers 33:1 – Regarding some matters discussed in this discourse, also see the next discourse entitled “*Eileh Masei*” of Shabbat Parshat Matot-Masei (Sefer HaMaamarim 5636 p. 313 and on).

² See HaYom Yom for the 23rd of Tammuz.

³ Numbers 33:48

⁴ Likkutei Torah Masei 88c; Ohr HaTorah Masei p. 1,357

went out of the land of Egypt,” and the [exodus from] the land of Egypt was only the first departure and journey in which they traveled from Ramses to Sukkot (as the verse states,⁵ “They journeyed... from Ramses and encamped at Sukkot”).

There also is the known question⁶ on the verse,⁷ “Moshe wrote their goings forth according to their journeys, and these were their journeys according to their goings forth.” Firstly, Moshe obviously wrote it, being that the entire Torah was dictated by the Holy One, blessed is He, and Moshe wrote it.⁸ This being so, what is the specificity that within the Torah itself, the matter of “these are the journeys” was written by Moshe?

Moreover, in this itself, Moshe’s writing was in a manner of “their goings forth according to their journeys.” At first glance, it could have simply stated, “Moshe wrote the journeys.” In addition, it first gives precedence to “their goings forth” before “their journeys,” and then repeats the matter and reverses the order, stating, “and these were their journeys according to their goings forth.”

2.

To preface, the Torah was stated both generally and particularly.⁹ Therefore, akin to what took place in that generation, that at the time of their exodus from Egypt (*Mitzrayim*-מצרים) there was the matter of “these are the

⁵ Numbers 33:5

⁶ Likkutei Torah *ibid.* 91a; Ohr HaTorah *ibid.* p. 1,352.

⁷ Numbers 33:2

⁸ See Talmud Bavli, Bava Batra 15a.

⁹ See Torat Kohanim and Rashi to the beginning of Parshat Behar.

journeys” (the forty-two journeys) until they arrived at the (east bank of the) Jordan by Yericho (after which they entered by crossing the Jordan), there thus is likewise the matter of “these are the journeys of the children of Israel” throughout all generations,¹⁰ until we come to the true and complete redemption (hinted in the words, “at the Jordan by Yericho”).¹¹

There then will be the fulfillment of the prophecy,¹² “When *HaShem*-יהוה your God will expand your border.” (For, as discussed before,¹³ in addition to the conquest of the land of the Kennite, Kennizite and Kadmonite, there also will be a greater expansion, as explained in Sifri on the verse.)¹⁴ In addition, in each and every generation and (as the Alter Rebbe adds)¹⁵ “each and every day”, a person is obligated to see himself as though he went out of Egypt today.¹⁶

Now, since the exodus from Egypt is connected to the entrance into the land, [since it is in continuation to the words,¹⁷ “I shall take you out from under the burdens of Egypt etc.,” in which it states the four terms of redemption, and also states¹⁸ (a fifth matter) that, “I shall bring you to the land,” “a good and spacious land”],¹⁹ it is understood that more specifically, there

¹⁰ See Likkutei Torah ibid. 88c and on; 91b and on.

¹¹ See Likkutei Torah ibid. 89b; 91a; 90d.

¹² Deuteronomy 12:20

¹³ In the prior discourse entitled “*Natata L’Yerei’echa*,” Discourse 38, 39, 40, Ch. 18 & Ch. 19 (Sefer HaMaamarim 5636 p. 306 and on).

¹⁴ To Deuteronomy 12:20 ibid.

¹⁵ Tanya, Ch. 47

¹⁶ Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b; Also see the Pesach Haggadah.

¹⁷ Exodus 6:6

¹⁸ Exodus 6:8

¹⁹ Exodus 3:8

is the matter of the journeys within the life of each and every Jew.

This is as in the known teaching of the Baal Shem Tov,²⁰ that throughout the course of one's life, from the moment and day that he is born, until the conclusion of the days in which he was formed²¹ and were granted to him by the Holy One, blessed is He, are included in and hinted at in the particular details of the forty-two journeys.

More specifically, there is the matter of the forty-two journeys on a daily basis,²² beginning with the matter of the exodus from Egypt every day, this being the matter of the *Shema* recital (as explained at length in Tanya),²³ as well as all the [other] particulars of the forty-two journeys, as they are in the general matter of studying Torah and fulfilling its *mitzvot* throughout the whole day.

3.

Now, the matter of the journeys on the first occasion, was such that most of them were in “the wilderness of the nations,”²⁴ in “the great and awesome desert of snake, fiery serpent, and scorpion, and thirst where there was no water.”²⁵ (Even the journeys that preceded this, were in the form of a preparation, so that they subsequently would be able traverse

²⁰ Degel Machaneh Ephraim, beginning of Parshat Masei; Also see Likkutei Sichot Vol. 4 p. 1083; Vol. 23 p. 225, and elsewhere.

²¹ Psalms 139:16; Also see Likkutei Torah Shlach 51c; 52a

²² Ohr HaTorah ibid. p. 1,352.

²³ Tanya, Ch. 47 ibid.

²⁴ Ezekiel 20:35

²⁵ Deuteronomy 8:15

the desert (as understood from the discourses in Likkutei Torah).)²⁶

This was for the purpose of humbling them,²⁷ [through them traveling in a manner in which “the Ark of the covenant of *HaShem*-יהו"ה journeyed before them,”²⁸ within which the Tablets were [placed], this being the general matter of the manifestation of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*),²⁹ as the verse states,³⁰ “I will dwell within them,” such that the true matter of the dwelling place [for the Holy One, blessed is He] is in the lower worlds.]³¹ This was in order to bring about a preparation for [entering into] “the good and broad land.”

Now, for them to be able to traverse the desert etc., it was necessary for there to be a special granting of empowerment through Moshe’s writing, as the verse states, “Moshe wrote their goings forth according to their journeys.” That is,³² Moshe affected a drawing forth in them from [the aspect of] “their goings forth-*Motza’eihem*-מוצאיהם,” which means “the origin-*Motza*-מוצא,” this being the source and root of all the souls of the Jewish people, in that “the thought of the Jewish people preceded everything,”³³ up to how they are in the

²⁶ Likkutei Torah *ibid.* 92a (which differentiates between the first journeys which were in the desert but in proximity to civilization, and the subsequent journeys which were in the midst of the desert and distant from civilization).

²⁷ Likkutei Torah *ibid.* 89c and on.

²⁸ Numbers 10:33

²⁹ See Ramban to the beginning of Parshat Terumah.

³⁰ Exodus 25:8

³¹ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36, and elsewhere.

³² See Likkutei Torah *ibid.* 91d and on; 93d; 96a; Ohr HaTorah *ibid.* p. 1,373; Sefer HaMaamarim 5635 Vol. 2 p. 399.

³³ Midrash Bereishit Rabbah 1:4

aspect of Primordial Man (*Adam Kadmon*),³⁴ and in Primordial Man (*Adam Kadmon*) itself, the innerness (*Pnimityut*) of Primordial Man (*Adam Kadmon*).³⁵

That is, [he brought about] a drawing forth of the essence of the soul of every Jew into the aspect of the “foot” of the soul, including as the soul is manifest below in a body. [As explained in Likkutei Torah,³⁶ the aspect of “the origins-*Motza’eihem*-מוצאיהם” and root of the souls of the Jewish people is from the aspect of the engraved letters, whereas the descent of the soul to below into the body is the aspect of the written letters. Therefore, in order for there to be a drawing forth from “their origins-*Motza’eihem*-מוצאיהם” it thus states, “Moshe wrote their goings forth-*Motza’eihem*-מוצאיהם.”

That is, he drew from the aspect of the engraved letters to manifest within the written letters etc., (this being the matter of the thirteen Torah scrolls written by Moshe).³⁷ [Moreover, he affected this] even as the body is found “in the wilderness of the nations,” [in a place of] “snake, fiery serpent, and scorpion and thirst where there was no water.”

It was by this empowerment that all the children of Israel went “to their journeys,” such that “by the word of *HaShem*-יהו"ה they would journey... and by the word of *HaShem*-יהו"ה they would encamp,”³⁸ and fulfill the mission of

³⁴ See Likkutei Torah *ibid.* 95a; 96a

³⁵ See the end of the discourse entitled “*Eileh Masei*” 5673 (*Hemshech* 5672 Vol. 1 p. 330 [p. 451]).

³⁶ Likkutei Torah *ibid.* 96a

³⁷ See Midrash Devarim Rabbah 9:9; Midrash Tehillim 90:1; Introduction of the Rambam to Mishneh Torah.

³⁸ Numbers 9:18

the Holy One, blessed is He, of making a dwelling place for Him, blessed is He, in the lower worlds.

This is what took place then (in the first occurrence), and the same is so in the service of *HaShem*-יהו"ה, blessed is He, of each and every Jew in the forty-two journeys that take place throughout one's life in this world, and more particularly, as they are each and every day, to the point that there is the completion of the ultimate end of the journeys – to come to “the good and broad land.”

4.

The verse then concludes, “These are their goings forth according to their journeys.” In other words, the ultimate intent of the journeys, [including as they are in man's service of his Owner in fulfilling Torah and *mitzvot* throughout each and every day, at the time that he makes a righteous accounting³⁹ (a joyous and good accounting) before [fulfilling the verse],⁴⁰ “In Your hand I entrust my spirit”], is that he thereby ascends from below to Above, up to the aspect of “their origins-*Motza'eihem*-מוצאיהם” (the source of the soul).

Beyond this, since the descent of the soul to below is for the sake of ascent,⁴¹ the ascent is thus to higher than the source of the soul before her descent to below. This is as explained in

³⁹ See Zohar III 178a; Ohr HaTorah Va'etchanan p. 169.

⁴⁰ Psalms 31:6

⁴¹ 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 ה"י ז"ח ט"י correspond to the Twelve Tribes of Israel.”

Likkutei Torah,⁴² that the second mention of “their origins-*Motza’eihem*-מוצאיהם” (“their journeys according to their goings forth”) is higher than the first [mention of] “their origins-*Motza’eihem*-מוצאיהם” (“their goings forth according to their journeys”), from which there was the descent and the empowerment to be able to go to “their journeys.”

For, it is through this that there is thereby caused to be the ascent of “their journeys to their goings forth” to an even higher level (as explained in a particular way in the discourses), up to a level about which it does not apply to discuss a parameter of space and level, this being the ascent up to the aspect of His Essential Self and Being, blessed is He.

5.

Now, the general matter of the journeys is that it is “by the hand of (and through) Moshe and Aharon.” This is because the matter of Moshe is that he is “the agent of the King” (*Shoshveena d’Malka*),⁴³ [who brings about] the drawing down from Above to below (“their goings forth according to their journeys”). This is the general matter of the Torah (which is the matter of Moshe, as the verse states,⁴⁴ “Remember the Torah of My servant Moshe.” For, since he had self-sacrifice for it, it therefore is called by his name.)⁴⁵

⁴² See Likkutei Torah *ibid.* 91d and on; 93d; 96a.

⁴³ Zohar I 266b; Zohar II 49b; Zohar III 20a (Ra’aya Mehemna); 275b; Likkutei Torah *ibid.* p. 91d; 93d; Ohr HaTorah *ibid.* p. 1,372 and on; Sefer HaMaamarim 5635 *ibid.*

⁴⁴ Malachi 3:22

⁴⁵ See Talmud Bavli, Shabbat 89a; Mechilta to Beshalach 15:1; Shemot Rabbah 30:4

In contrast, the matter of Aharon is that he is “the agent of the Queen” (*Shoshveena d’Matroneeta*),⁴⁶ this being the ascent from below to Above, this being the matter of the verse,⁴⁷ “When you kindle the flames (*Neirot*).” That is, in all seven branches of the Candelabrum (*Menorah*) – which refers to all the various categories of serving *HaShem*-יהוה within the Jewish people, each according to his mode of service⁴⁸ – it is Aharon who brings about that “the flame ascends of its own accord,”⁴⁹ and the ascent is “toward the face of the Candelabrum (*Menorah*),”⁵⁰ which is higher than “their origins-*Motza’eihem* מוצאיהם,” higher than the place from which there was the initial drawing down (through the Torah).

It is in this regard that we find that “Dovid would bind the Torah with the Holy One, blessed is He,”⁵¹ and the same is so in the service of *HaShem*-יהוה, blessed is He, of every single Jew. For, at the very beginning of the day, there is the matter of “first make the blessings on the Torah,”⁵² meaning that it is within his power to bless the Torah and affect a drawing down in it from the Giver of the Torah. How much more is this so

⁴⁶ See Zohar *ibid*.

⁴⁷ Numbers 8:2

⁴⁸ Likkutei Torah beginning of Beha’alotcha; Discourse entitled “Beha’alotcha” in Maamarei Admor HaZaken 5566 (p. 242 and on); Sefer HaMaamarim 5635 (Vol. 2 p. 330 and on); Also see the citations there in note 1.

⁴⁹ Rashi to Numbers 8:2 *ibid*.

⁵⁰ Numbers 8:2 *ibid*.

⁵¹ See Zohar III 222b (Ra’aya Mehemna); Sefer HaBahir (Section 58); Section 196; Likkutei Torah Shlach 47c; 51a, and elsewhere.

⁵² See Talmud Bavli, Nedarim 81a; Bava Metziya 85b; Ra”N to Nedarim *ibid*.; Ba”Ch to Tur, Orach Chayim 47; Likkutei Torah Masei 91d; Also see the prior discourses of this year entitled “*Mai Chanukah*” Discourse 10; “*b’Chaf Hei b’Kislev*” Discourse 11; “*Va’avadetem et HaShem Elokeichem*” Discourse 18; “*Vayikra*” Discourse 21 (translated in The Teachings of The Rebbe 5736 Vol. 1).

throughout the whole day, and how much more so when standing across the Jordan, at which time he says, “In Your hand I entrust my spirit,” and his soul ascends Above to draw life to herself (as stated in Pirkei d’Rabbi Eliezer),⁵³ so that the next day he is capable of renewing his service in a way of ascending in holiness⁵⁴ and going from strength to strength.)⁵⁵

6.

This then, is the meaning of the verse, “These are the journeys of the children of Israel etc.,” (which is part of the Torah-תורה, which is of the same root as the word “instruction-*Hora’ah*-הוראה,”⁵⁶ in that since this was the deeds of our ancestors, it therefore becomes a sign⁵⁷ and empowerment for their children,⁵⁸ and is instructional all the way to the finest of details).

That is, when we go out of constraints (*Meitzarim*-מצרים) and limitations, it immediately is followed by the first journey (“they traveled from Ramses”), and there begins the first ascent from strength to strength and from level to level, in a way of “journeys-*Masei*-מסעי” in the plural, until we come to the other side of the Jordan, after which we cross the Jordan.

⁵³ Pirkei d’Rabbi Eliezer Ch. 12; Bereishit Rabbah, end of Ch. 14; Also see *Hemshech* 5672 Vol. 2 p. 1,135; Discourse entitled “*Tikoo*” 5694 Ch. 4 (Sefer HaMaamarim 5711 p. 11); Sefer HaMaamarim 5702 p. 137 and elsewhere.

⁵⁴ Talmud Bavli, Brachot 28a

⁵⁵ Psalms 84:8

⁵⁶ See Radak to Psalms 19:8 and elsewhere.

⁵⁷ See Midrash Tanchuma Lech Lecha 9; Bereishit Rabbah 40:6; Ramban to Genesis 12:6 and elsewhere.

⁵⁸ See Likkutei Torah ibid. 91b; 92a

(As explained in Likkutei Torah,⁵⁹ the matter of the Jordan is that “it takes from this one and gives to that one,”⁶⁰ in accordance with all the explanations of this.) We then come to “the good and broad land.”

Now, “a verse never departs from its simple meaning,”⁶¹ such that “if you listen to his voice today,”⁶² and “if you follow My decrees and observe My commandments and do them,”⁶³ we then come to the true and complete redemption. As in the words of Rambam,⁶⁴ “The Torah has already promised that, ultimately, Israel will repent toward the end of her exile and, immediately she will be redeemed,” through our righteous Moshiach “who will redeem us in the near future, and gather our exiles from the four corners of the earth, and let us say, ‘Amen!’”⁶⁵

⁵⁹ Likkutei Torah Masei 94a; 94c

⁶⁰ See Talmud Bavli, Bava Metziya 22a; Likkutei HaShas of the Arizal to Chagigah 10a; Likkutei Torah (Taamei HaMitzvot) of the Arizal, Parsha Shoftim (“*Mitzvat Arei Miklat*”).

⁶¹ Talmud Bavli, Shabbat 63a

⁶² Psalms 95:7; Sanhedrin 98a

⁶³ Leviticus 26:3

⁶⁴ Mishneh Torah, Hilchot Teshuvah 5:5

⁶⁵ In the blessing of the month; Also see the Sichah talk that preceded this discourse.

Discourse 42

*“Eileh Masei... -
These are the journeys...”*

Delivered on Shabbat Parshat Matot-Masei,
Shabbat Mevarchim Menachem-Av, 5636
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹ “These are the journeys of the children of Israel who went out of the land of Egypt... Moshe wrote their goings forth according to their journeys, and these were their journeys according to their goings forth.” The questions regarding this posed in Likkutei Torah² and in the discourses of our Rebbes, our leaders, who followed afterwards, are well known.³

That is, we must understand the word “journeys-*Masei*-מסעי” in the plural, when it states, “who went out of the land of Egypt,” and at first glance, the exodus from the land of Egypt was only the first journey, as the verse states, “They journeyed from Ramses.” Additionally,⁴ why does it states, “Moshe wrote?” This is because it is obvious that Moshe wrote it, just

¹ Numbers 33:1-2

² Likkutei Torah Masei 88c

³ Ohr HaTorah Masei p. 1,357

⁴ See Likkutei Torah ibid. 91a; Ohr HaTorah ibid. p. 1,352.

as he wrote the whole Torah, in that “the Holy One, blessed is He, dictated and Moshe wrote.”⁵

2.

Now, this may be understood with a preface regarding the matter of the journeys in the desert. As explained in Likkutei Torah,⁶ it was through their traveling in the desert in a manner in which “the Ark of the covenant of *HaShem*-יהו"ה journeyed before them,”⁷ and “the Clouds of Glory would kill the snakes and scorpions etc.,”⁸ (which were present in “the desert of snake, fiery serpent, and scorpion”)⁹ that they thereby humbled the forces of externality. This was for it to then be possible for there to be the future revelation, about which our sages, of blessed memory, stated,¹⁰ “The land of Israel is destined to spread to the entire world.”

The intention in this is that the entire world is destined to be on the level of the land of Israel as it presently is, and that the land of Israel will be on the level of Yerushalayim as it presently is. It is in this regard that they stated that Yerushalayim will spread to the entire land of Israel (and Yerushalayim of the coming future will be on an even higher level).

⁵ See Talmud Bavli, Bava Batra 15a

⁶ Likkutei Torah Masei 89b and on.

⁷ Numbers 10:33

⁸ Rashi to Numbers 10:34

⁹ Deuteronomy 8:15

¹⁰ See Pesikta Rabbati Ch. 1 (Parshat Shabbat v'Rosh Chodesh), Section 3; Yalkut Shimoni Yishayahu, Remez 503.

Now, it was explained before¹¹ citing Likkutei Torah,¹² that just as during the exodus from Egypt there were forty-two journeys from the land of Egypt until the Jordan by Yericho (on the east side of the Jordan, after which they crossed the Jordan to the west bank), thus, “the deeds¹³ of our forefathers is a sign for their children,”¹⁴ such that throughout the general course of the generations there also are forty-two journeys from the exodus from Egypt until the coming redemption.

That is, the entrance into the land of Israel through our righteous Moshiach is brought about by the preparation and service of *HaShem*-יהוה in the forty-two journeys present throughout the course of all generations. [The same is so throughout the course of one’s life,¹⁵ and more specifically, in his service of *HaShem*-יהוה, blessed is He, every day,¹⁶ in that they are divided into forty-two journeys, as explained before.]¹⁷

Based on this, it must be said that the matter of [the teaching] that in the coming future the land of Israel will spread to the entire world, which will be brought about through the journeys, is not only through the journeys that took place in the desert the first time, but is also brought about through the general totality of the journeys, including the journeys that

¹¹ In the preceding discourse entitled “*Eileh Masei*,” Discourse 41, Ch. 2 (Sefer HaMaamarim 5736 p. 308).

¹² See Likkutei Torah Masei ibid. 88c and on; 91b and on.

¹³ See Midrash Tanchuma Lech Lecha 9; Bereishit Rabbah 40:6; Ramban to Genesis 12:6 and elsewhere.

¹⁴ See Likkutei Torah ibid. 91b; 92a

¹⁵ Degel Machaneh Ephraim, beginning of Parshat Masei – in the name of the Baal Shem Tov; Also see Likkutei Sichot Vol. 4 p. 1083; Vol. 23 p. 225, and elsewhere.

¹⁶ Ohr HaTorah ibid. p. 1,352.

¹⁷ In the preceding discourse entitled “*Eileh Masei*,” Discourse 41, Ch. 2 (Sefer HaMaamarim 5736 p. 308).

followed after the entrance into the land, as well as the journeys that take place during the time of the exile.

This is like what we find about the matter of the spreading forth of the land of Israel, that there already was a likeness to this when “the moon was in a state of fullness”¹⁸ during the days of Shlomo, at which time they brought all the sparks to him from the entire world,¹⁹ including from Sheba by the queen of Sheba.²⁰ In other words, there was the spreading forth of the land of Israel such that it even reached Sheba. This matter was preparatory to the future land of Israel, which will spread forth in the entire world, as will take place in the coming future. The same is so of the journeys that take place during the time of the exile, that through the work of the Jewish people in all places in the exile, we bring about the matter of the spreading the land of Israel throughout the whole world.

3.

However, in this itself, (that is, in preparing for the land of Israel of the future) there are two ways.²¹ That is, there is refinement in a way of battle, and refinement in a way of tranquility. The refinement in a way of battle is through the service of *HaShem*-יהו"ה, blessed is He, in prayer. This is

¹⁸ Zohar I 150a; 225b; Zohar II 85a; Zohar III 40b; 46a; Also see Midrash Shemot Rabbah 15:26.

¹⁹ See the discourse entitled “*Padah b'Shalom*” 5675 (*Hemshech* 5672 Vol. 2 p. 769 [Vol. 3 p. 1,040]); *Hemshech* “*Padah b'Shalom*” 5659 & 5704 (Sefer HaMaamarim 5659 p. 162 [174]; 5704 p. 107).

²⁰ See Kings I 10:1 and on.

²¹ See Sefer HaMaamarim 5659 *ibid.* (p. 162 [173] and on); 5704 *ibid.*

because the verse states,²² “With my sword and with my bow,” which Targum Onkelus translates as, “With my prayer and with my supplication.” It likewise states,²³ “One who desires to eat bread must do so by the blade of the sword,” (through the preface of prayer).²⁴ The refinement in a way of tranquility is through the study of Torah (as also explained in the discourses of Lag BaOmer).²⁵

To explain, there is a well-known²⁶ difference between the mode of service of Rabbi Shimon bar Yochai and that of Choni HaMe’agel. That is, Choni HaMe’agel brought about the rainfall through prayer,²⁷ this being refinement by way of battle. This is why he made various efforts, such as making a circle etc. Moreover, he then had to constrict the bestowal so that it would be appropriate to the measure of the world etc.

In contrast, Rabbi Shimon bar Yochai brought about the rainfall through speaking Torah on the verse,²⁸ “Behold how good and how pleasant it is for brothers to dwell together, also in unity.”²⁹ That is, he brought the rainfall in a way of tranquility, and additionally, it automatically was according to

²² Genesis 48:22

²³ Zohar III 188b

²⁴ See Likkutei Torah Naso 26b.

²⁵ Maamarei Admor HaZaken, Et’halech Liozhna p. 210; Ohr HaTorah Vayikra Vol. 1 p. 254; Sefer HaMaamarim 5627 p. 291 and on; Also see the citations in the next note.

²⁶ See the discourse entitled “*Padah b’Shalom*” 5675 ibid. (*Hemshech* 5672 ibid. p. 767 [p. 1,037]); Sefer HaMaamarim 5679 p. 130 and on; Also see the discourse entitled “*Padah b’Shalom*” of earlier this year, Discourse 9 (Sefer HaMaamarim 5736 p. 67 and on).

²⁷ Talmud Bavli, Taanit 23a

²⁸ Psalms 133:1

²⁹ Zohar III 59b

the receptacles of the recipient. [This also is the relation to the verse, “for brothers to dwell together, also in unity.”]

Now, this proves that these two modes of service are present even during the time of the exile. [Even though according to some opinions³⁰ Choni HaMe’agel lived during the time of the Holy Temple (this being why it is said about him³¹ that for seventy years he was in the state indicated by the verse,³² “We were like dreamers,” which refers to the seventy years between the first Holy Temple and the second Holy Temple), it nevertheless is related in Tractate Taanit that there were also other Tana’im who brought rainfall through prayer, such as Abba Chilkiyah³³ and Rabbi Akiva³⁴ etc.] Thus, it is through serving *HaShem*-יהוה in these two ways that preparation is brought about for the land of Israel to spread forth in the future.

More specifically, this is brought about through service in all the three pillars upon which the world stands, these being Torah, the sacrificial service (*Avodah*-prayer), and acts of lovingkindness, (as stated in the Mishnah, in the first chapter of Avot).³⁵ In other words, through the service of Torah study there is the drawing down from Above, and through the service of prayer there is the ascent from below to Above, and through

³⁰ See Taanit ibid. and Chiddushei Aggadot of the Maharsha there; Talmud Yerushalmi Taanit 3:9 and Yafeh Mareh there; Seder HaDorot in its section; Also see the discourse entitled “*Lehavin Inyan Hilulah d’Rashbi*” 5735 (translated in The Teachings of The Rebbe 5735, Discourse 28); Sichot of the 19th of Kislev 5735, Shabbat Parshat Tisa 5740, Shabbat Parshat Vayikra and Shabbat Parshat Tzav 5741.

³¹ See the citations in the preceding note.

³² Psalms 126:1

³³ Talmud Bavli, Taanit 23a

³⁴ Talmud Bavli, Taanit 25b

³⁵ Mishnah Avot 1:2

acts of lovingkindness (which includes the performance of all the *mitzvot*)³⁶ we make the world a dwelling place for the Holy One, blessed is He, in the lower worlds,³⁷ a beautiful dwelling with beautiful furnishings.³⁸

2.

However, how is it possible that through their service the Jewish people have the power to draw Godliness into the world, and to bring about that “the land of Israel is destined to spread forth etc.?” About this the verse states, “Moshe wrote their goings forth according to their journeys.” That is,³⁹ Moshe, who is the faithful shepherd of all Israel, binds the aspect of “their goings forth-*Motza’eihem*-מוצאיהם” [as a word meaning “origin-*Motza*-מוצא”],⁴⁰ this being the root and source of the soul, with the soul as it is below.

This is also why every Jew, at the beginning of his service of *HaShem*-יהו"ה each day, says,⁴¹ “The soul that You have given within me, she is pure... You blew her into me.” This refers to the drawing down from the aspect of “she is pure-*Tehorah*-טהורה,” which is the root and source of the soul, into the aspect of “You blew her into me,” which is the aspect of the “foot” of the soul that manifests in the body and is found in the

³⁶ See Likkutei Torah Re’eh 23c and elsewhere.

³⁷ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36, and elsewhere.

³⁸ See Likkutei Torah Balak 70c; Also see Hitva’aduyot 5752 Vol. 2 p. 260.

³⁹ See Likkutei Torah Masei ibid. 91d and on; 93d; 96a; Ohr HaTorah Masei ibid. p. 1,373; Sefer HaMaamarim 5635 Vol. 2 p. 399.

⁴⁰ See the preceding discourse entitled “*Eileh Masei*,” Discourse 41, Ch. 3 (Sefer HaMaamarim 5736 p. 310).

⁴¹ In the morning blessings.

lowest world of which there is no lower. The empowerment for this is from the aspect of Moshe within every single Jew.⁴²

It is in this regard that it specifies that “[Moshe] wrote.” This is because the souls are rooted in the aspect of the engraving, “they are engraved under the Throne of Glory.”⁴³ This is akin to how in the Torah there is the matter of “engraved upon the Tablets,”⁴⁴ with engraved letters. About this the verse states, “Moshe wrote,” in that Moshe brought about a drawing down from the aspect of the engraving to the aspect of writing, both in the Torah, as well as in the souls.

Nevertheless, in this drawing down (from the root and source of the soul to the “foot” of the soul) it is possible for there to be changes. Thus, about this Likkutei Torah⁴⁵ explains that “Moshe wrote” refers to the signet of the Holy One, blessed is He, which is “Truth-*Emet*-אמת.”⁴⁶

The word “[Moshe] wrote-*Vayichtov*-ויכתוב” is also like “the writing of a scribe-*Ktav Sofer*-כתב סופר” mentioned in the Mishnah at the end of Tractate Gittin,⁴⁷ which the Talmud⁴⁸ explains means “the signet of a scribe-*Chatam Sofer*-חתם סופר.” Likewise, the verse states,⁴⁹ “He wrote-*v’Katav*-וכתב her,” which means “he signed-*v’Chatam*-וחתם” according to the view of Rabbi Meir.⁵⁰ Similarly, the matter of “Moshe wrote-

⁴² See Tanya, beginning of Ch. 42

⁴³ See Zohar III 29b; 123b; Pardes Rimmonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 7 and elsewhere.

⁴⁴ Exodus 32:16

⁴⁵ Likkutei Torah Masei 92d and on

⁴⁶ Talmud Bavli, Shabbat 55a

⁴⁷ Talmud Bavli, Gittin 87b

⁴⁸ Talmud Bavli, Gittin 88a

⁴⁹ Deuteronomy 24:1

⁵⁰ Talmud Bavli, Gittin 21b; 23a

Vayichtov-ויכתוב” also includes the matter of the signature-*Chatimah*-חתימה, and the matter of the signature is so that there will not be any changes.

This is like the signature on a contract in the literal sense, in which before the signing, it is possible for there to be changes, such that it follows its final line.⁵¹ However, once it has been signed it goes according to the signature,⁵² and it is impossible to change it.

5.

