THE TEACHINGS OF THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5737
(Volume 1)

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe

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Acknowledgements

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

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

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

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

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

Warning

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

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

In addition, it should be noted that the ineffable name of *HaShem* **is not to be pronounced** whatsoever. This is as stated in the prophecy of Amos,[4] "He shall say: 'Silence-הס, for we must not make (oral) mention with the Name *HaShem*!'"[5] Rather, one must toil

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[1] Leviticus 22:32

[2] Talmud Bavli, Shabbat 115a

[3] Kings I 8:60

[4] Amos 6:10

[5] That is, it is forbidden to orally mention His Name *HaShem*-יהו"ה. Therefore, when we pray or read the Torah, we must be silent-הס-65, by saying His title Lord-*Adonay*-אדנ"י-65 instead. However, since His title Lord-*Adonay* is also holy, therefore, in regular conversation, we say *HaShem*, which means "The Name." See Ginat Egoz by Rabbi Yosef Gikatilla, translated under the title HaShem is One, Vol. 1.

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

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[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 sages[10] and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah (11:9) states, 'The earth shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.'"

The Translators

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

Forward

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

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

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

As well known, the true and complete redemption hinges upon the dissemination, study, and acquisition of the knowledge of *HaShem*, blessed is He. In describing the times of Moshiach, Rambam[12] writes at the conclusion of his magnum opus, Mishneh Torah,[13] "The occupation of the entire world will be solely to know

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

[12] Maimonides

[13] Mishneh Torah, Melachim u'Milchamot 12:5

HaShem. Therefore, the Jews will be great sages[14] and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as it states,[15] 'The world will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.'" Moreover, Rambam clearly indicates that the acquisition of knowledge of *HaShem* is the most essential and primary aspect of the Messianic era, while all other aspects are entirely secondary to it.

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

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

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

[15] Isaiah 11:9

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

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

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

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

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

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

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

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

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

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

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

[19] Pronounced Jikatiya

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

[21] Nachmanides

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

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

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

[24] Sefer HaSichot 5691, p. 162-163

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

[26] HaYom Yom, 7 Tammuz

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

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

Of similar importance is the Mittler Rebbe's work *Kuntres HaHitpaalut*, translated into English under the title "Divine Inspiration." This book is well known[29] amongst Chassidim as the "Opening Gateway to the Service of *HaShem*." In it, the Mittler Rebbe sets forth all possible levels of attainment of Divine Inspiration, the manner of their attainment and the pitfalls that one may encounter along the way and how to avoid them. Thus, this work is invaluable to all who seek putting the teachings of Chassidus into practice.

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

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

[28] Sefer HaSichot 5691 ibid. p. 163

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

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

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

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

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

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

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

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

20th of Marcheshvan, 5787

לק׳ כ׳ מרחשון שנת **תשפ״ז**, שנת **יהו״ה למלך על ישראל**

The Translators

[32] Isaiah 11:9

Discourse 1

"*Yechayeinu MiYomayim… -*
He will enliven us after two days…"

Delivered on the 2nd day of Rosh HaShanah, 5737
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "He will enliven us after two days, on the third day He will raise us up and we will live before Him." Now, from this verse it is understood that besides the vitality already present in all categories, nevertheless, since in all matters of goodness there is the command to "ascend in holiness,"[2] and "everything that He does he tells the Jewish people to do, as the verse states,[3] 'He relates His words… His statutes and His judgments (of the Holy One, blessed is He) etc.,"[4] about whom the verse states, "He will enliven us etc."

That is, this matter is added by the Holy One, blessed is He, [of whom the verse states, "He will enliven us etc."] about the vitality that is already present. The additional [vitality] is by the blessing of the Holy One, blessed is He, in a way that the addition is greater than the principal.[5] Moreover, in this itself, there also is the matter of [the continuation of the verse] that

[1] Hoshea 6:2
[2] Talmud Bavli, Brachot 28a
[3] Psalms 147:19
[4] Midrash Shemot Rabbah 30:9
[5] Midrash Bereishit Rabbah 61:4

"on the third day He will raise us up etc.," which is an even greater addition of vitality, such that it is in a way that "He will **raise us up**," and in a way that "we will live," and moreover that, "we will live **before** Him."

2.

Now, the explanation is that in addition to the fact that "He will enliven us" refers to the matter of vitality in the times of the year in general, it is explained in Likkutei Torah[6] that "He will enliven us after two days" refers to the two days of Rosh HaShanah, whereas "on the third day" refers to Yom HaKippurim.

Now, regarding the words "He will enliven us after two days," which refer to the two days of Rosh HaShanah, he adds in Likkutei Torah, "This is because Rosh HaShanah is always two days, even in the time that they sanctified the moon by sight."[7]

It can be said that this addition is not because the verse "He will enliven us after two days" was said by the prophet [Hoshea] during the times of the Holy Temple, but also to emphasize that even when Rosh HaShanah was in its full strength and in a state of wholeness, and at a time in which they sanctified the moon by sight and the Holy Temple was standing, nevertheless, then too, Rosh HaShanah was for two days.

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[6] In the discourse entitled "*Yechayeinu MiYomayim*" (Drushim L'Rosh HaShanah 63b and on).

[7] See Likkutei Torah Vol. 9 p. 370; Vol. 14 p. 122 and elsewhere.

About this the verse states, "He will enliven us etc. That is, in addition to the greatness of Rosh HaShanah (and Yom HaKippurim) in and of itself, in that they are "meritorious days" ("two days-*Yomayim*-יומיים"), and as stated in Tur[8] citing the Midrashic teachings of our sages, of blessed memory,[9] that "they [the Jewish people] wear white and are enrobed in white… since they know that the Holy One, blessed is He, will do a miracle for them etc.," in addition to this there [also] is the blessing of the Holy One, blessed is He, that "He will enliven us after two days etc."

We should add that the matter of "He will enliven us" especially relates to Rosh HaShanah, being that Rosh HaShanah is the matter of drawing down vitality. This is why Rosh HaShanah is the beginning of the year, since that is when a renewal of all matters of the creation begins, even in the externality of the worlds. This is as stated in the writings of the Arizal,[10] that all things return to their original state (as they were before the creation) up to their highest root.

Moreover, this ascent is not only in spiritual and inner matters but also in relation to the externality of the worlds. It then is necessary to draw them down anew, such that there is a coming into being like a completely new creation, not only **like** a new creation, but an **actual** a new creation. This comes about through bringing about a drawing down from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, through the innerness of His pleasure (*Taanug*) (which is

[8] Tur Orach Chayim 581

[9] Talmud Yerushalmi Rosh HaShanah 1:3; Yalkut Shimoni Va'etchanan, Remez 825

[10] Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1 and on, and elsewhere.

connected to His Essential Self). From there we affect a drawing down within the innerness of Kingship-*Malchut*, and from there is a drawing down into the innerness of the worlds, down to and including the externality of the worlds, (as explained in the Siddur in the discourse entitled "*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov*").[11]

This likewise is stated in Likkutei Torah, citing Hagahot Maimoni,[12] that the judgment and ruling of Rosh HaShanah is also in regard to physical matters. This is to such an extent that even according to *Halachah*, there is the ruling (also brought in the Alter Rebbe's Shulchan Aruch)[13] that it is forbidden to fast on Rosh HaShanah, but on the contrary,[14] "Eat rich foods and drink sweet beverages."

This is because the drawing down of Rosh HaShanah also comes into the externality of the worlds. This is why the verse, "He will enliven us after two days" relates especially to Rosh HaShanah, being that on Rosh HaShanah there is the drawing down of the vitality etc.

3.

Now, as known, the drawing down on Rosh HaShanah is brought about through the Shofar. This is because the drawing down must be from His Essential Self, and a drawing down from His Essential Self is brought about through the matter of pleasure (*Taanug*). This is why the drawing down is

[11] Siddur Im Da"Ch 244c [357c] and on.
[12] Mishneh Torah, Hilchot Teshuvah 3:1, citing Ramban.
[13] Orach Chayim 583;4; 597:1
[14] Nehemiah 8:10

brought about through the Shofar. This is because, as explained in various places,[15] Shofar is the matter of pleasure (*Taanug*). Thus, since "the *mitzvah* of the day (of Rosh HaShanah) is with the Shofar,"[16] and the verse "He will enliven us after two days" is in regard to Rosh HaShanah, it thus is understood that in the pleasure (of the Shofar) there also are the two aspects of "He will enliven us after two days, on the third day He will raise us up etc."

Now, the explanation is that in Ateret Rosh[17] it is explained that the words, "He will enliven us after two days" refer to "composite pleasure" (*Taanug Murkav*), which also includes the highest levels of pleasure, this being the pleasure in Torah and *mitzvot*. This is like the teaching,[18] "It brings satisfaction of spirit before Me that I spoke and My will was done." That is, although it is the highest of pleasures, it nonetheless is a composite of something – Torah and *mitzvot*.

Thus, about this pleasure the verse states, "He will enliven us after two days-*Yomayim*-יומיים," in the plural. This refers to the pleasure in Torah, about which the verse states,[19] "I was with Him… as His delight day by day-*Yom Yom*-יום יום." Now, being that "Torah study is greater, in that it brings to deed,"[20] therefore from the pleasure in Torah there then is a drawing down of the pleasure in *mitzvot*.

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[15] See Likkutei Torah Nitzavim 49d; Siddur ibid. 246a [360a] and on, and elsewhere.

[16] Talmud Bavli, Rosh HaShanah 26b (in the Mishnah); 27a.

[17] Ateret Rosh, Shaar Yom HaKippurim Ch. 5 (32b); Also see the discourse entitled "*Yechayeinu Miyomayim*" 5659 (Sefer HaMaamarim 5659 p. 16 [22]).

[18] Torat Kohanim and Rashi to Leviticus 1:9; Sifri and Rashi to Numbers 28:8

[19] Proverbs 8:30

[20] Talmud Bavli, Kiddushin 40b; Bava Kamma 17a

In contrast, what it then states, "On the third day etc., [we will live] before Him," refers to the simple pleasure (*Taanug Pashut*) that literally is "before Him." This is the pleasure that shines on Yom HaKippurim[21] in which there is no eating and no drinking.[22]

To point out, this similarly is so on every Shabbat, [being that this year the holiday of Rosh HaShanah falls out on Shabbat]. For, as explained in *Hemshech* 5666,[23] on the day of Shabbat there is a radiance of both aspects of the "composite pleasure," and during [the time of] the desire of all desires (*Ra'ava d'Ra'avin*) [Shabbat afternoon] there is an illumination of the "simple pleasure" (*Taanug Pashut*) about which the verse states,[24] "Today you shall not find it in the field." However, this takes place primarily on the Shabbat of all Shabbats (*Shabbat Shabbaton*),[25] that is, Yom HaKippurim, on which there is an illumination of the "simple pleasure" (*Taanug Pashut*).

Now, to add, since the matter of "He will enliven us after two days, and on the third day etc.," is brought about by the Shofar, therefore the Shofar also has these three aspects. To explain, as known, one of the reasons for sounding the Shofar

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[21] See Maamarei Admor HaEmtza'ee Devarim Vol. 3, p. 1,120 and on; Discourse entitled "*Yom HaKippurim Asur b'Achila uShetiah*" in Sefer HaMaamarim 5635 Vol. 2 p. 436 and on; Sefer HaMaamarim 5650 p. 367; *Hemshech*s 566 p. 105 [141] and on; p. 542 [713] and on, translated in Hemshech Samech-Vav, Vol. 1, Discourse 13 & Vol. 4, Discourse 61.

[22] Talmud Bavli, Yoma 73b (in the Mishnah).

[23] *Hemshech* 5666 p. 541 [713] and on, translated in Hemshech Samech-Vav, Vol. 4, Discourse 61 ibid.; Also see Sefer HaMaamarim 5635 ibid.

[24] Exodus 16:25

[25] Leviticus 16:31

on Rosh HaShanah is in remembrance of the ram of Yitzchak,[26] and the ram of Yitzchak had two horns, the right and the left.[27]

Now, in addition to the two Shofars made from these two horns, there also is a third Shofar that transcends the two above-mentioned horns in a way that is beyond all comparison. This is the Shofar of the coming future,[*] about which we plead,[28] "Sound the great Shofar for our liberation."[29]

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[26] See Talmud Bavli, Rosh HaShanah 16a

[27] Pirkei d'Rabbi Eliezer, Ch. 31

[*] In Pirkei d'Rabbi Eliezer ibid. it states, "The [two] horns of the ram – the left [horn] is the one that was sounded at Mount Sinai… The right [horn], which is larger than that of the left, is destined to be sounded in the coming future upon the ingathering of the exiles, as it states [Isaiah 27:13], 'It will be on that day that a great Shofar will be sounded.'" The RaDa"L (Rabbi Dovid Luria) there explains that "the fact that the Shofar of the coming future is from the ram of Yitzchak is hinted at in the verse [Zachariah 9:14], 'The Lord *HaShem/Elohi"m*-אדנ"י יהו"ה will blow with a Shofar.'" However, it **expressly** states in Likkutei Torah [Drushim L'Rosh HaShanah 59c and on] (and in Ateret Rosh etc.) that [the verse], "The Lord *HaShem/Elohi"m*-אדנ"י יהו"ה will blow with a Shofar" is **not** the great Shofar* as "with respect to the great Shofar, it does not mention who will blow it." In Ateret Rosh [23a and on] it states that there is primary aspect of "the great Shofar," and there it states that the Shofar of the giving of the Torah **reaches** to the Shofar of the coming future, the "great Shofar," and **perhaps** this is the right horn [referred to] in Pirkei d'Rabbi Eliezer.**

[* In Otiyot d'Rabbi Akiva, Section 9 (cited by the RaDa"L) [it states] that [the Shofar] of the coming future is "**one thousand cubits by [the measure of] His cubits**" [i.e., the Holy One, blessed is He].

[** Seemingly the intention is that in the Shofar of the coming future itself there are various levels, such as [the verse], "The Lord *HaShem/Elohi"m*-אדנ"י יהו"ה will blow with a Shofar," and "A great Shofar will be sounded," and that with respect to what is stated in Pirkei d'Rabbi Eliezer that "the right horn… is destined to be sounded in the coming future… as it states, 'On that day a great Shofar will be sounded,' this is not **the primary** aspect of the great Shofar (about which it does not say who will sound it), but rather, this is the aspect [indicated by the verse], 'The Lord *HaShem/Elohi"m*-אדנ"י יהו"ה will blow with a Shofar' (as in the explanation of the RaDa"L), which is only as the Shofar of the giving of the Torah **reaches** the Shofar of the coming future, up to the great Shofar; whereas higher than this is the primary aspect of the great Shofar itself. (Note from the original publisher.)]

[28] In the weekday Amidah prayer.

[29] Also see the discourse entitled "*Shuvah Yisroel*" of the 6th of Tishrei of this year, 5737, Discourse 2, Ch. 8 (Sefer HaMaamarim 5737 p. 20 and on).

4.

Now, as known, the Rebbe Maharash[30] said about the matter of the three aspects of World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*) (these being the three aspects upon which Sefer Yetzirah is founded),[31] that in each and every matter there also are these three aspects. From this it is understood that the matter of "He will enliven us after two days, and on the third day etc." is also present in [the aspects of] World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*).

The explanation is that in addition to the statement before, that "two days" and "the third day" refer to Rosh HaShanah and Yom HaKippurim, in the general matter of time (Year-*Shanah*), the words, "He will enliven us after two days," refers to this world, whereas "on the third day He will raise us up etc.," refers to the coming world.[32]

The reason this world is called "*Yomayim*-יומיים" (meaning two days) is as explained by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, in the *Hemshech* of the year 5659[33] (which is published),[34] in two ways. The first way is that the Garden of Eden (*Gan Eden*) is also part of this world, and this is the meaning of "two days," meaning that it refers to this world, as well as to the Garden of Eden (*Gan*

[30] Sefer HaMaamarim 5628 p. 144 [227] and on; Also see Ohr HaTorah Yitro p. 823 and on; Sefer HaMaamarim 5664 p. 130.

[31] See the Raavad's introduction to Sefer Yetzirah (2c).

[32] Tanna d'Bei Eliyahu Rabbah, Ch. 5

[33] See the discourse entitled "*Yechayeinu MiYomayim*" (p. 9 and on [p. 13]); Also see Ohr HaTorah Na"Ch to the verse (Vol. 1 p. 433 and on).

[34] The date in the forward is "**Rosh Chodesh Marcheshvan 5737**" (a new and updated edition was published by Kehot in 5771).

Eden). The second way is that "two days" refers to this world and to the days of Moshiach, in that the days of Moshiach are also included in "the six thousand years of the world."[35]

Now, just as there are the three aspects of the "two days" and the "third day" within time (Year (*Shanah*), so likewise, these three aspects are also present in space (World-*Olam*). This refers to the matter of the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) about which the verse states,[36] "I created it, I formed it, I even actualized it."

More generally, as explained by the Tzemach Tzeddek in his glosses,[37] "two days" refers to His light that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds and transcends all worlds (*Sovev Kol Almin*), whereas "the third day" refers to that which is much higher even than His light that surrounds all worlds (*Sovev Kol Almin*).

The matter of these three aspects as they are in the soul (*Nefesh*) may be understood according to what is brought there about the three aspects in repentance (*Teshuvah*).[38] The first is to "turn away from evil,"[39] the second is to "do good,"[40] and the third is to engage in the study of Torah ("seek peace").[41] These correspond to the three levels of the soul, *Nefesh*, *Ru'ach*, and *Neshamah*.

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[35] Talmud Bavli, Rosh HaShanah 31a

[36] Isaiah 43:7

[37] To the discourse entitled "*Yechayeinu*" in Likkutei Torah (ibid. 64a).

[38] "See what is discussed in the discourse entitled "*Mah Tovu*" [Likkutei Torah Balak 73b and on]" – Likkutei Torah ibid.

[39] Psalms 34:15

[40] Psalms ibid.

[41] Psalms ibid.

(It also is explained in Kuntres HaAvodah,[42] that there is service on the *Nefesh* level, service on the *Ru'ach* level, and service on the *Neshamah* level.) That is, the three levels of *Nefesh*, *Ru'ach*, and *Neshamah* correspond to His light that fills all worlds (*Memaleh Kol Almin*), His light that surrounds all worlds (*Sovev Kol Almin*), and that which transcends both.

That is, the *Nefesh* level of the soul, which comes in a way of [complete] inner manifestation (*Hitlabshut*) etc., is comparable to His light that fills all worlds (*Memaleh Kol Almin*). The *Ru'ach* level of the soul in relation to the *Nefesh* level of the soul is comparable His light that surrounds all worlds (*Sovev Kol Almin*), and the *Neshamah* level of the soul even transcends the surrounding aspect (*Sovev*).

To say this in the style of his honorable holiness, my father-in-law, the Rebbe, in *Hemshech* 5692 (printed in the year of his passing, 5710) in the discourse entitled "*Atah Hivdalta*,"[43] the three above-mentioned aspects are the life of the body, the life of the soul, and the soul itself.

The life of the body refers to the vitality of the soul that comes in a way of inner manifestation within the body (being that the existence of the body is within measure and limitation, and within it the soul is manifest). This is similar the vitality of the light that fills all worlds (*Memaleh Kol Almin*). In contrast, the life of the soul is the matter of the additional vitality stemming from the light that surrounds all worlds (*Sovev Kol Almin*) called "the Life of all the living," as in the words of our

[42] Ch. 1

[43] Ch. 20 [22] (Sefer HaMaamarim 5710 p. 44 [5692 p. 49]).

sages, of blessed memory,[44] "May the Enlivener of life grant you life etc."

Beyond these is the soul itself that even transcends the surrounding light (*Sovev*). These then, are the three aspects of "He will enliven us after two days, and on the third day" as they are in the Soul (*Nefesh*). That is, they are the *Nefesh*, *Ru'ach*, and *Neshamah*, or the life of the body, the life of the soul, and the soul itself.

To point out, in addition to the three above-mentioned levels present in each of the three aspects of World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*) there are a multitude of particulars and levels. For example, in the matter of time, there are innumerable additional particular times. However, in general, they are divided into the three times of this world, which also include the Garden of Eden (*Gan Eden*) or the days of Moshiach, and the coming world.

The same is so of space, in that there are worlds to no end, but in general they are divided into the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). The same is so in the soul, that there are sparks to no end, and each spark is different from the other, however in general they are divided into the three levels of *Nefesh*, *Ru'ach* and *Neshamah*, or the life of the body, the life of the soul, and the soul itself.

[44] Talmud Bavli ,Yoma71 a

5.

Now, as known, all matters are connected to and dependent on the service of *HaShem*-יהו"ה of the Jewish people in fulfilling Torah and *mitzvot*, in that this is the purpose of their creation. This is as the verse states,[45] "In the beginning-*Bereishit*-בראשית God created the heavens and the earth," about which our sages, of blessed memory, stated,[46] "For the sake of the Jewish people who are called 'the beginning-*Reishit*-ראשית,' [as in the verse,[47] "the beginning of His crop"] and for the sake of the Torah which is called 'the beginning-*Reishit*-ראשית'" [as in the verse,[48] the beginning of His way."]

That is, all matters of the creation of heaven and earth, which also include the spiritual heavens and earth, as stated in Zohar that the heaven and earth refer to the ten *Sefirot* as they are in elevation upon elevation (higher and higher) all the way to the ultimate state of elevation – all this is for the sake of the Jewish people and the Torah.

Beyond this, it is as stated in Tanna d'Bei Eliyahu Rabbah,[49] "Two things are in the world, Torah and Israel, but I do not know which precedes etc. I say that Israel precedes," and the proof of this is famous,[50] in that throughout the Torah it

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[45] Genesis1:1

[46] Rashi and Ramban to Genesis ibid.; Midrash Aggadah (Buber – Levov 5652) to Genesis ibid.; Also see Midrash Tanchuma (Buber) Bereishit 3; Bereishit Rabbah 1:4; Vayikra Rabbah 36:4.

[47] Jeremiah 2:3

[48] Proverbs 8:22

[49] Tanna d'Bei Eliyahu Rabbah, Ch. 14

[50] Midrash Bereishit Rabbah ibid.

says, "Command the children of Israel" and "speak to the children of Israel." We thus see that the Jewish people even preceded the Torah.

[Though it is true that the elevation of the Jewish people even compared to the Torah, is known through the Torah,[51] this is because the substance of the Torah is as the verse states,[52] "Torah is light," such that it illuminates all things. Thus, the Torah itself reveals that in essence, the Jewish people preceded the Torah,] so much so, that for the sake of the Jewish people the Holy One, blessed is He, constricted Himself.

As explained by the Rav, the Maggid of Mezhritch,[53] this is akin to a father who out of love for his child constricts himself for his child. (This is why he first gives his children a composite pleasure (*Taanug Murkav*) even though it is a composite with something. Nevertheless, in this too, the simple pleasure (*Taanug Pashut*) is there). From this it is understood that the matter of "He will enliven us after two days, and on the third day," is also in the service of *HaShem*-יהו"ה of the Jewish people.

The explanation is that serving *HaShem*-יהו"ה in general is the matter of love (*Ahavah*),[54] in that "there is no labor like the labor of love."[55] Now, in this love there are three levels, which is the meaning of the verse,[56] "You shall love *HaShem*-

[51] Also see *Hemshech* 5672 Vol. 3 p. 1,408.
[52] Proverbs 6:23; Also see Zohar III 53b
[53] Beginning of Likkutei Amarim and Ohr Torah.
[54] See Kuntres HaAvodah, end of Ch. 1; Ch. 3.
[55] See Zohar II 55b; Zohar III 267a; Likkutei Torah Shlach 42c and elsewhere.
[56] Deuteronomy 6:5

יהו"ה your God, with all your heart, and with all your soul, and with all your more."

As explained by the Rebbe Maharash in the discourse entitled "*v'Ahavta*,"[57] these three loves correspond to the teaching of our sages, of blessed memory,[58] "The world stands upon three things: the Torah, the Temple service (*Avodah*-prayer), and acts of lovingkindness." These three pillars are the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

[This is because even though every world stands on these three pillars, this is because all matters are inter-included one with the other. However, more specifically, each of the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) corresponds to one of the three pillars upon which the world stands.] These are the world of thought (Creation-*Briyah*), the world of speech (Formation-*Yetzirah*), and the world of action (Action-*Asiyah*).

That is,[59] the matter of the Temple service (*Avodah*) about which it states,[60] "What service (*Avodah*) is performed with the heart? You must say this is prayer," is in thought (*Machshavah*). [Even though prayer must be said in speech, this is only to arouse the intention [of the mind],[61] whereas the primary matter of prayer is in thought (*Machshavah*).] This

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[57] Sefer HaMaamarim 5630 p. 241

[58] Mishnah Avot 1:2

[59] See Likkutei Torah Acharei 25d and on; Sefer HaMaamarim 5698 p. 49 and on.

[60] Talmud Bavli, Taanit 2a

[61] As "the voice rouses the intention" (Reishit Chochmah, Shaar HaKedushah, end of Ch. 15; cited in Shnei Luchot HaBrit, Shaar HaOtiyot, Ot Kof (82b); Likkutei Torah and Sefer HaMaamarim 5698 ibid.)

causes a drawing down of the limitless light of the Unlimited One (*Ohr Ein Sof*) into the world of Creation (*Briyah*).

Torah study is the aspect of speech (*Dibur*), as the verse states,[62] Behold, My word is like fire etc." Moreover, the study of Torah must specifically be in speech,[63] as the verse states,[64] "They are life to those who find them-*L'Motza'eihem*-**למוצאיהם**," about which our sages, of blessed memory, explained,[65] "To those who express them-*L'Motzi'eihem*-**למוציאיהם** with their mouth." This thereby brings a drawing down of the light into the world of Formation (*Yetzirah*).

Acts of lovingkindness are the matter of action (*Ma'aseh*), through which the light is drawn into the world of Action (*Asiyah*). That is, these three worlds already are present because of the creation itself (or because "He desires kindness,"[66] which is beyond comparison to the matter of the creation). Nevertheless, as it presently is, the drawing down is specifically brought about through man's toil.[67] About this the verse states,[68] "He yearns for **your** handiwork," through which addition is caused in this beyond all comparison.

The explanation is that about the matter of love (*Ahavah*) (which is the totality of service of *HaShem*-יהו"ה), there is a well-known question of the Rav, the Maggid of

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[62] Jeremiah 23:29

[63] See Hilchot Talmud Torah of the Alter Rebbe 2:12; Tanya, beginning of Ch. 37; Ch. 49.

[64] Proverbs 4:22

[65] Talmud Bavli, Eruvin 54a

[66] Micah 7:18; Also see Likkutei Torah ibid. 25c; Nitzavim 47b; Sefer HaMaamarim 5698 ibid.

[67] See Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), end of Ch. 6.

[68] Job 14:15

Mezhritch.[69] That is, how can it apply for there to be a commandment to love? About this he explains that the commandment is not about the love, but about the contemplation (*Hitbonenut*) [that leads to love].[70] This is the meaning of the verse (before the verse, "You shall love"),[71] "Listen-*Shema*-שמע Israel," in which the word "Listen-*Shema*-שמע" means "understand."[72] Thus, through *Hitbonenut*-contemplation (*Hitbonenut*) one comes to "You shall love… with all your heart, and with all your soul, and with all your more."

Now, the *Hitbonenut*-contemplation (as he explains in the above-mentioned discourse entitled "*v'Ahavta*")[73] is into the matter of "*HaShem* is One-*HaShem Echad*-יהו"ה אחד." That is, that the seven firmaments and the earth [*Chet*-ח-8] (above and below, and the four directions [*Dalet*-ד-4],[74] which include [both] the upper and lower heavens and the earth, meaning the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), are nullified to the limitless light of the Unlimited One (*Ohr Ein Sof*) [*Aleph*-א-1].

Now, about the general totality of the creation, the verse states,[75] "His thighs are pillars of marble," about which Midrash states,[76] "'His thighs-*Shokav*-**שוקיו**' refer to this world that the

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[69] See Likkutei Amarim of the Rav, the Maggid of Mezhritch, Hosafot Section 26 and on; Also see the above-mentioned discourse entitled "*v'Ahavta*" (Sefer HaMaamarim ibid. p. 235; p. 241).

[70] Also see Mishneh Torah, Hilchot Yesodei HaTorah 2:1-2.

[71] Deuteronomy 6:4

[72] See Zohar III 138b (Idra Rabbah); Likkutei Torah Pinchas 80:1

[73] Sefer HaMaamarim 5630 p. 235; p. 238; p. 241.

[74] Talmud Bavli, Brachot 13b

[75] Song of Songs 5:15

[76] Midrash Bamidbar Rabbah 10:1

Holy One, blessed is He, yearned-*Nishtokek*-נשתוקק to create. 'Pillars of marble-*Amudei Sheish*-עמודי שש' refer to the six-*Sheeshah*-ששה days (to which the six millennia of the world[77] correspond)[78] with which he established the entire act of creation." That is, the intention of the creation stems from the delight that "the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds,"[79] and as in the saying,[80] "On a lust there is no question."

Now, when a person contemplates all this, a drawing down is caused from the Upper Pleasure (that "the Holy One, blessed is He, lusted) into the lower pleasure, so that one comes to the three loves, "with all your heart, and with all your soul, and with all your more," thus bringing about a drawing down in the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) such that "the world stands."

6.

This then, is the general matter of Rosh HaShanah, which is "a remembrance for the first day,"[81] on which there is a drawing down from *HaShem's*-ה"יהו Supernal pleasure to below. (This is as explained in the Siddur, in the discourse entitled "*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal*

[77] Talmud Bavli, Rosh HaShanah 31a

[78] See Ramban to Genesis 2:3 and elsewhere.

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

[80] *Hemshech* 5666 p. 8 [11], translated in Hemshech Samech-Vav, Vol. 1, Discourse 1.

[81] See the Musaf liturgy of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a).

Shem Tov.")[82] Moreover, this is even higher than how it was at the beginning of creation, in that it stems from [the matter of] "He desires kindness." [In this itself, every single year there is a drawing down of a new and higher light, such that there was never such an illumination of a Supernal light as this before in all the days of the world, as explained in Iggeret HaKodesh.][83] This is because it is brought about by man's toil.

This is also the meaning of the statement in Talmud,[84] "The Holy One, blessed is He, said, 'Say before Me verses of Kingship (*Malchiyot*) in order to crown Me as King over you.'" That is, even though Kingship, as it is Above, is the matter of His Essential Exaltedness, and there is the desire that already was decided (*Ratzon Muchlat*) for Kingship (according to all the explanations and elucidations on this),[85] nevertheless, the Holy One, blessed is He, requests of the Jewish people, "crown Me as King over you."

That is, He specifically wants the crowning to be done through the work of the Jewish people, about whom the verse states,[86] "Your people are all righteous (*Tzaddikim*)," and "the righteous (*Tzaddikim*) are similar to their Creator."[87] It only is that since "there is no king without a people-*Am*-**עם**"[88] a word denoting "dimness-*Omemut*-**עממות**," such that they are

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[82] Siddur Im Da"Ch 246a [360a] and on.

[83] Tanya, Iggeret HaKodesh, Epistle 14

[84] Talmud Bavli, Rosh HaShanah 16a; 34b

[85] See Sefer HaMaamarim 5703 p. 5 and on, and elsewhere.

[86] Isaiah 60:21; Also see Mishnah Sanhedrin 10:1 (Perek Chelek).

[87] See Midrash Bereishit Rabbah 67:8; Bamidbar Rabbah 10:5

[88] Rabbeinu Bachaye to Genesis 38:30 (Vayeishev); Beginning of Parshat Balak; Emek HaMelech, Shaar 1 (Shaar Shaashu'ey HaMelech), beginning of Ch. 1; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (81b), and elsewhere.

separate beings etc.,[89] that the Jewish people make themselves into a "people-*Am*-עם." However, by this itself we see the level of their elevation, in that they have some measure of relation to the King. For, as explained in various places,[90] kingship only applies over something of relative measure to the king, meaning over a people. In contrast, it does not apply to be king over beasts and animals.

In regard to the Jewish people, what is understood from this is that they have a measure of relation to bring the matter of kingship Above about. This is because they are the aspect of "man-*Adam*-אדם" (as we also find regarding [practical] *Halachah*)[91] which is of the same root as in, "I am likened-*Adameh*-אדמה to the Supernal One."[92] In contrast, this is not so of the angels, not even the highest of angels, in that they too are called "beasts" and "animals,"[93] and thus are not of relative measure to bring the matter of Kingship about.[94]

Now, with this in mind, we can understand the greatness and exaltedness of the Jewish people who are called "man-*Adam*-אדם." This is like the teaching of the Rav, the Maggid of Mezhritch,[95] on the verse,[96] "This is the book of the descendants of man," that this is in the form of a question – That is, is this

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[89] See Shaar HaYichud VeHaEmunah ibid.; Sefer HaMaamarim 5660 p. 5 and elsewhere.

[90] Likkutei Torah Nitzavim 44d; Sefer HaMaamarim 5703 p. 10 and elsewhere.

[91] See Talmud Bavli, Yevamot 61a

[92] Asarah Maamarot (of Rabbi Menachem Azaria de Fano), Maamar Eim Kol Chai 2:33; Shnei Luchot HaBrit 3a; 20b; 301b, and elsewhere.

[93] See Tanya, Ch. 39; Likkutei Torah Tzav 7c

[94] See Ohr HaTorah Yitro Vol. 8 p. 3,010.

[95] Ohr Torah, Section 12

[96] Genesis 5:1

what the book of the Torah is? Are these merely historical accounts?

However, the answer is [as the verse continues], "On the day that God-*Elohi"m*-אלהי"ם created man," in which the title "God-*Elohi"m*-אלהי"ם" is a word denoting rulership, and "there is no king without a people." It thus follows that, so to speak, when He created man He became King. This then is the meaning of the words, "On the day that God-*Elohi"m*-אלהי"ם created man," that when He created man He then is called by a title of lordship.

From this it is understood that even things that appear simple, for a Jew are lofty matters. This is to such an extent that when a simple Jew recites a verse in Torah with simplicity, the Baal Shem Tov explains[97] that the simplicity below is bound to the simplicity of the One Above. This is the matter of the essential self of the one below being bound to the Essential Self of the One Above. Thus, through the simplicity below we take hold of the simplicity of the One Above.

This likewise is what we draw down through our toil on Rosh HaShanah. This is as explained before citing the Siddur, in the discourse entitled "*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov*," that we draw down from the innerness and essence of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, and this is drawn down below, even into the externality of the worlds, down to and including the matter of "Eat rich foods and drink sweet beverages etc."

[97] See Sefer HaMaamarim 5696 p. 13; Sefer HaSichot 5706 p. 3.

Now, all this is brought about specifically through the soul in the body, and through action, and at least through speech (in reciting the verses) which is called a "minor deed",[98] until we come to the "major deed" of sounding the Shofar. Through this we draw down vitality into the three aspects of "He will enliven us after two days, on the third day He will raise us up and we will live before Him," as they are in all three matters of World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*), as explained at length before.

This is so much so, that even the Shofar of the coming future depends on our deeds, in that this comes through our prayer and supplication every Rosh HaShanah, "Sound the great Shofar for our liberation," after reciting the verses of Shofar (in continuation of the verses of the giving of the Torah that are connected to man's service), "and by Your servants the prophets it is written saying etc." – [and we then continue] with the verses about the Shofar of the coming future. From this it is understood that even the Shofar of the coming future depends on man's service.

7.

This then, is the meaning of "He will enliven us after two days, on the third day He will raise us up and we will live before Him." That is, it refers to the vitality as it is, in and of itself, and that which is added through our service in all three aspects of World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*), as discussed before at length.

[98] Talmud Bavli, Sanhedrin 65a

May it be His will that these three matters will be fulfilled for each and every Jew individually, through which we will bring about the fulfillment of, "remember us for life, King who desires life, and inscribe us in the book of life, for Your sake, O' Living God,"[99] until we come to the matter of "sound the great Shofar for our liberation."

From this there is a drawing down that the words, "Reign over the entire world in Your glory" will be fulfilled, and in a way that,[100] "all who have been **made** will know… and all who have been **formed** will understand… and all who have a **soul in their nostrils** will say etc.," these three terms corresponding to the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).[101]

This will be such that they will see in a revealed way and with eyes of flesh, the fulfillment of the verse, "He will enliven us after two days, on the third day etc.," according to Rashi's explanation (as cited by the Tzemach Tzeddek in his comments on the Prophets and Scriptures (*Na"Ch*),[102] that "two days" refers to the two Holy Temples that were destroyed, whereas "the third day" refers to the third Holy Temple that will be an eternal edifice.[103]

[This is in addition to the fact that in the first Holy Temple there were articles made by Moshe, which are eternal and have never come under the dominion of [the nations] etc.[104]

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[99] See the liturgy of the Amidah prayers of the ten days of repentance.
[100] See the Rosh HaShanah prayers.
[101] Siddur of the Arizal in the Rosh HaShanah prayers.
[102] Ohr HaTorah Na"Ch Vol. 1 p. 432.
[103] Zohar I 28a; Zohar III 221a
[104] See Talmud Bavli, Sotah 9a

(The same is so spiritually of the aspect of Moshe in every single Jew,[105] as well as the matters of the Holy Temple in him (these being spiritual, as understood from the end of the first part of Tanya),[106] that they are eternal and established in a way of eternal perfection). The same is so of matters of the second Holy Temple, that they [too] are eternal. This is understood from the conclusive ruling of Rambam,[107] that its consecration the second time, was a consecration in its time, as well as a consecration for the future.]

There then will be the fulfillment of "He will raise us up," in that it will be in a way of being upright, in that "He will lead us upright to our Land." The preparation for this is through the Jewish people turning to *HaShem*-ה'-יהו in repentance[108] in the three above-mentioned aspects, in a way that "the spirit returns to God who gave it,"[109] as a soul in the body, and then "immediately they are redeemed"[110] – "on the third day He will raise us up and we will live before Him-*Lefanav*-לפניו," in an inner manifest way-*b'Pnimiyut*-בפנימיות,[111] in the near future and in the most literal sense!

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[105] See Tanya, beginning of Ch. 42

[106] Tanya, Ch. 53

[107] Mishneh Torah, Hilchot Beit HaBechirah, beginning of Ch. 6

[108] See Mishneh Torah, Hilchot Teshuvah 7:5

[109] Ecclesiastes 12:7; Also see Likkutei Torah, beginning of Ha'azinu.

[110] See Mishneh Torah, Hilchot Teshuvah ibid.

[111] See the discourse entitled "*Yechayeinu MiYomayim*" in Likkutei Torah, Drushim L'Rosh HaShanah 64a; *Hemshech* 5672 Vol. 3 p. 1,276.

Discourse 2

"*Shuvah Yisroel… -*
Return, O' Israel…"

Delivered on the 5th day of the week,
6th of Tishrei, 5737*
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "Return, O' Israel, until *HaShem*-יהו"ה your God." Now, there is the well-known question about the precise wording, "Until-*Ad*-עד *HaShem*-יהו"ה your God," because, at first glance, it should have said "to *HaShem*-יהו"ה your God."[2] We also must understand why the two names *HaShem*-יהו"ה and God-*Elohi"m*-אלהי"ם are mentioned here.[3] We also must understand the continuation of the verse, "for you have stumbled in your iniquity." That is, the fact that repentance ("return-*Shuvah*-שובה") is because of sin and

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* The original discourse was edited by the Rebbe and was published as a pamphlet for the 6th of Tishrei 5750.

[1] Hosea 14:2 – The commencement and beginning of the Haftorah of Shabbat Shuvah. See later ([Sefer HaMaamarim 5736] p. 22 and on [Discourse 3]) the discourse entitled "*Shuvah Yisroel*" of Shabbat Parshat Ha'azinu, which is the continuation of this discourse.

[2] Likkutei Torah, Drushim L'Shabbat Shuvah, second discourse entitled "*Shuvah*" (66b); Also see the beginning of the discourse by this title of the year 5666 (*Hemshech* 5666 p. 17 [24], [translated in Hemshech Samech-Vav, Vol. 1, Discourse 3]).

[3] See the beginning of the discourse by this title of the year 5659 (Sefer HaMaamarim 5659 p. 18 [25]); 5695 (Sefer HaMaamarim Kuntreisim Vol. 2 p. 328a); 5698 (Sefer HaMaamarim 5698 p. 34), and elsewhere.

iniquity is self-understood, and this being so, what is the verse introducing by stating, "for you have stumbled in your iniquity?"[4]

2.

Now, the explanation is that in man's service of *HaShem*-יהו"ה, there are two general matters, "Turn away from evil and do good."[5] As known,[6] the service of turning away from evil (primarily) relates to the name God-*Elohi"m*-אלהי"ם, whereas the service of doing good relates to the Name *HaShem*-יהו"ה.

The explanation is as stated in Shulchan Aruch,[7] that when mentioning the Name *HaShem*-יהו"ה one's intention must be that "He is and He was and He will be" (*Hayah v'Hoveh v'Yihiyeh*-היה והוה ויהיה). In contrast, when mentioning the name God-*Elohi"m*-אלהי"ם the intention must be that He is mighty and powerful and that He has power over the upper worlds and beings and the lower [worlds and beings].

One of the differences between them is that when stating that He has power over the upper and lower [worlds and beings] this refers to His Godliness that relates to the worlds, which in general is His light that fills all worlds (*Memaleh Kol Almin*). In contrast, when stating that He is and He was and He will be

[4] See the citations in the preceding note; Discourse by the same title as this 5704 (Sefer HaMaamarim 5704 p. 15) and elsewhere.

[5] Psalms 34:15

[6] Likkutei Torah Balak, discourse entitled "*Mah Tovu*" (73b; 73d)

[7] Shulchan Aruch of the Alter Rebbe, Orach Chayim 5:1-3

as one,[8] this refers to His Godliness that transcends worlds, which in general is His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

The explanation is that the parameters of the world are space and time.[9] The same is so that the spiritual worlds, are contained within the parameters of space and time, except that their space and time are spiritual space and time.[10]

Now, since His light that fills all worlds (*Ohr HaMemaleh*) is a light that is relative to the worlds, it thus is understood that there is a likeness to space and time in His light that fills all worlds (*Memaleh*). [This is because, as known,[11] in the light of the Line-*Kav*, which in general is the light that fills all worlds (*Ohr HaMemaleh*), there is above and below (space) and precedence and subsequence (time)].

This [Line-*Kav* of His light that fills all worlds] is the root of space and time as they exists in the worlds. Thus, when we say that *HaShem*-יהו"ה is and was and will be **as one**, transcending the divisions of time, this is because the Name *HaShem*-יהו"ה is the light that transcends the worlds.

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[8] Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith] Ch. 7 (82a), from Ra'aya Mehemna to Parshat Pinchas (257b); Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 9; It is possible that this is also the intention in Shulchan Aruch ibid.

[9] Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith] ibid.

[10] See at length in Sefer HaMaamarim 5654 p. 291; *Hemshech* 5672 Vol. 2 p. 920 [Vol. 4 p. 1,247] and on. [For an explanation as to why time follows and is incidental to the motion of space, see Ginat Egoz by Rabbi Yosef Gikatilla, translated under the title HaShem is One, volume 3, section, "The Gate explaining the true meaning of the name sphere-*Galgal* and what it is," beginning from page 228 and on].

[11] See *Hemshech*s 5672 ibid.; Sefer HaMaamarim 5708 p. 160 and on.

Nevertheless, by the very fact that we say that *HaShem*-יהו"ה is and was and will be **as one** (in which "is and was and will be" (*Hayah Hoveh v'Yihiyeh*-היה הווה ויהיה) are the matter of time [past, present and future] except that it is **as one** and transcends these division) it is understood that even the Name *HaShem*-יהו"ה relates to time[12] (worlds).

This is also understood from the Name *HaShem*-יהו"ה as meaning "He who brings into being-*Mehaveh*-מהוה,"[13] in that all the worlds come into being from the Name *HaShem*-יהו"ה, except that as the worlds come into being from the Name *HaShem*-יהו"ה, they are not as limited, and this being so, past, present, and future, are **as one**.

This is why His Name *HaShem*-יהו"ה and His name God-*Elohi"m*-אלהי"ם are His light that surrounds and transcends all worlds (*Sovev Kol Almin*) and His light that fills all worlds (*Memaleh Kol Almin*).[14] This is because in existence that stems from His light that fills all worlds (*Ohr HaMemaleh*), since it relates to the worlds and is their very source, it comes by way of inner manifestation (*Hitlabshut*) in the worlds. This being so, the state of the worlds brought into being from it is that of [independent] existence.[15] This is because His inner

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[12] To point out what is stated in Ateret Rosh, Shaar Rosh HaShanah Ch. 4, "He was and He is and He will be as one, transcends the aspect of the divisions of time, past, present, and future," but "nevertheless, this is the root of the divisions of time… and at the very least, is called the source of time."

[13] Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], beginning of Ch. 4; Also see Zohar and Pardes ibid. in note 8.

[14] Likkutei Torah Balak ibid. (73d and on) and elsewhere; Also see the discourse entitled "*Lecha Amar Leebee*" 5720 Ch. 6 (Torat Menachem, Sefer HaMaamarim Elul p. 286 [translated in The Teachings of The Rebbe 5720, Discourse 28]).

[15] See the above-mentioned discourse ibid. that when it comes to the creations that are brought into being from the name God-*Elohi"m*-אלהי"ם (the manifest light

manifestation (*Hitlabshut*) is that He manifests to bring the worlds into being.

In contrast, in the existence brought into being from His surrounding transcendent light (*Ohr HaSovev*), being that the worlds are of no relativity to Him, it thus is in an automatic way. This is analogous to an act coming from desire (*Ratzon*),[16] (in that desire (*Ratzon*) is the analogy for His surrounding transcendent light (*Sovev*). This is because desire (*Ratzon*) is only the reason (*Seebah*) for the act, but does not manifest within it.[17]

Therefore, the worlds brought into being from His surrounding transcendent light (*Ohr HaSovev*) are not in a state of [independent] existence. This because just as desire itself has no [independent] existence, but is only a revelation of the Essential Self, [akin to how desire is in the soul of man, in that it only is the leaning and drawing out of the soul to the object of one's desire], the same is so of the existence brought into being from the desire,[18] in that its matter is not (that the worlds

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(*Memaleh*), since their coming into being is in a way of inner manifestation (*Hitlabshut*), therefore, their nullification (*Bittul*) is only the nullification of the something (*Bittul HaYesh*). [In contrast], when it comes to the creations that are brought into being from the Name *HaShem*-יהו"ה (the surrounding light (*Sovev*)), since their coming into being is in an automatic way, their nullification (*Bittul*) is the nullification of their [independent] existence (*Bittul b'Metziyut*).

[16] See *Hemshech* 5666 p. 198 [263, translated in Hemshech Samech-Vav, Vol. 2, Discourse 24]; It should also be noted from Sefer HaMaamarim Kuntreisim Vol. 1 p. 99b and on, that "the existence that is brought into being from the Name *HaShem*-יהו"ה is in an automatic way… when it arose in His blessed will for there to be worlds, the existence of the worlds came into being… and in this, their coming into being is in an automatic way."

[17] *Hemshech* 5666 ibid.

[18] Similarly see *Hemshech* 5672 Vol. 1 (Ch. 49 (p. 87 [115]); Sefer HaMaamarim 5678 p. 305; Discourse entitled "*BaLaylah HaHoo*" 5720 (Sefer HaMaamarim 5720 p. 113 and on, [translated in The Teachings of The Rebbe 5720, Discourse 13]).

are brought into being, but), that through their coming into being His desire is fulfilled.

This then, is the relation of His surrounding transcendent light (*Ohr HaSovev*) and His inner manifest light (*Ohr HaMemaleh*) to His Name *HaShem*-יהו"ה and His name God-*Elohi"m*-אלהי"ם. That is, the inner manifest light (*Ohr HaMemaleh*) is called "*Elohi"m*-אלהי"ם," a term meaning "power-*Ko'ach*-כח,"[19] since it is comparable to a power (*Ko'ach*), the matter of which is to actualize,[20] except that since the existence of the worlds is brought through His Godly power bringing them into being from nothing to something at every moment,[21] therefore the intention in His name God-*Elohi"m*-אלהי"ם is that He is powerful over the upper and lower [worlds].

That is, His reign and dominion (in that the word "God-*Elohi"m*-אלהי"ם" denotes dominion)[22] over the upper and lower [worlds] is also after He brought them into being. Moreover, His dominion over them is even of the essence of their very existence (as to whether to bring them into existence).

In contrast, His surrounding transcendent light is called by the Name *HaShem*-יהו"ה, in that, He is and He was and He will be (*Hayah Hoveh v'Yihiyeh*-היה הווה ויהיה) as one. That is, since the existence brought by the surrounding transcendent

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[19] In various places in Chassidus it states that "*Elohi"m*-אלהי"ם" is a term that means "power-*Ko'ach*-כח," as the verse states (Ezekiel 17:13), "He took the mighty-*Eilei*-אילי of the land" (see the citations in the next note). In Sefer HaMaamarim 5689 p. 69 it is also brought (in continuation to this verse) that it states in the Shulchan Aruch of the Alter Rebbe (cited in note 7) that when one mentions the name "God-*Elohi"m*-אלהי"ם" he should have the intention that He is powerful and mighty.

[20] See Sefer HaMaamarim 5679 p. 360; 5688 ibid.; Kuntreisim Vol. 1 p. 97a and elsewhere.

[21] Shaar HaYichud VeHaEmunah, Ch. 1.

[22] Rashi to Sanhedrin 2b, cited in Ohr HaTorah Yitro p. 750.

light (*Ohr HaSovev*) is that through the existence, the Supernal desire of *HaShem*-יהו"ה is fulfilled, there thus is no difference in this between past, present, and future[23] - He was and He is and He will be **as one**.

This then, is the connection between the two services [of returning in repentance,] these being turn away from evil and do good, and the two names *HaShem*-יהו"ה and God-*Elohi"m*-אלהי"ם. This is because, as known,[24] included in "turning away from evil" is also the care one must take in not transgressing a positive action *mitzvah* (since it is forbidden to nullify a positive action *mitzvah*, that is, this is [included in the matter of turn away from] evil), except that in his "turning away from evil," since his care in fulfilling the *mitzvot* is that he fears[25] transgressing the command of the King, his fulfillment of the *mitzvot* will only be to the degree he is obligated.

The novelty of the service of "do good" is that one fulfills the *mitzvot* (not only because he is compelled, so as not to transgress the commandment, but) is in the [positive] way of doing, "and **do** good." This is as stated in Likkutei Torah,[26] that the matter of "do good" is bringing oneself to toil laboriously

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[23] For example, the difference of the levels of above and below in the worlds stem from His light that fills all worlds (*Ohr HaMemaleh*), whereas His surrounding light (*Ohr HaSovev*) surrounds all worlds equally. (Likkutei Torah, beginning of Parshat Emor, and elsewhere.)

[24] See Likkutei Sichot Vol. 7 p. 183, note 39.

[25] See Likkutei Sichot ibid., that when it states in Tanya, at the beginning of Ch. 41 that "the fear is the root of turning away from evil" (and not "the 365 negative prohibitive *mitzvot*" as stated in Ch. 4), this is because fear is also the root of "turning away from evil" in the **positive action *mitzvot***.

[26] Likkutei Torah Balak ibid. (73d)

in Torah and *mitzvot*, to the point of toiling beyond his nature and habit.[27]

This is why the service of "turn away from evil" relates to His name God-*Elohi"m*-אלהי"ם whereas the service of "do good" relates to His Name *HaShem*-יהו"ה. For, the fact that he fears transgressing the command of the King, such that because of his fear he conquers his inclination (even when his inclination burns like fire),[28] being because he fears transgressing the commandment of the King, is because he senses that He, blessed is He, rules and reigns over him – that is, God-*Elohi"m*-אלהי"ם.

In contrast, the service of "do good," in which he toils with great labor in Torah and *mitzvot* beyond his nature and habit, is brought through the revelation of His surrounding transcendent light (*Ohr HaSovev*) that transcends the worlds, that is, the Name *HaShem*-יהו"ה which transcends the natural order.

3.

To explain the relation between the service of "do good" and His surrounding transcendent light (*Ohr HaSovev*) in greater detail, it was explained before that even His surrounding transcendent light (*Ohr HaSovev*) relates to worlds, except that the worlds relative to His surrounding transcendent light (*Ohr*

[27] Akin to "the matter of 'one who serves God' explained in Tanya, Ch. 15" – Likkutei Torah ibid.

[28] See Tanya, Ch. 30 (38b)

HaSovev) is (not their existence, but only) that through them His Supernal will is fulfilled.

The same is so of the service of "do good." This is because since the service of "do good" is because he loves *HaShem*-יהו"ה and desires adhesion to Him,[29] therefore, his service of *HaShem*-יהו"ה is bound to his own existence and to his love and desire, except that his love of *HaShem*-יהו"ה comes to be such that (love of *HaShem*-יהו"ה) becomes his entire substance.[30] This is why his service is such that his natural limitations do not come into his consideration.

This then, is the superiority of the service of "seek peace" which is the matter of engaging in the study of Torah, over and above the service of "do good." This is because the Torah is called "the Primordial Allegory" (*Mashal HaKadmoni*-משל הקדמוני)[31] in that it is an allegory and garment for the Predecessor of the world (*Kadmono Shel Olam*- קדמונו של עולם) that is, for the Essential Self of the limitless light of the

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[29] Tanya, beginning of Ch. 4

[30] To point out from Sefer HaMaamarim 5711 p. 323, when it comes to fear, the person who fears and that which he fears are two [separate] matters. In contrast, this is not so of love, in which the existence of the person who loves is that which he yearns and loves for. Therefore, "just as it is impossible for fire and water to dwell together in a single vessel, so likewise, there will not be a dwelling in the heart of the believer of a love of *HaShem*-יהו"ה and a love of this world." Based on this it can be said that the reason that the laborious toil beyond one's nature and habit is specifically in the service of "do good" is because it is through his love of *HaShem*-יהו"ה (the root of "do good") that he departs from his own existence,* and his entire substance is the love of *HaShem*-יהו"ה. [* This is not contradicted by what is stated in the beginning of Tanya, Ch. 4 (copied earlier in the discourse) that "one who fulfills them in truth is one who loves the Name *HaShem*-יהו"ה and **desires to adhere to Him**" – since "the intention is not that he fulfills the *mitzvot* due to the goodness that comes **to him** from this, but rather, that he will thereby be in a state of adhesion **to Godliness**" (Sefer HaMaamarim 5708 p. 82).

[31] Samuel I 24:14; See Rashi there; Rashi to Exodus 21:13 (in the second Rashi beginning "*v'HaElokim Eenah l'Yado*").

Unlimited One who altogether is not within the parameter of worlds.[32] This being so, the nullification (*Bittul*) of Torah study is the ultimate nullification (*Bittul b'Tachlit*).[33]

This is like the explanation in Torah Ohr[34] on the difference between Torah and *mitzvot*. That is, in fulfilling the *mitzvot*, the one fulfilling the *mitzvot* is like a servant fulfilling the commandment of the King, in which the existence of the servant is not the existence of the Master.

Moreover, even when one's fulfillment of the *mitzvot* stems from love of *HaShem*-יהו"ה with delight in Him (*Ahavah b'Taanugim*), there nevertheless is the one who loves.[35] In contrast, Torah study is the King Himself. This is because when one engages in Torah study with nullification (*Bittul*), it then is that, "I shall place My word in your mouth,"[36] **literally** "My word." That is, (it is not the person who speaks, but rather) the word of *HaShem*-יהו"ה, which is the *Halachah*,[37] speaks through his throat.

4.

Now, the same is so in the service of love of *HaShem*-יהו"ה, in that there are three levels in this, "with all your heart and with all your soul and with all your more." As explained in

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[32] Likkutei Torah ibid. (74a)

[33] See Torah Ohr Va'era in the coming note, that the reason the engagement in Torah study is the King Himself (see later in the discourse itself) is because the Torah is from the aspect of "I am-*Anochi*-אנכי" which is higher than *HaShem*-יהו"ה.

[34] Vayeishev27 b ;Va'era56 a

[35] Torah Ohr Va'era ibid.

[36] Isaiah51:16

[37] Shabbat138 b

various places,[38] love of Him "with all your heart" comes about through contemplating the Godly light manifest in the creations to enliven them, which in general is the light that fills all worlds (*Ohr HaMemaleh*). That is, by contemplating that the vitality of everything is Godliness, and by his contemplation being such that the intellect of his animalistic soul also understands it, he thereby comes to love *HaShem*-יהו"ה "with all your heart" meaning "with both your inclinations."[39]

Love of Him "with all your soul" comes about through contemplating that the light that enlivens the worlds is but a mere glimmer of radiance, which is utterly of no comparison whatsoever to the limitless light of the Unlimited One (*Ohr Ein Sof*). In general, this is His light that surrounds and transcends all worlds (*Ohr HaSovev*). Through contemplating this, one thereby comes to love of Him "with all your soul," such that his love of *HaShem*-יהו"ה is in a way of self-sacrifice (*Mesirat Nefesh*) meaning, "even if He takes your soul."[40]

Love of Him "with all your more" comes through the revelation of the Essential Self of the limitless light of the Unlimited One who altogether is not in the category of worlds. Through this revelation the love [brought about] transcends measure and limitation.

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[38] Torat Chayim Shemot539 a] Tetzaveh Vol 2 .p364 .b ;[Sefer HaMaamarim 5650 p 356 .and on ;Sefer HaMaamarim Kuntreisim Vol 2 .p . 388b] Sefer HaMaamarim 5697 p.[245 .

[39] Deuteronomy 6:5; Brachot 54a in the Mishnah; Sifri (cited in Rashi) to the verse.

[40] Deuteronomy 6:5; Brachot 54a in the Mishnah; Sifri (cited in Rashi) to the verse.

Although love of Him "with all your soul," meaning, "even if He takes your soul," is the matter of self-sacrifice (*Mesirat Nefesh*) which transcends measure and limitation, nonetheless, the self-sacrifice (*Mesirat Nefesh*)[41] in the love of Him "with all your soul," which in general is the aspect of the *Chayah* level of the soul,[42] is such that one **desires** to sacrifice his soul. [Moreover, this desire is akin[43] to desire that accords to reason, being that all matters are utterly of no consequence and relativity whatsoever compared to the limitless light of the Unlimited One (*Ohr Ein Sof*).]

In contrast, love of Him "with all your more," which in general is the aspect of the *Yechidah* level of the soul,[44] is not out of one's desire, but is only because he is incapable of being separated from His blessed Oneness, Heaven forbid.[45] This way of self-sacrifice (*Mesirat Nefesh*) is the true matter of nullification (*Bittul*), being that the self-sacrifice (*Mesirat Nefesh*) does not stem from his own desire (his own existence) but rather stems from the Godliness. This is like the explanation before (in chapter three) about the superiority of the service of "seek peace" over and above the service of "do good."

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[41] Regarding the coming section – also see (similarly) [what is stated in] the discourse entitled "*Padah b'Shalom*" 5739, Ch. 4 (Torat Menachem, Sefer HaMaamarim Kislev p. 41).

[42] Shaarei Teshuvah of the Mittler Rebbe, Vol. 1 (Shaar HaTefilah) 55a.

[43] But not actually, since this love stems from the soul, and it is only that **it is roused** through the contemplation – Kuntres HaAvodah, Ch. 5 (p. 18 and on), and elsewhere; This is as also stated in Torat Chayim ibid. in note 38 [in the original discourse].

[44] Shaarei Teshuvah of the Mittler Rebbe, Vol. 1 (Shaar HaTefilah) 55a.

[45] *Hemshech* 5666 p. 267 [355, translated in Hemshech Samech-Vav, Vol. 3, Discourse 32]; Also see Tanya, Ch. 18 "that it is completely impossible."

It can be said that this is why the second paragraph of the *Shema* recital only mentions [love of Him] "with all your hearts and with all your souls."[46] This is because about love of Him "with all your more," since it comes through the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*), which is not at all in the category of worlds, it therefore does not apply to everyone.[47] This is why that which is sought of every person, is the love stemming from His light that fills all worlds (*Ohr HaMemaleh*) and His light that surrounds and transcends all worlds (*Ohr HaSovev*). The same is so of the three matters of "turn away from evil and do good, seek peace." That is, in many places only the two matters of "turn away from evil and do good" are mentioned.

5.

Now, as known[48] the reason that returning in repentance (*Teshuvah*) brings forgiveness for transgression, in that, in truth, the matter of forgiveness is that one will become desirable before Him, blessed is He, as he was before the sin, is because through returning in repentance (*Teshuvah*) we draw down a **new** desire from the limitless light of the Unlimited One (*Ohr*

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[46] Deuteronomy 11:13

[47] To point out from Brachot 35b that "many did like Rabbi Yishmael and were successful, and [many did like] Rabbi Shimon bar Yochai and were unsuccessful." This proves that the matter of "actualizing the will of the Ever Present One" is only for singularly unique individuals – and "actualizing the will of the Ever Present One" is when there is also love of Him "with all your more," as will be discussed in chapter five.

[48] Sefer HaMitzvot of the Tzemach Tzeddek 39b; Sefer HaMaamarim Kuntreisim Vol. 1 p. 126a [Sefer HaMaamarim 5692 p. 12] and on; Also similarly see Likkutei Torah 26c.

Ein Sof), the One who desires (*Baal HaRatzon*), that transcends the desire for Torah and *mitzvot*. This drawing down comes about by one's repentance (*Teshuvah*) being "with all your more" (*Bechol Me'odecha*-בכל מאדך), that is, higher than measure and limitation.

As known,[49] through love of Him "with all your more" we "actualize-*Oseen*-עושין the will of the Ever Present One." The meaning of "we actualize-*Oseen*-עושין the will of the Ever Present One" is that "we make-*Oseen*-עושין" the will. This is because through serving Him "with all your more" we reach the limitless light of the Unlimited One (*Ohr Ein Sof*) which transcends the desire (*Ratzon*) and through this we draw down a new desire from there.[50]

Now, according to what is known,[51] that man's service that brings about the drawing forth, must be akin to that which is drawn forth, it can be said that the two matters present in "actualizing the will of the Ever Present One," that the drawing forth is from the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the aspect of the desire (*Ratzon*), and that the desire (*Ratzon*) drawn forth from there is loftier than the desire as it is in and of itself, are brought about through a

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[49] Ohr Torah of the Rav, the Maggid of Mezhritch (Kehot edition), Parshat Eikev 53c and on (Kehot 5740 edition and on – Section 166); Also see Chiddushei Aggadot of the Maharsha to Brachot ibid.

[50] Regarding all this see Likkutei Torah Zot HaBrachah 99c; Imrei Binah, Shaar HaKeriyat Shema, Ch. 86 [113c and on]; Chinuch (in Shaarei Teshuvah of the Mittler Rebbe) Ch. 49 (56a and on); Ohr HaTorah Eikev p. 496; See p. 672 and on, and elsewhere.

[51] See at length in "*Bati LeGani*" 5729 Ch. 9 (Torat Menachem, Sefer HaMaamarim Shevat p. 325 and on [translated in The Teachings of The Rebbe 5729 Vol. 1, Discourse 16]).

likeness to these two matters in the love of Him "with all your more."

For, since the love of Him "with all your more" transcends the desire (as discussed before in chapter four, that the self-sacrifice (*Mesirat Nefesh*) of "with all your more" is not that he desires to have self-sacrifice (*Mesirat Nefesh*), but rather, that he is incapable of separating himself from His blessed Oneness, Heaven forbid), it therefore reaches the One who desires (*Baal HaRatzon*).[52]

Now, through the love of "with all your more" there is also caused to be an elevation in the love of Him "with all your heart" and "with all your soul," and thereby, the desire drawn forth from the "One who desires" (*Baal HaRatzon*) is also much higher.

6.

This then, is the meaning of the verse, "Return, O' Israel, until *HaShem*-יהו"ה your God-*Elo"hecha*-אלהי"ך." That is, the reason it mentions the two names *HaShem*-יהו"ה and God-*Elohi"m*-אלהי"ם here, is because the substance and service of every single Jew is in these two names. Thus, since the matter of repentance and return (*Teshuvah*) is that one repents and returns to his place, it therefore states both names *HaShem*-יהו"ה and God-*Elohi"m*-אלהי"ם here.

Now, the reason it states, "until-*Ad*-עד *HaShem* your God-*HaShem Elo"hecha*-יהו"ה אלהי"ך," is as the Alter Rebbe

[52] To point out from Likkutei Torah Zot HaBrachah ibid., "with all your more" is "the nullification of the desire."

explains,[53] that the measure of the repentance[54] is until *HaShem*-יהו"ה will be **your** God-*Elo"hecha*-אלהי"ך. That is, the repentance must be "with all your more," higher than measure and limitation, by which there is a drawing down from the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the Name *HaShem*-יהו"ה.

This matter (that is, the drawing down from the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the Name *HaShem*-יהו"ה) comes to be revealed in that *HaShem*-יהו"ה is **your** God-*Elo"hecha*-אלהי"ך, meaning, your strength and vitality. This is because for there to be the bond between His surrounding transcendent light (*HaShem*-יהו"ה) and His inner manifest light (*Elohi"m*-אלהי"ם), this comes about by drawing from the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the Name *HaShem*-יהו"ה.[55]

This is why the verse continues, "For you have stumbled in your iniquity," this being the reason why the repentance must be in this way. That is, since "you stumbled in your iniquity," it thus is not enough for there to [only] be the service of Him "with all your heart and with all your soul" stemming from the

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[53] Likkutei Torah, Drushim L'Shabbat Shuvah, in the first discourse entitled "*Shuvah*" (65a).

[54] As in the language at the beginning of the discourse entitled "*Shuvah Yisroel*" 5704 (Sefer HaMaamarim 5704 p. 15); this is likewise stated at the beginning of the discourse by the same title of the year 5698 (Sefer HaMaamarim 5698 p. 34).

[55] See later in the discourse itself (citing *Hemshech* 5666) regarding the matter of [the verses] of Kingship (*Malchiyot*), Remembrance (*Zichronot*), and Shofar (*Shofarot*). Also see Likkutei Torah Balak ibid. (74a), that through the engagement in Torah study ("seek peace"), which is the analogy and garment for the Predecessor of the world (*Kadmono Shel Olam*) who transcends the surrounding light (*Ohr HaSovev*), there is caused to be peace and a bond between His surrounding light (*Ohr HaSovev*) and His inner manifest light (*Ohr HaMemaleh*).

names God-*Elohi"m*-אלהי"ם and *HaShem*-יהו"ה. Rather, there must be service of Him "with all your more," for there to be a drawing down from the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the Name *HaShem*-יהו"ה.

7.

Another explanation of the verse, "Return, O' Israel, until *HaShem*-יהו"ה your God-*Elo"hecha*-אלהי"ך," is that the repentance that must be until *HaShem*-יהו"ה is only the aspect of God-*Elohi"m*-אלהי"ם, meaning a constriction (*Tzimtzum*) compared to the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the Name *HaShem*-יהו"ה.[56]

The difference between the two explanations is that according to the explanation that "until *HaShem*-יהו"ה your God-*Eloh"echa*-אלהי"ך," means that *HaShem*-יהו"ה should be your God-*Elohe"cha*-אלהי"ך, your strength and your vitality, that which is drawn into revelation are the two names *HaShem*-יהו"ה and God-*Elohi"m*-אלהי"ם, except that the bond of the two names is brought about through the drawing down from the limitless light of the Unlimited One (*Ohr Ein Sof*) which transcends the names *HaShem*-יהו"ה and God-*Elohi"m*-אלהי"ם.

In contrast, according to the explanation that "until *HaShem*-יהו"ה your God-*Elohe"cha*-אלהי"ך" means that the Name *HaShem*-יהו"ה is only the aspect of God-*Elohi"m*-אלהי"ם and is a constriction (*Tzimtzum*) relative to the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the Name *HaShem*-יהו"ה, the light itself (which transcends the Name

[56] Likkutei Torah, Drushim L'Shabbat Shuvah, in the first discourse entitled "*Shuvah*" (65a).

HaShem-יהו"ה) is drawn into revelation. This is because the reason *HaShem*-יהו"ה becomes the aspect of *Elohi"m*-אלהי"ם and a constriction (*Tzimtzum*) relative to the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the Name *HaShem*-יהו"ה is specifically when this light shines in a revealed way.

Now, it can be said that the difference between the two explanations is akin to the difference between sounding the Shofar and reciting the verses of Shofar. For, as explained in *Hemshech* 5666[57] the verses of Kingship (*Malchiyot*) and Remembrance (*Zichronot*) are in His inner manifest light (*Ohr HaMemaleh*) and His light that surrounds and transcends all worlds (*Ohr HaSovev*), whereas the drawing down brought about by the Shofar is from the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends both His inner manifest light (*Ohr HaMemaleh*) and His surrounding transcendent light (*Ohr HaSovev*), up to and including the drawing down from the essential concealment of His Essential Self (*He'elem HaAtzmi*). This drawing down causes the union (*Yichud*) of His surrounding transcendent light (*Ohr HaSovev*) and His inner manifest light (*Ohr HaMemaleh*).

However, the drawing down[58] brought about through reciting the verses of Shofar (*Shofarot*) is even higher than the drawing down brought about through sounding the Shofar. This because the drawing down brought about through sounding the Shofar is only of His surrounding transcendent

[57] P. 537 [707, translated as Hemshech Samech-Vav, Vol. 4, Discourse 61 ("*Hashlamat HaDrush*")] and on.

[58] [*Hemshech* 5666] ibid. p. 541 [713] and on [translated as Hemshech Samech-Vav, Vol. 4, Discourse 61 ("*Hashlamat HaDrush*")].

light (*Ohr HaSovev*) and His inner manifest light (*Ohr HaMemaleh*), except that through the drawing being from the limitless light of the Unlimited One (*Ohr Ein Sof*) [and higher still, from the essential concealment of His Essential Self (*He'elem HaAtzmi*)] they thus become bound and united.

However, through reciting the verses of Shofar (*Shofarot*) a drawing down is caused of the essential concealment of His Essential Self (*He'elem HaAtzmi*) **itself**, akin to the revelation that will take place in the coming future. This is why[59] in the verses of Shofar (*Shofarot*) we recite verses about the Shofar of the giving of the Torah and conclude with the Shofar of the coming future. This is because in the coming future there will be the revelation of the essential concealment of His Essential Self (*He'elem HaAtzmi*), and this was similarly revealed at the giving of the Torah.

8.

Now, the Shofar of the coming future is higher than the Shofar of the giving of the Torah, as stated in Pirkei d'Rabbi Eliezer[60] about the matter of the two horns of the ram of Yitzchak, that the right horn is larger than the left. That is, the left [horn] was sounded by the Holy One, blessed is He, on Mount Sinai, whereas He is destined to sound the right [horn] in the coming future.

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[59] [*Hemshech* 5666] ibid. p. 543 [715] and on [translated as Hemshech Samech-Vav, Vol. 4, Discourse 61 ("*Hashlamat HaDrush*")].

[60] Ch. 31

Moreover, in the Shofar of the coming future itself there are various levels, indicated by the verses, "The Lord *HaShem/Elohi"m*-אדנ"י יהו"ה will blow with a Shofar" and "It will be on that day that a great Shofar will be sounded."[61] That is, these names (the Lord *HaShem*-אדנ"י יהו"ה vowelized [and pronounced as] *Elohi"m*-אלהי"ם) are extremely lofty, as explained at length in Likkutei Torah.[62]

This revelation will take place at the beginning of the redemption. After this, "the great Shofar will be sounded," in which the verse simply states "will be sounded" and does not say who will sound it. This is because this [Shofar] sounding is a drawing and revelation from the Concealed of all concealed (*Steema d'Kol Steemeen*).[63]

Now, it can be said that the reason that in the verses of Shofar (*Shofarot*) recited on Rosh HaShanah, we also recite the verse "the great Shofar will be sounded," is because through the service of Rosh HaShanah we also draw this matter forth.

Based on this, it can be said that the reason that in the Haftorah of Shabbat Tesvhuah we recite the verse, "Return, O' Israel until *HaShem*-יהו"ה your God-*Elo"hecha*-אלהי"ך," is because in this Name *HaShem*-יהו"ה there also is the inclusion of the matter of the names *HaShem* Lord-*HaShem Adona"y*-

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[61] Zachariah 9:14; Isaiah 27:13, amongst the verses regarding the Shofar (*Shofarot*) recited on Rosh HaShanah.

[62] Nitzavim 47d and on. There it is in regard to the names the Lord *HaShem/Elohi"m*-אדנ"י יהו"ה in the verse [Isaiah 61:11], "For as the earth sends forth its growth… so will the Lord *HaShem Elohi"m*-אדנ"י יהו"ה cause the sprouting etc." However, in Likkutei Torah Drushim L'Rosh HaShanah (59c) it is discussing the verse, "The Lord *HaShem/Elohi"m*-אדנ"י יהו"ה will blow with a Shofar" and cites to Nitzavim ibid.

[63] Likkutei Torah, Drushim L'Rosh HaShanah 59d; Torat Menachem Sefer HaMaamarim Tishrei p. 10.

יהו״ה אדנ״י vowelized [and pronounced as] *Elohi"m*-אלהי״ם, which is an even loftier level. Yet, even so, we say that the repentance that must be only until *HaShem*-יהו״ה is the aspect of *Elohi"m*-אלהי״ם and a constriction (*Tzimtzum*) relative to the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the Name *HaShem*-יהו״ה. This is because through the service of Rosh HaShanah we even drawn down the matter of "the great Shofar will be sounded," and relative to this level, even the Name *HaShem* Lord-*HaShem Adona"y*-יהו״ה אדנ״י is considered like *Elohi"m*-אלהי״ם.

9.

Now, as known, in Iggeret HaTeshuvah[64] it states that the upper repentance (*Teshuvah Ila'ah*) is with great joy. From this it is understood how much more this is so of the repentance (*Teshuvah*) of Shabbat Shuvah. For, in the upper repentance (*Teshuvah Ila'ah*) itself, it is on a much loftier level, to the point that even *HaShem* Lord-*HaShem Adona"y*-יהו״ה אדנ״י is considered like *Elohi"m*-אלהי״ם, which must be with very great and extreme joy.

Now, since "joy breaks boundaries,"[65] it is through the joy during the ten days of repentance, and especially on Shabbat Teshuvah, that we break through all boundaries and limitations, and "*HaShem*-יהו״ה answered me with expansiveness."[66] This is drawn down in each and every year, in spiritual matters, such

[64] Ch. 11 (101a)

[65] See at length in the discourse entitled "*Samach Tesamach*" 5657 p. 49 and on (Sefer HaMaamarim 5657 p. 223 and on).

[66] Psalms 118:5

that the service of fulfilling Torah and *mitzvot* will be with expansiveness, and in a way of "you shall burst forth powerfully,"[67] as well as in physical matters pertaining to one's children, life, and abundant sustenance, until the true expansiveness that will take place with the coming of our righteous Moshiach, [about which it states], "It became broader… higher [and higher]," in that "Yerushalayim is destined to be expanded etc.,"[68] such that "Yerushalayim is destined to spread forth throughout the entire land of Israel, and the land of Israel is destined to spread forth in all the lands,"[69] with the coming of our righteous Moshiach, in the near future and in the most literal sense!

[67] Genesis 28:14

[68] Ezekiel 41:7; Midrash Shir HaShirim Rabbah 7:4

[69] See the beginning of Sifri Devarim; Pesikta Rabbati, Parshat Shabbat v'Rosh Chodesh; Yalkut Shimoni Yishayahu Remez 503.

Discourse 3

"*Shuvah Yisroel… -*
Return, O' Israel…"

Delivered on Shabbat Parshat Ha'azinu,
Shabbat Teshuvah, 8th of Tishrei, 5737*
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "Return, O' Israel, until *HaShem*-יהו"ה your God… Take words with you and return to *HaShem*-יהו"ה." Now, we must understand this better. For, when it states, "Return, O' Israel-*Shuvah Yisroel*-שובה ישראל," the intention is to repentance (*Teshuvah*) as it should be. Now, since it is a positive action *mitzvah* to confess (when one repents),[2] such that this is one of the primary aspects of repentance,[3] thus the words, "Return, O' Israel" also include confession in words. This being so, why does the verse add,

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* The original discourse was edited by the Rebbe and was published as a pamphlet for Shabbat Teshuvah – Motza'ei Yom HaKippurim, 5750.

[1] Hosea 14:2-3 – The commencement and beginning of the Haftorah of Shabbat Teshuvah. This discourse is a continuation of the discourse that precedes it (by the same title as this discourse, of the 6th of Tishrei), [Sefer HaMaamarim 5737] p. 13 and on. Therefore, (a lot of) the citations were not repeated here, as the citations were already provided there.

[2] Sefer Mitzvot Gadol, positive *mitzvah* 16; Sefer HaMitzvot of the Rambam, positive *mitzvah* 73; Hilchot Teshuvah 1:1. "The count of the *mitzvot* according to the order of the *halachot* of the Rambam, may the mention of the righteous bring blessing," Hilchot Teshuvah, and elsewhere.

[3] Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Viduy uTeshuvah, toward the beginning (38a).

"take words with you"?[4] We also must understand why it continues, "and return to *HaShem*-יהו"ה." That is, this seems to indicate that after the repentance of "Return, O' Israel etc.," there must be additional repentance and returning (*Teshuvah*).

2.

Now, this may be understood by prefacing with the explanation before,[5] that when the verse states, "Return, O' Israel, until (*Ad*-עד) *HaShem*-יהו"ה your God," (which, at first glance, should have said, "to *HaShem*-יהו"ה your God"), it accords to the explanation of the Alter Rebbe,[6] that the repentance must be until *HaShem*-יהו"ה is **your** God-*Elo"hecha*-אלהי"ך. Another explanation[7] of "Return, O' Israel, until-*Ad*-עד," is that the word "until-*Ad*-עד" refers to an aspect Above called "until-*Ad*-עד."[8] In this too there are two levels, up until and including (*Ad v'Ad Bichlal*-עד ועד בכלל), and up until but not including (*Ad v'Lo Ad Bichlal*-עד ולא עד בכלל).

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[4] See the commentators to Hosea ibid. that "take words with you" refers to confession (*Vidui*). This is likewise stated in Ohr HaTorah Drushim L'Shabbat Shuvah, in the discourse by the same title as this, toward the end of pg. 1,496.

[5] In the discourse entitled "*Shuvah Yisroel*" of the 6th of Tishrei ibid., Ch. 6 ([Sefer HaMaamarim 5737] p. 19 [Discourse 2]).

[6] Likkutei Torah Pinchas 75b; Drushim L'Shabbat Shuvah, in the first discourse entitled "*Shuvah*," Ch. 4 (65a).

[7] Regarding this, see at length in the discourse entitled "*Shuvah*" 5666 (*Hemshech* 5666 p. 17 [24, translated in Hemshech Samech-Vav, Vol. 1, Discourse 3]).

[8] Also see Likkutei Torah Drushim L'Shabbat Shuvah, in the second discourse entitled "*Shuvah*," Ch. 5 (67c), in explanation of the words, "Return O' Israel until-*Ad*-עד," that it is "to return the aspect of until-*Ad*-עד," only that the explanation there is in a different manner.

Now, (in general) the aspect of "up until and including" (*Ad v'Ad Bichlal*) is in the levels of the chaining down of the worlds (*Seder Hishtalshelut*). This is because all levels of the chaining down of the worlds are relative to each other, and thus even when one is on the lowest level he already relates to the level above it, up until the highest level, that is, up until and including (*Ad v'Ad Bichlal*).

In contrast, up until but not including (*Ad v'Lo Ad Bichlal*) refers to that which transcends the chaining down (*Hishtalshelut*), such that even if one is on the highest level of the chaining down, he will not thereby reach the level that transcends the chaining down, that is, this is up until but **not** including (*Ad v'Lo Ad Bichlal*).

Based on this we must explain the relation between repentance (*Teshuvah*) and the aspect of "until-*Ad*-עד" (that is, "Return O' Israel, until-*Ad*-עד"). This is because in repentance (*Teshuvah*) there are two matters. That is, through repentance one repairs and rectifies that which he needed to do, this (primarily) being in the aspects of the chaining down of the worlds. (This is because man's form is that of intellect (*Mochin*) and emotions (*Midot*), the aspect of up until and including (*Ad v'Ad Bichlal*). However, to be capable of repairing and rectify these matters, he must reach that which transcends the chaining down (the aspect of "He is not a man" as it is within man),[9] this being the aspect of up until but not including (*Ad v'Lo Ad Bichlal*).

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[9] See Sefer HaMaamarim 5628 p. 24 [31] and on, that the primary stature of man (*Adam*-אדם) is from the nose (*Chotem*) and below, and the forehead (*Fadachat*) that is higher than the nose (*Chotem*) is "higher than the aspect of 'man-*Adam*-אדם,'" and is the aspect of "He is not a man-*Lo Adam*-לא אדם."

It can be said that this also is why (after stating, "Return, O' Israel, until-*Ad*-עד") the verse continues "*HaShem* your God-*HaShem Elo"hecha*-יהו"ה אלהי"ך." This is because His names *HaShem*-יהו"ה and God-*Elohi"m*-אלהי"ם refer to His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*), and through "return O' Israel until-*Ad*-עד," meaning that his repentance is such that it awakens the aspect of "He is not a man" within him (that is, up until but not including) drawing this into revelation in the form of man within him, this thereby brings about that "*HaShem*-יהו"ה is **your** God-*Elo"hecha*-אלהי"ך," meaning, your strength and your vitality. That is, the surrounding transcendent light (*Ohr HaSovev*) which transcends the chaining down of the worlds (*Hishtalshelut*) will shine in him in an inner manifest way.

3.

Now, it was explained before[10] on the words, "Return, O' Israel, until *HaShem*-יהו"ה your God-*Elo"hecha*-אלהי"ך," that one's returning in repentance must be until *HaShem*-יהו"ה is **your** God-*Elo"hecha*-אלהי"ך. Now, there are two matters in this. That is, that *HaShem*-יהו"ה should be **your** God-*Elo"hecha*-אלהי"ך, meaning your strength and your vitality, and moreover that *HaShem*-יהו"ה should be *Elohi"m*-אלהי"ם for you, in that relative to the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends it, His Name *HaShem*-יהו"ה is a matter of constriction (*Tzimtzum*).

[10] In the discourse entitled "*Shuvah Yisroel*" ibid. (cited in note 5), Ch. 6-7 (Sefer HaMaamarim 5737 p. 19 and on).

Now, it can be said that the two matters of "(Return, O' Israel) until-*Ad*-עד," that is, up until and including (*Ad v'Ad Bichlal*) and up until but not including (*Ad v'Lo Ad Bichlal*), are aligned with these two explanations (and matters) about "*HaShem* your God-*HaShem Elo"hecha*-יהו"ה אלהי"ך."

To explain, the matter explained before that the two ways of "until-*Ad*-עד" refer to the chaining down of the worlds (*Hishtalshelut*) and to that which is higher than the chaining down of the worlds, was only in general. However, more specifically, in that which is **higher** than the chaining down of the worlds (*Hishtalshelut*) there also are both these matters of "until-*Ad*-עד." This is as stated in Likkutei Torah,[11] that the two matters of "until-*Ad*-עד" are in the Crown-*Keter*, [and in general, the Crown-*Keter*, transcends the chaining down of the worlds (*Hishtalshelut*)]. That is, in the Crown, up until and including (*Ad v'Ad Bichlal*) is in the Long Patient One-*Arich*, the root of the emanations, and up until but not including (*Ad v'Lo Ad Bichlal*) is in the Ancient One-*Atik*, the lowest level of the Emanator.

This may be understood in that, as known,[12] through grasping the light that fills all worlds (*Ohr HaMemaleh*) which manifests within the worlds and is but a mere glimmer of radiance (as evident by the very fact that it becomes inwardly manifest), we thereby come to know of a light that is beyond and transcends the worlds, from which comes the drawing down of the radiance that comes by way of inner manifestation. Thus, since through grasping the radiance that manifests within

[11] Pekudei 7c

[12] See Torat Menachem, Sefer HaMaamarim Tammuz p. 16 and on.

the worlds, we come to know of the light that is wondrously beyond the worlds, even though the knowledge of this light is only by way of knowing through negation [that is, by knowing what it is not], in that he knows that this light is wondrously beyond the worlds and beyond the radiance that manifests within them. Nonetheless, since knowledge through negation is **also** knowledge and grasp,[13] this being so, the light that is wondrously beyond the worlds is also "up until and including" (*Ad v'Ad Bichlal*).

[The same is so of man's service of *HaShem*-יהו"ה. That is, since intellect itself necessitates that we cannot operate solely by intellect alone, this being so, for one's service of *HaShem*-יהו"ה to be as it should be, this is specifically through accepting His yoke (*Kabbalat Ol*), something that transcends intellect. This being so, even accepting the yoke (that comes through intellect necessitating it) is included in the matter of "up until and including" (*Ad' v'Ad Bichlal*).]

In contrast, "up until but **not** including" is in the light in which even knowledge through negation does not apply.[14] [In man's service of *HaShem*-יהו"ה, this is acceptance of the yoke (*Kabbalat Ol*) stemming from the soul.]

Now, based on this we can understand the connection between the two explanations of the words, "Return, O' Israel until-*Ad*-עד" (whether this refers to "up until and including" or

[13] See Likkutei Torah Pekudei 6c

[14] See Sefer HaMaamarim 5670 p. 10 [14] that knowledge through negation is in the Long Patient One-*Arich*, but this is not the case with the Ancient One-*Atik*. It is with this in mind that there is a sweetening of the fact that up until and including (*Ad v'Ad Bichlal*) is in the Long Patient One-*Arich*, whereas up until but not including (*Ad v'Lo Ad Bichlal*) is in the Ancient One-*Atik*.

to "up until but not including") together with the two explanations of "Return, O' Israel, until *HaShem* your God-*HaShem Elo"hecha*-יהו"ה אלהי"ך," that is, until *HaShem*-יהו"ה will be "**your** God-*Elo"hecha*-אלהי"ך," meaning, your strength and your vitality, and until *HaShem*-יהו"ה will only be the aspect of *Elohi"m*-אלהי"ם for you, in that relative to the limitless transcendent light of the Unlimited One (*Ohr Ein Sof*) the Name *HaShem*-יהו"ה is a constriction (*Tzimtzum*).

That is, the explanation of "Return, O' Israel, until-*Ad*-עד" as it means "up until and including" (*Ad v'Ad Bichlal*), refers to the light in which knowledge through negation applies, this generally being the light that surrounds and transcends all worlds (*Ohr HaSovev*). This is aligned with the explanation "until *HaShem*-יהו"ה will be "your God-*Elo"hecha*-אלהי"ך," meaning, your strength and your vitality, in that the light revealed through returning in repentance (*Teshuvah*) is His light that surrounds and transcends all worlds (*Ohr HaSovev*) (the Name *HaShem*-יהו"ה).

In contrast, the explanation of "Return, O' Israel, until-*Ad*-עד" as meaning "up until but **not** including" (*Ad v'Lo Ad Bichlal*), refers to the light in which even knowledge through negation does not apply. This is aligned with the explanation that until *HaShem*-יהו"ה will only be the aspect of *Elohi"m*-אלהי"ם and a constriction (*Tzimtzum*) for you, is relative to the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the Name *HaShem*-יהו"ה. That is, the light revealed through repentance (*Teshuvah*) is the light that even transcends the surrounding transcendent light (*Ohr HaSovev*).

4.

Now, on a deeper level, it can be said that the reason the verse adds, "*HaShem* your God-*HaShem Elo"hecha*- יהו"ה אלהי"ך" after already having stated, "Return, O' Israel, until-*Ad*-עד," is because the matter of "*HaShem* **your** God-*HaShem Elo"hecha*-יהו"ה אלהי"ך" – means that *HaShem*-יהו"ה is only the aspect of *Elohi"m*-אלהי"ם and a constriction (*Tzimtzum*) for you, relative to the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends His Name *HaShem*-יהו"ה. This is even higher than "up until but not including" (*Ad v'Lo Ad Bichlal*).

This may be understood based on the explanation before,[15] that the Name *HaShem*-יהו"ה in the verse, "Return, O' Israel, until *HaShem* your God-*HaShem Elo"hecha*- יהו"ה אלהי"ך," is also included in the Name *HaShem*-יהו"ה when it is vowelized [and pronounced as] *Elohi"m*-אלהי"ם [in reading the Torah]. This is a very lofty level, as explained in Likkutei Torah[16] (on the verse, "so will the Lord *HaShem/Elohi"m*- אדנ"י יהו"ה cause the sprouting of righteousness") about the great elevation of His two names Lord-*Adona"y*-אדנ"י and *HaShem*-יהו"ה (vowelized [and pronounced] as *Elohi"m*-אלהי"ם). Yet, even so, it is written, "until *HaShem* your God-*HaShem Elo"hecha*-יהו"ה אלהי"ך," in that even this Name *HaShem*-יהו"ה is only the aspect of *Elohi"m*-אלהי"ם and a constriction (*Tzimtzum*) relative to the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the Name *HaShem*-יהו"ה. This is

[15] In the above-mentioned discourse entitled "*Shuvah*," Ch. 8 (Sefer HaMaamarim 5737 p. 20).

[16] Nitzavim 51a and on.

because even the Name *HaShem*-יהו״ה (vowelized [and pronounced as] *Elohi"m*-אלהי״ם) is only a name.

This is akin to the explanation in Likkutei Torah[17] about the two levels of the Shofar of the coming future, about which the verses states, "The Lord *HaShem/Elohi"m*-אדנ״י יהו״ה will blow with a Shofar" and "It will be on that day that a great Shofar will be sounded."[18]

That is, in the verse, "The Lord *HaShem/Elohi"m*-אדנ״י יהו״ה will blow with a Shofar," since "the Lord *HaShem/Elohi"m*-אדנ״י יהו״ה" (vowelized as *Elohi"m*-אלהי״ם) are only names, it therefore is a regular Shofar.

In contrast, about the great Shofar the verse states, "a great Shofar will be sounded," and it simply states that it "will be sounded-*Yitaka*-יתקע" but does not say who will sound it. This is because this sounding is a drawing down and revelation of the "Concealed of all concealments" (*Steema d'Kol Steemeen*).

In Likkutei Torah there, it explains the difference between Rosh HaShanah and Yom HaKippurim. That is, the Shofar of Rosh HaShanah is akin to the verse, "The Lord *HaShem/Elohi"m*-אדנ״י יהו״ה will blow with a Shofar." In contrast, about Yom HaKippurim the verse states,[19] "You shall be purified **before (*Lifnei*-לפני)** *HaShem*-יהו״ה," meaning, higher than the Name *HaShem*-יהו״ה.[20] Beyond this,[21] it is

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[17] Drushim L'Rosh HaShanah 59c-d

[18] Zachariah 9:14; Isaiah 27:13

[19] Leviticus 16:30

[20] This is as also stated in Likkutei Torah Acharei 26c – cited in Likkutei Torah Drushim L'Rosh HaShanah ibid. 59d.

[21] In Likkutei Torah there it states, "atonement shall be provided-*Yechaper*-יכפר" stated simply and "before *HaShem-Lifnei HaShem*-לפני יהו״ה" in a single

written,[22] "For on this day atonement will be given you," simply stating "atonement will be given-*Yechaper*-יכפר," without saying who will give the atonement.[23] This is akin to the verse, "a great Shofar will be sounded," simply stating "will be sounded-*Yitaka*-יתקע."

This then, is why in the Haftorah of Shabbat Shuvah we recite, "Return, O' Israel, until *HaShem*-יהו"ה your God-*Elo"hecha*-אלהי"ך," in which this Name *HaShem*-יהו"ה also refers to the Name *HaShem*-יהו"ה vowelized as *Elohi"m*-אלהי"ם. This is because on Shabbat Shuvah there is already a foretaste of the ascent of Yom HaKippurim,[24] and relative to this elevation, even the Name *HaShem*-יהו"ה vowelized as *Elohi"m*-אלהי"ם is only the aspect of *Elohi"m*-אלהי"ם and is a constriction (*Tzimtzum*).

Now, with this in mind, we can explain why after it states, "Return, O' Israel, until-*Ad*-עד" which also includes, "up until and not including" (*Ad v'Lo Ad Bichlal*), the verse then adds, "*HaShem* your God-*HaShem Elo"hecha*-יהו"ה אלהי"ך." This is because even in the matter of "up until and not including" (*Ad v'Lo Ad Bichlal*), even though knowledge through negation does not apply in it (as discussed before in chapter three), nonetheless, by the very fact that one must make

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continuum. It can be said that this is only in general, whereas more specifically they are two matters.

[22] Leviticus 16:30 ibid.

[23] This is as also stated in Likkutei Torah Acharei 26c – cited in Likkutei Torah Drushim L'Rosh HaShanah ibid. 59d.

[24] Since all the days of the subsequent week are blessed by it [i.e., by Shabbat] (Zohar II 63b; 88a). It should also be pointed out that, in general, even on Rosh HaShanah there is a drawing forth of this aspect of "a great Shofar will be sounded," as explained in the discourse entitled "*Shuvah*" cited before in note 15.

a negation, by stating "up until but not including," it is understood[25] that it indeed has some measure of relation.

This is like the matter of the "One who desires" (*Baal HaRatzon*) from whom forgiveness is drawn (as explained before).[26] In general, this is the matter of the names Lord *HaShem*-יהו"ה אדנ"י vowelized [and pronounced as] *Elohi"m*-אלהי"ם, through which all blemishes are repaired.[27] Even though the reason there is a drawing forth of forgiveness from Him for what they did that was the opposite of His desire, is because He is not compelled by the desire,[28] nevertheless, the

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[25] To point out what it states in Shaar HaYichud VeHaEmunah Ch. 9 (86b [translated as The Gate of Unity and Faith], "it is like saying that it is impossible to touch a very sublime and deep wisdom with one's hands, because of the depth of the concept. Whoever hears this will laugh at him, since the sense of touch only relates to physical action that can be grasped by the hands." It can be said that the reason that it is impossible to say about a sublime and deep wisdom that it cannot be touched with the hands is not only because its impossibility of touching it is not at all indicative of the depth (and wondrousness) of the wisdom* - for if this was the reason then it would not rouse "the laughter of all who hear it" – but rather, it is because intellect and touch are two completely separate matters that have no relation between them, and as per the language of Tanya, "the sense of touch only **relates** and can be applied to physical action." Likewise, the matter of negation, in which it is said of one thing that it is negated from another, is specifically only applicable in things that have relation to one another, and therefore "whoever hears it will laugh at him." [This is like what is explained in *Hemshech* 5666 p. 58 [79, translated in Hemshech Samech-Vav, Vol. 1, Discourse 8] and elsewhere, that it is inapplicable to negate things that are beyond relativity, since through such negation there is no grasp of the wondrousness of the thing from which it is being negated.]

[26] In the aforementioned discourse entitled "*Shuvah*" (Sefer HaMaamarim 5737 p. 18).

[27] Likkutei Torah Nitzavim and Rosh HaShanah ibid. in note 16, and note 18.

[28] See Sefer HaMaamarim 5671 p. 18 that it is like a king who commands something to be done by an emissary, that the emissary is unable to deviate from the command of the king and his will, but that this is not so of the king himself, and he is not forced to adhere to the desire and it is within his ability to change it. It can be said that from the fact that the Master of the desire (*Baal HaRatzon*) is not compelled by the desire and is able to change it, this demonstrates that He is separately transcendent from the desire, and is in the category of being a source for it, (unlike the Long Patient One-*Arich* which is the root of the emanations). Therefore, through

desire (*Ratzon*) has some relation to Him (as evidenced by the fact that He is called the **One who desires** (*Baal HaRatzon*). There thus must be forgiveness for what was done in opposition to the desire.[29]

In contrast, relative to the **Essential Self** of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*) who even transcends the matter of the "One who desires" (*Baal HaRatzon*), it altogether does not apply for there to be blemish in the first place. This is like the explanation elsewhere[30] on the matter that "the essence of the day atones."[31] That is, the atonement stemming from "the essence of the day" is (not in a way of positive action, but is rather) because on this day, there is a revelation of the bond between the essential self of the soul and the Essential Self of the Unlimited One (who even transcends the matter of the "One who desires" (*Baal HaRatzon*) and relative to this level blemish does not apply in the first place.

This is why after stating "Return, O' Israel, until-*Ad*-עד," the verse then adds "*HaShem* your God-*HaShem Elo"hecha*-יהו"ה אלהי"ך." This is because since Shabbat

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the desire of the Long Patient One-*Arich*, it is impossible to know the Master of the desire (*Baal HaRatzon*), not even in a manner of knowledge through negation. Even so, the desire has relation to Him, as [will be explained] in the discourse.

[29] It should be pointed out from Likkutei Torah, Drushim L'Rosh HaShanah ibid. (59c) that the names my Lord *HaShem*/*Elohi"m*-יהו"ה אדנ"י are "to repair all the blemishes."

[30] Likkutei Sichot Vol. 4 p. 1151 and on.

[31] See Mishneh Torah, Hilchot Teshuvah 1:3 that "the essence of Yom HaKippurim atones **for those who repent**." This proves that it is the essence of the day that atones, even according to the view of the sages [who stated] that Yom HaKippurim only atones for those who repent (Shevuot 13a). The need for repentance is only in order that the matter of the essence of the day be drawn forth into revelation in man, as explained at length in Likkutei Sichot ibid. p. 1150.

Teshuvah is a preface to Yom HaKippurim, therefore the repentance of Shabbat Teshuvah must be not only "until-*Ad*-עד," meaning, "up until but not including" (*Ad v'Lo Ad Bichlal*), through which there only is the **nullification** of all blemishes. It rather also is necessary to awaken and reveal the essential point of one's Jewishness, that is, the bond of the essential self of his soul with the Essential Self of the Unlimited One (who even transcends the matter of the "One who desires" (*Baal HaRatzon*).

Relative to this, even the Name *HaShem*-יהו"ה vowelized as *Elohi"m*-אלהי"ם is just the aspect of *Elohi"m*-אלהי"ם and is a constriction (*Tzimtzum*). This thereby reveals that the undesirable matters are only external, whereas inwardly[32] (because of the essential bond of the Jewish people and the Holy One, blessed is He), there were no undesirable matters in the first place.

5.

Now, it can be said that on Yom HaKippurim there also are two matters. That is, there is the revelation of the essential self of the soul that is bound with the Essential Self of the Unlimited One. Then there is the revelation of this in the various levels of the soul, down to the level of *Nefesh* in it, through which is a revelation of the atonement (in the above-mentioned way) even in those levels of the soul where blemish

[32] Even in those levels in which there were externally undesirable matters.

can apply. This is why on the day of Yom HaKippurim it is obligatory to pray five prayers.[33]

That is, the five prayers correspond to the five names of the soul, *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah* and *Yechidah*.[34] The matter of the day on which it is obligatory to pray five prayers, is that the revelation of the essential self of the soul, which stems from "the essence of the day," comes to be revealed in its particular levels. It can be said that the difference between the five prayers is not only the place (level) where there is the revelation of the essential self of the soul, but even in the revelation.

That is, in the *Ne'ilah* prayer, which is the aspect of the *Yechidah* essence of the soul, the revelation is greater than in the four prayers preceding it. The same is so of the four prayers themselves, that the difference also is in the way of the revelation. The same is so of these aspects as they are Above, that the reason Yom HaKippurim is a day on which it is obligatory to pray five prayers, is because on the day of Yom HaKippurim is the ascent of Kingship-*Malchut* to the Ancient One-*Atik* (as explained in the Siddur).[35] This matter is present every day, but even so, there are many levels in this, and the primary ascent is in the *Ne'ilah* prayer (as explained in the Siddur).[36]

Now, the levels of Yom HaKippurim are divided into two general levels, these being "it is a Shabbat of all Shabbats

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[33] See Likkutei Torah, end of Parshat Pinchas.
[34] Midrash Bereishit Rabbah 14:9; Devarim Rabbah 2:37
[35] [Siddur] Im Da"Ch, Shaar Yom HaKippurim 250d and on [367c].
[36] Ibid. p. 250a and on [366a].

for you-*Shabbat Shabbaton Hee*-**היא** שבתון שבת"[37] (in the feminine) and "it is a Shabbat of all Shabbats for you-*Shabbat Shabbaton Hoo*-**הוא** שבתון שבת"[38] (in the masculine).

Both levels are in the Ancient One-*Atik*, except that in the Ancient One-*Atik* there are two explanations. Generally, the upper aspect of the Crown-*Keter* (and particularly the three heads within it) are called by the name the Ancient One-*Atik*. However, the primary matter of the Ancient One-*Atika* is the limitless light of the Unlimited One (*Ohr Ein Sof*) within the three heads.[39]

The difference between the two above-mentioned levels is that the aspect of "it is a Shabbat of all Shabbats for you-*Shabbat Shabbaton Hee*-היא שבתון שבת" (in the feminine) refers the Ancient One-*Atik*, to the three heads within it (which also includes the Unknowable Head (*Reisha d'Lo Ityada*). In contrast, the aspect of "it is a Shabbat of all Shabbats for you-*Shabbat Shabbaton Hoo*-הוא שבתון שבת" (in the masculine) refers to the limitless light of the Unlimited One (*Ohr Ein Sof*) within the Unknowable Head (*Reisha d'Lo Ityada*).[40]

Now, based on this, we can add in explanation of why after the verse states, "Return, O' Israel, until-*Ad*-עד" it then continues and adds "*HaShem* your God-*HaShem Elo"hecha*-יהו"ה אלהי"ך." The aspect of "up until but not including" is in the Ancient One-*Atik* (as stated before in chapter three citing Likkutei Torah). However, in regard to the fact that *HaShem*-

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[37] Leviticus 16:31

[38] Leviticus 23:32

[39] Likkutei Torah, Drushim L'Yom HaKippurim 71c, from the explanation of Idra Zuta of Rabbi Chayim Vital.

[40] Likkutei Torah ibid. 71d

יהו"ה is considered like *Elohi"m*-אלהי"ם relative to the limitless light of the Unlimited One (*Ohr Ein Sof*) which transcends the Name *HaShem*-יהו"ה, it can be said that this is relative to the limitless light of the Unlimited One (*Ohr Ein Sof*) within the Unknowable Head (*Reisha d'Lo Ityada*).

6.

Now, it can be said that the reason we say that the elevated level of Yom HaKippurim is in that it is a day on which it is obligatory to pray five prayers, even though the day itself (the revelation of the bond between the essential self of the soul with the Essential Self of the Unlimited One) is higher than the fact that it is obligatory to pray five prayers (the revelation of the particular levels of the soul) is because the fact that the essential self of the soul comes to be revealed within its particular levels, through which there is atonement in a place where there was initially a blemish, has an advantage relative to the essential self of the soul.

This is because even though it is so that when it comes to the aspects of the *Nefesh*, *Ru'ach*, and *Neshamah*, and particularly in the aspect of the *Nefesh* (as they are in and of themselves) it applies for there to be blemishes in them, but they nevertheless receive atonement. [Moreover, the atonement stemming from the essence of the day is in a way that there is a revelation that inwardly there never was any blemish in them in the first place, as explained before.]

The same is so of the matter of the atonement itself, in that the primary novelty of the atonement is in the atonement

over sins in the literal sense. This is because about atonement for the sins of the righteous (*Tzaddikim*), such as the matter of "there is one who loves," and the like, which relative to their level is like casting off the yoke,[41] since about those sins it does not apply to say that they are the opposite of the desire of the Holy One, blessed is He, [being that this sense of self is due to the nature embedded in them by the Holy One, blessed is He],[42] therefore, the atonement for this is not such a novelty.

Rather, the primary novelty and (it thus follows automatically that the) superiority for the atonement for sins in the literal sense is that in this, there is a revelation of the strength of limitless bond between the Jewish people and the Holy One, blessed is He. That is, even when they act in opposition to His will, they nevertheless are desirable before Him, blessed is He, (through repentance and atonement) as though they had never sinned at all.[43]

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[41] See the discourse entitled "*Shuvah*" 5741 Ch. 6 (Torat Menachem, Sefer HaMaamarim Tishrei p. 114 and on).

[42] See Likkutei Torah Drushim L'Rosh HaShanah 55d "that the tears (of Rosh HaShanah and Yom HaKippurim) are for his soul… which descended from its place of glory and became physicalized," that this "physicalization" (which is brought about through her descent into the body) is a nature embedded by the Holy One, blessed is He. Moreover, it should not be said that the intention in the Holy One, blessed is He, embedding this nature is in order that man should **change** this nature (and nullify the phyiscalization) – for if that were so, the perfectly righteous (*Tzaddik Gamur*) would have certainly already repaired this (prior to Rosh HaShanah and Yom HaKippurim). Thus, from the fact that he did not previously repair this, this proves that until now it was not within his ability to do so. Rather the nullification of this "physicalization" is solely through the tears of Rosh HaShanah and Yom HaKippurim (and every year he departs from a more refined aspect of the "physicalization"). See at length in Likkutei Sichot Vol. 9 p. 209 and on. However, this is not the place to further expound on this.

[43] See Mishneh Torah, Hilchot Teshuvah 7:4

About this our sages, of blessed memory, stated[44] that "in the place where those who return in repentance (*Baalei Teshuvah*) stand, the perfectly righteous (*Tzaddikim Gemurim*) cannot stand." It can be said that this teaching of our sages, of blessed memory, does not depart from its literal meaning,[45] and that the primary superiority of those who return in repentance (*Baalei Teshuvah*) is in those who return in repentance (*Baalei Teshuvah*) in the literal sense.

Now, with this in mind, we can understand what the Tzemach Tzeddek brings[46] (from Sefer Ta'amei HaMitzvot of Rabbi Chayim Vital),[47] that the reason the Arizal would customarily recite all the particular confessions is because all Jews are a single body. This is because, at first glance, it would have been possible to explain this by saying that the confessions of the Arizal were regarding the most refined matters that even related to him,[48] [similar to the explanation before about the

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[44] Mishneh Torah ibid. from Brachot 34b.

[45] Especially considering that the Rambam brings this in his book which he wrote "in **clear** language… to the point that all laws be revealed in it (even) to a child" (introduction of the Rambam).

[46] In his Sefer HaMitzvot, beginning of Mitzvat Ahavat Yisroel (Derech Mitzvotecha 28a).

[47] Parshat Kedoshim; Also see Pri Etz Chayim, Shaar 12 (Shaar HaSelichot) Ch. 8; Siddur HaArizal (of Rabbi Shabtai) before Nefilat Apayim; Ateret Zahav to Shulchan Aruch, beginning of Orach Chayim, citing the writings of the Arizal.

[48] Similar to what is explained in Sefer HaMaamarim 5659 p. 64 [236]: Due to the awesome greatness and exaltedness of the Unlimited One (*Ein Sof*)…. Even the service of the greatest of righteous *Tzaddikim* is of no relativity to His awesome greateness whatsoever. It is for this reason that each and every Jew recites the confessions during the ten days of repentance, saying "we are guilty etc.," **including even a perfectly righteous individual (*Tzaddik Gamur*) like our teacher Moshe, peace be upon him, who was also required to recite the confessions during the ten days of repentance**. This is because due to the truth of His greatness and exaltedness, even their true service is considered like a sin etc. Similarly see Sefer HaMaamarim 5651 p. 75 and on; p. 212; p. 214 and on.

matter of sense of self, in that "there is one who loves"]. However, from the fact that they explain that the confessions of the Arizal were (also) for sins in the literal sense, in that all Jews are a single body, it can be said that specifically according to this explanation it is understood that the Arizal also had the superiority of those who return in repentance (*Baalei Teshuvah*) in the literal sense.[49]

7.

Now, to add, the primary novelty and superiority of those who return in repentance (*Baalei Teshuvah*) is in the service of fulfilling Torah and *mitzvot* following the repentance. This is because the service of repentance (*Teshuvah*) is to "leap over a wall"[50] not by way of the order and path of the chaining down (*Hishtalshelut*). Therefore, the revelation of the essential bond of the essential self of the soul with the Essential Self of the Unlimited One brought about through repentance and atonement, even though the revelation is in those levels in which there was blemish, which generally are the aspects of the *Nefesh*, *Ru'ach*, and *Neshamah*, nevertheless, this is as the

[49] It can be said that there are two matters in this: (1) Since all the Jewish people are a single body, "the pain (of this sin) reaches even the upper organ in which the soul of the Arizal is rooted" (Sefer HaMitzvot ibid. 28b). Thus, through the Arizal's confession he repaired the pain caused in him through the sin that was done in the literal sense. (2) Beyond this, through every Jew being a single body, he brought about through his confession (in an encompassing manner) the repair of the sin itself as it is [even] in the person who sinned.

[50] Likkutei Torah Drushim L'Shabbat Shuvah, in the first discourse entitled "*Shuvah Yisroel*" Ch. 4 (65a); Also see at length in the discourse by this title of the year 5736 (Torat Menachem, Sefer HaMaamarim Tishrei p. 83 and on [translated in The Teachings of The Rebbe 5736 Vol. 1, Discourse 2]).

Nefesh, *Ru'ach*, and *Neshamah* are in a state of ascent to Above (to the levels of the *Chayah* and *Yechidah*, up to the essential self of the soul).

However, the primary novelty and superiority of repentance (*Teshuvah*) is that through repentance (*Teshuvah*), even the service of fulfilling Torah and *mitzvot* is with greater strength and enthusiasm.[51] This is because the service of fulfilling Torah and *mitzvot* is in a way of orderliness, [in that (most) *mitzvot* have fixed and limited measures, as explained in Tanya,[52] and how much more is this so of Torah study, which is in a way of understanding and comprehension].

However, through the service of fulfilling Torah and *mitzvot* following the repentance being done with greater strength and enthusiasm, the *Chayah* and *Yechidah* are revealed (and it can be said that this even is so of the essential self of the soul) within the *Nefesh*, *Ru'ach*, and *Neshamah*, as it is in the *Nefesh*, *Ru'ach*, and *Neshamah* as they are below.

Beyond this, through the service of fulfilling Torah and *mitzvot*, the world is also caused to be a dwelling place for Him, blessed is He, through which His Supernal intent for a dwelling place in the lower worlds is fulfilled.

This is like the known matter of the teaching,[53] "In whom did He consult? In the souls of the righteous (*Tzaddikim*) (even though "in the place where those who return in repentance

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[51] As per the language of Zohar I 129b.

[52] Iggeret HaKodesh, Epistle 10.

[53] Bereishit Rabbah 8:7; Ruth Rabbah 2:1 (3); Also see Likkutei Torah ibid.; *Hemshech* 5666 p. 533 [702, translated in Hemshech Samech-Vav, Vol. 4, Discourse 60]; Also see Torat Menachem, Sefer HaMaamarim Kislev p. 28, and the citations there in note 127.

(*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand"). This is because His ultimate Supernal intent in the creation was for there to be a dwelling place for the Holy One, blessed is He, in the lower worlds, and this is brought about through the service of the righteous (*Tzaddikim*), that is, the service of fulfilling Torah and *mitzvot*.

It only is that the perfection in the service of fulfilling Torah and *mitzvot* is when it comes after the preface of repentance (*Teshuvah*), in which case the service of fulfilling Torah and *mitzvot* is with greater strength and enthusiasm, through which additional revelation of Godliness (in the person, and thereby) in the world as well is caused, by which there is a greater fulfillment of His Supernal intent for the dwelling place in the lower worlds.

8.

This then, is the meaning of the verse, "Return, O' Israel, until *HaShem*-יהו"ה your God… take words with you etc." That is, the reason the verse adds "take words with you" after already stating, "Return, O' Israel, until *HaShem*-יהו"ה your God," is because of the great elevation of the service of repentance (*Teshuvah*), especially in the repentance of "return, O' Israel, until *HaShem* your God-*Ad HaShem Elo"hecha*- עד יהו"ה אלהי"ך," in that the repentance is in a way of "up until and not including," and beyond this – "*HaShem*-יהו"ה [is] your God-*Elohe"cha*-אלהי"ך," through which there is the revelation of the essential self of the soul which is bound with the Essential Self

of the Unlimited One (even higher than the aspect of the "One who desires" (*Baal HaRatzon*)).

Moreover, even though he is on the loftiest of levels, and the repair of blemishes seems to not apply, [especially considering that for Him to repair this, there must be a descent from His level], the verse nevertheless states, "take words with you," in that to erase the body of the external husks (*Kelipot*) there must be confession in words.[54]

Another explanation of the words, "Take words with you," is that "words-*Devarim*-דברים" [which also means "things-*Devarim*-דברים"] refers to Torah and *mitzvot*.[55] This is because even in the matter of repairing the sins, although in this there is the advantage in that there thereby is caused to be a drawing of the revelation of the essence of the soul (even) in its lower levels where blemish applies, nevertheless, this too does not suffice.

There rather must be the matter of, "take things with you," that is, Torah and *mitzvot*, by which there will even be elevation in the levels of the soul as they are below (and not in a way of ascension). Beyond this, there thereby is also caused to be a refinement and purification of the world, so that it becomes "a dwelling place for the Holy One, blessed is He, in the lower worlds."

This then, is also why the verse continues, "and return to *HaShem*-יהו"ה." This is because after the repentance of

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[54] See Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Vidui uTeshuvah (38b).

[55] Likkutei Torah, Drushim L'Shabbat Shuvah in the second discourse entitled "*Shuvah*," Ch. 4 (65a); *Hemshech* 5666 p. 533 [703, translated in Hemshech Samech-Vav, Vol. 4, Discourse 60].

"Return, O' Israel, until *HaShem*-יהו"ה your God," in a way of ascent from below to Above, there also must be the "return to *HaShem*-יהו"ה," meaning to draw the light from Above to below through Torah and *mitzvot*, which are "the way of *HaShem*-יהו"ה."[56]

We thereby draw all the bestowals down not only in spiritual matters, but even in physical matters, in matters pertaining to children, life, and abundant sustenance. This is like the saying of the Alter Rebbe,[57] "The One Above gives the Jewish people physicality and the Jewish people turn the physicality into spirituality," and we make a dwelling place for the Holy One, blessed is He, in the lower worlds – and thereby – "the kingdom will be *HaShem*'s-יהו"ה."[58]

[56] As known, the *mitzvot* are called "the ways of *HaShem*-יהו"ה" – see the end of Hosea; Nazir 23a; Horayot 10b; Zohar and Biurei HaZohar to the beginning of Parshat Vayishlach, and elsewhere.

[57] See HaYom Yom for the 27th of Tevet (Igrot Kodesh of the Rebbe Rayatz, Vol. 2 p. 265); Sefer HaMaamarim 5700 (Kehot 5746) p. 78; Igrot Kodesh ibid. Vol. 11 p. 34.

[58] Obadiah 1:21

Discourse 4

"*BaSukkot Teishvu… -*
You shall dwell in Sukkot…"

Delivered on the 13th of Tishrei,
(Hilulah of the Rebbe Maharash),
Erev Chag HaSukkot, 5737
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "You shall dwell in Sukkot for a seven-day period (and then continues) every native in Israel shall dwell in Sukkot." The question on this is well known. That is, at first glance, in the matter of the Sukkah in general we find one thing and its opposite.[2] That is, the Torah law of the Sukkah is that it specifically must be a temporary dwelling (this being something that [otherwise] renders it Biblically unfit),[3] but, at the same time it states that "you shall **dwell**-*Teishvu*-תשבו (in Sukkot)," meaning, in a settled way (*Hityashvut*).

This is so much so, that as it pertains to the Sukkah itself, the law is that whatever a person does in his permanent dwelling throughout the year, when the seven days of Sukkot

[1] Leviticus 23:43

[2] Also see the beginning of the discourse entitled "*BaSukkot Teishvu*" 5694 (Sefer HaMaamarim 5711 p. 50); 5738 (Sefer HaMaamarim 5738 p. 30).

[3] Mishnah and Talmud at the beginning of Tractate Sukkah.

arrive he specifically must do them in the Sukkah,[4] even though the Sukkah is a temporary dwelling.

In the language of Chassidus, this is the well-known question posed by our Rebbes, our leaders, (beginning with the Alter Rebbe and the Rav, the Maggid of Mezhritch).[5] That is, the Sukkah is the encompassing aspect (*Makif*), but at the same time, it specifically must be in in a settled way (*Hityashvut*), and being settled (*Hityashvut*) specifically means being connected to the inner manifest lights (*Pnimiyut*).

We also must understand[6] the statement (at the continuation and conclusion of the verse), "every native in Israel shall dwell in Sukkot." Now, what is newly added here after it already stated, "You shall dwell in Sukkot for a seven-day period," referring to all Jews? Why then does it add, "every native in Israel shall dwell in Sukkot?"