The verse then continues, “and these were their journeys according to their goings forth.” That is, through the descent to below, the soul ascends to an aspect of “their goings forth-*Motza'eihem*” [as a word meaning “origin-*Motza-*”]⁵³ which is even higher than the aspect of “their goings forth-*Motza'eihem*” that preceded it, (that is, “their goings forth according to their journeys,” from which there was the descent), as explained before.⁵⁴

This may be understood by what the Arizal explains⁵⁵ on the verse,⁵⁶ “[It is not by bread alone that man lives], but by everything that emanates (*Motzah*-מוצא) from the mouth of *HaShem*-יהוה that man lives.” That is, the intention in “that

⁵¹ See Talmud Bavli, Gittin 11a; 19b; Bava Batra 161b.

⁵² Talmud Bavli, Brachot 12a

⁵³ See the preceding discourse entitled “*Eileh Masei*,” Discourse 41, Ch. 3 (Sefer HaMaamarim 5736 p. 310).

⁵⁴ In the preceding discourse entitled “*Eileh Masei*,” Discourse 41, Ch. 4 (Sefer HaMaamarim 5736 p. 310).

⁵⁵ Likkutei Torah of the Arizal to Deuteronomy 8:3 (Eikev).

⁵⁶ Deuteronomy 8:3

which emanates from the mouth of *HaShem*-יהו"ה⁵⁷ is to the word of *HaShem*-יהו"ה that is in the bread.

As known,⁵⁸ the explanation is that since the bread is below man, this being why it requires man's toil in refining and purifying it, this indicates that the sparks within it are rooted in a higher aspect than "that which emanates from the mouth of *HaShem*-יהו"ה" that is in man. This is why man receives [vitality] from "that which emanates from the mouth of *HaShem*-יהו"ה" that is in the bread, and it is through toiling with it that he thereby is elevated to a higher aspect.

To explain in the terminology of Kabbalah,⁵⁹ "their goings forth-*Motza'eihem*-מוצאיהם" that precedes "their journeys-*Maseihem*-מסעיהם" ("their goings forth according to their journeys") is the aspect of the seven lower *Sefirot* of Primordial Man (*Adam Kadmon*) which come in a way of inner manifestation and are drawn down into the Long Patient One-*Arich Anpin*.

In contrast, their goings forth-*Motza'eihem*-מוצאיהם" that follows "their journeys-*Maseihem*-מסעיהם" ("their journeys according to their going forth") refers to the three upper *Sefirot* of Primordial Man (*Adam Kadmon*) which transcend being drawn down, and can only be reached by way of ascent. This is brought about through making a dwelling place for the Holy One, blessed is He, in the lower worlds. The true matter of a dwelling, is that it is like how it is with man below, that he is

⁵⁷ Also see Likkutei Torah Masei 96a

⁵⁸ Likkutei Torah Tzav 13b and on; Sefer HaMaamarim 5697 p. 207 and elsewhere.

⁵⁹ Also see Likkutei Torah Masei 96a *ibid*.

present within it with the totality of his essential self and being.⁶⁰

Now, the ultimate purpose of all the journeys is to transform the “the great and awesome desert,”⁶¹ and it is to cause the aspect of a “desert-*Midbar*-מדבר” to be in the positive sense – meaning, “a place in which no man dwelt,”⁶² since He transcends the aspect of “man-*Adam*-אדם,” in that “He is not a man that He should relent”⁶³ (as explained in Likkutei Torah at the beginning of Parshat Bamidbar).⁶⁴

This is likewise the matter of transforming the “days between the straits” (which are the days that precede the consolation with doubled sagacity of “Comfort, comfort, My people”),⁶⁵ and as in the language of the verse,⁶⁶ “I shall transform their mourning into joy.”

At first glance, the precise wording “I shall transform-*v’Hafachti*-והפכתי” is not understood. This is because it is action that is primary,⁶⁷ and this primarily is so of the matter of joy. Thus, of what relevance is it that this is in a way in which “I shall transform-*v’Hafachti*-והפכתי?”

However, the explanation is that the primary superiority is in the transformation of the constraints, for it is specifically

⁶⁰ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 (and with the glosses in Ohr HaTorah Shir HaShirim Vol. 2 p. 679 and on); Ohr HaTorah Balak p. 997; 5635 Vol. 2 p. 353; *Hemshech* 5666 p. 3 [p. 5, translated in *Hemshech Samech-Vav*, Vol. 1, Discourse 1].

⁶¹ Deuteronomy 8:15

⁶² Jeremiah 2:6

⁶³ Samuel I 15:29

⁶⁴ Likkutei Torah Bamidbar 4c

⁶⁵ Isaiah 40:1; Also see Midrash Eichah Rabbah, end of Ch. 1, and elsewhere.

⁶⁶ Jeremiah 31:12

⁶⁷ Mishnah Avot 1:17

through the matter of the verse,⁶⁸ “Out of the constraint I called out to *Ya”H-ḥ”*” that this brings about that “*Ya”h-ḥ”*” answered me with expansiveness,” which in the terminology of Chassidus⁶⁹ refers to the expansiveness of His Essential Self (*Merchav HaAtzmi*).

[To point out, it is specifically there where there is the true matter of the constraint. This is as we find with the king, that his conduct must be in a way of “I will walk in broad pathways,”⁷⁰ in that “once he has bowed, he does not rise,”⁷¹ this being the ultimate state of nullification (*Bittul*), the matter of the constraint (*Meitzar*).]

About this the verse states,⁷² “Tziyon will be redeemed through justice, and those who return to her, through charity.” These are the two ways of drawing down (*Hamshachah*) and ascent (*Ha’ala’ah*) mentioned before, through which the transformation of the world is brought about.⁷³ This also is the ultimate purpose of the descent of the soul to below, to do its work in transforming the world, and it specifically is thereby that the soul ascends to a higher place than from where it descended.

7.

⁶⁸ Psalms 118:5

⁶⁹ See the discourse entitled “*Min HaMeitzar*” 5697 Ch. 5 and on (Sefer HaMaamarim 5697 p. 154 and on), and elsewhere.

⁷⁰ Psalms 119:45

⁷¹ Talmud Bavli, Brachot 34b

⁷² Isaiah 1:27

⁷³ There is a small portion of the discourse missing here. (Note from original publisher.)

Now, it is through the toil in the matter of the journeys etc., that this brings about the matter of the verse,⁷⁴ “I have come to My garden-*Gani*-גני,” meaning, “to My wedding chamber-*L’Genuni*-לגנוני,” to the place where I primarily was at first, in that the essential root of the Indwelling Presence of *HaShem*-יהוה, the *Ikkar Shechinah*, was in the lower worlds,⁷⁵ such that there comes to be a revelation of an even higher aspect than how it was at the beginning of the creation.

This is as explained elsewhere,⁷⁶ that even though it states “*Toldot*-תולדות” spelled fully twice in the Torah, [once in the verse],⁷⁷ “These are the products-*Toldot*-תולדות of the heavens and the earth when they were created,” when “the world was created in a state of wholeness,”⁷⁸ and “these are the generations-*Toldot*-תולדות of Peretz-פרץ,”⁷⁹ which refers to Moshiach, about whom the verse states, “the one who breaks forth (*Poretz*-פורץ) will go before them,”⁸⁰ nevertheless “*Toldot*-תולדות” spelled fully of the coming future (“these are the generations-*Toldot*-תולדות of Peretz”) is a higher matter than “*Toldot*-תולדות” spelled fully when “the world was created in a state of wholeness.”⁸¹

⁷⁴ Song of Songs 5:1

⁷⁵ Midrash Shir HaShirim Rabbah to Song of Songs 5:1; Bereishit Rabbah 19:7; Explained at length in *Hemshech “Bati LeGani”* 5710 (Sefer HaMaamarim 5710 p. 111 and on).

⁷⁶ See Midrash Bereishit Rabbah 12:6; Shemot Rabbah 30:3; Maamarei Admor HaZaken HaKetzarim p. 558, and elsewhere.

⁷⁷ Genesis 2:4

⁷⁸ Midrash Bereishit Rabbah 14:7

⁷⁹ Ruth 4:18

⁸⁰ See Micah 2:13 (referring to Moshiach).

⁸¹ The conclusion of this discourse is missing. (Note from the original publisher.)

Discourse 43

*“Eileh HaDevarim... -
These are the words...”*

Delivered on the 3rd day of the week of Parshat Devarim,
Erev Rosh Chodesh Menachem-Av, 5636
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹ “These are the words that Moshe spoke... (and continues) in the desert, in the Aravah etc.” Now, in the Midrashic teachings of our sages, of blessed memory (also brought in Rashi’s Torah commentary) they explained that these are words of rebuke said by way of allusion (through mentioning the places where things that warranted words of rebuke took place).

Now, there is a well-known question on this by our Rebbes, our leaders,² such that this is also explained at length in *Hemshech* 5666³ (this year being seventy years since it was first said). That is, explanation is required as to why these words of rebuke were said by way of allusion.⁴ This is because their ultimate purpose is to have an effect, and this being so,

¹ Deuteronomy 1:1

² Ohr HaTorah Devarim p. 11; Sefer HaMaamarim 5632 Vol. 2 p. 412; p. 420 and on; 5663 Vol. 1 p. 183 and on; Vol. 2 p. 290 and on; 5725 p. 349 (translated in The Teachings of The Rebbe 5725 Vol. 2, Discourse 60).

³ *Hemshech* 5666 p. 317 [420, translated in *Hemshech Samech-Vav*, Vol. 3, Discourse 38].

⁴ See Alshich to Deuteronomy *ibid*.

they should have been stated clearly, since it then would be more certain that they would have their [desired] effect.

This question is more greatly strengthened by the fact that we later observe that in the Torah portion of Eikev⁵ the matters mentioned here by way of allusion are stated openly in a revealed and detailed way there. Moreover, these matters are even included in the verse, “These are the words that Moshe spoke etc.,” referring to the entire book [of Deuteronomy], and how much more so in its first Torah portions. However, even so, they first were stated only by way of allusion, and only later were they stated in a revealed and detailed way.

2.

Now, the explanation of this is based on the explanation in *Hemshech* 5666,⁶ that in the service of a servant (*Eved*) [which in general refers to every single Jew, in that he is a servant of the Holy One, blessed is He,⁷ which particularly is so according to the words of the Mishnah (taught by our sages in their Mishnah), “I was created to serve my Owner.”⁸

That is, this is the ultimate purpose of the creation of man, and it thus is understood that this also is the ultimate intent of the entire creation of all the worlds (as explained in Tanya).⁹ Now, in this there are two general levels. [The first is] the

⁵ Deuteronomy 9:22 and on.

⁶ *Hemshech* 5666 p. 317 [420, translated in *Hemshech Samech-Vav*, Vol. 3, Discourse 38].

⁷ Also see Tanya, Ch. 41 (57a).

⁸ At the end of Tractate Kiddushin.

⁹ See Tanya, Ch. 33 & Ch. 36.

ultimate elevation, which applies to a servant (*Eved*) who is called a “trusted servant (*Eved Ne’eman*), and there also is the ultimate simplicity in the matter of a servant (*Eved*), called the simple servant (*Eved Pashut*).¹⁰

3.

Now, this may be connected to the explanation in Likkutei Torah¹¹ on the verse,¹² “Tziyon will be redeemed through justice, and her prisoners, through charity.” This verse comes at the conclusion of the Haftorah, which is the end and conclusion of the Torah portion. To preface, there is the known teaching of the Alter Rebbe,¹³ that a Jew neither desires nor is capable of being separated from Godliness, Heaven forbid.

This stems from the innerness of the soul, and in the innerness itself, from the innerness of the innerness called “Tziyon-צִיּוֹן,” which is a word meaning a “sign-*Siman*-סִמָּן,” that is, a sign for the One Above, akin to the statement,¹⁴ “I am a good sign in the world,” (as explained at length in Likkutei Torah¹⁵ and in the discourses that followed it,¹⁶ citing various Midrashic teachings of our sages, of blessed memory).

¹⁰ See *Hemshech* 5666 p. [309] 411 and on, [translated in *Hemshech Samech-Vav* Vol. 3, Discourse 37 and on].

¹¹ Likkutei Torah Devarim 1b and on.

¹² Isaiah 1:27

¹³ Igrot Kodesh of the Rebbe Rayatz Vol. 4 p. 384 (copied in *HaYom Yom* for the 25th of Tammuz) and elsewhere.

¹⁴ *Zohar* I 225a

¹⁵ Likkutei Torah Devarim 1b and on.

¹⁶ Ohr HaTorah Devarim p. 27 and on; Also see the discourse entitled “*Tziyon b’Mishpat Tipadeh*” 5735 (Torat Menachem, Sefer HaMaamarim Av p. 125 and on, translated in *The Teachings of The Rebbe* 5735, Discourse 38); Discourse by the same title of this year, Discourse 44 (Sefer HaMaamarim 5736 p. 330 and on).

This is connected to the well-known teaching in Etz Chayim,¹⁷ that there is a tiny spark which is the aspect of Godliness (a spark of the Creator) and this spark manifests in the power of one created spark etc., called the *Yechidah* essence of the soul.

That is, the *Yechidah* essence of the soul is a created spark that is a receptacle for the spark of the Creator, the Singular One-*Yachid*-יחיד Above. This is why she is called singular-*Yechidah*-יחידה (in the feminine) in that she receives from the Singular One-*Yachid*-יחיד,¹⁸ (in that her yearning is solely for the Singular One of the world).

Now, as the soul is in the aspect of the *Yechidah*, she is such that even while [a person] sins she remains faithful to Him, blessed is He,¹⁹ except that this is not revealed but is concealed. About this the verse states, “Tziyon will be redeemed.” For, since the aspect of Tziyon is not in a revealed state, there thus is the need for redemption from the concealment and hiddenness. (However, only redemption is needed, being that the matter of imprisonment etc., does not apply there, Heaven forbid to think so.)

However, there [also] are the revealed powers of the soul, these being the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul, and even the *Chayah* level of the soul (as it is in relation to the *Yechidah* essence of the soul) to which the matter of sin reaches. (This is because it only is about the *Yechidah*

¹⁷ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1, cited in Likkutei Torah Re’eh 27a and elsewhere.

¹⁸ Likkutei Torah ibid. 25a; *Hemshech* 5666 p. 267 [p. 355, translated in *Hemshech Samech-Vav*, Vol. 3, Discourse 32; *Sefer HaMaamarim* 5696 p. 57.

¹⁹ Tanya, end of Ch. 24

essence of the soul that it states that “it does not have a shadow of a shadow,” whereas the (encompassing aspect of the *Chayah*) “does have a shadow”)²⁰ and thus it also is possible for a matter of imprisonment to be there.

Now, because of this there also is a difference in the mode of service in matters as they actuality are, in that the redemption of Tziyon is “through justice,” referring to the matter of Torah (as explained in Likkutei Torah on the verse,²¹ as well as in the subsequent discourses of our Rebbes, our leaders).²²

This is because the Torah is called “the Torah is light,”²³ in that in and of itself, it transcends vessels, measures, and limitations, only that it descended below and manifests in vessels (*Keilim*). Nonetheless, even as the Torah is found in vessels (*Keilim*) below, it nonetheless in the way indicated by the verse,²⁴ “Behold, My word is like fire,” in that it does not contract matters that are the opposite of purity and holiness,²⁵ (as explained in various places).²⁶ Thus, to redeem the aspect of Tziyon from the darkness of the exile, so that there will not be a matter of imprisonment in her, the Torah suffices for this.

In contrast, about the *Nefesh*, *Ru’ach*, and *Neshamah* levels of the soul (and sometimes even the *Chayah* level of the soul as she relates to the *Nefesh*, *Ru’ach* and *Neshamah* levels

²⁰ Talmud Bavli, Yevamot 122a; See *Hemshech* 5666 *ibid.*, and elsewhere.

²¹ Likkutei Torah Devarim *ibid.* 1b and on.

²² Ohr HaTorah *ibid.* p. 33; p. 36 and on.

²³ Proverbs 6:23

²⁴ Jeremiah 23:29

²⁵ Talmud Bavli, Brachot 22a

²⁶ Also see the discourse entitled “*Tziyon b’Mishpat Tipadeh*” 5735 *ibid.*, Ch. 6, and note 55 there (Torat Menachem *ibid.* p. 129, translated in The Teachings of The Rebbe 5735, Discourse 38).

of the soul),²⁷ and how much more so in regard to thought, speech, and action, in which it even applies for there to be a matter of imprisonment, it then is necessary for there to be toil in matter of action, at the very least in relation to the matter of Torah (“justice”) that precedes it, to the point of action in lower matters of which there is no lower.

About this the verse states, “and her prisoners, through charity,” which includes acts of lovingkindness, this being the pillar that includes all the *mitzvot*.²⁸ This is because “Kindness-*Chessed* is the right arm,”²⁹ and the entire body is included in the right, this being the matter of the words,³⁰ “His garb is righteousness-*Tzeddakah*-הַצְדִּיקָה” (as explained in Iggeret HaKodesh),³¹ up to and including charity (*Tzeddakah*) in the literal sense.

This is as explained in Iggeret HaKodesh,³² that at a time in which there is a state and standing of “the fallen Sukkah of Dovid” (in which it falls all the way to the aspect of the “feet” and “heels,” which refer to the aspect of physical action (*Asiyah*)), the primary mode of service must also be in action (*Asiyah*), this being the act of charity (*Tzedakah*).

Now, the two matters in the verse, “Tziyon will be redeemed through justice, and her prisoners, through charity” as they are in the service of *HaShem*-יהוה of each and every

²⁷ See the discourse entitled “*Padah b'Shalom*” 5739 Ch. 3 and on (Torat Menachem, Sefer HaMaamarim Kislev p. 41 and on).

²⁸ See Torah Ohr Mikeitz 38c; 42c; Likkutei Torah Shir HaShirim 44c and elsewhere.

²⁹ Introduction to Tikkunei Zohar 17a

³⁰ In the liturgical hymn “*Atah Hoo Elokeinu*” in the morning prayers of Rosh HaShanah and Yom HaKippurim.

³¹ Tanya, Iggeret HaKodesh, Epistle 32

³² Tanya, Iggeret HaKodesh, Epistle 9

Jew, in that each one is a complete world³³ – they are the two ways of the service of a servant (*Eved*) present in the service of *HaShem*-יהו"ה by the Jewish people. That is, there is the mode of service of the trusted servant (*Eved Ne'eman*) (stemming from the *Yechidah* essence of the soul) and there is the mode of service of the simple servant (*Eved Pashut*) (stemming from the revealed powers of the soul).

4.

Accordingly, there also are two ways of speaking rebuke to the Jewish people – in order to take them out of the exile (“Tziyon will be redeemed... and her prisoners”), each according to the manner of its exile – by way of allusion and in a way of revelation. That is,³⁴ when it only is necessary for there to be redemption from concealment and hiddenness (since a matter of imprisonment is inapplicable, Heaven forbid), thus since that which is the opposite of desirable is by way of a hint, therefore, the words of rebuke are also said by a way of a hint.

³³ Talmud Bavli, Sanhedrin 37a (in the Mishnah).

³⁴ Also see the end of the discourse entitled “*Eileh HaDevarim*” 5666 (p. 324 [429], translated in Hemshech Samech-Vav, Vol. 3, Discourse 38) that “to bring out the concealed love (*Ahavah Mesuteret*) from concealment into revelation, this being the simple desire present in every single Jew. Therefore, since ‘my heart is awake,’ it therefore is enough for there to be a mere hint to bring it out from concealment to revelation, this being words of rebuke in a concealed way. However, to bring about the revelation of the *Nefesh*, *Ru'ach*, and *Neshamah* of the soul, this requires words of rebuke in a revealed way. The same is so of the difference between the trusted servant (*Eved Ne'eman*) and the simple servant (*Eved Pashut*). That is, for the trusted servant (*Eved Ne'eman*) a concealed rebuke suffices to bring an awakening in him, whereas for the simple servant (*Eved Pashut*) revealed rebuke is required to bring it about. This is why Moshe first said words of rebuke by way of hint, but then said words of rebuke in a revealed way etc.”

However, when there also is a matter of imprisonment, meaning that that which is the opposite of desirable is revealed, the words of rebuke must then also be said in a revealed way, even as the matters are in detail, (for as explained in Kuntres HaTefillah,³⁵ the true matter of toil (*Avodah*) is when it comes into detailed toil (*Avodah*)).

Now, we should add that just as when speaking words of rebuke, the order is that they first are said by way of allusion (to bring about the matter of “Tziyon will be redeemed through justice) and afterwards are said in a revealed way (to bring about the matter of “her prisoners through charity”), the same is so of the verse, “Tziyon will be redeemed through justice, and her prisoners, through charity.” That is, there first is the matter of the *mitzvot* (“charity”) as hinted in the Written Torah, and they then come into the Oral Torah, in a way of greater revelation.³⁶ However, this is not yet within action, which is primary.³⁷ It only is afterwards that there comes to be the matter of charity (*Tzeddakah*), referring to the *mitzvot* as they come into detail and in a revealed way.

5.

This then, is the meaning of the verse, “These are the words that Moshe spoke etc.” That is, this is in the form of preparation for the conquest of the “good and broad land,”³⁸ “a

³⁵ Ch. 13; (Also see Kuntres HaAvodah Ch. 6).

³⁶ See Tanya, Iggeret HaKodesh, Epistle 29 (150b and on); Also see Sefer HaMaamarim 5635 Vol. 2 p. 447.

³⁷ Mishnah Avot 1:17

³⁸ Exodus 3:8

land... that the eyes of *HaShem*-יהו"ה your God, are upon it from the beginning of the year to the end of the year,"³⁹ a pure land, whose air is pure, and even its clumps [of earth] are pure,⁴⁰ (as in all the explanations of these matters)⁴¹ – for this took place after he smote Sichon etc., and Og etc.,⁴² by which there was the nullification of matters of the side opposite holiness that could have defended (the kings of Canaan)⁴³ and could have prevented the conquest of the land of Israel, Heaven forbid.

Moreover, the Jewish people already stood across the Jordan,⁴⁴ and had already concluded all the matters indicated by the verse, ⁴⁵ “These are the journeys of the children of Israel who went out from the land of Egypt according to their legions, by the hand of Moshe and Aharon” (both the matter of “their goings forth according to their journeys,”⁴⁶ as well as the matter of “their journeys according to their going forth” which is in a higher way),⁴⁷ until “they encamped at the plains of Moav by the Jordan, at Yericho.”⁴⁸

It is then that Moshe spoke to all of the children of Israel, in order to take all the Jewish people (and all the levels within them)⁴⁹ out of the exile, each one according to his matter,

³⁹ Deuteronomy 11:12

⁴⁰ See Talmud Bavli, Shabbat 15b; Gittin 8a and on.

⁴¹ See Likkutei Torah Masei 89b and on.

⁴² Deuteronomy 1:4

⁴³ See Rashi to Numbers 21:23.

⁴⁴ Deuteronomy 1:1-5

⁴⁵ Numbers 33:1

⁴⁶ Numbers 33:2

⁴⁷ See the preceding two discourses entitled “*Eileh Masei*,” Discourse 41 & Discourse 42 (Sefer HaMaamarim 5736 p. 310 and on; p. 316 and on).

⁴⁸ Numbers 33:48

⁴⁹ See *Hemshech* 5666 *ibid.* [translated as *Hemshech Samech-Vav*, Vol. 3, Discourse 38 *ibid.*] that “‘to all Israel,’ meaning, to **all** levels of the Jewish people,

through speaking words of rebuke in the two above-mentioned ways, by way of allusion (in the beginning of Parshat Devarim) – for those in whom it is necessary to bring about the matter of “Tziyon will be redeemed through justice,” and in a revealed way (in Parshat Eikev) – for those in whom it is necessary to bring about the matter of “and her prisoners through charity.”

This matter is likewise brought about in every generation, especially in the generation of “the heels of Moshiach,” and in “the heels of Moshiach” itself, in the final moments of the exile. Through doing so there is the fulfillment of what “the Torah promised (which Moshe spoke, as the verse states,⁵⁰ “Remember the Torah of My servant Moshe”) that Israel will repent and immediately she will be redeemed,”⁵¹ through our righteous Moshiach, the final redeemer, who also is the first redeemer (Moshe),⁵² in the near future and in the most literal sense!

both those who are in the aspect of the trusted servant (*Eved Ne'eman*) as well as those who are in the aspect of the simple servant (*Eved Pashut*) etc.”

⁵⁰ Malachi 3:22; Also see Talmud Bavli, Shabbat 89a; Mechilta Beshalach 15a; Midrash Shemot Rabbah 30:4

⁵¹ Mishneh Torah [“Deuteronomy”] of the Rambam [Rabbi Moshe ben Maimon, about whom it states, ‘From Moshe to Moshe there never arose one like Moshe’], Hilchot Teshuvah 7:5.

⁵² See Midrash Shemot Rabbah 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal Vayechi 49:10; Torah Ohr, Mishpatim 75b; Likkutei Sichot Vol. 11 p. 8 and on.

Discourse 44

*“Tziyon b’Mishpat Tipadeh... -
Tziyon will be redeemed through justice...”*

Delivered Shabbat Parshat Devarim,
Shabbat Chazon, 4th of Menachem-Av, 5636*
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹ “Tziyon will be redeemed through justice, and her prisoners, through charity.” In his discourse by this title in Likkutei Torah,² the Alter Rebbe begins by citing the verse,³ “These things that I command you today,” and explains that this refers to every day, in that “every day should be in your eyes as new.”⁴ He explains⁵ that to come to this (that “every day should be in your eyes as new”) this comes through contemplating (*Hitbonenut*) this verse itself – “These things that I command you today.” That is, the coming into being of

* The original discourse was edited by the Rebbe and published as a pamphlet for Shabbat Chazon 5749.

¹ Isaiah 1:27

² At the beginning of this week’s Torah portion (Devarim). See the glosses of the Tzemach Tzedek to this discourse – Ohr HaTorah Devarim p. 28 and on.

³ Deuteronomy 6:6

⁴ See Sifri and Rashi to the verse; Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:2. Also note that although the language of our sages, of blessed memory, in this teaching is “as new-*k’Chadashim*” (כחדשים) (with the prefix letter *Khaf*-כ [only] indicates “like” (*Khaf HaDimyon*)) – the intention is that the matter of “**like** new” should truly be so. To point out the language of Likkutei Torah there (1b – quoted later in the discourse) is “**literally** as new.”

⁵ In the above-mentioned discourse, in chapter two (1b).

all worlds from the quality of Kingship-*Malchut* is just a radiance, whereas through fulfilling the *mitzvot* in this world His Essential Self is drawn down. This is the meaning of “that I-*Anochi*-אנכי command you today,” that is, “I-*Anochi*-אנכי, meaning who I am-*Mi SheAnochi*-מי שאנכי.”⁶ This being so, “one hour of repentance and good deeds in this world is greater than all the life of the coming world.”⁷

This is because in the life of the coming world (*Olam HaBa*) there is delight in the ray of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*),⁸ which is just a ray. However, through repentance (*Teshuvah*) and good deeds in this world, His Essential Self is drawn down.⁹

This then, is the meaning of “that I am commanding you today,” specifying “today-*Hayom*-היום,” in that “today (*Hayom*-היום) is the time to do them and tomorrow is the time to receive the reward.”¹⁰ This is because the reward for the *mitzvot* in the coming world (“tomorrow”) is just a ray, whereas by fulfilling the *mitzvot* in this world, “today is the time to do them,” we draw down His Essential Self.

Now, through contemplating the matter of “that I am commanding you today,” that is, that through fulfilling the *mitzvot* today (in this world) there is a drawing down of His Essential Self (“I-*Anochi*-אנכי”) this brings about that for him

⁶ Likkutei Torah *ibid.*; Also see Likkutei Torah Pinchas (80b) that “I-*Anochi*-אנכי, [meaning] whoever I am-*Mi SheAnochi*-מי שאנכי,” is “the aspect that is not contained by any name, nor hinted in any letter or thorn [of a letter] whatsoever.”

⁷ Avot 4:17

⁸ Talmud Bavli, Brachot 17a

⁹ As also stated in Tanya, end of Ch. 4.

¹⁰ Talmud Bavli, Eruvin 22a

the *mitzvot* are in a way of “today,” meaning that “every day they should literally be in your eyes as new.”

Now, in the discourse he continues¹¹ that all the above is how things are supposed to be. However, when this is not so, and one’s bitterness or joy stem from worldly matters, the spark of Godliness within him is then in exile in his animalistic soul, “like a ewe that is silent before her shearers.”¹² The verse therefore states, “Tziyon will be redeemed through justice etc.,” (as will later be explained in chapter nine).

Now, we must understand this better. This is because, at first glance, even when the *mitzvot* are “an antiquated edict in his eyes,”¹³ he can still fulfill them with vitality,¹⁴ so much so that this (the fulfillment of Torah and *mitzvot*) can be essential for him. However, the words of the discourse, “However, when this is not so etc.,” seem to indicate¹⁵ that when the *mitzvot* are not new in one’s eyes, it then is certain that his bitterness and joy stem from worldly matters.

We also must understand the statement in the discourse, that to come to the matter of, “every day they should be in your eyes as new,” this comes through contemplating the matter of, “I-*Anochi*-אנכי command you today-*Hayom*-היום,” in that through fulfilling the *mitzvot* in this world (“today-*Hayom*-היום”) there is a drawing down of His Essential Self (“I-*Anochi*-

¹¹ At the beginning of Ch. 3 (1b).

¹² As in the language of the verse – Isaiah 53:7; See Likkutei Torah Masei 88d; 89c.

¹³ As in the language of Sifri and Rashi cited in note 4.

¹⁴ To point out based on what is stated in the Shulchan Aruch of the Alter Rebbe *ibid.*, when a person hears one thing many times “it is not as beloved to him as it was **at the beginning**,” meaning that then too it still is beloved to him, but not as it was in the beginning.

¹⁵ Since it can be said that this is another matter.

אנכי”) which is much higher than the reward of the *mitzvot* in the coming world, which is merely a ray.

That is, at first glance, since the delight (and pleasure) in the ray of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) in the coming world is a very great pleasure,¹⁶ [especially considering that what is meant here by “the coming world” (*Olam HaBa*) is not just the Garden of Eden (*Gan Eden*), but also the world of the resurrection (*Olam HaTechiyah*),¹⁷ and the revelation in the world of the resurrection (*Olam HaTechiyah*) is even higher than the revelation of the Garden of Eden (*Gan Eden*)],¹⁸ therefore, even by contemplating the greatness of the reward of the *mitzvot* (in the coming world) he will come to have great vitality in fulfilling the *mitzvot*.