We also must understand[7] why it first states, "You shall dwell in Sukkot for a seven-day period," meaning that in this there is a time limit of seven days, [which includes the entire circuit (as in the language of Rashba[8] and the Torah philosophers) – this being the complete circuit of days, which

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[4] See Talmud Bavli, Sukkah 28b; Shulchan Aruch of the Alter Rebbe, beginning of Siman 639.

[5] See the beginning of the discourse entitled "*Lulav v'Aravah*" 5666; "*BaSukkot Teishvu*" 5667 (*Hemshech* 5666 p. 25 [35]; p. 364 [479], translated in Hemshech Samech-Vav, Vol. 1, Discourse 4; Vol. 3, Discourse 44); Discourse by the same title 5689 (Sefer HaMaamarim 5689 p. 43); 5692; 5710 (Sefer HaMaamarim 5692 p. 64; 5710 p. 58); 5694 ibid.; 5704 (Sefer HaMaamarim 5704 p. 31); Also see Torat Menachem, Reshimat HaYoman p. 263).

[6] See the beginning of the discourse entitled "*BaSukkot*" 5689, 5692, and 5710 ibid.

[7] See the beginning of the discourse entitled "*BaSukkot*" 5692; 5710 ibid.; 5704 ibid.

[8] Shaalot uTeshuvot HaRashba, Part 1, Section 9.

come to completion on the day of Shabbat, (in that just as there is a complete circuit in years in the Sabbatical year, and likewise after seven Sabbatical years there is the Jubilee year, as stated in Midrash,[9] "All sevens are beloved… in the Sabbaticals, the seventh is beloved… in days the seventh is beloved etc.," such that just as this is so in time, it likewise is so in the soul, in that "there were seven generations until our teacher Moshe, who was the seventh generation"), whereas about the "native in Israel" it (simply) states that they "shall dwell in Sukkot," without any limitation.

2.

Now, the explanation is that the matter of Sukkot in general, comes in continuation and as a result of Yom HaKippurim and Rosh HaShanah that preceded it. This is also understood from the statement in Midrash[10] about the waving of the four species on the festival of Sukkot, the time of our joy, that "it is analogous to two [litigants] who came before a judge, and we do not know who prevailed… so likewise… on Rosh HaShanah we do not know who prevailed. But when Israel emerge… with their palm branches (*Lulav*) and citrons (*Etrog*) in their hands, we know that it is Israel who emerged victorious."

That is, that they emerged victorious in judgment already took place on Rosh HaShanah, and how much more so on Yom HaKippurim, [and beyond this, even before the

[9] Midrash Vayikra Rabbah 29:11
[10] Midrash Vayikra Rabbah 30:2

beginning of the judgment, the Jewish people are certain and know with surety, that they will be meritorious in judgment, as stated in Tur,[11] "Which nation is like this nation that knows the ways of its God… in that the Jewish people know that the Holy One, blessed is He, will do a miracle for them," and even on Rosh HaShanah they already are inscribed in the book of the perfectly righteous].[12]

That is, the publicizing to the world of all the matters that took place on Rosh HaShanah (which then were in a state of "covered")[13] takes place on the festival of Sukkot ("for the day of our festival"),[14] and it then is known that "Israel emerged victorious."

That is, in all matters of the seventh month they emerged victorious, which as stated in Midrash[15] is a month that is "sated-*Musba*-מו**שבע** with everything ("seventh-*Shevi'i*-**שביעי**" being of the same root as "sated-*Musba*-מו**שבע**") including spiritual matters as well as physical matters, up to and including clearly apparent and openly revealed goodness in all these matters.

This is also the meaning of the hint in the word Sukkah about Rosh HaShanah and Yom HaKippurim. For, as known, in the Schach-סכך covering of the Sukkah-סוכה (which is called such because of its covering-*Sechach*-סכך)[16] there is hint to the

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[11] Tur Orach Chayim 581 from Talmud Yerushalmi Rosh HaShanah 1:3

[12] See Talmud Bavli, Rosh HaShanah 16b

[13] Psalms 81:4; Also see Likkutei Torah Rosh HaShanah 54d; Siddur Im Da"Ch 235b [342d]; *Hemshech* 5666 p. 32 [45, translated in Hemshech Samech-Vav, Vol. 1, Discourse 4], and elsewhere.

[14] See the preceding note.

[15] Midrash Vayikra Rabbah 29:8

[16] See Rashi to Talmud Bavli Sukkah 12a ("*Ksheirin*"); 2a ("*v'Samachta*").

hundred Shofar blasts of Rosh HaShanah[17] (when the *mitzvah* of the day is with the Shofar),[18] which are divided into ס-60 *Tekiyah* blasts, כ-20 *Shevarim* blasts, and 20-ך *Teru'ah* blasts, which share the same letters as the word covering-*Sechach*-סכך.[19]

Moreover, the matter of the Sukkah in general is that it is like the clouds of glory, [as in the view of the Talmud[20] brought by the Alter Rebbe as a conclusive ruling in Shulchan Aruch,[21] and this likewise is stated in Rashi's commentary on the Torah],[22] and this is drawn from the cloud of the incense of Yom HaKippurim.[23] For, this was one of the special services performed on Yom HaKippurim within the special place - the Holy of Holies, in that on Yom HaKippurim, the "one" [day] of the year, the High Priest (the holiest Jew, would enter the Holy of Holies of the soul).[24]

There he would burn the incense (and the incense itself would be) "the most refined of the refined."[25] The order in this was that he would wait until the whole chamber filled with smoke,[26] this being the matter of the incense (*Ketoret*), about which the verse states,[27] "In a cloud I will appear upon the Ark

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[17] Shulchan Aruch of the Alter Rebbe, Orach Chayim 596:1

[18] Talmud Bavli, Rosh HaShanah 26b

[19] Torat Levi Yitzchak p. 303.

[20] Talmud Bavli, Sukkah 11b

[21] Orach Chayim 625

[22] Leviticus 23:43

[23] Ateret Rosh, Shaar Yom HaKippurim 36a and on; Maamarei Admor HaEmtza'ee, Sukkot p. 1,244; *Hemshech* "*v'Kachah*" 5637 Ch. 84 (Sefer HaMaamarim 5637 Vol. 2 p. 605 and on).

[24] Exodus30:10

[25] Talmud Bavli ,Yoma45 a

[26] Talmud Bavli ,Yoma52 b

[27] Leviticus 16:2

cover." It is from this cloud, as it was in the Holy of Holies, that there is a drawing forth of revelation in the world in the matter of the Sukkah, which is connected to the clouds of glory. From this it is understood that the festival of Sukkot is a continuation and result of Rosh HaShanah and Yom HaKippurim.

3.

Now, this may be better understood with a preface on what the verse states about the incense (*Ketoret*),[28] "Every man (*Kol Adam*-כל אדם) shall not be in the Tent of Meeting." About this it states in Talmud Yerushalmi,[29] "Even those about whom it is written,[30] 'Their faces were like the face of man (*Adam*-אדם),' they too should not be in the Tent of Meeting."

In other words, this even includes the angels, up to and including even the highest angels, these being the *Chayot* angels[31] who carry the Throne[32] (the Chariot (*Merkavah*).[33] At the time that the [High] Priest would burn the incense (even throughout the year, and how much more so, the special incense, "the most refined of the refined" of Yom HaKippurim), they too could not be in the Tent of Meeting (*Ohel Mo'ed*).

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[28] Leviticus 16:17

[29] Talmud Yerushalmi Yoma 1:5; 5:2; Also see Ohr HaTorah Vayikra Vol. 3 p. 826.

[30] Ezekiel 1:10

[31] Mishneh Torah, Hilchot Yesodei HaTorah 2:7; Also see Likkutei Sichot Vol. 4 p. 1153, note 19.

[32] See Midrash Shemot Rabbah, end of Ch. 23; Bamidbar Rabbah, end of Ch. 14, and the Yad Moshe commentary there.

[33] Ramban to Exodus 32:1 and elsewhere.

This matter brings about a deeper understanding of the exalted level of the souls of the Jewish people. This is akin to what we find about the first Tablets, which were given specifically to the Jewish people. In that even though the angels questioned this[34] (and though it only is a question, it nonetheless is the question of the angels) that being that the Torah is a beloved hidden treasure etc., therefore "set Your majesty over the heavens,"[35] and the same is so even more of the final Tablets that were given (on Yom HaKippurim)[36] through the service of the Jewish people – the service of **repentance** (*Teshuvah*) (which includes the matter of the *mitzvot* in its entirety, which is why about this the verse states,[37] "For **this** *mitzvah*," as explained in Likkutei Torah[38] citing Ramban),[39] it being in opposition to all the orders and the opposite of the entire order of the chaining down of the worlds (*Seder Hishtalshelut*),[40] (and it thus follows automatically that it certainly is the opposite of the entire matter of angels etc.) through which we come "in a single hour and a single moment"[41] literally from one extreme to the other extreme, in that there is no greater transition from one extreme to the other extreme (until it transcends the matter of extremities altogether) than a creation coming to be in a state

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[34] Talmud Bavli, Shabbat 88b

[35] Psalms 8:2

[36] Talmud Bavli, Taanit 26b in the Mishnah and Rashi there; Also see 30b there in the Talmud.

[37] Deuteronomy 30:11

[38] Likkutei Torah Nitzavim 45c

[39] Ramban to Deuteronomy ibid.; Reishit Chochmah, Shaar HaTeshuvah Ch. 1, citing Ramban.

[40] Likkutei Torah Drushim L'Shabbat Shuvah 65a and elsewhere.

[41] Zohar I 129a

of "the spirit returns to God who gave it,"[42] up to the ultimate wholeness and perfection in this – that they certainly are greater in elevation than the angels.

4.

Now, this is as explained by the Rebbe Maharash (whose Hilulah of the 13th of Tishrei we are celebrating) in his discourses.[43] Namely, that the matter of the *mitzvot* (and their opposite) as they are in their root, can be understood from the statement[44] that the *Chayot* angels carry the Throne. That is, even though the *Chayot* refers to the angels, and moreover to the loftiest angels, nevertheless, they only carry the Throne.

This is akin to animals-*Chayot*-חיות below who carry the throne upon which man sits. Also, the word "carry-*Noseh*-נושא" is of the root "burden-*Masa*-משא," which indicates the distance of comparison between them, to the point that for the animal it is merely something that he bears.[45] The same is so of the angels, that they recite "Holy-*Kadosh*-קדוש" (to the point that they say, "Holy, holy, holy-*Kadosh Kadosh Kadosh*- קדוש קדוש קדוש,"[46] three times), meaning that He, blessed is He, is

[42] Ecclesiastes 12:7; Also see Likkutei Torah, beginning of Ha'azinu and elsewhere.

[43] Discourse entitled "*Ki BaYom HaZeh… BaSukkot Teishvu*" 5627 (Sefer HaMaamarim 5626 p. 269 and on (also printed in Ohr HaTorah, Drushim L'Yom HaKippurim p. 1,573 and on, and without the glosses etc., in Maamarei Admor HaZaken 5562 Vol. 1 p. 40 and on)).

[44] See Midrash Shemot Rabbah, end of Ch. 23; Bamidbar Rabbah, end of Ch. 14, and the Yad Moshe commentary there.

[45] "Like the horse that bears the burden of the man that rides upon it." (Sefer HaMaamarim ibid.)

[46] Isaiah 6:3; Talmud Bavli, Chullin 91b

separately transcendent and exalted from being grasped by them, such that to them, even the matter of the Throne is considered like a burden.

To further explain, the Throne (*Kisei*-כסא) refers to the quality of Kingship-*Malchut*. [This is like the matter of the throne below (which chained down from the matter of the Throne Above, just like all matters below, all of which chain down from there).[47]

About this the verse states,[48] "Only by the throne shall I outrank you," meaning that it even is [higher] than the viceroy of the king, but for whom "no man shall lift his hand or his foot."[49] In other words, the matter of Kingship-*Malchut* in its wholeness and innerness is expressed in the matter of the throne (*Kisei*-כסא).] This is because Kingship-*Malchut* is the source and root of the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), [including as it is even before the constriction (*Tzimtzum*), in that the beginning of the bestowal outside His Essential Self is the matter of Kingship-*Malchut*.]

However, since the primary matter of Godliness is not that He creates worlds,[50] [and therefore, when there is the need (due to various matters) to bring a renewal of Kingship-*Malchut* in the first place, this must be drawn forth from the innerness of His Essential Self and Being, as explained at length in the discourses of the sounding of the Shofar according to the devotional intentions (*Kavanot*) of the Baal Shem Tov.][51]

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[47] See Tanya, beginning of Ch. 3.
[48] Genesis 41:40
[49] Genesis 41:44
[50] See Torah Ohr, Megillat Esther 99b; Likkutei Torah Shir HaShirim 8a.
[51] Siddur Im Da"Ch 246a [360a] and on.

Thus this is called the "Throne-*Kisei*-כסא." For, as explained at the beginning of Torah Ohr, through [sitting on] the Throne, the Man is drawn down and lowered, as is especially apparent from his head and the limbs of his body etc. It also is called the "Throne-*Kisei*-כסא" of the same root as the word "covering-*Kisuy*-כיסוי" (indicating that which is covered) and concealed etc.[52]

We thus find that even the *Sefirah* of Kingship-*Malchut* is such that, relative to it, the angels recite "Holy-*Kadosh*-קדוש," to the point that the *Chayot* angels carry the Throne. That is, because of the distance of comparison between them and the *Sefirah* of Kingship-*Malchut* (the Throne), which transcends their grasp, for them this is considered as a burden.

This is also why the service of the angels is like a servant who chops wood, [similar to the statement in Likkutei Torah,[53] "For example, had we been commanded to chop wood, by way of analogy," except that He did not actually command the Jewish people to chop wood, but to fulfill Torah and *mitzvot*], this being something distant to the Master etc., such that he has no grasp whatsoever of the matter of the Master and King, so much so that he says, "Holy, holy, holy."

Now, besides the Throne (about which it states that the *Chayot* angels carry the Throne), there also is the Man who sits upon the Throne, as the verse states,[54] "Upon the likeness of the

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[52] See Torah Ohr Mishpatim 77a; Likkutei Torah Ha'azinu 74d; Sefer HaMitzvot of the Tzemach Tzeddek 128b; *Hemshech* 5666 p. 142 [188, translated as Hemshech Samech-Vav, Vol. 2, Discourse 17].

[53] Likkutei Torah Shlach 40a; Also see *Hemshech* 5666 p. 54 [74, translated in Hemshech Samech-Vav, Vol. 1, Discourse 7]

[54] Ezekiel 1:26

throne there was a likeness like the appearance of a man upon it from above." From this it is understood that if it is the case that even when it comes to the Throne, for them this is in a way that they **bear** the Throne, then the matter of them bearing it (which is indicative of the distance of relative comparison) is all the greater relative to the Man who sits upon the Throne from above.

5.

Now, all this is so in regard to the angels (the *Chayot*). However, this is not so in regard to the Jewish people, about whom the verse states,[55] "You are man-*Adam*-אדם," and "You are called 'man-*Adam*-אדם,'"[56] because "I am likened-*Adameh*-אדמה to the Supernal One."[57] That is, the distinctions between the 248 limbs and the 365 veins that are present in man below, chained down from them,[58] meaning, from how it is in the Supernal Man.[59] The intermediary medium in this is the Torah, (being that "He gazed into the Torah and created the world,"[60] which also includes "the microcosm of the world, which is man"),[61] as the verse states,[62] "This is the Torah [of] man." That is, there are 248 positive action *mitzvot* and 365 negative

[55] Ezekiel 34:31

[56] Talmud Bavli, Yevamot 61a

[57] Asarah Maamarot (of Rabbi Menachem Azariya de Fano), Maamar Eim Kol Chai, Part 2, Ch. 33; Shnei Luchot HaBrit 3a; 20b; 301b, and elsewhere.

[58] See Tanya, beginning of Ch. 3.

[59] See Tikkunei Zohar, Tikkun 30 (74a); Tanya, beginning of Ch. 23.

[60] Zohar II 161a and on

[61] See Midrash Tanchuma Pekudei 3; Tikkunei Zohar, Tikkun 69 (100b; 101a)

[62] Numbers 19:14; Also see Zohar II 117b; Zohar III 29b; Also see Sefer HaMaamarim 5701 p. 99 and elsewhere.

prohibitive *mitzvot* in it,[63] and therefore in man too, there are 248 limbs and 365 veins.[64]

This is why about the Jewish people it states that they are "likened-*Adameh*-אדמה to the Supernal One." It likewise states about them, "There is no King without a people."[65] For, though it is true that the word "people-*Am*-עם" is of the same root as "dimness-*Omemut*-עוממות,"[66] nevertheless, at the same time they had to have some relative comparison to the King.

As known, the example for this is from the matter of kingship as it is below with a king of flesh and blood, that it specifically only applies to be king over a people, as opposed to beasts and animals. From this we can also understand the matter in the analogue, that Kingship-*Malchut* does not apply even in regard to the animal-*Chayot* angels, even as they are in the ultimate state of perfection,[67] but specifically applies over the Jewish people.

Moreover, the drawing down to the Jewish people is from that which transcends (not only the Throne (*Kisei*-כסא), but even the Supernal Man upon the Throne. About this the verse states,[68] "He approached from His holy myriads (***Ata MeRivevot Kodesh***-**אתא** מרבבות קדש)" in which "'holiness-*Kodesh*-קדש' is a thing unto itself,"[69] in that He even is

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[63] See Sefer HaMaamarim 5737 p. 35, note 60.

[64] See Zohar I 170b; Likkutei Torah Vayikra 3a

[65] Rabbeinu Bachayei to Genesis 38:30; Beginning of Parshat Balak; Emek HaMelech, Shaar 1 (Shaar Sha'ashu'ey HaMelech) Ch. 1; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82b) and elsewhere.

[66] Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith ibid.

[67] Also see Sefer HaMaamarim 5660 p. 8; p. 17.

[68] Deuteronomy 33:2

[69] Zohar III 94b

separately transcendent from the aspect of Supernal Man, from which there is the general drawing down of the matter of letters-*Otiyot*-אותיות, which are of the same root as,[70] "The morning comes-*Ata*-אתא."

As explained by the Rebbe Maharash (in the above-mentioned discourse and elsewhere),[71] when it states, "He approached-*Ata*-**אתא** (from His holy myriads)," the meaning is that [the letters] *At*-א"ת include all the letters (*Otiyot*-אותיות) from *Aleph*-א through *Tav*-ת. The matter of the second *Aleph*-א in the word "He approached-*Ata*-**אתא**"* is that it refers to the Master of the world-*Alupho Shel Olam*-אלופו של עולם.

In other words, through the general totality of the letters (*Otiyot*-אותיות) from *Aleph*-א to *Tav*-ת (this being the beginning of the word, "He approached-*Ata*-**אתא**") there is a drawing down from the Master of the world ("He approached-*Ata*-**אתא**) into His holy myriads, until there is a drawing down to every Jew.

That is, fulfilling a *mitzvah*-מצוה causes an adhesion-*Tzavta*-צוותא and bond[72] with the Master of the world (and higher still). Moreover, the study of His Torah, causes "a most

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[70] Isaiah 21:12; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2) The gate explaining the difference between the various names of general classification, section on the Particular Noun (*Etzem Prati*).

[71] Sefer HaMaamarim 5626 ibid. p. 271; Ohr HaTorah ibid. p. 1,574; Maamarei Admor HaZaken ibid. p. 41.

[*] As it is spelled ("*Ata*-אתא" with an *Aleph*-א and not "you-*Atah*-אתה" with a *Hey*-ה as it is written in our Torah scrolls) in various manuscripts of Sifri (New York 5729), as well as in Yalkut Reuveni to the verse, as well as in the commentators to Isaiah 21:12 and elsewhere. It is with this in mind that the explanation of the Sifri is sweetened here in stating that it is an Aramaic term, like the later word (Deuteronomy 33:21), "He came-*v'Yeitei*-ויתא at the head of the nation."

[72] Likkutei Torah Bechukotai 45c

wondrous union to which there is no comparable union,"[73] such that Israel, the Torah, and the Holy One, blessed is He, become entirely one.[74]

6.

Now, this drawing down is from one extremity to the other extremity (and higher). That is, from the aspect of His holy myriads there is a drawing down ("He approached-*Ata*-אתא") to this lowest world of which there is no lower.

That is, it specifically is as the soul is in the body, that through her fulfilling the *mitzvah* below with physical things, and studying Torah as she is in a state that "you descended to Egypt,"[75] in which the word "Egypt-*Mitzrayim*-מצרים" is of the same root "constraint-*Meitzar*-מיצר" and limitation,[76] which is the matter of the body, and how much more as it then is drawn down in "the heels of Moshiach," at which time the matter of "Egypt-*Mitzrayim*-מצרים" is such that, "they distress-*Meitzeereem*-מיצירים the Jewish people," but even so, we stand steadfastly and overcome all tests, studying Torah and fulfilling the *mitzvot*, such that it is in a way of transcending measure and limitation, "with all your more-*Bechol Me'odecha*-בכל מאדך,"[77] (at the very least according to **your** "more-*Me'od*-מאד," which

[73] Tanya, Ch. 5
[74] See Zohar III 73a
[75] Talmud Bavli, Shabbat 88b
[76] Torah Ohr Yitro 71c and elsewhere
[77] Deuteronomy 6:5

awakens and draws down the "more-*Me'od*-מאד" of the One Above).[78]

There thereby is caused to be a drawing down from His holy myriads (and even higher) – through the Supernal Man, and through the Throne – until this lowest world of which there is no lower, which becomes a dwelling place for Him, blessed is He, in the lower worlds.[79]

This is why this drawing down must be such that the world is both capable of receiving and containing it, meaning that the physical thing by which the *mitzvah* is done remains in its existence. This is also why most *mitzvot* have a limited measure,[80] such as the *mitzvah* of Sukkah, which must be seven handbreadths and an additional small amount,[81] and the same is so of the four species, each with its measure.

This is so much so that it even applies to the Shofar of Rosh HaShanah. For, although its sound comes from the inner voice that is unheard,[82] which draws down "the expansiveness of *Ya"H*-י"ה,"[83] the expansiveness of His Essential Self,[84] it nevertheless must begin from the horn of an animal[85] all the way down, and specifically in a limited measure, such that

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[78] See Torah Ohr Mikeitz 39d

[79] Tanya, Ch. 36

[80] Tanya, Iggeret HaKodesh, Epistle 10 (115a)

[81] See the notes of the Rebbe to the discourse entitled "*MeiEimatai Korin et Shema*" 5642 (Sefer HaMaamarim 5642 p. 280).

[82] See Likkutei Torah, Drushim L'Rosh HaShanah 58d.

[83] Psalms 118:5

[84] *Hemshech* "*Min HaMeitzar*" 5697 Ch. 5 (Sefer HaMaamarim 5697 p. 154) and elsewhere.

[85] See Talmud Bavli, Rosh HaShanah 26b; Likkutei Torah ibid. 59b

"when he holds it in his hand it can be seen [protruding] on one side [of his hand] and on the other side."[86]

The same is so of the incense (*Ketoret*) of Yom HaKippurim, that it specifically must be [made] of the eleven spices.[87] The same is generally so of the entire Torah and its *mitzvot*. This is so much so, that even in fulfilling the *mitzvah* of Torah study, it must specifically be understood and grasped with one's intellect. This is because the Torah "is not in heaven,"[88] but a ruling must be rendered below as understood in one's intellect, meaning, as the intellect of his soul is manifest in his body.

7.

Now, with this in mind, we can also understand why the verse states, "You shall dwell in Sukkot for a seven-day period, every native in Israel shall dwell in Sukkot." The explanation is that from the words, "Every native in Israel shall dwell in Sukkot," it is derived in Talmud[89] that "all Israel are fit to reside in one Sukkah." [This is akin to the explanation at length before[90] about the verse,[91] "You are standing today, all of you"

[86] Talmud Bavli, Rosh HaShanah 27b

[87] Talmud Bavli, Keritot 6a; Talmud Yerushalmi Yoma 4:5

[88] Deuteronomy 30:12; Also see Talmud Bavli, Bava Metziya 59b

[89] Talmud Bavli, Sukkah 27b

[90] In the discourse entitled "*Atem Nitzavim*" of the 18th of Elul 5736, Ch. 3 and on (Sefer HaMaamarim 5736 p. 355 and on, translated in The Teachings of The Rebbe 5736, Vol. 2, Discourse 48).

[91] Deuteronomy 29:9

(which always is read before Rosh HaShanah),[92] in that all the specific levels of the Jewish people, "from your heads and your tribal leaders, until the choppers of your wood and the drawers of your water,"[93] "all of you," are standing as "individuals who are as one."][94]

That is, the essence of the Sukkah is that it is **one** Sukkah, since it is drawn from the cloud of incense of the "one day of the year shall atone,"[95] which is connected to the singular-*Yechidah* essence of the soul.[96] Therefore, "all Israel are fit" – both because of their state, standing, and importance, as well as because of the *mitzvah* of Sukkah – "to reside (in a settled way (*Hityashvut*) in one Sukkah."

This also is why it states, "Every native in Israel shall dwell in Sukkot." For, as explained in Likkutei Torah,[97] the word "native-*Ezrach*-אזרח" is in the future tense (in that the letter *Aleph*-א at the head of the word indicates something that will happen in the future),[98] meaning to say, "That which I am destined to cause to shine-*LeHazriach*-להזריח within the innerness of the Jewish people in the coming future."

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[92] Tosefot to Megillah 31b; Mishneh Torah, Hilchot Tefilah 13:2; Tur and Shulchan Aruch Orach Chayim 428:4; Also see Likkutei Torah, beginning of Nitzavim.

[93] Deuteronomy ibid.

[94] Likkutei Torah ibid.

[95] Exodus 30:10 ibid.

[96] See Ateret Rosh, Shaar Yom HaKippurim, Ch. 2 and on; See at length in the blessing of Erev Yom HaKippurim 5747 Ch. 2 and on (Hitva'aduyot 5747 Vol. 1 p. 113 and on).

[97] Likkutei Torah, Drushim L'Shemini Atzeret 88c

[98] Likkutei Torah, Re'eh 18a

[That is, in the future it will come to shine in a revealed way, but even now this is fully present in every Jew[99] such that it even has an influence etc. How much more is this certainly so presently, when we are coming from the service of the "one [day] of the year"].

Thus, even now, the "native-*Ezrach*-אזרח" (in the singular) "shall dwell in Sukkot-סוכות" (in the plural).[100] That is, even though, in and of itself, the Sukkah is the encompassing aspect (*Makif*), the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*) and even higher (like the aspect of the "native-*Ezrach*-אזרח" of the soul, and similarly of the One Above), this nevertheless is such that, "they shall dwell-*Teishvu*-תשבו," meaning, in a settled way (*b'Hityashvut*-התיישבות).

This is as in the continuation of the verse,[101] "So that your generations will know that I caused the children of Israel to dwell in booths when I took them from the land of Egypt." That is, it is drawn down in a way of knowing-*Yediyah*-ידיעה,[102] (which denotes bonding),[103] up to the ultimate completion in the matter of knowledge.

Now, since the drawing must be from Above to below, all the way down in the literal sense, the verse therefore states,

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[99] Likkutei Torah, Shemini Atzeret ibid.; Also see Sefer HaMaamarim 5629 p. 376; p. 383; Sefer HaMaamarim 5635 Vol. 2 p. 459; See the end of the discourse entitled "*BaSukkot Teishvu*" 5664 (Sefer HaMaamarim 5664 p. 164); 5694 (Sefer HaMaamarim 5711 p. 58) and elsewhere.

[100] Also see Sefer HaMaamarim 5698 p. 66.

[101] Leviticus 23:43

[102] See Ba"Ch to Tur Orach Chayim 625.

[103] See Tanya, Ch. 3.

"You shall dwell in Sukkot for a seven-day period," meaning[104] that it is drawn into the divisions of time, such that this includes all matters within time, that is, the matter of "seven days," and in a way that "every day serves its function,"[105] and in each of them there is a drawing down of the matter of "you shall dwell in Sukkot."

After this, all seven days of the festival become included with Shemini Atzeret – this being a novelty compared to the seven days of the festival of Matzot (Pesach). That is, on the festival of Sukkot there also is the addition of the *mitzvah* of, "On the eighth day, it shall be restricted [to you] etc."[106] (*Shemini Atzeret*).

Even though in the Oral Torah[107] it is explained that Shemini Atzeret is a pilgrimage festival unto itself,[108] nevertheless, even though it is a pilgrimage festival unto itself, it comes in the form of "the eighth," indicating that in addition to its relation to the seven days, it comes in continuation of them, such that immediately after the seven comes the eighth, [comparable to the matter of the Jubilee (*Yovel*) which comes after the conclusion of the circuit of the seven Sabbaticals (*Shemitah*).

The same is so of the festival of Shavuot, in that it is after "you shall count for yourself seven weeks,"[109] and in a way

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[104] Also see the end of the discourse entitled "*BaSukkot Teishvu*" 5692; 5710 (Sefer HaMaamarim 5692 p. 77; 5710 p. 58); Discourse by the same title 5704 (Sefer HaMaamarim 5704 p. 36 and on).

[105] Zohar III 94b

[106] Numbers 29:35

[107] See Sefer HaMaamarim 5629 p. 387.

[108] Talmud Bavli ,Sukkah48 a

[109] Deuteronomy10-16:9

that they are "complete,"[110] indicating the completeness of the circuit, in which there then comes the fiftieth day, (as explained in various places[111] as it relates both to the Torah law-*Halachah* in the revealed parts of Torah, as well as how it relates to the innerness of these matters according to the teachings of Kabbalah and Chassidus).]

Specifically about this the verse states, "The eighth day shall be restricted to you-*Lachem*-לכם," (akin to the verse,[112] "You shall take to yourselves-*Lachem*-לכם," and the same is so of other *mitzvot* that are distinguished in that about them it states "to you-*Lachem*-לכם?").[113] This is as stated in Midrash,[114] that this is the matter of the verse,[115] "They shall be yours alone, strangers not sharing them with you," as explained at length in various places.

8.

This then, is the general matter of the *mitzvah* of the Sukkah, which comes in continuation to the service of Yom HaKippurim, and even before this, to the service of Rosh HaShanah, except that at that time[116] the service was in a way

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[110] Leviticus23:15

[111] Also see Likkutei Sichot Vol. 3 p. 995 and on.

[112] Leviticus 23:40

[113] See Midrash Shemot Rabbah 15:23; Also see the beginning and end of the discourse entitled "*BaYom HaShemini Atzeret*" in Sefer HaMaamarim 5670 p. 35 [48]; p. 44 [60]; 5704 p. 43; p. 47; 5709 p. 69; p. 73; 5710 p. 71; p. 82.

[114] See the preceding note.

[115] Proverbs 5:17

[116] See the discourse entitled "*BaSukkot Teishvu*" in Ohr HaTorah Emor p. 180 and on.

of "His left hand is under my head,"[117] in a way of ascent from below to Above. After this begins the service of drawing down and bestowal in a way of "His right hand hugs me,"[118] (this being the matter of the Sukkah, which is connected to the cloud of Aharon,[119] the matter of Kindness-*Chessed*[120] "that accompanies all the days"),[121] throughout the course of the seven days of Sukkot.

From this there also is a drawing down in relation to the seventy nations of the world, through the offering of the seventy bulls.[122] That is, after having taking place on Rosh HaShanah that "He shall subdue nations under us and regimes under our feet"[123] in a way of from below to Above, on the festival of Sukkot there then is caused to be the matter of the verse,[124] "Praise *HaShem*-יהו"ה all nations, praise Him, all the states, for His kindness has overwhelmed us" (after the service of Rosh HaShanah and Yom HaKippurim).

This is such that it is drawn down in actuality in the fulfillment of the prophecy,[125] "Kings will be your nurturers, and princesses your wet nurses," in the near future, in the most

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[117] Song of Songs 2:6

[118] Song of Songs 2:6

[119] Zohar III 103b; Siddur (Im Da"Ch) p. 257a [374a] and on.

[120] See Midrash Shemot Rabbah 5:10

[121] See Zohar ibid. a-b; 191a-b; Etz Chayim, Shaar 25 (Shaar Drushei HaTzelem) Drush 2; Pri Etz Chayim, Shaar HaSukkot, Ch. 1; Shaar Maamarei Rashbi, Parshat Yitro, Terumah, and Emor; Likkutei Torah Ha'azinu p. 76b, and elsewhere.

[122] See Talmud Bavli, Sukkah 55b

[123] Psalms 47:4

[124] Psalms 117:1-2; Also see the discourse entitled "*Hallelu et HaShem Kol Goyim*" in Maamarei Admor HaZaken 5569 p. 291 and on; Ohr HaTorah Sukkot p. 1,764 and on.

[125] Isaiah 49:23

literal sense, with the coming of our righteous Moshiach. [At that time, on the festival of Sukkot there will be a test for all the nations of the world (as discussed in the Haftorah of Sukkot),[126] and as also explained at length in Talmud.[127]

That is, the Holy One, blessed is He, will test the nations of the world by telling them, "I have one easy *mitzvah* called Sukkah, go and do it." The Holy One, blessed is He, will then set the heat of the sun upon them etc., and through this they will see that the children of Israel are the ones who are victorious, and that it is the Holy One, blessed is He, who saves them from the drenching rain.][128]

There then will be the fulfillment of the prophecy,[129] "The kingdom will be *HaShem*'s-יהו"ה-," and "I then will transform the nations… to serve Him with united resolve."[130] That is, then too there will be nations, but they will be transformed "to serve Him with united resolve," and it thus will be automatically so that "Kings will be your nurturers, and princesses your wet nurses," whereas for the Jewish people "they shall be yours alone, strangers not sharing them with you." Rather, the matter of "strangers-*Zarim*-זרים" will be such that "strangers-*Zarim*-זרים shall stand and tend to your flocks,"[131] in the near future and in the most literal sense, with the coming of our righteous Moshiach!

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[126] Zachariah 14:16-19
[127] Talmud Bavli, Avodah Zarah 3a
[128] See Isaiah 4:6 (regarding the Sukkah).
[129] Obadiah 1:21
[130] Zephaniah 3:9; Also see Mishneh Torah, Hilchot Melachim, end of Ch. 11.
[131] Isaiah 61:5

Discourse 5

"*Atah Hareita LaDa'at… -*
You have been shown to know…"

Delivered on Simchat Torah, 5737*
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "You have been shown to know that *HaShem*-יהו"ה, He is the God, there is nothing besides Him." This is the first of the seventeen verses[2] recited before the Hakafot. Now, it can be said that this verse is also the head of all seventeen verses and includes them all, akin to the head, which includes all the limbs of the body. We therefore must understand the relation between the verse, "You have been shown to know etc." and the Hakafot.

What also needs explanation is the statement of his honorable holiness, my father-in-law, the Rebbe,[3] that by reciting these verses before the Hakafot, we cite reasons[4] for the

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* The original discourse was edited by the Rebbe and published as a pamphlet for Shemini Atzeret and Simchat Torah 5750.

[1] Deuteronomy 4:35

[2] In Sefer HaMaamarim 5704 cited in the next note, the relationship between the [number] seventeen (verses) and the Hakafot is because seventeen is the numerical value of the word "good-*Tov*-טוב-17" and "'good-*Tov*-טוב' only refers to Torah" (Avot 6:3).

[3] At the end of the discourse entitled "*l'Oseh Nifla'ot*" 5704 (Sefer HaMaamarim 5704 p. 54).

[4] As per the language of Sefer HaMaamarim 5704 ibid. However, it requires some analysis as it seemingly should have said, "We are bringing proofs from the Torah for the joy of Shemini Atzeret and Simchat Torah," similar to the language

joy of Shemini Atzeret and Simchat Torah, [akin to verses of Kingship (*Malchiyot*), Remembrance (*Zichronot*), and Shofar (*Shofarot*) on Rosh HaShanah].[5] However, at first glance, what relation is there between "You have been shown to know etc.," and the joy of Shemini Atzeret and Simchat Torah? This question is particularly [strengthened by the fact] that the verse, "You have been shown to know" took place at the giving of the Torah, that is, on the holiday of Shavuot.

2.

Now, this may be understood with a preface of the explanation elsewhere[6] about the matter of reciting the verses of Kingship (*Malchiyot*), Remembrance (*Zichronot*) and Shofar (*Shofarot*) [on Rosh HaShanah]. That is, the reason proofs must be given from the Torah for these matters[7] is because they are very lofty.[8] From this we can also understand the recitation of the verses preceding the Hakafot, that the reason proofs must be given from the Torah for the Hakafot, is because it is a very lofty matter.

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used elsewhere (cited in note 7) regarding the matter of the verses of Kingship (*Malchiyot*), Remembrance (*Zichronot*), and Shofar (*Shofarot*).

[5] Sefer HaMaamarim 5704 ibid.

[6] See Likkutei Sichot Vol. 4 p. 1146 note 14.

[7] Siddur (Im Da"Ch) 238b [347d and on]; *Hemshech* "*v'Kachah*" 5637 Ch. 82-83 [Sefer HaMaamarim 5637 Vol. 2 p. 598 and on]; Sefer HaMaamarim 5699 p. 28 and elsewhere; Also see Likkutei Torah Drushim L'Rosh HaShanah 56c.

[8] See at length in *Hemshech* 5666 p. 537 [707, translated into English in Hemshech Samech-Vav, Vol. 4, Discourse 61] and on.

This is like the explanation in Likkutei Torah,[9] that the reason the wine libations are written in the Torah, whereas the water libations are only a *Halachic* tradition of Moshe from Sinai,[10] is because the water libations are a very lofty matter that could not manifest in the letters of the Written Torah. Thus, the reason the matter of the Hakafot is not even expressed in the Oral Torah, but is only a custom of Israel, is because the matter of the Hakafot is even loftier than the water libations.

This also[11] is why in the joy of Simchat Beit HaSho'evah, even though it is the greatest joy, such that "one who did not see Simchat Beit HaSho'evah never saw joy in all his life,"[12] nevertheless, it was measured and limited.

This is as also understood by the fact that in the joy of Simchat Beit HaSho'evah, only the pious (*Chassidim*) and men of action (*Anshei Ma'aseh*) would dance, whereas all the people would come to see and hear.[13] The fact that there was a limitation regarding those who rejoiced in this joy is because the general totality of this joy (including the pious (*Chassidim*) and men of action (*Anshei Ma'aseh*) was in a way of measure and limitation.

In contrast, this is not so of Simchat Torah, especially during the Hakafot, at which time it is the custom of Israel (which is Torah)[14] that all Jews (including men, women, and

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[9] Likkutei Torah Drushim L'Sukkot 80b-c; Siddur (Im Da"Ch) Shaar HaSukkot 268d [392c] and on.

[10] Sukkah 34a; Mishneh Torah, Hilchot Temidin uMusafin 10:6

[11] Regarding the coming section, also see Likkutei Sichot Vol. 14 p. 166-167.

[12] Sukkah 51a (in the Mishnah)

[13] Sukkah ibid.; Mishneh Torah, Hilchot Lulav 8:14

[14] See Tosefot entitled "*Nifsal*" to Menachot 20b. There it states: "A custom of **our ancestors** is Torah." This is similarly stated in Maharil, cited in Rama to Yoreh De'ah 376:4. In the Shulchan Aruch of the Alter Rebbe, Orach Chayim

children) rejoice in it.[15] The reason is because this joy transcends measure and limitation.

[To add, when it comes to the second Hakafot (on the night of Simchat Torah) it is customary to have even greater joy than the first Hakafot (on the night of Shemini Atzeret. This is because when the joy is with the same measure as the original Hakafot, without any addition or increase, the joy is not complete, since it has become stale. The Alter Rebbe writes in his Siddur[16] that even when one has done the Hakafot with joy in his own synagogue, when he then comes to another synagogue that has not yet completed the Hakafot, he should sing and rejoice with them as well.]

It can be said that the likeness to this is in the service of "crown Me as King over you" of Rosh HaShanah,[17] in which all Jews are equal, as the verse states,[18] "You are standing today, all of you." That is, on the day of Rosh HaShanah, all ten categories of Jews ("from your heads and tribal leaders until the choppers of your wood and the drawers of your water") are individuals who are as one.[19]

494:16 and in Minhagim Yesheinim M'Dura p. 153 it states, "A custom is Torah." In Shulchan Aruch of the Alter Rebbe, Orach Chayim end of Siman 180 [it states]: "A custom **Israel** is Torah." Also see Talmud Yerushalmi Pesachim 4:1.

[15] See Siddur ibid. p. 269[b] [393]b that "the joy of Hakafot… is much loftier than even Simchat Beit HaSho'evah, and all Jews are befitting for it."

[16] In "*Seder Hakafot b'Simchat Torah*" before "*Atah Hareitah*."

[17] Talmud Bavli, Rosh HaShanah 16a; 34b

[18] Deuteronomy 29:9-10

[19] Likkutei Torah, beginning of Nitzavim.

2.

Now, in the oneness of all categories of Jews on Rosh HaShanah there are two matters.[20] There is the fact that each category has its element of superiority and they thus complete one another. Now, that there is an element of superiority to the lowest level relative to "your heads," can be said to be connected to the fact that "their end is wedged in their beginning."[21]

That is, specifically the lowest level ("their end") is bound to the beginning (meaning that they are rooted in "the Beginning" that precedes the order of the chaining down of the worlds. In contrast, the superiority in "your heads" is that they are the beginning and head of the order of the chaining down of the worlds (*Seder Hishtalshelut*), whereas the root of the lower level ("their end") is in "the Beginning" that **precedes** the order of the chaining down of the worlds.)[22]

Another matter in the oneness of the Jewish people on Rosh HaShanah, is that the entire Jewish people are a single stature, a single matter that transcends division, in which there is no beginning and end. This is as stated,[23] "There was a King in Yeshurun." That is, the reason the Jewish people are called "Yeshurun-ישורון," of the same root as the word "song-*Sheer*-

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[20] As understood from the continuing words of Likkutei Torah ibid.; Also see Likkutei Sichot Vol. 4 p. 1141 and on.

[21] Sefer Yetzirah 1:7

[22] See *Hemshech* 5666 p. 338 [447]; p. 345-346 [456] and on [translated in Hemshech Samech-Vav, Vol. 3, Discourse 41], and elsewhere.

[23] Deuteronomy 33:5; Also see Likkutei Torah ibid. (44a; 45a).

שיר," is because they are like a circle (in that a song is circular)[24] with no beginning and end.

The same is so of the joy and dancing of the Hakafot of Shemini Atzeret and Simchat Torah, in that they have a likeness to the two above-mentioned matters. That is, the reason dancing is with the feet, and the feet carry and uplift the head, is because "their end is wedged in their beginning." That is, there are the divisions of the head and the feet, but in the feet there is a matter that transcends the head.[25]

Furthermore, the reason the joy of Simchat Torah is (not through study and deep analysis, but) through taking the Torah as it is rolled up and wrapped in its mantle, and we dance with it, is because the joy of Simchat Torah is connected with the Torah as it transcends revelation, that is, the encompassing aspect (*Makif*) of the Torah (which cannot manifest in Wisdom-*Chochmah*), this being the Crown-*Keter* of the Torah,[26] and in the encompassing aspect (*Makif*) there is no beginning and end.

With this in mind, we can explain the relation between the verse, "You have been shown," and the joy of the Hakafot.

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[24] See Shabbat 51b and Rashi there; Also see Sefer HaMaamarim 5702 p. 48.

[25] See Sefer HaMitzvot of the Tzemach Tzeddek 124b that, "His Essential Self and Being is found below just as He is found above without any differentiation or change whatsoever…. Since He is altogether not within the category of worlds, and as is written (Psalms 148:13), 'His Name alone is exalted,' and it is only 'His glory is over earth and heaven,' only His glory… and even in this aspect the earth precedes the heavens." In other words, even the matter of the earth preceding the heavens is within the category of worlds. However, He who is not within the category of worlds is found below literally as Above, without any differentiation, (not even the differentiation of "above" and "below"). This requires further analysis.

[26] See Sefer HaMaamarim 5702 p. 49; To point out based on what is explained there, this is the matter of "There was a King in Yeshurun." – What is understood from this is that the encompassing aspect (*Makif*) of Simchat Torah is akin to the encompassing aspect (*Makif*) of Rosh HaShanah.

This is because in this verse, "You have been shown," there is a likeness to these two matters, as will be explained.

4.

Now, this can be understood with a preface that in the difference between the term "You-*Atah*-אתה" in the second person (revelation) and "He-*Hoo*-הוא" in the third person (concealment) there are two explanations. That is, "You-*Atah*-אתה" is lower than "He-*Hoo*-הוא."[27] This is because "He-*Hoo*-הוא" in the third person, refers to the light that transcends revelation, [which in general refers to His surrounding transcendent light (*Ohr HaSovev*), the bestowal of which in the worlds is not in a revealed way, but in a way of concealment and hiddenness].[28] In contrast, "You-*Atah*-אתה" in the second person (revelation) refers to His inner manifest light (*Ohr Memaleh*) that is revealed in the worlds.

Another explanation is that "You-*Atah*-אתה" is higher than "He-*Hoo*-הוא." This is as known about the verse,[29] "You are He *HaShem*-יהו"ה alone."[30] That is, "He-*Hoo*-הוא" refers to the light that transcends revelation, whereas "You-*Atah*-אתה" refers to His Essential Self, which is openly revealed in all places, being that "the name of Heaven is frequent in the mouths of all."

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[27] Siddur) Im Da"Ch]39 (c64] [c.[

[28] Tanya, Ch. 48 (68a)

[29] Nehemiah 9:6

[30] See the discourse entitled "*v'Chazkta v'Hayita L'Ish*" 5728 Ch. 2 (Torat Menachem, Sefer HaMaamarim Tammuz p. 104 [translated in The Teachings of The Rebbe 5728, Discourse 37]).

The same is thus likewise so of the verse, "You have been shown to know," that there are two explanations in this. That is, in the discourse entitled "*Vayadaata*" in Likkutei Torah,[31] it is explained that the reason the verse states,[32] "you shall know today and set it upon your heart that *HaShem*-יהו"ה, He is the God etc.," even though it already stated, "You have been shown to know that *HaShem*-יהו"ה, He is the God etc.," is because when it states "You have been shown to know," this refers to the knowledge of His light that fills all worlds (*Memaleh Kol Almin*),[33] whereas the commandment, "you shall know etc.," is that there should be knowledge of His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

In contrast, it is explained elsewhere that "You have been shown to know" refers to His Essential Self. This is like the explanation of the Alter Rebbe that,[34] "*Atah*-אתה" – "You," means the Essential Self of the Unlimited One; "*Hareita*-הראת" – "have been shown"; "*LaDa'at*-לדעת" – "That we should know You."

That is, when it is stated that His Essential Self is revealed (which is why we say about Him "You-*Atah*-אתה" in the second person) this means that He is revealed as He is in

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[31] The first discourse – Likkutei Torah Va'etchanan 4a and on; Also see 4d there.

[32] Deuteronomy 4:39

[33] As also stated in Sefer HaMaamarim 5670 cited in note 48.

[34] Brought at the beginning of the discourse entitled "*Atah Hareita*" of Shabbat Parshat Va'etchanan 5700 (Sefer HaMaamarim 5700 p. 146); Sefer HaMaamarim 5704 p. 220; This is likewise stated in the discourse entitled "*Atah Hareita*" 5689 (Sefer HaMaamarim Kuntreisim Vol. 1 p. 56a; Sefer HaMaamarim 5689 p. 314); 5703 (Sefer HaMaamarim 5703 p. 59); end of the discourse entitled "*l'Oseh Nifla'ot*" 5704 (Sefer HaMaamarim 5704 p. 54).

His Essential Self,[35] in that everyone knows that there is the presence of God,[36] but this is not in a way of knowledge and comprehension.

The fact that it is possible for there to be knowledge and grasp of Godliness was brought about through the revelation of His Essential Self at the giving of the Torah ("You have been shown") which was in a way of "to know," in that it is possible for there to be knowledge of Godliness in general.

Beyond this, through this it is possible for there to be knowledge of His Essential Self, such that "we should know **You**." The verse continues, "that *HaShem*-יהו"ה, He is the God, there is nothing besides Him." That is, the knowledge of Him (brought about through "You have been shown to know") is in two matters, that "*HaShem*-יהו"ה, He is the God-*Elohi"m*-אלהי"ם," and that "there is nothing besides Him."

Now, we must understand this better. This is because *HaShem*-יהו"ה and God-*Elohi"m*-אלהי"ם are names, and a name is just a radiance. This being so, what is the relation between the knowledge that "*HaShem*-יהו"ה is the God-*Elohi"m*-אלהי"ם" and "**You-*Atah*-אתה** have been shown to know," that "we should know **You**?"

[35] As stated in most places cited in the above-mentioned discourse from the year 5728, note 18.

[36] Torah Ohr Vayera 14b.

5.

Now, this may be understood based on the explanation in the discourses on the verse "You have been shown."[37] That is, the matter of "You have been shown to know" is that He, blessed is He, emanated the matter of knowledge of His Essential Self, so that it thereby will be possible for the creatures to have knowledge of Godliness.

Now, in various places[38] it is explained that the reason for the emanation of the ten *Sefirot* of the world of Emanation (*Atzilut*) is so that through them there will be the revelation of Godliness in the world. This is because the revelation of Godliness in the world (in an inner way) is primarily in the intellect (*Mochin*) and emotions (*Midot*) of the creatures, meaning that the creatures are capable of knowing and grasping Godliness and becoming excited by this. This is drawn from the ten *Sefirot* of the world of Emanation (*Atzilut*).

That is, through the form of intellect and emotions being made within Godliness (in the world of Emanation (*Atzilut*), so to speak, there thereby is also caused to be a drawing forth in the creatures (whose root is in the ten *Sefirot* of the world of Emanation) of knowledge and excitement in Godliness.

The excitement in Godliness in the creatures is drawn from the emotions (*Midot*) of the world of Emanation (*Atzilut*), whereas the knowledge and comprehension of Godliness in the

[37] In the above-mentioned discourse of the year 5689 (Sefer HaMaamarim Kuntreisim ibid. 58b; Sefer HaMaamarim 5689 p. 320 and on); 5700 (5700 p. 147).

[38] See *Hemshech* 5672 Vol. 1, Ch. 47 (p. 82 [107]); Sefer HaMaamarim 5703 p. 131.

creatures is drawn from the intellect (*Mochin*) of the world of Emanation (*Atzilut*).

About the reason, it is explained in the discourses on the verse, "You have been shown to know," that for the creatures to have knowledge of Godliness, He emanated the matter of the knowledge of His Essential Self (even though for there to be knowledge of Godliness in the creatures, at first glance, it would have been enough for there to be knowledge of [the *Sefirot* of] Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* of the world of Emanation (*Atzilut*), it can be said that this so that there also will be knowledge of His Essential Self, so to speak, "so that we know **You**."

That is, through the fact that the knowledge of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* of the world of Emanation (*Atzilut*) is drawn from the knowledge of His Essential Self, therefore, the knowledge of Godliness of the creatures, drawn from Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* of the world of Emanation (*Atzilut*) also relates to the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the world of Emanation (*Atzilut*), up to knowledge of His Essential Self.

This then, is the meaning of "You have been shown to know that *HaShem*-יהו"ה, He is the God-*Elohi"m*-אלהי"ם." This is because in the ten *Sefirot* of the world of Emanation (*Atzilut*), (including Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* of the world of Emanation (*Atzilut*), there are lights (*Orot*) and vessels (*Keilim*).

The root of the lights (*Orot*) is from the Name *HaShem*-יהו"ה, and the root of the vessels (*Keilim*) is from the name God-

Elohi"m-אלהי"ם. Through the knowledge that "*HaShem*-יהו"ה, He is the God-*Elohi"m*-אלהי"ם," in that *HaShem*-יהו"ה and God-*Elohi"m*-אלהי"ם are entirely one,[39] we come to the knowledge that "there is nothing besides Him."

This is because the two names *HaShem*-יהו"ה and God-*Elohi"m*-אלהי"ם as they are in and of themselves, are two different matters, and beyond this, they are two opposite matters. This is because the Name *HaShem*-יהו"ה is revelation, whereas the name *Elohi"m*-אלהי"ם is constriction and concealment.

The fact that *HaShem*-יהו"ה and *Elohi"m*-אלהי"ם are entirely one is because both are the names of the Holy One, blessed is He, who transcends both.[40] It only is that so it arose in His will, blessed is He, that His revelation should be through the two lines of limitlessness and limitation (revelation and constriction). Therefore, even after there is a drawing into revelation in the matter of the names, in which case they are two opposite matters, they nevertheless are inter-included one with the other to the point that *HaShem*-יהו"ה and God-*Elohi"m*-אלהי"ם are entirely one.

6.

Now, about the fact that in their root, the lights (*Orot*) and vessels (*Keilim*) (*HaShem*-יהו"ה and *Elohi"m*-אלהי"ם) are entirely one, there are various levels in this. In general, this is

[39] See Zohar II 161a; Zohar III 264a

[40] See Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], Ch. 6 (80b).

the matter of the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*). For, even in the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) there is (a likeness of) lights (*Orot*) and vessels (*Keilim*),[41] and they are the root of the lights (*Orot*) and vessels (*Keilim*) in the ten *Sefirot* that are revealed, except that in the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) they are entirely one.

In contrast, in the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) they all are as one, in a state of union and oneness.[42] The same is so of the divisions of the lights (*Orot*) and vessels (*Keilim*), that in the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) they (the lights (*Orot*) and vessels (*Keilim*) are in a state of oneness.

However, more specifically, even in the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*), the lights (*Orot*) and vessels (*Keilim*) are two separate matters. Thus, when it is said that *HaShem*-יהו"ה and God-*Elohi"m*-אלהי"ם are entirely one, this is in the general light that precedes the constriction (*Tzimtzum*).

To further explain, as known,[43] in the light that precedes the constriction (*Tzimtzum*) there are two general levels. That is, the light (*Ohr*) in and of itself is limitless (*Ein Sof*) [and the *Sefirot* stemming from the light (*Ohr*) itself, are *Sefirot* to no end], this being the root of the light that surrounds and transcends all worlds (*Ohr HaSovev*). Then, because it arose in His desire to emanate, there also is the root of the ten *Sefirot*

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[41] *Hemshech* 5666 p. 510 [673, translated into English in Hemshech Samech-Vav, Vol. 3, Discourse 52] and elsewhere.

[42] *Hemshech* 5672 Vol. 1 Ch. 19 [p. 30 [39]] and on, and elsewhere.

[43] Regarding all this, see at length in *Hemshech* 5666 p. 185 [246 and on, translated into English in Hemshech Samech-Vav, Vol. 2, Discourse 22 and on].

(the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) this being the root of the light that fills all worlds (*Ohr HaMemaleh*).

This then, is why His Great Name (*Shemo HaGadol*) that precedes the constriction (*Tzimtzum*) is compared to the Name *HaShem*-יהו"ה as it is vowelized [and pronounced as] *Elohi"m*-אלהי"ם. That is, in and of itself it is limitless (*Ein Sof*), that is, *HaShem*-יהו"ה, except that even so, in it there also is the inclusion of the root of the limited light (the light that fills all worlds (*Memaleh*), that is, *Elohi"m*-אלהי"ם.

Now, since there is the inclusion in it of the root of the limited light because it arose **in His desire** (of the limitless light of the Unlimited One who has no limitations) that there should be ten *Sefirot*, and the true matter of the desire (*Ratzon*) is that even after He desires a particular thing, the substance of the thing that He desires is (not the thing in and of itself, but is rather) to fulfill the fact that **He desires**,[44] therefore, the root of the limited light, as it precedes the constriction (*Tzimtzum*), is (not a matter unto itself, but is) one with (the desire of) the limitless light of the Unlimited One who has no limitations.

This is as also understood from the fact that it was brought before that His Great Name (*Shmo HaGadol*) that precedes the constriction (*Tzimtzum*) is comparable to [the name] *HaShem*-יהו"ה as it is vowelized [and pronounced as] *Elohi"m*-אלהי"ם, meaning that it is a single name that includes the two matters of *HaShem*-יהו"ה and *Elohi"m*-אלהי"ם.

More specifically, since even in the desire there is room for the thing desired to be of consequence (in that it is

[44] See the discourse entitled "*Shuvah Yisroel*" of the 6th of Tishrei of this year (5737) Ch. 2 (Sefer HaMaamarim 5637 p. 14 and on, [Discourse 2]).

specifically through this that the desire is fulfilled) therefore, the fact that in the light that precedes the constriction (*Tzimtzum*) there is a root for the surrounding transcendent light (*Ohr HaSovev*-limitlessness, the root of the Name *HaShem*-יהו"ה) and the root for the inner manifest light (*Ohr HaMemaleh*-limitation, the root of the name *Elohi"m*-אלהי"ם), they thus are like two matters.

Thus, the true matter of *HaShem*-יהו"ה and *Elohi"m*-אלהי"ם being entirely one is in the matter of His ability (*Yecholet*) (which transcends the matter of the *Sefirot*, in which even *Sefirot* to no end do not apply). This is because the fact that it is in His ability (*Yecholet*) to illuminate (the root of the Name *HaShem*-יהו"ה) and it is in His ability (*Yecholet*) not to illuminate (the root of the name *Elohi"m*-אלהי"ם) is entirely one.

This is akin to the explanation elsewhere,[45] that in the light that precedes the constriction (*Tzimtzum*), and even in the light (*Ohr*) that precedes the arousal of the desire (*Ratzon*), revelation (*Giluy*) and concealment (*He'elem*) are two matters. Therefore, as service of *HaShem*-יהו"ה stems from the light that precedes the constriction (*Tzimtzum*) [the work] is to draw forth an abundance of light, (akin to the fact that before the constriction (*Tzimtzum*) the power of revelation dominated over the power of concealment).

However, for there to be the transformation of darkness to light, so that the darkness itself transforms into light, this specifically stems from the matter of His ability (*Yecholet*). For, since the ability to illuminate (the root of the light) and the ability not to illuminate (the root of the darkness) are literally

[45] Sefer HaMaamarim Kuntreisim Vol. 2 p. 346b.

one, therefore through reaching the aspect of His ability (*Yecholet*) even the darkness is transformed into light.

This then, is the connection between "*HaShem*-יהו"ה He is the God-*HaElohi"m*-האלהי"ם" and "there is nothing besides Him." That is, through the knowledge that *HaShem*-יהו"ה, He is the God-*Elohi"m*-אלהי"ם we thereby come to the knowledge that "there is nothing besides Him," (as mentioned before in chapter five).