However, in the discourse he states that for the *mitzvot* to be as new in your eyes, and “not like an antiquated edict,” there specifically must be contemplation into the matter of “I-*Anochi*-אנכי, meaning who I am-*Mi SheAnochi*-מי שאנכי,” this being the superiority of “today is the time to do them” which is higher than “tomorrow is the time to receive their reward.”

2.

¹⁶ See at length in the beginning of Sefer HaMitzvot of the Tzemach Tzeddek about (even) the pleasure **in the Garden of Eden (*Gan Eden*)**.

¹⁷ As stated expressly in the glosses of the Tzemach Tzeddek to this discourse (Ohr HaTorah on this week’s Torah portion p. 30 and on).

¹⁸ Iggeret HaKodesh, Epistle 17; Sefer HaMitzvot of the Tzemach Tzeddek 14b and elsewhere; Also see the discourse entitled “*Lehavin Inyan Techiyat HaMeitim*” of Shabbat Parshat Acharei 5746 (Torat Menachem Sefer HaMaamarim Iyyar p. 221 and on).

Now, this may be understood with a preface that for them “to be in your eyes as new every day,” this comes through the revelation of that which transcends change. Thus, since the parameters of the world are (space and) time,¹⁹ and time is the matter of change, it follows that in order that “they be as new in your eyes every day,” this comes through the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends manifestation in the worlds, this being His light that surrounds and transcends all worlds (*Ohr HaSovev*).²⁰

This is because the light that manifests within the worlds, this being His light that fills all worlds (*Ohr HaMemaleh*), comes into limited form to enliven the creations according to their measures. This is like the teaching of our sages, of blessed memory,²¹ “Just as the soul fills the body, so does the Holy One, blessed is He, fill His world.”

That is, just as the vitality of the soul that manifests in the body accords to the limbs of the body, such that in each limb the vitality is according to its measure, the same is likewise so of the vitality of the world, that there is a drawing down into it of the light that fills the world (*Ohr HaMemaleh*) (in that “the Holy One, blessed is He, fills His world”) and the vitality within each creation is according to its measure.²²

¹⁹ Shaar HaYichud VeHaEmunah Ch. 7 (82a).

²⁰ As also stated in *Ohr HaTorah Bechukotai* p. 643; 656, except that the explanation there is in a different manner.

²¹ Midrash Tehillim to Psalms 103 and Brachot 10a, “Just as the Holy One, blessed is He, fills the whole world, so does the soul fill the whole body.”

²² See at length in *Likkutei Torah Emor* 31b and elsewhere.

From this it is understood that how much more is this so²³ of parameters of the world as a whole (space and time), that from the angle of the light that fills the worlds (*Ohr HaMemaleh*) in the world there cannot be something that transcends time and space. This is so even though the light that manifests in the world is not contained by the parameters of the world, and as stated,²⁴ “There is none as holy as *HaShem*-יהו”ה,” and Zohar states,²⁵ “There are various levels of holiness, but there none is as holy as *HaShem*-יהו”ה.” That is, the novelty of “holy as *HaShem*-יהו”ה” is that although He manifests²⁶ in the creations²⁷ and enlivens them (in an inner way), He nevertheless is holy and separately transcendent from them and is not contained within them.

[It can be said that this is the meaning of “He is the place of the world and the world is not His place.”²⁸ That is, “He is the place of the world” refers to the light that fills all worlds

²³ To point out from the fact that even the general vitality that is not constricted according to the manner of the limbs of the body, nevertheless, when it comes to the general totality of the body – it becomes the vitality of the flesh (see Sefer HaMaamarim 5670 p. 12 [17] and on; 5708 p. 24 and on, and elsewhere).

²⁴ Samuel I 2:2

²⁵ Zohar III 44a

²⁶ In Likkutei Torah Shir HaShirim 21b (cited in *Hemshech* 5672 Vol. 2 Ch. 397 p. 818 [Vol. 4 p. 1,107]), [it states] that “even though He brings everything into being, nevertheless, He is holy and separately transcendent from them in the aspect of His **light that surrounds all worlds** (*Sovev Kol Almin*).” However, in *Hemshech* 5672 *ibid.*, (and likewise in Sefer HaMaamarim 5664 p. 128 [b]; *Hemshech* 5666 p. 502 and on [662], and elsewhere) [it states] that the primary novelty of “there is none holy as *HaShem*-יהו”ה” is in the light of the Line-Kav that comes by way of inner manifestation (*Hittlabshut*).

²⁷ In *Hemshech* 5666 *ibid.* it is discussing the light of the Line-Kav that manifests in vessels (*Keilim*). However, in Sefer HaMaamarim 5664 and in *Hemshech* 5672 *ibid.* it states that this is also the case in regard to the radiance of the Line-Kav that manifests in the creations.

²⁸ Bereishit Rabbah 68:9

(*Ohr HaMemaleh*)²⁹ in that He enlivens the world, but even so “the world is not His place,” in that He is not contained by this.]³⁰

That is, the fact that the light (*Ohr*) remains in its simplicity (even after it manifests in the world) is in relation to the light (*Ohr*). However, in relation to the world, the vitality manifest in the world is measured and limited to the parameters of the world. Therefore, for it to be that “they are in your eyes as new every day” (this being something that transcends time), this comes about through a revelation of His light that surrounds and transcends all worlds (*Ohr HaSovev*).

3.

Now, since the parameters of the world are space and time, it is understood that through the revelation of His light that surrounds and transcends all worlds (*Ohr HaSovev*) there thereby is a drawing down in the world of that which transcends time and space, meaning that the parameters of the world **are nullified** by the revelation of the limitless light (*Ohr HaBli Gvul*) that transcends the world.

²⁹ See Sefer HaChakirah of the Tzemach Tzedek, section on “space-*Makom*-מקום” (75b and on) and elsewhere, that according to the explanation of the Alter Rebbe, “space-*Makom*-מקום” refers to the aspect of His light that fills all worlds (*Memale Kol Almin*), and there (76a in the first manner of explanation) [it states] that according to this explanation – even the words, “**He** is the place of the world” refer to His light that fills all worlds (*Memaleh*).

³⁰ According to what is stated in Likkutei Torah Shir HaShirim in note 26, the matter of “there is none holy as *HaShem*-יהוה” is (also) referring to His light that surrounds all worlds (*Ohr HaSovev*), in that although it brings into being, it nevertheless is holy and separately transcendent – we can (also) explain the novelty of “He is not the place of the world” according to the explanation that it refers to His light that surrounds all worlds (*Sovev*).

This is akin to desire (in that desire (*Ratzon*) is analogous to His surrounding transcendent light (*Sovev*). That is, the reason desire can reign and rule over the limbs of the body, so that they act in opposition to their nature, is because they are nullified to the desire.³¹

Now, since the matter of “they should be as new in your eyes every day” is that one should have vitality in the *mitzvot* (like things that are new) and vitality is inwardly manifest, therefore, the matter of that which transcends time shining in man (by which “they will be in your eyes as new”) must be inwardly manifest (*b’Pnimityut*) within him. Therefore, the granting of empowerment for this, namely that “every day they will be in your eyes as new,” is because “I-*Anochi*-אנכי am commanding you today,” “I-*Anochi*-אנכי, meaning who I am-*Mi SheAnochi*-מי שאנכי,” which even transcends His surrounding transcendent light (*Sovev*).

The explanation is that the limitless light (*Ohr HaBli Gvul*) (which is the root of His surrounding transcendent light (*Ohr HaSovev*)) is limited to being limitless (*Bli Gvul*). Therefore, the reason that there is no end to its spreading forth, so that it is found everywhere in a revealed way, even including this physical world,³² is because the light is unlimited (*Ein Sof*). However, this has no relation to the world.

³¹ See at length in *Ohr HaTorah Naso* p. 228 and on; *Hemshech* 5672 Ch. 51 [Vol. 1 p. 89 [p. 117]] and on, and elsewhere.

³² See *Hemshech* 5666 p. 501 [661, translated in *Hemshech Samech-Vav*, Vol. 4, Discourse 58]; Also see the discourse entitled “*v’Chazakta v’Hayita l’Ish*” 5728 Ch. 3 (*Torat Menachem*, *Sefer HaMaamarim Tammuz* p. 105, [translated in *The Teachings of The Rebbe* 5728, Discourse 37]).

Now, there are two ways in this. That is, either the world does not sense the light at all,³³ or it does sense the light, through which there is a drawing down of that which transcends time and space, but this is in a way that the parameters of the world are nullified before this light (*Ohr*).

However, for the revelation of the limitless light (*Ohr HaBli Gvul*) to be in the world in an inner manifest way (*b'Pnimityut*), this comes through His Essential Self (*Atzmut*)³⁴ in that He is not defined or contained by any parameter, neither the parameter of limitation (*Gvul*) nor the parameter of limitlessness (*Bli Gvul*).

Thus, through the revelation of the power of His Essential Self (*Atzmut*), a bond of the limitless (*Bli Gvul*) and the limited (*Gvul*) is caused, this being the union of His light that surrounds and transcends all worlds (*Sovev*) and His light that fills all worlds (*Memaleh*), that is, the revelation of that which transcends time (drawn from His surrounding transcendent light (*Sovev*)) within the world (the vitality of which is from His inner manifest light (*Ohr HaMemaleh*), and in an inner manifest way (*b'Pnimityut*).

4.

Now, we should add that the matter of “they shall be in your eyes as new every day” is brought about by the union of His surrounding transcendent light (*Sovev*) and His inner

³³ Similarly see *Hemshech* 5666 p. 55 [75, translated in *Hemshech Samech-Vav*, Vol. 1, Discourse 7].

³⁴ See the citation in the preceding note.

manifest light (*Memaleh*), not only so that the matter of that which transcends time (*Sovev*) should be inwardly sensed by man, but also because the matter of “they shall be as new in your eyes every day” itself has the two opposites of that which transcends time and time.

This is because newness (and the preciousness and endearment in this) is the matter of change,³⁵ in that at first the matter was not present, and it only is novel now. There then is the fact that “they should be as new in your eyes every day” in that the newness (the change) is constant and never changes.

We thus find that this very matter of “every day as new” comes about by the union of His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*) and this is not just that the revelation of His surrounding transcendent light (which transcends time) is inwardly sensed in him (through which he thereby has vitality in the *mitzvot* as matters that are new) but beyond this, time itself (as it stems from His inner manifest light (*Memaleh*) is such that it transcends time and change (that is, the revelation of His surrounding transcendent light (*Sovev*)).

It can be said that the reason fulfilling the *mitzvot* must be in a way of “literally like new” is not just so that there thereby will be the fulfillment of Torah and *mitzvot* with more vitality, but (even) this matter itself (that they should be as new in your eyes every day) relates to fulfilling the *mitzvot*.

³⁵ To point out [that which is stated] in Ohr HaTorah Va’etchanan p. 110, that the matter of “every day they should be as new in your eyes” is the aspect of the moon, something that undergoes change.

This is because the matter of the *mitzvot* is that through them a union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*) is brought about,³⁶ this being the union (*Yichud*) of His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*). Thus, since man's service (the arousal from below) that brings about the drawing down (the arousal from Above) must be akin to that which is drawn down, therefore, when the *mitzvot* fulfilled by man are in a way that they are as new in his eyes every day, this being the bonding of time with that which transcends time, there thereby is caused to be added revelation of the union of His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*) brought about through the *mitzvot*.

5.

Now, His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*) are the two names *HaShem*-יהו"ה and God-*Elohi*"מ-אלהי"ם. For, as explained in various places,³⁷ the name God-*Elohi*"מ-אלהי"ם is not only a shield and sheath that conceals and covers over the light of the Name *HaShem*-יהו"ה, but even the light of the Name *HaShem*-יהו"ה as it is drawn down and constricted through the name *Elohi*"מ-אלהי"ם to be the source of the creations, the general totality of

³⁶ See Tanya, Ch. 41 (57b and on); *Hemshech* 5666 *ibid.*, and elsewhere.

³⁷ *Hemshech* 5666 p. 222 [294, translated in *Hemshech Samech-Vav*, Vol. 2, Discourse 27] and elsewhere; Also see *Sefer HaMitzvot* of the Tzemach Tzeddek 62a that the matter of the union (*Yichud*) of the Name *HaShem*-יהו"ה and the name *Elohi*"מ-אלהי"ם are the union of His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*).

which is the light that fills all worlds (*Ohr HaMemaleh*), is called *Elohi"m*-אלהי"ם.

Additionally, as known³⁸ the reason the body conceals the soul is because the root of the souls is from the Name *HaShem*-יהו"ה, whereas the root of the body is from the name *Elohi"m*-אלהי"ם.³⁹ Thus, just as the name *Elohi"m*-אלהי"ם covers over the Name *HaShem*-יהו"ה, so likewise the body covers over the soul.

Based on this, it can be said that the same is so of His light that surrounds and transcends all worlds (*Sovev*) and His light that fills all worlds (*Memaleh*) [in that the light that fills all worlds (*Memaleh*) is also called *Elohi"m*-אלהי"ם, as mentioned above]. Thus, so that man should know and sense that the primary aspect is matters of the soul, whereas matters of the body are only secondary, this comes about through the union (*Yichud*) of the light that surrounds and transcends all worlds (*Sovev*) and the light that fills all worlds (*Memaleh*).

This is because in regard to the light that fills all worlds (*Mameleh*) (as it is, in and of itself) since it is the source of the creations, and the creations are of consequence relative to it, therefore the matters of the body are of consequence.

However, through the union (*Yichud*) of the surrounding transcendent light (*Sovev*) and the inner manifest light (*Memaleh*), such that even in the light that becomes the source of the worlds there is an illumination of the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) that

³⁸ Sefer HaMitzvot of the Tzemach Tzeddek 5b; Ohr HaTorah Na"Ch Vol. 2 p. 739.

³⁹ Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith] Ch. 6 (81a).

transcends the worlds, in that “before Him everything is as nothing,” there thereby is the recognition that bodily matters are only for the sake of the soul.

Now, with this in mind, we can explain the statement in Likkutei Torah, that when the matter of “every day they are as new” is not present, one’s bitterness and pleasure are then from worldly matters. This is because for there to be the union (*Yichud*) of His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*) by which worldly matters become inconsequential to him, this comes about when his fulfilling the *mitzvot* is in a way that “they are as new every day.”

6.

Now, with this in mind, we can explain the relation between the exile and forgetfulness, as the verse states,⁴⁰ “Why do You forever forget us?” That is, the cause of the forgetfulness is because one’s previous knowledge was limited and therefore ceases over the course of time.⁴¹ From this it is understood about the matter of remembrance and forgetfulness as they are Above (so to speak) is that remembrance is in His surrounding transcendent light.

That is, being that it is limitless (*Bli Gvul*), cessation does not apply there. In contrast, forgetfulness is in Kingship-*Malchut*, this being because Kingship-*Malchut* is the root of the

⁴⁰ Lamentations 5:20

⁴¹ See Ohr HaTorah Na”Ch Vol. 2 p. 1,085 that forgetfulness is like the “rivers [whose waters] fail.” [See Isaiah 58:11; Mishnah Parah 8:9.]

creations and is His inner manifest light (*Memaleh*).⁴² Therefore, when man's fulfillment of Torah and *mitzvot* is such that "they are as new every day," by which there is an illumination of the limitless light (*Ohr HaBli Gvul*) even in the limited light, the matter of forgetfulness does not apply.

However, when man fulfills Torah and *mitzvot* in a way of limitation, in which case, when he fulfills the same *mitzvah* a second time and a third time, he does not have the same vitality in it as he had the first time, by which he thereby causes that in the limited light Above, there is no revelation of the limitless light (*Ohr HaBli Gvul*) and from this there is a drawing down of the matter of forgetfulness.

This is like how it is in man, that when he fulfills Torah and *mitzvot* in a limited way, from this there is a chaining down that his pleasure is in worldly matters, this (pleasure in worldly matters, including permissible lusts) being the opposite of holiness.

The same is so Above, that through the withdrawal of *Zeir Anpin* (the surrounding transcendent light (*Sovev*), meaning that "the Holy One, blessed is He, withdraws Above,"⁴³ only Kingship-*Malchut* (the inner manifest light (*Memaleh*)) remains. This causes the descent of Kingship-*Malchut* thus giving vitality to the forces of externality, this being the exile of the *Shechinah*.

⁴² Regarding all this see Ohr HaTorah *ibid*. Also see Sefer HaLikkutim – Da"Ch of the Tzemach Tzedek, in the beginning of the section on "forgetfulness-*Shichechah*-שכחה."

⁴³ See Zohar I 210a; Zohar III 20b; Also see Siddur (Im Da"Ch 58b [94b] and on; Ohr HaTorah Na"Ch Vol. 2 p. 1,050; p. 1,058; Sefer HaLikkutim *ibid*. section on "exile-*Galut*-גלות" (p. 323 and on).

Now, we should connect this to the statement in the Haftorah of Shabbat Chazon,⁴⁴ “An ox knows his owner... Israel does not know, My nation does not contemplate.” The Arizal [today being the eve of his Hilulah]⁴⁵ explains⁴⁶ that the “ox” refers to the calf that the mixed multitude (*Erev Rav*) made in the desert, which was made by casting [into the fire] the plate upon which Moshe had written, “Arise ox-*Aleih Shor*-עלה שור,” that he used to bring up Yosef’s sarcophagus [from the Nile].⁴⁷

He explains that this plate had the name י"י written upon it (this being the second of the seventy-two names) in that it is appointed over the power of the Supernal ox. This then, is the meaning of “An ox knows its Owner... Israel does not know etc.” That is, the ox itself knows that it is from a holy name, but “Israel does not know, My people do not contemplate,” in that they did not know and did not contemplate this.

They thus said that the calf arose of its own accord and they therefore erred after it. This is why the first letters (*Roshei*

⁴⁴ Isaiah 1:3

⁴⁵ The 5th of Menachem-Av 5332 (Shem HaGedolim of the Chida in the section [on the Arizal] and elsewhere).

⁴⁶ In Shaar HaPesukim of the Arizal on the verse [in Isaiah *ibid.*]; Similarly see Likkutei Torah of the Arizal to the verse; Likkutei Torah Parshat Tisa, and elsewhere.

⁴⁷ Pirkei d’Rabbi Eliezer Ch. 45; Midrash Tanchuma Tisa 19 (also see Beshalach 2); Rashi to Exodus 32:4 and elsewhere.

Teivot) of the words, “Israel does not know, My people do not contemplate-*Yisroel Lo Yada, Ami Lo Hitbonan*- ישראל לא ידע, ילמי על”ה-י”י” arise from the words “עמי לא התבונן” form the words “ילמי על”ה-י”י” in that they did not know and did not contemplate that “Arise (ox)-*Aleih (Shor)*- (שור)-על”ה,” was brought about through the name ילמי, and they therefore said that it arose by itself.

Now, it can be said that this explanation of “Israel does not know, My people do not contemplate” is actually to derive merit for the Jewish people. This is because the reason that they erred and followed the calf was because they did not contemplate the matter of (the name ילמי) which transcend the world.

That is, even then they served *HaShem*-יהו”ה, except that because this was before the commandment that “they should be in your eyes as new every day,”⁴⁸ therefore their service was in a limited way. Therefore, the revelation that shone for them was only of the light (*Ohr*) that manifests in the world, and from this there was a chaining down, such that they erred in following the calf.⁴⁹

This also is why the sin of the calf is what caused the Tablets to be broken, which thereby brought about the possibility of forgetting the Torah.⁵⁰ That is, even after the sin they retained their bond with the Torah, only that the study of

⁴⁸ This is because the verse, “These matters that I command you today,” from which we learn that “they should be in your eyes as new every day” was said in the Torah portion of Va’etchanan [in the book of Deuteronomy].

⁴⁹ To point out, from the discourse entitled “*V’Yadaa’ta*” 5657 (*Sefer HaMaamarim* 5657 p. 55 and on) that for there to be no room for idolatry, there must be the knowledge that *HaShem*-יהו”ה and *Elohi*”מ-אלהי”ם are entirely one.

⁵⁰ As in the teaching of our sages, of blessed memory (*Eruvin* 54a), “Had the first Tablets not been broken, the Torah would never have been forgotten from the Jewish people.”

Torah following the breaking of the Tablets was in a state of limitation, which is why cessation (forgetfulness) was possible in this. This thereby brought the possibility about that there could be “a nation or tongue that ruled over them.”⁵¹ This is because when the revelation is only from the aspect of Kingship-*Malchut*, there then is room for the exile, as discussed before.

8.

This then, is the meaning of the verse,⁵² “Remember, *HaShem*-יהו"ה what has befallen us.” The Tzemach Tzedek explains⁵³ that the word “what-*Mah*-מה” is the Name *HaShem*-יהו"ה (as expanded with the letter *Aleph*-א [ו"י ה"א ו"א ה"א] which has a numerical value of *Ma*"*H*-מה-45), and that the meaning of “what-*Mah*-מה has befallen us” is that *HaShem*-יהו"ה has become the aspect of *Elohi*"*m*-אלהי"ם.

It can be said that the matter of “what-*Mah*-מה has befallen us” as it is in man’s service is that *HaShem*-יהו"ה is higher than the natural order, whereas *Elohi*"*m*-אלהי"ם-86 shares the same numerical value (*Gematria*) as “the natural order-*HaTeva*-הטבע-86,”⁵⁴ such that even when a person has

⁵¹ Eruvin ibid.

⁵² Lamentations 5:1

⁵³ Ohr HaTorah Na"Ch Vol. 2 on the verse (p. 1,086).

⁵⁴ Pardes Rimonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah Ch. 6, section beginning “והמרגיל-*v'Hamargeel*” (121b); Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], beginning of Ch. 6; Also see the citations in Torat Menachem, Sefer HaMaamarim Elul p. 263, note 76 (Reishit Chochmah, Shaar HaAhavah, end of Ch. 1, section beginning “*uKdei Lehavin*-יכדי להבין” 52d; Shnei Luchot HaBrit 89a (“as stated in Zohar”); 189a (“as hinted in Zohar”); 308b; Shu”T Chacham Tzvi, Section 18). [Also see Ginat

success that transcends the natural order, he thinks that it is [part and parcel] the natural order.

Moreover, it sometimes happens that the success that transcends the natural order causes a person to think that it is his strength and the might of his hand that made him all this wealth.⁵⁵ [This is akin to the incident of the calf, that through the name יל"י which brought the ascent of the ox (that which transcends the natural order), this brought them to think that it arose in and of itself.]

The advice for this is “Remember יהו"ה-*HaShem*,” in that one’s service should be in a way of remembering, higher than limitation (such that “every day they should be in your eyes as new”) by which there is an illumination of the revelation of יהו"ה-*HaShem*, His surrounding transcendent light (*Ohr HaSovev*) that even transcends manifestation (*Hitlabshut*).

We can also connect this to the explanation of the Baal Shem Tov on the verse,⁵⁶ “What-מה-*Mah* has befallen us-*Hayah Lanu* לננו” [which also means “what-מה-*Ma*”H-*Ma*”H was with us”] referring to the revelation of the *Ma*”H-*Ma*”H of the soul. This is because the *Ma*”H-*Ma*”H of the soul is the essence of the soul that transcends inner manifestation, and is bound to יהו"ה-*HaShem* who transcends manifestation in the world, and through this, we come to the service of “Remember-*Zachor*-זכור,” this being service that transcends limitation.

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

⁵⁵ See Deuteronomy 8:17

⁵⁶ *Sefer HaMaamarim Yiddish* p. 212

This then,⁵⁷ is the meaning of the verse, “Tziyon will be redeemed through justice, and her prisoners, through charity,” referring to two levels in the soul. That is, “Tziyon-צִיּוֹן” refers to the level of the soul that transcends manifestation in the body (the *Ma”H*-מַח of the soul). On this level of the soul it does not apply for there to be any state of imprisonment within the animalistic soul, nor that her bitterness would be from matters of this world, but only because the soul (in the body) is in a state of exile and does not shine in a revealed way.

In contrast, “her prisoners” refers to that level of the soul that is in a state of inner manifestation (*Hitlabshut*) [in the body] and it therefore applies for it to be imprisoned in the animalistic soul, and that her bitterness and joy would be from matters of this world.

It can be said that this is akin to the explanation⁵⁸ of the verse,⁵⁹ “Tziyon said, *HaShem*-יְהוָה has left me and my Lord-*Adona*”-אֲדֹנָי has forgotten me.” That is, “forgetting-*Shichechah*-שָׁכַחַה” means that something is causing the

⁵⁷ Regarding the coming section, see the discourse in Likkutei Torah by the same title as this, Ch. 3 (1b and on); Also see the discourse by this title of the year 5735 (Torat Menachem, Sefer HaMaamarim Tammuz p. 125 and on, [translated in The Teachings of The Rebbe 5735, Discourse 38]).

⁵⁸ *Hemshech* 5666 p. 243 [323] and on; Also see p. 245 [326, translated in Hemshach Samech Vav, Vol. 2, Discourse 29]; Also see Ohr HaTorah Eikev p. 514 and on.

⁵⁹ Isaiah 49:14

forgetfulness, meaning that it is not just the lack of remembrance. This is why the verse states, “*HaShem* יהו"ה has left me and my Lord-*Adona* אדני"י has forgotten me.”

This is because in *HaShem* יהו"ה, referring to the surrounding transcendent light (*Ohr HaSovev*) which transcends manifestation in the worlds, a matter of forgetfulness does not apply, Heaven forbid to think so, but only a matter of “leaving,” in that during the time of the exile, the Holy One, blessed is He, withdraws Above and does not shine in a revealed way below.

(This is like the aspect of exile in the matter of Tziyon, in that [the level of the soul called Tziyon] does not shine in the soul that is in the body.)⁶⁰ In contrast, my Lord-*Adona* אדני"י (which is the aspect of Kingship-*Malchut*)⁶¹ generally refers to the light that fills all worlds (*Ohr HaMemaleh*), in which the matter of forgetfulness can apply, this being the descent of Kingship-*Malchut* to give vitality to the external husks (*Kelipot*). (This is akin to the imprisonment of that level of the soul that is in a state of inner manifestation (*Hitlabshut*) [in the body],⁶² in which it is possible for her bitterness and joy to stem from worldly matters.)

This then,⁶³ is the meaning of the verse, “Tziyon will be redeemed through justice, and her prisoners, through charity.”

⁶⁰ See *Hemshech* 5666 ibid. p. 246 [328, translated in Hemshach Samech-Vav, Vol. 2, Discourse 29].

⁶¹ Shaar HaYichud VeHaEmunah, beginning of Ch. 7; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*)].

⁶² See *Hemshech* 5666 ibid. p. 246 [328, translated in Hemshach Samech-Vav, Vol. 2, Discourse 29].

⁶³ Regarding the coming section, see the discourse in Likkutei Torah by the same title as this, Ch. 3 (1b and on); Also see the discourse by this title of the year

Shechinah-שכינה” in that⁷¹ she manifests in the lower worlds to enliven them] in a way of inner manifestation (*Hitlabshut*).

There thereby is also caused to be a drawing down of the revelation of the actual essence of the soul, which even is higher than the level of the soul that transcends manifestation. This is like the explanation before (in chapter three), that the union (*Yichud*) of the surrounding transcendent light (*Sovev*) and the manifest light (*Memaleh*) comes about through the revelation of the power of His Essential Self (*Atzmut*).

Now, since “he placed the world into the hearts of man,”⁷² this thereby is also drawn down into the world, so that the revelation that transcends the natural order (drawn from His surrounding transcendent light (*Sovev*)) should even be revealed within the natural order (which is drawn from His inner manifest light (*Memaleh*), and there thereby will also be a revelation of His Essential Self (which bonds the two). Through this the Supernal intent for “a dwelling place for Him, blessed is He, in the lower worlds”⁷³ will be fulfilled, in which “for Him” means for His Essential Self.⁷⁴

May it be His will that in the near future and in the literal sense, there will be the fulfillment of the promise and prophecy that “Tziyon will be redeemed through justice, and her

⁷¹ Also see Tanya, Ch. 41 (57b)

⁷² Ecclesiastes 3:11; Also see Likkutei Torah Bamidbar 5b

⁷³ See Midrash Tanchuma Naso 16; Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36.

⁷⁴ *Hemshech* 5666 p. 3 [p. 5, translated in *Hemshech Samech-Vav*, Vol. 1 Discourse 1; p. 445 [586, translated in *Hemshech Samech-Vav*, Vol. 3, Discourse 44] and elsewhere – cited in *Torat Menachem Sefer HaMaamarim Shvat* p. 308 note 32.

prisoners through charity,” such that “a king will arise⁷⁵ from the house of Dovid, who diligently studies Torah (“justice”) and engages in *mitzvot* (“charity”), and wages the wars of *HaShem*-יהו"ה and is victorious, [and it can be said that his “waging the wars of *HaShem*-יהו"ה is through toil⁷⁶ with the level of the soul that is manifest in the body, the toil in this level⁷⁷ being in a way of battling against the animalistic soul] and he will build the Holy Temple in its place [through which there thereby will be the revelation in the entire world, in that the windows of the Holy Temple, which were “narrow and broad,”⁷⁸ through which light emanated to the entire world]⁷⁹ and he will gather the exiles of the Jewish people and repair the entire world⁸⁰ to serve *HaShem*-יהו"ה,” and all this – in the very near future, in the most literal sense, in our times!

⁷⁵ Mishneh Torah, Hilchot Melachim uMilchemoteihen v'Hilchot Melech HaMashiach [the Laws of Kings and Wars, and the Laws of King Moshiach], end of Ch. 11.

⁷⁶ See the beginning of Tanya, Ch. 37, that all matters of the coming future are dependent on our deeds and our toil.

⁷⁷ As opposed to the service that stems from the level of the soul that transcends manifestation (*Hitlabshut*), in which there is the **automatic** nullification of the desires of the animalistic soul – see at length in the discourse entitled “*Padah b'Shalom*” 5739 Ch. 3 (Torat Menachem, Sefer HaMaamarim Kislev p. 40 and on).

⁷⁸ Kings I 6:4

⁷⁹ Midrash Vayikra Rabbah 31:7

⁸⁰ In addition to the revelation in the world brought about through the Holy Temple.

Discourse 45

*“Lehavin Inyan Chamishah Asar b’Av... -
To understand the matter of the fifteenth of Av...”*

Delivered on the 4th day of the week,
The 15th of Menachem-Av, 5636
By the grace of *HaShem*, blessed is He,

1.