That is, by the fact that we see that the Name *HaShem*-יהו"ה and the name God-*Elohi"m*-אלהי"ם are literally as one, which in man's service of *HaShem*-יהו"ה is the matter of the verse, "You shall love *HaShem*-יהו"ה your God, with all your heart," meaning, "with both your inclinations,"[46] such that even the evil inclination (which is rooted in the concealment of the name God-*Elohi"m*-אלהי"ם) loves *HaShem*-יהו"ה (just as the good inclination which is rooted in the revelation of the Name *HaShem*-יהו"ה).

Through this we know that "there is nothing besides Him," in that the root of the two matters (the revelation of *HaShem*-יהו"ה and the concealment of God-*Elohi"m*-אלהי"ם) is that it is in His ability (*Yecholet*) to illuminate, and it is in His ability (*Yecholet*) not to illuminate. This is because the matter of His ability (*Yecholet*) is not at all separate from His Essential Self, but rather is only that His Essential Self is capable, that is, "there is nothing besides Him."

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[46] Deuteronomy 6:5; Brachot 54a in the Mishnah; Sifri (brought in Rashi) on the verse; In Likkutei Torah Va'etchanan, beginning of the second discourse entitled "*Veyadaata*" (7d) it states, "the good inclination and the evil inclination are both as one… as it states, 'with all your heart,' meaning 'with both your inclinations,' through which 'you know' that '*HaShem*-יהו"ה He is the God-*Elohi"m*-אלהי"ם.'"

This then, is also why it is at the beginning of the verse that it states, "**You-*Atah*-אתה** have been shown to know," meaning, "You have been shown to know, so that we should know **You**." For, since the matter of His ability (*Yecholet*) is that His Essential Self is capable, the knowledge of His ability (*Yecholet*) is thus the knowledge of His Essential Self.[47]

7.

Now, based on this, we also can explain the relation between the explanations (in chapter four) of "You have been shown to know." That is, "You have been shown to know" refers to the knowledge of His light that fills all worlds (*Memaleh Kol Almin*) and "You have been shown to know" refers to the knowledge of His Essential Self ("so that we should know **You**").

This is because the knowledge and contemplation of the light that manifests within the worlds (*Ohr HaMemaleh*) is primarily so that even the intellect of the animalistic soul will know Godliness.[48] The reason even the intellect of the animalistic soul is capable of understanding Godliness (such that it thereby comes to the nullification of the something (*Bittul HaYesh*), this being the opposite of its nature), is brought about

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[47] To point out, it states in Sefer HaMaamarim Kuntreisim ibid., "Just as His Essential Self is in the aspect of 'You-*Atah*-אתה,' so likewise is He the aspect of His Name (*Shmo*-שמו) which is included in His Essential Self" (i.e., His ability (*Yecholet*)). It is with this in mind that there is an even greater sweetening regarding what is stated about the revelation of His ability (*Yecholet*), [that] "**You-*Atah*-אתה** have been shown to know."

[48] Sefer HaMaamarim 5670 p. 25 [33]. There [it states] that this is the matter of "you have been shown to know." See there.

through the revelation of the ability (*Yecholet*) of His Essential Self, through which even the darkness is transformed into light. That is, this knowledge is by the power of His Essential Self, whereas the knowledge itself, is only in the light that fills all worlds (*Ohr HaMemaleh*).

Then, after this knowledge, there must be the knowledge and contemplation of His surrounding transcendent light (*Ohr HaSovev*), [this being the commandment of the verse, "you shall know etc.," as discussed before in chapter four], and that His light that fills and manifests within the worlds is just a mere radiance which is of utterly no comparison to the limitless light of the Unlimited One that transcends the worlds (*Ohr HaSovev*).

It specifically is then that it applies to contemplate and know the advantage of the knowledge of His inner manifest light (*Ohr HaMemaleh*) which also is understood by the intellect of the animalistic soul, this knowledge stemming from the ability (*Yecholet*) of His Essential Self, as discussed before.

8.

Now, with this in mind, we can also explain what was brought before (in chapter five) from the discourses. That is, the reason that He, blessed is He, emanated the knowledge of His Essential Self, is so that it thereby would be possible for the creatures to have knowledge of Godliness. That is, from the fact that the intention in emanating the knowledge of His Essential Self is so that the creatures will come to know Godliness, it is understood that there is an advantage to this

knowledge (that the creatures know Godliness) compared to the knowledge as it is in His Essential Self.

This is like the explanation in Tanya,[49] that the ultimate purpose in the chaining down of the worlds is not for the upper worlds, since for them this is a descent from the light of His face, blessed is He. Rather, the ultimate purpose of the upper worlds is that through them there is the coming into being of this lower world, through which there is the fulfillment of His Supernal intent for a dwelling place in the lower worlds,[50] a dwelling place for His Essential Self.[51]

We thus find that this matter in the upper worlds, that through them this lower world is brought into being, is loftier than the upper worlds themselves. This is because the upper worlds themselves are in a state of descent, whereas the fact that through them this lower world is brought into being, is their ascent.

The same is so of the emanation of the knowledge of His Essential Self, that the knowledge is like a descent from the light of His face. [For, even though the emanation of this knowledge is in His Essential Self, nevertheless, relative to His Essential Self, as He is in and of Himself (before emanating the knowledge), the knowledge is a descent.] Rather, the ultimate purpose of the emanation of this knowledge is so that through it there will be knowledge of Godliness in the creatures, down to and including within the intellect of the animalistic soul,

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[49] Tanya, Ch. 36; Also see Sefer HaMaamarim 5658 p. 30 and on.

[50] See Tanchuma Naso 16; Bechukotai 3; Bamidbar Rabbah 13:6; Tanya ibid.

[51] *Hemshech* 5666 p. 3 [p. 5, translated as Hemshech Samech-Vav, Vol. 1, Discourse 1], and elsewhere – cited in Torat Menachem Sefer HaMaamarim Shvat p. 308.

through which the ability (*Yecholet*) of His Essential Self is revealed.[52] Thus, through the drawing down from the knowledge of Himself to the knowledge of Godliness in the creatures, an ascent is caused in His self-knowledge, so to speak.

9.

Now, it can be said that the ascent brought about in His self-knowledge through the knowledge of Godliness in the creatures, is similar to the bestowal from the foot to the head, stemming from the fact that the root of the foot is higher than the head, in that, "their end is wedged in their beginning."[53] That is, this matter still relates to the order of the chaining down of the worlds (*Seder Hishtalshelut*).

However, another matter in "You have been shown to know" is that through the knowledge of Godliness in the creatures there (subsequently) is a drawing down of the revelation that "there is nothing besides Him," that is, the ability (*Yecholet*) of His Essential Self.

This is why before the Hakafot we recite, "You have been shown to know… there is nothing besides Him," in that it is an explanation of the great elevation of the joy of the Hakafot.

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[52] Even though His ability (*Yecholat*) is also not His Essential Self, nevertheless, His ability is as it is, in and of itself (and is not **an emanation**). See *Hemshech* 5666 p. 186 [248] that His ability (*Yecholet*) is His Name which is Preexistent like His Preexistence.

[53] See Sefer HaMaamarim 5658 p. 30 that "just as it was explained before… that there is an advantage to *Zeir Anpin* over *Abba* and *Imma*, and in *Malchut* over all the ten *Sefirot*, due to the fact that their root preceded, the same is likewise so of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) relative to the world of Emanation (*Atzilut*)."

That is, the reason the joy is in a way that the feet elevate and uplift the head, the intention in this is to the head of man, as well as to the head of each and every level, up to and including the level of His self-knowledge. Beyond this, through the dancing of Simchat Torah a drawing down is caused of the encompassing light (*Makif*) that transcends the parameters of "head" and "foot," up to the revelation of "there is nothing besides Him," that is, the ability (*Yecholet*) of His Essential Self.

The receptacle for these two matters is the oneness of the Jewish people in two ways, that each person receives from his fellow and that all Jews are a single stature. The same is so of the service of *HaShem*-יהו"ה, blessed is He, of each and every Jew in particular, in that there are these two matters.

There is service with the ten powers of his soul (which are comparable to the ten categories "from your heads and tribal leaders to the choppers of your wood and the drawers of your water"),[54] in a way that all the powers receive one from the other and complete each other. Then there is the service stemming from the *Yechidah* essence of the soul, which transcends division. This also is a preparation that hastens the true and complete redemption through our righteous Moshiach, since Moshiach is the matter of the *Yechidah* essence of the soul.[55] This is why each and every Jew has a spark of

[54] See Likkutei Torah beginning of Nitzavim, in which the Torah enumerates ten levels just as there are ten levels within the soul of man.

[55] Ramaz to Zohar III 260b (printed in Mikdash Melech 190b); Likkutei Torah of the Arizal to the verse (Genesis 5:22), "Chanoch went," and elsewhere; Also see Ohr HaTorah Nitzavim p. 1,276; Sefer HaMaamarim 5627 p. 16 [11]; 5655 p. 19 and on; 5699 p. 207, and elsewhere.

Moshiach,[56] in that the particular *Yechidah* of every Jew is a spark of the general *Yechidah* of Moshiach, [akin to Moshe (the first redeemer),[57] in that within each and every Jew there is the aspect of Moshe],[58] who will come and redeem us and lead us upright to our land with the true and complete redemption, in the very near future and in the most literal sense!

[56] Ma'or Einayim, end of Parshat Pinchas.

[57] See Shemot Rabbah 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, Parshat Vayechi; Torah Ohr, beginning of Mishpatim.

[58] Tanya Ch. 42

Discourse 6

"*Machar Chodesh… -*
Tomorrow is the New Moon…"

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim & Erev Rosh Chodesh Marcheshvan, 5737
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "Yehonatan said to him, 'Tomorrow is the New Moon, and you will be missed because your seat will be empty.'" It is explained in the discourses entitled "*Machar Chodesh*"[2] that the word "you will be missed-*v'Neefkadeta*-ונפקדת" denotes the matter of remembering, such that it is related to the brain of memory, that is, the brain of Wisdom-*Chochmah*,[3] this being the ultimate height and beginning of the entire chaining down of the worlds (*Hishtalshelut*). In contrast, the word "your seat will be empty-*Yipaked*-יפקד" denotes the ultimate lacking.

Now, both these matters are present in the moon in relation to Erev Rosh Chodesh ("tomorrow is the New Moon," meaning that the following day is Rosh Chodesh). This is because the moon is then in a state of complete concealment and hiddenness, such that it has no existence at all, this being

[1] Samuel I 20:18

[2] Maamarei Admor HaZaken 5568 Vol. 1 p. 534 and on; Ohr HaTorah Zot HaBrachah p. 1,892; Sefer HaMaamarim 5677 p. 70 and on.

[3] See Torah Ohr Mikeitz 31c; Tetzaveh 81c; 110d

the matter of "your seat will be empty." This thereby brings about that "you will be remembered," which is the matter of the birth of the moon on Rosh Chodesh.

The substance of this (in the language of Kabbalah) is "the union (*Yichud*) of the sun and the moon."[4] This is a very lofty matter, since for this to happen, the union must be on all levels, all the way up to the Unlimited One (*Ein Sof*) (as explained in Iggeret HaKodesh, Epistle 20).[5]

Now, both these matters are present in Dovid (who is called, "the little one-*HaKatan*-הקטן,"[6] and relates to the moon, "the little luminary-*Ma'or HaKatan*-מאור הקטן"),[7] as well as relating to the service of *HaShem*-יהו"ה of the Jewish people (who count by the moon).[8] That is, their service on Erev Rosh Chodesh is the matter of complete nullification (*Bittul*), thereby bringing about the matter of "you will be remembered."

About this the verse states,[9] "This month shall be for you the head of the months." That is, it also relates to **every** Rosh Chodesh, which is called "this-*HaZeh*-הזה,"[10] (as in the teaching, "See it [the moon] like this-*KaZeh*-כזה and sanctify it"),[11] beginning with the month of Tishrei (which is blessed by the Holy One, blessed is He, as in the teaching of the Baal Shem Tov),[12] the Rosh Chodesh which is the day of Rosh HaShanah,

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[4] See Ohr HaTorah Bereishit 5a; 10b; 20a and elsewhere

[5] Tanya, Iggeret HaKodesh, p. 131a

[6] Samuel I 17:14

[7] Genesis 1:16

[8] Talmud Bavli, Sukkah 29a; Also see Ohr HaTorah Bo p. 252.

[9] Exodus 12:2; Also see Ohr HaTorah ibid. p. 253 and on.

[10] See Talmud Bavli, Shabbat 88b

[11] Talmud Bavli, Rosh HaShanah 20a; Rashi to Exodus ibid.

[12] Igrot Kodesh of the Rebbe Rayatz Vol. 3 p. 430 and on; HaYom Yom 25th of Elul.

on which there must be the ultimate nullification of "crown Me as King over you."[13]

This thereby brings about a drawing down of "reign over the whole world in Your glory," such that "all that has been made will know that You have made it etc.,"[14] (as in all the particular levels of this until the world of Action (*Asiyah*) as explained in the Siddur of the Arizal),[15] in all the particulars about which the verse states,[16] "In the beginning God created the heavens and the earth."

That is, in addition to this verse referring to the ten *Sefirot*, including how they are in their ultimate state of elevation (as explained in Zohar[17] and in the discourses of Chassidus),[18] nevertheless, a verse never departs from its simple meaning,[19] and in the world of the simple meaning (*Pshat*), this being the world of Action (*Asiyah*), it refers to the creation of the heavens and the earth and all their hosts ("'(*Et*-את) the heavens' to include all its products and '(*Et*-את) the earth' to include all its products")[20] in their literal sense in this lower world.

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[13] Talmud Bavli, Rosh HaShanah 16a

[14] See the Rosh HaShanah Amidah prayers.

[15] Siddur of the Arizal, Rosh HaShanah prayers.

[16] Genesis 1:1

[17] Zohar I 3b; 31b (Tosefta); 256b

[18] Ohr HaTorah Bereishit 487b and on; Discourse entitled "*Bereishit Bara*" 5651 (Sefer HaMaamarim 5651 p. 89 and on).

[19] Talmud Bavli, Shabbat 63a

[20] Rashi to Genesis 1:14

2.

Now, about the two matters of the verse, "This month shall be for you" (which is the substance of "tomorrow is the New Moon") and the verse, "In the beginning God created," there is the well-known teaching of our sages, of blessed memory[21] (brought in the discourses on the redemption of the exodus from Egypt),[22] "Rabbi Yitzchak said, 'The Torah only had to begin from the verse, 'This month shall be for you etc.' Why did it begin with the verse, 'In the beginning?' Because of [that which is indicated by the verse],[23] 'He related the strength of His deeds to His people in order to give them the heritage of nations etc.'"

The explanation is that the two matters of "this month shall be for you" and "in the beginning God created" are connected to the aspect of Kingship-*Malchut*. This is because the month (*Chodesh*) is connected to the matter of Kingship-*Malchut*,[24] as the verse states,[25] "His wife, Chodesh." Likewise, the matter of the verse, "In the beginning God created" is connected to the *Sefirah* of Kingship-*Malchut*, as the verse states,[26] "Your Kingdom is the Kingdom of all worlds." That is, the coming into being of all the worlds is from the *Sefirah* of Kingship-*Malchut*, such that even the power of the Actor in the acted upon, which brings the world of Action

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[21] Rashi to Genesis 1:1
[22] See Ohr HaTorah ibid. p. 251 and on.
[23] Psalms 111:6
[24] Me'orei Ohr, Ot Chet, Section 8, cited in Ohr HaTorah ibid. p. 278.
[25] Chronicles I 8:9
[26] Psalms 145:13

(*Asiyah*) into being (about which it states, "All that has been made will know that You have made it," as mentioned before) is drawn from the *Sefirah* of Kingship-*Malchut*.

However, these are two extremes in the *Sefirah* of Kingship-*Malchut*. That is, on the one hand it is the aspect of drawing down from Above to below, through which the worlds are brought into being all the way down, this being the matter of the verse, "In the beginning God created." But, on the other hand, it is the aspect of ascent from below to Above, in that "the lower flame burns constantly for the upper flame and is not stilled etc."[27] This is because Kingship-*Malchut* is in a state of ultimate nullification (*Bittul*) such that she is emanated as the mystery of a mere point (*Nekudah*) (unlike the other *Sefirot*),[28] in that she has nothing of her own, akin to the moon, which has nothing of her own except what she receives from the light of the sun.[29]

It is about this that they stated, "The Torah only had to begin from the verse, 'This month shall be for you etc.'" [As known about the specificity of this teaching itself, the Torah indeed had to begin specifically from the verse, "This month shall be for you," even though there are many other *mitzvot* in the Torah.] That is, since the matter of Torah is primarily to elevate the world, this relates to the matter of "this month shall

[27] See Zohar II 140a; Zohar I 178b; 77b; 86b

[28] See Etz Chayim, Shaar 11 (Shaar HaMelachim) Ch. 5; Likkutei Torah Tzav 11b; Biurei HaZohar Balak of the Mittler Rebbe 207c; Biurei HaZohar Balak of the Tzemach Tzeddek Vol. 1 p. 496 and on; p. 502 and on.

[29] See Zohar I 181a; 249b; Zohar II 218b; Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 6.

be for you," which is the matter of Kingship-*Malchut* as she is in a state of nullification and ascent from below to Above.

Now, this matter was said specifically by Rabbi Yitzchak, because of his substance and level. This is because [the name] Yitzchak-יצחק is called such because of the verse,[30] "God has made laughter-*Tzchok*-צחוק for me." This refers to the laughter and pleasure brought about Above from the novelty that the Jewish people bring in their work in the name God-*Elohi"m*-אלהי"ם-86 (which is the matter of the words, "God-*Elohi"m*-אלהי"ם-86 has made for me") which shares the same numerical value as "the natural order-*HaTeva*-הטבע-86."[31]

That is, they elevate the world and bring about the nullification from something (*Yesh*) to nothing (*Ayin*), this being the primary level of elevation, and is an even loftier matter than, "in the beginning God created," which is from nothing to something (*Yesh MeAyin*).

This is as in the known explanation of the teaching of our sages, of blessed memory,[32] "The deeds of the righteous (*Tzaddikim*) are greater than the act of [creating] heaven and earth." This is because the act of [creating] heaven and earth is something "given from heaven,"[33] that is, the creation of something from nothing. In contrast, "the deeds of the

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[30] Genesis 21:6; See Torah Ohr Toldot 17d and elsewhere.

[31] 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 ("*v'Hamargeel*") 121b; Shnei Luchot HaBrit 89a; 189a; 308b; Shaalot uTeshuvot Chacham Tzvi, Section 18 (cited in Likkutei Torah Re'eh 22c); Tanya, Shaar HaYichud VeHaEmunah, beginning of Ch. 6.

[32] Talmud Bavli, Ketuvot 5a; Also see Sefer HaMaamarim 5679 p. 183 and on; 5685 p. 151.

[33] Talmud Bavli, Taanit 25a and Hagahot HaBach and Ein Yaakov there.

righteous (*Tzaddikim*)" refers to what the Jewish people ["your people are all righteous (*Tzaddikim*)"][34] bring about through their service of nullifying the something (*Yesh*) to the [Godly] "nothing" (*Ayin*). That is, this is a much loftier matter than the act of [creating] heaven and earth.

This is why Rabbi Yitzchak said that the Torah only had to begin from the verse, "This month shall be for you," since it is the matter of nullifying the something (*Yesh*) to the [Godly] "nothing" (*Ayin*).

3.

Nevertheless, the Torah began with the verse, "In the beginning," because of [what is indicated by the verse], "He related the strength of His deeds to His people in order to give them the heritage of nations." In this, there are two explanations. The first explanation[35] is that even though the ultimate intent is for the deeds of the righteous in nullifying the something (*Yesh*) to the [Godly] "nothing" (*Ayin*), this being the matter of "this month shall be for you," nevertheless, in preface to this, there first must be the matter of the verse, "In the beginning," which is the matter of creating something from nothing (*Yesh MeAyin*).

This is comparable to a teacher who studies with his student, that to bring him to understand that which he wants him to understand, and in a way that will be well absorbed by him, he first must relate various prefaces to him by which and

[34] Isaiah 60:21; See Mishnah Sanhedrin 10:1 (Perek Chelek).
[35] See Ohr HaTorah ibid. p. 255 and on.

through which the student will then come to understand what he wants him to understand. Now, these prefaces are not his primary intention, but his primary intention is what he will relate to him in the end. However, it is imperative that he give these prefaces precedence, for if he does not do so, the student will not at all understand want he wants to bring him to understand.

The same is similar of this matter. That is, to come to the matter of "this month shall be for you" (the nullification of the something (*Yesh*) to the [Godly] "nothing" (*Ayin*), there first must be the preface of the matter of "in the beginning God created," this being the coming into being of something from nothing (*Yesh MeAyin*) (as stated in Ramban's commentary on Torah).[36]

That is, through contemplating that the creation is something from nothing (*Yesh MaAyin*) and contemplating the teaching of the Baal Shem Tov[37] on the verse,[38] "Forever *HaShem*-יהו"ה Your speech stands in the heavens," in that what sustains every creature is only the word of *HaShem*-יהו"ה which constantly brings it into being from absolute zero and nothing to something, and this being so, that there truly is zero besides Him,[39] he thereby will subsequently come to the nullification (*Bittul*) of the something (*Yesh*) to the [Godly] "nothing" (*Ayin*), this being the matter of "this month shall be for you."

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[36] Ramban to Genesis 1:1

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

[38] Psalms 119:89

[39] Shaar HaYichud VeHaEmunah ibid., translated as The Gate of Unity and Faith, Ch. 3.

The second explanation[40] is that the matter of "to give them the heritage of nations" is even loftier than the nullification (*Bittul*) of the something (*Yesh*) to the [Godly] "nothing" (*Ayin*) (that is, "this month shall be for you"). This is because this is not in a way that the existence of the world is nullified, but rather, as the world remains in its existence, "the heritage of nations," the Jewish people bring about ("to give them the heritage of nations") a dwelling place for the Holy One, blessed is He, in the lower worlds.[41] [That is, they bring about] the revelation that the **true** existence of the world is the True Something (*Yesh HaAmeetee*). For, as known, the existence of the created something (*Yesh HaNivra*) is specifically from the True Something (*Yesh HaAmeetee*), as stated in Biurei HaZohar[42] and elsewhere.[43]

4.

Now, the two above explanations are comparable to the two interpretations explained before[44] on the verse,[45] "You have been shown to know." That is, "You have been shown-*Hareita*-הראת" in the past tense, refers to the knowledge of His light that fills all worlds (*Memaleh Kol Almin*).[46] For, since one sees the world, he thus understands that there is a Godly vitality that

[40] See Sefer HaMaamarim 5679 p. 206.
[41] See Midrash Tanchuma Naso 16; Bechukotai 3; Tanya, Ch. 36.
[42] Biurei HaZohar of the Mittler Rebbe, Beshalach 96c
[43] Discourse entitled "*uLekachtem Lachem*" 5661; Also see Maamarei Admor HaZaken, Maamarei RaZa"L p. 483.
[44] In the previous discourse entitled "*Atah Hareita*," Discourse 5, Ch. 4 and on (Sefer HaMaamarim 5737 p. 43 and on).
[45] Deuteronomy 4:35
[46] Likkutei Torah Va'etchanan 4d

brings the world into being and enlivens it. This is because just as the soul fills the body, so likewise the Holy One, blessed is He, fills His world.[47] Moreover, this vitality is in all the particulars of the world (like the vitality of the soul) this being the contemplation of His light that fills all worlds (*Memaleh Kol Almin*).

However, this is not yet enough, but there also must be contemplation of His light that surrounds and transcends all worlds (*Sovev Kol Almin*), which brings the nullification from something (*Yesh*) to nothing (*Ayin*). This is because His light that fills all worlds (*Memaleh Kol Almin*) is what brings into being and enlivens the something (*Yesh*) from nothing to something (*Yesh MeAyin*). However, through His light that surrounds and transcends all worlds (*Sovev Kol Almin*) the nullification (*Bittul*) of the something (*Yesh*) is caused (that is, the source of the something (*Yesh*), this being His light that fills all worlds (*Memaleh Kol Almin*) to the [Godly] "nothing" (*Ayin*) (that is, His light that surrounds and transcends all worlds (*Sovev Kol Almin*)).

This is akin to the first explanation of the verse, "He related the strength of His deeds to His people," that is, the coming into being of something from nothing (*Yesh MeAyin*) through His light that fills all worlds (*Memaleh Kol Almin*), this being the preface to the nullification of the something (*Yesh*) to the [Godly] "nothing" (*Ayin*) through His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

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[47] See Midrash Tehillim 103a; Vayikra Rabbah 4:8; Also see Talmud Bavli, Brachot 10a.

The second explanation of the verse, "You have been shown," in which "shown-*Hareita*-הראת" is also in the past tense, refers to the giving of the Torah, at which time the Essential Self of the Singular Preexistent Intrinsic and Unlimited One was revealed below. This is as the verse states,[48] "*HaShem*-יהו"ה descended upon Mount Sinai," and as it continues,[49] "I am *HaShem-Anochi HaShem*-אנכי יהו"ה," "I-*Anochi*-אנכי, meaning who I am-*Mi SheAnochi*-מי שאנכי,"[50] up to His Essential Self and Being, who descended and was revealed with the entire Supernal Chariot (*Merkavah*)[51] below on Mount Sinai.

That is, even though "all of Mount Sinai was smoking,"[52] this was not such that Mount Sinai was elevated to Above, but rather, "*HaShem*-יהו"ה descended upon Mount Sinai as it is below," and it was there that He revealed His Essential Self and Being. This is like the second explanation of the words "to give them the heritage of nations," referring to drawing His Essential Self down to below, through which we make a dwelling place for the Holy One, blessed is He, in the lower worlds.

However, the revelation at the giving of the Torah was a temporary revelation,[53] and from then on, there must be **our** deeds and **our** service[54] throughout the course of the six-

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[48] Exodus19:20

[49] Exodus20:2

[50] Likkutei Torah Pinchas80 b

[51] See Pesikta Rabbati 21:7; Yalkut Shimoni Yitro Remez 286

[52] Exodus 19:18

[53] See Sefer HaMaamarim 5697 p. 283

[54] See Tanya, Ch. 37

thousand years of the world,[55] particularly after the giving of the Torah, and especially in the time of the exile, especially in the times of "the heels of Moshiach," a time of which there is no lower in this world itself.

At a time such as this, our primary work[56] is to stand strong and be unmoved etc. That is, through contemplating that "*HaShem*-יהו"ה is standing over him… and examining him… to see if he serves Him as fitting,"[57] he therefore is unmoved etc. This is like the statement at the beginning of the four sections of Shulchan Aruch,[58] "Yehudah ben Teima says…[59] do not be ashamed by those who mock." (Elsewhere[60] the relation between Yehudah ben Teima, the author of this teaching, and this teaching is explained.)

This is a very great service, such that this is what brought the additional humility of our teacher Moshe [a small portion of which is drawn to each and every Jew, akin to the explanation in Tanya[61] about the matter of fear (*Yirah*) of *HaShem*-יהו"ה, that in relation to Moshe is "a minor matter"[62] etc.]

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[55] Talmud Bavli, Rosh HaShanah 31a

[56] Also see Sefer HaMaamarim 5648 p. 187; 5657 p. 280; 5685 p. 258; Sefer HaMaamarim Yiddish p. 3 and on.

[57] Tanya, Ch. 41

[58] Shulchan Aruch of the Alter Rebbe, Mahadura Tinyana; Also see the beginning of the Tur.

[59] Mishnah Avot 5:20

[60] See Reshimot Choveret 7 (Simchat Beit HaSho'evah 5692); Likkutei Sichot Vol. 15 p. 256; Vol. 21 p. 282 and on; Vol. 26 p. 29 and elsewhere.

[61] Tanya, beginning of Ch. 42

[62] Talmud Bavli, Brachot 33b

This is like the explanation[63] of the verse,[64] "The man Moshe was exceedingly humble, more than any person on the face of the earth." That is, his humility was in relation to the generation of "the heels of Moshiach" who are unashamed by those who mock etc. This is so much so, that through this we draw His Essential Self down to below, which is the matter of making the dwelling place for the Holy One, blessed is He, in the lower worlds, as will be fully revealed in the coming future. As explained in Tanya,[65] a glimmer of this was already revealed at the giving of the Torah, as the verse states, "You have been shown to know that *HaShem*-יהו"ה, He is the God, there is nothing besides Him," that is, "You have been shown," literally!

5.

This then, is why "Rabbi Yitzchak said that the Torah only had to start with the verse, 'This month shall be for you,' and why is it that it began with the verse, 'In the beginning?' Because of [what is indicated by the verse], 'He related the strength of His deeds to His people in order to give them the heritage of nations." For, through this we bring about the drawing down and revelation of His Essential Self below.

This is the matter of the verse, "In the beginning God created" in which the word "created-*Bara*-ברא" is a term denoting revelation,[66] in that we reveal the intention of the name

[63] Sefer HaMaamarim 5689 p. 69; p. 299; 5697 p. 298.
[64] Numbers 12:3
[65] Tanya, Ch. 36
[66] See Talmud Bavli, Chullin 43b

God-*Elohi"m*-אלהי"ם, including the matter of "*HaShem*-יהו"ה, He is the God-*Elohi"m*-אלהי"ם."

This is like what we recite at the end of Yom HaKippurim, [the "one-*Achat*-אחת [day] of the year,"[67] referring to the *Yechidah* essence of the soul[68] (as stated in Tosefot),[69] which on Yom HaKippurim is revealed in a loftier way than on the ten days of repentance (about which our sages, of blessed memory, stated,[70] "Here it is referring to an individual-*Yachid*-יחיד," and as in the teaching of the Alter Rebbe,[71] that it refers to the *Yechidah*-יחידה essence of the soul).

From this there is then a drawing into all the particulars and in the particulars of the particulars, and in all matters of service of *HaShem*-יהו"ה, as known about the explanation of the verse,[72] "One thing I asked etc.," about which it states in Midrash,[73] "I learned it from You etc."] It is this matter that we draw into the name God-*Elohi"m*-אלהי"ם of the verse, "In the beginning."

As mentioned before, all this is especially brought about through our deeds and service in the times of "the heels of Moshiach," by not being moved by those who mock, as well as through the general matter of serving *HaShem*-יהו"ה in our deeds, and in a way of "the **power** of His deeds," in that He invests His greatness in the matter of deed.

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[67] Exodus 30:10; Leviticus 16:34
[68] See Ateret Rosh, Shaar Yom HaKippurim, Ch. 2 and on.
[69] Talmud Bavli, Menachot 18a ("*Ad Achat*").
[70] Talmud Bavli, Rosh HaShanah 18a
[71] Likkutei Torah Tavo 43d; Also see Likkutei Sichot Vol. 14 p. 145.
[72] Psalms 27:4
[73] Yalkut Shimoni to Tehillim, Remez 706.

Through doing so, we bring about the matter of "deed is greater," as will take place in the coming future.[74] There will then be the fulfillment of the prophecy,[75] "The kingdom will be *HaShem*'s-יהו"ה," and "all that has been made will know that You have made it."

How much more will this certainly be so of the Jewish people, who then will be in the ultimate state of wholeness, and in a way that "he will gather the dispersed of Israel."[76] (That is, since there was the matter of "the dispersed of Israel," therefore the ingathering will be on the ultimate level of elevation) and in a way that this will also be revealed before the eyes of the nations of the world. This is why "foreigners will stand and tend to your flocks,"[77] and "kings will be your nurturers, and princesses your wet nurses,"[78] with the coming of our righteous Moshiach, speedily in our times!

[74] Maamarei Admor HaZaken 5567 p. 317; Ohr HaTorah Bereishit 40b
[75] Obadiah 1:21
[76] See Mishneh Torah, Hilchot Melachim 11:1; 11:4
[77] Isaiah 61:5
[78] Isaiah 49:23

Discourse 7

"*Eileh Toldot Noach… -*
These are the offspring of Noach…"

Delivered on the 4th of Marcheshvan,
Erev Shabbat Parshat Noach, 5737
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "These are the offspring of Noach, Noach was a righteous man." The Torah then continues[2] that he was commanded to make the ark (and to "come… into the ark etc."),[3] and continues by enumerate the particulars of the ark, [stating],[4] "Three hundred cubits, the length of the ark, fifty cubits its width, and thirty cubits its height… and finish it to a cubit from above etc."

Now, as understood, in all matters of the Torah, which is eternal,[5] there is something that relates to man's service of *HaShem*-יהו"ה, blessed is He, in every generation. Thus, since the Torah was said both in general and in particular,[6] it also

[1] Genesis 6:9
[2] Genesis 6:14
[3] Genesis 7:1
[4] Genesis 6:15-16
[5] Tanya, beginning of Ch. 17; Also see the beginning of the discourse entitled "*Eileh Toldot Noach*" in Maamarei Admor HaEmtza'ee, Noach p. 93; Ohr HaTorah Noach Vol. 3 p. 638a.
[6] Talmud Bavli, Chagigah 6a and on.

relates to our service of *HaShem*-יהו"ה, blessed is He, every particular year.

2.

Now, this may be understood by prefacing with the explanation in the Chassidic discourses of our Rebbes, our leaders, on this verse,[7] in which they bring the teaching of the Zohar.[8]

That is, "The verse states, 'These are the generations of Noach.' Rabbi Chiyah opened and said,[9] 'Your people are all righteous (*Tzaddikim*). That is, the statement, "Noach was a righteous man (*Tzaddik*)," [also] refers to every single Jew, as well as to the Jewish people as a whole, 'who shall inherit the earth forever.' Come and see, all Israel have a share in the coming world, (as in the teaching of our sages, of blessed memory,[10] 'All Israel have a portion in the coming world, as the verse states,[11] 'Your people are all righteous (*Tzaddikim*), they shall inherit the earth forever'). Why is this? Because they guard the covenant (*Brit*) upon which the world is sustained etc. and whosoever guards the covenant upon which the world is sustained is called 'righteous' (*Tzaddik*). From where do we learn this? From Yosef, who guarded the covenant (*Brit*)[12] and

[7] Regarding the coming section, see the discourse entitled "*Eileh Toldot Noach*" in Maamarei Admor HaZaken Al Maamarei RaZa"L p. 171 and on; p. 181 and on; and with the glosses in Ohr HaTorah Noach 54a and on; Biurei HaZohar of the Tzemach Tzeddek, Noach p. 12 and on; Vol. 2 p. 628 and on.

[8] Zohar I 59b (beginning of Noach).

[9] Isaiah 60:21

[10] Mishnah Sanhedrin 10:1 (Perek Chelek); Talmud Bavli, Sanhedrin 90:1

[11] Isaiah 60:21

[12] In the incident with the wife of Potifar [from Genesis 39:7 to 39:19].

thus merited to be called 'righteous' (*Tzaddik*). Thus, 'Your people are all righteous (*Tzaddikim*), they shall inherit the earth forever."

That is, the covenant (*Brit*) is bound to the *Sefirah* of Foundation-*Yesod*, about which the verse states,[13] "The righteous (*Tzaddik*) is the foundation (*Yesod*) of the world." That is, through the Foundation-*Yesod* the world is sustained. Thus, since they sustain the earth, they also "inherit the earth," the coming world - the World to Come (*Olam HaBa*), the aspect of the concealed world (*Alma d'Itkasiya*),[14] which in the *Sefirot* is the *Sefirah* of Understanding-*Binah*.[15]

The explanation of the above-mentioned discourses,[16] is that the matter of the covenant (*Brit*) upon which the world is sustained – as it is in the terminology of Kabbalah – is the meaning of the verse,[17] "You upheld Your word, for You are righteous (*Tzaddik*)." "Your word" refers to the matter of the verse,[18] "By the **word** of *HaShem*-יהו"ה the heavens were made, and by the breath of His mouth, all their hosts." This refers to the matter of Kingship-*Malchut* in general, through which the entire chaining down of the worlds (*Seder Hishtalshelut*) was made to be. Its sustainment ("You upheld Your word") is

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[13] Proverbs 10:25

[14] See Ohr HaTorah Tehillim (Yahel Ohr) p. 418; Sefer HaMaamarim 5678 p. 128.

[15] See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see the discourses cited in note 7 that "the covenant (*Brit*) refers to the aspect of Foundation-*Yesod* of *Zeir Anpin*, and therefore, whoever guards the covenant (*Brit*) has a portion in the coming world, which is the aspect of Understanding-*Binah*, which receives from Foundation-*Yesod* of the Father-*Abba* [i.e., Wisdom-*Chochmah*]."

[16] See Ohr HaTorah Noach ibid. p. 56a.

[17] Nehemiah 9:8

[18] Psalms 33:6

through the matter of, "for You are righteous (*Tzaddik*)." That is, the *Sefirah* of Kingship-*Malchut* receives everything from the *Sefirah* of Foundation-*Yesod* (called "Righteous-*Tzaddik*").

This also is the meaning of the words, "Noach was a righteous man (*Tzaddik*)," in that [after the flood] the sustainment of the world was brought about through him. This is as stated (in the Torah portion of the fifth day of this week),[19] "I shall uphold My covenant with you… This is the sign of the covenant that I have confirmed between Myself and all flesh upon the earth."

The general point is that Noach came to repair what Adam, the first man, lacked etc.[20] From this it is understood that in every generation this is also drawn into the service of *HaShem*-יהו"ה of every Jew, as well as every year. This is because everything one does [must be] for the purpose of serving his Owner,[21] in making a dwelling place for the Holy One, blessed is He, in the lower worlds,[22] in this lowest world of which there is no lower.[23]

This is especially so after the sin of the tree of the knowledge of good and evil (the lacking that needs to be repaired in Adam, the first man). Through each Jew repairing his portion in the world, thereby the repair of his portion in the soul of Adam, the first man, who included them all is caused, some of whom are bound to his head, and some of whom are

[19] Genesis 9:9-17

[20] See Zohar and Mikdash Melech ibid. (cited in the discourses in note 7); Also see later in chapter eight.

[21] Mishnah and Baraita at the end of Tractate Kiddushin

[22] See Midrash Tanchuma Naso 16

[23] See Tanya Ch. 36

bound to his arm etc.,[24] (as brought in Mitzvat Ahavat Yisroel[25] from the writings of the Arizal).[26]

However, even when they already are standing on the level of a righteous *Tzaddik*, as they are on the level of their service, [this being the matter of "the offspring of Noach," as in the teaching of our sages, of blessed memory,[27] "What are the fruits of the righteous? *Mitzvot*, ("What are the fruits? *Mitzvot*"),[28] and as also brought in Rashi's commentary, "The primary offspring of the righteous are good deeds,"] up to the elevated level of "Noach, Noach (was a righteous man)," in which the verse repeats his name twice, this being the matter of being doubly beloved (*Noach*-נח), that is, bringing satisfaction (*Naycha*-נייחא) Above and satisfaction (*Naycha*-נייחא) below (according to all the details of these matters enumerated in Zohar)[29] – nevertheless, this itself is not yet enough (as apparent from the continuation) in that there also must be the matter of "come into the ark."

About this matter itself the verse continues and explains the particulars of the ark, "three hundred cubits, the length, fifty cubits its width, and thirty cubits its height" and in a way of "finish it a cubit from above." Through this we can understand what the ark brings about, both in its literal meaning (in that a verse never departs from its simple meaning),[30] that through it

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[24] Midrash Shemot Rabbah 40:3

[25] Sefer HaMitzvot of the Tzemach Tzeddek 28a

[26] Taamei HaMitzvot, Parshat Kedoshim (Mitzvat v'Ahavta l'Rei'echa Kamocha).

[27] Midrash Bereishit Rabbah 30:6

[28] Talmud Bavli, Sotah 46a

[29] Zohar ibid. 58b; Also see Midrash Bereishit Rabbah ibid. 30:5

[30] Talmud Bavli, Shabbat 63a

they were saved from the flood. This thereby also brought the matter of[31] "I have set My rainbow in the cloud etc.," (as stated in the Torah portion of the fifth day of this week), in which "My rainbow-*Kashtee*-קשתי" refers to "something associated-*Mukash*-מוקש with **Me**," which as explained in various places[32] refers to His Essential Self and Being, blessed is He.

In addition, there is the teaching of the Zohar,[33] explained at length in various places,[34] that "when this rainbow (*Keshet*-קשת) appears in the world adorned with its radiant colors… you then should expect Moshiach." That is, the sign of the rainbow (*Keshet*-קשת) is connected to the true and complete redemption through our righteous Moshiach, at which time the world will be in a **greater** state of completion than when "the world was created in a state of wholeness."[35] This is because in the coming future, after the true and complete redemption, there will be an even greater perfection in this.

3.

Now, we first should explain the general matter of the satisfaction (*Naycha*-נייחא) (which, at first glance, is not a matter of service), and beyond this, why satisfaction (*Naycha*-נייחא) is mentioned twice. The explanation is that satisfaction

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[31] Genesis 9:13

[32] See Ohr HaTorah Noach 70b; Sefer HaMaamarim 5698 p. 226; p. 269.

[33] Zohar I 72b

[34] See Ohr HaTorah Bereishit 21b; Sefer HaMaamarim 5631 Vol. 1 p. 344; Discourse entitled "*Et Kashtee*" 5654 (Sefer HaMaamarim 5654 p. 43 and on); *Hemshech* 5672 Vol. 3 p. 1,305; Discourse entitled "*Zot Ot HaBrit*" of Shabbat Parshat Noach 5743.

[35] See Midrash Bereishit Rabbah 12:6; Shemot Rabbah 30:3; Maamarei Admor HaZaken HaKetzarim p. 558, and elsewhere.

(*Naycha*-נייחא) is the matter of pleasure (*Taanug*), which is why the world was created, in that the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds.[36]

This is as in the verse,[37] "His thighs are pillars of marble," about which it states in Midrash,[38] "'Pillars of marble-*Amudei Sheish*-עמודי שש' in that the entire act of creation was established in six days (*Sheish Yamim*-ימים שש), and 'His thighs-*Shokav*-**שוק**יו' refer to **this** world that the Holy One, blessed is He, yearned-*Nishtokek*-**נשת**וקק and lusted to create." This is the matter of the pleasure (*Taanug*) drawn from Above to below until it manifests in this lowest world of which there is no lower.

After this is that which the righteous (and "Your people are all righteous (*Tzaddikim*)") bring through their service (in that, "the works of the righteous (*Tzaddikim*) are greater").[39] This is the satisfaction (*Naycha*-נייחא) from below to Above brought about through the work of each and every Jew in fulfilling the mission of the Holy One, blessed is He, in fulfilling Torah and *mitzvot* (about which it states,[40] "Honor the *mitzvot* for they are My emissaries") in making a dwelling place for the Holy One, blessed is He, in the lower world. That is, even though it is lowly, in that it is below, it nonetheless will

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

[37] Song of Songs 5:15

[38] Midrash Bamidbar Rabbah 10:1

[39] Talmud Bavli, Ketubot 5a

[40] Midrash Tanchuma Vayigash 6; Also see Likkutei Torah Vayikra 2a; Ohr HaTorah Vayishlach 248b; Sefer HaMaamarim 5633 Vol. 1 p. 53; 5655 p. 56 and on; Likkutei Sichot Vol. 25 p. 330.

ascend in the highest way, until it becomes a dwelling place for Him, blessed is He.

There also is the matter of the doubled satisfaction (*Naycha*-נייחא) in one's toil of serving *HaShem*-יהו"ה. As explained at length in various places,[41] there is satisfaction that comes after the toil and because of the toil, and there is a greater satisfaction that comes **after** the satisfaction that is still related to the toil.

In general, this is the matter of Shabbat, as in the teaching of our sages, of blessed memory,[42] "What was the world lacking? Tranquility. Shabbat came and tranquility came." However, within Shabbat itself, there are two Shabbats according to their *Halachot* (as in the teaching of our sages, of blessed memory,[43] "If only the Jewish people would keep two Shabbats according to their *Halachot*, they immediately would be redeemed") specifying "according to their *Halachot*-**הלכות**."

That is, the two ways of tranquility (the two Shabbats) are such that they are connected to "travel-*Halichah*-**הליכה**," that is, there is a travel from below to Above and a travel from Above to below. This is like the explanation in the discourses[44] on the verse,[45] "I will walk-*v'Heethalachti*-**והתהלכתי** within

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[41] See the discourses in note 7.

[42] Rashi to Genesis 2:2 and elsewhere.

[43] Talmud Bavli, Shabbat 118b (cited in the bove-mentioned discourses); Also see the discourse entitled "*Eileh Toldot Noach*" 5751 (Torat Menachem, Sefer HaMaamarim Tishrei p. 240 and on).

[44] Imrei Binah, Shaar HaKeriyat Shema, Ch. 88 (74a [115b]) and on; Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 157; 5569 p. 144 and on; Ohr HaTorah Vayikra Vol. 2 p. 640; Discourse entitled "*v'Heethalachti b'Tochechem*" 5711 (Sefer HaMaamarim 5711 p. 83, translated in The Teachings of The Rebbe 5711, Discourse 10).

[45] Leviticus 26:12

you" (that the Holy One, blessed is He, says to each and every Jew and to the entire Jewish people as a whole) which (in general) are two modes of travel (*Halichah*).

That is, there is a travel (*Halichah*) from below to Above and a travel (*Halichah*) from Above to below. Now, since the arousal from below must be akin to the arousal from Above [which is elicited thereby] therefore in general, man's service must also be in a way of travel from below to Above and travel from Above to below.

Now, this matter is also connected to the true and complete redemption (in that, "If the Jewish people will keep two Shabbats according to their *Halachot*, they immediately will be redeemed"). This is as explained in the previous discourses,[46] that the redemption is connected to the verse,[47] "Tziyon will be redeemed through justice, and her captives through charity."

This refers to the matter of Torah study ("justice-*Mishpat*-משפט")[48] about which the verse states,[49] "I will place My word in your mouth," in a way of drawing down from Above to below, as well as the matter of charity (*Tzeddakah*-צדקה) about which the verse states,[50] "Charity will uplift a nation," this being the ascent of all physical matters from below to Above. Commensurate to this the matter of tranquility is also caused, from below to Above and from Above to below.

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[46] In the discourse entitled "*Tziyon b'Mishpat Tipadeh*" 5736, Ch. 9 (Torat Menachem, Sefer HaMaamarim Av p. 143 and on, translated in The Teachings of The Rebbe 5736, Vol. 2, Discourse 44).

[47] Isaiah 1:27

[48] See Likkutei Torah, beginning of Devarim.

[49] Isaiah 51:16

[50] Proverbs 14:34; Also see Torah Ohr Bereishit 1b

4.

Now, in general, this is as explained at length in the discourses,[51] that the matter of the two Shabbats refers to Shabbat evening and Shabbat day, this being the two matters of tranquility (satisfaction (*Naycha*-נייחא). That is, on Shabbat evening there is the tranquility that, in the literal sense, comes after the labor of the six days of work, at the conclusion of which Shabbat evening begins. After this comes the tranquility of Shabbat day.

This is also the matter of the two Shabbats according to their *Halachot* (the two modes of travel (*Halichah*). This is because the tranquility in general, which comes after and because to the labor [of the six weekdays] is in a way of travel from below to Above.

This is as we observe in the literal sense in the matter of the toil and the tranquility that follows the toil. That is, during the time of the toil, so that it will be without slackening his hands, one must draw all his powers into this. That is, not only must the power of action be invested in this, but also heartfelt emotions, as well as intellect, and even the power of pleasure (as explained at length in the discourses on the matter of sounding of the Shofar [on Rosh HaShanah] according to the devotional intentions (*Kavanot*) of the Baal Shem Tov).[52]

It only is that these powers are concealed and all that is revealed is the action. That is, while doing the work, all the powers are caused to descend from Above to below into the

[51] In the discourses cited before in note 7.
[52] Siddur Im Da"Ch p. 246a [360b] and on.

action. After this Shabbat evening begins – after the action of the power of action has been concluded, as in the words of the verse,[53] "He rested… from all the work He had done etc."

There also is a likeness to this in man below – in that there then is the ascent (from below to Above) of all of his powers (his emotions (*Midot*) and intellect (*Mochin*) and even his power of pleasure (*Taanug*), and they return to their place. There then is also a revealed illumination of the pleasure (*Taanug*), that is, the matter of Shabbat in general, (both Shabbat evening and Shabbat day), as the verse states,[54] "And you call Shabbat a pleasure (*Oneg*)."

Then, after the pleasure (*Taanug*) of Shabbat evening, due to the ascent of his powers to their place, up to and including the power of pleasure, on Shabbat day an even higher pleasure illuminates from an even higher place. This is drawn from Above to below. This is the matter of the second satisfaction (*Naycha*-נייחא), the satisfaction from Above to below on Shabbat day.

Now, in this itself, there are two times. There is the time of Shabbat morning, after which is the time of "the Desire of all desires" (*Ra'ava d'Raavin*), these being two aspects in the pleasure. This is also explained in *Hemshech* 5666,[55] that there is pleasure that still is connected to composition (*Harkavah*), and is thus called "composite pleasure" (*Taanug Murkav*),

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[53] Genesis 2:2

[54] Isaiah 58:13

[55] *Hemshech* 5666 p. 542 [713] and on, translated in Hemshech Samech-Vav, Vol. 4, Discourse 61 (*Hashlamat HaDrush*); Also see Sefer HaMaamarim 5635 Vol. 2 p. 436 and on.

through which we then come to the higher pleasure, called "simple pleasure" (*Taanug Pashut*).

Now, this is also connected to the explanation before[56] about the matter of His light that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

That is, the tranquility of Shabbat evening is connected to His light that fills all worlds (*Memaleh Kol Almin*) (in that the work during the six days of action is connected to this). After this comes the tranquility of Shabbat day that is connected to His light that surrounds and transcends all worlds (*Sovev Kol Almin*). Then, higher still (at the time of "the Desire of all desires" (*Ra'ava d'Raavin*)) they bond together (that is, His light that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds and transcends all worlds (*Sovev Kol Almin*) (akin to "remember (*Zachor*-זכור) and observe (*Shamor*-שמור) in a single utterance"),[57] brought about by drawing down from a much higher place.

Alternately, this is like the explanation before,[58] that in His light that surrounds and transcends all worlds (*Sovev Kol Almin*) there not only is the particular surrounding transcendent light (*Sovev HaPrati*), but also the general surrounding transcendent light (*Sovev HaKlalli*), up to and including that which transcends both being inner (*Memaleh*) or transcendent

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[56] In the first and second discourses entitled "*Shuvah Yisroel*" (Sefer HaMaamarim 5637, p. 13 and on; p. 23 and on), Discourse 2 & Discourse 3.

[57] Talmud Bavli, Rosh HaShanah 27a; Mechilta and Rashi to Exodus 20:8; Also see Ohr HaTorah Noach 61a.

[58] In the second discourse entitled "*Shuvah Yisroel*," Discourse 3, end of Ch. 2 (Sefer HaMaamarim 5737 p. 23 and on).

(*Sovev*), even higher than the general surrounding transcendent light (*Sovev HaKlalli*) and even higher than the definition of being "surrounding and transcendent" (*Sovev*).

5.

Now, all this relates to every single Jew, as in the words that Rabbi Chiyah opened and began explaining the matter of "these are the offspring of Noach," namely, that "your people are all righteous (*Tzaddikim*)." This is because every single Jew has "a part of God from on high,"[59] (and as emphasized,[60] this is) "literally."

This is like the explanation at length in the discourses,[61] on the verse,[62] "I am *HaShem*-יהו"ה your God," that through the Holy One, blessed is He saying that *HaShem*-יהו"ה will be "**your** God-*Elo"hecha*-אלהי"ך," meaning, **your** strength and

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[59] Job 31:2; Divrei Shalom of Rabbi Yitzchak Aderabi, Drush 3 ("A part of His Essential Self, blessed is He"); Ayelet Ahuvim of Rabbi Shlomo Alkabetz, Shir HaShirim 1:2 (Yerushalayim 5744 – p. 9b); Pardes Rimonim, Shaar 32 (Shaar HaKavanah), Ch. 1; Ohr Ne'erav Vol. 1, end of Ch. 3; Reishit Chochmah, Shaar HaAhavah, Ch. 1 ("*Od Nitba'er*" 53b); Shaar HaKedushah Ch. 6 ("*u'B'Inyan Eem Atifat Tzitzit* – p. 144d); Romemot El to Psalms 29:1; Shoshanat HaAmakaim to Song of Songs 7:11; Midrash Shmuel, Mishnah Avot 2:5; Seder HaYom, Kavanot LeOlam Yehei Adam (p. 49); Kli Yakar to Genesis 1:31, 2:7; Exodus 20:12, 20:13, 26:1; Shnei Luchot HaBrit, Beit Chochmah 18a; Mesechet Chullin 115b; Mesechet Pesachim, Matzah Ashirah 158b; 165b; Mesechet Shavuot 188b, 194b; Hakdamat Rabbi Nathan Shapira to Pri Etz Chayim; and with

[60] With the addition of the word "literally-*Mamash*-ממש" see Tanya, Likkutei Amarim Ch. 2; Shefa Tal, Hakdama ben Me'ah Shanah; Choker u'Mekubal 3:1; Ma'or Einayim to Exodus (Yitro) (36a – section beginning "*Ach*-אך") in the name of **his teacher**; Pri HaAretz of Rabbi Menachem Mendel of Vitebsk, Vayeishev (7b); Maamarei Admor HaEmtza'ee, Vayikra Vol. 1, p. 373. [See Torat Chayim of the Mittler Rebbe, Va'era, "*Inyan Yichud Kudsha Brich Hoo uShchintei*" p. 102 and note 7 there (in the new edition).]

[61] Likkutei Torah Re'eh and elsewhere.

[62] Exodus 20:2

your vitality, there is a drawing down to every Jew of all matters in the four letters of His Name *HaShem*-יהו"ה, even the thorn of the letter *Yod*-י, and in a way that they become **your** strength and **your** vitality.

This is why the discourses[63] explain all the particulars of the four letters of the Name *HaShem*-יהו"ה and the thorn of the letter *Yod*-י as they are in the powers of the soul and in the matters of man (as also understood from the explanation of the Alter Rebbe in Iggeret HaTeshuvah).[64]

This also includes how it is possible to connect *HaShem*-יהו"ה with "your God-*Elo"hecha*-אלהי"ך," up to and including as "your God-*Elo"hecha*-אלהי"ך" becomes **your** strength and **your** vitality.

About this the verse first states, "I-*Anochi*-אנכי (am *HaShem* your God-*HaShem Elo"hecha*-יהו"ה אלהי"ך)." That is, because of "I-*Anochi*-אנכי," meaning "who I am-*Mi SheAnochi*-מי שאנכי," who is not hinted in any letter or thorn at all,"[65] there is the power that *HaShem*-יהו"ה is drawn down into "your God-*Elo"hecha*-אלהי"ך," until He is **your** strength and **your** vitality, within the body found in this lowest world of which there is no lower, until there even is a drawing down in him of the aspect of "I-*Anochi*-אנכי."

Thus, the matter of "these are the offspring of Noach etc." also relates to every single Jew, in that "Your people are all righteous (*Tzaddikim*)," and in a way that he upholds the

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[63] Likkutei Torah ibid.; Sefer HaMaamarim 5635 Vol. 2 p. 466 and on; 5679 p. 611 and on; 5698 p. 67 and on, and the citations there in note 21.

[64] Tanya, Iggeret HaTeshuvah, Ch. 4

[65] Likkutei Torah Pinchas 80b; Also see Zohar III 257b; Also see Chayei HaNefesh of Rabbi Avraham Abulafia, Part 3, Sod 1.

world (akin to the matter of "You upheld Your word, for You are righteous (*Tzaddik*)" as explained before). This being so, they also will "inherit the earth etc."

6.

The Zohar[66] continues, "Rabbi Eliezer said: We learned that wherever [in Torah] the word 'these-*Eileh*-אלה' is used (such as, 'These-*Eileh*-אלה are the offspring of Noach') it is to render that which was mentioned before invalidated. What is written before in the portion of Bereishit?[67] 'A river issues from Eden to water the garden, and from there it separates [and becomes four headwaters etc.'" From this it is understood that [although] in and of themselves, the previous matters are very lofty, in that this is the matter of the river that issues from Eden etc., nonetheless, when we come to the verse, "These are the offspring of Noach, Noach was a righteous man," compared to this, the previous matters are rendered invalidated.

The explanation is that when the verse states, "A river issues from Eden to water the garden, and from there it separates into four headwaters," this refers to the creation of the entire chaining down of the worlds (*Seder Hishtalshelut*) including all the worlds.

This comes about through the aspect of Wisdom-*Chochmah* (as the verse states,[68] "You made them all with

[66] Zohar I 59b ibid. (Noach).
[67] Genesis 2:10
[68] Psalms 104:24

Wisdom-*Chochmah*") which is the matter of Eden.[69] Then from Eden comes the drawing down called the River (*Nahar*).[70] However, this is not as she is in her source (in the aspect of Eden), but as the River (*Nahar*) **emerges** from Eden, so that the existence of worlds will be possible.

Nonetheless, in and of itself, this is not yet enough for there to be an existence in which man's service could be in the ultimate state of perfection possible. This is why the verse continues, "from there it separates." That is, there is a drawing down in a way that it applies to discuss a matter of division, as in the verse,[71] "Let Us make-*Na'aseh*-נעשה etc.," [about which He said to Moshe],[72] "Write it, and let whosoever *wants* to err, err." That is, this is unlike the River (*Nahar*), in that even as it emerges from Eden it is a single "River-*Nahar*-נהר" (in the singular), only that "from there" (the matter of) "it separates" is caused.

Now, in general, this is such that it became "four headwaters," referring to the general matter of the four worlds (Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*)). This is because even the world of Emanation is called a "world-*Olam*-עולם" which is of the same root as "concealment-*He'elem*-העלם" meaning hiddenness,[73] (the matter of which is explained in various places).[74]

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[69] See Shaarei Orah of Rabbi Yosef Gikatilla translated as Gates of Light, Gate Eight (*Binah*) & Gate Nine (*Chochmah*).

[70] See Shaarei Orah ibid.

[71] Genesis 1:26

[72] Midrash Bereishit Rabbah 8:8

[73] See Likkutei Torah Shlach 37d

[74] See Sefer HaMaamarim 5633 Vol. 2 p. 502 and on; 5637 Vol. 2 p. 581 and on.

Nevertheless, even in the aspect of "from there it separates" there is a drawing down of the River (*Nahar*) that emerges from Eden, which even reaches and penetrates into the world as it is in a state of division, down to and including this lowest world of which there is no lower.

This is also understood according to the explanation at length in Iggeret HaKodesh[75] in the Epistle beginning "*Eehoo v'Chayohee Chad, Eehoo v'Garmohee Chad*," that the physical something (*Yesh*) specifically comes into being from the Essential Self and Being of the Emanator, blessed is He, whose existence is intrinsic to Him and who is not caused by any cause that precedes Him, Heaven forbid to think so."

This is higher than the aspect of Eden, and certainly higher than the River (*Nahar*) that emerges from Eden. It only is that in the River (*Nahar*), which is the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*)[76] and is connected to the innerness (*Pnimiyut*) of the Father-*Abba*, there is a manifestation and drawing down of the innerness (*Pnimiyut*) of the Ancient One-*Atik*, [as in the teaching that] "the innerness (*Pnimiyut*) of the Father-*Abba* is the innerness (*Pnimiyut*) of the Ancient One-*Atik*"[77] (as explained at length in various places).[78] In this there is no cause or reason that precedes Him, Heaven forbid to think so, and the existence of the physical something

[75] Tanya, Iggeret HaKodesh, Epistle 20

[76] See Biurei HaZohar of the Mittler Rebbe 22c; Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 47.

[77] See Pri Etz Chayim, Shaar HaKeriyat Shema Ch. 15; Likkutei Torah Nitzavim 49d; Sefer HaMaamarim 5700 p. 49 and on.

[78] See *Hemshech* 5666 p. 95 [126] and on, translated as Hemshech Samech-Vav, Vol. 1, Discourse 12, and elsewhere.

(*Yesh*) in this physical world of which there is no lower, is caused from this.

As in the teaching of the Baal Shem Tov[79] on the verse,[80] "Forever *HaShem*-יהו"ה Your speech stands (*Nitzav*-נצב) in the heavens," the word of *HaShem*-יהו"ה stands firm (in a way that "a commissioner reigned as king-*Nitzav Melech*- נצב מלך")[81] in all existence, down to and including the existence of the physical something (*Yesh*).

Now, with this in mind, we can understand the great elevation present in the physical something (*Yesh*), even though there is nothing is lower than it – being that within it is the presence of the Craftsman, the power of the Actor in the acted upon, in a way of constancy, such that the creation has no independent existence unto itself at all (as explained at length in the discourses of the Rebbe Maharash).[82] This is because at every single moment it is absolutely nothing and must be renewed by He who has no cause or reason preceding Him, Heaven forbid to think so, as He manifests in the *Sefirah* of Kingship-*Malchut*, the aspect of "Your word."

Now, it is in this that man must toil, to reveal and show the [Godly] "nothing" (*Ayin*) in the something (*Yesh*), up to and including the true nothing (*Ayin HaAmeetee*),[83] and even higher, up to and including the Something (*Yesh*) that precedes

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

[80] Psalms 119:89

[81] Kings I 22:48; Likkutei Torah Shir HaShirim 11a

[82] Sefer HaMaamarim 5626 p. 17 and on; p. 54 and on; p. 165 and on; 5629 p. 162; *Hemshech* "*Mayim Rabim*" 5636 p. 174 and on, and elsewhere.

[83] See Torat Chayim Beshalach 266a [186d] and on; Sefer HaMaamarim 5659 p. 45 [60] and on.

the true nothing (*Ayin HaAmeetee*) – this being the True Something (*Yesh HaAmeetee*) who has no cause or reason that precedes Him, Heaven forbid to think so, from whom the physical something (*Yesh HaGashmi*) is brought into being.

With the above in mind, we can understand why after Rabbi Chiyah explains the verse, "These are the offspring of Noach, Noach was a righteous man (*Tzaddik*)," as referring to the matter of the verse, "Your people are all righteous (*Tzaddikim*), they shall inherit the earth forever," in that through their service they uphold the world (this being the matter of the "offspring," that is, "the fruits of the righteous" and "what are the fruits? *Mitzvot*"), in continuation to this Rabbi Eliezer said, "The word 'these-*Eileh*-אלה' renders the previous matters invalidated."

That is, even though the previous matters refer to the aspect of Eden, from which the River (*Nahar*) emerges etc., nevertheless, after this the drawing down comes in a way that "from there they separate etc." This is why in man's toil there is much greater elevation. This is the general meaning of what was explained at length before[84] about the teaching of our sages, of blessed memory,[85] "The deeds of the righteous (*Tzaddikim*) are greater than the act of [creating] heaven and earth."

(This is so even though the act of creating the heavens and earth is very great, as in the teaching of our sages, of blessed

[84] In the discourse entitled "*Vayomer Lo Yehonatan Machar Chodesh*" of Shabbat Parshat Bereishit, Discourse 6, Ch. 2 (Sefer HaMaamarim 5737 p. 52).

[85] Talmud Bavli, Ketuvot 5a; Also see Sefer HaMaamarim 5679 p. 183 and on; 5685 p. 151.

memory,[86] that "[the word] 'the greatness-*HaGedulah*-הגדולה'[87] refers to the act of creation.") This is because the act of the creation of heaven and earth is in a way that "a River issues from Eden and from there it separates" until the existence of something (*Yesh*) [that senses itself as existing independently] is caused.

In contrast, the deeds of the righteous (*Tzaddikim*) (and "Your people are all righteous (*Tzaddikim*)") are even greater, being that they make the something (*Yesh*) into nothing (*Ayin*). (This matter is not inherent to the act of creating the heavens and earth, being that "from Heaven they **give** etc.,"[88] from nothing to something (*Yesh MeAyin*), but not from something to nothing (*Yesh L'Ayin*).)[89]

This then, is the meaning of the verse, "These-*Eileh*-אלה are the offspring of Noach" in which "the word 'These-*Eileh*-אלה' renders to the previous matters invalidated." That is, even though they are preceding matters, akin to the world of Chaos-*Tohu* which precedes the world of Repair-*Tikkun*, there nevertheless must then be made to be a world in which man's labor "to work it and to guard it"[90] is necessary, in which "to work it" refers to the 248 positive action *mitzvot* and "to guard it" refers to the 365 negative prohibitive *mitzvot*.[91]

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[86] Talmud Bavli, Brachot 58a

[87] Chronicles I 29:11

[88] Talmud Bavli, Taanit 25a (Ein Yaakov version)

[89] See Ohr Torah of the Rav, the Maggid of Mezhritch, Section 500; Torah Ohr Beshalach 66b and on.

[90] Genesis 2:15

[91] Targum Yonatan ben Uziel to Genesis 2:15 ibid.; Also see Zohar I 27a; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a); Tikkun 55 (88b).

Through doing so, all matters become elevated to such a greater degree that the previous matters are rendered invalidated (*Pasal*-**פסל**). This is so much so, that the previous matters are considered as dross (*Pesolet*-**פסולת**) and secondary in comparison to that which is higher than them.

7.

However, even after the matter of the verse, "These are the offspring of Noach," that is, "the offspring of the righteous (*Tzaddikim*)," which is the matter of the *mitzvot*, and in a doubled way of "Noach, Noach" which is connected to the two [modes of] travel in man below, similar to the two modes of travel from Above of the verse, "I shall walk within you" (as discussed before in chapter three) – nevertheless, this is as the matter is in a way of "(These are the offspring of) Noach," referring to the matter of Shabbat, at which time this is not a matter of a particular labor.

It rather is the matter indicated by the verse,[92] "The heavens and the earth and all their hosts were completed-*Vayechulu*-**ויכלו**," which is the matter of "expiry-*Kilayon*-כליון,"[93] up to and including the second explanation[94] of the word, "they were completed-*Vayechulu*-ויכלו," as a term denoting pleasure and delight, about which it states, "You called it the 'most delightful of days.'"

[92] Genesis 2:1
[93] Ohr HaTorah to Genesis 2:1 (Vol. 1 p. 42b and on; Vol. 3 p. 505b and on).
[94] Ohr HaTorah ibid.

However, this is not yet the perfection of the work, which specifically must be in a detailed way, and in the details of the details. Therefore, the matter of the verse, "These are the offspring of Noach" does not yet suffice. Rather, there must be the ultimate perfection of Noach through the matter indicated by the verse, "Come into the ark (*Teivah*-תיבה)."

The explanation is as in the well-known teaching of the Baal Shem Tov[95] on the verse, "Come into the ark (*Teivah*-תיבה)," that this is a commandment to every single Jew to enter into the words (*Teivot*-תיבות) of Torah and prayers. In this there is emphasis on the matter of the division into the details and the details of the details.

This is because every word (*Teivah*-תיבה) has its letters (*Otiyot*) and to express each word, it must be separated from the word preceding it and the word following it. Then, through the combination of all the words together, a complete matter comes about (a book). Then, afterwards, this is made to be in a way of "bottom, second, and third decks,"[96] as in all the particulars of the services related to this in the particular worlds etc., as explained at length in the discourses on these verses.[97]

This is such that over the course of twelve months, the time period in which Noach remained in the ark (*Teivah*),[98] the ultimate perfection of the refinement, up to the particular details is caused. This is as explained at length in various places[99] about the matter of gestation (*Ibbur*), in which there are three

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[95] Sefer HaMaamarim 5689 p. 286.
[96] Genesis 6:16
[97] Ohr HaTorah Noach Vol. 3 p. 614a; 627a.
[98] See Rashi to Genesis 8:14
[99] See the discourses cited before in note 7.

ways, a gestion (*Ibbur*) of seven months, a gestation (*Ibbur*) of nine months, and a gestation (*Ibbur*) of twelve months.

The primary matter of the gestation (*Ibbur*) of seven months, as occurred with our teacher Moshe,[100] relates to serving *HaShem*-יהו"ה with the soul.[101] In contrast, the primary matter of the gestation (*Ibbur*) of twelve months, as occurred with Eliyahu the prophet,[102] is refinement in a way that the body becomes completely refined.

[This is one of the explanations of why our teacher Moshe left his body in the world of Formation (*Yetzirah*) and ascended to Above,[103] whereas about Eliyahu the prophet the verse states,[104] "he ascended to heaven in a whirlwind" together with his body.]

From this we can also understand the matter as it relates to Noach. That is, since he brought about the perfection of the world, such that he is connected to the ultimate perfection of the world that will take place in the true and complete redemption (as discussed before in chapter two), it thus was necessary for the refinement to be complete, over the course of the twelve months that Noach was in the ark (akin to the twelve months of gestation (*Ibbur*).

From this we can also understand it as it relates to the service of *HaShem*-יהו"ה of every Jew, (in that the words

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[100] Targum Yonatan ben Uziel to Exodus 2:2; Zohar I 31b; Rashi to Exodus 2:3; Etz Chayim, Shaar HaKlallim, Ch. 3, and elsewhere.

[101] See Sefer HaMaamarim 5650 p. 354 and on; *Hemshech* 5666 p. 157 [207] and on, translated in Hemshech Samech-Vav, Vol. 2, Discourse 19; Sefer HaMaamarim 5698 p. 252 and on.

[102] Also see Shaar HaEmunah of the Mittler Rebbe, end of Ch. 63 (98b).

[103] Sefer HaMaamarim 5637 Vol. 2 p. 617; 5698 p. 214.

[104] Kings II 2:11

"Noach was a righteous man (*Tzaddik*)" refer to "Your people are all righteous (*Tzaddikim*)") in that there must be the ultimate perfection of refinement in every detail, even an external detail, until the body and all its matters will be in the ultimate state of refinement and complete purity (akin to the statement about Eliyahu the prophet).

This is also why the Torah explains the particulars of the ark, "Three hundred cubits etc."[105] The explanation is that the number three in general, refers to the three pillars upon which the world stands.[106] There then is also the number three as it is in tens (thirty), which is the matter of the three faculties of the intellect (*Mochin*) as each includes ten, this being the matter of its height of thirty cubits.

However, there is an even higher perfection, this being the matter of three hundred. This is because the number one hundred is in the Crown-*Keter*, (as explained at length in the discourses[107] on the verse,[108] "Sarah's lifetime was one hundred years, twenty years, and seven years," about which Zohar states[109] that one hundred refers to the "Concealed of all concealed" (*Steema d'Kol Steemeen*) this being the matter of the Crown-*Keter*).

Now, in the Crown-*Keter* itself, there are various levels. [This is like the explanation before (in chapter four) about His light that surrounds and transcends all worlds (*Sovev Kol*

[105] See Biurei HaZohar Noach Vol. 2 p. 631; Also see Ohr HaTorah Noach 67b and on; Vol. 3 p. 614a; 628a; 639b.

[106] Mishnah Avot 1:2

[107] Biurei HaZohar of the Mittler Rebbe and Tzemach Tzeddek, beginning of Parshat Chayei Sarah, and elsewhere.

[108] Genesis 23:1

[109] Zohar I 123a

Almin), which in general is the matter of the Crown-*Keter*. This is why one of the meanings of the word Crown-*Keter*-כתר (is "to encircle-*Katar*-כַּתַר")[110] a term denoting "encompassing-*Sivuv*-סיבוב."][111]

About this the verse continues, "and finish it to a cubit from above," referring to how the aspect of the Crown-*Keter* is Above (not only [higher than] the three, this being the three faculties of the intellect (*Mochin*) and not even higher than the thirty, which is as the three faculties of the intellect (*Mochin*) include ten, but even higher than) the three hundred.

Moreover, this is in a way that from Above there is made to be the matter of "finish it-*Techalenah*-תכלינה to a cubit from above," which is the matter of "expiry-*Kilayon*-כליון" and the matter of completion, (as explained before about the two meanings of the word "they were finished-*Vayechulu*-ויכלו").

That is, all three hundred, as well as the thirty and the fifty (referring to the fifty gates of understanding, as explained at length in those discourses) are in a way that [there is the matter of] finish it-*Techalenah*-תכלינה to a cubit from above."

Furthermore, the word "cubit-*Amah*-אמה" is in the singular, referring to the ultimate elevation of the Crown-*Keter* (even higher than the aspect of one hundred). Moreover, this matter is also drawn down in the world, [akin to the fact that the true dwelling place for His Essential Self and Being is specifically in the lower worlds, being that for the upper worlds

[110] See Job 36:2 and Ibn Ezra there, citing Judges 20:43.
[111] *Hemshech* 5672 Vol. 1 Ch. 1 and elsewhere.

this is in a way of descent from the light of His face, blessed is He, as explained in Tanya].[112]

This is as hinted in the word "cubit-*Amah*-אמה," for as is known from the discourses of our Rebbes, our teachers,[113] the word "cubit-*Amah*-אמה" is an acronym for "our God, King of the world-*Elo"heinu Melech HaOlem*-אלהי"נו מלך העולם." This is what grants empowerment for the complete refinement[114] throughout the course of the twelve months, until there also is a refinement of the externality of the externality, to be in the ultimate state of perfection, purity, and refinement.

8.

Now, all the above is in regard to the world at large, in that after the creation of Adam, the first man, there was the undesirable incident with him, which was repaired through Noach.[115] There likewise is a likeness to this in our service each and every year, beginning on Rosh HaShanah, the day on which Adam, the first man, was created,[116] until Shemini Atzeret,

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[112] See Tanya, Ch. 36

[113] See the end of the discourse entitled "*Tzohar Ta'aseh LaTeivah*" 5692 (Sefer HaMaamarim 5692 p. 114; 5692 p. 114).

[114] See Sefer HaMaamarim 5677 p. 34 that "in order to refine… there must be [a drawing forth] from a loftier level," and "the particular details come from a higher level etc."

[115] See the discourses cited in note 7 ibid., that the sin of Adam, the first man, was that he did not wait for marital union until Shabbat, which is the time to draw forth the inner aspect (*Pnimiyut*) of the pleasure (*Taanug*) in the birthing of souls, and that this was repaired by Noach whose substance matter was Shabbat.

[116] There it states that each year all things return to their initial state, and it is in repair of him not waiting until the eve of Shabbat, that there is the matter of Rosh HaShanah, Yom HaKippurim, Sukkot, until on Shemini Atzeret there is the union etc.

which is a word meaning "absorption-*Kelitah*-קליטה,"[117] in that only then is there is the union and absorption. [That is, because of the fall etc., there must be the length of time of twenty-one days from Rosh HaShanah until Shemini Atzeret, (even though for Adam, the first man, three hours sufficed for this, as explained in the writings of the Arizal).][118]

Then, afterwards, there comes to be the birth of the souls on the seventh day of Pesach (as explained in Iggeret HaKodesh[119] and in various places in the books of Kabbalah),[120] this being the gestation (*Ibbur*) of seven months.

Then, afterwards, in the ark of Noach there was the addition of the gestation (*Ibbur*) of twelve months,[121] which brings about the ultimate refinement and purity, even in the externality, until even as the body is in its existence, can ascend to Above.

The explanation is that on Rosh HaShanah, all matters are in a general way, and man's service is such that he is in a motion of "You are standing today, all of you, before *HaShem*-יהו"ה your God."[122] The same is so on Yom HaKippurim, the "one [day] of the year,"[123] and likewise, on the ten days of

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[117] See Likkutei Torah, Shemini Atzeret 88d and elsewhere.

[118] Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 4.

[119] Tanya, Iggeret HaKodesh, Epistle 20 (130b)

[120] Pri Etz Chayim, Shaar HaLulav, Ch. 8.

[121] See the above-mentioned discourses (Biurei HaZohar Vol. 2 p. 629 and on) that aside for the sin of Adam, the first man, in not waiting for the marital union to take place on the eve of Shabbat, there was another lacking which was that Kayin and Hevel were born immediately and did not remain in gestation in the womb of the female. This matter was also repaired by Noach through entering the ark and remaining there for twelve months etc.

[122] Deuteronomy 29:9; Also see Likkutei Torah, beginning of Nitzavim.

[123] Exodus 30:10

repentance, about which it states,[124] "Here it is referring to a singular individual-*Yachid*," referring to the service stemming from the *Yechidah* essence of the soul,[125] which is the ultimate perfection of the service. Nevertheless, this service is still in a way of the *Yechidah* (a general service).

However, from the aspect of the *Yechidah* there then must be a drawing of the particulars of "with all your heart and with all your soul and with all your more,"[126] until it also is drawn into "you shall bind them as a sign upon your arm,"[127] and until "you shall write them upon the doorposts of your house and upon your gates,"[128] and in one's portion of the world. In this there is the completion of the matters that preceded this, beginning with the verse, "Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד,"[129] as the matters are in a way of oneness.

Therefore, after the service of the ten days of repentance with the aspect of the *Yechidah* essence of the soul, there must be a drawing in the order of the chaining down (*Seder Hishtalshelut*) from Above to below.

The order in this is that there first is a drawing down in an encompassing way, on the holiday of Sukkot, in the encompassing lights (*Makifim*) of the Sukkah. Then, afterwards, on Shemini Atzeret there is the absorption in an inner manifest way (*b'Pnimiyut*) [and in a way that over the

[124] Talmud Bavli, Rosh HaShanah 18a
[125] Likkutei Torah Ki Tavo 43d; Also see Likkutei Sichot Vol. 14 p. 145.
[126] Deuteronomy 6:5
[127] Deuteronomy 6:8
[128] Deuteronomy 6:9
[129] Deuteronomy 6:4

course of time, after the seven months, until the seventh day of Pesach, there will be the birth and revelation of the soul in all its particulars, with 248 limbs and 365 veins as they are in the soul].

Moreover, this is in a way that is also connected to Simchat Torah, [which is] the matter of "joy breaks boundaries,"[130] and the Torah (which is the matter of the absorption etc.)[131] that "brings peace in the upper entourage and in the lower entourage."[132]

This is such that it is drawn into the detailed service, and into the details of the details, in a way of "come into the ark-*Teivah*-תיבה," up to the perfection of "finish it-*Techalenah*-תכלינה to a cubit-*Amah*-אמה from above," brought about in all the particulars of the three hundred cubits, as well as the thirty and the fifty (as explained before in chapter seven).

Moreover, to point out, the matter of the ark (*Teivah*) in general, is also connected to the holiday of Sukkot, which is compared to the ark of Noach. This is as explained at length in *Hemshech* "*v'Kachah*"[133] about the relation between the three matters of the Sukkah, the ark of Noach, and the coming future.

That is, the matter of the Sukkah is that one dwells in the Sukkah in the way that he dwells in his house throughout the entire year,[134] and in a way that he enters into the Sukkah

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

[131] See Sefer HaMaamarim 5677 p. 37 that "the drawing forth of the seminal drop" "is the drawing forth of the Torah to be the aspect of an inner manifest light (*Ohr Pnimi*), literally."

[132] Talmud Bavli, Sanhedrin 99b

[133] *Hemshech* "*v'Kachah*" 5637 – in the discourse of Shabbat Parshat Noach 5638 (Sefer HaMaamarim 5637 Vol. 2 p. 629 and on).

[134] See Talmud Bavli, Sukkah 28b; Shulchan Aruch of the Alter Rebbe, Orach Chayim 639.

together with all his matters. This is comparable to the ark of Noach, in that all the animals and beasts were in the ark but did not harm one another.[135] This likewise is akin to the state and standing there will be the coming future, as the verse states,[136] "The wolf will live with the sheep… they will neither injure nor destroy etc."

However, the general difference is that the Sukkah is the matter of the encompassing lights (*Makifim*) of the externality (*Chitzoniyut*) of Understanding-*Binah*. In contrast, in the ark of Noach there was a drawing down of the innerness (*Pnimiyut*) of Understanding-*Binah*. Nevertheless, in the ark of Noach this was only during that time, whereas in the coming future this will be in a permanent way.

There then will be the true matter of satisfaction (*Naycha*-נייחא), this being is the matter of peace (*Shalom*-**שלום**) and in a way of wholeness and perfection (*Shleimut*-**שלימות**). (This is because peace (*Shalom*-שלום) is connected to wholeness and perfection (*Shleimut*-שלימות), as explained in the discourses entitled "*Heichaltzu*" in Parshat Matot.)[137] This is akin to the state and standing there previously was in the ark of Noach.

The likeness to this, as it is in the service of *HaShem*-יהו"ה of every Jew, is that when he fulfills a *mitzvah* he brings the matter of peace about. That is, he brings peace in the upper entourage and in the lower entourage, referring to the Godly

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[135] Also see (in addition to *Hemshech* "*v'Kachah*" ibid.) Maamarei Admor HaZaken Inyanim Vol. 1 p. 95 and on; Ohr HaTorah, Noach Vol. 3 p. 634a and on; 639a.

[136] Isaiah 11:6, 11:9

[137] Likkutei Torah Matot 86d

soul and the animalistic soul, as explained at length in the discourse entitled "*Heichaltzu*."[138] However, on the holiday of Sukkot this is still in an encompassing way (*Makif*), whereas the inner absorption (*b'Pnimiyut*) comes on Shemini Atzeret, until there is a drawing down in all the particulars, in all matters of the service indicated by the words, "Come into the ark-*Teivah*-תיבה," as explained before at length.

9.

Now, from this, there also is a drawing into the service of *HaShem*-יהו"ה, blessed is He, every single day. To explain, at the beginning of the day, one is in a state in which "his soul is in his nostrils,"[139] in that there only is the matter of "You have returned my soul to me,"[140] without any particulars etc. Then, after this, the particulars come to be manifest etc., through the matter of prayer and the Torah study that follows prayer ("from the synagogue to the study hall"),[141] beginning with the time of prayer, which is a time of personal redemption,[142] after which

[138] Likkutei Torah ibid. 86c and on, and elsewhere.

[139] Isaiah 2:22; Also see Likkutei Torah Pinchas 79d; Ohr HaTorah Bereishit Vol. 6 p. 1,020a; Sefer HaMaamarim 5689 p. 126.

[140] See the liturgy of the "*Modeh Ani*" recited upon waking.

[141] Talmud Bavli, Brachot 64a

[142] Tanya, Iggeret HaKodesh, Epistle 4

prayer brings the permissibility[143] to be able to study Torah in a way of wholeness.[144]

This is then drawn into [the matter indicated by the words] "conduct yourself by the way of the world in regard to them,"[145] in a way that each and every day we make a dwelling place for the Holy One, blessed is He, both Yissachar and Zevulun, each according to his way.

Moreover, in them all the there is recognition of the personal redemption (of prayer) throughout the entire day, through the matter of "all your deeds should be for the sake of Heaven,"[146] and beyond this,[147] [in a way of] "know Him in all your ways,"[148] up to the ultimate wholeness and perfection of Knowledge-*Da'at*, (as explained before[149] in the matter of "You have been shown to know," in that there is the explanation that the word "You-*Atah*-אתה" refers to His Essential Self and Being, and this comes in a way of "to know.")

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[143] See Likkutei Torah cited in the next note that "Abba Binyamin said, 'May my prayer be juxtaposed to my bed' (Brachot 5b) on which Rashi explains that he did not even wish to study prior to prayer… and Tosefot states… I do not know from where he derived a prohibition to study prior to prayer. Rather, the truth is that this is not due to a prohibition, but is rather that the superiority in Torah study that follows prayer is more elevated than Torah study that precedes prayer etc."

[144] See Likkutei Torah, Zot HaBrachah 96b; Kuntres HaTefilah Ch. 8 and on; Sefer HaMaamarim 5659 p. 148 [156]; 5704 p. 75 and on.

[145] Talmud Bavli, Brachot 35b – [In regard to earning a livelihood indicated by the verse (Deuteronomy 11:4), "And you shall gather your grain etc."]

[146] Avot 2:12

[147] See Likkutei Sichot Vol. 3 p. 907; p. 932; Vol. 10 p. 104; Vol. 25 p. 135.

[148] Proverbs 3:6

[149] In the previous discourse entitled "*Atah Hareita*," Discourse 5, Ch. 4 and on; Also see the discourse entitled "*Vayomer Lo Yehonatan Machar Chodesh*" Discourse 6, Ch. 4 (Sefer HaMaamarim 5737 p. 44 and on; p. 53 and on).

10.

Now, through this service being done by every single Jew each and every day, [as mentioned before citing Zohar that "Your people are all righteous (*Tzaddikim*)," and therefore "all Israel have a portion in the coming world," this being a clear ruling in the Mishnah,[150] (to the point that in Talmud Yerushalmi[151] and elsewhere, it is explained that even those about whom it states[152] "except for etc.," they too will ultimately undergo refinement and will have a portion in the coming world)], such that through, "today, if you will listen to His voice,"[153] we thereby will draw forth the true and complete redemption by our righteous Moshiach, below ten handsbreadths (as the soul is still found in the body).

There then will be the fulfillment of the prophecy,[154] "The wolf will live with the sheep… They will neither injure nor destroy in all My sacred mountain, for the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor," which will be brought about through "your wellsprings [that is, the teachings of Chassidus] spreading to the outside."[155] [This is also understood from the explanation of the Rambam[156] on this verse and subject, that the creatures "will

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[150] Mishnah Sanhedrin 10:1 (Perek Chelek)

[151] Talmud Yerushalmi Kila'im 9:3; Also see Igrot Kodesh Vol. 1 p. 145, note 5.

[152] Mishnah Sanhedrin ibid.

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

[154] Isaiah 11:6, 11:9

[155] See the famous letter of the Baal Shem Tov, printed in Keter Shem Tov, at the beginning of the Kehot edition, and elsewhere, and translated in "The Way of the Baal Shem Tov", a translation of Tzava'at HaRivash.

[156] Mishneh Torah, conclusion of Hilchot Melachim u'Melech HaMoshiach.

grasp the knowledge of their Creator."] May this come to be in the near future and in the most literal sense, in our times!

Discourse 8

"*Hamechaseh Ani MeiAvraham… - Shall I conceal from Avraham…*"

Delivered on Shabbat Parshat Va'era,
20th of Marcheshvan, 5737*
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "And *HaShem*-יהו"ה said, 'Shall I conceal from Avraham… now Avraham is surely to become a great nation… For I have loved him, because he commands… that they keep the way of *HaShem*-יהו"ה, doing charity and justice etc."

Now, in his discourse by this title of the year 5667 (in *Hemshech* 5666),[2] the Rebbe whose birthday we are celebrating, points out that "the way of *HaShem*-יהו"ה" refers to Torah and *mitzvot*,[3] and this being so, what does the verse add

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* The original discourse was edited by the Rebbe and published as a pamphlet for the 20th of Marcheshvan, 5747.

[1] Genesis 18:17-19

[2] Published by Kehot – p. 398 [525, translated as Hemshech Samech-Vav, Vol. 4, Discourse 48].

[3] As understood to be obvious (for which reason it was not necessary for Rashi to explain [the words] "going in all His ways" (Deuteronomy 10:12) – since it is self-understood.*) This is also proven by the fact that it states (at the end of Hosea) "the ways of *HaShem*-יהו"ה are upright" which refers to the words of Torah (Bava Batra 89a and Rashbam there; Shir HaShirim Rabbah 1:2 to the verse, "Let Him kiss me with the kisses of His mouth" toward the end) or refers to *mitzvot* (Nazir 23a; Horayot 10b). Also see Zohar I Vayishlach (175b), "These are the ways and paths of the Torah." Biurei HaZohar of the Mittler Rebbe ad loc. (19b [47d] and on), and of the

by stating "doing charity etc." (the matter of the *mitzvot*)[4] to "they keep the way of *HaShem*-יהו"ה?"

He explains there[5] that "the way of *HaShem*-יהו"ה" refers to the drawing down from Above to below, whereas "charity and justice" refer to service in a way of from below to Above, the service of the rebounding light (*Ohr Chozer*). [Based on this he also explains[6] the relation between the words, "that they keep the way of *HaShem*-יהו"ה, doing charity and justice," and the statement before this, "And *HaShem*-יהו"ה said, 'Shall I conceal from Avraham etc.'"]

Now, this verse, "For I have loved him… that they keep the way of *HaShem*-יהו"ה, doing charity and justice," is explained in the above-mentioned *Hemshech* in the discourse entitled "*Ki Yedaativ*" of the year 5666,[7] (in the discourse of the first Shabbat Parshat Vayera of the *Hemshech*).

Tzemach Tzeddek (Vol. 2 p. 704 and on); Ohr HaTorah Na"Ch to the verse in Hosea ibid. (p. 451 and on). [* In regard to what Rashi explains at the end of Parshat Eikev (11:22), that [the words] "to go in His ways" [means] "just as He is merciful, so shall you be merciful etc.," – it can be said that this is because prior to "go in His ways" at the end of Parshat Eikev, it states, "You shall surely keep all this commandment etc.," which proves that "to go in all His ways" is adding an additional matter. Similarly, it can be said about what Rambam writes (Hilchot De'ot 1:5), "We are commanded to walk in these intermediate paths… as it states (Deuteronomy 28:9), 'And you shall walk in His ways,'" that this is because prior to "you shall walk in His ways" it is written, "You shall keep the commandments of *HaShem*-יהו"ה your God." In regard to the fact that Rashi did not explain this in Parshat Tavo – it can be said that this was in reliance to what he had already previously explained at the end of Parshat Eikev.

[4] This is because "charity" is called by the term "*mitzvah*" (simply) – Tanya, Ch. 37 (48b). Likewise, all the *mitzvot* are called by the term "charity-*Tzeddakah*-צדקה," as discussed later in chapter four.

[5] Towards the end – p. 408 [537, translated in Hemshech Samech-Vav, Vol. 4, Discourse 48 ibid.]

[6] Quoted later in chapter six.

[7] P. 68 [91, translated in Hemshech Samech-Vav, Vol. 1, Discourse 9].

Now, in this discourse (the discourse of the second Shabbat Parshat Vayera of the *Hemshech*) he explains the verse differently. That is, in addition to the fact that the first discourse begins with the verse, "For I have known him," whereas the second discourse begins with the verse, "And *HaShem*-יהו"ה said, 'Shall I conceal etc.,'" moreover, in the verse "For I have known him" itself, he explains it differently in the second discourse.

That is, in the first discourse he brings two explanations for the words, "For I have known him-*Ki Yedaativ*-כי ידעתיו." The explanation of Targum[8] is that "*Yadaativ*-ידעתיו" is a word denoting "knowledge-*Yediyah*-ידיעה," [meaning] "it is revealed before Me," and there also is the explanation of Rashi that "I have known him-*Yedaativ*-ידעתיו" is a word denoting love and affection.

There[9] he explains that "I have known him-*Yeda'ativ*-ידעתיו" as a word denoting "knowledge-*Yediyah*-ידיעה," refers to the essential desire (*Ratzon HaAzmi*) (which is the meaning of "it is revealed before Me," in that the desire (*Ratzon*) is in revealed state) whereas "I have loved him-*Yedaativ*-ידעתיו," as a word denoting affection, refers to the matter of the essential pleasure (*Taanug Atzmi*). In contrast, in the second discourse[5] he explains[10] that he was dear to Him in the aspect of the essential pleasure (*Taanug HaAtzmi*).

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[8] Targum Onkelus to the verse. Also see Targum Yonatan ben Uziel on the verse, that "it is revealed before Me."

[9] At its conclusion, p. 77 [102, translated as Hemshech Samech-Vav, Vol. 1, Discourse 9].

[10] Even though this is not the simple meaning of the word "*Yedaativ*-ידעתיו," except that Rashi is forced to explain it in this way since, "if you were to explain it

Another difference between the two discourses is in the explanation of the words, "that they keep the way of *HaShem*-יהו"ה, doing charity and justice." That is, the first discourse seems to indicate (as in the simple language of the verse, and as also explained in various discourses) that "doing charity and justice" is an explanation of "that they keep the way of *HaShem*-יהו"ה,"[11] or that "charity and justice" are a detail in "the way of *HaShem*-יהו"ה."

It can be said that "the way of *HaShem-Derech HaShem*-דרך יהו"ה" (in the singular) refers to the Torah (the general whole (*Klal*) which transcends division), and from it is a drawing forth of "doing charity"[12] (that is, the "248 limbs of the King,"[13] which are the particulars).[14]

However, in this discourse (of the second Shabbat Parshat Vayera in the *Hemshech*) it is explained that "doing

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according to its Targum [translation], 'I know of him,' then the word 'because-*Lema'an*-למען' does not fit with the meaning of the sentence."

[11] As explained in various places "doing charity" is the way and path through which there will be the revelation of the Name *HaShem*-יהו"ה (Torah Ohr Beshalach 63b; Likkutei Torah, Shir HaShirim 44c; Discourse entitled "*Zachor*" 5678 p. 190; Discourse entitled "*Ki Yedaativ*" 5686 p. 111, and elsewhere).

[12] To point out from Sefer HaMaamarim 5678 p. 63 that "the way of *HaShem*-יהו"ה" refers to the devotional intentions (*Kavanot*) of the *mitzvot*, whereas "**doing** charity etc." refers to the actual deed of the *mitzvot*. In the continuation of the matter there [it states], "Just as it is in regard to the deed of the *mitzvot* relative to the devotional intentions (*Kavanot*) of the *mitzvot*, so likewise this so of the *mitzvot* relative to the Torah."

[13] See Tikkunei Zohar, Tikkun 30 (74a), cited in Tanya, Ch. 4; Ch. 23, and elsewhere.

[14] See Zohar III 129a (Idra Rabba), "One path… that shines into 613 paths." In Likkutei Torah Re'eh 21d [and similarly in the discourse entitled "*Ki Yedaativ*" 5627 (p. 26 [21]), 5680 (p. 139)] [it states] that the Torah is the "one path" ["a single light… that transcends the aspect of division"] whereas the *mitzvot* (which are lights that are divided into vessels (*Keilim*), and in each vessel there is a light unto itself), there is the division into 613 ("613 paths"). Also note Likkutei Torah Bamidbar 13a-b. **Simply stated**: The Torah is one, whereas the *mitzvot* are 613.

charity etc." (though it comes in continuation of the words, "that they keep the way of *HaShem*-יהו"ה") is neither an explanation nor a detail of "the way of *HaShem*-יהו"ה," but is an additional matter. That is, after "keeping the way of *HaShem*-יהו"ה," which is the drawing down from Above to below, we then come[15] to a higher service of "doing charity," this being service from below to Above.

2.

Now, all this may be understood based the explanation in the discourse entitled "*Zachor*" 5678[16] of the Rebbe whose birthday we are celebrating (on the verse, "that they keep the way of *HaShem*-יהו"ה") and at length in Biurei HaZohar of the Mittler Rebbe[17] (on the verse,[18] "The ways of *HaShem*-יהו"ה are upright"), and elsewhere.[19]

That is, the matter of the "way-*Derech*-דרך" as it is Above, may be understood as being akin to a road (*Derech*-דרך) in the literal (physical) sense, in that it is the medium by which two places are connected, which in and of themselves are in the utmost state of distance from each other.

An example is "the king's road" which is drawn out and goes from the capital city of his kingship, the place where the

[15] And it is based on this that the continuation of "doing charity etc.," to "keeping the way of *HaShem*-יהו"ה" is understood. See later in note 43.

[16] Sefer HaMaamarim 5678 p. 193

[17] Beginning of Parshat Vayishlach (19b [47c] and on).

[18] At the end of Hosea

[19] Biurei HaZohar of the Tzemach Tzeddek, Vayishlach (Vol. 2) p. 704 and on; Ohr HaTorah Na"Ch p. 453 and on; Shir HaShirim Vol. 2 p. 680 and on; *Hemshech Rosh HaShanah* 5706 Ch. 8 and on, and elsewhere.

king resides, to all the expanses of the land (and by which one reaches all the big cities).

From this, there is a branching out of additional paths and trails by which to reach the smaller towns etc., until and including the most remote corners of the land. The distance between the smaller towns, and certainly the remote corners of the land, and the capital city where the king resides, is that besides the distance in space, there also is a distance in level, until the distance is beyond comparison. However, through the medium of the road a connection and bond is brought about between the remote corners of the land and the place where the king resides.

Now, in this regard, the Line-*Kav* drawn down from the limitless light of the Unlimited One (*Ohr Ein Sof*) is called a "path-*Derech*-דרך." This is because the Line-*Kav* is the medium by which there is a drawing down of the limitless light of the Unlimited One (*Ohr Ein Sof*) to the worlds. For, in addition to the worlds being brought into being through the Line-*Kav* (that is, through the drawing down of the limitless light of the Unlimited One (*Ohr Ein Sof*) to bring the worlds into being) [this being through the externality (*Chitzoniyut*) of the Line-*Kav*, which is rooted in Kingship-*Malchut* of the Unlimited One (*Ein Sof*)], nevertheless, through the Line-*Kav* there also is caused to be a drawing down of the revelations of the limitless light of the Unlimited One (*Ohr Ein Sof*) in the worlds, [this being through the innerness (*Pnimiyut*) of the Line-*Kav* rooted in the Hidden Splendor (*Tiferet HaNe'elam*)].

3.

Now, based on this, the above-mentioned discourse entitled "*Zachor*,"[20] of the Rebbe whose birthday we are celebrating, explains that Torah and *mitzvot* are called "the way of *HaShem-Derech HaShem*-דרך יהו"ה." This is because the matter of Torah and *mitzvot* is "to repair the mystery of His Name,"[21] this being the drawing down of the aspect of His Great Name (*Shmo HaGadol*) (the Name *HaShem*-יהו"ה) this being the revelation of the Essential Self of the limitless light of the Unlimited One (the Hidden Splendor (*Tiferet HaNe'elam*) that transcends Kingship-*Malchut* of the Unlimited One (*Ein Sof*).

This is why it is called "the way of *HaShem*-יהו"ה," in that it is the path by which there is a drawing down of the Name *HaShem*-יהו"ה in the world, His Great Name (*Shmo HaGadol*). Through doing so, His Supernal intent for a dwelling place in the lower world is fulfilled ,[22] this being the revelation of the Essential Self of the limitless light of the Unlimited One (who transcends both His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*) below in the lower worlds, in this lowest world of which there is no lower.[23]

He explains there[24] that the matter of "a dwelling place in the lower worlds" is analogous to a person dwelling in the

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[20] P. 190.

[21] See Torah Ohr Shemot 49d and on; Yitro 67d and on; Ohr HaTorah Shemot p. 209 and on; Vol. 7 p. 2,485; Vol. 8 p. 2,824 and on; Yitro p. 833 and on; p. 844 and on, and elsewhere.

[22] See Tanchuma Naso 16; Bechukotai 3; Bereishit Rabbah, end of Ch. 3; Bamidbar Rabbah 13:6; Tanya, Ch. 36.

[23] As in the language of the Alter Rebbe in Tanya ibid.

[24] P. 193; Also see Ohr HaTorah Shir HaShirim ibid. p. 680; Sefer HaMaamarim 5662 p. 335.

house of his friend, in that his whole essential self [is present there] in that just as he dwells in his own house, he likewise dwells in his friend's house.

It can be said that the intention of the analogy of a person who dwells in his friend's house is to explain that the matter of the dwelling place in the lower worlds is not such that because of the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) within the lower one, he thereby is caused to have refinement and ascent (such that the aspect of "lower" within him is nullified), but rather, even after the revelation, he remains the one below,[25] but even so, there is a drawing down in him of the revelation of the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*).

That is, this is the theme of the analogy of a person dwelling in his friend's house, in that even once he dwells there, it is his friend's house, but even so, he dwells there [and is present] with the totality of his essential self, just as when he dwells in his own house.

[25] It can be said that the relationship between this matter and "the way of *HaShem*-יהו״ה" is that the path connects even the remote corner, as explained before in the discourse. It should also be pointed out from Likkutei Torah Shir HaShirim 43c, that the matter of "the way of *HaShem*-יהו״ה" is that [through it] "He travels and is revealed even below in the world of Action (*Asiyah*) in the world of darkness." It can be said that the explanation is that even afterwards, it remains "the world of darkness,"* but even so, there is a drawing forth in it of the revelation of *HaShem*-יהו״ה. [* See the later note 28.]

4.

Now, in the discourse (entitled "*Zachor*" mentioned before),[26] he then explains that just as a road (*Derech*) in the literal sense, is not only used for going, but also for returning,[27] the same is so of "the way (*Derech*) of *HaShem*-יהו"ה." That is, it's **true** matter is that through it, there not only is a drawing down from Above to below (the matter of "going"), but there also the ascent of the lower one is caused, such that he can be a receptacle for that which is drawn down.[28]

Now, these two matters (the drawing down from Above and the ascent of the lower one) come through the study of the Torah and the fulfillment of the *mitzvot*.[29] That is, studying Torah causes a drawing down of the Essential Self of the limitless light of the Unlimited One (in that the wisdom of the Torah comes from the Wisdom-*Chochmah* of the Essential Self

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[26] P. 193 and on.

[27] Also see Biurei HaZohar of the Mittler Rebbe ibid. 19c [48b], and of the Tzemach Tzeddek ibid. p. 707; Ohr HaTorah Na"Ch p. 456, and elsewhere.

[28] In regard to the fact that it is called "his friend's house" and "the world of darkness" (see before in note 25) – it can be said (and see Likkutei Sichot Vol. 15 p. 89 in the notes) that even when it comes to the ascent of the lower one from below to Above, including even the ascent of the coming future (which will be to the ultimate perfection), it is (not that there will then be the nullification of the constriction (*Tzimtzum*), but rather) that the darkness of the constriction (*Tzimtzum*) will itself be transformed to light (*Hemshech* 5672 Vol. 2 p. 930; p. 932 [Vol. 4 p. 1,261; p. 1,264]). Because this matter (i.e., the transformation of the darkness to light) cannot take place due to the parameters of "light" and "darkness," and is solely by the power of His Essential Self – we thus find that from the perspective of the parameters of "world," there will then also be a "lower" – "his friend's house" and "a world of darkness." However, this requires further analysis.

[29] See Likkutei Torah Shemini Atzeret 84b; Ohr HaTorah Va'etchanan, discourse entitled "*v'Shinantam*"; Discourse entitled "*Vayigash*" 5678 (also cited in the above-mentioned discourse entitled "*Zachor*"); Also see Likkutei Sichot Vol. 9 p. 65, and elsewhere.

of the Unlimited One (*Atzmut Ein Sof*)) into the intellect of man (human intellect manifest in the physical brain).

This is especially so when he studies well and delves deeply with his intellect, in which case his Torah learning unites with him in a wondrous union, to which there is no comparison,[30] so much so, that it is called by his name.[31]

In contrast, the refinement and ascent of the lower one comes about through fulfilling the *mitzvot* in action, especially when the fulfillment of the *mitzvot* in action is in a way of self-restraint (*Itkafiya*-**אתכפיא**), in that "action-*Ma'aseh*-מעשה" is a word denoting "force-*Kefiya*-**כפיה**."[32]

This then, is the meaning of the words, "that they keep the way of *HaShem*-יהו"ה, doing (*La'asot*-לעשות) charity etc.," in that the true matter of the road (*Derech*) is that it is not only used for going (the drawing down from Above), but also for returning (the refinement and ascent of the lower one). This is why in addition to studying Torah there also is the doing of charity, in that the *mitzvot*, as a whole, are called "charity-*Tzeddakah*-צדקה."[33]

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[30] Tanya, Ch. 5

[31] Talmud Bavli, Avodah Zarah 19a; Also see Talmud Bavli, Kiddushin 32a and on.

[32] See the above-mentioned discourse entitled "*Vayigash*" p. 121; ad loc. p. 124 and on; Discourse entitled "*Zachor*" ibid. p. 192; Maamarei Admor HaEmtza'ee Vayikra Vol. 2 p. 761 and on; Sefer HaMaamarim 5636 Vol. 2 p. 289; 5699 p. 191 and elsewhere.

[33] Torah Ohr Mikeitz 38c; 42c; Likkutei Torah Shir HaShirim 44c; Maamarei Admor HaEmtza'ee Vayikra Vol. 2 p. 674; Sefer HaMaamarim 5678, discourse entitled "*Vayigash*" (p. 121); Discourse entitled "*Zachor*" (p. 190); Also see the discourse entitled "*Ki Yedaativ*" 5627 (p. 22 [16]; p. 24 [19] and on); 5680 (p. 133; p. 137 and on); 5686 (p. 103; p. 111; p. 113), and elsewhere.

The verse then adds, "charity and justice-*Mishpat*-משפט."[34] That is, the doing of charity (charity in the literal sense) must be with justice. That is, one must judge what is in excess to himself and consider what is necessary to his life and give the rest to charity. The same is so of all the *mitzvot* (which are called "charity," as mentioned before) in that they must be done in a way of justice.

Moreover, the verse adds the words "doing-*La'asot*-לעשות (charity and justice)," in that this too (that is, charity given in a way of justice) is not yet enough, but it also must be in a way of self-restraint (*Itkafiya*), meaning "action-*Ma'aseh*-מעשה" as a word denoting force. Through doing so, the refinement and ascent of the lower one is caused, so that he becomes a receptacle for the revelation from Above.

5.

Now, the ascent that comes through the refinement and elevation of the lower one may be understood from the discourse (entitled "*Zachor*" mentioned before) in that there are two matters in this. The first is that this relates to the drawing down from Above. This is as stated in the above-mentioned discourse, that just as in a road in the literal sense, if it is not possible to travel on it in return, it then cannot be called a road (not only in relation to the place to which he comes, but) even in relation to the place from which he came, [so likewise], when

[34] Also see Torat Ohr Beshalach 63b; Discourse entitled "*Ner Chanukah*" 5643, Ch. 3 (p. 46-47); Discourse entitled "*Asher Bara*" 5689 Ch. 4 (Sefer HaMaamarim Kuntreisim Vol. 1 p. 23b; Sefer HaMaamarim 5689 p. 133); Discourse entitled "*Vayomer… Lech Lecha*" 5702 Ch. 4 (p. 53) and elsewhere.

there is no ascent (in that the lower one is not a receptacle for the drawing down), it then is not a true drawing down.

It can be said that the explanation is that the true matter and completion of the drawing down (in which there is no limitation) is that not only is it drawn down in all places, even the lowest place, but moreover it is drawn down and penetrates all parts of the place, such that it becomes one with it.

This (matter of becoming one) is specifically when the lower one is a receptacle for the revelation. This is because even though from the angle of the One Above, a drawing down is possible even to a lower one who is not a receptacle, in that "who[35] can tell Him what to do,"[36] nonetheless, relative to the lower one, since from his angle he is not a fitting receptacle for the drawing down, he thus does not become one with the light,[37] and there therefore also is a lacking in the above-mentioned drawing down.

Another matter in the refinement and elevation of the lower one,[38] especially when the refinement (*Birur*) is in a way of self-restraint (*Itkafiya*), is that specifically this reaches His Essential Self. This is the meaning of "action-*Ma'aseh*-מעשה is greater,"[39] in that "action-*Ma'aseh*-מעשה" as a word denoting "force" (that is, the refinement of the lower one) reaches His

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[35] Ecclesiastes 8:4

[36] See Likkutei Torah Re'eh 28b "that notwithstanding all this, there is a drawing down in him (even though he is not refined) of a revelation of the Supernal light, literally, being that He, blessed is He, is all capable."

[37] As stated in Likkutei Torah there that "nevertheless, the revelation of the light (*Ohr*) does not become unified to such an extent with the receptacle (*Kli*)."

[38] As brought in the discourse entitled "*Zachot*" 5678 (p. 194), and especially from the fact that he cites there to the discourse entitled "*Vayigash*" 5678 – see there on p. 124.

[39] Kiddushin 40b

Essential Concealment (*He'elem HaAtzmi*)[40] which transcends all drawings and revelations.[41]

6.

Now, with the above in mind, we can explain the inner reason and intention in the differences between the discourses of Shabbat Parshat Vayera in *Hemshech* 5666. That is, in the first discourse, he explains the matter of the *mitzvot*, that through fulfilling the *mitzvot* the highest matters are drawn down, that is the essential desire (*Ratzon Atzmi*) and essential pleasure (*Taanug Atzmi*).

That is, the elevation caused by the service of the lower one is that through it a drawing down from Above is caused and moreover, in the refinement of the lower one the drawing down is even complete. He therefore explains (as in the simple meaning of the verse) that the words "doing charity and justice" come as an explanation and detail to "the way of *HaShem*-יהו"ה," that is, to the drawing down from Above [to below].

In contrast, in the next year, in the second discourse, he explains the elevation of **doing** the *mitzvot* (the service of the lower one) as it is, in and of itself,[42] akin to the revelation of the

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[40] As in the language ("His Essential Concealment" (*He'elem HaAtzmi*) in the above-mentioned discourse entitled "*Vayigash*" p. 125.

[41] Discourse entitled "*Vayigash*" ibid. p. 124.

[42] To point out, his birthday (the 20th of Marcheshvan) in the year 5666 fell out on Shabbat Parshat [Vayera, which begins], "*HaShem*-יהו"ה appeared to him" – the revelation from Above.* In contrast, in the year 5667 his birthday fell out on the 5th day of the week of Parshat Chayei Sarah** - several days after the service in the way it is after the revelation from Above (see the next note) of "*HaShem*-יהו"ה appeared to him." It should also be pointed out that all the years (from the years 5654 until the year 5676) the Rebbe [Rashab], whose soul is in Eden, whose birthday we are

coming future, at which time the greatness of action will come to be revealed, that "action (*Ma'aseh*-מעשה) is **greater**."

This is because not only does action awakens and draw down the limitless light (*Ohr HaBli Gvul*) as it transcends manifestation in Wisdom-*Chochmah* ("Torah study"), but there also is an elevation in action (*Ma'aseh*) in and of itself, in that it reaches the essential concealment of His Essential Self (*He'elem HaAtzmi*),[40] (even higher than the limitless light (*Ohr HaBli Gvul*) drawn forth through it).[41] He therefore explains that "doing charity and justice" is (not a detail and explanation of "the way of *HaShem*-יהו"ה," but is rather) an additional matter (which comes after and through "keeping the way of *HaShem*-יהו"ה).[43]

This then, is why this discourse begins with the verse, "And *HaShem*-יהו"ה said, 'Shall I conceal,'" about which he explains that the words, "shall I conceal," refer to the essential

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celebrating, were in Lubavitch, except for the year 5667 at which time he was outside the country in Wurzburg (HaTamim, Vol. 3, p. 31-32). It can perhaps be suggested that this matter too (that he was outside of Lubavitch) also relates to the toil of affecting refinements (*Avodat HaBirurim*), i.e., the refinement and elevation of the lower. [* It should be pointed out that there is a special connection between the Rebbe whose birthday we are celebrating and "*Vayera*," in that while he was a lad, he yearned for this to the point of crying ("HaYom Yom" 9th of Cheshvan; Also see Likkutei Sichot Vol. 15 p. 129 and on.] [It should be pointed out that the 20th of Marchashvan (which falls out like the first day of Rosh HaShanah) can take place on [one of] four days: On the day of Shabbat Parshat Vayera, and on the second day, third day, or fifth day [of the week] (of Parshat Chayei Sarah). When the 20th of Marchashevan falls out on the fifth day of the week – it is the most inclusive in the days of service that follow the revelation of "[*HaShem*-יהו"ה] appeared" (*Vayera*).

[43] For, in order for there to be the refinement and ascent of the lower (in a complete manner), it is necessary for there to first be a drawing down and revelation from Above (like "study which brings to action" – see the discourse entitled "*Vayigash*" ibid. p. 124). With this in mind, we can understand the relationship between "doing charity etc." and "keeping the way of *HaShem*-יהו"ה" – even according to the explanation of the discourse of the year 5667.

concealment (*He'elem HaAtzmi*) of the Unlimited One (*Ein Sof*). Thus the explanation of the words, "Shall I conceal from Avraham," is that to Avraham there was a revelation of this aspect, through his work in the way of the rebounding light (*Ohr Chozer*) from below to Above. Moreover, "he commands his children and his household after him… to do charity and justice." Thus, the aspect of His essential concealment (*He'elem HaAtzmi*) was revealed to him.

[Now, about this the verse states, "Shall I conceal" in the form of a question.[44] This is because from the perspective of his service (in the aspect of the rebounding light (*Ohr Chozer*) it does not apply for this aspect to be revealed to him.]

Thus, since this discourse discusses the revelation of His essential concealment (*He'elem HaAtzmi*) (that is, "Shall I conceal"), therefore the verse, "for I have loved him-*Yedaativ*-ידעתיו" also is explained in the sense that the word "I have known him-*Yedaativ*-ידעתיו" denotes affection, in that He loves him in His essential pleasure (*Taanug HaAtzmi*). [This is because the revelation of the essential pleasure (*Taanug HaAtzmi*) is higher than the revelation of the desire (*Ratzon*). This is why even now, the revelation of the desire (*Ratzon*) is present, whereas the pleasure (*Taanug*) will only be revealed in the future.][45] For, through the drawing down and revelation of

[44] Rashi ad loc.

[45] Discourse entitled "*Ki Yedaativ*" 5666 p. 76 [p. 101 and on, translated in Hemshech Samech-Vav, Vol. 1, Discourse 9].

His essential concealment (*He'elem HaAtzmi*), the revelations also are in a higher way.[46]

Now, these two matters, that "they keep the way of *HaShem*-יהו"ה" (the drawing down from Above to below) and "do charity and justice" (the service from below to Above) are present in every single Jew throughout all generations. For, besides the fact that all matters of Torah are eternal,[47] and especially matters that are "the deeds of our fathers, which are a sign and empowerment to their children,"[48] about this matter the verse **expressly** states, "he commands his children and his household after him" until the end of all generations. Thus this command (that Avraham commands his children) is a **special** empowerment (in addition to the empowerment stemming from "the deeds of our fathers") to each and every Jew in regard to the two above-mentioned kinds of service.

[46] As explained there (at the end of the discourse entitled "*v'HaShem Amar HaMechaseh*") about the matter of "Avraham is sure to become a great and mighty nation etc."

[47] See Tanya, beginning of Ch. 17.

[48] See Tanchuma Lech Lecha 9; Bereishit Rabbah 40:6; Ramban to Genesis 12:6; 12:10; 26:1; 32:4.

7.

Now, we should also connect this with the verse (in Psalm (*Kapitel*)[49] 116, the Psalm of the Rebbe whose birthday we are celebrating[50] from the previous year),[51] "I shall walk before *HaShem*-יהו"ה in the lands of the living,"[52] in which the word "lands-*Artzot*-ארצות" is written in the plural. About this, in Torah Ohr,[53] it is explained that they (generally) are two lands, the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*). These two "lands" are the drawing down from Above to below, and the ascent from below to Above.

Now, this can be explained in two ways. The first way is that the concealed world (*Alma d'Itkasiya*) refers to the ascent from below to Above (and that the ascent to Above is a matter of concealment) whereas the revealed world (*Alma d'Itgaliya*) (the matter of revelation and descent) is the matter of drawing down from Above to below.

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[49] As in the language of the Tzemach Tzeddek in various places (for example, in Ohr HaTorah Na"Ch Vol. 2 p. 1,011).

[50] As in the known custom to recite the Psalm corresponding to the years of one's life – see the letter of his honorable holiness, my father-in-law, the Rebbe, printed in Kovetz Michtavim Al Dvar Amirat Tehillim. Igrot Kodesh of the Rebbe Rayatz, Vol. 10 p. 53. This matter even applies after his passing – as expressly stated in the diary cited in the next note. Also see Likkutei Sichot Vol. 5 p. 103 and on; Vol. 20 p. 400 and on; Beginning of Sefer HaMaamarim 11th of Nissan, and elsewhere.

[51] To point out what is written by his honorable holiness, my father-in-law, the Rebbe, in his diary for the 20th of Marcheshvan 5705 (printed in the additions to Sefer HaMaamarim 5680 p. 357) that "each one of our Rebbes… will say a discourse on a verse in Psalm 84" – which proves that even the Psalm of the previous year relates to one's birthday.

[52] Verse 9

[53] Vayeitzei 22d; Also see Ohr HaTorah there p. 216b and on.

However, based on the explanation in Torah Ohr there, that the concealed world (*Alma d'Itkasiya*) is the aspect of Leah (thought), whereas the revealed world (*Alma d'Itgaliya*) is the aspect of Rachel (speech), it can be said that the concealed world (*Alma d'Itkasiya*), as it is in man's service of *HaShem*-יהו"ה is the study of Torah, the primary matter of which is understanding and comprehending (thought).[54] In contrast, the revealed world (*Alma d'Itgaliya*) is the matter of fulfilling the *mitzvot* in speech and action.

Based on this, the concealed world (*Alma d'Itkasiya*) is the drawing down from Above to below, and the revealed world (*Alma d'Itgaliya*) is the ascent from below to Above. For, as explained before at length, the Torah is the drawing down from Above to below, whereas the *mitzvot* are the ascent from below to Above.