To understand the matter of the 15th day of Av and Yom HaKippurim (about which it states in Mishnah,¹ “Never were there more joyous festivals in Israel than the fifteenth of Av and Yom HaKippurim”) and the relation is between them: The explanation in the writings of the Tzemach Tzeddek is well known.² Namely, that the 15th [of the month] is the primary fullness of the moon. [This is like the statement in Zohar,³ that the moon is then in a state of fullness. This likewise is stated in Midrash Rabbah⁴ (about the exodus from Egypt), that in the days of (Dovid and) Shlomo, the sphere of the moon became full.

This matter is especially connected to the Jewish people who “count by the moon,”⁵ and who “are destined to be

¹ Mishnah Taanit 4:8; Talmud Bavli, Taanit 26b

² Ohr HaTorah Na’Ch Vol. 2 p. 1,096; Also see Ohr HaTorah Va’etchanan Vol. 6 p. 2,197 and on.

³ Zohar I 150a; 249b; Zohar II 85a; 215b

⁴ Midrash Shemot Rabbah 15:26; (Also see Likkutei Sichot Vol. 8 p. 24, note 26).

⁵ Talmud Bavli, Sukkah 29a and Chiddushei Aggadot of the Maharsha there.

renewed like her.”⁶ From this it is understood that the matter of the moon being full indicates the fullness and completeness of those who count by the moon, and just as in regard to the birth of the moon we recite that “they are destined to be renewed like her,” the same is subsequently so of her fullness and wholeness.]

Moreover, the 15th of Av in particular has an even higher aspect to it (in that is with greater strength) than the 15th of other months, based on the stated in the explanation of the verse “*L'Susatee*” (of the Alter Rebbe).⁷ Namely, that commensurate to the degree of the descent to below etc., so likewise the ascent is to a greater degree etc. Therefore, since on the 9th of Av there is the primary descent of Kingship-*Malchut*, “the face of the moon,” therefore, her ascent on the 15th of Av is even higher above, (as also explained in the discourse entitled “*Nachamu*” of the Rebbe Rashab, whose soul is in Eden).⁸

2.

Now, the explanation is that the general matter of the descent is connected to the matter of the Chariot (*Merkavah*), by which the rider comes to a lower place. (However, he then ascends by way of the Chariot (*Merkavah*) to an even higher place, as will be explained.) Now, it is explained at length⁹ that

⁶ See the liturgy of the Kiddush Levanah (sanctification of the moon) – from Talmud Bavli, Sanhedrin 42a.

⁷ Maamarei Admor HaZaken 5564 p. 25 and on; Likkutei Torah, Shir HaShirim 11c.

⁸ 5670 (Sefer HaMaamarim 5670 p. 218 [321] and on; p. 221 [438] and on).

⁹ See Maamarei Admor HaZaken and Likkutei Torah *ibid.*; Sefer HaMaamarim 5670 (p. 226 [444] and on).

we find a distinction in the matter of the Chariot (*Merkavah*) regarding the Supernal Man (*Adam HaElyon*).

That is, there is the Chariot (*Merkavah*) of man (that is, man below, about whom it states,¹⁰ “you [the Jewish people] are called ‘man-*Adam*-אדם”), especially our forefathers, about whom it states,¹¹ “Our forefathers themselves are the Chariot (*Merkavah*).” This Chariot (*Merkavah*) is called the Supernal Chariot (*Merkavta Ila’ah*) and is higher than the Chariots perceived by Yishayahu and Yechezkel, which were Chariots of the fiery-*Seraphim*¹² angels and the animal-*Chayot*¹³ angels. (This is understood by the very fact that they are not the Chariot of man, and especially of our forefathers). [Rather], they are the matter of the Lower Chariot (*Merkavta Tata’ah*).

Now, in this [Lower Chariot (*Merkavta Tata’ah*)] itself, there is a difference between [Yishayahu and Yechezkel] in that “there is no comparison between a villager who saw the king and a city dweller who saw the king.”¹⁴ This is why the Chariot (*Merkavah*) of Yishayahu was with the fiery-*Seraphim* angels, whereas the Chariot (*Merkavah*) of Yechezkel was with the animal-*Chayot* angels. The Chariot (*Merkavah*) perceived by Zechariah was even lower, as it already was after the

¹⁰ Talmud Bavli, Yevamot 61a

¹¹ Midrash Bereishit Rabbah 47:6; 82:6

¹² Isaiah 6:2 and on.

¹³ Ezekiel 1:5 and on.

¹⁴ Talmud Bavli, Chagigah 13b

destruction of the Temple¹⁵ (as elucidated in his prophecy) and he thus saw the Chariot (*Merkavah*) of horses.¹⁶

Now, the distinctions in the kinds of Chariot (*Merkavah*) relates to that which must be reached. In other words, the Upper Chariot (*Merkavta Ila'ah*) is the chariot of our forefathers, who are souls of the world of Emanation (*Atzilut*) (especially according to the explanation in Torah Ohr in the discourse entitled “*Moshe Yedaber*”).¹⁷ It only is that there itself it is in a way of a Chariot (*Merkavah*).

In contrast, the Lower Chariot (*Merkavta Tata'ah*) is in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). This begins with the Chariot (*Merkavah*) of Yishayahu, which is the Chariot of the fiery-*Seraphim* angels, this being in the world of Creation (*Briyah*), where there already begins to be the world of separateness (*Alma d'Pruda*).¹⁸ However, even so, this still is “like a city dweller” where it is common to see the King (“a city dweller who has seen the king”). This being so, the world of Creation (*Briyah*) is not the true matter of “somethingness” (*Yesh*) and only is the possibility for somethingness and [seemingly independent] existence.¹⁹

¹⁵ In Sefer HaMaamarim 5670 *ibid.* [it states] that “he was far from the time of the Temple” (as opposed to Yishayahu and Yechezkel “who were also in the time of the exile but were closer to the time of the Temple” and in Likkutei Torah it states, “They were during the time of the Temple and in proximity to it”).

¹⁶ Zachariah 6:2-3

¹⁷ Torah Ohr 68c

¹⁸ See Zohar I 22a

¹⁹ See Sefer HaMaamarim 5659 p. 197 [213]; 5662 p. 357; 5663 Vol. 1 p. 194; 5691 p. 285.

From this, there is a further drawing down in the Chariot (*Merkavah*) of Yechezkel on the river Kevar,²⁰ this being is the Chariot of the animal-*Chayot* angels (in the world of Formation (*Yetzirah*)). Below this is the Chariot (*Merkavah*) of horses perceived by Zechariah in the world of Action (*Asiyah*) in which there is a dominance of the forces of externality, such that they reign and rule over it (as explained in Etz Chayim²¹ and brought in Tanya).²² This is why it is a Chariot of horses, which descends even lower, lower than the Chariots above this.

However, the general matter of the descent brought about through the Chariot (*Merkavah*) is for the sake of ascent. From this it is understood that the greater the descent to below, so likewise the subsequent ascent is in a higher way.²³

This is why we also find about the “gazelle-*Tzvi*-צבי” (in that this descent is sometimes called the “gazelle-*Tzvi*-צבי”)²⁴ that it is very swift, as the verse states,²⁵ “You turned away, my beloved, and became like a gazelle or a young hart on distant mountains.” The “distant mountains-*Harei Bater*-הרי בטר” refer to “the mountains of separation” (*Turei d’Pruda*)²⁶ of the separate worlds, down to the lowest world of which there is no lower.

However, it specifically is through this descent that the ascent is caused to “the mountains of spices” (*Harei Besamim*-

²⁰ Ezekiel 1:1

²¹ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 4

²² Tanya, Ch. 6

²³ See Sefer HaMaamarim 5670 *ibid.* that “just as a horse runs from a high place to a low place, so likewise, it run from a low place to a high place.”

²⁴ Sefer HaMaamarim 5670 *ibid.*

²⁵ Song of Songs 2:17; Also see Torah Ohr Hosafot 117a; Ohr HaTorah Lech Lecha 83b and on.

²⁶ Zohar I 158a

הרי בשמים), as the verse states,²⁷ “Flee, my beloved, and be like a gazelle or a young hart upon the mountains of spices,” this being a much higher level Above.

Likewise, in man’s service of *HaShem*-יהו"ה this is connected to the verse,²⁸ “He will be endowed with a spirit (והריחו-*Haricho*) of fear of *HaShem*-יהו"ה,” about which Talmud states²⁹ that this is a sign for Moshiach, in that he is tested as to whether “He can smell and judge” (*Morach* ודאין-*Da'in*).

This is brought about through the descent during the time of the exile, which is a descent of which there is no lower (akin to this lowest world of which there is no lower in the worlds). Specifically through this there is caused to be the ascent “upon the mountains of spices,” which is the matter of “He will smell and judge” (*Morach* ודאין-*Da'in*), and “He will be endowed with a spirit (והריחו-*Haricho*) of fear of *HaShem*-יהו"ה,” (along with all the other particulars enumerated in the prophecy of Yishayahu).

3.

Now, in likeness to the statement before about the matter of the Chariot (*Merkavah*), that the descent is for the sake of ascent, the same is so of the matter of descents in general, up to and including the matter of the initial descent. As explained at length by his honorable holiness, my father-in-law, the

²⁷ Song of Songs 8:14

²⁸ Isaiah 11:3

²⁹ Talmud Bavli, Sanhedrin 93b

Rebbe, in the discourses of the days of his redemption of the 12th and 13th of Tammuz 5691,³⁰ all the descents began from the shattering of the world of Chaos-*Tohu* (which is the matter of “constructing³¹ for the sake of destroying”).³²

This thereby brought the possibility for the matter of the diminishment of the moon (about which the Holy One, blessed is He, said, ‘Bring atonement on My behalf since I diminished the moon’”).³³ This thereby brought about the possibility for the first sin – the sin of the tree of the knowledge of good and evil, which brought about the possibility for the subsequent sin of the calf (for which atonement is necessary on Yom HaKippurim).

Subsequently, this also brought about the possibility for the general matter “because of our sins we were exiled from our land,”³⁴ down to and including the state of doubled and quadrupled darkness during the time of “the heels of the heels” of Moshiach.

From this it is understood that just as it was in the first construction of the world of Chaos-*Tohu* (even before the creation of man, who is of the world of Repair-*Tikkun*) such that its construction was for the sake of its destruction, and it was openly revealed and known that the destruction was for the sake of construction, the same is so of all the descents that followed after, down to and including the descent of the exile.

³⁰ In the discourse entitled “*Al Kein Yomru HaMoshleem*” (Sefer HaMaamarim Kuntreisim Vol. 1 p. 192a and on; Sefer HaMaamarim 5691 p. 319 and on).

³¹ See Talmud Bavli, Shabbat 31b

³² See Maamarei Admor HaZaken 5563 Vol. 2 p. 728; Maamarei Admor HaEmtza’ee, Nitzavim p. 582 and on.

³³ Talmud Bavli, Chullin 60b

³⁴ See the Musaf liturgy of the holidays.

To preface, the general matter of the exile also includes the descent of the soul to below (as explained in Iggeret HaKodesh),³⁵ this being a descent “from a high peak to a deep pit.”³⁶ This is because, at first the soul was in a state and standing of “she is pure-*Tehorah*-טהורה.”³⁷ As explained in various places,³⁸ this means that her place was in the Upper Purity (*Tehiru Ila’ah*-טהירו עילאה).

From there she descended to the “deep pit,” this lowest world of which there is no lower, in which it is possible for all the matters enumerated before to be, beginning with the diminishment of the moon etc., and including the descent of the time of the exile.

More specifically, about the time of the exile the verse states,³⁹ “‘I am asleep’ in exile.” As explained in the discourses,⁴⁰ there is another way of exile that is [compared] to the matter of gestation, which is an even greater concealment than sleep.

This because during sleep, although the higher powers withdraw, such as the power of intellect etc.,⁴¹ [and even though the simple powers, such as the power of digestion are [present and] complete, and on the contrary, they [operate] with even greater strength⁴² in that the intellect and brain has no dominion over them, this nevertheless is still a matter of sleep], but even

³⁵ Tanya, Iggeret HaKodesh, Epistle 4

³⁶ See Chagigah 5b

³⁷ See the liturgy of the “*Elokai Neshamah*” in the morning blessings.

³⁸ Likkutei Torah, beginning of Devarim, and elsewhere.

³⁹ Song of Songs 5:2; Zohar III 95a; Also see Sefer HaMaamarim 5670 *ibid.* (p. 225 [443]).

⁴⁰ Sefer HaMaamarim 5670 *ibid.*; *Hemshech* 5672 Vol. 2 p. 1,135.

⁴¹ See *Hemshech* 5672 *ibid.*; Sefer HaMaamarim 5700 p. 8 and elsewhere.

⁴² See Torah Ohr Lech Lecha 12c.

so, it is possible to wake him up. In contrast, the concealment during gestation (*Ibbur*) is such that it is as though he does not exist (as explained in various places, such that there are laws about this that are pertinent to various matters).

However, all the above-mentioned matters of descent are akin the initial descent of the shattering of the world of Chaos-*Tohu* in a way of destroying for the sake of constructing. That is, in the first place, this was the will of the Holy One, blessed is He, as the verse states,⁴³ “He acts circuitously [by way of entrapment] in His doings with the children of man,” because of His inner Supernal intent in this – since specifically thereby there is the possibility (and it thus follows that it then also comes about in actuality) for the greatest ascent, that there would thereby be much greater love and much more inner love. Because of this it is permitted that even the only child of the King, King of kings, the Holy One, blessed is He, whose soul is from the Upper Purity (*Tehiru Ila’ah*) will descend to a deep pit, down to and including descent upon descent, and exile upon exile.

This also is the general intention for the toil of specifically fulfilling Torah and *mitzvot* below, as in the teaching of our sages, of blessed memory,⁴⁴ “I created the evil inclination, and I created the Torah as its antidote-*Tavlin*-תבלין.” The meaning of the precise wording “*Tavlin*-תבלין” is well

⁴³ Psalms 66:5; Midrash Tanchuma Vayeishev 4; Also see Maamarei Admor HaZaken Al Maamarei RaZa”L p. 141 and on; Torat Chayim Toldot, discourse entitled “*VaYitein Lecha*” Ch. 14; Also see the discourse entitled “*Lo Hayu Yamim Tovim l’Yisroel*” of the 15th of Av 5747 and the Sichah of the 15th of Av 5747 (Hitva’aduyot 5747 Vol. 4 p. 190 and on).

⁴⁴ Talmud Bavli, Kiddushin 30b

known,⁴⁵ namely, that the matter of a “spice-*Tavlin*-תבלין” is that it perfects the food.⁴⁶

The same is so in the analogue, that the service is “with all your heart-*Bechol Levavecha*-בְּכָל לִבְבְּךָ,”⁴⁷ meaning,⁴⁸ “with both your inclinations.” This is to so much so, that it is not in a way that “my heart is empty within me,”⁴⁹ such that he has no evil inclination.⁵⁰ It rather is beyond this,⁵¹ in that he reaches the level of Avraham, about whom the verse states,⁵² “You found his heart faithful before You.”

About this Talmud Yerushalmi states⁵³ that he made the evil inclination good, this being the matter of self-transformation (*It’hapcha*). That is, after the general matter of service in a way of self-restraint (*Itkafiya*), this being the general mode of service during the time of the exile, we then come to the completion of the service, such that “I will remove the spirit of impurity from the land,”⁵⁴ and beyond this, the transformation of the darkness into light, and the bitter into sweet⁵⁵ (according to the two explanations of “A Psalm, a song for the Shabbat day,”⁵⁶ that He removes the forces of

⁴⁵ See Ohr Torah of the Rav, the Maggid of Mezhritch, Section 229; Ohr HaTorah Eikev p. 619.

⁴⁶ See Tanya, Ch. 27 (34b).

⁴⁷ Deuteronomy 6:5

⁴⁸ Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5 *ibid*.

⁴⁹ Psalms 109:22

⁵⁰ See Talmud Yerushalmi Brachot 9:5; Sotah 5:5; Tanya, Ch. 1 (5b).

⁵¹ See Likkutei Sichot Vol. 5 p. 64 note 53.

⁵² Nehemiah 8:9

⁵³ Talmud Yerushalmi Brachot *ibid*.

⁵⁴ Zachariah 13:2

⁵⁵ Zohar I 4a

⁵⁶ Psalms 92:1; Torat Kohanim Bechukotai 26:6; Yalkut Shimoni Bechukotai Remez 672; Also see Ohr HaTorah to Tehillim (Yahel Ohr) p. 328 and on; p. 630 and on; Likkutei Sichot Vol. 7 p. 188 and on.

destruction from the world, and beyond that, [though they are still present] He causes them not to destroy,” as the verse states,⁵⁷ “The wolf will dwell with the sheep... and a young child will lead them”).

4.

Now, this also is the connection with the 9th of Av, about which it states⁵⁸ that it is the aspect of “the rebuke of your father,”⁵⁹ the matter of “he who loves him disciplines him.”⁶⁰ That is, even though in revelation we see a matter of rebuke, the contrary is true, in that it indicates the strength of the love.

The well-known analogy for this⁶¹ is that when it comes to someone else who is not his son, he does not invest himself to such a degree in disciplining and rebuking him in every detail of the matter. Rather, it specifically is in relation to one’s son, that because of his love for his son, such that he cares deeply about his state of ruination and desires his repair, that he therefore rebukes him etc.

⁵⁷ Isaiah 11:6

⁵⁸ Sefer HaMaamarim 5670 *ibid.* (p. 229 [447]). Earlier there it states, “For it is seemingly not understood since [the name] ‘Father-*Av*-אב’ refers to Wisdom-*Chochmah* which is the source of mercies, [as in], ‘Our merciful Father-*Av HaRachamim*-אב הרחמים,’ [which also means “the Father of mercy”] and [this being so], how could the destruction take place in the month of Av?”)

⁵⁹ Proverbs 1:8

⁶⁰ Proverbs 13:24

⁶¹ See Maamarei Admor HaZaken, *Nevi'im* p. 214; *Ohr HaTorah Masei* p. 1,385; *Hemshech* 5672 Ch. 24 (Vol. 1 p. 454 [Vol. 2 p. 624]); Discourse entitled “*Vayeesoo MiMarah*” 5734 (Sefer HaMaamarim 5734 p. 238, translated in The Teachings of The Rebbe 5734, Discourse 39).

As explained in various places in the book of the Rav, the Maggid of Mezhritch,⁶² every soul and each and every Jew is compared to a little child whose father delights in him and acquiesces to him and therefore humbles and lowers himself from all of his own matters to invest himself into matters that are according to the understanding and comprehension of his little child. This specifically is because he is his child, and is of the essence of the father, such that, as in the language of Tanya,⁶³ (which also applies to the soul as it is below), “The second soul of the Jew is literally part of God from on high.”⁶⁴

5.

Now, with the above in mind, we can understand the great elevation of the 15th of Av. For, since it follows the 9th of Av, on which there was the lowest descent of the *Sefirah* of

⁶² See the beginning of Likkutei Amarim and Ohr Torah.

⁶³ Tanya, beginning of Ch. 2.

⁶⁴ See Job 31:2; Divrei Shalom of Rabbi Yitzchak Aderabi, Drush 3 (“A part of His Essential Self, blessed is He”); Ayelet Ahuvim of Rabbi Shlomo Alkabetz, Shir HaShirim 1:2 (Yerushalayim 5744 – p. 9b); Pardes Rimmonim, Shaar 32 (Shaar HaKavanah), Ch. 1; Ohr Ne’erav Vol. 1, end of Ch. 3; Reishit Chochmah, Shaar HaAhavah, Ch. 1 (“*Od Nitba’er*” 53b); Shaar HaKedushah Ch. 6 (“*u’B’Inyan Eem Atifat Tzitzit*” – p. 144d); Romemot El to Psalms 29:1; Shoshanat HaAmakaim to Song of Songs 7:11; Midrash Shmuel, Mishnah Avot 2:5; Seder HaYom, Kavanot LeOlam Yehei Adam (p. 49); Kli Yakar to Genesis 1:31, 2:7; Exodus 20:12, 20:13, 26:1; Shnei Luchot HaBrit, Beit Chochmah 18a; Mesechet Chullin 115b; Mesechet Pesachim, Matzah Ashirah 158b; 165b; Mesechet Shavuot 188b, 194b; Hakdamat Rabbi Nathan Shapira to Pri Etz Chayim; and with the addition of the word “literally-*Mamash*” see Tanya, Likkutei Amarim Ch. 2; Shefa Tal, Hakdama ben Me’ah Shanah; Choker u’Mekubal 3:1; Ma’or Einayim to Exodus (Yitro) (36a – section beginning “*Ach-אח*”) in the name of **his teacher**; Pri HaAretz of Rabbi Menachem Mendel of Vitebsk, Vayeishev (7b); Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 373. [See Torat Chayim of the Mittler Rebbe, Va’era, “*Inyan Yichud Kudsha Brich Hoo uShchintei*” p. 102 and note 7 there (in the new edition).]

Kingship-*Malchut*, there then is caused to be the greatest ascent, in that there is a drawing forth and revelation of the aspect of the Ancient One-*Atik* in the *Sefirah* of Kingship-*Malchut*.

This also is the relation between the 15th of Av and Yom HaKippurim. This is because on Yom HaKippurim, “the one [day] of the year,”⁶⁵ a day in which one is obligated [to pray] five prayers,⁶⁶ the *Sefirah* of Kingship-*Malchut* ascends to the aspect of the Ancient One-*Atik*.⁶⁷

The greatness of this day is also apparent in matters of this lower world, [such that even in “the heels of the heels” of [the times of] Moshiach, even though the Holy Temple was destroyed, there nevertheless are various customs that recall and reveal the matter of the 15th of Av.⁶⁸ Thus, how much more is this so when this matter is in its ultimate state of elevation.]

This is as stated in Mishnah⁶⁹ (about the holidays of the 15th of Av and Yom HaKippurim) that “the maidens would go out dressed in white garments... and dance in the vineyards etc.” About this the Tzemach Tzeddek explains in the above-mentioned writing,⁷⁰ that “white garments” are the same as the linen garments that the High Priest would wear on Yom HaKippurim. [That is, even though on Yom HaKippurim some of his services were performed with the golden garments,

⁶⁵ Exodus 30:10; Leviticus 16:34

⁶⁶ See Likkutei Torah, end of Parshat Pinchas.

⁶⁷ See Pri Etz Chayim, Shaar Yom HaKippurim, end of Ch. 1; Ch. 5; Likkutei Torah Acharei 28b; Siddur Im Da”Ch 249c [365a] and on; Ateret Rosh, Shaar Yom HaKippurim Ch. 1, and elsewhere.

⁶⁸ See Rama to Yoreh De’ah 246:23; Hilchot Talmud Torah of the Alter Rebbe 4:8.

⁶⁹ Mishnah Taanit 4:8; Talmud Bavli, Taanit 26b

⁷⁰ Ohr HaTorah Na”Ch Vol. 2 p. 1,096; Also see Ohr HaTorah Va’etchanan Vol. 6 p. 2,197 and on.

nevertheless, the equality between the 15th of Av and Yom HaKippurim is in the matter of “the white garments” and the linen garments.]

Moreover, as known,⁷¹ the matter of the linen garments (*Bigdei Vad*-בגדי בד), about which the verse states,⁷² “each stalk growing on its own-*Bad b’Vad*-בד בבד,” is the matter of oneness (*Achdut*),⁷³ which is connected to the aspect of the Ancient One-*Atik*, where there is complete oneness, being that “there is no left side in this Ancient One-*Atika*.”⁷⁴

Additionally, the matter of, “the maidens would go out... and dance in the vineyards,” is connected to the matter of marriage, which brings about the wholeness of “male and female He created them and He blessed them and called their name ‘man-*Adam*-אדם.”⁷⁵ That is, this brings about wholeness and completion in man below, such that there is a drawing down from the place about which it states,⁷⁶ “The Holy One, blessed is He, only dwells in a place of wholeness,” this being the place that transcends the arousal from below, except that to reach this the lower one must [first] be in a state of wholeness,⁷⁷ akin to the matter of the moon being in a state of fullness.

⁷¹ See Likkutei Torah *ibid.*; Ateret Rosh *ibid.* Ch. 2; Ohr HaTorah Acharei p. 552 and on.

⁷² Exodus 30:34

⁷³ See Rashi to Talmud Bavli, Zevachim 18b

⁷⁴ Zohar III 129a; 289a.

⁷⁵ Genesis 5:2; See Zohar I 165a; Also see Yevamot 62b; 63a; Zohar III 7b; 109b; 296a.

⁷⁶ See Zohar III 90b

⁷⁷ See Likkutei Torah Shir HaShirim 24a and on

6.

Now, all this is drawn forth each and every year on 15th of Av. Even though it states in Iggeret HaKodesh⁷⁸ about Rosh HaShanah, that each and every year there is an illumination of a new and more Supernal light, such a light that never shone before in all the days of the world, it nevertheless is understood that the same is so of all matters of the year, and the same is so of the 15th of Av of each and every year, up to and including this year.

7.

Now, this matter is also connected to the 15th of Av as it falls out this year, as it relates to the daily portion of the Chumash. (This is as in the well-known teaching of the Alter Rebbe,⁷⁹ that one must live with the times, meaning, with the weekly Torah portion.) That is, the Torah portion begins with the verse,⁸⁰ “Carve for yourself two stone Tablets like the first ones.” Now, this is the beginning of the matter of Yom HaKippurim, upon which the final Tablets were given.⁸¹ The beginning of man’s work in this matter – through our teacher Moshe, the choicest of all mankind⁸² – was the command to “carve for yourself two stone Tablets like the first ones.”

⁷⁸ Tanya, Iggeret HaKodesh, Epistle 14

⁷⁹ Sefer HaSichot 5702 p. 29 and on (copied in HaYom Yom for the 2nd of Cheshvan).

⁸⁰ Deuteronomy 10:1

⁸¹ Talmud Bavli, Taanit 30b

⁸² See the Rambam’s commentary to Mishnah, beginning of Tractate Sanhedrin, Perek Chelek (Ch. 10), in the seventh fundamental principle.

The Torah portion concludes with the verse,⁸³ “I remained on the mountain as on the first days (of the first Tablets), forty days etc.” About this our sages, of blessed memory, explained,⁸⁴ “Just as the first ones were given in good will, so were the latter ones given in good will.”

From this it is understood that just as in the Tablets given in these days, about the second Tablets relative to the first Tablets, each had something that the other did not have, such that in Midrash it states⁸⁵ that “the Holy One, blessed is He, said to Moshe, ‘Do not be consternated over the first Tablets, as they were only... whereas in the second Tablets I am giving you... doubled sagacity.’”

Thus, the same is so regarding the first days and the latter days, that in addition to the elevated level of the first days (about which it states, “I stood... like the first days”) there also is the elevated level of the latter days. This is because the service of the first forty days was the service of the righteous (*Tzaddikim*), whereas the service of the final forty days was the service of those who return in repentance (*Baalei Teshuvah*), which is higher than the service of the righteous (*Tzaddikim*).⁸⁶

This is such that this matter is [also] connected to the elevation of the coming future, being that Moshiach (about whom the verse states, “He will be filled with a spirit (וְהָרִיחוּ-*v’Haricho*) of fear for HaShem-יהוה,” in that “He will

⁸³ Deuteronomy 10:10 and Rashi there

⁸⁴ Rashi to Deuteronomy ibid.; Also see Seder Olam Rabbah Ch. 6; Rashi to Exodus 30:11; Deuteronomy 9:18

⁸⁵ Midrash Shemot Rabbah 46:1

⁸⁶ See *Hemshech* 5666 p. 86 [114] and on [translated in Hemshech Samech-Vav, Vol. 1, Discourse 11]; Sefer HaMaamarim 5689 p. 67 and on.

smell and judge” (*Morach v’Da’in*-מורח ודאין) as discussed in chapter two) is destined to bring the righteous (*Tzaddikim*) to return in repentance.⁸⁷

Now, all this is brought about through our deeds and toil in serving *HaShem*-יהוה throughout the time of the exile,⁸⁸ as in the desire of the Holy One, blessed is He – such that “He acts circuitously [by way of entrapment] in His doings with the children of man” – such that there would be the descent into exile in general, such that in the exile itself, there would be the descent from the level of sleep to the level of gestation (as discussed before in chapter three), so that there then would be the fulfillment of the verse,⁸⁹ “Tziyon was pregnant and also gave birth... to her children,” speedily and in the most literal sense, in a way in which “a great congregation will return here,”⁹⁰ and in a way that “you will be gathered up one by one, O’ children of Israel,”⁹¹ and not a single Jew will remain in exile⁹² since “the Holy One, blessed is He, Himself will gather each one (‘one by one’),”⁹³ and bring him to our Holy Land with an upright stature,⁹⁴ in the near future and in the most literal sense, with the true and complete redemption by our righteous Moshiach!

⁸⁷ See Zohar III 153b; Likkutei Torah Rosh HaShanah 58d; Ha’azinu 75b; Shemini Atzeret 92b; Shir HaShirim 45a; 50b.

⁸⁸ See Tanya, beginning of Ch. 37

⁸⁹ Isaiah 66:8

⁹⁰ Jeremiah 31:7

⁹¹ Isaiah 27:12

⁹² See Likkutei Sichot Vol. 11 p. 1 and on

⁹³ Rashi to Deuteronomy 30:3

⁹⁴ Leviticus 26:13

Discourse 46

“*Ani LeDodi v’Dodi Li...* -

I am to my Beloved, and my Beloved is to me...”

Delivered on the Shabbat Parshat Re’eh,
Shabbat Mevarchim Elul, 5636
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹ “I am to my Beloved, and my Beloved is to me,” and another verse states,² “My Beloved is to me, and I am to Him.” Now, the difference between them³ is that the verse, “My Beloved is to Me, and I am to Him” is from Above to below, this being the service of the righteous (*Tzaddikim*). In contrast, “I am to my Beloved, and my Beloved is to me” is from below to Above, this bei service of returning in repentance (*Teshuvah*).