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[54] For "if one does not understand the explanation, it is not considered study **at all**" (Hilchot Talmud Torah of the Alter Rebbe 2:13; Shulchan Aruch of the Alter Rebbe, Orach Chayim 50:2). In Hilchot Talmud Torah there, in section 12 [it states], "Whatever he studies with thought alone, but he is able to express in speech, in this type of study he has not fulfilled his obligation of the *mitzvah* of 'you shall study them,' and as it states, 'Let not this book of Torah cease from your **lips**, but you shall study it etc.'" However, (1) This is in regard to **the *mitzvah*** of Torah study, in that "in this kind of study he has not fulfilled his obligation of **the *mitzvah*** of 'you shall study them,'" (but not in regard to the essential matter of the study of Torah (as emphasized in this very *Halachah* that "**in this kind of study** he has not fulfilled his obligation"). In contrast, when he does not understand, "it is not considered **study at all**.") (2) Even when it comes to the *mitzvah* of Torah study – the Alter Rebbe is precise in stating that "he has not fulfilled his obligation of the *mitzvah* of '**you shall study them**,'" which is "as it states, 'Let not… cease from your lips.'" In contrast, the *mitzvah* of "you shall study it" **which comes afterwards** can be said to be fulfilled even with this study – see at length in Likkut Pirushim etc., to Iggeret HaTeshuvah Ch. 1 p. 65, note 83.

8.

Now, through the service of "walking before *HaShem*-יהו"ה in the lands of the living," we come to the theme of the Psalm (*Kapitel*) of the Rebbe whose birthday we are celebrating[50] of this year,[55] "Praise *HaShem*-יהו"ה, all nations… for His kindness has overwhelmed us etc."

These two matters are the ascent and the drawing down. That is, "Praise *HaShem*-יהו"ה all the nations etc.," is the matter of refining and elevating the world,[56] such that even the nations and states praise and laud *HaShem*-יהו"ה. In contrast, "His kindness has overwhelmed us etc." is the drawing from Above to below.

That is, in addition to the fact that Kindness-*Chessed* (in general) is the matter of drawing down from Above to below, here the kindness (the drawing down) is in a way of strength and dominance, "His kindness has **overwhelmed** us." This comes about when the drawing down is from the highest heights, the uppermost extremity, which comes together with the drawing being all the way down to below, to the lowest place of which there is no lower.

About this the verse continues, "The eternal truth of *HaShem*-יהו"ה to the world." That is, "the truth of *HaShem*-יהו"ה" is the highest aspect. [It can be said that this is what

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[55] 5737: Psalms 117 (1-2) – the entire Psalm.

[56] Especially as stated in the writings of the Tzemach Tzeddek to Psalms there (Yahel Ohr p. 447) that this verse was said about [the verse], "Then I will transform the nations to speak a clear language" which will take place in the coming future (Zephaniah 3:9), at which time there will be the completion of the refinement – "**I will transform-*Ehepoch*-אהפוך** the nations," i.e., the matter of transformation (*It'hapcha*).

Rambam meant when he wrote that,[57] "all beings that exist only exist from the truth of His existence," and "the truth of His existence" relates to the Name *HaShem*-יהו"ה. This is why (in the continuation of the matter there),[58] Rambam brings the verse,[59] "*HaShem*-יהו"ה God is true."] Yet, even so, it is drawn into the world, into this physical world, and in this itself, even to the nations and states.

Nevertheless, after all the elevation of this drawing down, in the verse this is stated (not as a matter unto itself, but) in the form of a reason (for) "Praise *HaShem*-יהו"ה all the nations." This is because *HaShem's*-יהו"ה ultimate Supernal intention in the drawing down is that there thereby will be the refinement and ascent of the lower, so that even the nations themselves will praise *HaShem*-יהו"ה.

This is akin to the elevation of "doing kindness and justice" which comes through the preface of "the way of *HaShem*-יהו"ה."[60] The conclusion and ending of the Psalm is, "*Praise Ya"H-Halleluyah*-הללויה!" This is because the **true** praise will take place in the tenth song[61] of the coming future,

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[57] Hilchot Yesodei HaTorah 1:1

[58] Ibid. [1]:4. Also see the discourse entitled "*Hallelu et HaShem*" 5731 (Torat Menachem Sefer HaMaamarim Tishrei p. 187 [translated in The Teachings of The Rebbe 5731, Discourse 4]) that the intention in the Rambam stating, "this is the meaning of the words of **the prophet**," which can be said to emphasize that this is such a lofty truth that it is altogether impossible to know intellectually, but only [through] "the words of the prophet." It can be said that this is also why the Rambam continues [and states], "This is what is meant by the statement of the Torah etc." That is, there is a level of truth that is so lofty that it is not even revealed in prophecy, but only by "the statement of the **Torah**."

[59] Jeremiah 10:10

[60] See earlier in chapter six, note 43.

[61] Mechilta to Exodus 15:1; Tanchuma Beshalach 10; Targum to the beginning of Shir HaShirim; Also see Ohr HaTorah, beginning of Shir HaShirim.

at which time there will be the revelation of the elevation and ascent of the lower, in that “action is greater,” with the coming of our righteous Moshiach, speedily in our times, in the most literal sense!

Discourse 9

"*v'Avraham Zakein… -*
Now, Avraham was old…"

Delivered on Shabbat Parshat Chayei Sarah,
Shabbat Mevarchim Kislev, 5737*
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "Now, Avraham was old, coming on in days, and *HaShem*-יהו"ה blessed Avraham in all." In his discourse by this title (of the year 5666),[2] the Rebbe (Rashab), whose soul is in Eden, asks why it simply states "in all-*BaKol*-בכל" without defining what He blessed him with.

Now, the point of the explanation[3] is that the word "all-*Kol*-כל" refers to His essential concealment (*He'elem HaAtzmi*) from which all revelations are drawn. As stated in Zohar[4] on the verse, "*HaShem*-יהו"ה blessed Avraham in all," "Avraham was blessed from the place from which all blessings emerge." It therefore simply states "in all-*BaKol*-בכל" without specifying

* The original discourse was edited by the Rebbe and published as a pamphlet for the 25th of Marcheshvan - 5750.

[1] In this week's Torah portion (*Chayei Sarah*) [Genesis] 24:1

[2] Printed in *Hemshech* 5666 p. 78 [104] and on [translated in Hemshech Samech-Vav, Vol. 1, Discourse 10].

[3] In the above-mentioned *Hemshech* p. 84-85 [111-112, translated in Hemshech Samech-Vav, Vol. 1, Discourse 10 ibid.]

[4] Zohar I on this week's Torah portion [Chayei Sarah] 130b.

the details, being that this is a limitless aspect that transcends particulars.

Now, we must understand the connection and relation between the explanation of the Zohar that "in all-*BaKol*-בכל" refers to "the place from which all blessings emerge," and Rashi's explanation,[5] that "in all-*BaKol*-בכל" refers to Yitzchak (being that the word "in all-*BaKol*-בכל-52" has the same numerical value as "a son-*Ben*-בן-52").

Furthermore, the continuation of the verses seems to indicate that this verse ("Avraham was old etc.") is a preface to [the following verses],[6] "And Avraham said to his servant… take a wife for my son Yitzchak" We therefore must understand the relation between the verse, "and *HaShem*-יהו"ה blessed Avraham in all," in that "He blessed him from the place from which all blessings emerge," and the fact that he sent his servant to take a wife for his son.[7]

We also must understand the great elevation of the marriage of Yitzchak and Rivkah, which is even higher than the aspect of "in all-*BaKol*-בכל" (that is, "the place from which all

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[5] That is, in addition to the fact that all explanations of the same verse are related to each other* - since Rashi's commentary on the Torah is "the **wine** of Torah" (HaYom Yom for the 29th of Shvat), it has a special relationship to the explanation of the mysteries [of the Torah] (Zohar). See at length at the beginning of Likkutei Sichot Vol. 5 and the notes there. [* As per the well-known proof of this from "Shaatnez" (Niddah 61b) – see Likkutei Sichot Vol. 3 p. 782 and elsewhere.]

[6] In this week's Torah portion (*Chayei Sarah*) [Genesis] 24:2-4.

[7] In Nitzutzei Orot to Zohar ibid. [it states] that "*HaShem*-יהו"ה blessed Avraham in all" (according to the explanation of the Zohar) is a reason for why he commanded him not to take a wife from the daughters of the Canaanites. It can perhaps be said that just as according to Rashi's commentary, that "*HaShem*-יהו"ה blessed… in all" is a reason for sending an emissary to take a wife for his son ("since he had a son, he had to find him a wife"), the same is likewise so according to the Zohar's explanation. (See note 5 above.)

blessings emerge"), this being so much so, that the fact that "*HaShem*-יהו"ה blessed Avraham in all (*BaKol*-בכל)" is only a preface to the marriage of Yitzchak and Rivkah.

2.

Now, this may be understood from the statement in Midrash,[8] "The Holy One, blessed is He, does not elevate a person to a position of authority until He first assesses and examines him… You likewise find with our forefather Avraham, that the Holy One, blessed is He, subjected him to ten tests which he overcame, and He then blessed him, as the verse states, 'And *HaShem*-יהו"ה blessed Avraham in all.'"

The Tzemach Tzeddek explains[9] that the ten tests correspond to the ten *Sefirot*, whereas "all-*Kol*-כל" refers to the innerness (*Pnimiyut*) of the Crown-*Keter*, which is not[10] in the enumeration of the ten *Sefirot*. This is because the arousal from below does not reach this aspect. Thus, it was after Avraham withstood the ten tests that correspond to the ten *Sefirot*, in which an arousal from below applies, that He then blessed him "in all-*BaKol*-בכל," this being the innerness (*Pnimiyut*) of the Crown-*Keter*.

It can be said that this is also the reason for the precise wording of the verse, "Now, Avraham was old, coming on in

[8] Bamidbar Rabbah 15:12

[9] In the discourse by the same title in Ohr HaTorah on this week's Torah portion [Chayei Sarah] (Vol. 4), p. 779a.

[10] Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) Ch. 1, cited in Likkutei Torah Bechukotai 46c; Ohr HaTorah ibid., **and elsewhere**. Etz Chayim, Shaar 23 (Shaar Mochin d'Tzelem) Ch. 5, cited in Likkutei Torah, Shir HaShirim 10b, **and elsewhere**.

days, and *HaShem*-יהו"ה blessed Avraham in all." That is, about the fact that "Avraham was old, coming on in days," although this was by the blessing of the Holy One, blessed is He, nonetheless, the verse ascribes it to Avraham ("**Avraham** was old, coming on in days"). In contrast, about [the aspect of] "all-*Kol*-כל" it does not say that "Avraham **had** all-*Kol*-כל," but that "*HaShem*-יהו"ה **blessed** him in all-*BaKol*-בכל."

It can be said that the explanation[11] is that his being blessed with old age and [length of] days, was an arousal from Above that was awakened and drawn down by the arousal from below,[12] through Avraham's service. In contrast, his being blessed "in all-*BaKol*-בכל" was an arousal from Above that comes from Above, to which the arousal from below does not reach. [The reason this blessing came specifically after withstanding the ten tests is because he had to be "a place[13] that is whole."][14] It therefore states, "And *HaShem*-יהו"ה blessed etc."

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[11] Similarly see the discourse entitled "*v'Avraham Zakein*" 5673 toward the end (*Hemshech* 5672 Vol. 1 p. 190 [255]).

[12] In Ohr HaTorah cited in note 9 [it states] that [the words] "Old (*Zakein*-זקן) coming on in days" also refer to the innerness of the Crown-*Keter* in which it does not apply for there to be an arousal from below. It can perhaps be said that this is in general, whereas more particularly, this matter (of the drawing down from Above that is not by way of arousal from below) is specifically in the aspect of "in all-*BaKol*-בכל." – See later at the end of Ch. 3 and note 31 there. Based on this, it is understood that: (1) The verse states "**Avraham** was old, coming on in days," and not that *HaShem*-יהו"ה blessed him, as it states about "in all-*BaKol*-בכל," as [explained] in the discourse above. (2) The reason that the Midrash cited in note 8 only quotes the words, "And *HaShem*-יהו"ה blessed Avraham in all" (and not the first part of the verse) – is because it was only in regard to this aspect that it was necessary for there to be the preface of the ten tests (the completion of the toil, only after which there is a drawing down of the arousal from Above which is [solely] **from Above**), which is not the case with "[Avraham] was old, coming on in days."

[13] See Zohar III 90b

[14] See at length in Likkutei Torah Shir HaShirim 24a and on.

3.

Now, although the words, "Old, coming on in days-*Zakein Ba BaYamim*-זקן בא בימים" also refer to the aspect of the One who is Ancient of Days-*Atik Yomin*-עתיק יומין, as stated in Midrash[15] that "the Holy One, blessed is He, said to Avraham, 'come and don My garment, as it states, 'And Avraham was old, coming on in days,'" about which Matnot Kehunah explains that "coming on in days" refers to the Holy One, blessed is He, being that the Holy One, blessed is He, is called[16] "the One who is Ancient of Days-*Atik Yomin*."

[The Tzemach Tzeddek[17] adds that the word "old-*Zakein*-זקן" (which also means "beard" (*Dikna*)[18] is likewise the garment of the Holy One, blessed is He, since about the One who is Ancient of Days-*Atik Yomin* the verse states,[16] "His

[15] Bereishit Rabbah on this week's Torah portion [Chayei Sarah], end of Ch. 58; Also see Ohr HaTorah ibid. p. 779a; 781b and on; 783b and on; Vol. 7 p. 1,207a and on; (First) discourse by the same title of the year 5627, Ch. 6 and on (Sefer HaMaamarim 5627 p. 37 [32] and on).

[16] Daniel 7:9

[17] Ohr HaTorah ibid. p. 781b; Similarly see the (first) discourse by the same title of the year 5627, Ch. 5 (Sefer HaMaamarim ibid. p. 35 [30]).

[18] See Bereishit Rabbah 65:9 (and similarly, Bava Metziya 87a) that "Avraham demanded old age (*Ziknah*)… When Avraham stood, He granted him old age – 'Avraham was old,'" and the Yefeh To'ar commentary there (cited in Ohr HaTorah ibid. p. 778b; 779b; Also see the beginning of the above-mentioned discourse of 5627 – p. 28 [22]) that "previously old age was recognized from one's face and body, whereas from Avraham it began to be the signet of the beard (*Dikna*)."

garment was white as snow,"[19] referring to the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*).][20]

It can be said that the intention in this is (not to the actual [aspect of] the Ancient One-*Atik*, but)[21] to the Long Patient One-*Arich*, which also is [sometimes] called the One who is Ancient of Days-*Atik Yomin*.[22] [It can be said that the reason that the Long Patient One-*Arich* is called the One who is Ancient of Days-*Atik Yomin*, is because the seven lower *Sefirot* of the Ancient One-*Atik* manifest within it.][23] In contrast, "all-*Kol*-כל" is [the aspect of] the Ancient One-*Atik* himself.

Beyond this, within the Ancient One-*Atik* itself, it is the aspect of the three upper *Sefirot* of the Ancient One-*Atik*, which do not manifest in the Long Patient One-*Arich*.[24] Beyond this, there is the innerness (*Pnimiyut*) of the Ancient One which is even higher, as mentioned before (in chapter one) citing the discourse that "all-*Kol*-כל" is the aspect of His Essential Concealment (*He'elem HaAtzmi*).

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[19] In Chiddushei Aggadot of the Maharsha to Bava Metziya ibid. it states that even before this, there was the beard, but that the novelty of "Avraham was old" was that old age came about with **the whitening** of the beard. Based on this, we can understand the connection between "Avraham was old" and "His garment was **white** as snow."

[20] See Likkutei Torah Acharei 27d; 28d and elsewhere.

[21] As expressly stated in Ohr HaTorah ibid. p. 785b in the summaries "coming on in days… [refers to] the Long Patient One-*Arich Anpin* which is [sometimes called] the One of Ancient Days-*Atik Yomin*."

[22] See Me'orei Ohr in the next note, and elsewhere. In Likkutei Torah Shlach 51c [it states], "The Long Patient One-*Arich Anpin* which is also called the Ancient One-*Atika*, **as known**."

[23] See Me'orei Ohr, Ma'arechet Ayin, Section 55 (cited in *Hemshech* 5672 Vol. 3 p. 1,439) that "the Long Patient One-*Arich Anpin* which garbs Him, is also called by His name, the Ancient Days-*Atik Yomin*."

[24] Likkutei Torah, Shir HaShirim 46b from Etz Chayim, Shaar 12 (Shaar Arich Anpin) Ch. 1-2, and elsewhere.

This then, is why the verse relates the matter of "old, coming on in days" to Avraham ("**Avraham** was old, coming on in days") whereas about "all-*Kol*-כל" it states that "*HaShem*-יהו"ה blessed Avraham in all-*BaKol*-בכל." This is because the reason Avraham had the aspect of "old, coming on in years," which is the externality (*Chitzoniyut*) of the Crown-*Keter*, is because he drew it down through his service.

It can be said that this is also the relation between the explanation that "old, coming on in days" is the garment of the Holy One, blessed is He, and the explanation[25] that "old-*Zakein*-זקן" refers to "one who has acquired wisdom"[26] (Torah), and "coming on in days" refers to the garment of the *mitzvot*.[27] This is because the reason Avraham had the garment of the Holy One, blessed is He, was because he drew this down through his Torah and *mitzvot*.

Now, we should explain this in greater detail, being that "old-*Zakein*-זקן" and "coming on in days-*Ba BaYamim*-בא בימים" are two levels. That is, "old-*Zakein*-זקן" refers to the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*) that are in the Hidden Brain (*Mocha Stima'ah*) of the Long Patient

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[25] Ohr HaTorah ibid. p. 779a; 784a; Also see the (second) discourse by the same title of the year 5627, Ch. 8 (Sefer HaMaamarim ibid. p. 44 [38]).

[26] See Kiddushin 32b; Torat Kohanim to Leviticus 19:32.

[27] See Zohar I 224a; Torah Ohr on this week's Torah portion [Chayei Sarah] 16a and on, and at length in the discourse by the same title of the year 5738 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 307 and on). In Torah Ohr ibid. end of column a. and on, [it states] that the garments are **Torah** and *mitzvot*. This is likewise stated in Torah Ohr Mishpatim 79c (cited in Ohr HaTorah ibid. p. 782a; Discourse by the same title 5627 Ch. 6 (Sefer HaMaamarim 5627 p. 38 [32])) [that] "days (*Yamim*-ימים) are the aspect of the garments, and they are the garments of **Torah** and *mitzvot*." However, more specifically, only the *mitzvot* are garments ("days-*Yamim*-ימים"), whereas the Torah is the matter of "old-*Zakein*-זקן," as expressly stated in Ohr HaTorah and Sefer HaMaamarim 5627 cited in note 25.

One-*Arich Anpin*, whereas "coming on in days-*BaBaYamim*-בא בימים" is the Long Patient One-*Arich* himself.

[This is because when the Long Patient One-*Arich* is called by the name "the One who is Ancient of Days-*Atik Yomin*,"[28] this primarily is in reference to the essence of the Long Patient One-*Arich*], which is the Skull-*Galgalta* of the Long Patient One-*Arich*.

This then, is the relation between these two matters ("old" and "coming on in days") as they are Above (that is, the garment of the Holy One, blessed is He), and these two matters as they are in man's service of *HaShem*-יהו"ה. This is because the Hidden Brain (*Mocha Stima'ah*) of the Long Patient One-*Arich* is the inner manifest aspect (*Pnimi*), this being the root of the Torah,[29] whereas the Skull (*Galgalta*) of the Long Patient One-*Arich* is the encompassing aspect (*Makif*), this being the root of the *mitzvot*.[29]

Thus, it was through Avraham engaging in Torah, "an elder (*Zakein*-זקן) who acquired wisdom," that he drew down the aspect of the "beard" (*Dikna*) and Hidden Brain (*Mocha Stima'ah*) of the Long Patient One-*Arich* (that is., "old-*Zakein*-זקן"). In contrast, through "coming on in days," this being the garment of the *mitzvot*, he drew down the aspect of the Skull

[28] The words "coming on in days-*Ba BaYamim*-בא בימים" are like "the One who is Ancient of Days-*Atik Yomin*-עתיק יומין." In contrast, "old-*Zakein*-זקן," which is "**His garment**, is white as snow" (as mentioned before from the Tzemach Tzeddek) is not called "the One who is Ancient of Days-*Atik Yomin*" but is rather the garment (*Levush*) of "the One who is Ancient of Days-*Atik Yomin*."

[29] See Likkutei Torah Acharei 28d and elsewhere.

(*Galgalta*)[30] of the Long Patient One-*Arich* ("coming on in days-*Ba BaYamim*-בא בימים").

In contrast, about "all-*Kol*-כל," which is the aspect of the Ancient One-*Atik*, the arousal from below does not reach there. It therefore is written, "***HaShem*-יהו"ה blessed** Avraham in all-*BaKol*-בכל," this being the arousal from Above that comes from Above, except that this arousal from Above[31] manifests and is revealed specifically upon the completion of [man's] toil (that is, the arousal from Above brought about through the arousal from below). Therefore, when it states that "*HaShem*-יהו"ה blessed Avraham in all-*BaKol*-בכל," this specifically took place after he withstood the ten tests, as discussed before (at the beginning of chapter two).

4.

Now, in the aspect of "all-*Kol*-כל" (the Ancient One-*Atik*) which transcends "coming on in days" (the Long Patient one-*Arich*) there also are several levels. This is as understood

[30] Likkutei Torah Shir HaShirim 24b seems to indicate that the arousal from below reaches only until the essence of the Hidden Wisdom (*Chochmah Stima'ah*), but not the Skull (*Galgalta*). However, see Likkutei Levi Yitzchak to Tanach and Maamarei ChaZa"L p. 109, that in general – the arousal from below reaches even the Skull (*Galgalta*) of the Long Patient One-*Arich*. See there at length.

[31] See at length in Likkutei Torah Shir HaShirim cited in note 14, that in the arousal from Above, to which the arousal from below does not reach, there are two aspects: There is the arousal from Above that precedes the arousal from below, and there is the arousal from Above that follows the completion of [man's] toil. In Likkutei Levi Yitzchak ibid. p. 110 [it states] that the first aspect is in [the name] *Ba"N*-ב"ן-52 [יו"ד ה"ה ו"ו ה"ה] of the Ancient One-*Atik*, whereas the second is in [the name] *Ma"H*-מ"ה-45 [יו"ד ה"א וא"ו ה"א] of the Ancient One-*Atik*. See there at length.

from the explanation in the discourse (entitled "*v'Avraham Zakein*" of the Tzemach Tzeddek.[32]

That is, he first states that Avraham merited the aspect of "all-*Kol*-כל" through fulfilling the negative prohibitive *mitzvot*. Additionally, about this aspect of "all-*Kol*-כל" he also states that it is the innerness (*Pnimiyut*) of the Ancient One-*Atik*. [As explained there, the reason that it states "*HaShem*-יהו"ה blessed Avraham in all-*Kol*-כל" after it states, "coming on in days," is that "days-*Yamim*-ימים" refer to the positive action *mitzvot*, and it was through the toil of "coming on in days," in fulfilling the positive action *mitzvot*, that he merited the aspect of the Long Patient One-*Arich*, (the aspect of "coming on in days-*Ba BaYamim*-בא בימים" of the One Above).

In contrast, his meriting the aspect of "all-*Kol*-כל" through fulfilling the negative prohibitive *mitzvot*, is the innerness of the Ancient One-*Atik*, which transcends the Long Patient One-*Arich*.][33] He then says that Avraham merited this through the ten tests (as mentioned before in chapter two citing the Midrash).

It can thus be said that the aspect of "all-*Kol*-כל" that was merited through the tests, is higher than the aspect of "all-

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[32] Ohr HaTorah ibid. p. 784b; This is likewise stated at the end of the (second) discourse mentioned before from the year 5627 (Sefer HaMaamarim 5627 p. 45 [39 and on]).

[33] It can be said that the intention here in [the words] "the innerness (*Pnimiyut*) of the Ancient One-*Atik* which transcends the Long Patient One-*Arich*" is to the three upper *Sefirot* of the Ancient One-*Atik* which do not manifest within the Long Patient One-*Arich*. To point out what is stated in *Hemshech* 5666 p. 261 [347, translated in Hemshech Samech-Vav, Vol. 2, Discourse 31], that the root of the positive action *mitzvot* is in the Long Patient One-*Arich* and in the seven lower *Sefirot* of the Ancient One-*Atik* which manifest in the Long Patient One-*Arich*, whereas the root of the negative prohibitive *mitzvot* are in the three upper *Sefirot* of the Ancient One-*Atik* which do not manifest in the Long Patient One-*Arich*.

Kol-כל" that he merited through fulfilling the negative prohibitive *mitzvot*. It can be said that the explanation is that the aspect of the Ancient One-*Atik* (all-*Kol*-כל) that he merited through fulfilling the negative prohibitive *mitzvot* has a relation to the chaining down of the worlds (*Hishtalshelut*). Therefore, man's service through which he merits this aspect, is service that depends on his will (meaning, a kind of service that is with order and gradation), except that, in this itself, since the Ancient One-*Atik* transcends the chaining down of the worlds (*Hishtalshelut*), therefore, this service is not done through action, but through sitting and desisting from action – that is, through negation.[34]

In contrast, the aspect of the Ancient One-*Atik* ("all-*Kol*-כל") which he merited through the tests, is completely separate, transcendent, and removed, and as mentioned before (in chapter one) citing the discourse, it is the aspect of the essential concealment (*He'elem HaAtzmi*) [of the Essential Self of the Unlimited One (*Atzmut Ein Sof*)].

Therefore, when man's service is dependent on his desire, it is of utterly no comparison[35] to this aspect of the Ancient One-*Atik*, which is completely separate, transcendent, and removed. Thus, it only is through the service of [overcoming] tests (*Nisyonot*) which are not dependent on man's will, [since it is forbidden for a person to put himself into

[34] See Likkutei Torah beginning of Pekudei and elsewhere.

[35] Although the need for toil in drawing down this aspect is (not that the toil **arouses** it, but only) because there must be a "place that is whole" (as mentioned before in chapter two) – the wholeness of the place (in which there is the drawing down of the arousal from Above) must have some relation and measure to that which is drawn down.

a test, and beyond that, we are commanded to plead, "Do not bring us to be tested"],[36] that we thereby merit the revelation of this aspect.

5.

Now, it can be said that the reason that "*HaShem*-יהו"ה blessed Avraham in all-*BaKol*-בכל" specifically after he withstood the tenth test, is because the ten tests correspond to the ten *Sefirot* (as mentioned before in chapter two), and the wholeness of every matter is when it includes all ten *Sefirot*.

On a deeper level, it can be said that to merit the aspect of "all-*Kol*-כל" that is completely separate, transcendent, and removed from the chaining down of the worlds (*Hishtalshelut*), this is brought about specifically through toil that completely transcends measure and limitation.

Thus, since the ten tests correspond to the ten *Sefirot* (the chaining down (*Hishtalshelut*) such that they also correspond to the ten utterances[37] (which are below the *Sefirot* themselves)[38] therefore, the fact that he withstood those tests is still connected to measure and limitation. Thus, the tenth test was necessary, the test of the binding (*Akeidah*),[39] which is unique amongst all the tests, in that it transcends measure and limitation.

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[36] See the liturgy of the morning blessings, from Brachot 60b; Also see Maamarei Admor HaZaken Al Parshiyot HaTorah Vol. 1 p. 206.

[37] Rashi to Avot 5:3 – cited in Ohr HaTorah ibid. p. 779a and on.

[38] See Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith] Ch. 10 and elsewhere.

[39] Targum Yerushalmi to Genesis 22:1; Pirkei d'Rabbi Eliezer Ch. 31; Also see the commentators to the Mishnah in Avot ibid., **and elsewhere**.

In regard to the fact that this test is also included in the ten tests, it can be said that in this test there (also) is a matter that transcends the ten *Sefirot*. This is like the statement in Midrash[40] on the verse,[41] "Eleven days from Chorev," that it refers to the utterance "I am-*Anochi*-אנכי" (the first of the Ten Commandments) which is unique amongst the ten.

In Chassidus[42] it is explained that the reason the utterance "I am-*Anochi*-אנכי" is called "eleven," even though it is within the count of the Ten Commandments, is because the utterance "I am-*Anochi*-אנכי" is in the Crown-*Keter*. Thus, since there are two levels in the Crown-*Keter*, the externality (*Chitzoniyut*) of the Crown-*Keter*, which is in the count of the ten *Sefirot*, and the innerness (*Pnimiyut*) of the Crown-*Keter*, which is not counted with them,[43] therefore, when the utterance "I am-*Anochi*-אנכי" is counted with the Ten Commandments, this is from the perspective of the externality (*Chitzoniyut*) of the Crown-*Keter* within it. However, from the perspective of the innerness (*Pnimiyut*) of the Crown-*Keter*, it is the "eleventh" which is not in the count of the Ten Commandments,[44] this being the aspect of "One, but not in enumeration."[45]

It can be said that the same is so of the test of the binding (*Akeidah*), which was a greater test than the tests that preceded

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[40] Shemot Rabbah 42:8

[41] Deuteronomy 1:2

[42] Sefer HaMaamarim 5679 p. 587.

[43] Etz Chayim cited in note 10.

[44] Also see Sefer HaMaamarim 5679 ibid. that this is also the explanation of the dispute (see Sefer HaMitzvot of the Rambam, positive *mitzvah* 1, and Hasagot HaRamban there) as to whether "I am-*Anochi*-אנכי" is included in the count of the 613 *mitzvot*. See there at length.

[45] Introduction to Tikkunei Zohar ("Patach Eliyahu") 17a.

it (akin to the Crown-*Keter* which transcends all the *Sefirot*) in which there are two matters.

There is the fact that by nature, Avraham was a man of Kindness-*Chessed* (and his kind nature stemmed from his root) but he nevertheless bound his son Yitzchak and took the knife to slaughter him, the opposite of his nature (as stemming from his root).[46] About this the verse states,[47] "Now I know that you are God fearing," in which it specifies "**Now**-*Atah*-עתה." This is because the tests that preceded the test of the binding (*Akeidah*) were not the opposite of the nature of kindness, whereas "now (after the test of the binding (*Akeidah*) I know that you are God fearing-*Yerei Elohi"m*-ירא אלהי"ם," this being the quality of fear (*Yirah*) and Might-*Gevurah*.

There then is the fact that all the [other] tests were in relation to himself, whereas the test of the binding (*Akeidah*) involved his only son. About the love one has for his son, especially his only son, it is greater than his love of himself, in that everything one has he will give up for his son. This being so, the test of the binding (*Akeidah*) was higher than the tests before the binding (*Akeidah*).

Now, it can be said that the first matter of the test of the binding (*Akeidah*), which is the opposite of the natural Kindness-*Chessed* of Avraham, since this matter also relates to himself, it therefore has some measure of comparison to the tests before it, except that it is higher.

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[46] See Iggeret HaKodesh, Epistle 13 (119b); Epistle 15 (121a and on).
[47] Genesis 22:12

[It can be said that the reason the test of the binding (*Akeidah*) proved that the tests before it also had significance,[48] is because there was a measure of comparison between them. This is because in things that have no comparison to each other, it does not apply to bring proof one from the other.] This is comparable to the externality (*Chitzoniyut*) of the Crown-*Keter* (the Long Patient One-*Arich*), in that although it is higher than the other *Sefirot*, it nevertheless is a root and source for them, such that it is counted in the enumeration of the *Sefirot*.

In contrast, in the second matter of the test of the binding (*Akeidah*), in that the test involved his only son, this matter is completely novel, of which there was no likeness in the previous tests. This is comparable to the aspect of the Ancient One-*Atik* (the innerness (*Pnimiyut*) of the Crown-*Keter*) which is completely separate, transcendent, and removed. About this the verse states,[49] "In Myself-*Bee*-בי I have sworn etc.," literally "in Myself-*Bee*-בי," which is the aspect of the Ancient One-*Atik*.[50] The reason is because "you have not withheld your son, your only one."[49]

Based on all the above, it is understood that after Avraham withstood the test of the binding (*Akeidah*), it specifically was then that "*HaShem*-יהו"ה blessed Avraham in all-*BaKol*-בכל." This is because his binding of even his only

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[48] 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).

[49] Genesis 22:16

[50] Zohar III 130b; "Kitzurim v'Ha'arot" to Tanya, p. 53; Discourse entitled "*Tanya… Mashbee'een Oto*" of the Tzemach Tzeddek ("Kitzurim v'Ha'arot" L'Tanya, Kehot 5749 p. 168) [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), Section entitled: The Drawing forth of Action from the Letters to *Elohi"m*.]

son was a service that completely transcends measure and limitation, and it therefore was then that "*HaShem*-יהו"ה blessed Avraham in all-*BaKol*-בכל," this being the innerness (*Pnimiyut*) of the Ancient One-*Atik*, the aspect of the essential concealment (*He'elem HaAtzmi*) [of the Essential Self of the Unlimited One (*Atzmut Ein Sof*)].

6.

Now, the intention in the drawing down of His Essential Concealment (*He'elem HaAtzmi*) that was drawn down to Avraham, is that this concealment should not only be as it is in its place, in His Essential Self, but that there should be a drawing down of limitless bestowal from there. This is as stated in Zohar,[51] "To what does 'in all-*BaKol*-בכל' refer to? To the place from which the flow of its waters are eternally unceasing."

This likewise is the relation to the explanation of the Zohar, that "in all-*BaKol*-בכל" refers to His essential concealment (*He'elem HaAtzmi*), and Rashi's explanation that "in all-*BaKol*-בכל" refers to Yitzchak (in that the word "in all-*BaKol*-בכל-52" shares the same numerical value as "a son-*Ben*-בן-52"). This is because Avraham is the aspect of Kindness-*Chessed* of the Ancient One-*Atik*, and Yitzchak is the aspect of Might-*Gevurah* of the Ancient One-*Atik*.[52]

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[51] See note 4 – cited at the end of the discourse entitled "*v'Avraham Zakein*" 5666 (*Hemshech* 5666 p. 85 [112, translated in Hemshech Samech-Vav, Vol. 1, Discourse 10]).

[52] Likkutei Torah Brachah 96c

It is in this regard that about Yitzchak the verse states,[53] "I multiplied his seed and I gave him Yitzchak." That is, the abundance of the bestowal ("I **multiplied** his seed") is specifically from the powers of Might-*Gevurot*, the overpowering bestowal, as explained at length in the Siddur (Im Divrei Elokim Chayim), in the discourse entitled, "*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov*."[54]

Now, although the matter of abundance is in a way of division into particulars, nevertheless, in the abundance drawn from the powers of the Might-*Gevurot* of Yitzchak, it is such that even in the particulars, it is sensed in a revealed way that the root of the drawing down is from the simplicity of His Essential Concealment (*He'elem HaAtzmi*) "from which the flow of its waters are eternally unceasing." Thus, through there being a recognition of the simplicity even in the particulars, there thereby is a revelation of His innerness (*Pnimiyut*) and Essential Self, that He is not contained by any parameters, and it thus is in His ability to come (into revelation) even in the particulars.

This is why in the coming future they will say to Yitzchak, "for You are our father; for Avraham does not know us."[55] This is because in the coming future will be the revelation of the innerness (*Pnimiyut*) of the Ancient One-*Atik*,[56] and the revelation of the innerness (*Pnimiyut*) of the

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[53] Joshua 24:3

[54] P. 247a-b [361c and on].

[55] Isaiah 63:16; Shabbat 89b

[56] Pri Etz Chayim, Shaar 7 (Shaar HaKeriyat Shema) Ch. 15; Likkutei Torah Shir HaShirim 9c (citing Rama"z – cited in Mikdash Melech – to Zohar I 4b); ad loc. 50c.

Ancient One-*Atik* is specifically through the powers of Might-*Gevurot* of Yitzchak.[57]

This then, is why the words, "*HaShem*-יהו"ה blessed Avraham in all-*BaKol*-בכל" is a preface to the marriage of Yitzchak and Rivkah. This is because the ultimate intention is for the innerness (*Pnimiyut*) of the Crown-*Keter* to be drawn into revelation all the way down below, which is brought about through the union of Yitzchak and Rivkah.

This is because the root of both Yitzchak and Rivkah is in the powers of Might-*Gevurah* of the Ancient One-*Atik*, except that Yitzchak is the aspect of the name *Ma"H*-מ"ה-45 [יו"ד ה"א וא"ו ה"א], whereas Rivkah is the aspect of the name *Ba"N*-ב"ן-52 [יו"ד ה"ה ו"ו ה"ה], and the revelation below is brought through the name *Ba"N*-ב"ן-52 [יו"ד ה"ה ו"ו ה"ה].[58]

This then, is why the words, "*HaShem*-יהו"ה blessed Avraham in all-*BaKol*-בכל-52" are only the preface to the marriage of Yitzchak and Rivkah. This is because the ultimate intention of this blessing is that the aspect of "all-*Kol*-כל" should also be drawn down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), into this lower world, down to and including the place in which Rivkah was, "a rose between the thorns,"[59] so that even there, there is a drawing down of the revelation of the innerness (*Pnimiyut*) of the Ancient One-*Atik*.

[57] See Likkutei Torah Bracha ibid.
[58] Likkutei Torah ibid. 96c and on.
[59] Bereishit Rabbah 63:4

7.

Now, the reason the Oral Torah relates that Avraham merited the aspect of "all-*Kol*-כל" through withstanding the ten tests (like all matters of Torah-תורה, which is of the same root "instruction-*Hora'ah*-הוראה")[60] is an instruction that there must be (a likeness to)[61] the service of [overcoming] tests (*Nisyonot*). That is, the service of *HaShem*-יהו"ה must be done with great toil, toil beyond the norm, akin to the service of [overcoming] tests.

About this it states there in Zohar on the verse,[62] "No eye has seen it… He will do for those who await Him," that, "What is the meaning of 'those who await-*Mechakeh*-מחכה Him?' It refers to those who are persistent with words of Wisdom (*Chochmah*-חכמה) etc." [This matter in the Zohar comes in continuation to the explanation of "what is the meaning of 'in all-*BaKol*-בכל?'" as brought in the discourse.]

That is, it is through toil in the study of Torah, toil beyond the norm, [and as explained in the discourse, "those who are persistent with words of wisdom" refers to toiling in the way of the rebounding light (*Ohr Chozer*)], that from this there is a drawing down that the fulfillment of the *mitzvot* will also be with great toil, (like the teaching of our sages, of blessed memory,[63] "Study is greater, in that it brings to deed").

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[60] See Zohar III 53b; Radak to Psalms 19:8; Gur Arieh to beginning of Bereishit. [Also see Chayei HaNefesh of Rabbi Avraham Abulafia, Part 3, Sod 1.]

[61] But not actually – for we are commanded to plead, "Do not bring us to be tested" (as mentioned before at the end of Ch. 4).

[62] Isaiah 64:3

[63] Kiddushin 40b; Mo'ed Katan 17a

This also includes the toil of "spreading the wellsprings [of the teachings of Chassidus] to the outside" (*Hafatzat HaMaayanot Chutzah*). That is, in addition to the toil required for the study and understanding of the wellsprings [of Chassidus] (that is, being "persistent with the words of wisdom") there also must be **special** toil in spreading the wellsprings [of the teachings of Chassidus] to the outside, to bring the wellsprings even to those found outside "amongst the thorns." Through doing so, "the Master will come, this being King Moshiach,"[64] at which time His Essential Concealment (*He'elem HaAtzmi*) which "no eye has seen" will be revealed, speedily in our times, and in the most literal sense!

[64] The letter of the Baal Shem Tov, also printed at the beginning of Keter Shem Tov [and translated in the beginning of "The Way of the Baal Shem Tov," a translation of Tzavaat HaRivash].

Discourse 10

"*Padah b'Shalom Nafshi… -*
He redeemed my soul in peace…"

Delivered on the 5th day of the week of Parshat Vayeitzei,
10th of Kislev, 5737
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "He redeemed my soul in peace from battles against me, because the many were with me." [This verse was said by the Mittler Rebbe on the day of his redemption, the tenth of Kislev,[2] in that it is the portion of Psalms recited for the tenth day of the month, including the tenth of the month of Kislev.

This is as related by our Rebbe, our leader, the leader of generation, his honorable holiness, my father-in-law, the Rebbe,[3] that the Alter Rebbe, and after him, his successor, the Mittler Rebbe, whose redemption we are celebrating, would recite the [daily] portion for each day (except that from time to time or during specific periods, they would add to this. This is why the Alter Rebbe also said this [verse] on the day of his

[1] Psalms 55:19

[2] Also see Likkutei Sichot Vol. 25 p. 160 and on.

[3] Kovetz Michtavim at the end of Tehillim Ohel Yosef Yitzchak (p. 200); Igrot Kodesh of the Rebbe Rayatz, Vol. 3 p. 473 and on.

redemption on the 19th of Kislev,[4] which fell out on the third day of the week [Tuesday] on which "it was good" was repeated,[5] in which this is part of the weekly apportioning of the Psalms, this being in addition to the apportioning according to [the days of] the month, like with the tenth of Kislev.)]

The Rebbe whose redemption we are celebrating explains (in his Shaar HaTefillah, in the discourse entitled "*Padah b'Shalom Nafshi MiKrav Li Ki b'Rabim Hayu Imadi*")[6] why it specifically states "He redeemed my soul in peace." That is, this is not a regular redemption that could take place in other ways, but the redemption is rather in a way of peace (*Shalom*).

He explains at length[7] that true peace (*Shalom*) is absent of pain and suffering, Heaven forbid, but rather is by way of peace and tranquility. Therefore, when the verse states "He redeemed my soul in peace," it refers to a redemption that is not by way of battle that we are victorious in but is rather in a way that there essentially is no existence of a battle, since there is no opposition with whom to wage battle.

This was the state and standing that took place with Shlomo, about whom the verse states,[8] "He will be a man of rest… I will bestow peace and tranquility… in his days." This was in a much higher way than what took place in the days of Dovid, for although [in his days] there was the beginning of the matter of "the moon being in a state of wholeness,"[9]

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[4] Igrot Kodesh of the Alter Rebbe p. 232; Also see the citations in the prior note.

[5] Genesis 1:10; 1:12

[6] Shaarei Teshuvah Vol. 1 p. 49a and on.

[7] In Ch. 11 (54d and on)

[8] Chronicles I 22:9

[9] See Likkutei Sichot Vol. 8 p. 24, note 26.

nevertheless, since this was brought about through war, it was not true peace, the peace and tranquility of the man of rest that took place in the times of Shlomo (even in comparison to what took place in the times of Dovid).

This being so, the completion of the matter of "the moon being in a state of wholeness" took place with the construction of the Holy Temple,[10] about which Dovid was told,[11] "You shall not build the Temple. Rather, your son, who will emerge from your loins – he will build the Temple for My Name." The reason is because "He will be a man of rest… and I will bestow peace and tranquility… in his days."

2.

Now, the matter of redemption through victory in war, as it is in one's service of *HaShem*-יהו"ה,[12] is the service of self-restraint (*Itkafiya*). This is because in such a case, the side opposite holiness remains in existence, except that, at the very least, it is nullified in regard to action. This is because action is primary,[13] in that the world is refined though it. However, it is not in a way of wholeness and completion, since the side opposite holiness still exists.

However, there is an even higher kind of service, in which the refinement is such that we come to a state of transformation (*It'hapcha*), such that the side opposite holiness

[10] Zohar I 150a; Also see Midrash Shemot Rabbah 15:26

[11] Kings I 8:18-19; Also see Chronicles I 22:9

[12] See the discourse entitled "*Padah b'Shalom*" ibid. end of Ch. 6 and on (52c and on).

[13] Mishnah Avot 1:17

no longer exists, in that the evil has been transformed to goodness. An example is what the Torah states about Esav, that "he kissed him,"[14] this being the matter of transformation (*It'hapcha*) to goodness.

However, this too is not the ultimate wholeness and completion. For, even though the transformation (*It'hapcha*) is such that the existence of the opposing side of evil is nullified, nevertheless, this too comes through battle, in a way of "the might shall pass from one regime to the other"[15] through restraint (*Itkafiya*), and only after this we come to the matter of transformation (*It'hapcha*).

For example, about Esav, the matter of "he kissed him" (the transformation (*It'hapcha*)) came after being preceded by various schemes etc., up to and including battling with the angel of Esav.[16] (This is why Yaakov was called by the name "Yisroel-ישראל", "because you battled (*Sareeta*-**שריתָ**) with angels (*Elohim*-**אלהים**) and with men, and prevailed.")[17] Thus, since this comes through the pain and suffering of war, it is not full redemption, which specifically is in a way of rest, peace, and tranquility, in which no opposition exists with whom battle is necessary, such that even transformation (*It'hapcha*) does not apply, being that there is no opposition in the first place.

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[14] Genesis 33:4; See the discourse entitled "*Padah b'Shalom*" ibid. Ch. 11 (56a).

[15] Genesis 25:23 and Rashi there (from Talmud Bavli, Megillah 6a); Also see Tanya, Ch. 9 (13b and on); Ch. 13 (18b) and elsewhere.

[16] Midrash Bereishit Rabbah 77:3; Tanchuma Vayishlach 8; Also see the discourse entitled "*Padah b'Shalom*" ibid.

[17] Genesis 32:29

The explanation is that[18] when one's service stems from his inner manifest powers, up to and including service stemming from the encompassing aspect of the *Chayah* level of the soul, it is in a way that "God made one opposite the other," being that "he has a shadow" (the aspect of the *Chayah*).[19]

In this case, the service is in a way of battle, which can be in one of two ways, either the service of restraint (*Itkafiya*) or the service of transformation (*It'hapcha*). However, when the service stems from the *Yechidah* essence of the soul, about which it states, "he does not have a shadow of a shadow,"[19] which is why it is called Singular-*Yechidah*, since there is nothing like it on the side opposite holiness, it therefore is in a way of redemption in peace, this being true peace.

From this it is understood that this primarily relates to the coming future, at which time there will be the fulfillment of the prophecy,[20] "I will remove the spirit of impurity from the land," so much so, that "the wolf will dwell with the sheep etc.,"[21] (including all the particulars enumerated in the verse), "and all the nations will stream to it,"[22] since "I then will transform the nations to [speak] a clear language… to serve Him with united resolve."[23] There thus will then be the true

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[18] See the above-mentioned discourse entitled "*Padah b'Shalom*" Ch. 5 and on; Ch. 11 (51c and on; 55c).

[19] See Talmud Bavli, Yevamot 122a; Gittin 66a; Likkutei Torah Teitzei 36c; Maamarei Admor HaEmtza'ee, Ki Teitzei p. 542 and on; Likkutei Sichot Vol. 4 p. 1201, note 49.

[20] Zachariah 13:2

[21] Isaiah 11:6

[22] Isaiah 2:2

[23] Zephaniah 3:9

matter of peace and tranquility, in a much higher way than even what took place in the times of Shlomo.[24]

However, according to the principle[25] that all the revelations of the coming future depend on our deeds and service of *HaShem*-יהו"ה throughout the six thousand years of the world, especially during the time of the exile, and especially in the time of "the heels of Moshiach" (when the coming of Moshiach is very soon) at which time "the feet come into the feet,"[26] it thus is understood that even in the time of the exile, and even in the doubled and quadrupled darkness of [the times of] "the heels of Moshiach," all the above-mentioned ways are present.

That is, there is the toil of refining refinements (*Avodat HaBirurim*) in a way of restraint (*Itkafiya*), and higher still, in a way of transformation (*It'hapcha*), up to peace and tranquility stemming from the *Yechidah* essence of the soul.

3.

Now, we should connect all this to the discourse of the Rebbe whose redemption we are celebrating, in his Torat Chayim, on this week's Torah portion,[27] on the verse,[28] "Lavan woke early in the morning; he kissed his sons and his daughters and blessed them… then Lavan returned to his place, and

[24] See the discourse entitled "*Padah b'Shalom*" 5675 (*Hemshech* 5672 Vol. 2 p. 769 [Vol. 4 p. 1,040]).

[25] Tanya, beginning of Ch. 37

[26] See Zohar II 258a and Mikdash Melech there; Emek HaMelech, Shaar Olam HaTohu Ch. 66 (37b and on).

[27] Torat Chayim Vayeitzei 175d and on

[28] Genesis 32:1-2

Yaakov went on his way" – that since the Torah is eternal,[29] and every day we recite, "the Giver (*Notein*-נותן) of the Torah"[30] in the present tense,[31] it is understood that all these details are present every single day.

The general explanation of this (as explained at length in Torat Chayim),[32] is that each and every morning, beyond the fact that in and of itself the morning is an auspicious time, as known[33] about the matter of "the morning of Avraham," about which the verse states,[34] "In the morning I will arrange [my prayers], and I await expectantly," there is an even higher matter added to the morning – [this being the matter of] "Lavan woke early in the morning."

That is, Lavan (לבן) is the matter of the Upper Whiteness (*Loven HaElyon*-לובן העליון)[35] that transcends the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), in a way of "waking" every morning anew. That is, just as there is the matter of waking below, as the verse states,[36] "Avraham woke early in the morning," this being the matter of "the vigilant are early,"[37] there likewise is the matter of a "waking" Above, in the aspect of the Upper Whiteness (*Loven HaElyon*).

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[29] Tanya, beginning of Ch. 17

[30] In the blessings on the Torah

[31] See Likkutei Torah Tazriya 23a and elsewhere.

[32] Torat Chayim ibid. p. 179c and on.

[33] See Zohar III 204a; Biurei HaZohar of the Mittler Rebbe, Balak 220c and on.

[34] Psalms 5:4

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

[36] Genesis 22:3

[37] Talmud Bavli, Pesachim 4a

From this aspect there is a drawing down of the matter of "he kissed his sons and his daughters." That is, the aspect of the Upper Whiteness (*Loven HaElyon*) is drawn down from its place (the place of Whiteness-Lavan-לבן) to "his sons and daughters" as they are in their place (in that it then states, "Lavan returned to his place") referring to the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) which was established with the two aspects; bestower and recipient, the name *Ma"H*-מ"ה-45 [יו"ד ה"א וא"ו ה"א] and the name *Ba"N*-ב"ן-52 [יו"ד ה"ה ו"ו ה"ה], this being the matter of "his sons and daughters."

That is, "his sons" refers to the teaching,[38] "It is the nature of man to conquer," in that it is the male who conquers and bestows. In contrast, "his daughters" [are indicated by the verse],[39] "All the glory of the king's daughter is within," this being the matter of the recipient, the "fitting wife [who] does the will of her husband."[40]

Now, the drawing down to "his sons and daughters" is in a way of "he kissed," in which kissing (*Neshikin*) indicates the greatness of the love.[41] This is akin to what we see in the love of a father to his only son, that in most cases his love is usually revealed through a deed or through words, in which it can be expressed by way of measure and limitation. However, when the essential love is revealed, it is such that it cannot be expressed through speech, but is rather reveal through kissing,

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[38] Talmud Bavli, Yevamot 65b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34.

[39] Psalms 45:14

[40] Tanna d'Bei Eliyahu Rabbah, Ch. 9

[41] See Torat Chayim ibid. 179d

which reveals the love as it essentially is, and this is how it comes to be revealed.

After this (the Upper Whiteness-*Loven HaElyon*) is drawn further down, which is the meaning of [the continuation of the verse], "he blessed them," as will be explained later (in chapter six). After all this, the verse then states, "Lavan returned to his place," and only then does the service of Yaakov begin.

4.

Now, about the service of Yaakov, this week's Torah portion [and especially the portion of the fifth day of the week, the tenth of Kislev] specifically explains the particulars of his work with Lavan's sheep at length.[42] Even though[43] the verse then states[44] that Yaakov (not only had sheep, but also had) "servants and maidservants," and before this it also mentions "oxen and donkeys," nevertheless, as explained in Midrash[45] he acquired all these ("oxen and donkeys, servants and maidservants") by selling his sheep at a high price.

That is, his primary work, and the primary matter indicated by the verse,[46] "The man became very very prosperous," was specifically in the abundance of his sheep (in that "his sheep were fruitful and multiplied abundantly").[47] It

[42] Genesis 30:28 and on.
[43] See Torat Chayim ibid. 191c
[44] Genesis 32:6
[45] Cited in Rashi to Genesis 30:43; Also see Midrash Tanchuma Vayeitzei 24; Yalkut Shimoni Vayeitzei, Remez 130; Midrash Bereishit Rabbah 74:5
[46] Genesis 30:43
[47] Rashi to Genesis 30:43 ibid.

was through this that he subsequently acquired oxen and donkeys, until also acquiring servants and maidservants (as explained elsewhere[48] about the details in this).

About this the verse states,[49] "Yaakov has taken all that belonged to our father, and from what belonged to our father he has amassed all this wealth." That is, from the aspect of the Upper Whiteness (*Loven HaElyon*, that is, *Lavan*) there was a drawing down of all the matters, called "an abundance of sheep," which Yaakov had in a way that was "very-*Me'od*-מאד [prosperous]," and not just "very-*Me'od*-מאד" once, but "very very-*Me'od Me'od*-מאד מאד" (twice).

Now, the question on is well known.[50] That is, what is so greatly wondrous specifically about the matter of sheep? This is because, at first glance, the advantage of servants and maidservants is greater, being that they are in the category of speakers (*Medaber*). Moreover, even in regard to oxen and donkeys, in the matter of work and bringing refinements about, much more can be accomplished with them than with sheep. However, even so, Yaakov's primary work and his primary aspect of refining refinements (*Birurim*) was specifically in the matter of sheep, and the fact that he also attained oxen, donkeys, servants, and maidservants, specifically came through his work with the sheep.

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[48] See Torah Ohr Vayeitzei 23c; Torat Chayim ibid.; Vayishlach 180d and on; 181d.

[49] Genesis 31:1

[50] Torat Chayim Vayishlach 180c

5.

Now, this may be understood by prefacing with the statement in Midrash,[51] "In ten places Israel was counted… and one in the coming future, as the verse states,[52] 'The sheep will again pass under the hands of the one who counts.'" However, at first glance, explanation is required[53] as to why the Jewish people are called "sheep-*Tzon*-צאן" here. To preface, in the general matter of counting the Jewish people (as related in the five books of the Torah, in the Book of Numbers),[54] the terminology used is to "uplift (*Se'u*-שאו) the heads… of the children of Israel."

That is, in the level of the Jewish people themselves, the matter of counting is such that it penetrates the head of the Jewish people, and beyond that, the head is positioned in a way of elevating ("uplift-*Se'u*-שאו"), such that it reaches "their skulls-*Gulgelotam*-גלגלותם" (including what this refers to on the highest of levels).[55] From this the greatness of counting the Jewish people is understood.

However, even so, after the course of the generations, when there was the matter of a count nine times, about the tenth count the verse states, "The sheep will again pass under the hands of the one who counts," in that the Jewish people are specifically called "sheep-*Tzon*-צאן."

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[51] Midrash Tanchuma Tisa 9; Bamidbar Rabbah 2:11
[52] Jeremiah 33:13
[53] Also see Torat Chayim Vayeitzei 179b; Vayishlach 180d; 182a
[54] Numbers 1:2; 26:2
[55] Also see Likkutei Torah Bamidbar 1b

This matter is also connected with the question explained in the discourses of our Rebbes, our leaders, preceding Rosh HaShanah,[56] about the matter of "He is a Father to me, and I am a son to Him," and higher than this, "He is a Shepherd to me, and I am His sheep."[57]

Now, at first glance, how is it possible the equate the level of the sheep and Shepherd with the level of the son and Father, and beyond this, to say that there is a superiority to the sheep and Shepherd, in comparison to the son and Father, so much so that after the verse states,[58] "I am to my Beloved, and my Beloved is to me," it states an even higher matter, "He grazes [His flock] amongst the roses?" This verse specifies that "He grazes-*HaRo'eh*-הרועה" which specifically is connected to the matter of sheep, in that "He is my Shepherd and I am His sheep."

6.

Now, the explanation[59] (as also explained in the discourses on these Torah portions by the Rebbe whose redemption we are celebrating),[60] is that the word "sheep-*Tzon*-**צאן**" is of the same root as "departure-*Yetziyah*-**יציאה**." Thus, since the sheep (*Tzon*-צאן) of Yaakov is that "which belonged

[56] Ohr HaTorah Re'eh p. 784 and on; p. 795 and on; Also see the Sichah talk of Shabbat Parshat Nitzavim-Vayeilech 5736.

[57] Midrash Shir HaShirim Rabbah 2:16 (1)

[58] Song of Songs 6:3

[59] Also see the Sichah talks that were said at this gathering after the discourse (Likkutei Sichot Vol. 15 p. 252 and on).

[60] Torat Chayim Vayeitzei 179b; Vayishlach 180c and on.

to our father,"[61] referring to the Upper Whiteness (*Loven HaElyon*), it is understood that the departure (*Yetziyah*-יציאה) is from the aspect of the Upper Whiteness (*Loven HaElyon*) as it is in its place. There it is in a state of concealment, and the concealment itself is not a regular concealment but is His Essential Concealment (*He'elem HaAtzmi*).

That is, the work of Yaakov was to draw from the aspect of His Essential Concealment (*He'elem HaAtzmi*) [which is also brought about through studying the innerness (*Pnimiyut*) of the Torah, as well as studying the revealed (*Nigleh*) parts of the Torah, in a way of "you have toiled,"[62] in that "they are persistent with the words of wisdom etc.,"[63] as explained at length in *Hemshech* 5666].[64]

This then, is the matter of the verse, "The man became very very prosperous," brought about through Yaakov's work with the "sheep-*Tzon*-צאן." As explained in the discourses,[65] the first "very-*Me'od*-מאד" stems from the drawing down of the concealment, up to and including His Essential Concealment (*He'elem HaAtzmi*) as it comes below in a way of "departure-*Yetziyah*-יציאה." The second "very-*Me'od*-מאד" is higher and is as they are called "sheep-*Tzon*-צאן" in their place in His Essential Concealment (*He'elem HaAtzmi*). This matter was also drawn down by Yaakov through his work.

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[61] Genesis 31:1

[62] Talmud Bavli, Megillah 6b

[63] Zohar I 130b

[64] *Hemshech* 5666 p. 78 [104 and on], translated in Hemshech Samech-Vav, Vol. 1, Discourse 10; Also see Maamarei Admor HaEmtza'ee, Drushei Chatunah Vol. 2 p. 522 and on.

[65] See Torat Chayim Vayishlach 180d; Also see Torah Ohr Vayeitzei 23c

Now, since the drawing down of the aspect of the concealment (*He'elem*), and certainly His Essential Concealment (*He'elem HaAtzmi*) does not relate to the order of the chaining down of the worlds (*Seder Hishtalshelut*), it therefore cannot be said that this level is comparable to or has relation to a son and Father, since this is a much higher matter, about which the verse states,[66] "He has neither son nor brother."