This then, is why the words, “I am to my Beloved, and my Beloved is to me-*Ani LeDodi v’Dodi Li*-אני לדודי ודודי לי” form the acronym “Elul-אלול.”⁴ This is because the month of Elul begins the final forty days [until Yom HaKippurim, the day

¹ Song of Songs 6:3

² Song of Songs 2:16

³ See Ohr HaTorah Re’eh p. 791; Shir HaShirim Vol. 2 p. 543; Sefer HaMaamarim 5627 p. 196; 5654 p. 326; 5679 p. 659; 5700 p. 151; Sefer HaSichot 5703 p. 177.

⁴ Avudraham, Seder Tefilat Rosh HaShanah uPirushah, Ch. 1; Reishit Chochmah, Shaar HaTeshuvah Ch. 4 (115b); Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Ba”Ch to Tur Orach Chayim, Siman 581 (“*v’He’eveeru*”), and elsewhere.

on which the second tablets were given], about which our sages, of blessed memory stated,⁵ “Just as the first [tablets] were given in good will, so were the latter [tablets] given in good will.”

That is, the first forty days are the matter of the service of the righteous (*Tzaddikim*), whereas the final forty days are the matter of the service of repentance (*Teshuvah*). This is why it specifies, “so were the latter [tablets] given in good will.” This is because through the service of repentance (*Teshuvah*) we even transform the undesirable matters that “began with wrath (*Af-ḥa*),”⁶ so that they too are with good will.

(More specifically, the matter of “I am to my Beloved,” which is from below to Above, is during the month of Elul, whereas during the ten days of repentance is the matter of “my Beloved is to me,” which is from Above to below.)⁷

2.

Now, we should connect this with the statement in the Haftorah (of Shabbat Mevarchim Elul as it falls out this year),⁸ “I shall make your window [frames] of *Kadkod*-כדכד.” About this, Likkutei Torah⁹ cites that it states in Talmud,¹⁰ “Two

⁵ Rashi to Deuteronomy *ibid.*; Also see Seder Olam Rabbah Ch. 6; Rashi to Exodus 30:11; Deuteronomy 9:18

⁶ See Midrash Bereishit Rabbah 19:2; Midrash Aggadah Buber and Midrash Lekach Tov to Genesis 1:3; Also see Likkutei Torah Balak 69d; Also see the next discourse entitled “*Ani LeDodi*” of Erev Rosh Chodesh Elul of this year 5736, Discourse 47, Ch. 2 (Sefer HaMaamarim 5736 p. 347).

⁷ See Likkutei Torah Re’eh 32a; Maamarei Admor HaEmtza’ee, Re’eh p. 423; Ohr HaTorah Nitzavim p. 1,219.

⁸ Isaiah 54:12

⁹ Likkutei Torah Re’eh 24d

¹⁰ Talmud Bavli, Bava Batra 75a

angels in the firmament had a dispute. One said [that ‘*Kadkod-כדכד*’] means ‘onyx-*Shoham*-שהם’ and the other said that it means ‘jasper-*Yashfeh*-ישפה,’ and the Holy One, blessed is He, said, ‘Let it be like this one and like this one-*k’Dein u’kDein-כדין וכדין*.’”

Now, onyx (*Shoham*-שהם) and jasper (*Yashfeh*-ישפה) are the stones of the breastplate upon which the names Yosef and Binyamin were engraved. Onyx (*Shoham*-שהם) relates to Yosef, who is the Upper Righteous One (*Tzaddik Elyon*),¹¹ from Above to below, whereas jasper (*Yashfeh*-ישפה) relates to Binyamin, who is the Lower Righteous One (*Tzaddik Tachton*),¹² from below to Above.

Now, just as the two matters of onyx (*Shoham*) and jasper (*Yashfeh*) are included in the single word “*Kadkod-כדכד*” (“like this one and like this one-*k’Dein u’kDein-כדין וכדין*”), so likewise the word “your window [frames]-*Shimshotayich-שמשותיך*” (of the verse), in the plural, refers to two “suns-*Shemesh*-שמש,” in which there are the two matters of from Above to below and from below to Above.

The explanation¹³ is that the verse states,¹⁴ “*HaShem-יהו* God-*Elohi*” *m-אלהי*” is a sun and a shield.” That is, the Name *HaShem-יהו* is called “the sun-*Shemesh*-שמש.” The verse also states,¹⁵ “A sun of charity (*Tzedakah*-צדקה) will shine for you who fear My Name, with healing in its rays.” We thus

30. ¹¹ See Zohar III 153b; Torah Ohr Terumah 80d; Sefer HaMaamarim 5698 p.

¹² See the citations in the preceding note.

¹³ See Likkutei Torah *ibid*.

¹⁴ Psalms 84:12

¹⁵ Malachi 3:20

see that the aspect of charity (*Tzeddakah*) is also called “the sun-*Shemesh*-שמש.”

Now, the difference between them is that “the sun of *HaShem*-יהוה” is from Above to below, whereas “the sun with healing in its rays” is from below to Above. This is because charity (*Tzedakah*) is from below to Above, in that it uplifts and elevates the poor person from below to Above. Likewise, healing is from below to Above, in that through healing the one who needs healing, the healer thereby causes him to be uplifted etc. Moreover, giving charity also brings an ascent from below to Above in the giver, as the verse states,¹⁶ “Charity will uplift etc.”

We thus find that the two matters of onyx (*Shoham*) and jasper (*Yashfeh*), and the two matters of “your suns-*Shimshotayich*-שמשותיך,” from Above to below and from below to Above, are comparable to the two matters of “My Beloved is to me, and I am to Him” (from Above to below, the service of the righteous (*Tzaddikim*)), and “I am to my Beloved, and my Beloved is to me” (from below to Above, the service of returning in repentance (*Teshuvah*) during the month of Elul).

3.

Now, even though the service during the month of Elul is from below to Above, with an arousal from below, there nonetheless must be a granting of empowerment for this from Above, with an arousal from Above. (Except that the arousal from Above is in an encompassing (*Makif*) and hidden way.

¹⁶ Proverbs 14:34; Also see Likkutei Torah ibid. 25a and on.

This is why the verse first addresses the service from below, “I am to my Beloved etc.”)

This is as he continues in the discourse,¹⁷ that the granting of empowerment from Above with the arousal from Above that there should be the service of “I am to my Beloved,” is the matter of the revelation of the thirteen attributes of mercy during the month of Elul. This is because it is explained in Holy books¹⁸ that in Elul there is a radiance of the thirteen attributes of mercy until Rosh HaShanah, and then during the ten days of repentance, there again is a radiance of the thirteen attributes etc.

He continues to explain¹⁹ that the difference between the revelation of the thirteen attributes of mercy during the month of Elul (which is the matter of “I am to my Beloved” from below to Above) and their revelation during the ten days of repentance (which is the matter of “my Beloved is to me” from Above to below), is like the difference between “the sun of charity” and “the sun of *HaShem*-יהו"ה.”

That is, the revelation of the thirteen attributes during the month of Elul is analogous to when He is outside in the field, before He comes into His palace, and it is to there that the people go out to greet His face [as he later explains on the verse, “I am to my Beloved,”²⁰ with the analogy of the king who before coming into the city, the people of the city go out to greet

¹⁷ Likkutei Torah *ibid.*

¹⁸ See Siddur of the Arizal of Rabbi Shabtai of Rashkov, beginning of Seder Kavanot Rosh Chodesh Elul.

¹⁹ Likkutei Torah *ibid.*; Also see the discourse entitled “*Ani LeDodī*” of Erev Rosh Chodesh Elul of this year, Discourse 47, Ch. 5 (p. 350).

²⁰ Likkutei Torah *ibid.* 32b

him and welcome his face in the field, and at such a time all who desire are permitted to go out and greet his face, and he welcomes them all with a happy face, and shows them all a smiling face].

At such a time He is en clothed in His external garment, this being the matter of “the sun of charity.” This is because charity (*Tzedakah*) is the external garment that He wears when He goes outside, meaning as He is drawn down to below in the worlds of separateness. (This is as mentioned before, that the matter of “the sun of charity with healing in its rays” is from below to Above.)

However, the revelation of the thirteen attributes of mercy during the ten days of repentance (and especially on Yom HaKippurim) is analogous to one who merits to greet the face of the king in his royal palace, where he wears his inner garments. This is the aspect of “the sun of *HaShem*-יהו"ה,” which is the matter of Torah, which is called “the sun-*Shemesh*-שמש,” as the verse states,²¹ “He has set up a tent for the sun, like a groom emerging from his bridal chamber,” and the Torah is called “the groom-*Chatan*-חתן.” (This is as mentioned before, that “the sun of *HaShem*-יהו"ה” is the matter of the drawing down from Above to below from that which transcends the measures and limitations of the world.)²²

²¹ Psalms 19:5-6; Also see Likkutei Torah Shir HaShirim 11d and on.

²² There was also mention of the teaching of our sages, of blessed memory (Kiddushin 30b (and Rashi there)), “I created the evil inclination and I created Torah as its antidote... if it is of iron it will be shattered, as it states (Jeremiah 23:29), ‘Behold, My word is like fire’” (in that the Torah is analogous to fire which melts iron).

Now, in the discourse²³ he continues that this can also be explained in a different way, that “the sun of charity” is higher than “the sun of *HaShem*-יהו”ה.” This is because “the sun of *HaShem*-יהו”ה” is the aspect of “the sun and a shield,” meaning, the sun in its sheath.

In contrast, “the sun of charity with healing in its rays” is like what our sages, of blessed memory, stated on this verse,²⁴ “In the coming future the Holy One, blessed is He, will take the sun out of its sheath and the righteous will be healed by it etc.” This being so, it is higher than the aspect of “the sun of *HaShem*-יהו”ה.”

He continues²⁵ that this is the matter of the verse, “I shall make your window [frames] (*Shimshotayich*-שמשותיך) of *Kadkod*,” referring to the two aspects of “the sun-*Shemesh*-שמש.” The first is from Above to below, which shines during the month of Elul, and the second is from below to Above, which is the aspect of the ascents of Rosh HaShanah and Yom HaKippurim, and is the matter of “the sun of *HaShem*-יהו”ה” (“the sun and the shield,” the sun in its sheath) and “the sun of charity” (which is such that he removes the sun from its sheath), as explained before.

The ultimate ascent in this is in the closing (*Ne'ilah*) prayer of Yom HaKippurim.²⁶ This is also why we then recite,

²³ Likkutei Torah ibid. 25c

²⁴ Talmud Bavli, Avodah Zarah 3b

²⁵ Likkutei Torah ibid. 25d

²⁶ Also see Likkutei Torah ibid.

“*HaShem*-יהו"ה He is God-*Elohi*"מ-אלהי"ם.”²⁷ For, as explained in Kabbalah,²⁸ this is because there then is the ascent of *Zeir Anpin* (*HaShem*-יהו"ה) to the Ancient One-*Atik*, and when *Zeir Anpin* ascends to the Ancient One-*Atik*, it is considered to be like the title “God-*Elohi*"מ-אלהי"ם.”

It can be said that there then is the revelation of “the sun of charity” which is higher than “the sun of *HaShem*-יהו"ה” and is as He takes the sun out of its sheath. Therefore, compared to this revelation, “the sun of *HaShem*-יהו"ה” (that is, the sun and its shield, the sun in its sheath) is considered to be like the title “God-*Elohi*"מ-אלהי"ם.”

Now, it can be posited that this is not actually different than the explanation before, that “the sun of charity” is lower than “the sun of *HaShem*-יהו"ה,” but rather comes in continuation to it. That is, there first is the matter of “the sun of charity” that is lower than “the sun of *HaShem*-יהו"ה,” through which we then come to “the sun of charity” that is higher than “the sun of *HaShem*-יהו"ה,” meaning not only the aspect of “*HaShem*-יהו"ה God-*Elohi*"מ-אלהי"ם is a sun and a shield,” which is the revelation through the sheath, but even to the highest level, in which the Holy One, blessed is He, takes the sun out of its sheath.

Now, based on this, it can be said that this discourse (entitled “*v'Samtee Kadkod*”) adds a wondrous matter to the analogy of “the king is in the field” compared to the explanation later in the discourse on the verse “*Ani LeDodi*-I am to my

²⁷ Deuteronomy 4:35; Kings I 18:39

²⁸ Mishnat Chassidim, end of Mesechet Yoma; Also see Likkutei Torah ibid. 24b (which cites to the discourse entitled “*Shuvah Yisroel*” 65c and on).

bleloved,”²⁹ that it specifically is through the matter of “the sun of charity” in the literal sense, which is like the analogy of the king in the field, and therefore man is also found in the field, this being the matter of the descent to be en clothed in the garments of the field, referring to this lowest world of which there is no lower.

It specifically is there that it is possible to take these matters in their purity, in their refinement, and in their innermost sense, through which not only do we reach the aspect of *HaShem* יהו"ה God-*Elohi* מ"ם אלהי"ם is a sun and a shield,” but even “the sun of charity” which is higher than “the sun of *HaShem* יהו"ה,” this being the matter of the Holy One, blessed is He, taking the sun out of its sheath.

5.

Now, we should connect this to the matter of the seven weeks of consolation. This is because the matter of consolation comes through Torah and charity (*Tzedakah*), as the verse states,³⁰ “Tziyon will be redeemed through justice, and her prisoners, through charity.” These two matters are present during the month of Elul. For, as he brings in the discourse,³¹ it is explained in the words of our sages, of blessed memory,³² that beginning on Rosh Chodesh Elul it is necessary to increase in charity.

²⁹ Likkutei Torah ibid. 32b

³⁰ Isaiah 1:27

³¹ Likkutei Torah ibid. 25b

³² See Arugat HaBosem and Eliyah Rabbah to Orach Chayim 581, citing Sefer Amarkal.

Likewise, Elul also relates to the study of Torah, as stated [at the conclusion of the verse],³³ “He grazes amongst the roses-*Shoshanim*-שׁוֹשָׁנִים,” [about which it states],³⁴ “They study-*Sheshonim*-שֶׁשׁוֹנִים Torah.” These then, are the two matters of “the sun of charity” and “the sun of *HaShem*-יהו"ה,” the outer garment and the inner garment (as discussed before in chapter three).

This is so until we come to the perfection and wholeness of Yom HaKippurim, about which the verse states,³⁵ “‘The day of His wedding’ referring to the giving of the Torah,”³⁶ (that is, Yom HaKippurim, on which the final Tablets were given) and “the day of the rejoicing of His heart” referring to the building of the Holy Temple,³⁷ with the true and complete redemption, in the near future and in the most literal sense!

³³ Song of Songs 6:3

³⁴ See Zohar II 20b; 272b

³⁵ Song of Songs 3:11; Also see Talmud Bavli, Taanit 26b in the Mishnah (and Rashi there); Also see 30b ad loc.

³⁶ [Perhaps the intention is that the difference between the giving of the Torah on Yom HaKippurim and “they study Torah” during the month of Elul, is like the difference between the aspect of “the sun of *HaShem*-יהו"ה” which transcends “the sun of charity, as in the first explanation, and “the sun of charity” which transcends “the sun of *HaShem*-יהו"ה, as in the second explanation. (Note from the original publisher.)]

³⁷ A small portion of the discourse is missing here.

Discourse 47

“*Ani LeDodi v’Dodi Li...* -

I am to my Beloved, and my Beloved is to me...”

Delivered on Erev Rosh Chodesh Elul, 5636

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

1.

The verse states,¹ “I am to my Beloved, and my Beloved is to me-*Ani LeDodi v’Dodi Li*-אני לדודי ודודי לי.” As known, it states in holy books,² also brought in the discourses of our Rebbes, our leaders,³ that the first letters of these words (*Roshei Teivot*) form the name “Elul-אֱלּוּל.”

Now, this begins on Rosh Chodesh Elul,⁴ [since the uniqueness of the whole month is connected to Rosh Chodesh, which not only is the beginning of the month, but is also the “head-*Rosh*-ראש” of all the days of the month.

As explained at length in the beginning of Ateret Rosh,⁵ this is comparable to the head, in that all the vitality of the limbs [of the body] is first included in it. Moreover, even once the

¹ Song of Songs 6:3

² Avudraham, Seder Tefilat Rosh HaShanah uPirushah, Ch. 1; Reishit Chochmah, Shaar HaTeshuvah Ch. 4 (115b); Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Ba”Ch to Tur Orach Chayim, Siman 581 (“*v’He’eveeru*”), and elsewhere.

³ See the beginning of the first discourse entitled “*Ani LeDodi*” in Likkutei Torah Re’eh 32a and elsewhere.

⁴ Also see Likkutei Torah *ibid.* p. 25b.

⁵ Ateret Rosh, Shaar Rosh HaShanah Ch. 2

limbs are all in their respective places, they are conducted by the head. The same is so regarding the days of the month, that in addition to being divided such that “each day serves its function,”⁶ their beginning is as they are included in that day called the “head-*Rosh*-ראש” of all the days of the month.] Thus, this already relates to the eve of Rosh Chodesh Elul, which is the day of preparation (or the culmination of all previous preparations) for Rosh Chodesh Elul. [As understood, the preparation for Rosh Chodesh Elul [also] is such that it is aligned with the fact that it includes all the days of the month.]

To preface, there is a general preparation on the eve of Rosh Chodesh Elul equal to every Rosh Chodesh. This is as in the known explanation⁷ of the language of the verse,⁸ “Tomorrow is the New Moon (*Rosh Chodesh*) and you will be remembered (וּנִפְקְדָתָּ-ונפקדת) because your seat will be empty (*Yipaked*-יפקד).”

That is, it is through “your seat will be empty,” which is the matter of the nullification (*Bittul*) on the eve of Rosh Chodesh, in that the Jewish people count by the moon,⁹ [“Yaakov the small,”¹⁰ like the moon,¹¹ “the small luminary”] we then are in a state and standing comparable to the moon, which progressively diminishes until it is completely hidden and concealed the moment before its birth (on Rosh Chodesh).

⁶ Zohar III 94b

⁷ See the discourse entitled “*Vayomer Lo Yehonatan*” in Maamarei Admor HaZaken 5567 p. 55 and on, and with the glosses in Ohr HaTorah Bereishit 11a and on.

⁸ Samuel I 20:18

⁹ Talmud Bavli, Sukkah 29a and Chiddushei Aggadot of the Maharsha there.

¹⁰ See Talmud Bavli, Chullin 60b and Chiddushei Aggadot of the Maharsha there.

¹¹ Genesis 1:16

The substance of this, as it is in the service of *HaShem*-יהו"ה of the Jewish people is that this is the nullification (*Bittul*) of “may my soul be as dust to all,”¹² to the point of complete nullification, in a way that “your seat will be empty,” meaning the complete lack of existence.

It is through this that “you will be remembered,” such that there is a drawing down from a higher place (as in the particulars of this explained in various places).¹³ In addition, there must be preparation regarding the uniqueness of every month.

The same is so of Rosh Chodesh Elul, that its uniqueness is hinted in the acronym “Elul-אלול.” That is, even though there are many matters in it, its general totality is the matter of “I am to my Beloved, and my Beloved is to me,” which is the matter of returning in repentance (*Teshuvah*). (This is why the order is first “I am to my Beloved,” and then “my Beloved is to me.”)

In addition there also are acronyms [of Elul-אלול] hinting to the three columns,¹⁴ as well as to the general matter brought about through them – the matter of the redemption,¹⁵ which is the matter of the refinement, purification, and ascent of the sparks of holiness. That is, the sparks that fell below ascend to their places,¹⁶ and the sparks that are in their places ascend even higher.

¹² See the liturgy of the “*Elokai Netzor*” at the conclusion of the Amidah prayer.

¹³ See Ohr HaTorah Bereishit 13b and on, and elsewhere.

¹⁴ See Likkutei Sichot Vol. 2 p. 396; Vol. 9 p. 297 and on; Vol. 24 p. 177; p. 313 and on, and elsewhere.

¹⁵ See the preceding note.

¹⁶ See Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D) Drush 2.

This is like the work of refining refinements (*Avodat HaBirurim*) that will take place in the coming future, in that the matter of refinements will not be in the literal sense, but in a way of ascent within holiness itself, to a much higher place.¹⁷

Furthermore, the custom of the Jewish people¹⁸ throughout the month of Elul is to recite the Psalm,¹⁹ “By Dovid, *HaShem*-יהו"ה is my light and my salvation.” [To point out, during the month of Elul there also is the matter of sounding the Shofar.²⁰ However, as known, the custom of our Rebbes, our leaders,²¹ is to [only] begin sounding the Shofar on the second day of Rosh Chodesh. In contrast, the recitation of the Psalm, “By Dovid, *HaShem*-יהו"ה is my light and my salvation,” begins on the first day of Rosh Chodesh Elul. All this is in addition to the general matter that sounding the Shofar during the month of Elul excludes the days of Shabbat, whereas the recitation of the Psalm, “By Dovid, *HaShem*-יהו"ה is my light and my salvation” takes place on all days of the month of Elul, twice every day.]

From this it is understood that the general matters of the service of the month of Elul are connected and hinted at to the point that they are revealed in the Psalm, “By Dovid, *HaShem*-יהו"ה is my light and my salvation.”

¹⁷ See Tanya, Iggeret HaKodesh, Epistle 26.

¹⁸ Siddur of the Alter Rebbe after Shir Shel Yom; Also see Shaar HaKollel Ch. 11, Section 28.

¹⁹ Psalms 27

²⁰ Tur, Orach Chayim 581; Rama to Orach Chayim ibid. Hosafot to Shulchan Aruch of the Alter Rebbe (of Rabbi Nachman of Dubravna).

²¹ HaYom Yom for the 30th of Menachem-Av – Rosh Chodesh.

2.

Now, the explanation is that the general matter of the service of the month of Elul is that it is akin to the forty days that begin on Rosh Chodesh Elul.²² [There is also a view that they already begin on Erev Rosh Chodesh Elul, the 29th of Menachem-Av,²³ as explained in the commentaries on the Torah.]²⁴

That is when the final Tablets began, about which (Moshe) was told,²⁵ “Carve for yourself (specifically through toil in the lower worlds, unlike the first Tablets, which were the handiwork of God)²⁶ two stone Tablets... and ascend... mount Sinai” to receive the final Tablets after (the final) forty days, which were with goodwill.²⁷

On the contrary, not only were they with good will like the first [forty] days, but “**even-Af-אף** the final days were with good will,” in that there was a transformation of the matter of “wrath-Af-אף” – akin to the statement (about the work of the righteous (*Tzaddikim*), “I **even** actualized it-Af *Aseeteev- אף עשיתיו*.”²⁸

That is, this is unlike the work in the aspects of “I created it, and I formed it,” but rather “I also actualized it” in

²² Pirkei d’Rabbi Eliezer Ch. 46, cited in Tur *ibid.*; Also see Hosafot to Shulchan Aruch of the Alter Rebbe *ibid.* in Kuntres Acharon.

²³ See Ba”Ch and Levush to Orach Chayim *ibid.*; Hosafot to Alter Rebbe’s Shulchan Aruch *ibid.*

²⁴ See Rabbi Yosef Bechor Shor to Deuteronomy 10:10; Re’em to Deuteronomy 9:18; Torah Sheleimah to Exodus 34:1.

²⁵ Exodus 34:1

²⁶ Exodus 32:16

²⁷ Rashi to Exodus 33:11; Deuteronomy 9:18; 10:10

²⁸ Isaiah 43:7 (and Rashi there)

which there is the matter of “wrath-*Af-אף*.” (That is, [in the words] “I even actualized it-*Af Aseeteev-עשיותיו*,” the word “wrath-*Af-אף*” is not good etc., but nevertheless, it) includes the fourth and highest aspect (as explained at length in Likkutei Torah, in the discourses on the Torah portion of Balak).²⁹

The same is so with the addition, that the elevation and importance of the final forty days is that in them there is the added matter of “**even-*Af-אף*** the final days were with good will.” Therefore, their conclusion and culmination was with the giving of the final Tablets, in a way of “doubled sagacity.”³⁰ This likewise is the general matter of repentance, that its matter is a doubling (as explained in Iggeret HaTeshuvah³¹ citing the Midrashic teachings³² of our sages, of blessed memory).

3.

Now, the general explanation of this may be understood according to the analogy for the matter of repentance (brought in the book of the Maggid of Mezhritch),³³ of a prince who became imprisoned, that when [he is released] and brought before the king, he delights in him much more than in the son who always with him.

²⁹ Likkutei Torah Balak 69d

³⁰ Job 11:6; Midrash Shemot Rabbah 46:1; Also see *Hemshech* 5666 p. 86 [114] and on, [translated in *Hemshech Samech-Vav*, Vol. 1, Discourse 11].

³¹ Tanya, Iggeret HaTeshuvah, Ch. 9

³² Iggeret HaTeshuvah cites Tanna d’Bei Eliyahu; Also see Midrash Vayikra Rabbah 25:1, cited in Reishit Chochmah, Shaar HaTeshuvah Ch. 3.

³³ Likkutei Amarim, Section 47

The explanation is as Tanya³⁴ explains, that the verse,³⁵ “Make me delicacies-*Matameem*-מטעמים,” in the plural, refers to two kinds of satisfaction. By way of analogy, this is akin to physical delicacies, of which there are two kinds of delight, one being from foods that are sweet and luscious, and the other being from foods that are sharp or sour, but have been well spiced and prepared, so that they become delicacies that revive the soul. About this the verse states,³⁶ “Even the wicked for the day of his evil,” meaning, when he transforms his evil into light and day etc., when the side opposite holiness is subdued etc., this being the transformation of darkness to light and bitter to sweet,³⁷ which is a much higher matter.

The same is so of the above-mentioned analogy, that the king has a son who always is present with him, such that then too, there is the presence of all matters of the essence of the father and the essence of the son etc., (as explained in various places).

However, there is also a way in which the prince went to a distant land, and he came to be in a state and standing there of being distant (not only in space, but also) in quality, to the point that “he is turning the millstone in prison” (as brought in Tanya).³⁸ We thus can understand the great joy of the king when this son returns to his father, the king, (after being redeemed from prison) this being a joy that is beyond comparison, and is connected to pleasure that is beyond

³⁴ Tanya, Ch. 27

³⁵ Genesis 27:4

³⁶ Proverbs 16:4

³⁷ Zohar I 4a

³⁸ Tanya, Ch. 31

comparison to the joy and pleasure the king has in the son who always was with him, as also understood from the lengthy explanation of this in *Hemshech* 5666.³⁹

This likewise is the matter of repentance in general. That is, after it has happened that “because of our sins we were exiled from our land,”⁴⁰ this being a descent to below of which there is no lower, similar to the matter of “turning the millstone in prison,” nevertheless, this is so that we will subsequently come to the ultimate elevation, this being the matter of the redemption.

This is like the general matter of the descent of the soul “from a high peak to a deep pit,”⁴¹ that it is for the sake of ascent. This is to the point that the matter of repentance and return (*Teshuvah*) is like the verse,⁴² “The spirit shall return (*Tashuv*) to God who gave it.”

Moreover, not only does the soul return to her original place, which is not the ultimate perfection of the ascent that follows the descent, as in the known dictum,⁴³ “Is one who buys and sells [at the same price] called a merchant?” Rather, there must be an ascent to even higher (even though, at first glance, explanation is needed as to how it applies for there to be a higher place, being that “Israel ascended in thought,”⁴⁴ and as in the known explanation of this,⁴⁵ that in thought itself, this is

³⁹ *Hemshech* 5666 p. 380 [501] and on [translated in *Hemshech Samech-Vav*, Vol. 4, Discourse 46.

⁴⁰ See the liturgy of the Musaf prayer of the holidays.

⁴¹ See Talmud Bavli, Chagigah 5b

⁴² Ecclesiastes 12:7

⁴³ Talmud Bavli, Bava Metziya 40b and Rashi there.

⁴⁴ Midrash Bereishit Rabbah 1:4

⁴⁵ See Likkutei Torah Bechukotai 47a; Bamidbar 2b; Shir HaShirim 17d and elsewhere.

in a way of ascent (they “**ascended** in thought”) [that is, to the highest of levels], and this being so, how does it apply to reach even higher than this?)

4.

This then, is the substance of the month of Elul, in which the final forty days [to Yom HaKippurim, on which the second tablets were given] begin, in that their general matter is that of repentance (*Teshuvah*), and in a way that “even the final [days] were with good will” (as explained before in chapter two).

This is also why the month of Elul comes after the month of Av,⁴⁶ because it specifically is after the great descent of the month of Av that we come to an even greater elevation. This is like the elevation of the 15th of Av, about which our sages, of blessed memory, stated,⁴⁷ “Never were there more joyous festivals in Israel than the fifteenth of Av etc.” This is because it comes after the great descent of the 9th of Av, (as explained in the discourses of Shabbat Nachamu).⁴⁸

More generally, this is the difference between the month of Av and the month of Elul. That is, even though the month of Av is already called “**Menachem** Av” (meaning, “comforting or consoling”),⁴⁹ there nevertheless are various matters that are

⁴⁶ Also see Ohr HaTorah Shir HaShirim Vol. 1 p. 72; p. 77; p. 83; Vol. 3 p. 823.

⁴⁷ Mishnah Taanit 4:8; Talmud Bavli, Taanit 26b

⁴⁸ Discourse entitled “*Nachamu*” 5670 (Sefer HaMaamarim 5670 p. 218 [321] and on; p. 221 [438] and on); Also see the prior discourse entitled “*Lehavin Inyan Chamishah Asar b'Av*,” Discourse 45 (Sefer HaMaamarim 5636 p. 333 and on).

⁴⁹ See Likkutei Sichot Vol. 23 p. 214.

customarily push off until the month of Elul, which is called “the month of mercy.”

This is because it specifically is after the descent during the month of Av that there is a much greater elevation during the month of Elul (beginning from its Rosh Chodesh, which follows the preparation of “your seat will be empty” of Erev Rosh Chodesh (which also is higher relative to the elevation of Rosh Chodesh in general) thereby bringing about that “you will be remembered” in an even higher way).

In general, the elevation of the month of Elul is that the matter of repentance (*Teshuvah*) in it is [specifically] with good will, this being the perfection of repentance (*Teshuvah*) – the Upper *Teshuvah* (*Teshuvah Ila'ah*), that is out of gladness and **joy** (as explained in Iggeret HaTeshuvah).

This is to the point of the greatest joy, as understood a priori from the joy there must be in [fulfilling] every *mitzvah*, as the verse states,⁵⁰ “Serve *HaShem*-יהו"ה with **joy**.” Thus, how much more is this certainly so of a *mitzvah* that includes, repairs, completes (and perfects) all Torah and *mitzvot*, this being the matter of turning to *HaShem*-יהו"ה in repentance (*Teshuvah*), which certainly must be with the of greatest joy.

This is like the discussion before in the analogy of the king who sees his son, who until now had been “grinding the millstone in prison,” and has already begun returning to the palace of his father, the king. This certainly brings great joy and great pleasure to the king, beyond comparison to the joy

⁵⁰ Psalms 100:2; Also see Mishneh Torah end of Hilchot Lulav; Tanya, Ch. 26 (33a) and elsewhere.

and pleasure he has in his son who always is with him at all times.

This likewise is the substance of the month of Elul in which the King (the Holy One, blessed is He) is found in the field. At such a time, all who wish are permitted and able to greet His face, and He welcomes them all with a happy face and shows them all a smiling face.⁵¹ From this itself we can understand the greatness of the repentance (*Teshuvah*) of the month of Elul, which stems from the matter of “in the light of the face of the king – *HaShem*-יהו"ה is God, He illuminated for us⁵² – there is life.”⁵³

5.

Now, with the above in mind, we can also understand the connection to the Psalm, “By Dovid, *HaShem*-יהו"ה is my light and my salvation,” that we recite twice daily during the month of Elul. The explanation is that this Psalm was said by Dovid, the singer of the pleasant songs of Israel,⁵⁴ on behalf of all Israel (as stated in Zohar)⁵⁵ meaning that this is so **whenever** they are in need of “my light and my salvation.”

This is understood in that we say “my light-*Oree*-אורי,” meaning that our state is such that we need His light to illuminate it. We then say “my salvation-*Yeeshee*-ישעי,” in that [even though there is light] we also need salvation, and needing

⁵¹ Likkutei Torah Re'eh 32b

⁵² Psalms 118:27; See Likkutei Torah ibid.

⁵³ Proverbs 16:15; See Sefer HaMaamarim 5670 p. 108 [150].

⁵⁴ Samuel II 23:1

⁵⁵ Zohar III 93b

to be saved only applies if something stands in opposition, or at the very least, if something hides and conceals. In our service of *HaShem*-יהו"ה, this refers to a state of descent, which is why we need to turn to Him in repentance (*Teshuvah*).

More specifically, one's turning in repentance (*Teshuvah*) must be drawn into doing good deeds.⁵⁶ This is because these two matters are indicated by the words, "my light and my salvation." This is as explained in Likkutei Torah⁵⁷ and in the writings of the Tzemach Tzedek⁵⁸ on this verse.

That is, "my light-*Oree*-אורי" refers to that which is drawn forth in a way of light and revelation, which is the inner manifest light (*Ohr Pnimi*). It thus refers to the Torah, about which the verse states,⁵⁹ "Torah is light," (that is, an inner **manifest** light (*Ohr Pnimi*)).⁶⁰

In contrast, "my salvation-*Yeeshee*-ישעי" [as in the verse,⁶¹ "He donned charity like armor, and a helmet of **salvation** upon His head," is the matter of the shield and armor that saves etc.] referring to the drawing down of the encompassing light (*Ohr Makif*). This refers to the *mitzvot*, which are the garments (*Levushim*) (that is the encompassing aspects (*Makifim*)).⁶² All the *mitzvot* in general are included in the *mitzvah* of charity (*Tzedakah*),⁶³ about which the verse

⁵⁶ See Mishnah Avot 4:17; Likkutei Torah Matot 82a.

⁵⁷ Likkutei Torah Re'eh 33c

⁵⁸ Ohr HaTorah to Tehillim (Yahel Ohr) p. 97; Also see the discourse entitled "*LeDovid HaShem Oree*" 5723 (Sefer HaMaamarim 5723 p. 199 and on, translated in The Teachings of The Rebbe 5723, Discourse 36).

⁵⁹ Proverbs 6:23

⁶⁰ See Tanya, end of Ch. 5.

⁶¹ Isaiah 59:17

⁶² See Tanya, end of Ch. 5 *ibid*.

⁶³ See Likkutei Torah Re'eh 23c

states, “He donned charity (*Tzedakah*) like armor, and a helmet of salvation upon His head,” as explained at length in Iggeret HaKodesh.⁶⁴

This likewise is the meaning of the explanation in the discourses on these verses,⁶⁵ that the month of Elul is analogous to the King as He is outside in the field, (as mentioned before at the end of chapter four). By way of analogy, it then is as though He is enclothed in His external garments,⁶⁶ this being the aspect of the verse, “He donned charity... and a helmet of salvation upon His head.”

(This matter is called external (*Chitzoniyut*) compared to the innerness (*Pnimiyyut*). This is why it also is this way below, this being the matter of poverty in general, which is why charity (*Tzedakah*) is then necessary. However, then too, there is the inner garment (Torah). This is understood in the analogy, that when the king wears his outer garment, inwardly he also has his inner garment. That is, when he is **in** his palace, the novelty is that wearing the outer garment does not apply. In contrast, when he is in the field, he has both the outer garment and the inner garment, except that what is apparent and seen by the observer is the outer garment, However from this, he knows that the inner garment is also present.

The same is so of our service of *HaShem*-יהו"ה in the month of Elul, that is, there are two matters in it. For, as

⁶⁴ Tanya, Iggeret HaKodesh, Epistle 3

⁶⁵ Likkutei Torah ibid. 25c

⁶⁶ See Likkutei Torah ibid.; Also see the prior discourse entitled “*Ani LeDodi*,” Discourse 47, Ch. 3.

explained before at length,⁶⁷ beginning on Rosh Chodesh Elul it is necessary to increase in charity.⁶⁸ However, at the same time there also is the matter of Torah. This is because about the month of Elul the verse states, “(I am to my Beloved, and my Beloved is to me); He grazes amongst the roses-*Shoshanim*-שושנים,” the meaning of which is that “they study-*Sheshonim*-ששונים the laws of Torah.”⁶⁹

Moreover, just as a rose has thirteen petals,⁷⁰ so too⁷¹ the Torah is expounded with the thirteen principles of exegesis.⁷² Rather, only is that what is openly revealed then is the matter of charity. This is because the final forty days (beginning on Rosh Chodesh Elul) are unlike the first forty days, the substance of which is that Moshe studied Torah with the Holy One, blessed is He.⁷³

Rather, the final forty days (were preparatory for the final Tablets given at their conclusion [Yom HaKippurim], and) primarily are the matter of prayer. This is because these forty days are when Moshe prayed and pleaded before the Holy One, blessed is He, for charity, and thus in general, prayer relative to Torah, is as charity is relative to Torah.

The same is so for every single Jew in his service of *HaShem*-יהו"ה [in that every single soul of the house of Israel

⁶⁷ In the prior discourse entitled “*Ani LeDodi*” of Shabbat Parshat Re’eh, Discourse 46 (Sefer HaMaamarim 5736 p. 341 and on).

⁶⁸ Likkutei Torah 25b *ibid*.

⁶⁹ Zohar II 20b; 274b; Also see Talmud Bavli, Shabbat 30b

⁷⁰ Introduction to Zohar Ia

⁷¹ See Likkutei Torah *ibid*. 33d; Sefer HaMaamarim 5640 Vol. 2 p. 519 and on; p. 527 and on.

⁷² Torat Kohanim, beginning of Parshat Vayikra.

⁷³ Yalkut Shimoni Tisa, Remez 406

also has an aspect in him of our teacher Moshe, peace be upon him.

It thus applies that for each and every Jew, there is that which relates to Moshe, in that for him, the matter of fear [of Heaven] is a minor matter.]⁷⁴ That is, when the final forty days come – which are with good will – beginning with Rosh Chodesh Elul (and the preparation for this on Erev Rosh Chodesh), the primary service is then with prayer.

This also is explained by the later legal Torah authorities (Acharonim),⁷⁵ that during the days of Selichot [which relate to the entire month of Elul, such that Likkutei Torah⁷⁶ cites the custom⁷⁷ to recite Selichot from Rosh Chodesh Elul and on], it is customary that even Torah scholars, whose primary matter is the study of Torah should also increase in prayer.

This is also connected to the matter of “He grazes [his flock] amongst the roses-*Shoshanim*-שׁוֹשָׁנִים,” in that the rose has thirteen petals, corresponding to the thirteen attributes of mercy.”⁷⁸ This is also the general matter of Selichot, that it primarily is the matter of, “**Your’s** *HaShem*-ה'ה, is the righteousness and charity (*Tzedakah*),”⁷⁹ (except that in addition, there also is the matter of “they study-*SheShonim*-שׁוֹנִים the laws,” this being the matter of Torah study).

⁷⁴ See Tanya, beginning of Ch. 42.

⁷⁵ Birkei Yosef, Orach Chayim 581:6; Match Ephraim 581, in Elef L'Match S”K 15.

⁷⁶ Likkutei Torah Eikev 14a

⁷⁷ Tur and Shulchan Aruch, Orach Chayim 581

⁷⁸ See the beginning of the second discourse entitled “*Ani LeDodi*” in Likkutei Torah ibid. 33a.

⁷⁹ Daniel 9:7; Also see the discourse entitled “*Lecha HaShem HaTzeddakah*” printed in Maamarei Admor HaZaken, Et’halech Liozhna p. 200 and on; Also see the beginning of Selichot in the Chabad custom.

6.

Now, to point out, the two general modes of service, Torah and charity, also are present during the month of Av (at which time it is necessary to repair the matter indicated by the words, “Because of our sins etc.”) – immediately after the 9th of Av, and even before this, on Shabbat Chazon. For, we then recite at the conclusion and ending of the Haftorah,⁸⁰ “Tziyon will be redeemed through justice (that is, Torah study, as explained by the Alter Rebbe)⁸¹, and her prisoners, through charity.” (This is like the two matters of “my light” (Torah) “and my salvation” (charity) during the month of Elul.)

However, more generally, this takes place on the 15th of Av, and even more generally, this is the novelty of the month of Elul compared to the month of Av. For, it is then that turning to *HaShem*-יהו"ה in repentance (*Teshuvah*) is done in a complete way - the **Upper Repentance** (*Teshuvah Ila'ah*) out of **joy** (as discussed before in chapter four).

7.

This then, is the general matter of Erev Rosh Chodesh Elul, at which time there comes to be the preparation of “your seat will be empty” for the matter of “you will be remembered” on Rosh Chodesh Elul, so that it is with greater strength and might.

⁸⁰ Isaiah 1:27

⁸¹ In the discourse entitled “*Tziyon b'Mishpat Tipadeh*” (Likkutei Torah, Devarim 1b).

This is because we then **know** with complete certainty that there then begins to be the matter of the Psalm, “By Dovid, *HaShem*-יהו"ה is my light and my salvation,” and as we say later, in the conclusion of the Psalm,⁸² “Hope to *HaShem*-יהו"ה, strengthen yourself and He will give you courage, and hope to *HaShem*-יהו"ה.” As explained in the Talmud,⁸³ this is a matter of strengthening [oneself] etc., which is why it said twice, meaning with doubled measure.⁸⁴

To point out, as explained in the discourse on the verse,⁸⁵ “Go for yourself (*Lech Lecha*-לך לך) from your land, and from your birthplace, and from your father’s house,”⁸⁶ doubled letters, and the matter of things [in Torah] that are doubled in general, indicate the matter of the redemption.

This matter is also connected to the statement before (in chapter two) about repentance (*Teshuvah*), the matter of which is “doubled sagacity,” and “when Israel repents, they are **immediately** redeemed.”⁸⁷ This is especially so through complete repentance, the Upper Repentance (*Teshuvah Ila'ah*), which is with **joy**.

There then is caused to also be the true and complete redemption by our righteous Moshiach, in a way that “in joy you shall go out, and in peace you shall arrive,”⁸⁸ “with eternal joy upon their heads.”⁸⁹ So likewise, in the near future and in

⁸² Psalms 27:14

⁸³ Talmud Bavli, Brachot 32b

⁸⁴ See Metzudat Dovid to Psalms ibid.

⁸⁵ Genesis 12:1

⁸⁶ Ohr HaTorah, Lech Lecha p. 674a; Also see the beginning of the discourse entitled “*Lech Lecha*” 5627, 5630, and elsewhere.

⁸⁷ See Mishneh Torah, Hilchot Teshuvah 8:5

⁸⁸ Isaiah 55:12

⁸⁹ Isaiah 35:10; 51:11

the most literal sense, in our times, there shall be the fulfillment of the prophecy that “you will be gathered up one by one, O’ children of Israel,”⁹⁰ by the Holy One, blessed is He,⁹¹ who will bring us to our Holy Land, “a land that... the eyes of *HaShem*-יהו"ה your God, are always upon it, from the beginning of the year until the end of the year,”⁹² with joy and goodness of heart, in the near future, literally!

⁹⁰ Isaiah 27:12

⁹¹ Rashi to Deuteronomy 30:3

⁹² Deuteronomy 11:12

Discourse 48

*“Atem Nitzavim HaYom Kulchem... -
You are standing today, all of you...”*

Delivered on the 2nd day of the week of
Shabbat Parshat Nitzavim-Vayeilech,
18th of Elul, 5636
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹ “You are standing today, all of you, before *HaShem*-יהו"ה your God, (after which it enumerates the levels), from your heads, your tribal leaders... to the choppers of your wood and the drawers of your water, (and then continues to add the reason for this), in order to establish you today as a people to Him etc.”

Now, from the fact that the verse specifies and emphasizes “today-*HaYom*-היום” (that is, “You are standing today... in order to establish you today”), it is understood that this is a known day, a special day, having a quality that separates it and makes it unique from other days. We must therefore understand this.

We must also understand the precision of the verse in (before this) in choosing the word “*Nitzavim*-נצבים,” (“standing-*Nitzav*-נצב,” [rather than the more common word for standing, which is the word *Omed*-עומד,” as in the more common usage

¹ Deuteronomy 29:9-12

elsewhere, including both before and after this verse in Chumash itself.)

This term indicates two matters. To explain, the difference between “*Nitzav*-נצב” and “*Omed*-עומד,” is that “*Nitzav*-נצב” indicates standing steadfastly and with strength (as explained by the commentators of the Torah).² Another matter in the word “*Nitzavim*-נצבים” in comparison to the word “*Omdeem*-עומדים,” is that “*Omdeem*-עומדים” can also be explained such that the standing is by one’s own strength.

In contrast, the word “*Nitzavim*-נצבים” denotes an effect (*Lashon Nifal*, such as the word “held up-*Ne’emadim*-נעמדים”). Thus, means a state (of standing) being held up (*Hatzavah*-הצבה) because of something holding one up in this. That is, in addition to “standing-*Nitzav*-נצב” by his own strength, there also is the word as it means an effect (*Lashon Nifal*),³ such that he is caused to be in this state because of powers from Above in a way of an arousal from Above, so that he thus is in a state of “standing-*Nitzav*-נצב.”

We also must understand the connection and relation between the words, “You are standing today,” and the statement afterwards, “all of you,” as well as “before *HaShem*-יהוה your God.” This is because the word “before-*Lifnei*-לפני” also means “in the inner sanctum-*Lifnei v’Lifnim*-לפני ולפנים,”⁴ or “before-*Lefnei*-לפני” as in “preceding-*Kodem*-קודם.”

² See Abarvanel to Deuteronomy *ibid.*, cited in Ohr HaTorah *Nitzavim* p. 1,202.

³ See Ohr HaTorah *ibid.* p. 1,189.

⁴ Ramaz to Zohar I 60b

To preface with the statement in Midrash,⁵ “The Holy One, blessed is He, likened Israel to the angels. About the angels the verse states,⁶ ‘Seraphim were standing above Him,’ and about Israel the verse states, ‘You are standing today, all of you.’”

From this it is understood that just as in regard to the angels about whom it states, “Seraphim were standing above Him,” meaning above “the Lord-*Adona*” אֲדֹנָי-י seated on the Throne,”⁷ about which there is the known explanation of the Baal Shem Tov,⁸ that since their desire and yearning is to be “above Him,” meaning higher than the aspect of Godliness indicated by the title my Lord-*Adona* אֲדֹנָי-י, a term meaning “Lord-*Adon*-אֲדֹן” and “King-*Melech*-מֶלֶךְ,” generally referring to His light that fills all worlds (*Memaleh Kol Almin*)⁹ (in the language of Kabbalah), thus since “in the place where one’s desire is, he himself is found there,” they thus (in actuality) are made to stand above Him, and the same is so of the verse about Israel, “You are standing today (as in the words of the Midrash that they are likened to the angels, about whom the verse states, “Seraphim were standing above Him”) before *HaShem*-יהוה.” That is, this refers to “before” and “higher than” *HaShem*-יהוה.

⁵ Midrash Shemot Rabbah 15:6; Also see Likkutei Torah, beginning of Parshat Nitzavim; Ohr HaTorah *ibid.* p. 1,189; Also see the beginning of the discourse entitled “*Atem Nitzavim*” 5654 (Sefer HaMaamarim 5654 p. 333); Beginning of the discourse entitled “*Atem Nitzavim*” of Shabbat Parshat Nitzavim of this year, 5736, Discourse 49 (Sefer HaMaamarim 5736 p. 360).

⁶ Isaiah 6:2; See Ohr HaTorah *ibid.* p. 1,197.

⁷ Isaiah 6:1

⁸ See Ohr HaTorah Bereishit Vol. 6 p. 1,027b; Sefer HaMaamarim 5635 Vol. 1 p. 6; Vol. 2 p. 302; Sefer HaMaamarim 5670 p. 233 and on [p. 463].

⁹ See Torah Ohr Shemot 49d; Likkutei Torah Naso 21c

That is, in addition to the general matter of the elevation inherent to the word “standing-*Nitzavim*-נצבים,” which means strength beyond comparison to the word “standing-*Omdeem*-עמדים,” there also is the elevation of “being held upright-*Nitzav*-נצב” as a word denoting an effect (*Lashon Nifal*, as discussed before), [and beyond this] it also is in a way that they are standing “before-*Lifnei*-לפני” and higher than “*HaShem*-יהוה.” In other words, this is not only like the angels who are “above Him” meaning above the name my Lord-*Adona*”אדני”ע, but is even higher than the Name *HaShem*-יהוה (with all its explanations).

2.

Now, this is as explained in the discourses of our Rebbes, our leaders, on this verse (in *Likkutei Torah*¹⁰ and the discourses that followed afterwards).¹¹ That is, “today-*HaYom*-היום” refers to Rosh HaShanah,¹² in that “today-*HaYom*-היום” is the beginning of Your works, a remembrance of the first day.”¹³ This is also connected to the statement in various places in *Zohar*, that “The word ‘today-*HaYom*-היום’ refers to Rosh HaShanah.” Here, the Alter Rebbe also explains the reason, (as we find in the commentaries on the *Zohar*,¹⁴ where they seek the reasons and explanations for matters [stated in *Zohar*]).

¹⁰ *Likkutei Torah*, beginning of *Nitzavim* (44a).

¹¹ *Ohr HaTorah*, *Nitzavim*, and elsewhere.

¹² *Pa’aneach Raza*, end of *Nitzavim*; *Megaleh Amukot Nitzavim*, section beginning “*Aseeree*” (60d).

¹³ See the *Musaf* liturgy of Rosh HaShanah (from *Talmud Bavli*, Rosh HaShanah 27a).

¹⁴ See *Ramaz* (cited in *Nitzutzei Orot*) to *Zohar II* *ibid*.

Namely, because about this, it states, “Today-*HaYom*-היום (is the beginning of Your works).” In other words, it is the day about which we say “this-*Zeh*-זה,” like one who points with his finger, and beyond this, on this day there also is the matter of “a remembrance to the first day.”

Now, with this in mind, we can also understand the connection between the matter of “You are standing... all of you, before *HaShem*-יהו' your God.” To further explain, it is known about the matter of Rosh HaShanah, as explained in the discourses on the sounding of the Shofar according to the devotional intentions (*Kavanot*) of the Baal Shem Tov¹⁵ (from the writings of the Arizal),¹⁶ that on Rosh HaShanah all matters revert to their original state, up to their root and source as they were before the creation.

From there they return and are drawn down through the Jewish people, who bring the matter of “crown Me as King over you” about.¹⁷ Therefore, “You are standing today, all of you, before *HaShem*-יהו'.” For, as explained in Likkutei Torah,¹⁸ “On this day, all sparks of the souls stand and ascend to their first source, up to ‘before *HaShem*-יהו'.”

Thus, the verse “standing-*Nitzavim*-נצבים,” is like the verse,¹⁹ “A commissioner reigned as king-*Nitzav Melech*-נצב מלך.” For, since the Jewish people must bring about the matter of “crown Me as King over you,” they therefore must also be in a state and standing similar to this, measure for measure, this

¹⁵ Siddur Im Da"Ch 246c [360d].

¹⁶ See Pri Etz Chayim, Shaar Rosh HaShanah and elsewhere.

¹⁷ Talmud Bavli, Rosh HaShanah 16a; 34b

¹⁸ Likkutei Torah, beginning of Nitzavim 44a

¹⁹ Kings I 22:48; Ohr HaTorah Nitzavim ibid. p. 1,201, and elsewhere.

being the state and standing of “(A commissioner-*Nitzav*-נצב reigned) as king-*Melech*-מלך.”

This is as stated in Zohar,²⁰ “About the lower world, how she adorns herself [below], so that she affects a drawing down from Above.” (That is, the way we appear below brings about a likeness in form, appearance, and coloration Above.)²¹ Thus, through being in a state and standing in which “a commissioner reigned as king-*Nitzav Melech*-נצב מלך,” we draw down the matter of “crown Me” (which is connected to the Jewish people, in that [it states] “crown Me) over you.”

Thus, “they ascend to their first source on this day,” up to ‘before *HaShem*-יהו"ה,” meaning, higher than the Name *HaShem*-יהו"ה. This is because it then is necessary to draw from that which entirely transcends the matter of existence (*Hithavut*-התהוות), this being the matter of the Name *HaShem*-יהו"ה as a term meaning, “He who brings into being-*Mehaveh*-מְהַוֶּה,”²² in that He brings into being, enlivens, and sustains.

²⁰ Zohar II 184b

²¹ See Igrot Kodesh of the Tzemach Tzedek p. 21 and on; Likkutei Sichot Vol. 4, p. 1262.

²² Pardes Rimonim, Shaar 1 (Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, beginning of Ch. 4; Also see Zohar III 257b; Ginat Egoz (of Rabbi Yosef Gikatilla), Part 1, Shaar HaHavayah (4a and on [translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being], cited in the introduction to Shnei Luchot HaBrit 4b and on); Moreh Nevuchim, Part 1, Ch. 61; Tur and Shulchan Aruch, Orach Chayim, Section 5, and elsewhere.

3.

Now, this is also connected to the matter of “all of you” (“you are standing today, all of you”). For, as explained in Likkutei Torah²³ about the matter of the verse,²⁴ “There was a King in Yeshurun” – this refers to the King, King of kings, the Holy One, blessed is He²⁵ (about whom it states, “Crown Me as King over you”) to the point of the matter of Kingship-*Malchut* as drawn from His essential exaltedness.

This comes about “when the numbers of the nation gathered – the tribes of Israel in unity.”²⁶ The meaning is that they all gather to be individuals who (literally) are as one. That is, all the Jewish people, from “your heads and tribal leaders to the choppers of your wood and the drawers of your water,” become a single existence, up to the highest manner in this – such that is impossible for one to find their beginning and end,²⁷ (as explained at length in the discourse in Likkutei Torah, and in its explanations).²⁸

This is also connected to the statement before, that on Rosh HaShanah all matters return to their initial state and are drawn from their source and root. This is why the souls of the Jewish people must also be in a state and standing of returning to their initial state, where they all are equal, (and even higher,

²³ Likkutei Torah, Nitzavim 44a

²⁴ Deuteronomy 33:5

²⁵ Rashi and Ramban to Deuteronomy 33:5 ibid.

²⁶ Deuteronomy 33:5 ibid.

²⁷ See Ecclesiastes 3:11

²⁸ See Maamarei Admor HaEmtza'ee, Nitzavim p. 748.

in that) we all have a single father (as explained by the Alter Rebbe in chapter thirty-two of Tanya).

Therefore, below too, the Jewish people must be in a state and standing of “all of you,” that is, individuals who literally are as one. This then, is the meaning of [his statement] that “on Rosh HaShanah there is the aspect of return (*Teshuvah*) in that all the souls of the Jewish people return to their source and root,” up to the highest manner of repentance and return (*Teshuvah*), which is as stated,²⁹ “The spirit returns (*Tashuv*) to God who gave it” (as explained in Likkutei Torah in the discourses on the Torah portion of Ha’azinu).³⁰

When they ascend there they then bring about the decision in the desire of the Supernal One, that there should be the desire and pleasure for the matter of “crown Me as King over you,” as explained at length in the discourses about the sounding of the Shofar, according to the devotional intentions (*Kavanot*) of the Baal Shem Tov.³¹

4.

The substance of this, as it is in man’s service below, is the general matter of “you shall love your fellow as yourself,”³² this being the foundation of the entire Torah.³³ The explanation is as stated in Talmud Yerushalmi,³⁴ “How is this to be done

²⁹ Ecclesiastes 12:7

³⁰ Likkutei Torah Ha’azinu 71c and on.

³¹ Siddur Im Da”Ch 246a [360b] and on.

³² Leviticus 19:18

³³ See Talmud Bavli, Shabbat 31a; Tanya, Ch. 32.

³⁴ Talmud Yerushalmi Nedarim 9:4

etc.?” That is, how is it possible for a person to come to such a feeling as this? He explains that this is comparable to the two hands of a single body etc., as also explained at length in the *mitzvah* of Ahavat Yisroel of the Tzemach Tzedek³⁵ (whose birthday is on Erev Rosh HaShanah).³⁶

Due to this the matter of “all of you” is brought about, individuals who literally are as one. That is, this is not in a way that one loves his fellow **like** he loves himself but is rather in a way of the ultimate perfection, that “he is his own flesh and being,” (as in the language of the Tzemach Tzedek in that discourse).

It is in such a way that there must be the matter of “you are standing today, all of you, before *HaShem*-יהו"ה your God.” This toil is demanded of each and every Jew, and it thus is in the power of each and every Jew, both “your heads” as well as “the drawers of your water.” In other words, even “the drawers of your water,” who are on the lowest level, must endeavor and actualize that which is dependent on him to “stand before *HaShem*-יהו"ה your God,” to the point that it stems from his decision and his strength of desire to stand “before *HaShem*-יהו"ה your God.” Thus, “in the place where a person’s desire is, he himself is found there.”

That is, even at a time in which he does not seem to relate to this, nevertheless, because of the very desire itself, he thus is in this state and standing. [This is like the ruling of Rambam³⁷ about the matter of “compelling him until he says, ‘I

³⁵ Sefer HaMitzvot of the Tzemach Tzedek 28a and on.

³⁶ HaYom Yom for the 29th of Elul, Erev Rosh HaShanah, and elsewhere; Also see Sefer HaSichot 5698 p. 266.

³⁷ Hilchot Geirushin, end of Ch. 2.

desire it,” that this is his true desire. Likewise, when one compels himself to say so with his mouth, it truly becomes so to its ultimate truth.]

The same is so of those who are on the level of “your heads,” that without taking into consideration the elevation and level he is on, such that the Torah of Truth itself calls him “your heads,” this being the highest of the ten levels enumerated in the verse, he must know that his existence in a way of standing “before *HaShem*-יהו"ה your God,” is because he is included in “all of you standing etc.,” together with “the choppers of your wood and the drawers of your water,” (as explained at length in the *mitzvah* of Ahavat Yisroel).

The same is understood in the service of every single Jew unto himself, [as in the teaching of our sages, of blessed memory,³⁸ that “This is why man was created alone etc.,” in that each Jewish soul, in and of himself, is a complete world]. That is, his daily service and conduct must be with the true wholeness and oneness of “your heads” together with “the choppers of your wood and the drawers of your water.”

The explanation is that he should not suffice by limiting himself to service that accords to reason and intellect, this being the matter of “your heads” (the matter of the intellect). Rather, his service must be in a way of self-nullification (*Bittul*) until it is “before *HaShem*-יהו"ה your God.”

Likewise, when it comes to the aspects of “the choppers of your wood and the drawers of your water,” this is the state and standing of a servant (*Eved*), which is the matter of accepting the yoke (*Kabbalat Ol*), this being the foundation,

³⁸ Talmud Bavli, Sanhedrin 37a im the Mishnah.

root, and most primary matter of all Godly service (as explained in Tanya).³⁹

In this, he must have the strong desire that his acceptance of the yoke will be “before *HaShem*-יהו"ה your God,” up to and including His essential exaltedness. Thus, when within himself he unifies the matter of the intellect (“your heads”) with the matter of accepting the yoke (“the choppers of your wood and the drawers of your water”) such that they will be “before *HaShem*-יהו"ה your God,” his existence then comes to be in a way of “you shall be whole with *HaShem*-יהו"ה your God.”⁴⁰

That is, even though within him he necessarily has 248 limbs and 365 veins in and of themselves, nevertheless, the ultimate truth is that he is a single being, a single complete stature, (just as the Jewish people as a whole, from “your heads” to “the drawers of your water,” become the matter of “all of you”).

5.

The verse continues that all this (meaning, the way in which to bring the matter of “you are standing today, all of you, before *HaShem*-יהו"ה your God”) is⁴¹ “to establish you today as a people to Him.”

³⁹ Tanya, beginning of Ch. 41.

⁴⁰ Deuteronomy 18:13; Likkutei Torah *ibid.* 45c.

⁴¹ Also see Likkutei Torah *ibid.* 45a.

The explanation is that⁴² “there is no King without a people.”⁴³ However the word “people-*Am*-עַם,” is a term denoting “dimness-*Omemit*-עוממות.”⁴⁴ Even so, as known, the example of the earthly kingship (which bears similarity to the Heavenly Kingship)⁴⁵ is that the matter of kingship specifically applies over people, being that they are similar to himself.⁴⁶

This matter takes place on Rosh HaShanah, at which time the matter of “to establish you today as a people to Him” is made to be,⁴⁷ This is because the souls of the Jewish people are [then] likened to the Supernal Man (*Adam HaElyon*) and even higher. On the contrary, they are standing “**before-Lifnei-**לפני (meaning, before and higher than) *HaShem*-יהוה your God.”