Rather, the example for this is from sheep and a Shepherd, because of the nullification (*Bittul*) that sheep have, which is the superiority of sheep even in comparison to oxen and donkeys.[67] This is because even though in sheep it does not apply for there to be the matter of "like an ox to a yoke and a donkey to a burden,"[68] nevertheless, the matter of nullification (*Bittul*) is present in sheep more than in other animals, and certainly more than wild animals.

Therefore, when there must be a drawing down from that which is concealed, and how much more so, from His Essential Concealment (*He'elem HaAtzmi*) and the exaltedness of His Essential Self, the possibility and receptacle for this [to the extent that it applies to use the term "receptacle" (*Kli*-כלי) about concealment in general, especially about His Essential Concealment (*He'elem HaAtzmi*)] is the matter of nullification (*Bittul*), in that "(I abide) with the despondent and the lowly of spirit"[69] (and even lower), to the point that complete nullification (*Bittul*) is caused [which specifically applies to sheep].

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[66] Ecclesiastes 4:8
[67] Also see Ohr HaTorah Vayishlach 228b
[68] Talmud Bavli, Avodah Zarah 5b
[69] Isaiah 57:15

Thus, due to the great elevation of the nullification (*Bittul*) of sheep, this being the receptacle for the drawing down of the revelation of the Upper Whiteness (*Loven HaElyon*), in the coming future it also will be said that "the sheep will again pass under the hands of the one who counts."

The verse specifically states "sheep-*Tzon*-צאן," indicating the matter of nullification (*Bittul*). Moreover, it is in a way of "passing under-*Ta'avornah*-תעבורנה," in which "the word '*Over*-עובר' denotes priority" (as stated in Talmud, in Tractate Pesachim).[70] That is, this is in an encompassing (*Makif*) way. However, it is drawn down and comes into a manner of numeration ("counts"). For, even though at first glance, it is the opposite of "very very," nonetheless, it specifically is in this that it has an element of superiority (as explained at length in the discourses of Parshat Bamidbar).[71]

7.

Now, the empowerment for Yaakov's service in this lowest world of which there is no lower, to be able to affect the refinement of the lower in a way that it will have a bond and relation to the Upper Whiteness (*Loven HaElyon*), and how much more to the essence of the Upper Whiteness (*Loven HaElyon*) (this being the aspect of "very very-*Me'od Me'od*-מאד מאד"), is through the arousal from Above (in a way of essential arousal from Above). This is why it is drawn down in an aspect of kisses (*Neshikin*), the matter of "Lavan kissed."

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[70] Talmud Bavli, Pesachim 7b

[71] See Likkutei Torah Bamidbar 7c and on; Balak 68a and elsewhere.

This matter was then drawn down to "his sons," referring to how a Jew is in the way of a bestower (*Mashpia*), "and his daughters," which is how he is in a way of a recipient (*Mekabel*). Nevertheless, "his sons and daughters" generally refer to how they are in the world of Emanation (*Atzilut*).[72]

Afterwards, this is also drawn down below into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), which is the meaning of "he blessed them." This is because the word "he blessed-*Vayevarech*-ויברך" refers to the matter of blessing and drawing down (to below) and the drawing down is "to them-*Et'hem*-אתהם."

(As pointed out in the discourses,[73] the verse does not say "he blessed them-*Otam*-אותם" (the word usually used for this), but that "he blessed to them-*Et'hem*-אתהם,") which includes two words, "*Et Hem*-את הם." The word "*et*-את" denotes that which is secondary,[74] whereas the word "them-*Hem*-הם" is the letters the word "what-*Ma"h*-מ"ה" reversed, this being the matter of nullification (*Bittul*), except that the nullification (*Bittul*) is concealed, and it therefore does not say "what-*Mah*-מ"ה" but instead says "them-*Hem*-הם."

This then, is the meaning of the words "he blessed them," in that the matter of "Lavan kissed" is in a way of blessing and being drawn down, even in levels that are secondary (in that the word "*Et*-את" denotes that which is secondary) to the world of Emanation (*Atzilut*) and all matters in it.

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[72] See Torat Chayim ibid. p. 180a and on.
[73] See the citation in the preceding note.
[74] See Talmud Bavli, Brachot 36b

Through doing so, they have the matter of nullification (*Bittul*) in them, at the very least in a way of concealment, this being the nullification (*Bittul*) present during the time of one's toil. This is as the verse states, "The years of one's life **in them-*Bahem*-בהם** are seventy years," specifying "in them-*Bahem*-בהם." That is, the nullification of "what-*Ma"h*-מ"ה is in a state of concealment," and therefore the permutation is [reversed to] them-*Hem*-הם. However, even so, there too, there is a drawing down of the matter of "Lavan kissed." It thereby is then possible for there to be the matter of "Yaakov went on his way."

8.

However, we still must better understand how it is possible for there to be a bond with the Upper Whiteness (*Loven HaElyon*), such that there can be a drawing down from there to below, at the very same time that there is a chaining down of the worlds (*Seder Hishtalshelut*), and how much more so, considering that the Upper Whiteness (*Loven HaElyon*) is higher than the chaining down of the worlds (*Hishtalshelut*).

Now, to understand this, we should first preface with [an explanation of] the connection and continuation of the verses. That is, when it states, "Lavan woke early in the morning etc.," this comes in continuation of the statement before this,[75] "This heap shall be witness and the monument shall be witness that I may not cross over… nor may you cross over."

[75] Genesis 31:52

The explanation[76] is that as known, there is a partition (*Parsa*) between that which is higher than the order of the chaining down of the worlds (*Seder Hishtalshelut*) and the order of the chaining down of the worlds (*Seder Hishtalshelut*), between the Crown-*Keter* and the ten *Sefirot*, or between the worlds that are higher than the world of Emanation (*Atzilut*) and the world of Emanation (*Atzilut*).[77]

This is because since the Holy One, blessed is He, desired that the world of Emanation (*Atzilut*) would be possible, there thus had to be the matter of a partition (*Parsa*). Now, through this partition (*Parsa*) there also is some drawing down, but not in an orderly way – this being the matter of the "heap-*Gal*-גל," in which the stones are not in order and through which houses are constructed.

This is like letters (*Otiyot*), which (as stated in Sefer Yetzirah) are called stones,[78] in that they are not in [a state of ordered] permutations, in which there is content [and meaning]. Thus through them a separation is brought about, in a way that, "I may not cross over… nor may you cross over." Through this, a drawing down to further below becomes possible.

Now, in addition to the partition (*Parsa*), through which the existence of the world of Emanation (*Atzilut*) is possible, being that the ultimate intention in the chaining down of the worlds and their descent etc., is not for the sake of the upper worlds, in that for them, it is a descent from the light of His face

[76] See Torat Chayim Vayeitzei 178a and on.

[77] Also see Ohr HaTorah Bereishit Vol. 3 p. 480a; Inyanim p. 180; *Hemshech* 5672 Ch. 107 (Vol. 1 p. 206 [277] and on), and elsewhere.

[78] Sefer Yetzirah 4:12 (and in some editions 4:17).

(as explained in Tanya),[79] but the ultimate Supernal intent is rather for the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), and in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) themselves – the intention is for this lowest world of which there is no lower, there therefore is also a partition between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

In general, there also is the partition between holiness and the side opposite holiness, the beginning of which is in the world of separateness (*Alma d'Pruda*),[80] which is the matter of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).[81]

However, the separation brought about through the partition (*Parsa*) (this being the matter of the "heap-*Gal*-גל," in that "I may not cross over to you, and you may not cross over to me etc.") stems from the chaining down of the worlds (*Seder Hishtalshelut*).

However, through the work of the Jewish people there is the matter of breaking through the partition (*Parsa*). This is because each and every Jew is a partner with the Holy One, blessed is He, in the act of creation,[82] to bring novelty into the creation (akin to the Holy One, blessed is He).

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[79] Tanya, beginning of Ch. 36

[80] See Zohar I 22a

[81] Also see Maamarei Admor HaZaken Inyanim Vol. 1 p. 44.

[82] See Talmud Bavli, Shabbat 10a; 119b; Also see Likkutei Sichot Vol. 15 p. 95.

This is because "the righteous (and "Your people are all righteous (*Tzaddikim*)") are similar to their Creator,"[83] beginning with Yaakov, the choicest of our forefathers,[84] [about whom it states, "the appearance of Yaakov was like the appearance of Adam, the first man,"[85] in that his soul included the souls of all the Jewish people. About this the verse states,[86] "He called it God-*E"l*-א"ל, the God of Israel," as explained in Iggeret HaKodesh].[87]

That is, the name "Yaakov-יעקב" shares the same letters as "he will break through-*Yibaka*-יבקע,"[88] in that his work was in a way of breaking through the partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds that are higher than the world of Emanation (*Atzilut*), and more generally, breaking through the partition (*Parsa*) between the Upper Whiteness (*Loven HaElyon*) and the chaining down of the worlds (*Seder Hishtalshelut*), through which a drawing down of additional lights is caused. After this it was possible for there to be the matter of "Lavan woke early in the morning; he kissed his sons and his daughters and blessed them," as explained at length before.

Now, after breaking through the partition (*Parsa*) between the Upper Whiteness (*Loven HaElyon*) and the chaining down of the worlds (*Seder Hishtalshelut*), there then is also caused to be a breaking through the "heap-*Gal*-גל"

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[83] See Midrash Bereishit Rabbah 67:8; Bamidbar Rabbah 10:5

[84] Midrash Bereishit Rabbah 76:1; Also see Zohar I 119b; 147b

[85] Talmud Bavli ,Bava Metziya84 a ;Bava Batra58 a

[86] Genesis 33:20

[87] Tanya, Iggeret HaKodesh, Epistle 7

[88] See Zohar III 104a and Nitzutzei Orot there; Etz Chayim, Shaar 32 (Shaar Ha'arat HaMochin), end of Ch. 1; Likkutei Torah Tzav 8d and on; 9b.

between the lower Yaakov and Lavan, that is, the Lavan of the side opposite holiness.

It thereby is then possible for there to be the matter of refinement (*Birur*) [not only of his "sons and daughters" as they are on the side of holiness, and not only the aspect of "to them-*Et'hem*-אתהם," that is, the word "*Et*-את" denoting that which is secondary, and the nullification (*Bittul*) of "what-*Ma''h*-מ״ה" as it is in the permutation "them-*Hem*-הם," but also] below in this lowest world of which there is no lower, and in this itself, in matters that are in [the domain] of the side opposite holiness. That is, there too, there is caused to be the state and standing of "I lived-*Garti*-גרתי-613 with Lavan, and I kept the 613-תרי״ג *mitzvot*,"[89] such that this becomes the entire existence of Lavan.

9.

Now, this is also connected to the matter of redemption in peace. This is because the matter of "He redeemed my soul in peace" relates to the individual redemption of each and every Jew (who says this verse) during prayer (as explained in Iggeret HaKodesh).[90] This is because this is the beginning of the service of each and every Jew every day in the morning prayers, "the morning of Avraham" who established the morning prayers (*Shacharit*), as the verse states,[91] "Avraham rose early in the morning to the place where he had stood," and "the word 'standing-*Amidah*-עמידה' refers only to prayer etc."[92]

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[89] Genesis 32:5 and Rashi there.
[90] Tanya, Iggeret HaKodesh, Epistle 4
[91] Genesis 19:27
[92] Talmud Bavli, Brachot 26b

This then, is the connection with "Lavan woke early in the morning." For, as explained before (in chapter three), this precedes the matter of "Avraham rose early in the morning," in that there already is the arousal from Above of "Lavan woke early in the morning," this being the matter of the drawing down from the aspect of the Supernal Whiteness (*Loven HaElyon*).

Now, based the explanation in the discourses[93] about the Upper Whiteness (*Loven HaElyon*), [the color] white (*Lavan*) (and how much more so, the Upper Whiteness (*Loven HaElyon*) which is an essential color, it is understood that the matter of the Upper Whiteness (*Loven HaElyon*) as it is in the soul, is the matter of the *Yechidah* essence of the soul.

Now, based on the explanation before (in chapter six) about the matter of drawing down the Upper Whiteness (*Loven HaElyon*) to below, this being the matter of "He kissed his sons and his daughters etc.," up to and including the drawing down into service in actuality, the same is so of the drawing down of the aspect of the *Yechidah* essence of the soul through the aspect of the *Chayah* of the soul, such that it is drawn into the inner manifest powers, down to and including the garments of thought, speech, and action, and "action is primary."[94]

That is, this is the substance of prayer, which is "a ladder set earthward whose head reaches heavenward."[95] That is, it is to draw down from "heavenward" (the *Yechidah* essence of the soul) to "earthward," the matter of which in the powers of man

[93] Torat Chayim Vayeitzei 178d

[94] Mishnah Avot 1:17

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

is the power of action.[96] Now, when there is a drawing down to below from the *Yechidah* essence of the soul, the refinement (*Birur*) is then brought about in way of redemption in peace, similar to the state and standing that took place for "the man of rest" for whom "I will bestow peace and quiet… in his days" (as discussed before in chapter two).

10.

Now, this matter is a fitting preparation that hastens the completion of the matter of "He redeemed my soul in peace" which will take place in the general redemption upon the arrival of our righteous Moshiach (as discussed before in chapter two). Even in the interim (between the individual redemption of each Jew as an individual, and the general redemption), there must be the matter of the redemption for the heads and "eyes of the congregation," these generally being our Rebbes, our leaders [as also explained in Shaar HaYichud VeHaEmunah[97] about the matter of "He included the quality of compassion,"[98] that "this refers to the signs and wonders that the Holy One, blessed is He, shows the righteous."][99] That is, we find various matters of redemption to them, up to and including redemption in a way of "He redeemed my soul in peace."

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[96] Also see the discourse entitled "*Zeh HaYom*" of Shabbat Parshat Nitzavim 5694, end of Ch. 1 (Sefer HaMaamarim Kuntreisim Vol. 1 p. 319a).

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

[98] Rashi to Genesis 1:1 and elsewhere.

[99] Also see the discourse entitled "*Baruch HaGomel*" 5727 (Sefer HaMaamarim 5727 p. 280, translated in The Teachings of The Rebbe 5727 Vol. 2, Discourse 35 and on).

Now, this matter adds strength to each and every Jew who goes in the ways that he [the Mittler Rebbe] showed us of his own ways, so that one's service is with greater power, greater enthusiasm, and greater strength, so that each day he has the matter of "Lavan woke early in the morning and he kissed his sons and his daughters and blessed them."

Moreover, in addition to this matter, which he is given in the form of a gift,[100] even after "Lavan went to his place" there then is caused to be the matter of "Yaakov went on his way," and in a way that "angels of God-*Elohi"m*-אלהי"ם encountered him,"[101] referring to the upper name God-*Elohi"m*-אלהי"ם.[102]

This is like the explanation in the discourses[103] on the verse,[104] "May God-*Elohi"M*-אלהי"ם give you of the dew of the heavens and of the fatness of the earth, and an abundance of grain and wine, [referring to the matter of Torah, as stated in Midrash,[105] as well as to the simple literal meaning (in that "a verse never departs from its simple meaning")[106] and in a way that "He gives, and gives repeatedly"],[107] as well the

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[100] As mentioned before (Ch. 7) that the matter of "he kissed" is in a way of an arousal from Above.

[101] Genesis 32:2

[102] See the Sichah talk of the 4th of Marcheshvan 2021 (Torat Menachem Vol. 29 p. 187) that according to the view of the Zohar (Vol. 3 p. 298a) refers to the Holy One, blessed is He.

[103] See the discourse entitled "*Vayitech Lecha*" in Torat Chayim, Toldot p. 149a and on; Ohr HaTorah ibid. p. 161b and on; Discourse by the same title 5728 (Torat Menachem, Sefer HaMaamarim Kislev p. 339 and on, translated in The Teachings of The Rebbe 5728, Discourse 9).

[104] Genesis 27:28

[105] Midrash Bereishit Rabbah 66:3

[106] Talmud Bavli, Shabbat 63a

[107] Rashi to Genesis ibid. from Bereishit Rabbah ibid.

explanation in *Hemshech* 5666,[108] that the name "God-*Elohi"m*-אלהי"ם" refers to the Essential Concealment (*He'elem HaAtzmi*) [of the Essential Self of the Unlimited One (*Atzmut Ein Sof*)].

This is so until he reaches the ultimate perfection and wholeness in his daily service, so that after the matter of "He redeemed my soul in peace" which takes place in the time of prayer, when he stands "like a servant before his Master,"[109] in a way that he has no [personal] matters at all, not even matters [in which] restraint (*Itkafiya*) or transformation (*It'hapcha*) [are necessary], since [at such a time] he altogether is not an existence unto himself – the service of prayer then penetrates all other things [necessary] from time to time, and all his other matters, so that then too, he stands in the same state as in the time of prayer, "like a servant before his Master."

Now, "in the light of the face of the King there is life,"[110] so that this is then drawn down throughout the entire day in one's service in fulfilling Torah and *mitzvot* every day, through which he refines his portion in the world, even matters of the side opposite holiness, until the refinement is in the way of the "man of rest," for whom "there will be peace and tranquility in his days."

It thus will be through true rest and through peace and tranquility, that we will go and greet the face of our righteous Moshiach – through the fact that in Torah there also is the matter of "spreading the wellsprings [of the teachings of

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[108] In the discourse entitled "*VaYitein Lecha*" (p. 93 [124], translated in Hemshech Samech-Vav, Vol. 1, Discourse 11)

[109] Talmud Bavli, Shabbat 10a

[110] Proverbs 16:15

Chassidus] to the outside,"[111] in that the wellsprings are in a state of even being spread to the outside.

Because of this there is no need for the matter of restraint (*Itkafiya*) or even the matter of transformation (*It'hapcha*), since there already has been the breaking through of the partition (*Parsa*) separating between the lower Yaakov and Lavan (as discussed before in chapter eight). There then will be the fulfillment of the verse,[112] "Saviors will ascend Mount Tziyon etc." – So shall it be for us very soon, and in the most literal sense, with the coming of our righteous Moshiach!

[111] See the famous letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov (Kehot edition) and elsewhere, and translated at the beginning of "The Way of the Baal Shem Tov," a translation of Tzava'at HaRivash.

[112] Obadiah 1:21

Discourse 11

"*Katonti MiKol HaChassadim… -*
I have become small from all the kindnesses…"

Delivered on Shabbat Parshat Vayishlach,
19th of Kislev, 5737
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "I have become small from all the kindnesses and all the etc." This verse, which we read in the Torah portion of Shabbat of the 19th of Kislev, is related to the matter of the 19th of Kislev.[2] This is also understood from the fact that the letter[3] written by the Alter Rebbe after his arrival from Petersburgh (in which he explains the appropriate conduct required upon his exodus from Petersburgh)[4] on the 19th of Kislev, begins with the verse, "I have become small etc."

Now, since all matters of the leaders of the Jewish people are with the ultimate precision, thus from the fact that he connects the verse "I have become small" with the redemption of the 19th of Kislev, it is understood that this verse relates to the redemption of the 19th of Kislev.

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[1] Genesis 32:11

[2] See Shnei Luchot HaBrit, Torah SheB'Khtav, beginning of Vayeishev.

[3] Iggeret HaKodesh, Epistle 2

[4] Also see the discourse entitled "*Katonti*" 5723 (Sefer HaMaamarim 5723 p. 51 and on).

Now, as understood, the primary matter in this is the instruction in one's service of *HaShem*-יהו"ה. For, as known about all matters of Torah-תורה, which is of the same root as "instruction-*Hora'ah*-הוראה,"[5] they are instructional to man's service of *HaShem*-יהו"ה. This also includes the conduct of the leaders of the Jewish people (especially a matter written in a letter that was for the sake of being spread and sent to all places) that they are instructional to all the Jewish people. This is because "the body follows the head,"[6] beginning with all who go in the ways he showed us (who study his teachings) and "we will walk in his ways"[7] (and conduct ourselves by their conduct), such that this includes each and every Jew.

That is, the beginning of this relates to those who are close to them in a revealed way, that is those for whom he is the leader, but the ultimate intention is for "your wellsprings [of the teachings of Chassidus] to spread to the outside."[8]

[As discussed several times before,[9] there are three matters in this. The first is to reach the outside. The second is that the drawing should be in a way of "spreading forth." The third is that not only should the wellspring draw forth water (meaning, that it only is a drawing forth of) water to the outside, and that it is in this way that the wellspring has an effect, but

[5] Radak to Psalms 19:8; Also see Zohar III 53b

[6] Talmud Bavli, Eruvin 41a; Also see Sotah 45b

[7] See the language of the Alter Rebbe in Tanya, Iggeret HaKodesh, Epistle 27 (146a) – based on Isaiah 2:3.

[8] See the 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 Tzavaat HaRivash.

[9] Also see Likkutei Sichot Vol. 10 p. 106; Vol. 15 p. 282 and on, and elsewhere.

the intention is that the wellspring **itself** should be drawn to the outside.]

As in the saying of the Rebbe whose day of joy and redemption we are celebrating, the teachings of Chassidus are for every single Jew.[10] The same is understood about the matter of "I have become small" of the 19th of Kislev, that in this there is an instruction for each and every Jew, as will be explained.

2.

This may be understood with a preface regarding the connection and relation of the redemption of the 19th of Kislev with the verse,[11] "He redeemed my soul in peace… because the many were with me." This is as the Alter Rebbe wrote in an additional letter,[12] "When I was reading Psalms[13] and read the verse, 'He redeemed my soul in peace,' before I began the next verse, I went out in peace etc." From this it is understood that the redemption of the 19th of Kislev is connected to the verse, "He redeemed my soul in peace etc." [From the fact that he states, "before I began the next verse," it is understood that the entire verse is related to the matter of the 19th of Kislev.]

This is also connected to the explanation of the verse in Talmud,[14] [being that all the *mitzvot* given to Moshe at Sinai were given with their explanations etc., the Torah being the

[10] See Igrot Kodesh of the Rebbe Rayatz, Vol. 10 p. 304; Sefer HaSichot 5689 p. 72.

[11] Psalms 55:19

[12] Igrot Kodesh of the Alter Rebbe p. 232 (copied in HaYom Yom for the 19th of Kislev).

[13] Psalms 55:19 ibid.

[14] Talmud Bavli, Brachot 8a

Written Torah, and the *mitzvah* being its explanation, as stated in the Rambam's introduction to Yad HaChazakah].

That is, "the Holy One, blessed is He, said, "Whosoever engages in the study of Torah, acts of lovingkindness, and prays with the congregation, I consider it as though he has redeemed Me and My children from amongst the nations of the world." That is, even though on the simple level the verse, "He redeemed my soul in peace" refers to the soul of Dovid, King Moshiach, nevertheless, at the same time it also refers to the soul of each and every Jew, that he engages in Torah study, acts of lovingkindness, and prays with the congregation, such that it also refers to the soul of the whole world (that is, the Holy One, blessed is He), this being the matter of "He redeemed Me (the Holy One, blessed is He) etc.," in the coming future.

Now, the matter of "He redeemed my soul in peace" is connected to the matter of "I have become small from all the kindnesses and all the etc." To explain, the meaning of "I have become small from all the kindnesses" (as explained in Iggeret HaKodesh),[15] is that with each and every kindness that the Holy One, blessed is He, does for a person, he ought to become all the more humble and lowly of spirit etc.

Now, since the humility depends on the abundance and manner of the kindness from Above, therefore just as in the upper Kindness-*Chessed* there are various levels, [as understood from that letter itself, in that it first states "Kindness-*Chessed*-חסד" (in the singular) and then states "Kindnesses-*Chassadim*-חסדים" (in the plural)], therefore, in

[15] Iggeret HaKodesh, Epistle 2 ibid.

the humility and nullification of "I have become small" there are several levels.

To further explain, the upper Kindness-*Chessed* is the matter of the peace ("He redeemed my soul in peace") and in redemption in peace there is a chaining down of levels. That is, there is a matter of redemption akin to the explanation in our Torah portion about Yaakov being saved (redeemed) from Esav.

For this special effort is necessary, as in the teaching of our sages, of blessed memory,[16] that he prepared himself for three things, to give a gift, for prayer, and for war. The same was so of Dovid. That is, even though he said about himself that "He redeemed my soul in peace" (as mentioned before), nevertheless, throughout all his days there never was a state of peace and tranquility. Rather, about him the verse states,[17] "You have spilled much blood."

Even about Shlomo, about whom the verse states,[18] "He will be a man of rest… I will bestow peace and quiet… in his days," nevertheless, this was only so externally, in that it only was the beginning of the true matter of peace that will take place in [the times of] Moshiach,[19] about whom the verse states,[20] "All the nations will stream to it etc." This will take place after

[16] Rashi to Genesis 32:9

[17] Chronicles I 22:8

[18] Chronicles I 22:9; Also see the discourse entitled "*Padah b'Shalom*" of the Mittler Rebbe, Ch. 11 (Shaarei Teshuvah Vol. 1 p. 56a).

[19] See the discourse entitled "*Padah b'Shalom*" ibid. (55d and on); Discourse entitled "*Padah b'Shalom*" 5675 (*Hemshech* 5672 Vol. 2 p. 769 [Vol. 4 p. 1,040]).

[20] Isaiah 2:2

"he will wage the wars of *HaShem*-יהו"ה and be victorious etc."[21]

There then will be the complete nullification of the existence of sin, as the verse states,[22] "I will remove the spirit of impurity from the land," and there then will be the fulfillment of the prophecy,[23] "The wolf will dwell with the sheep etc.," being that "the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor."[24]

This will be the ultimate completion of the redemption in peace. For as explained before,[25] the redemption will not be in a way of battle in the aspect of restraint (*Itkafiya*), nor will there even be the endeavor in the aspect of transformation (*It'hapcha*), but it rather will be like the redemption stemming from service with the *Yechidah* essence of the soul.[26] Rather, from the perspective of this aspect in the first place there will not be the existence of a side opposite holiness that opposes etc., since "he does not have a shadow of a shadow."[27] Thus, the redemption will be in a way of peace.

Now, in alignment with the different levels of redemption in peace, up to its completion, which is the ultimate

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[21] Mishneh Torah, Hilchot Melachim 11:4

[22] Zachariah 13:2

[23] Isaiah 11:6

[24] Isaiah 11:9; Mishneh Torah, end of Hilchot Melachim uMelech HaMoshiach.

[25] In the previous discourse entitled "*Padah b'Shalom*" of the 10th of Kislev, Discourse 10, Ch. 2 and on (Sefer HaMaamarim 5737 p. 88 and on).

[26] See the discourse entitled "*Padah b'Shalom*" of the Mittler Rebbe, Ch. 5 and on; Ch. 11 (Shaar Teshuvah ibid. p. 51c and on; 55c and on).

[27] See Talmud Bavli, Yevamot 122a; Gittin 66a; Likkutei Torah Teitzei 36c; 37c; Maamarei Admor HaEmtza'ee Teitzei p. 542 and on; Likkutei Sichot Vol. 4 p. 1201, note 49.

and complete kindness, there also are various levels in the nullification and lowliness of "I have become small."

3.

Now, since the matter of redemption in peace is brought about through engaging in the study of Torah, acts of lovingkindness, and praying with the congregation (as mentioned before, citing the words of the Talmud), it is understood that all aspects of peace are present in the service of Torah study, acts of lovingkindness and praying with the congregation.

Moreover, just as the peace of the coming future is connected with wholeness in the matter of Torah, since there will then be the fulfillment of the prophecy that "the earth will be filled with the knowledge of *HaShem*-ה"והי like the water" (about which it states, "'water' refers only to Torah,"[28] which will be like the waters that) "covers the ocean floor," the same is so of the matter of acts of lovingkindness and praying with the congregation, that the wholeness in them is connected to the peace of the coming future.

The general explanation is that through engaging in Torah study, acts of lovingkindness, and praying with the congregation [which are the three pillars upon which the world stands, Torah study, the Temple service (*Avodah*), and acts of

[28] Talmud Bavli, Bava Kamma 17a

lovingkindness],[29] we thereby reach the ultimate completion of the peace that will take place in the coming future.

The world will then ascend to an even higher state than how it was when "the world was created in a state of wholeness"[30] (before the sin of the tree of knowledge). This is because, as known, there are two places in Torah where the word "offspring-*Toldot*-תולדות" is spelled fully [with both letters *Vav*-ו].[31] There is the verse,[32] "These are the products-*Toldot*-תולדות of the heavens and earth etc.," this being the perfection of the world as it was created in a state of wholeness, and there is the verse,[33] "These are the offspring-*Toldot*-תולדות of Peretz," referring to Moshiach, this being the wholeness of the coming future (through the work that preceded it). This will be even higher than the matter of the "products-*Toldot*-תולדות" fully spelled at the beginning of the creation.

This is like what his honorable holiness, my father-in-law, the Rebbe, the leader of our generation,[34] explains about the teaching of the Midrash[35] on the verse,[36] "I have come to My garden," that "'My garden-*Gani*-גני' means 'My wedding

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[29] Mishnah Avot 1:2; Also see Rashba and Chiddushei Aggadot of the Maharsha to Brachot ibid. (cited in Ohr HaTorah to Tehillim (Yahel Ohr) p. 204 and on); Beginning of the discourse entitled "*Padah b'Shalom*" 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 142).

[30] See Midrash Bereishit Rabbah 14:7; Also see 12:6; 13:3 (and Yefeh To'ar commentary there).

[31] See Midrash Bereishit Rabbah 12:6; Shemot Rabbah 30:3; *Hemshech* "*Padah b'Shalom*" 5659 and 5704 (Sefer HaMaamarim 5659 p. 147 [155]; 5704 p. 74 and on).

[32] Genesis 2:4

[33] Ruth 4:18

[34] See the discourse entitled "*Bati LeGani*" 5710 (Sefer HaMaamarim 5710 p. 111 and on); Sefer HaMaamarim 5659 and 5704 ibid.

[35] Midrash Shir HaShirim Rabbah 5:1

[36] Song of Songs 5:1

chamber-*Genuni*-גנוני,' the place where I primarily was at first, in that the essential root of the *Shechinah* was in the lower worlds."[37]

That is, in the coming future there will be a drawing down of the essential root of the *Shechinah* [in a way] that even is higher than the essential root of the *Shechinah* that was below before to the sin of the tree of knowledge. As mentioned before, this elevated state is reached through service in the three pillars of Torah, Temple service (*Avodah*), and acts of lovingkindness. From this it is understood that these three services are (also) present in the ultimate peace of the coming future.

Now, this may be understood according to the explanation in *Hemshech* 5659,[38] that there are three ways of serving *HaShem*-יהו"ה, blessed is He. There is service in a way of battle, there is service in a way of "a sword of peace," [and through the spiritual battle and "the sword of peace" we fulfill our obligation, so that it is unnecessary for a physical manifestation [of these aspects] to be, and there is a service in a way of peace.

This is the true matter of peace which even transcends the matter of a "sword of peace," as the verse states,[39] "I shall grant peace in the land… and a sword shall not pass through your land," including "even a sword of peace."[40] It can be explained that these three kinds of service (war, a "sword of

[37] Midrash Bereishit Rabbah 19:7

[38] Sefer HaMaamarim 5659 p. 152 [161] and on; Also see Sefer HaMaamarim 5704 p. 83 and on.

[39] Leviticus 26:6

[40] Talmud Bavli, Taanit 22a and on.

peace," and peace) are the three pillars of Torah, the Temple service (*Avodah*), and acts of lovingkindness.

4.

Now, the explanation is that acts of lovingkindness, in the literal physical sense, is the *mitzvah* of charity, whether it is done with money or food, (as known about the difference between the charity of Abba Chilkiyah and his wife).[41] In general, this is the matter of fulfilling *mitzvot* that manifest in physical things, such as Tzitzit made of physical wool, and Tefillin made of physical parchment, as well as the general toil of man in his matters and in his engagement with his physical needs.

About this it states in Zohar,[42] "One who desires to eat bread must do so by the blade of the sword." That is, in the matter of eating (the matter of which includes all man's physical needs)[43] there is the matter of the sword, which is the matter of war. This is so that his eating and engaging with the physical [classes of] the animal (*Chai*), the vegetative (*Tzome'ach*) and the inanimate (*Domem*), will not be such that he becomes a recipient from them, Heaven forbid, but he rather must battle with them, until he has dominion over them, and until the physical becomes the blood and flesh like his own flesh. Through doing so, he causes the inanimate (*Domem*), vegetation (*Tzome'ach*), and animal (*Chai*) to be elevated until

[41] Talmud Bavli, Taanit 23b – She would give bread to the poor, which is of immediate benefit, whereas he would give money which is not of immediate benefit.

[42] Zohar III 188b

[43] See Talmud Bavli, Sanhedrin 38a

they come to be included in the class of the speaker (*Medaber*), in which case they bring elevation in the speaker himself.

This is as known about what the Arizal stated[44] in explanation of the verse,[45] "For it is not by bread alone that man lives, but by everything that emanates from the mouth of *HaShem*-יהו"ה that man lives," that it is the word of *HaShem*-יהו"ה that enters into that food that sustains and enlivens man.

Even though in man too, there is a manifestation of the word of *HaShem*-יהו"ה, and this being so, why does he need to receive vitality from the bread, which is lower in level than him? However, this is because the root of the inanimate (*Domem*) vegetative (*Tzome'ach*) and animal (*Chai*) is higher than man. Therefore, through man refining the inanimate (*Domem*) vegetative (*Tzome'ach*) and animal (*Chai*), the sparks of holiness in the inanimate (*Domem*) vegetative (*Tzome'ach*) and animal (*Chai*) become refined and ascend even higher than the name of *Ma"H*-מ"ה-45 [יו"ד ה"א וא"ו ה"א] that affects the refinement. [That is, they ascend to the name of *Sa"G*-ס"ג-63 [יו"ד ה"י וא"ו ה"י]. They thereby also bring elevation in the person, who becomes refined.

[This is akin to the statement that[46] "the *Chayot* angels carry the throne," meaning that they also are carried by the throne.[47] That is, through the *Chayot* angels carrying the throne, they also are elevated by the throne.]

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[44] Likkutei Torah of the Arizal to Deuteronomy 8:3; Also see Likkutei Torah Tzav 13b and on.

[45] Deuteronomy 8:3 ibid.

[46] See Midrash Shemot Rabbah, end of Ch. 23; Bamidbar Rabbah, end of Ch. 14; Rabbeinu Bachaye to Exodus 25:10.

[47] See Torah Ohr Yitro 71b and elsewhere.

Now, the general toil with physical things, in revealing the word of *HaShem*-יהו"ה that is manifest within them, is toil in a way of pain and suffering. This is like the explanation of the Rav, the Maggid of Mezhritch,[48] [the 19th of Kislev (also) being his Hilulah],[49] about the teaching of the Mishnah,[50] "You shall live a life of suffering," that this refers to the sparks that are placed amongst the external husks (*Kelipot*) and fell there, in that this is a very great suffering. About this it states, "You shall live-*Tichyeh*-תחיה (a life of suffering)," – do not read it is "You shall live-*Tichyeh*-תִּחְיֶה" but rather read it as "You shall enliven-*Techayeh*-תְּחַיֶּה," in that it is necessary to enliven them, extract them, and elevate them.

This then, is the general matter of the service of acts of lovingkindness. That is, this refers to working with physical things in a way that man manifests within them, [which also is an explanation of the word "from battle-*Mikrav*-**מקרב**," that "he comes close-*Mitkarev*-**מתקרב**" to the thing,[51] this being the matter of the physical manifestation [in the thing], and battles with them.

This toil is performed in the world of Action (*Asiyah*), down to and including this physical and material world, which is the lowest level of which there is no lower.[52] This is especially so in regard to how it is after the sin of the tree of

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[48] Ohr Torah, Section 412

[49] Also see the Sichah talk of the 20th of Kislev 5694 (Likkutei Dibburim Vol. 1 p. 101a [193]; Sefer HaSichot 5694 p. 319).

[50] Mishnah Avot 6:4

[51] See the discourse entitled "*Padah b'Shalom*" ibid., Ch. 1 (56b).

[52] Tanya, beginning of Ch. 36

knowledge,[53] which caused a dominance of the side opposite holiness (as stated in Tanya).[54]

Thus, man's service is to battle with the physical things by being engaged in them in a way that "all your deeds should be for the sake of Heaven,"[55] and higher than this,[56] in a way of "know Him in all your ways."[57] That is, he makes them into a matter of a *mitzvah*, (and not only a regular *mitzvah*, but a *mitzvah*) that is elevated and exalted, [this being the *mitzvah* of] "know the God of your father,"[58] (that is, "know Him").

This service (of revealing the sparks of holiness in physical things) is the matter of acts of lovingkindness, since it is through extracting the spark that is found in a state of suffering within the physical thing (as explained before) that he bestows kindness to the spark.

Nevertheless, even though the service of acts of lovingkindness is in a way of manifestation within the physical, which is why this service is in a way of war (as explained before), nevertheless, in this service there also is a matter of redemption in peace. (This is as explained before, that all the levels of peace are brought about through engaging in the three pillars, and therefore, the true matter of peace is also present in the service of doing acts of lovingkindness.) This is why its consumption is a *mitzvah* of the Torah, in that he makes a

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[53] See Likkutei Torah of the Arizal, Parshat Bereishit ("*v'Nitba'er Ma'alat Adam HaRishon Kodem SheChata*"); Sefer HaMaamarim 5659 p. 153 [163]; 5704 p. 68 and elsewhere.

[54] See Tanya, Ch. 6 (10b and on); Ch. 24 (30a).

[55] Mishnah Avot 2:12

[56] See Likkutei Sichot Vol. 3 p. 907; p. 932; Vol. 10 p. 104; Vol. 25 p. 135.

[57] Proverbs 3:6

[58] Chronicles I 28:9; Tanya, Kuntres Acharon 156b

blessing before eating and after eating, by which the refinement is brought about.

This is like the teaching of the Baal Shem Tov[59] on the verse,[60] "If you see the donkey-*Chamor*-חמור etc.," that if you delve deeply into your materiality-*Chomer*-חומר, which is the body, "you will see that it is your enemy… and that it is crouching under its burden etc." (The verse concludes), "Help you shall help him," in that it is necessary to refine the body and purify it etc. This is so, until one comes to the refinement in a way of peace, in that he brings about that "even his enemies make peace with him,"[61] in that he completely transforms the side opposite holiness.

This likewise is the meaning of "for the many were with me," about which it states in Talmud Yerushalmi[62] that Dovid's victory in the war, was such that even the people of Avshalom prayed for him, this being the matter of the enemy himself being transformed to good. It is through the transformation of the opposition being brought about in the ultimate way of completion that this is the matter of "peace-*Shalom*-שלום" ("will make peace-*Yashleem*-ישלים") which is also a term of wholeness and "completion-*Shleimut*-שלימות." This is also the meaning of the verse,[63] "Yaakov came to Shalem-שלם," this being the matter of the wholeness and "completion-*Shleimut*-**שלימות**" that Yaakov attained through refining Lavan and Esav.

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[59] HaYom Yom for the 28th of Shvat; Sefer HaSichot 5696 p. 123.

[60] Exodus23:5

[61] Proverbs16:7

[62] Talmud Yerushalmi Sotah1:8

[63] Genesis 33:18

5.

Now, all the above is regarding the toil and refinement of doing acts of lovingkindness, which is in a way of inner manifestation (*Hitlabshut*) and in a way of war. Higher than this is the way of refinement brought through the service of prayer, which is not in a way of war. Rather, its matter is the "sword of peace."

The explanation is that even in the service of prayer that relates to the physical, since the matter of prayer is "a ladder set earthward (whose head reaches heavenward),"[64] meaning that it relates to the aspect of "earth-*Aretz*-ארץ" (that is, the physical), down to and including the aspect of "earthward-*Artzah*-ארצה" with the addition of the letter *Hey*-ה which even is lower than the "earth-*Aretz*-ארץ" as usually spelled, [except that through prayer we elevate all matters that are found "earthward-*Artzah*-ארצה," all the way up to the aspect of "heavenward-*HaShamaymah*-השמימה" with the addition of the letter *Hey*-ה, which is even higher than the usual word "heaven-*Shamayim*-שמים" (as explained in the discourses of his honorable holiness, my father-in-law, the Rebbe, in various places)].[65]

That is, as in the simple meaning of the matter, the Biblical *mitzvah* of prayer is to plead for one's needs (as stated by Rambam).[66] This is why our sages, of blessed memory,

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

[65] Also see the discourse entitled "*Zeh HaYom*" of Shabbat Parshat Nitzavim 5694, end of Ch. 1 (Sefer HaMaamarim Kuntreisim Vol. 2 p. 319a).

[66] Mishneh Torah, Hilchot Tefillah 1:1-2

established the order of prayer such that its primary aspect is the twelve intermediate blessings, the substance of which is to plead for the needs one lacks in this physical world.

[The same is so according to Kabbalah and Chassidus, and how much more so according to the revealed parts (*Nigleh*) of Torah. This is because the substance of the first three blessings, is to first set forth the praises of the Ever Present One, and the substance of the final blessings, which is the third section of the prayer, is to give thanks, like a servant who has received reward from his Master and is dismissed.[67] In contrast, the primary aspect of prayer is the twelve intermediate blessings, in which one pleads for his needs.]

Nonetheless, even though in man prayer is related to the physical, nonetheless, his way of service in prayer is not through manifesting (*Hitlabshut*) inwardly in physical things (such as eating and drinking). On the contrary, during prayer one stands before the King, King of kings, the Holy One, blessed is He, "like a servant before his Master."[68]

This is especially so when the prayer (that is, the supplication for his needs) is preceded by setting forth the praises of the Ever Present One, and especially after the preparation and introduction [in that prayer requires the preparation] of "give thanks to *HaShem*-יהו"ה, call out in His Name" (*Hodu*),[69] followed by the service of the verses of song (*Pesukei d'Zimra*), the blessings of the *Shema* recital, and the *Shema* recital itself, until one arrives at the Amidah prayer. It

[67] See Shulchan Aruch of the Alter Rebbe, Orach Chayim 112.
[68] See Talmud Bavli, Shabbat 10a
[69] Chronicles I 16:8

is certain that there then is no relation to (inner manifestation in) the physical. This being so, it is not a matter of war (like the service of doing acts of lovingkindness).

Nonetheless, prayer is called a "sword" (except that it is a sword) "of peace" (and not of war). This is as the verse states,[70] "The praises of the exaltedness of God are in their throats, and a double-edged sword is in their hand."

That is, through "the praises of the exaltedness of God [being] in their throats," this being the matter of prayer [and the same is so of Torah],[71] a sword with two edges-*Piyot*-פיות is made,[72] meaning an "edge-*Peh*-פה" Above and an "edge-*Peh*-פה" below. (This is because the sword has two sharp edges-*Piyot*-פיות on its two sides, one Above, hinting that it cuts that which is above it, and its lower edge cuts that which is below it.)[73]

The explanation[74] is that the matter of the sword of prayer is to sever any derivation of vitality by the external forces. This is as known that the derivation of vitality by the external forces can take place in two ways. The first is because of the abundance of constrictions, in that when there is a constriction of the Godly radiance through an abundance of constrictions etc., it is possible for there to be derivation of vitality from the lowest levels by the external forces.

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[70] Psalms 149:6

[71] Also see *Hemshech* 5672 Ch. 171 (Vol. 1 p. 346 [Vol. 2 p. 474])

[72] See Talmud Bavli, Brachot 5a

[73] Torah Ohr, Hosafot to Vayechi 103a

[74] Regarding the coming section – see Torah Ohr ibid. 102b and on; Maamarei Admor HaEmtza'ee Vayechi p. 468 and on; Discourse entitled "*Lo Yeitzei Ish Lo b'Sayaf*" of the Rebbe Maharash (Kehot 5716) p. 3 and on (Sefer HaMaamarim 5632 Vol. 1 p. 52 and on); Sefer HaMaamarim 5659 and 5704 ibid.

The second way is that they receive from a very lofty place, meaning, from the aspect of the [externality] of the encompassing light (*Makif*) which transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*). For, since there "darkness and light are the same,"[75] and "if you are righteous, what have you given Him etc.,"[76] it therefore is even possible for the external forces to receive from there.

About this the verse states,[77] "The spider seizes [its prey] with its handiwork, though it dwells in the King's palace." That is, the reason it is possible for "the spider [to] seize [its prey] with its handiwork," (referring to the aspect of the external husks (*Kelipah*)), is because "it dwells in the King's palace," this being the aspect of the encompassing light (*Makif*).

Now, based on the verse,[78] "He even has placed the world in their hearts," according to man's deeds there is a commensurate drawing down into the world, and thus the two ways by which the external forces derive vitality is entirely dependent on the souls of the Jewish people.

The explanation, as also explained in Torah Ohr, in the additions (*Hosafot*) to Parshat Vayechi,[79] is that when a person lowers himself – knowing and not taking into consideration that his soul is "literally a part of God from on high"[80] – into matters of the physicality of this world, such that he becomes a recipient of the animal (*Chai*) and the vegetative (*Tzome'ach*), until he

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[75] Psalms 139:12

[76] Job 35:7

[77] Proverbs 30:28 – See Midrash Bereishit Rabbah end of Ch. 66; Emek HaMelech, Shaar 6, Ch. 45; Shaar 14, Ch. 9 & Ch. 99.

[78] Ecclesiastes 3:11; See Zohar I 195b; Likkutei Torah Bamidbar 5b

[79] Torah Ohr 102b and on ibid.

[80] Tanya, beginning of Ch. 2

even becomes the recipient of the inanimate (*Domem*) and even lower, by which he also becomes a recipient from that which is the opposite of the will of the Creator, Heaven forbid, this lowering is analogous "to one who takes hold of the king's head, drags it down, and dips his face in etc.," a place that is the opposite of purity, and how much more so the opposite of holiness, (as stated in Tanya).[81]

Through doing so, he thereby also causes a lowering Above, Heaven forbid, so that the Godly light comes into many constrictions, until it is possible for the external forces to derive vitality from this.

Likewise, when a person elevates himself to a state of arrogance and haughtiness etc., he thereby also causes the elevation of the external forces Above, in that they elevate themselves to receive from a very lofty place. This is as stated in the Haftorah of this week's Torah portion,[82] "Even if you raise yourself like an eagle etc." Now, from the punishment for the sin we know it's essential being,[83] this being the matter of arrogance and haughtiness etc.

Thus, to cut off the derivation of vitality from the two above-mentioned ways, the double-edged sword is needed, [this being the matter of prayer]. For, through its upper edge there is a severing of the vitality stemming from their elevation, and through its lower edge there is the severing stemming from the many constrictions.

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[81] Tanya, Ch. 24
[82] Obadiah 1:4
[83] See Tanya, Ch. 39 (53a)

Now, more specifically, there are five kinds of armaments. This is as explained in the discourses[84] on the Mishnah in Tractate Shabbat,[85] "A man may neither go out [on Shabbat] with a sword, nor with a bow, nor with a shield (*teris*), nor with an *alla*, nor with a spear etc."

The sword and bow are the matter of the verse,[86] "With my sword and with my bow," which Onkelus translates as "with my prayer and with my supplication." That is, the sword is the matter of the *Shema* recital, and the bow is the matter of the *Amidah* prayer.[87] The difference between them[88] is that the sword kills the enemy who stands near himself. However, with an enemy who is at a distance, he cannot kill him with the sword. However, with the bow he even can kill the enemy who stands at a distance. Moreover, the further the bow is pulled back, the further will [the arrow] reach.

Now, Talmud[89] explains that the *alla* is a club, which in the service of *HaShem*-יהו"ה blessed is He, refers to [the teaching],[90] "A person should always incite his good inclination against his evil inclination."

The shield (*teris*) refers to the matter of chain-linked [armor] and a shield that protects from arrows shot at him by the enemy. The substance of this, as it relates to service of *HaShem*-יהו"ה in prayer, is that "the time of prayer is the time

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[84] In the discourse entitled "*Lo Yeitzei HaIsh Lo b'Sayif*" ibid.; Sefer HaMaamarim 5659 p. 157 [p. 168] and on; 5704 p. 100 and on.

[85] Mishnah Shabbat 6:4; Talmud Bavli, Shabbat 63a

[86] Genesis 48:22

[87] Torah Ohr ibid.; Discourse entitled "*Lo Yeitzei HaIsh Lo b'Sayif*" ibid.; Sefer HaMaamarim 5659 and 5704 ibid.

[88] See the citations in the preceding note.

[89] Talmud Bavli, Shabbat 63a ibid.

[90] Talmud Bavli, Brachot 5a ibid.

of battle,"[91] during which it is necessary to don the Tallit and Tefillin which become a shield and covering [that protect] from the enemy who stands in opposition etc.

However, generally, all the various armaments are included in the matter of the "sword," since in general, war is waged by the sword, as in the verse,[92] "They slew by the sword."

This then, is why prayer is called "a sword of peace" (and not of war). This is because even though the matter of prayer is to sever the external forces, meaning that he has a relation to them, which also is why "prayer-*Tefillah*-תפלה" is a word that denotes a bond [as in the verse,[93] "By bonds-*Naftulei*-נפתולי from God etc."] this being the matter of the bond [that occurs] when "a man wrestled with him,"[94] nevertheless, it is unlike the service of doing acts of lovingkindness in which there is an actual inner manifestation (*Hitlabshut*) in the physical thing. In contrast, during the time of prayer there is no inner manifestation (*Hitlabshut*) in the physical, and it thus is not a sword of war but is a sword of peace.

However, even in prayer, there is the aspect of peace that even transcends the sword of peace (as discussed before that all the aspects are brought about by the three pillars). This refers to the matter of prayer on Shabbat,[95] in which there is no

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[91] Likkutei Torah, beginning of Parshat Ki Teitzei (34c; 35c) citing Zohar; Also see Zohar III 243a.

[92] Genesis 34:26

[93] Genesis 30:8 and Rashi there; Torah Ohr Terumah 79d and on; Sefer HaMaamarim 5709 p. 79.

[94] Genesis 32:25 – (see Rashi there that the term "wrestled-*Vaye'avek*-ויאבק" means "became fastened and intertwined.")

[95] See the discourse entitled "*Padah b'Shalom*" ibid. Ch. 2 (49c).

supplication for one's needs. This is because pleading for one's needs is forbidden on Shabbat, being that "all your work is completed."[96] This is why separating [the bad from the good] (*Borer*-בורר) is forbidden on Shabbat.[97] This is because the matter of refining (*Birurim*-בירורים) (during the prayer) of Shabbat is only the separation of [good] food from [good] food,[98] and in a way that "you shall call Shabbat a delight."[99] Thus, the prayer of Shabbat is in a way of peace, even higher than the sword of peace of the mundane days of the week.

6.

Now, higher than prayer (the sword of peace) is the matter of Torah.[100] This is because the Torah transcends all manifestation in the thing being refined, even the inner manifestation (*Hitlabshut*) of prayer, but the refinement is in a way of peace.

To explain, the Torah is as the verse states,[101] "Behold, My word is like fire." About this Talmud states,[102] "Just as fire contracts no ritual impurity, so too the words of Torah contract no ritual impurity. (That is, Torah does not manifest at all in the side opposite holiness.) Thus, when one studies Torah, the

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[96] Mechilta and Rashi to Exodus 20:9; Tur and Shulchan Aruch (and Shulchan Aruch of the Alter Rebbe), Orach Chayim 306:8 (21).

[97] Tur, Shulchan Aruch, and Alter Rebbe's Shulchan Aruch, Orach Chayim 319; Also see Torah Ohr Chayei Sarah 15c.

[98] See *Hemshech* 5672 Vol. 2 p. 1,045 [Vol. 5 p. 1,428] and on.

[99] Isaiah 58:13

[100] See Sefer HaMaamarim 5659 p. 163 [175]; 5704 p. 110 and on.

[101] Jeremiah 23:29

[102] Talmud Bavli, Brachot 22a; Also see Sefer HaMaamarim 5659 p. 172 [187]; 5704 p. 132.

speaking of the Torah in his mouth is the speech of *HaShem*-יהו"ה, just as it was at the time of the giving of the Torah. [It is for this reason that our sages, of blessed memory, stated,[103] "Just as there, it was with dread and fear and quaking and trembling, so too **here**" (meaning, whenever one studies Torah). This is because whatever time a person studies Torah, in his mouth there is the word of *HaShem*-יהו"ה, as it was at the time of the giving of the Torah.][104] This is as stated,[105] "I will place My word in your mouth" [that is, whenever you speak My Torah].

From this, it is understood that studying Torah is the service of peace, which altogether transcends the matter of war, such that in this, to endeavor in the service of transformation does not at all apply, being that at whatever time he studies, it is like the speech at the time of the giving of the Torah.

About this Midrash states[106] that from all four directions and from Above and below, the voice came forth, "I am *HaShem*-יהו"ה your God."[107] From this it is understood that the state the world at the time of the giving of the Torah was such that even the matter of transformation (*It'hapcha*) did not apply. This then, is why the study of Torah in general, is peace (*Shalom*) that even transcends the sword of peace.

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[103] Talmud Bavli, Brachot ibid.

[104] Torah Ohr Yitro 67b

[105] Isaiah 51:16

[106] See Midrash Tanchuma Shemot 25; Shemot Rabbah 5:9; Tikkunei Zohar, Tikkun 22 (64b); Tanya, Ch. 36 (46a).

[107] Exodus 20:2; Deuteronomy 5:6

7.

Now, since all matters of the world are drawn down from the Torah,[108] and certainly matters of the Temple service (*Avodah*) and acts of lovingkindness are drawn from the Torah, it thus is understood that in the Torah itself, there are these three aspects; Torah, the Temple service (*Avodah*), and acts of lovingkindness (that is war, the sword of peace, and peace).

The explanation is that in the Torah there is an aspect the matter of which is to affect refinements in a way of war (like the pillar of acts of lovingkindness). This is the study of Torah in a way of "he has made me dwell in dark places"[109] "referring to the Babylonian Talmud."[110]

As explained in Shaarei Orah[111] this refers to the kind of study in which there are many questions, concealments, and hiddenness ("dark places"). It therefore is necessary to invest oneself and toil in this, in a way of "He has made me dwell," meaning, to delve and clarify the reasons, and thus determine what to bring close and what to distance from etc., until through the toil, he comes to the matter of "these and those are the words of the Living God."[112]

He then comes to that which is even higher than this, in that "*HaShem*-יהו"ה was with him"[113] meaning that "the

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[108] See the beginning of Midrash Bereishit Rabbah; Zohar II 161a and on.

[109] Lamentations 3:6

[110] Talmud Bavli, Sanhedrin 24a

[111] Shaarei Orah of the Mittler Rebbe, Shaar HaChanukah, discourse entitled "*b'Khaf Hei b'Kislev*," Ch. 54 and on.

[112] Talmud Bavli, Eruvin 13b

[113] Samuel I 16:18

Halachah is in according to him,"[114] so that he brings the *Halachic* ruling (*Psak Din*) to its ultimate truth. This is comparable to refinement by way of war. This is because to arrive at the *Halachic* ruling (*Psak Din*) there must be inner manifestation (*Hitlabshut*) in the give and take questioning etc.

Higher than this is the refinement of the Torah in a way of the "sword of peace." About this our sages, of blessed memory, stated,[115] "Whosoever studies the Torah of the burnt-offering (*Olah*), it is as though he has offered a burnt-offering (*Olah*)." That is, the refinement of the Torah does not require manifestation in the thing being refined. This is because through him studying the Torah of the burnt-offering (*Olah*), this brings the matter of "it is as though he has offered a burnt-offering (*Olah*)," even at night, and even though he is not a Kohen, and even though he is outside the land of Israel.[116] That is, the refinement comes in an automatic way, even though he is not in the place of what is being refined.

Higher than this is the matter of peace (which even transcends the "sword of peace"). In the Torah itself, this refers to the innerness (*Pnimiyut*) of the Torah, which Ra'aya Mehemna states (Parshat Naso),[117] "There, there are no questions from the side of evil, nor disputes etc." It is the Tree of Life which transcends the Tree of Knowledge etc.

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[114] Talmud Bavli, Sanhedrin 93b; Also see Maamarei Admor HaZaken HaKetzarim p. 327 and on; Ohr HaTorah Yitro p. 893 and on; Na"Ch p. 981 and on.

[115] Talmud Bavli, Menachot 110a

[116] See Ohr HaTorah Shavuot p. 159; Sefer HaMaamarim 5655 p. 34; Likkutei Sichot Vol. 18 p. 413 and on; Likkutei Sichot Vol. 32 p. 39 and on.

[117] Zohar III 124b, explained in Tanya, Iggeret HaKodesh, Epistle 26

However, in the innerness (*Pnimiyut*) of the Torah itself there are two aspects. There is the innerness (*Pnimiyut*) of the Torah which explains the questions, disputes, and views of the revealed parts (*Nigleh*) of Torah. Higher than this, is the innerness (*Pnimiyut*) of the Torah itself, which even transcends manifesting in the clarifications of the revealed parts (*Nigleh*) of the Torah.

In general, this is the difference between the innerness (*Pnimiyut*) of the Torah [studied] right now, and the innerness (*Pnimiyut*) of the Torah that will be revealed in the coming future. That is, right now, the innerness (*Pnimiyut*) of the Torah is but a mere glimmer of the radiance [of the higher level], such that "those who have tasted it have merited life,"[118] whereas the primary innerness (*Pnimiyut*) of the Torah will specifically be revealed in the coming future.

Now, this may be better understood based on the explanation in the discourse entitled "*Al Tatzer et Mo'av*"[119] about the conquest of the land of Israel. [This is because, it is specifically there, that there is the primary fulfillment of the *mitzvot*, including the *mitzvot* that do not depend on the land, as stated in Ramban's commentary on the Torah.][120] For, there is a well-known question that in the covenant between the pieces (*Brit Bein HaBetarim*) (in the Torah portion of Lech Lecha),[121] Avraham was told, "To your descendants I have given this land etc.," and there it enumerates [the land of] ten nations. This

[118] See Likkutei Sichot Vol. 15 p. 282; Vol. 20 p. 173
[119] Maamarei Admor HaEmtza'ee, Devarim p. 3 and on.
[120] Ramban to Leviticus 18:25; Deuteronomy 11:18
[121] Genesis 15:18 and on

being so, why is it that they actually were only given the land of seven nations?

However, the explanation is as explained in the Siddur[122] (on the Psalms recited on Shabbat) on the verse,[123] "Upon a ten stringed instrument and upon a lyre," that the "ten stringed instrument-*Asor*-עשור" refers to the harp made of ten strings.