This is why they also are in a state and standing of “all of you,” even though there are the divisions of “your heads etc., until the drawers of your water.” This is comparable to how it is Above, wherein it is simple Oneness, even though it is specifically from it that there is a drawing down of a multitude of particulars and divisions,⁴⁸ so much so, that it is in a way of “how abundant are Your works, *HaShem*-יהוה.”⁴⁹

⁴² See Likkutei Torah ibid. 44d; 48a.

⁴³ Rabbeinu Bachaye to Genesis 38:30; beginning of Balak; Tanya, Shaar HaYichud VeHaEmunah (translated as The Gate of Unity and Faith) Ch. 7 (81b).

⁴⁴ Tanya ibid.; Sefer HaMaamarim 5660 p. 5.

⁴⁵ Talmud Bavli, Brachot 58a; Zohar III 176b

⁴⁶ “People like himself who have relationship and some measure of comparison to him etc.” (Likkutei Torah ibid.)

⁴⁷ Also see Likkutei Levi Yitzchak to Zohar Vol. 2 p. 388 – cited and explained in Likkutei Sichot Vol. 24 p. 191 and on.

⁴⁸ See Torat Chayim 58 p. 2 and on; Sefer HaMitzvot of the Tzemach Tzedek p. 49a; Sefer HaMaamarim 5670 p. 194 [286].

⁴⁹ Psalms 104:24

Thus, because of the matter of “to establish you today as a people to Him,” it is they who establish that there should be a drawing forth of His desire to create the worlds and the entire the order of the chaining down of the worlds (*Seder Hishtalshelut*) from its root and source, since it is to there that all matters return to their initial state.

This is because the arousal and decision for the matter of the chaining down of the worlds (*Seder Hishtalshelut*) and the creation of the worlds, was brought about through Him seeing the [future] deeds of the righteous (*Tzaddikim*)⁵⁰ – referring to each and every Jew, in that “your people are all righteous (*Tzaddikim*)⁵¹ – even as they are in a world of which there is no lower, a soul in a body, and they fulfill the mission for which they were sent by the Holy One, blessed is He, in a way that “the emissary⁵² of (the Supernal) Man is like Himself.”⁵³

Now, this matter (of “to establish you today as a people to Him”) is brought about in a way of “to pass you into the covenant of *HaShem*-יהוה your God.”⁵⁴ As explained in the discourse,⁵⁵ this is comparable to a covenant, the matter of which completely transcends reason and intellect, such that intellect and reasoning cannot change it. This is because they have entered into a covenant and bond, such that it is as though

⁵⁰ See Midrash Bereishit Rabbah 8:7; Ruth Rabbah 2:3; Also see Sefer HaMaamarim 5665 p. 2 [4] and on; 5703 p. 9 and elsewhere.

⁵¹ Isaiah 60:21; Mishnah Sanhedrin 10:1 (Perek Chelek)

⁵² Talmud Bavli, Brachot 34b (in the Mishnah); Kiddushin 41b

⁵³ Likkutei Torah Vayikra 1c

⁵⁴ Deuteronomy 29:11

⁵⁵ Likkutei Torah Nitzavim 44b

they have become one flesh. This is as stated,⁵⁶ “They cut the calf in half and passed between its parts,” meaning that the two of them pass through a single body to become one. The same is brought about for every single Jew, and thereby all the Jewish people, such that they fulfill what the Holy One, blessed is He, requests of them, to “crown Me as King over you,” and that “your remembrance will arise before Me for the good, and with what? With the Shofar.”⁵⁷

6.

This then, is the meaning of the verse, “You are standing today etc.” This Torah portion is always read before Rosh HaShanah⁵⁸ (as stated at the beginning of the discourse in Likkutei Torah). In other words, before we come to the matter of “crown Me as King over you, and your remembrance shall arise before Me for the good, and with what? With the Shofar,” as actualized in actuality on Rosh HaShanah, the beginning of this is brought about through reading the Torah – which is like a person calling to his friend etc., and like a little child calling out to his father etc.⁵⁹

That is, he calls and draws down from the Torah of Truth, the Torah of life, all the way down to this world of which there is no lower – into speech, and especially in the blessing made before and after [the reading of the Torah]. This is what

⁵⁶ Jeremiah 34:18

⁵⁷ Talmud Bavli, Rosh HaShanah 16a; 34b

⁵⁸ Tosefot to Talmud Bavli, Megillah 31b; Mishneh Torah, Hilchot Tefillah 13:2; Tur and Shulchan Aruch Orach Chayim 428:4.

⁵⁹ Tanya, end of Ch. 37.

brings the preparation that hastens the matter (in addition to the preparation for this throughout the month of Elul in general), that we then come to Rosh HaShanah as each Jew individually, and as all Jews together, “from your heads and your tribal leaders until the choppers of your wood and the drawers of your water,” and bring about the matter of “crown Me as King over you” on Rosh HaShanah with joy and goodness of heart.

For, even though this is in a way that we “rejoice in trembling,”⁶⁰ nevertheless, the conclusion is as the verse states,⁶¹ “Eat rich foods and drink sweet beverages... for today is sacred to our Lord.” We thus merit to be inscribed and sealed for the good – as we already begin to mention from Rosh Chodesh Elul and on, such that in a correspondence one writes to his fellow he should mention being inscribed and sealed for the good (as explained in the customs of the Jewish people).⁶²

How much more is this so the closer we come to Rosh HaShanah, especially on the 18th day of Elul, which brings vitality-*Chai*-יח-18 into all matters of the month of Elul (as in the explanation of our Rebbes, our leaders).⁶³ Then all matters are brought about with additional vitality, and in a way of “He enlivens the living.”⁶⁴

That is, in addition to the fact that even before this, we already are in a state and standing of vitality, in addition to this, there also is the matter of “He enlivens the living.” This thereby

⁶⁰ Psalms 2:11; Also see Likkutei Torah Nitzavim 47a

⁶¹ Nehemiah 8:10

⁶² See Likkutei Maharil, Hilchot Yamim Nora'im; Elijah Rabbah, 581:1; Mateh Ephraim ibid., Section 9.

⁶³ Sefer HaSichot 5705 p. 122; Also see Likkutei Sichot Vol. 19 p. 250 and on.

⁶⁴ See Talmud Bavli, Yoma 71a; Also see the letter of the days of Selichot of this year (Igrot Kodesh, Vol. 31 p. 318 and on).

brings about that You “remember us for life, King who desires life,”⁶⁵ and as we conclude, “for good life and peace,”⁶⁶ and “when peace is here, everything is here,”⁶⁷ such that we merit to be inscribed and sealed for a good and sweet year, with openly revealed and apparent goodness, below ten handsbreadths.

⁶⁵ In the Amidah prayers of the ten days of repentance.

⁶⁶ In the conclusion of the Amidah during the ten days of repentance (“and in the book of life”).

⁶⁷ See Rashi to Leviticus 26:6

Discourse 49

*“Atem Nitzavim HaYom Kulchem... -
You are standing today, all of you...”*

Delivered on Shabbat Parshat Nitzavim-Vayeilech,

23rd of Elul, 5636

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

1.

The verse states,¹ “You are standing today, all of you, before *HaShem*-יהוה your God etc.” Now, it was explained before² (based on the discourses in Likkutei Torah³ and Ohr HaTorah),⁴ that the matter of the Jewish people “standing before *HaShem*-יהוה your God,” is compared to the angels standing. This is as stated in Midrash,⁵ “The Holy One, blessed is He, likened Israel to the angels. About the angels it states,⁶ ‘Seraphim were standing above Him,’ and about Israel it states, ‘You are standing today, all of you.’”

¹ Deuteronomy 29:9-12

² In the preceding discourse entitled “*Atem Nitzavim*” of the 18th of Elul, Discourse 48 (Sefer HaMaamarim 5736 p. 353).

³ Likkutei Torah Nitzavim 44a

⁴ Ohr HaTorah Nitzavim p. 1,189; Also see the beginning of the discourse entitled “*Atem Nitzavim*” 5654 (Sefer HaMaamarim 5654 p. 333).

⁵ Midrash Shemot Rabbah 15:6; Also see Likkutei Torah, beginning of Parshat Nitzavim; Ohr HaTorah *ibid.* p. 1,189; Also see the beginning of the discourse entitled “*Atem Nitzavim*” 5654 (Sefer HaMaamarim 5654 p. 333); Beginning of the discourse entitled “*Atem Nitzavim*” of Shabbat Parshat Nitzavim of this year, 5736, Discourse 49 (Sefer HaMaamarim 5736 p. 360).

⁶ Isaiah 6:2; See Ohr HaTorah *ibid.* p. 1,197.

However, the standing of the souls is higher than the standing of the angels. This is because about the souls the Torah uses the word “standing-*Nitzavim*-נִצְבִּים” which denotes standing with greater strength than the words “standing-*Omdeem*-עומדים.”⁷ Furthermore, the word “standing-*Nitzavim*-נִצְבִּים” is of the same root as in the verse, “a commissioner reigned as king-*Nitzav Melech*-נִצַּב מֶלֶךְ.”⁸

Moreover, the word “standing-*Nitzavim*-נִצְבִּים” denotes an effect (*Lashon Nifal*),⁹ meaning that one’s standing is not only by his own strength, similar to the verse,¹⁰ “My sheaf arose and also remained standing-*Nitzavah*-נִצְבָּה,” but his standing is rather due to powers from Above, in a way of an arousal from Above.

The verse then continues to explain the greatness of the souls standing, in that their standing (“you are standing”) is “before *HaShem*-יהו"ה your God.” To explain, “your God-*Elohei*”*chem*-אלהי"כם” (in that meaning of His title “God-*Elohi*”*m*-אלהי"ם” is that He is the master of all abilities and the master of all powers, as explained in Shulchan Aruch)¹¹ refers to His light that fills all worlds (*Memaleh Kol Almin*), whereas *HaShem*-יהו"ה refers to His light that surrounds and transcends all worlds (*Sovev Kol Almin*).¹² Now, based on this, when the verse states “*HaShem* your God-*HaShem Elo*”*heichem*-יהו"ה

⁷ Ohr HaTorah ibid. p. 1,202.

⁸ Kings I 22:48; Ohr HaTorah ibid. p. 1,201.

⁹ Ohr HaTorah ibid. p. 1,189.

¹⁰ Genesis 37:7

¹¹ Orach Chayim, Siman 5

¹² See Sefer HaMitzvot of the Tzemach Tzedek 62a and elsewhere.

אלהי"כם," it means that *HaShem*-יהו"ה is your strength and your vitality.

Now, when the verse states, "You are standing before *HaShem*-יהו"ה your God," the meaning is "before and preceding *HaShem*-יהו"ה your God," meaning that the souls of the Jewish people are higher than the Name *HaShem*-יהו"ה, including even transcending the thorn of the *Yod*-י, which hints at the desire (*Ratzon*) of the Supernal One, blessed is He (as explained in *Iggeret HaTeshuvah*),¹³ this being the aspect of the Crown-*Keter*.¹⁴

In *Likkutei Torah*¹⁵ he connects this with the verse,¹⁶ "To pass you (*l'Avrecha*-לעברך) into the covenant," this being like the verse,¹⁷ "Until Your people pass through (*Ya'avore*-יעבור) *HaShem*-יהו"ה etc." That is, this is the passing from level to level, from below to Above, until they stand "before *HaShem*-יהו"ה your God," even higher than the thorn of the letter *Yod*-י of the Name *HaShem*-יהו"ה.

Now, this does not contradict the explanation before from the Midrash, that "you are standing" is akin to the standing of the *Seraphim* angels. This is because there are various levels in the way that the souls stand. There thus is a level in which the standing of the souls is equal to the standing of the angels, and there is a level in which the standing of the souls is higher than the standing of the angels.

¹³ Tanya, *Iggeret HaTeshuvah*, Ch. 4

¹⁴ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*), and elsewhere.

¹⁵ *Likkutei Torah* *ibid.* 44d

¹⁶ Deuteronomy 29:11

¹⁷ Exodus 15:16

Now, we should connect this to the statement in the Haftorah,¹⁸ “I will rejoice intensely with *HaShem*-יהו"ה, my soul will exalt with my God etc.” To explain, Likkutei Torah¹⁹ explains the difference between “joy-*Simchah*-שמחה” and “exaltation-*Gilah*-גילה.” That is, “joy-*Simchah*-שמחה” is called such when the joy comes to be externally revealed, this being the aspect of the holiday of Sukkot, “the time of our rejoicing.”

In contrast, “exaltation-*Gilah*-גילה” refers to when the joy is still (concealed) in the innerness of the heart, and has not come into external revelation, as the verse states,²⁰ “exalt (*Geeloo*-גילו) with trembling,” such that the trembling conceals the joy, so that it is not seen and revealed to the outside etc. This is the aspect of Rosh HaShanah.

This then, is the meaning of the verse, “I will rejoice intensely with *HaShem*-יהו"ה, my soul will exalt with my God etc.” That is, Rosh HaShanah is “the day that is covered for our festive day,”²¹ in which the joy is concealed (“covered”). Therefore here the verse only states that “my soul will exalt-*Tageil*-תגיל.” In contrast, the revelation of the joy is “for our festive day,” referring to the holiday of Sukkot, “the time of our rejoicing.” About this the verse states, “I will rejoice intensely with *HaShem*-יהו"ה.”

However, based on the statement before, that “my soul will exalt” refers to Rosh HaShanah, whereas “I will rejoice

¹⁸ Isaiah 61:10

¹⁹ Likkutei Torah Nitzavim 47a

²⁰ Psalms 2:11

²¹ Psalms 81:4; See Likkutei Torah ibid. 48b and on.

intensely” refers to the holiday of Sukkot, this being so, the order of the verse is not understood. That is, [why does it first state] “I will rejoice intensely” [and then state] “my soul will exalt etc.” At first glance, it should have first said “my soul will exalt” (on Rosh HaShanah) and then “I will rejoice intensely” (on Sukkot).

However, the explanation is that in addition to the matter of “I will rejoice intensely” on the holiday of Sukkot, on Rosh HaShanah itself there also must be the matter of joy (*Simchah*). For, just as throughout the entire year there is the matter of the joy of the *mitzvah*, so likewise on Rosh HaShanah there must be the joy of the *mitzvah* of sounding the Shofar, in that “the *mitzvah* of the day is with the Shofar.”²²

Thus is in this regard this the verse states, “I will rejoice intensely.” [To point out, even in the verses we recite on Rosh HaShanah before the sounding of the Shofar the verse states,²³ “I rejoice over Your word, like one who finds great spoils,” specifying “rejoice.”] It then states, “my soul will exalt,” this being a matter that specifically is uniquely related to Rosh HaShanah, (in addition to the joy of the *mitzvah* present throughout the entire year as well).

Now, with the above in mind, we can understand why these discourses explain the matter of the joy of the *mitzvah*.²⁴ It can be said that this comes to explain why it states, “I will rejoice intensely” before stating “my soul will exalt.” That is, this is because even on Rosh HaShanah, when the unique matter

²² Talmud Bavli, Rosh HaShanah 26b

²³ Psalms 119:162

²⁴ Likkutei Torah ibid. 47d and on.

is that “my soul will exalt,” there also is the matter of “I will rejoice intensely,” this being the matter of the joy of the *mitzvah* present throughout the entire year.

Now, with this in mind, we can also understand the continuation of the verse,²⁵ “He has clothed me in a garment of salvation, He has clothed me in a robe of charity.” To explain,²⁶ when it states, “He has clothed me in a garment of salvation,” this refers to the deed of the *mitzvot*, which are called garments (*Levushim*).

In contrast, when it states, “He has clothed me in a robe of charity,” charity (*Tzedakah*) is also the aspect of a garment (*Levush*), except that the power and greatness of charity is greater than the other *mitzvot*. This is because charity and acts of lovingkindness are matters of which one eats the fruits of in this world,²⁷ meaning that this is drawn down and revealed below in this world more than the other *mitzvot*. This is why it is called a “cloak-*Me'il*-מעייל,” upon which bells and pomegranates hang to produce sound, as the verse states,²⁸ “Its sound shall be heard when he enters the sanctuary,” and sound indicates a drawing down and revelation.

This then, is the meaning of the continuation of the verse, that since it states “I shall rejoice intensely in *HaShem*-יהוה,” which refers to the matter of the joy of the *mitzvah* (as discussed before), the verse therefore continues, “He has dressed me in a garment of salvation,” referring to the deeds of the *mitzvot*.

²⁵ Isaiah 61:10

²⁶ See Likkutei Torah ibid. 48c; 49d and on.

²⁷ Mishnah Pe’ah 1:1

²⁸ Exodus 28:35

Now, based on the explanation before, that because of the joy of the *mitzvah* in the sounding of the Shofar on Rosh HaShanah, there already is the matter of, “I shall rejoice intensely,” it thus is understood that the matter of the joy as it is on Rosh HaShanah, is also connected to the matter of “I shall rejoice intensely” as it is revealed in a complete way on the holiday of Sukkot.

This then, is also the connection to the matter of “you are standing,” that the matter of “standing” as it is akin to the standing of the angels, is also connected to the wholeness of the matter of “standing” as it is in the standing of the souls, which transcends the standing of the angels, up to “standing” in a way that is “before *HaShem*-יהו"ה,” meaning higher than the Name *HaShem*-יהו"ה, up to and including even higher than the thorn of the letter *Yod*-י of the Name *HaShem*-יהו"ה.

The explanation is that, as known²⁹ about the matter of fear (which is connected to the matter of “standing,” the matter of which is self-nullification (*Bittul*)), even though there are various levels in it, in that in general there is the matter of the Lower Fear (*Yirah Tata'ah*) and higher than this is the Upper Fear (*Yirah Ila'ah*) (fear with shame (*Yirat Boshet*))³⁰ which is connected to the thorn of the letter *Yod*-י.³¹ Nonetheless, all the levels of fear (*Yirah*) are connected one to the other.

²⁹ See Biurei HaZohar of the Mittler Rebbe 81b [165a]; Sefer HaMaamarim 5636 Vol. 2 p. 564.

³⁰ Tanya, Ch. 41 (57a)

³¹ Sefer HaMaamarim 5636 *ibid*.

The same is so of the matter of repentance (*Teshuvah*), that in this too there are many levels. That is, there is the matter of repentance for sin and transgression, and there is the matter of repentance (*Teshuvah*) on higher levels, up to the Upper Repentance (*Teshuvah Ila'ah*), as the verse states,³² “The soul shall return to God who gave it.” As explained in Likkutei Torah Ha'azinu,³³ this is the primary aspect of repentance and return (*Teshuvah*), to return to Above, to a higher level than the soul was when she was in the Garden of Eden (*Gan Eden*).

More specifically,³⁴ it sometimes is explained that the ascent “to God who gave it” is to the aspect of “the soul that You have given within me,” which is higher than “You created her, You formed her, and You blew her,”³⁵ this being the ascent to the world of Emanation (*Atzilut*).

At times it is explained that the ascent is to that which is higher than the world of Emanation (*Atzilu*) (“to become subsumed in the body of the King”).³⁶ This is not a contradiction, because there are souls of the world of Creation (*Briyah*) whose ascent is to the world of Emanation (*Atzilut*), and there are souls of the world of Emanation (*Atzilut*) whose ascent is to higher than the world of Emanation (*Atzilut*).

[This is like what the Tzemach Tzedek explains in the note,³⁷ that in Zohar³⁸ it explains about the matter of “the spirit

³² Ecclesiastes 12:7

³³ Likkutei Torah Ha'azinu, 71c

³⁴ Also see Ohr HaTorah Ha'azinu p. 1,638

³⁵ See the “*Elokai Neshamah*” blessing in the morning blessings.

³⁶ Zohar I 217b; Also see Likkutei Torah Re'eh 25a

³⁷ Likkutei Torah Ha'azinu 72a

³⁸ “Zohar II Parshat Terumah (141b-142a) and in Parshat Mishpatim (97b)” (Likkutei Torah *ibid.*)

shall return to God that give it,” that this refers to the ascent of the *Ru’ach* from the lower Garden of Eden (*Gan Eden HaTachton*) to the Upper Garden of Eden (*Gan Eden HaElyon*).

However, here it is explained that this is higher than the Garden of Eden (*Gan Eden*). He explains that there the Zohar³⁹ is discussing the aspect and level of the *Ru’ach* that is of the aspects of the *Nefesh*, *Ru’ach*, and *Neshamah*, that are lower the level of the *Neshamah*, whereas here we are discussing the matter of “the spirit shall return” as referring to the actual aspect of the *Neshamah* itself.]

However, the truth is that the root and source of all the souls is in Kingship-*Malchut* of the world of Emanation (*Atzilut*). This is why every single Jew (including one whose soul is from the world of Action (*Asiyah*)) recites, “The soul that You have given within me, she is pure etc.” For, as explained in Tanya,⁴⁰ even in a *Nefesh* of a *Nefesh* of Kingship-*Malchut* of the world of Action (*Asiyah*) there is a manifestation within her of Wisdom-*Chochmah* of Kingship-*Malchut* of the world of Emanation (*Atzilut*).

(This is because Kingship-*Malchut* of the world of Emanation (*Atzilut*) manifests in Kingship-*Malchut* of each particular world. This is the meaning of the verse,⁴¹ “Your Kingship is the Kingship of **all** worlds.”)⁴² From this it is understood that the true ascent of even the souls of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*)

³⁹ “Zohar ibid. 142a” (Likkutei Torah ibid.)

⁴⁰ Tanya, Ch. 18

⁴¹ Psalms 145:13

⁴² See Tanya, end of Ch. 51.

is to higher than the world of Emanation (*Atzilut*) etc.⁴³ However, even though there are different levels in the matter of returning repentance (*Teshuvah*), nonetheless they all are called returning in repentance (*Teshuvah*), in that they all are connected to each other.

Now, it can be said that the explanation is according to the teaching of our sages, of blessed memory,⁴⁴ “One who comes to purify himself is granted assistance.” Thus, when a person stands in a motion of fear or repentance within himself, even though it is the lowest level, it nonetheless is like the matter of “one *mitzvah* leads to another *mitzvah*,”⁴⁵ through which he thereby then comes to the highest level, until he reaches the aspect of the Supernal Crown-*Keter*, about which they also stated that, “even though it is a primordial light, a radiant light, and a brilliant light, it is dark before the Cause of all causes,”⁴⁶ meaning relative to the level higher than it.

The same is so of the matter of joy, in that there are many levels in it. That is, even though the matter of joy in general is such that it relates to man’s innerness, such that it transforms him from one extreme to the other extreme, being that “joy breaks boundaries” (as explained in *Hemshech “Samach Tesamach”*),⁴⁷ there nevertheless are various levels in this.

That is, there is a matter of joy that only is recognized in the appearance of the face. Higher than this is when the joy

⁴³ A small portion of the discourse is missing here.

⁴⁴ Talmud Bavli, Shabbat 104a

⁴⁵ Mishnah Avot 4:2

⁴⁶ Tikkunei Zohar, Tikkun 70 (135b)

⁴⁷ Sefer HaMaamarim 5657 p. 224 and on.

also comes into speech, up to the highest level which cannot even come into speech etc. but comes into the dancing of the feet.

Specifically this joy is connected to the innermost pleasure, its substance Above being the innerness (*Pnimityut*) of the Crown-*Keter*.⁴⁸ Nonetheless, all the levels of joy are connected to each other. Therefore, the joy of the *mitzvah* of sounding the Shofar is also connected to the wholeness of joy of the holiday of Sukkot.

4.

This then, is the meaning of the verse, “I shall rejoice intensely in *HaShem*-יהוה,” this being the matter of the revealed joy (as explained before). However, even so, we recite this in the Haftorah of the Torah portion of Nitzavim, which is always read before Rosh HaShanah.⁴⁹ (This is as brought in Likkutei Torah,⁵⁰ that this Torah portion is always read before Rosh HaShanah, and it thus follows that we also always read this Haftorah before Rosh HaShanah.)

This is because the joy of the *mitzvah* that must be present on Rosh HaShanah (as discussed before) also relates to the joy of “the time of our rejoicing,” being that all levels of joy are connected to each other. We therefore find that the greatness of the joy of the *mitzvah* present throughout the entire year is as explained by Rambam at the end of Hilchot Lulav

⁴⁸ Also see Sefer HaMaamarim 5634 p. 35

⁴⁹ Tosefot to Tractate Megillah 31b; Mishneh Torah, Hilchot Tefilah 13:2; Tur and Shulchan Aruch, Orach Chayim 428:4.

⁵⁰ Likkutei Torah Nitzavim 44a

(which is connected to “the time of our rejoicing). About this he brings the verse,⁵¹ “King Dovid was dancing wildly and whistling before *HaShem*-יהוה,” this being the matter of dancing, which is connected to the innerness (*Pnimiyut*) of the pleasure (*Taanug*), as mentioned before.

In addition, even before Rosh HaShanah there must be the matter of the joy, as stated in Tur,⁵² “This nation knows the ways of its God... they therefore dress in white garments and cloak themselves in white, in that they know that the Holy One, blessed is He, will do a miracle for them.” This is to such a degree that beginning on Rosh Chodesh Elul, it is customary that in correspondences of well-wishes we mentioned the blessing to be inscribed and sealed for the good,⁵³ (as we saw in the conduct of our Rebbes, our leaders). This is especially so after the 18th of Elul, and especially on the Shabbat preceding Rosh HaShanah.⁵⁴

⁵¹ Samuel II 6:14; 6:16

⁵² Tur Orach Chayim 581.

⁵³ Maharil, Hilchot Yamim Nora'im; Eliyah Rabbah 581:1; Match Ephraim ibid. Section 9.

⁵⁴ The conclusion of this discourse is missing.

Discourse 50

“Yom Tov Shel Rosh HaShanah... - When the holiday of Rosh HaShanah...”

Delivered on the 29th of Elul,
The night of Erev Rosh HaShanah, 5637
By the grace of *HaShem*, blessed is He,

1.

It states in Mishnah,¹ “When the holiday of Rosh HaShanah fell out on Shabbat, they would sound the Shofar in the Temple, but not in the [rest of the] country.” Now, there is a well-known question about this posed by our Rebbes, our leaders, beginning with the Alter Rebbe (as printed) in Likkutei Torah,² and afterwards in the notes and glosses of the Tzemach Tzeddek³ (whose birthday is on Erev Rosh HaShanah).⁴

That is, explanation is required on how it is fitting that because of a decree of Rabbah (as explained in Talmud Bavli)⁵ we do not sound the Shofar in the rest of the country, even though sounding the Shofar is a very lofty and exalted *mitzvah*.⁶

¹ Mishnah Rosh HaShanah 4:1; Talmud Bavli, Rosh HaShanah 29b

² See the beginning of the discourse entitled “*Lehavin HaMishnah Yom Tov Shel Rosh HaShanah*” – Drushim L’Rosh HaShanah 56a.

³ Ohr HaTorah, Drushim L’Rosh HaShanah (Devarim Vol. 5) p. 2,109 and on.

⁴ HaYom Yom for the 29th of Elul, Erev Rosh HaShanah.

⁵ Talmud Bavli, Rosh HaShanah *ibid*. Also see later in Ch. 2.

⁶ As in the language of the beginning of *Hemshech* “*Yom Tov Shel Rosh HaShanah*” 5666 [translated as *Hemshech Samech-Vav*, Vol. 1, Discourse 1]; 5692; 5710; Also see Likkutei Torah *ibid*. (regarding Shofar and Lulav) that “many

To preface, when it comes to the *mitzvot* themselves, even though our sages, of blessed memory, stated,⁷ “Do not sit and weigh the *mitzvot* of the Torah,” nevertheless, there are *mitzvot* that the Torah itself calls by a name indicating that they are higher than other *mitzvot*. This is as in the language of our sages, of blessed memory, in this very teaching itself,⁸ “The lightest of the light, and the most severe of the most severe.”

About the *mitzvah* of sounding the Shofar, Rambam writes in Hilchot Teshuvah,⁹ “Even though the sounding of the Shofar on Rosh HaShanah is a Biblical decree, there is an allusion in it, in that it is as if it is saying, ‘Awaken from your sleep, you who slumber’” (and all the other particulars he enumerates there),¹⁰ this being the matter of repentance (*Teshuvah*). In other words, the innerness (*Pnimiyut*) of the matter of sounding the Shofar (that is, the allusion in it) is the matter of returning in repentance (*Teshuvah*).

Now, about repentance (*Teshuvah*), in addition to the fact that about it the verse states,¹¹ “For this commandment that I command you today,” since it is a general *mitzvah*, it also is such that it is beyond comparison to all other *mitzvot*. This is why it is in its power not only to affect the repair of a lacking in something relating to one’s Torah study and fulfillment of the *mitzvot*, but beyond that. That is, there is the known¹²

devotional intentions are connected with them, as know by those who know knowledge, such that they reach the highest of heights.”

⁷ Midrash Devarim Rabbah 6:2

⁸ Devarim Rabbah ibid.

⁹ Mishneh Torah, Hilchot Teshuvah 3:4

¹⁰ See the discourses cited in note 6.

¹¹ Deuteronomy 30:11 and Ramban’s commentary there; Also see Likkutei Torah Nitzavim 45c.

¹² See Likkutei Torah Matot 82a; Shemini Atzeret 85a; Shir HaShirim 17c

explanation of the words of our sages, of blessed memory,¹³ about “repentance and good deeds,” that repentance (*Teshuvah*) brings that the deeds will be good.

This is because, “deeds” (in this teaching of our sages, of blessed memory) refer to the *mitzvot*, but through repentance (*Teshuvah*) the deeds are made to be even better. This is especially so through the ultimate elevation in the level of repentance, that through it there addition is caused in a way that is beyond comparison relative to *mitzvot* that are perfectly done, but in a regular way.

That is, this is the meaning of the words, “There we shall do the sacrifices before You... according to the command of Your desire,”¹⁴ with the coming of Moshiach, specifically as opposed to before then etc. This is because the novelty of Moshiach is the matter of complete repentance, as in the teaching,¹⁵ “Moshiach is destined to bring the righteous (*Tzaddikim*) to return in repentance.”

This is as also understood from their statement,¹⁶ “There is one who acquires his [coming] world in a single hour.” That is, the matter of acquiring his [coming] world is brought about through repentance, which is “in a single hour and a single moment.”¹⁷ Thus, after [understanding] the great elevation of the matter of repentance (*Teshuvah*), this being the innerness of sounding the Shofar (as mentioned above), why then is it that

¹³ Talmud Bavli, Brachot 17a

¹⁴ See the liturgy of the Musaf prayers; Also see *Hemshech* “v’Kachah” 5637 Ch. 17 and on (Sefer HaMaamarim 5637 Vol. 2 p. 420 and on).

¹⁵ See Zohar III 153b; Likkutei Torah Rosh HaShanah 58d; Ha’azinu 75b; Shemini Atzeret 92b; Shir HaShirim 45a; 50b.

¹⁶ Talmud Bavli, Avodah Zarah 17b.

¹⁷ Zohar I 129a and on.

because of a decree of Rabbah we do not sound the Shofar (except in the Holy Temple) when the holiday of Rosh HaShanah falls out on Shabbat?

2.

However, the explanation is that from this itself it is understood that the primary effect of the Shofar (whose inner matter is repentance (*Teshuvah*) as mentioned before) is brought about through the very fact that the holiday of Rosh HaShanah falls out on Shabbat. The reason for this is because Shabbat also relates to the matter of repentance (*Teshuvah*). This is why “Shabbat-שבת” shares the same letters as “return-*Tashuv*-חשב.”¹⁸

This is especially so according to the explanation in the well-known discourse of the Alter Rebbe entitled “*Lecha HaShem HaTzeddakah*.”¹⁹ It likewise is explained in *Shaar HaTeshuvah*²⁰ that the repentance of Shabbat is the matter of the Upper Repentance (*Teshuvah Ila'ah*), this being why it comes after the preface of the work during the six days that precede it.

This also fits with the explanation in the discourses of the Tzemach Tzedek,²¹ regarding the teaching of the

¹⁸ Torat Natan of Rabbi Natan Shapira [Tzfat 5645; Yerushalayim 5731 (52a)] toward the end.

¹⁹ Maamarei Admor HaZaken, Et'halech Liozhna p. 200 and on; printed (with variations) in the introduction to Selichot according to the Chabad custom.

²⁰ Iggeret HaTeshuvah, Ch. 10 (called “Shaar HaTeshuvah” in the writing of the Rebbe Maharash (see the facsimilia in Likkut Pirushim etc. L'Iggeret HaTeshuvah (Kehot 5746) toward the beginning). Also see Torat Shalom p. 55.)

²¹ Ohr HaTorah, Drushim L'Rosh HaShanah (Devarim Vol. 3) p. 1,297 and on.

Midrash,²² that “on Rosh HaShanah, when Israel take their Shofars and sound them before the Holy One, blessed is He, He rises from the throne of justice and sits upon the throne of mercy, and becomes filled with mercy toward them. When? In the seventh month” (as it states,²³ “In the seventh month on the first of the month... it shall be a day of Shofar sounding for you”).

The [Midrash] continues and concludes,²⁴ “All sevens are beloved, and in months, the seventh is beloved... and in the days, the seventh is beloved, as it states,²⁵ ‘God blessed the seventh day.’ In the months, the seventh is beloved, as it states, ‘In the seventh month etc.’”

From this it is understood (as explained in the discourse) that because of the matter of “all sevens are beloved,” there is a greatness to the seventh month even relative to the first month, the month of Nissan, in which there is the holiday of Pesach, and even relative to the third month, in which there is the holiday of Shavuot, the time of the giving of our Torah – similar to the superiority of Shabbat relative to the mundane days of the week.

From this it is understood that the matter of the Shofar – which is the matter of Rosh HaShanah, “on the seventh month, on the first of the month,” when the *mitzvah* of the day is with the Shofar²⁶ – is compared to Shabbat relative to the mundane days of the week.

²² Midrash Vayikra Rabbah 29:10

²³ Numbers 29:1

²⁴ Midrash Vayikra Rabbah 29:11

²⁵ Genesis 2:3

²⁶ Talmud Bavli, Rosh HaShanah 26b (in the Mishnah); 27a ad loc.

This matter (that when Rosh HaShanah falls out on Shabbat, the matter the Shofar brings about is brought about by Shabbat) is better understood according to the statement in Talmud,²⁷ “Rabbi Chamah bar Chaninah said: One verse says,²⁸ ‘A solemn Shabbat, a memorial of Shofar sounding’ (and not actual blasts, but only that they should recite verses regarding the sounding of the Shofar)²⁹ and another verse says,³⁰ ‘It shall be a day of Shofar sounding for you.’ It is not a question, as here it is discussing when the holiday of Rosh HaShanah falls out on Shabbat, whereas there it is discussing when the holiday of Rosh HaShanah falls out during the mundane days of the week.”

In other words, the fact that we do not sound the Shofar when the holiday of Rosh HaShanah falls out on Shabbat is a matter based in the Torah. Even though in Talmud Bavli this is only in a way of a supposition, nevertheless, this is a supposition of the Talmud.³¹

This is especially so according to the view of some commentators,³² that Rabbi Chamah bar Chaninah (who said the above-mentioned teaching) remains with his view, and that his view is not nullified relative to the view of Rava who concludes that it is Biblically permitted, whereas it is by

²⁷ Talmud Bavli, Rosh HaShanah 29b *ibid*.

²⁸ Leviticus 23:24

²⁹ Rashi to Rosh HaShanah *ibid*.

³⁰ Numbers 29:1 *ibid*.

³¹ See *Likutei Sichot* Vol. 15 p. 94 and elsewhere.

³² See *Pnei Yehoshua* ad loc. (and in *Igrot Kodesh* Vol. 9 p. 251 it states, “It seems that he holds that even according to the Talmud Bavli there is room to explain that the Shofar is not to be sounded on Shabbat Biblically”); Also see *Likkutei Levi Yitzchak*, *Igrot Kodesh*, p. 289.

Rabbinic ordinance that it is forbidden, in accordance with Rabbah.

This is further necessitated by the explanation in Midrash Rabbah on Parshat Emor,³³ as well as in Talmud Yerushalmi,³⁴ that their view is that when the holiday of Rosh HaShanah falls out on Shabbat, we do not sound the Shofar, as a Biblical matter.

However, there is another matter in sounding the Shofar (which is not imperative) which they were able to bring about specifically in the Holy Temple.³⁵ It is to this end that it was necessary and imperative to sound the Shofar in the Holy Temple even when Rosh HaShanah fell out on Shabbat, but not outside of the Holy Temple in the rest of the country.

This is because in any event it is not clear whether they would always³⁶ be able to bring about the above-mentioned matter through sounding the Shofar, and additionally, there is the matter of the decree of Rabbah, this being the concern only in regard to the “unlearned folk and those of weak attention” (as

³³ Midrash Vayikra Rabbah, end of Ch. 29.

³⁴ Talmud Yerushalmi, Rosh HaShanah 4:1; (Also see Igrot Kodesh Vol. 9 *ibid.* p. 223).

³⁵ Also see Ohr HaTorah in note 3 *ibid.* (after he explains that Shabbat is a gift from Above that is not brought about by an arousal from below, and it therefore transcends the *mitzvot* of Shofar and Lulav, which are the arousal from below, he states): “However, there is another aspect of Shofar and Lulav which is much higher than the aspect of Shabbat. However, in [the rest of] the country it is not possible to grasp and fulfill this at all, since they are very lofty. Rather, it is only in the Holy Temple about which it states (Genesis 28:17) “this is the gateway to Heaven,” and they knew how to fulfill it... this being the Shofar from Above which is loftier than even the aspect of Shabbat, and they were therefore able to fulfill it even on Shabbat.”

³⁶ Also see Likkutei Torah *ibid.* (57c) that “this was not drawn forth **to such an extent** during the time of the second Holy Temple.” Also, at the end of *Hemshech* 5666 (p. 545 [p. 718, translated in *Hemshech Samech-Vav*, Vol. 4, Discourse 61 (Hashlamat HaDrush)]), “Presently it is not possible to draw this down **to such an extent** etc.”

in the language of the discourse), this being sufficient to push off the sounding of the Shofar when Rosh HaShanah falls out on Shabbat.

From all the above, two matters are understood,³⁷ both the greatness of the matter of Shabbat, such that it can bring about that which is brought about by the Shofar, and also that after all the elevation that Shabbat has the ability to bring about in and of itself (up to and including the Upper Repentance (*Teshuvah Ila'ah*), which during the days of the week, we require the decree of the verse regarding the sounding of the Shofar on Rosh HaShanah) – the Shofar also has the ability to bring about something more than even that which is brought about by Shabbat.

Therefore, if we were in a state and standing akin to the time when the Holy Temple was standing, there then would be the sounding of the Shofar even when the holiday of Rosh HaShanah falls out on Shabbat.

3.

Now, the explanation is known, with a preface explaining that the matter of Rosh HaShanah is that it specifically is day that Adam, the first man, was created, even though the world was created on the 25th of Elul.³⁸ The general explanation³⁹ is that the matter of Adam, the first man, (and this

³⁷ See Sefer HaMaamarim 5637, p. 368, note 34.

³⁸ Midrash Vayikra Rabbah 29:1; Tosefot entitled “*l’Tekufot*” to Rosh HaShanah 8a.

³⁹ Likkutei Torah Nitzavim 47c; Discourse entitled “*Tikoo*” 5661 (Sefer HaMaamarim 5661 p. 161 and on); 5691 (p. 4 and on); 5698 (p. 20 and on).

is similarly the substance of each and every Jew whose souls were included in the soul of Adam, the first man,⁴⁰ which is why “you are called ‘man-*Adam*-אדם”)⁴¹ is to effect in the world that there should be the matter of the verse,⁴² “Come let us prostrate, let us bow... before *HaShem*-יהו"ה, our Maker.”

In other words, even though the “world-*Olam*-עולם” is (also) of the root “concealment-*He'elem*-העלם” and hiddenness,⁴³ since the creation of the world (and the existence of the “something” (*Yesh*)) can specifically only take place when the power of the Actor (the power of the Creator) within the acted upon, is in a state of concealment,⁴⁴ to the point that even the matter of the service of *HaShem*-יהו"ה, blessed is He, is in the Lower Unity (*Yichuda Tata'ah*)⁴⁵ – nevertheless, the ultimate intention of the creation is (not to make something from nothing, since that is what the Holy One, blessed is He, does, this being something given from Heaven,⁴⁶ but rather) to

⁴⁰ Likkutei Torah Nitzavim ibid. 47b

⁴¹ Talmud Bavli, Yevamot 61a; Likkutei Torah ibid.

⁴² Psalms 95:6; Zohar I 221b; Zohar III 107b; Tikkunei Zohar, Tikkun 57 (90b); Also see Pirkei d'Rabbi Eliezer, Ch. 11.

⁴³ Likkutei Torah Shlach 37d and elsewhere.

⁴⁴ See the discourse entitled “*Tikoo*” 5661 (Sefer HaMaamarim 5661 p. 161 and on), and with additions etc., in 5691 (Sefer HaMaamarim 5691 p. 4 and on); 5698 (Sefer HaMaamarim 5698 p. 20 and on); Also see the discourse entitled “*Hatei Elokai Aznecha*” 5694 (Sefer HaMaamarim 5694 Vol. 2 p. 278b) and elsewhere.

⁴⁵ “This being the revelation of the Godly light to bring about the creation from nothing to something as something literally independent.... However, even though it is the complete creation of something from nothing, it nevertheless is in a state of nullification to the Godly ‘nothing’ (*Ayin*)... to be something (*Yesh*) and that the something (*Yesh*) should be nullified etc.” (See the discourse entitled “*Lehavin HaMishnah*” ibid., end of Ch. 1.)

⁴⁶ Talmud Bavli, Taanit 25a (according to Hagahot HaBa”Ch and Ein Yaakov); Also see Torah Ohr Beshalach 66b and on.

make a dwelling place for the Holy One, blessed is He, in the lower worlds.⁴⁷

That is, [the intention] is to have an effect upon the lower of which there is no lower, such that one's entire existence should be a dwelling place for Him, blessed is He, meaning, to make the something (*Yesh*) into nothing (*Ayin*), through self-nullification (*Bittul*), and in a way that "they accepted His Kingship upon themselves willingly."⁴⁸

To further explain, before this, the world was also nullified. This is as explained at length in Shaar HaYichud VeHaEmunah,⁴⁹ based on the teaching of the Baal Shem Tov on the verse,⁵⁰ "Forever, *HaShem*-יהו"ה, Your speech stands in the heavens," that at each and every moment it is "Your word" (the word of *HaShem*-יהו"ה) that brings about the totality of novel existence from nothing to something, from which it is understood that the world is not a true existence [in and of itself].

Nevertheless, this nature is due to the natural order, because of the way of the creation, and it is not applicable to say about this that "they accepted His Kingship upon themselves willingly," since this is not brought about through free choice and desire, (but is rather more related to the matter of dictatorship [that is unwillingly]).

⁴⁷ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, beginning of Ch. 36, and elsewhere.

⁴⁸ See the liturgy of the evening prayers.

⁴⁹ Ch. 1, translated as The Gate of Unity and Faith.

⁵⁰ Psalms 119:89

This then, is what was brought about by Adam, the first man,⁵¹ who said, “*HaShem*-יהוה has reigned, He has donned grandeur,”⁵² (this being the song of the day (*Shir Shel Yom*) of the day that Adam, the first man, was created).⁵³

It specifies, that “He has reigned [as King]-*Malach*-מלך,” this being such that he brought about that “they accepted His Kingship upon themselves **willingly**,” meaning, specifically with desire (*Ratzon*). This is also the meaning of what our sages, of blessed memory, stated⁵⁴ about Rosh HaShanah, that the Holy One, blessed is He, requests of the Jewish people, “Crown Me as king over you.”

In other words, this matter stems from the work of the lower beings, and in a way that they accept His Kingship willingly. All this is brought about through the sounding of the Shofar, as in the conclusion of the teaching of our sages, of blessed memory,⁵⁵ “With what? With the Shofar.”

The same is likewise the matter of the day of Shabbat. This is because “the world was created with ten utterances”⁵⁶ in which the title “God-*Elohi*”מ-אלהי” was used.⁵⁷ Now, the title “God-*Elohi*”מ-אלהי” is in the plural,⁵⁸ and moreover the word “God-*Elohi*”מ-אלהי-86” shares the same numerical

⁵¹ See Likkutei Torah ibid. 56b and on.

⁵² Psalms 93:1; Pirkei d’Rabbi Eliezer Ch. 11 ibid.; Also see Likkutei Torah, Rosh HaShanah 55b and on.

⁵³ See Talmud Bavli, Rosh HaShanah 31a

⁵⁴ Talmud Bavli, Rosh HaShanah 16a; 34b

⁵⁵ Rosh HaShanah ibid.

⁵⁶ Mishnah Avot 5:1

⁵⁷ See Sefer HaMaamarim 5635 Vol. 2 p. 388; 5661 p. 172; 5682 p. 5; 5708 p. 39.

⁵⁸ 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; Sefer HaMitzvot of the Tzemach Tzedek 113a, and elsewhere.

value as “the natural order-*HaTeva*-הטבע-86.”⁵⁹ This is to such an extent that we find that the Torah uses the title “*Elohi*”מ-אלהי”ם in reference to [human] judges⁶⁰ and others who have power and ability.⁶¹

However, all this was only during the six mundane days of creation. In contrast, when the seventh day came, at which time the verse states,⁶² “God-*Elohi*”מ-אלהי”ם finished,” about which the Tzemach Tzedek explains⁶³ that there was the conclusion of the aspect and level indicated by “*Elohi*”מ-אלהי”ם.”

That is, there was the end and conclusion of this level, and there was caused to be the revelation of the Name *HaShem*-יהו”ה, and this matter also had an effect on the days that preceded it. This is why the verse then states,⁶⁴ “On the day that *HaShem* God-*HaShem Elohi*”מ-אלהי”ם made earth and heaven.”⁶⁵

⁵⁹ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section beginning “*v’Hamargeel*” (121b); Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6.

⁶⁰ Exodus 22:7; 22:27; Also see Ginat Egoz *ibid*.

⁶¹ See Ginat Egoz *ibid*.; Also see Sefer HaMaamarim 5679 p. 360 and on.

⁶² Genesis 2:2

⁶³ Ohr HaTorah, Drushim L’Rosh HaShanah (Devarim Vol. 3) p. 1,297 and on *ibid*. He continues and explains that the six days correspond to the six emotions (*Midot*), whereas the seventh day is the aspect of Understanding-*Binah*, and therefore, on Shabbat there is the revelation of the Name *HaShem*-יהו”ה. This is because *Zeir Anpin* is called “God-*Elohi*”מ-אלהי”ם,” whereas the revelation of the Name *HaShem*-יהו”ה comes about when there is an illumination of Wisdom-*Chochmah* and Understanding-*Binah*, wherein there is the revelation of the Ancient One-*Atik*. Also see the later notes.

⁶⁴ Genesis 2:4

⁶⁵ Also see Ginat Egoz of Rabbi Yosef Gikatilla *ibid*. translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

This then, is the difference between the mundane days of the week and Shabbat. That is, about the day of Shabbat the verse states,⁶⁶ “The heavens and the earth and all their hosts were finished-*Vayechulu*-ויכלו-72,” in that they ascend from below to Above. This is like the verse,⁶⁷ “The spirit shall return to God who gave it,” up to their ascent to their root and source in the Name *HaShem*-יהו"ה – “Forever *HaShem*-יהו"ה Your speech stands in the heavens.”

In the service of *HaShem*-יהו"ה, this is the difference between the Lower Unity (*Yichuda Tata'ah*) (which as mentioned before, stemming from the concealment and hiddenness caused by the world, such that even service of Him is in a way of the Lower Unity (*Yichuda Tata'ah*), and the Upper Unity (*Yichuda Ila'ah*),⁶⁸ the substance matter of which in the Divine names is the difference between the title God-*Elohi*"m-אלהי"ם and the Name *HaShem*-יהו"ה.⁶⁹

This is also the connection and relation between Rosh HaShanah and Shabbat. For, as explained before (in chapter two), “on the seventh month, on the first of the month” (Rosh HaShanah) is compared to Shabbat even relative to Pesach and Shavuot.

That is, the three pilgrimage festivals correspond to the three emotional qualities, Kindness-*Chessed*, Might-*Gevurah*,

⁶⁶ Genesis 2:1

⁶⁷ Ecclesiastes 12:7; Also see Maamarei Admor HaEmtza'ee Bereishit p. 105.

⁶⁸ Also see Likkutei Torah ibid. in the discourse entitled “*Lehavin HaMishnah*” etc.

⁶⁹ See Torah Ohr, Hosafot to Vayakhel 115c; Likkutei Torah Re'eh 23d and on; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

and Splendor-*Tiferet*.⁷⁰ However, “the seventh month on the first of the month” corresponds to the aspect of Understanding-*Binah* which transcends the six emotional qualities (*Midot*).⁷¹ (Even though the holiday of Sukkot corresponds to Splendor-*Tiferet*, and it too is in the seventh month, this is because Splendor-*Tiferet* is in the middle column which ascends up to the innerness of the Crown-*Keter*,⁷² unlike Kindness-*Chessed* and Might-*Gevurah*.)

Therefore, the relation of the holiday of Pesach and the holiday of Shavuot (the emotions (*Midot*)) by comparison to the matter of Rosh HaShanah (Understanding-*Binah*), is comparable to the title God-*Elohi*”מ”ה”אלה relative to the Name *HaShem*-יהו”ה.⁷³

4.

However, there is also the matter brought about on Rosh HaShanah specifically through sounding the Shofar. For, as explained in the Siddur, in the discourse entitled “to understand

⁷⁰ See Maamarei Admor HaEmtza’ee Shlach, p. 1,106; Siddur Im Da”Ch 34a [57a].

⁷¹ Ohr HaTorah *ibid.* (“this being the aspect of repentance (*Teshuvah*)” – Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), Section on “*Teshuvah*”).

⁷² Biurei HaZohar of the Mittler Rebbe 29d [76b]; *Hemshech* 5672 Ch. 114 (Vol. 1 p. 220 [298]); Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.

⁷³ See Ohr HaTorah *ibid.*, that “on the seventh month, on the first of the month, there is the matter of ‘He joined with it the quality of mercy,’ this being the revelation of the Name *HaShem*-יהו”ה, and this drawing forth comes from the aspect of the One of Ancient Days-*Atik Yomin* which is revealed in the Understanding-*Binah*.”

the matter of the sounding of the Shofar according to the devotional intentions (*Kavanot*) of the Baal Shem Tov, of righteous memory,”⁷⁴ there is then caused to be the ascent to the first root and source, such that there is ascent to the innerness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One.

(It therefore is necessary to awaken this specifically through the matter of pleasure (*Taanug*), and in the matter of pleasure (*Taanug*) itself – the innerness of the pleasure (*Pnimiyyut HaTaanug*),⁷⁵ through which this becomes bound to the innerness and essential self of the soul).

It is from there that there is a drawing down until the innerness of Kingship-*Malchut*, this being His delight that they Crown Him as King – “crown Me as King over you.” This thereby brings about the matter of “reveal the glory of Your Kingship upon us,”⁷⁶ through which there then is a drawing down throughout the entire order of the chaining down of the worlds (*Seder Hishtalshelut*).

5.

Now, at the time that the Holy Temple was standing, the matter of Godliness was openly revealed there, to the point of what took place during the first Holy Temple, which is from the

⁷⁴ Siddur Im Da”Ch p. 246a [360a] and on.

⁷⁵ See *Hemshech* 5666 p. 538 [709, translated in *Hemshech Samech-Vav*, Vol. 4, Discourse 61 (“*Hashlamat HaDrush*”)] that “this drawing forth on Rosh HaShanah must be brought about through the souls of the Jewish people accepting upon themselves the yoke of His Kingship with desire and inner yearning.”

⁷⁶ See the liturgy of the Musaf prayers of the holidays and the High Holidays.

aspect of Understanding-*Binah*.⁷⁷ This is why in it there was the revelation of all five things about which the verse states,⁷⁸ “I will be glorified-*Ekabdah*-אכבדה,” such as the Ark, the Ark cover (together with the Tablets that were in the Ark) etc., which also are from the aspect of Understanding-*Binah*.⁷⁹ Moreover, this was in a way that this was also seen by the world. This is why the matter of the revelation of the Ancient One-*Atik* within Understanding-*Binah*⁸⁰ was also there in a revealed way.

In contrast, this was not so of the second Holy Temple, in which the Ark was hidden and five things were missing in it. This is why it is written as “*Ekabed*-אכבד”⁸¹ missing the letter *Hey*-ה-5. (This is as also understood by the explanation at the end of the first part of Tanya about the difference between the first Holy Temple and the second Holy Temple.)⁸²

Because of this there then was the matter of the decrees etc.⁸³ It is for this reason that there is room to say that since the Ark was hidden, and the same is likewise so Above in the *Sefirot*, that the matter of [the revelation] of the Ancient One-*Atik* within Understanding-*Binah* was in a way that was hidden, and it thus follows that it is not in the ability of sounding the Shofar to bring about that which it brought about at the time that the Ark (and all five things) were revealed.

⁷⁷ Likkutei Torah, Drushim L’Rosh HaShanah ibid. 57c.

⁷⁸ Haggai 1:8; Also see Talmud Bavli, Yoma 21b

⁷⁹ Likkutei Torah ibid.

⁸⁰ Zohar III 178a; Likkutei Torah ibid. 57a

⁸¹ Haggai 1:8

⁸² Also see Likkutei Torah ibid. 57d, “see Sefer Shel Beinonim, Ch. 53 etc.”

⁸³ That is, “the decree of Rabbah... was during the time of the second Temple” (Likkutei Torah 57c ibid.).

This then, is why there was then a difference between the Holy Temple and the rest of the country. For, as explained at length in Likkutei Torah,⁸⁴ in the Holy Temple itself they would sound the Shofar even on Shabbat, since there it was possible for the sounding of the Shofar to bring about something even higher than what Shabbat brings about.⁸⁵

In contrast, outside of the Holy Temple, in the rest of the country, it was not in the power of the Holy Temple to such a degree to bring about (through the sounding of the Shofar, something more than that which is brought about by Shabbat) in the country as well, and to the entire world.

6.

However, the above-mentioned differences between the first Holy Temple and the second Holy Temple (and during the time of the second Holy Temple itself, the difference between the Temple and the rest of the country) and subsequently, during the time of the exile, are solely in regard to the sounding of the Shofar. However, this is not so of the matter of reciting the verses of Kingship (*Malchiyot*), verses of Remembrance (*Zichronot*), and verses of Shofar (*Shofarot*), which must also be recited even when the holiday of Rosh HaShanah falls out on Shabbat.

⁸⁴ See Likkutei Torah *ibid*.

⁸⁵ See Likkutei Torah *ibid.*, that through the sounding of the Shofar, there was a drawing down of “the revelation... of the Supernal pleasure (*Oneg*) of Wisdom-*Chochmah* and Understanding-*Binah* of the Long Patient One-*Arich Anpin*, which transcends the seven lower *Sefirot*,” whereas “on Shabbat the aspect of the radiance of the pleasure (*Taanug*) is only drawn from the seven lower *Sefirot*.”

To preface with an explanation of the general matter of reciting verses, for at first glance, since these verses are written in the Torah as a matter of a conclusive ruling, what is the need for them to specifically be recited by the souls of the Jewish people?

However, the explanation is that, as stated before (in chapter three), this is a matter that must be brought about specifically by the act of man, just as Adam, the first man, brought about the recitation of “come, let us prostrate, let us bow and kneel before *HaShem*-יהוה, our Maker.”

Thus, it is not enough that these verses of Kingship (*Malchiyot*), Remembrance (*Zichronot*), and Shofar (*Shofarot*) are written in the Torah. Rather, it is necessary for the Jewish people to recite these verses in speech. That is, the souls of the Jewish people bring proofs of the matter from the Torah, but the one who reveals this in the Torah and draws it down into this world (in which “you descended to Egypt etc.”)⁸⁶ is specifically done by “you [who] are called ‘man-*Adam*-אדם.”

That is, it is they who draw this down and reveal it specifically in speech, through which we bring about the matter of “Your word *HaShem*-יהוה stands in the heavens,” such that it is drawn down once again from its root and source, up to the innerness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One,⁸⁷ and in an even loftier way.

⁸⁶ Talmud Bavli, Shabbat 88b

⁸⁷ See the end of *Hemshech* 5666 (p. 546 [719, translated as *Hemshech Samech-Vav*, Vol. 4, Discourse 61 (“*Hashlamat HaDrush*”)] that the need “to recite to the verses of Shofar from the Torah,” “even though this is drawn forth by the [sounding of the] Shofar” (or through Shabbat) is (1) “in order that there actually will be the revelation below etc.” (and not only a drawing forth Above). For, in order “that there be the actual revelation below, this is brought about through the Torah

This is like the teaching of the Baal Shem Tov⁸⁸ on the verse,⁸⁹ “Sound the Shofar on the [moon’s] renewal,” that it refers to “the renewal of the Shofar,” a completely new Shofar that brings a completely novel matter about. This is as explained in Iggeret HaKodesh,⁹⁰ that every Rosh HaShanah there is a drawing down into the world of a new and more supernal light, such that it never shone before in all the days of the world, even during the time when the Holy Temple was standing (only that (as he concludes), this is then dependent on the deeds of the lower beings to bring it into revelation in a specific way).

Now, about the ability of the Jewish people that stems from their act in speaking and saying verses of the Torah, this is a matter brought about even when the holiday of Rosh HaShanah falls out on Shabbat. For, then too we recite the verses with all their details, as each of them was established, (including the verses of Kingship (*Malchiyot*), the verses of Remembrance (*Zichronot*), as well as the verses of Shofar (*Shofarot*) in ten verses.

This indicates that they already are in a way of a complete stature (*Partzuf*). [This also is the matter of constructing Kingship-*Malchut* on Rosh HaShanah (in the language of Kabbalah),⁹¹ which also is present when the

etc.” (2) “Through reciting the verses of Shofar (*Shofarot*)... there is a drawing forth of the aspect of the Essential Concealment (*He’elem HaAtzmi*) of the Unlimited One (*Ein Sof*), literally etc.” (higher than that which is drawn forth through the Shofar or through Shabbat).

⁸⁸ Keter Shem Tov, Section 119; 256; Likkutei Torah Nitzavim p. 47a

⁸⁹ Psalms 81:4

⁹⁰ Tanya, Iggeret HaKodesh, Epistle 14

⁹¹ Pri Etz Chayim, Shaar Rosh HaShanah Ch. 1 and on; Also see Likkutei Torah, Drushim L’Rosh HaShanah 56c.

holiday of Rosh HaShanah falls out on Shabbat.] This thereby brings about the matter of “crown Me as King over you” – through our recitation of the verses of Kingship (*Malchiyot*), and “your remembrance shall rise before Me [for the good],”⁹² – this being brought about through reciting the verses of Remembrance (*Zichronot*), and “with what? With the Shofar”⁹³ – which also is brought about through reciting the verses of Shofar (*Shofarot*).⁹⁴

This then, is what the Jewish people bring about through their service (after the preparations for this which already begin on Erev Rosh HaShanah, and throughout the whole month of Elul) that the King, King of kings, the Holy One, blessed is He – as He is on Rosh HaShanah before the work of the lower beings, in the greatest of depth up to His Essential Self – receives the crowning, such that “they accept His Kingship upon themselves willingly,” and He too does this willingly, which is understood in a way of certainty from the fact that even during the month of Elul “He welcomes them all with a happy face and shows them all a smiling face.”⁹⁵

How much more is this so on Erev Rosh HaShanah, and then on Rosh HaShanah itself, such that we draw from the aspect of the verse,⁹⁶ “In the light of the face of the King there is life,” up to the aspect of “He enlivens the living,”⁹⁷ and higher still, to the innerness of His Essential Self, as He is drawn

⁹² Rosh HaShanah 16a *ibid.*; 34b *ibid.*

⁹³ Rosh HaShanah *ibid.*

⁹⁴ See Torat Menachem, Sefer HaMaamarim Tishrei p. 24, note 6; Also see Likkutei Sichot, Vol. 34 p. 181.

⁹⁵ Likkutei Torah, Re’eh 32b

⁹⁶ Proverbs 16:14

⁹⁷ See Talmud Bavli, Yoma 71a

through the innerness of the pleasure (*Pnimityut HaTaanug*) into the innerness (*Pnimityut*) of the worlds, and brings about change even in the externality of the worlds (as explained in the above-mentioned discourses on the sounding of the Shofar), and we thus draw down a good and sweet year, below ten handsbreadths, to be inscribed and sealed for a good new year, with clearly apparent and openly revealed goodness!