That is, a regular harp is made of seven strings, and most likely the harp of Dovid had seven strings, though sometimes he would play on (the harp of eight strings called] the "eighth-*Sheminit*-שמינית," as it states in Psalms,[124] "For the conductor, on the eighth." However, in the coming future the harp of Dovid will be of ten strings,[125] and about this the verse states, "Upon a ten stringed instrument etc."

The explanation is that the harp of seven strings is the harp of right now, this being is the Understanding-*Binah* (of Kingship-*Malchut*) which includes the seven emotions (*Midot*) (that is, it is as Understanding-*Binah* relates to the seven emotions (*Midot*)).

However, after this, there will be an even higher harp (even higher than the harp of eight strings), this being the harp of ten strings, corresponding to ten complete *Sefirot*. About this on Shabbat we recite, "Upon a ten stringed instrument etc.," referring to the harp of ten strings of the coming future. This is because on each and every Shabbat, there is a glimmer of radiance of the coming future, of the day that is entirely

[122] Siddur Im Da"Ch 189a [280d] and on.
[123] Psalms 92:4
[124] Psalms 6:1; 12:1 (and Rashi there)
[125] Talmud Bavli, Arachin 13b

Shabbat. This because it is a particular of the general whole that includes every Shabbat in particular.

This then, is why the Jewish people were only given the [land of the] seven nations, and not the three nations of the Kennite etc. This is because right now, the work is only to refine the seven emotions (*Midot*). [This also includes the refinement of intellect (*Mochin*), desire (*Ratzon*), and pleasure (*Taanug*) as they relate to the emotions (*Midot*).] As it presently is, this refinement is brought about through service in a way of war, like conquering the land of the seven nations in the literal sense, which was done through war.

However, once the seven emotions (*Midot*) are completely refined [as well as intellect (*Mochin*) that relates to the emotions (*Midot*)], there then will automatically also be an illumination from the three upper *Sefirot* of the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah* (as well as from the encompassing aspects (*Makifim*) of the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah*).

It then will be possible for there to be the refinement and ascent of the Crown-*Keter*, Wisdom-*Chochmah* and Understanding-*Binah* of the shiny husk (*Kelipat Nogah*), these being the aspects of the Kennite, Kennizite etc. About this the verse states,[126] "When *HaShem*-יהו"ה will expand your borders."

That is, the refinement of the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah* (that is, the Kennite, Kennizite etc.) does not come by way of war but comes from

[126] Deuteronomy 12:20; Also see Deuteronomy 19:8 and Sifri and Rashi there.

Above ("when ***HaShem***-יהו"ה will expand etc.") automatically, in a way of peace.

This is the innerness (*Pnimiyut*) of *Atik* that specifically will be revealed in the coming future, as stated in various places.[127] It is in this that there is the **true** innerness (*Pnimiyut*) of the Torah. For, as mentioned before, the innerness (*Pnimiyut*) of the Torah of right now, is but a mere glimmer of radiance, whereas in the coming future will be the study of the innerness (*Pnimiyut*) of the Torah (in a way of seeing) in a way that there will be the revelation of the innerness of the Father-*Abba* (Wisdom-*Chochmah*) which is the innerness (*Pnimiyut*) of *Atik*.[128]

Now, in this itself there are two aspects. There is the aspect of the Tree of Life that manifests within the Tree of Knowledge, and there is the innerness (*Pnimiyut*) of the Torah, which even transcends the reasons for the *mitzvot* etc.[129] About this the verse states,[130] "Until Your people passes through (*Ya'avor*-יעבור) *HaShem*-יהו"ה, until this people You have acquired passes through (*Ya'avor*-יעבור)."

This hints at **two** passings through (which are connected one to the other) that will take place in the coming future.[131] The first passing through is in the days of Moshiach, and the

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[127] See Pri Etz Chayim, Shaar HaKeriyat Shema, Ch. 15; Likkutei Torah, Shir HaShirim 46b; 50c; 51c and on.

[128] See Pri Etz Chayim ibid.; Ramaz to Zohar III 260b; Likkutei Torah Nitzavim 49d; Sefer HaMaamarim 5700 p. 49 and on, and in the notes of the Rebbe there.

[129] See the discourse entitled "*Al Tatzer*" ibid. (Maamarei Admor HaEmtza'ee ibid. p. 16 and on; p. 21).

[130] Exodus 15:16

[131] See the discourse entitled "*Al Tatzer*" ibid. (Maamarei Admor HaEmtza'ee ibid. p. 15 and on; p. 102 and on).

second passing through is in the time of the coming world (*Olam HaBa*).

However, even the true innerness (*Pnimiyut*) of the Torah that will be revealed in the coming future (in the time of the second passing through) is specifically attained through our toil right now (during the time of the exile and before this). This is as stated before, that through the refinement of the seven emotions (*Midot*) there is an automatic drawing down of the revelation of the Crown-*Keter*.

This is as things are on the literal level, that the law of conquering the lands that will be considered part of the land of Israel is specifically after the conquest of the entire land of Israel itself, stated in the Torah.[132] The same applies to the matter of "when *HaShem*-יהו"ה will expand your border," referring to the borders stated in Yechezkel,[133] that this expansion only happens once there first is the complete conquest of the land of the seven nations.

8.

This then, is the meaning of the verse, "I have become small from all the kindnesses and from all the etc." That is, the verse specifically states "kindnesses-*Chassadim*-חסדים" in the plural, since there are many levels in the kindnesses (*Chassadim*) that come from Above. Because of this there also are many levels of nullification and lowliness ("I have become small") brought about through the revelation of the kindnesses.

[132] Mishneh Torah, Hilchot Melachim 5:6
[133] Ezekiel Ch. 47

This then, is the matter of the nullification (*Bittul*) stemming from the three kinds of serving *HaShem*-יהו"ה - war, "the sword of peace," and peace, these being the service of doing the *mitzvot* (that is, acts of loving-kindness), prayer, and nullification (*Bittul*) in the service of studying Torah, which is like the nullification (*Bittul*) there was at the time of the giving of the Torah.

Through this we come to the true matter of peace (*Shalom*) (the kindness from Above) as it will be in the coming future, since there then will also be the ultimate state of nullification (*Bittul*). For, as stated in Tanya,[134] as a result of the awesome revelation, the verse,[135] "To enter the holes of the rocks and the clefts of the boulders, for fear of *HaShem*-יהו"ה and of His majestic glory etc.," will be fulfilled. [He brings five proofs there – four verses and one statement from the prayers of Rosh HaShanah.][136]

Now, all this is brought through the matter of "He redeemed my soul in peace from battles against me, for the many were with me," referring to all the above-mentioned kinds of service. This thereby brings the fulfillment of [the teaching],[137] "Happy is the one who arrives here with his studies in hand," in that they come to the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden*

[134] Tanya, Ch. 36

[135] Isaiah 2:21

[136] See Likkutei Levi Yitzchak to Tanya there; Also see the Sichah talk of Shabbat Parshat Shemini 5746 (Hitva'aduyot 5746 Vol. 2 p. 815).

[137] Talmud Bavli, Pesachim 50a

HaElyon), up to Eden, which is higher than the Garden (*Gan*)[138] about which the verse states,[139] "No eye has seen it, God-*Elohi"m*-אלהי"ם, except for You."

It is to **this** that we reach by "being persistent in the words of wisdom,"[140] as well as through fulfilling the *mitzvot* in deed, as explained in *Hemshech* 5666.[141] Through this we also come to the matter of "let Him kiss me with the kisses of His mouth,"[142] the matter of the reasons (*Taamim*) of the Torah and the secrets of the Torah that will be revealed in the coming future, may it be soon and in the most literal sense!

[138] See Maamarei Admor HaEmtza'ee, Drushei Chatunah Vol. 2 p. 514 and on; *Hemshech* 5666 p. 10 [14] and on, translated in Hemshech Samech-Vav, Vol. 1, Discourse 2 and on.

[139] Isaiah 64:3; Talmud Bavli, Brachot 34b; Also see the citations in the preceding note.

[140] Zohar I 130b

[141] *Hemshech* 5666 p. 56 [77, translated as Hemshech Samech-Vav, Vol. 1, Discourse 7], p. 78 [104] and on [Discourse 8]; p. 85 [113] and on, [Discourse 11], p. 92 [123] and on [Discourse 11]; p. 536 [705 and on, Vol. 4, Discourse 60 and on]; Also see Maamarei Admor HaEmtza'ee ibid. p. 522 and on; p. 527.

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

Discourse 12

"*Padah b'Shalom Nafshi… -*
He redeemed my soul in peace…"

Delivered on the 20th of Kislev, 5737[1]
By the grace of *HaShem,* blessed is He,

1.

The verse states,[2] "He redeemed my soul in peace from battles against me, for the many were with me." The letter[3] of the Alter Rebbe, whose redemption and day of joy we are celebrating, is well known. In it he writes, "When I was reading Psalms and read the verse, 'He redeemed my soul in peace,' before I began the next verse I went out in peace etc." (That is, when he received the news of his redemption, which includes the whole of the redemption.)

Now, since all matters are connected to man's service of *HaShem*-יהו"ה, especially matters pertaining to a righteous *Tzaddik* and leader of the Jewish people (like the matter of the 19th of Kislev), and especially according to what is known from the stories about our Rebbes, our leaders,[4] that the matter of the imprisonment and redemption was entirely connected to the

[1] This discourse is a continuation of the discourse that precedes it entitled "*Katonti*" – Discourse 11 (Sefer HaMaamarim 5737 p. 98 and on).

[2] Psalms 55:19

[3] Igrot Kodesh of the Alter Rebbe p. 232 (copied in HaYom Yom for the 19th of Kislev).

[4] See Sefer HaSichot 5696 p. 159 and on; Likkutei Sichot Vol. 30 p. 170 and elsewhere.

state of matters Above, and therefore when there was the final ruling (*Psak Din*) Above that the redemption would be, in that the time had arrived for "your wellsprings [the teachings of Chassidus] to spread to the outside,"[5] the redemption thus came about below.

From this it is understood that the redemption ("He redeemed my soul in peace") of the 19th of Kislev is connected to the three matters of Torah study, the Temple service (*Avodah*), and acts of lovingkindness. This accords with the teaching in Talmud, Tractate Brachot,[6] that the verse "He redeemed my soul in peace from battles against me, because the many were with me," refers to the fact that "whosoever engages in the study of Torah, acts of lovingkindness, and prays with the congregation" (these being the three matters of Torah, the Temple service (*Avodah*), and acts of lovingkindness),[7] about this the Holy One, blessed is He, says, "I consider it as though he has redeemed Me and My children from amongst the nations of the world."

As Rashi[8] explains, "'peace-*Shalom*-שלום' refers to one's involvement in words of peace, which refers to Torah… likewise, acts of lovingkindness are also peace, in that because with his body he bestows kindness to his fellow, his fellow recognizes that he loves him, thus bringing fraternity and

[5] See the famous letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov (Kehot edition) and elsewhere, and translated at the beginning of "The Way of the Baal Shem Tov," a translation of Tzavaat HaRivash.

[6] Talmud Bavli, Brachot 8a

[7] See Rashba and Chiddushei Aggadot of the Maharsha to Brachot ibid. (cited in Ohr HaTorah to Tehillim (Yahel Ohr) p. 204 and on); Also see the beginning of the discourse entitled "*Padah b'Shalom*" 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 142).

[8] To Talmud Bavli, Brachot 8a ibid.

peace." (The same is so of praying with the congregation, in that through gathering together they become a single congregation.)

2.

Now, in the matter of redemption in peace itself, there are several levels. To preface, as known, Talmud Yerushalmi[9] explains on the verse "He redeemed my soul in peace, for the many were with me," that "even the people of Avshalom prayed for Dovid's victory etc." That is, there was an actual war at that time (as related in the Prophets),[10] except that since at its conclusion Dovid was victorious and emerged in peace, it also is called a redemption in peace.

Higher than this is the matter of peace as it is connected to the sword, as in the terminology of our sages, of blessed memory,[11] "A sword of peace." This is in a way that we do not come to actual war, except that to nullify thoughts of war, there still is the need for the sword,

Higher than this is the matter of peace, in which it is not even necessary to nullify the thought of war through the "sword of peace." This is as stated,[12] "I shall grant peace in the land… and a sword shall not pass through your land," meaning (that there will not) even be a sword of peace.[13]

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[9] Talmud Yerushalmi Sotah 1:8

[10] See Samuel II, Ch. 15 and on.

[11] Talmud Bavli, Taanit 22a and on

[12] Leviticus26:6

[13] Talmud Bavli ,Taanit22 a ibid.

This is like the difference between Dovid and Shlomo. For, even though the matter of "the moon was in a state of wholeness"[14] was stated about them both, nevertheless, for Dovid, the matter of "He redeemed my soul in peace" came through [actual] wars (as mentioned before). This is as the verse states,[15] "Because you have spilled much blood," such that toward the end of his life only the matter of the **fear** of Dovid was necessary, this being the sword of peace.

In contrast, in the time of Shlomo even the sword of peace was unnecessary. For, about him the verse states,[16] "He will be a man of rest… I will bestow peace and quiet… in his days." This was to such an extent that the nations of the world brought tribute to Shlomo and came to study from his wisdom.[17]

However, even in the times of Shlomo the possibility for there to subsequently be war still existed, and even in his own time this already began, as the verse states,[18] "*HaShem*-יהו"ה then established an antagonist against Shlomo etc." The result of which was actual war in the following generations, and how much more so, after the Holy Temple was destroyed.

However, the true and complete matter of "He redeemed my soul in peace" (as explained in the discourse entitled "*Padah b'Shalom*" of the Mittler Rebbe[19] in relation to the service of *HaShem*-יהו"ה) is that not only is there no actual

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[14] See Zohar I 150a; 225b; Midrash Shemot Rabbah 15:26; Also see Likkutei Sichot Vol. 8 p. 24, note 26.

[15] Chronicles I 22:8

[16] Chronicles I 22:9

[17] See Kings I 10:1 and on.

[18] Kings I 11:14

[19] Ch. 11 (Shaarei Teshuvah, Vol. 1 p. 55d and on); Also see the discourse entitled "*Padah b'Shalom*" 5675 (*Hemshech* 5672 Vol. 2 p. 769 [Vol. 4 p. 1,040]).

existence of war (and the sword), or even victory in war in a way that "even his enemies make peace with him,"[20] this being the matter of transformation (*It'hapcha*), in that they are transformed to light, but more so, there is not even the possibility of war in the future.

This will take place with the coming of our righteous Moshiach, which is the time about which the verse states, "All the nations will stream to it,"[21] and the existence of the nations will entirely be in a way that "foreigners will stand and tend to your flocks,"[22] and "kings will be your nurturers, and princesses your wet nurses."[23] "Then I will transform the nations to [speak] a clear language… and to serve Him with united resolve."[24] There thus will be the complete nullification of the existence and possibility of the matter of war in any possible way.

Now, since every matter depends on man's service, therefore, in man's service, which must be "with all your heart,"[25] meaning "with both your inclinations,"[26] the above-mentioned ways are present.[27] That is, there is service in a way of war, beginning with the way of restraint (*Itkafiya*) and up to the way of transformation (*It'hapcha*) in that "even his enemies make peace with him." There is also the intermediate matter –

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[20] Proverbs 16:7; See Talmud Yerushalmi Terumot 8:3; Bereishit Rabbah 54:1; Ohr HaTorah Bereishit 47b and on.

[21] Isaiah 2:2

[22] Isaiah 61:5

[23] Isaiah 49:23

[24] Zephaniah 3:9

[25] Deuteronomy 6:5

[26] Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy ibid.

[27] See the discourse entitled "*Padah b'Shalom*" of the Mittler Rebbe, Ch. 5 and on; Ch. 11 (Shaarei Teshuvah ibid. p. 51c and on; 55c and on).

the sword of peace, up to the matter of [actual] peace, but not yet in a way of completeness (such as in the days of Shlomo). All this is in service stemming from the inner manifest powers [of the soul] (*Kochot Pnimiyim*).

However, there is an even higher way, which is service stemming from the *Yechidah* essence of the soul, which in general, is service of *HaShem*-יהו"ה with self-sacrifice (*Mesirat Nefesh*). About this aspect it states,[28] "He does not have a shadow of a shadow," meaning that in the side opposite holiness there is no comparable existence to this at all, such that even the possibility for the matter of war does not exist (like the state and standing of the coming future).

Now, to add, since the matter of redemption in peace is connected to the three matters of engaging in Torah study, acts of lovingkindness, and praying with the congregation, it is understood that these three matters are comparable to the three above-mentioned matters in redemption in peace, (through war – acts of lovingkindness, a sword of peace – prayer, and the complete matter of peace – Torah), as will be explained.

3.

Now, the explanation is that in the literal sense, acts of lovingkindness are such that the recipient is in the state of a pauper. The same is so of all matters of *mitzvot* (being that the matter of acts of lovingkindness (*Gemilut Chassadim*) includes

[28] Talmud Bavli, Yevamot 122a; Gittin 66a; Likkutei Torah Teitzei 36c; 37c; Maamarei Admor HaEmtza'ee, Teitzei p. 544 and on; Likkutei Sichot Vol. 4 p. 1201, note 49.

all the *mitzvot* in it),[29] in that they are with physical things, such as Tzitzit made of physical wool, Tefillin made of physical parchment, and likewise the giving charity with physical silver and gold, or the [giving to] eat and drink of physical food (as in the explanation in Tractate Taanit[30] about the distinction in this between Abba Chilkiyah and his wife).

Now, about the spark of Godliness in physical things [as in the teaching of the Baal Shem Tov[31] on the verse,[32] "Forever *HaShem*-יהו"ה Your speech stands in the heavens,"] that the **word** of *HaShem*-יהו"ה (that is, the name by which something is called in the Holy Language (*Lashon HaKodesh*)) is what brings it into existence and enlivens it, this spark can be in a state of exile. It thus is necessary to do an act of lovingkindness to it, to extract it from its exile etc.

This is like the teaching of the Rav, the Maggid of Mezhritch,[33] on the teaching of the Mishnah,[34] "You shall live (*Tichyeh*-תִּחְיֶה) a life of suffering," in that the spark of holiness is in a state of "a life of suffering," and the commandment upon the Jew is to enliven it ("You shall enliven-*Techayeh*-תְּחַיֶּה"). That is, he must remove it from its suffering and exile in the materiality or even in the physicality of the thing, and make it preparatory to a *mitzvah*, and even higher, into a *mitzvah* itself.

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[29] See Likkutei Torah Re'eh 23c; Maamarei Admor HaEmtza'ee, Drushim L'Pesach p. 375.

[30] Talmud Bavli, Taanit 23b – She would give bread to the poor, which is of immediate benefit, whereas he would give money which is not of immediate benefit.

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

[32] Psalms 119:89

[33] Ohr Torah, Section 412

[34] Mishnah Avot 6:4

This kind of service is in a way of war, as in the words of the Zohar,[35] "One who desires to eat bread must do so by the blade of the sword." That is, he must wage war, so that his consumption of it will be for the sake of Heaven, until his consumption is a *mitzvah*, such as the consumption on Shabbat, the holidays, the consumption of the sacrificial offerings, and the consumption of the Altar.

That is, his eating is in a way that just as when the Holy Temple was standing, the Altar atoned, so likewise today, one's table atones for him.[36] To this end it is necessary to manifest in the meat and the like, and wage battle with it, until one emerges victorious. This is the matter of redemption in peace as it comes about through war.

4.

Higher than this is the matter of prayer ("praying with the congregation") called the "sword of peace." The explanation is that even though prayer is the matter of pleading for one's needs (as stated by Rambam at the beginning of Hilchot Tefillah,[37] that "it is a positive *mitzvah* for a person… to plead for all his needs etc.") in physical matters, as enumerated in particular (after the blessing, "You grace man with knowledge"), that "You heal the sick," and "You bless the years" etc., nonetheless, in prayer it is not in a way of inner manifestation (*Hitlabshut*) within physical things (as it is with

[35] Zohar III 188b

[36] Talmud Bavli, Brachot 55a; Also see Sefer HaMaamarim 5659 and 5704 ibid.

[37] Mishneh Torah, Hilchot Tefillah 1:1-2

the *mitzvot* (acts of lovingkindness) done with physical things, as mentioned before).

That is, even though prayer is "a ladder set **earthward**,"[38] nevertheless, this only in a way of being "**set** earthward," however, the prayer itself is not actual manifestation in physical matters. Rather, in prayer one is involved in the spiritual service of **pleading** for one's needs etc. That is, the matter of prayer is as in the verse,[39] "The praises of the exaltedness of God are in their throats," thereby also bringing about the matter of "the double-edged sword is in their hand." However, this is the "sword of peace."

Now, this matter is in a way of "**the doubled-edged sword-***Pipiyot*",פפיות- meaning that it has two edges (*Peyot*-פיות),[40] an edge (*Peh*-פה) above and an edge (*Peh*-פה) below. This is as explained at length in the preceding discourse,[41] [based on the teaching of the Rebbe whose redemption and day of joy we are celebrating, in the Torah Ohr, Parshat Vayechi,[42] and in the additions to this from the Mittler Rebbe],[43] that the derivation of vitality by the external forces (*Yenikat HaChitzonim*) can take place in two ways.

The first way comes because of the many of constrictions (*Tzimtzumim*), by which the bestowal descends much lower. This is caused when a Jew constricts and lowers

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

[39] Psalms 149:6

[40] See Talmud Bavli, Brachot 5a

[41] See the discourse entitled "*Katonti*," Discourse 11, Ch. 5 (Sefer HaMaamarim 5737 p. 104 and on).

[42] Torah Ohr Vayechi 102b and on

[43] Maamarei Admor HaEmtza'ee, Bereishit p. 468 and on.

himself, may the Merciful One save us, together with "the literal part of God from on high"[44] within him, into lowly and insignificant matters, until he comes to receive from the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*) etc., until he can come to be in a state in which "Yeshurun became fat and kicked,"[45] may the Merciful One save us.

In regard to this there is service of *HaShem*-יהו"ה in prayer, by which one ascends and leaves this state and standing. This automatically brings the edge below (of the "double-edged sword") that severs and nullifies the derivation of vitality [by the external forces] stemming from the many constrictions (*Tzimtzumim*).

The second way the side opposite holiness derives vitality is as stated [in the Haftorah of Shabbat of the 19th of Kislev as it falls out this year],[46] "Even if you raise yourself like an eagle etc." That is, it stems from elevating themselves to derive vitality from the place about which the verse states,[47] "Darkness and light are the same," and as the verse states,[48] "The spider seizes [its prey] with its handiwork, though it dwells in the King's palace."

That is, in the King's palace, even the spider seizes [its prey] with its handiwork. For, although it is called "***Shem**amit-*

[44] Tanya, beginning of Ch. 2.
[45] Deuteronomy 32:15
[46] Obadiah 1:4; Sefer HaMaamarim 5659 p. 156 [167]; 5704 p. 91.
[47] Psalms 139:12
[48] Proverbs 30:28 – See Midrash Bereishit Rabbah end of Ch. 66; Emek HaMelech, Shaar 6, Ch. 45; Shaar 14, Ch. 9 & Ch. 99.

שממית," which as explained in *Hemshech* 5659[49] is not a name-*Shem*-שם of the side of holiness ("Blessed be the Name of His glorious Kingship forever and ever") but is a name-*Shem*-שם of the side opposite holiness, which is why it is called a "***Shemam****it*-**שממית**"[50] with an additional letter *Mem*-מ which comes to diminish the matter, in that "whosoever adds diminishes,"[51] nonetheless, in the palace of the King where "darkness and light are the same," it can derive vitality in a way of "raising itself like an eagle etc."

This comes about when a Jew has the matter of arrogance, haughtiness, and sense of self, may the Merciful One save us. About this the verse states,[52] "The head of the nations is Amalek," in that this is the source from which all undesirable things are drawn to those called "nations," these being the seven nations.

Now, to this end, there is the "edge" above (of the "double-edged sword"), in that he nullifies the matter of unwarranted self-elevation within himself. Through doing so, he also nullifies derivation of vitality in the way of "raising your nest like an eagle etc.," so that "I will bring you down from there etc."[53]

More specifically, in the "sword of peace" itself there are five levels, these being the five armaments enumerated in

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[49] Sefer HaMaamarim 5659 p. 153 [162]; Also see Sefer HaMaamarim 5704 p. 85.

[50] In that the word *Shamem*-שמם means "desolation" [editor's note].

[51] See Talmud Bavli, Sanhedrin 29a

[52] Numbers 24:20; Also see Torah Ohr 95a; Siddur Im Da"Ch 281a [411d] and on; Sefer HaMitzvot of the Tzemach Tzeddek 94a and on; Sefer HaMaamarim 5644 p. 305 and on; 5647 p. 82 and on; 5709 p. 63.

[53] Obadiah 1:4 ibid.

the Mishnah,[54] "A man may neither go out [on Shabbat] with a sword, nor etc." [That is, since on Shabbat there is no need for them, therefore "a man may neither go out [on Shabbat] with a sword, nor etc."]

That is, besides the matter of "with my sword and with my bow"[55] in general - the sword and the bow - there are five kinds of armaments in particular, corresponding to the five powers of Might (*Hey Gevurot*), the particulars of which are explained in the well-known discourse of the Rebbe Maharash,[56] except that this itself can either be in a way of war, or in the way called the "sword of peace," which is the matter of prayer.

5.

Higher than this is the matter of engaging in the study of Torah. To explain, the matter of "the praises of the exaltedness of God are in their throats" (which brings the continuation of the verse, "a double-edged sword is in their hands") as it is in the study of Torah,[57] is through the verse, "I have placed My word in your mouth,"[58] said specifically about Torah. About this our sages, of blessed memory, stated,[59] "Just

[54] Mishnah Shabbat 6:4; Talmud Bavli, Shabbat 63a

[55] Genesis 48:22 (and Targum there)

[56] The discourse entitled "*Lo Yeitzei HaIsh Lo b'Sayif*" of the Rebbe Maharash (Kehot 5716) p. 3 and on (Sefer HaMaamarim 5632 Vol. 1 p. 52 and on).

[57] Also see *Hemshech* 5672 Ch. 171 (Vol. 1 p. 346 [Vol. 2 p. 474]).

[58] Isaiah 59:21; Also see Sefer HaMaamarim 5659 p. 174 [190]; 5704 p. 138 and on.

[59] Talmud Bavli, Brachot ibid.

as there, it was with dread and fear and quaking and trembling, so too **here** etc."

That is,[60] when a Jew learns Torah in any place and at any time, it is like the first time the Torah was given (and this being so, his study of Torah must be with dread, fear, quaking and trembling). Now, the giving of the Torah was such that the voice "I am *HaShem*-יהו"ה your God,"[61] emerged from all four directions of the world, and from Above and below (as explained in Midrash).[62] From this it is understood that at that time, even the "sword of peace" did not exist.

The explanation is that the way Torah manifests in physical matters is unlike the manifestation [of physical matters] in prayer, in which the physical thing is of relevance to him, so much so, that he pleads for it, imploring and beseeching in all the terms of prayer, and the Holy One, blessed is He, accepts his prayer and supplication.

In contrast, the way Torah manifests in physical matters is as a directive, and in terms of a command of "(those who are) kings, [that is] the Sages of the Torah."[63] That is, Torah rules that such and such a thing must be repelled, meaning that it is forbidden and bound in the hands of the external forces,[64] whereas such and such a thing is permissible, meaning that it is not tied up and bound etc., but is free of the bonds of the side opposite holiness, such that not only is it permissible, but it

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[60] See Torah Ohr Yitro 67b

[61] Exodus 20:2; Deuteronomy 5:6

[62] See Midrash Tanchuma Shemot 25; Shemot Rabbah 5:9; Tikkunei Zohar, Tikkun 22 (64b); Tanya, Ch. 36 (46a).

[63] See Talmud Bavli, Gittin 62a

[64] See Tanya, Ch. 7

becomes a matter of a *mitzvah*, and in a way of ascending from level to level, from *Chullin*, to *Maaser Sheni*, to *Terumah*, to *Kodesh*, to the purity of the Red Heifer,[65] up to the tenth Red Heifer of the coming future (at which time all matters will come to their ultimate perfection) with the coming of our righteous Moshiach.[66]

Thus, since the manifestation of the Torah in physical matters is in the way of a directive and a command etc., therefore specifically Torah can also manifest in matters that are the opposite of holiness. This is unlike prayer, the substance of which is to plead for one's needs, which only relates to the fitting and the permissible. In contrast, in Torah there also is a matter of manifesting in matters of the side opposite holiness, until they are transformed etc. This is something specifically in the power of the Torah, as explained in various places.[67] From this it is understood that the **true** matter of peace (which even transcends the "sword of peace") is specifically in the Torah.

6.

However, since in matters of holiness (and how much more so, matters in general) the Torah includes all other matters, it thus is understood that the Torah includes all three pillars [upon which the world stands] (and the same applies to acts of lovingkindness and prayer). That is, within Torah itself there also is the matter of acts of lovingkindness (peace brought

[65] See Talmud Bavli, Chagigah 20b and on; Mishneh Torah, Hilchot Avot HaTumah 13:2.

[66] Mishneh Torah, Hilchot Parah Adumah, end of Ch. 3.

[67] See Sefer HaMaamarim 5659 p. 163 [175]; 5704 p. 110 and on.

about in a way of redemption from war) as well as the matter of praying with the congregation (the "sword of peace").

This is as previously explained[68] that there is a kind of Torah study about which the verse states,[69] "He has made me dwell in dark places," "referring to the Babylonian Talmud." That is, the one studying is in a state of darkness because of the many questions etc. As in the language in Ra'aya Mehemna[70] (explained in Iggeret HaKodesh),[71] "questions… disputes etc." It then becomes necessary to determine and clarify which reasoning is straightforward and which reasoning must be nullified, such that it is in a way of contradictions, answers, and errors (which have no existence in the first place etc.)

Higher than this is the level of Torah called the Tree of Life, "in which there are no questions… and no disputes etc."[72] In general, this refers to the innerness (*Pnimiyut*) of the Torah,[73] the soul (*Neshamah*) of the Torah.[74]

However, in the innerness (*Pnimiyut*) of the Torah itself, there are matters that are connected to disputes and questions. This is so much so, that in the innerness (*Pnimiyut*) of Torah we find explanations of reasonings that subsequently were not

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[68] In the discourse entitled "*Katonti*," Discourse 11, Ch. 7 (Sefer HaMaamarim 5737 p. 107 and on).

[69] Lamentations 3:6; Talmud Bavli, Sanhedrin 24a; Also see Shaarei Orah of the Mittler Rebbe, Shaar HaChanukah, discourse entitled "*b'Khaf Hei b'Kislev*" Ch. 54 and on.

[70] Zohar III 124b

[71] Tanya, Iggeret HaKodesh, Epistle 26

[72] See Zohar and Tanya ibid.

[73] See the end of the discourse entitled "*Padah b'Shalom*" 5675 (*Hemshech* 5672 Vol. 2 p. 775 [Vol. 3 p. 1,048]); Also see the end of the discourse entitled "*Padah b'Shalom*" 5679 (Sefer HaMaamarim 5679 p. 137); *Hemshech* 5666 p. 306 [407] and on, translated in Hemshech Samech-Vav, Vol. 3, Discourse 36).

[74] Zohar III 152a

accepted, or reasonings for rulings that the *Halachah* does not accord to (as explained in various places, as well as in the discourses in Likkutei Torah[75] of the Rebbe whose redemption and joyous day we are celebrating).

In general, this is the level of the innerness (*Pnimiyut*) of the Torah as it presently is, which is drawn from the externality (*Chitzoniyut*) of *Atik*.[76] This aspect relates to the order of the chaining down of the worlds (*Seder Hishtalshelut*), and therefore, at the very least, it applies for the matter of the "sword of peace" to be in it, and at the very least, the matter of peace and tranquility as it was in the time of Shlomo, which does not completely negate the opposite of holiness and the opposite of purity.

Only in the coming future, when there will be the revelation of the innerness (*Pnimiyut*) of *Atik*,[77] there then will also be a revelation in the innerness of Torah, of the innerness of the Father-*Abba* (Wisdom-*Chochmah*) which is the innerness of *Atik*,[78] this being the Torah of Moshiach.

This part of the Torah is like the *Yechidah* essence of the soul. [This is like the explanation in the writings of the Arizal[79] about the novelty of Moshiach, that even Adam, the first man, was only the aspect of the *Chayah*, whereas Moshiach

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[75] See Likkutei Torah Nitzavim 45a

[76] See Pri Etz Chayim, Shaar HaKeriyat Shema, beginning of Ch. 15; Likkutei Torah, Shir HaShirim 46b; 50c; 51c and on; Sefer HaMaamarim 5678 p. 290.

[77] See Pri Etz Chayim ibid.; Ramaz to Zohar III 260b; Likkutei Torah Nitzavim 49cd; Sefer HaMaamarim 5700 p. 49 and on and the notes of the Rebbe there.

[78] See the preceding note.

[79] See Ramaz to Zohar III ibid.; Sefer HaMaamarim 5635 Vol. 1 p. 266; 5698 p. 200.

is the *Yechidah* of the world, since for him, there will be the level of the *Yechidah*.

Then, from him, there is a drawing down of the spark of Moshiach present in each and every Jew, as explained at length in Ma'or Einayim,[80] based on the statement in Talmud Bavli (in the chapter entitled "One who sees a place where miracles occurred for the Jewish people" (*Perek HaRo'eh*) at the end of Tractate Brachot),[81] and in Talmud Yerushalmi,[82] that the verse,[83] "A star (shall go forth from Yaakov)," stated about Moshiach,[84] also refers to each and every Jew.]

This is because from the perspective of the *Yechidah* there is caused to be the revelation of the essence of the innerness (*Pnimiyut*) of the Torah, even in [all of] Torah, it being connected to the innerness of *Atik* (Above), thereby bringing about that "Israel, the Torah, and the Holy One, blessed is He, are entirely one."[85]

There therefore will then be the true matter of peace. This is as explained at length in Ohr HaTorah of the Tzemach Tzeddek[86] on the verse,[87] "I shall grant peace in the land… and a sword shall not pass through your land," that is, "even a peaceful sword,"[88] as it relates to the wholeness and perfection of the coming future, at which time there will be the true union

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[80] Ma'or Einayim, end of Parshat Pinchas; Also see Sefer HaMaamarim 5643 p. 70.

[81] Talmud Bavli, Brachot 56b

[82] Talmud Yerushalmi, Maaser Sheni 4:6

[83] Numbers 24:17

[84] Talmud Yerushalmi, Taanit 4:5

[85] See Zohar III 73a

[86] Ohr HaTorah Bechukotai p. 199 and on.

[87] Leviticus 26:6

[88] Talmud Bavli, Taanit 22a and on.

of peace (*Shalom*-שלום) and the land (*Aretz*-ארץ) (*Zeir Anpin* and *Nukva*). That is, this is the matter of the union (*Yichud*) of Foundation-*Yesod* and Kingship-*Malchut*, (as explained in the writings of the Arizal, and in books of Kabbalah in general),[89] and in a way that the innerness of Foundation-*Yesod* will be drawn into the innerness of Kingship-*Malchut*, being that there then will be the revelation of the innerness (*Pnimiyut*) of *Atik*.

7.

Now, this matter is also drawn to each and every Jew in our generation – at the very least in a way of "those who have tasted it have merited life."[90] This is as the Alter Rebbe states in his Shulchan Aruch in Hilchot Shabbat,[91] that [on the eve of Shabbat] it is a *mitzvah* to taste every cooked dish – through the command of "your wellsprings [of the teachings of Chassidus] spreading to the outside"[92] (*Hafatzat HaMaayanot Chutzah*) by which the teachings of the Baal Shem Tov reach every single Jew.

Moreover, this should be such that "they are sustained by it" (as in the language of the Zohar),[93] in that the matter of sustenance is such that it becomes the blood and flesh, like his own flesh. That is, the true sustenance of the second uniquely

[89] Also see Sefer HaMaamarim 5659 p. 151 [p. 159 and on]; 5704 p. 80.

[90] See Likkutei Sichot Vol. 15 p. 282; Vol. 20 p. 173.

[91] Shulchan Aruch of the Alter Rebbe, Orach Chayim 250:8

[92] See the famous letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov (Kehot edition), and translated at the beginning of The Way of The Baal Shem Tov, a translation of Tzavaat HaRivash.

[93] Tikkunei Zohar, Tikkun 6; Also see Kisei l'Melech to Tikkunei Zohar there.

Jewish soul[94] is when the innerness (*Pnimiyut*) of the Torah comes into understanding and comprehension through one's [intellectual faculties of] *ChaBa"D*.[95]

As in the well-known Sichah talk of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,[96] the primary matter of spreading the wellsprings [of the teachings of Chassidus] to the outside (*Hafatzat HaMaayanot Chutzah*) began on the 19th of Kislev (after the imprisonment in Petersburgh) and from then on, it continually increases in light, to the point of fulfilling the prophecy, "I shall remove the spirit of impurity from the land,"[97] and "night shines like day."[98]

As known, this also is the matter of the self-sacrifice (*Mesirat Nefesh*) in general, of the Rebbe and leader of our generation, his honorable holiness, my father-in-law, the Rebbe, for there to be the spreading forth of the wellsprings [of the teachings of Chassidus] to the outside, in every possible place, and in every possible language, and to every single Jew and Jewess.

This is because since the time when "they are immediately redeemed"[99] is coming closer, it is therefore imperative to increase in this, and for there to be even **greater** investment in spreading the wellsprings [of the teachings of Chassidus] to the outside, and in a way of peace and tranquility relating to the true matter of Torah, especially as the Torah is

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[94] See Tanya, Ch. 2
[95] Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*.
[96] Sefer HaSichot, Torat Shalom p. 112 and on.
[97] Zachariah 13:2
[98] Psalms 139:12
[99] Mishneh Torah, Hilchot Teshuvah 7:5

connected to the innerness (*Pnimiyut*) of *Atik*. This is because from the perspective of the innerness (*Pnimiyut*) of *Atik* it altogether does not apply for there to be any existence (or even the possibility of the existence) of the "sword of peace," and how much more so, of war itself.

So shall it be for us. May the Holy One, blessed is He, grant each and every Jew and all Jews as a whole, true tranquility, to the point that all possibility of war is negated, such that even a sword of peace will not pass through your land, both "your land" in the literal sense, as well as in the four cubits and portion of the world of each and every Jew as an individual.

Thereby, out of tranquility, joy, and good heartedness, they will increase in the study of Torah, acts of lovingkindness, and praying with the congregation, and will then be immediately redeemed, so that "he has redeemed Me and My children from amongst the nations," through our righteous Moshiach, in the near future and in the most literal sense!

Discourse 13

"*Ranee v'Simchee Bat Tziyon… -*
Sing and rejoice, O' daughter of Tziyon…"

Delivered on Shabbat Parshat Vayeishev,
Shabbat Chanukah, 5737
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "Sing and rejoice, O' daughter of Tziyon, for behold I am coming and I will dwell within you… Many nations will join… and I will dwell within you." Now, these verses are from the Haftorah of Shabbat Chanukah, which is related to Chanukah simply because it concludes with the statement,[2] "I see and behold – there is a Menorah made entirely of gold etc." However, based on this it should have begun with the verse, "I see and behold – there is a Menorah made entirely of gold etc.," which is at the end of the passage (as in the question posed in the discourses of Chassidus). It thus must be said that the beginning of the Haftorah also relates to Chanukah. This is why in the discourses of our Rebbes, our leaders,[3] they explain the relation between these verses and Chanukah.

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[1] Zachariah 2:14-15

[2] Zachariah 4:2

[3] Torah Ohr Mikeitz 36d and on; Siddur (Im Da"Ch) Shaar HaChanukah p. 278c [407a] and on; Shaarei Orah, Shaar HaChanukah, discourse entitled "*Ranee v'Simchee*" Ch. 1 (24b and on).

2.

Now, the explanation[4] is that the name "Tziyon-ציון" is a word meaning "sign-*Siman*-סימן," and refers to the Jewish people, whose state is that they are a sign for matters as they are Above. At times (as in this verse) they are called "the **daughter** of Tziyon-*Bat Tziyon*-בת ציון." This is when they are in a state of being a recipient, the aspect of a "daughter." [The same is so of the *Sefirot*, that in the *Sefirah* of Kingship-*Malchut* there are two levels akin to this.

That is, "Tziyon-ציון" refers to the *Sefirah* of Kingship-*Malchut* as she is in the aspect of a sign for the level of Godliness above her, this being Kingship-*Malchut* as she is in the world of Emanation (*Atzilut*). In contrast, "the daughter of Tziyon-*Bat Tziyon*-בת ציון" refers to the *Sefirah* of Kingship-*Malchut* as she descends to bring the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) into being.]

This may be understood based on the teaching of the Midrash[5] on the verse,[6] "Go out and see etc.," (which likewise is stated in the Midrash, at the end of the Torah portion of Pekudei).[7] That is, "It is analogous to a king who had an only daughter who he loved very much and would call her, "My daughter." He did not stop loving her until he called her, "My

[4] Regarding the coming section – see Torah Ohr ibid. 37b and on; Siddur ibid. p. 280a [409c] and on; Shaarei Orah ibid. Ch. 16 and on (31a and on); Ohr HaTorah Chanukah 311a.

[5] Midrash Shir HaShirim Rabbah, end of Ch. 3; Also see Torah Ohr ibid. 36a and on; Maamarei Admor HaEmtza'ee Chanukah p. 329 and on; Ohr HaTorah ibid. p. 313b and on.

[6] Song of Songs 3:11

[7] Midrash Shemot Rabbah 52:5

sister." He did not stop loving her until he called her, "My mother." So too, the Holy One, blessed is He, loved Israel very much… and called them 'My daughter,' 'My sister,' and 'My mother' etc." It also is brought in the discourses (from the Zohar)[8] that there is an aspect of "daughter" even higher than the three aspects of "My daughter," "My sister," and "My mother."

This then, is the meaning, "Sing and rejoice, O' daughter of Tziyon," that even when the Jewish people are still in a state of the recipient, "the daughter of Tziyon-*Bat Tziyon*-בת ציון," before reaching the elevated levels of "He did not stop loving her until He called her 'My sister,'" then too, there is a drawing down in them of the matter of "sing and rejoice etc."

The verse continues and explains the reason for the joy, that is, because "I am coming and I will dwell within you etc." That is, even when their state and standing is such that they do not have the arousal from below, there is a drawing down to them of an arousal from Above as it is in and of itself ("Behold I am coming") and this being so, "Sing and rejoice etc."

3.

Now, the explanation is that[9] "My daughter" refers to the service of fulfilling Torah and *mitzvot* manifest in physical

[8] See Ohr HaTorah Chayei Sarah p. 125b that, "In Zohar 156b, that [there is an aspect of] 'daughter'… that 'He did not stop loving her' that is even more than the level in which He called them 'My mother.'" Also see Ohr HaTorah Chanukah ibid. (313b) in the glosses, "See Zohar II 94b that prior to [the level of] 'daughter' there are three aspects."

[9] See Torah Ohr ibid. 36c-d; Ohr HaTorah ibid. p. 317b; Also see Sefer HaMaamarim 5627 p. 321 and on.

things. Therefore this relates to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) - the worlds of separateness (*Alma d'Pruda*).[10]

The word "My sister-*Achotee*-אחותי" is of the same root as "fraternity-*Achvah*-אחוה" denoting oneness etc.,[11] referring to the oneness brought about through the study of the Torah, in which "the Jewish people are bound to the Torah, and the Torah [is bound] to the Holy One, blessed is He."[12]

The word "My mother" refers to prayer-*Tefillah*-תפלה, which is of the same root as,[13] "By bonds-*Naftulei*-נפתולי," and "one who binds-*HaTofel*-התופל a vessel,"[14] the matter of which is to bond with the Holy One, blessed is He. This bonding is higher than the bond brought about through the study of Torah and brings elevation to the study of Torah that follows it.

This is as known[15] about the prayer of Abba Binyomin,[16] which was in a way that "my prayer [should be] juxtaposed to my bed." This is so that his study of Torah would come following prayer, in which case the study is in a loftier way. From this there then is a drawing down in fulfilling the *mitzvot* in action, being that "study is greater, in that it brings to deed."[17]

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[10] See Zohar I 22a; Zohar III 228b (Ra'aya Mehemna).

[11] See Ohr HaTorah Chanukah ibid. (317a); Also see Likkutei Torah Behar 39c and on; Ohr HaTorah Shir HaShirim Vol. 2 p. 501.

[12] See Zohar III 73a

[13] Genesis 30:8 and Rashi there; Torah Ohr Terumah 79d and on; Sefer HaMaamarim 5709 p. 79.

[14] Torah Ohr and Sefer HaMaamarim 5709 ibid.

[15] See Likkutei Torah Zot HaBrachah 96b.

[16] Talmud Bavli, Brachot 5b

[17] Talmud Bavli, Kiddushin 40b

Their matter in the *Sefirot* is that "My daughter" refers to the aspect of Kingship-*Malchut* (as mentioned before), this being the lower *Hey*-ה [of the Name *HaShem*-יהו"ה].[18] "My sister" refers to the aspect of *Zeir Anpin*, this being the *Vav*-ו of the Name *HaShem*-יהו"ה, and "My mother" refers to the intellectual faculties (*Mochin*).

4.

Now, these three matters, "My sister," "My daughter," and "My mother," are the three matters about which the verse states,[19] "He redeemed my soul in peace etc." This is as in the teaching of our sages, of blessed memory,[20] "Whosoever engages in the study of Torah, acts of lovingkindness (that is, the *mitzvot*) and prays with the congregation etc."

Now, according to the explanation before,[21] that these three matters are inter-included one with the other (like all aspects and levels of holiness) especially Torah, which includes all three matters, Torah, acts of lovingkindness, and prayer, [and more generally, there are five levels in Torah, as mentioned in the verse,[22] "I was with Him as His nursling, and I was His delights day by day etc.," as explained in various

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

[19] Psalms 55:19

[20] Talmud Bavli, Brachot 8a

[21] In the discourse entitled "*Padah b'Shalom*" of the 20th of Kislev, Discourse 12, Ch. 6 (Sefer HaMaamarim 5737 p. 117 and on).

[22] Proverbs 8:30-31

places[23] as well as in the discourse of his honorable holiness, the Rebbe Rashab, whose soul is in Eden.[24]

This is like [how it is] in the soul[25] (being that [as the verse states] "this is the Torah [of] man"),[26] in that there are the three aspects of *Nefesh*, *Ru'ach*, and *Neshamah*.[27] However, more generally there are five aspects. This is as stated in Midrash,[28] that the soul is called by five names: *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah*, and *Yechidah*. (In Zohar[29] the two aspects of *Chayah* and *Yechidah* are included in the aspect called the "*Neshamah* of the *Neshamah*.")

The same is so in the worlds, in that there are three aspects, but more generally, there are five aspects. That is, [there are the worlds of] Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), the world of Emanation (*Atzilut*), and the worlds of the Unlimited One (*Ein Sof*) which transcend the world of Emanation (*Atzilut*).

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[23] Maamarei Admor HaZaken 5565 Vol. 1 p. 507 and on, and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2 p. 707 and on.

[24] Sefer HaMaamarim 5665 p. 73 [108] and on; *Hemshech* 5672 Ch. 183 (Vol. 1 p. 374 [Vol. 2 p. 514]); Also see the discourse entitled "*Alpayim Shanah*" of the second day of Shavuot 5711 (Sefer HaMaamarim 5711 p. 94 and on, translated in "The Teachings of The Rebbe" 5711, Discourse 11); Also see the discourse entitled "*Va'Eheyeh Etzlo Amon*" 5743.

[25] See Ohr HaTorah Chanukah ibid. (313b); Likkutei Torah Balak p. 74b and on; Discourse entitled "*Rani v'Simchee*" 5745 (Sefer HaMaamarim Chanukah p. 89).

[26] Numbers 19:14; Zohar II 117b; Zohar III 29b, and elsewhere.

[27] See Zohar I 81a; 206a; Also see Shaarei Zohar (of Rabbi Reuven Margoliyot) to Bereishit Rabbah 14:9; Also see the later discourse of this year, 5737, entitled "*Megilah Nikreit*," Discourse 21, Ch. 3 (Sefer HaMaamarim 5737 p. 187 and on).

[28] Midrash Bereishit Rabbah ibid.; Devarim Rabbah 2:37

[29] Zohar I 79b; Also see Sefer HaMaamarim 5688 p. 121; Igrot Kodesh of the Rebbe Rayatz Vol. 3 p. 335.

The same is so of the Holy Temple, which is the ultimate and choicest place in the world,[30] and also has these aspects. That is, there is the Holy of Holies (*Kodesh HaKodoshim*), the Holy (*Kodesh*) (Sanctuary (*Heichal*)), the Courtyard (*Azarah*), and in the Holy of Holies itself, there is the matter of "I will set My meetings with you there,"[31] this being the matter of the drawing down of His Essential Self and Being etc.

(The likeness to this in the soul, is the matter of the spark of the Singular One-*Yachid* that unites with the *Yechidah*.)][32] – From this it is understood that this likewise is so of the matters of "My daughter," "My sister," and "My mother" (which are connected to Torah, acts of lovingkindness, and prayer) in that they are present in the Torah itself.

The explanation is that in the Torah, the aspect of "My daughter" (*mitzvot*) is the matter of "study is greater, in that it brings to deed," this being that part of the Torah that relates to action. This is in addition to the fact Torah study itself is one of the 248 positive action *mitzvot*. This is especially so of speaking [the words of] Torah, as cited in Tanya[33] that "the movement of the lips is considered as being an action,"[34] or at the very least, "a minor action."[34]

Beyond this, as in the teaching of our sages, of blessed memory,[35] that he cites there, "If it is ordered in all 248 limbs, it is preserved." [Based on this] it can be said that in this case,

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[30] See Sefer HaMaamarim 5678 p. 183.

[31] Exodus 25:22

[32] See Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) Ch. 1; Likkutei Torah Re'eh 25a; Sefer HaMaamarim 5696 p. 57.

[33] Tanya, Ch. 37 (47a)

[34] Talmud Bavli, Sanhedrin 65a

[35] Talmud Bavli, Eruvin 54a

speech is considered as being a major action. Moreover, there is a greater elevation compared to other *mitzvot* done in action. This is because each *mitzvah* is done with a single power and limb, such as the power of action in the hands, or the power of walking in the feet. In contrast, Torah study is such that it penetrates all 248 limbs.

The aspect of "My sister" (in the Torah) is the matter of studying Torah as it is, in and of itself, the matter of which is to bond the Jewish people to the Holy One, blessed is He, as explained before.

The aspect of "My mother" (in the Torah) is the matter of studying Torah for its own sake (*Lishmah*),[36] meaning for the sake of the Torah itself, [37] to bind the Torah to the Holy One, blessed is He.[38] [This is like the statement in Sefer Maayan HaChochmah,[39] that Dovid would bind the Torah and the Holy One, blessed is He.]

That is, one draws the Giver of the Torah into the Torah,[40] meaning that in the study of the Torah, the giver of the Torah is sensed. This is the matter of "the crown that His mother crowned Him with on His wedding day,"[41] referring to the giving of the Torah.[42] That is, even from the perspective of the Torah, there is the aspect of "the crown that His mother crown Him with."

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[36] See Talmud Bavli, Pesachim 50a

[37] See Pri Etz Chayim, Shaar Hanhagat HaLimud

[38] See Likkutei Torah Shlach 47c; Sefer HaMaamarim 5629 p. 147 and on, and elsewhere.

[39] Cited in Likkutei Torah and Sefer HaMaamarim ibid., and elsewhere; Also see Sefer HaBahir, Section 58 (196); Zohar III 222b (Ra'aya Mehemna).

[40] See Ba"Ch to Tur, Orach Chayim 57; Sefer HaMaamarim 5692 p. 186.

[41] Song of Songs 3:11

[42] Talmud Bavli, Taanit 26b (in the Mishnah)

5.

However, there is an even higher aspect in the Torah, which is the innerness (*Pnimiyut*) of the Torah,[43] which even transcends the explanation of questions etc. (in the revealed parts of Torah). Higher still, is the aspect of Torah as it is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, the innerness (*Pnimiyut*) of the Ancient One-*Atik*, [this being the meaning of the teaching], "the innerness of the Father-*Abba* [Wisdom-*Chochmah*] is the innerness of Ancient One-*Atik*."[44] This matter is connected to that aspect of the "daughter" (*Bat*-בת) that even transcends the aspect of "My mother" (as mentioned before in chapter two).

The explanation is that even when it comes to the drawing down of the highest aspect of Torah, the innerness (*Pnimiyut*) of the Ancient One-*Atik*, it specifically is in the physical, since all matters of Torah manifest in the physical. This is why the angels argued and made a commotion stating, "Set Your majesty over the heavens,"[45] in that they wanted the Torah to be given to them.

This is because even though Above, the angels learn Torah, nonetheless this is not the aspect of Torah as it is rooted in the innerness (*Pnimiyut*) of the Ancient One-*Atik*. About this they were answered, "Did you descend to Egypt etc.?" That is, this aspect can only be drawn specifically in the physical below.

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[43] See the second previous discourse entitled "*Padah b'Shalom*," Discourse 11, Ch. 6 (Sefer HaMaamarim 5737 p. 118).

[44] See Pri Etz Chayim, Shaar HaKeriyat Shema, Ch. 15; Likkutei Torah Nitzavim 49d.

[45] Psalms 8:2; See Talmud Bavli, Shabbat 88b

In the study of the Torah itself, this is brought about specifically through labor with toil and with the acceptance of the yoke (*Kabbalat Ol*), which is the matter of the son (*Ben*) who becomes a servant (*Eved*).[46] (In this level the trusted servant (*Eved Ne'eman*) becomes one with the simple servant (*Eved Pashut*).) This is as Zohar[47] states on the verse,[48] "He will do for those who await Him," that [this refers to] "those who are persistent with the words of the Torah etc."

In this itself, it is explained in *Hemshech* 5672[49] [which is now published] that even though there is a reasoning by which to say that the aspect of Torah rooted in His Essential Self, blessed is He, is drawn down specifically through the study of the innerness (*Pnimiyut*) of the Torah, nonetheless this is not truly so. Rather, even when one studies Scripture or *Halach*ah, there is a drawing down of His Essential Self, in that through this study one connects to His Essential Self, blessed is He.

However, more specifically, this is drawn down through fulfilling the *mitzvot* in actual deed. For, as explained in *Hemshech* 5666,[50] the revelation of "He will do for those who await Him etc.," is specifically drawn down through the

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[46] See *Hemshech* 5666 p. 530 [698], translated in Hemshech Samech-Vav, Vol. 4, Discourse 60.

[47] Zohar I 130b; *Hemshech* 5666 p. 78 [104] and on, translated in Hemshech Samech-Vav, Vol. 1, Discourse 10 and on; Also see Maamarei Admor HaEmtza'ee, Drushei Chatunah, Vol. 2 p. 522 and on.

[48] Isaiah 64:3

[49] Zohar II p. 743 [Vol. 3 p. 1,006] and on.

[50] *Hemshech* 5666 p. 536 [p. 705 and on], translated as Hemshech Samech-Vav, Vol. 4, Discourse 60. (Also see p. 56 [77, Vol. 1, Discourse 7]; p. 85 [113] and on, [Vol. 1, Discourse 11]; p. 92 [123] and on [Vol. 1, Discourse 11]); Also see Maamarei Admor HaEmtza'ee ibid. p. 527.

fulfillment of the *mitzvot* in action by the simple servant (*Eved Pashut*). This is that aspect of the "daughter" (*Bat*-בת) that even transcends the aspects of "My sister" and "My mother," that is, the innerness (*Pnimiyut*) of the Ancient One-*Atik* that is specifically drawn down through fulfilling the physical *mitzvot* in actual deed.

About this the verse states, "Sing and rejoice, O' daughter of Tziyon," in that although, in and of itself, the aspect of the "daughter" does not have the aspect of arousal from below, there nevertheless is a drawing down in this of the arousal from Above that transcends the arousal from below, which is the meaning of [the conclusion], "for behold I am coming and I will dwell within you." Therefore, "Sing and rejoice."

6.

Now, with this in mind, we can also understand the continuation of the verse,[51] "Many nations will join themselves to *HaShem*-יהו"ה on that day, and they will be a people unto Me etc." At first glance, this is altogether not understood. For, since the Torah is discussing the great wondrousness of the coming future, of what relevance is what will take place with the nations, that it therefore states, "Many nations will join themselves to *HaShem*-יהו"ה," and not only that, but that "they will be a people unto Me?"

However, the explanation is that because of the great elevation of the revelation of the innerness (*Pnimiyut*) of the

[51] Zachariah 2:14-15

Ancient One-*Atik* that will take place in the coming future, the existence of the nations will be nullified to the point that "many nations will join themselves etc."

This is like the explanation before[52] from the discourse entitled "*Padah b'Shalom*" of the Mittler Rebbe (in Shaar HaTefillah),[53] that because of the revelation of the innerness of the Ancient One-*Atik* that will take place in the coming future, the state and standing [of the world] will then be much higher than the state of things even in the time of Shlomo.[54]

That is, even though in the time of Shlomo the nations also came to pay tribute to him and to study from his wisdom, nevertheless, when they then returned to their places and countries, they remained like all the nations. That is, the refinement was only in their externality (*Chitzoniyut*), since at that time there only was the revelation of the externality (*Chitzoniyut*) of the Ancient One-*Atik*.

In contrast, in the coming future, because of the revelation of the innerness (*Pnimiyut*) of the Ancient One-*Atik*, the nations will be transformed in the essence of their beings, as the verse states,[55] "All the nations will stream to it," and as the verse states,[56] "I will then transform the peoples to [speak] a pure language… to serve Him with united resolve." This is also the meaning of the verse, "Many nations will join

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[52] In the discourse entitled "*Padah b'Shalom*" of the 10th of Kislev, Discourse 10; The discourse entitled "*Katonti*" of the 19th of Kislev, Discourse 11, Ch. 7; Discourse entitled "*Padah b'Shalom*" of the 20th of Kislev, Discourse 12, Ch. 6 and on (Sefer HaMaamarim 5737 p. 87 and on; p. 107 and on; p. 119).

[53] Shaarei Teshuvah Vol. 1 p. 56a

[54] See the discourse entitled "*Padah b'Shalom*" 5675 (*Hemshech* 5672 Vol. 2 p. 769 [Vol. 4 p. 1,040 and on]).

[55] Isaiah 2:2

[56] Zephaniah 3:9

themselves to *HaShem*-יהו"ה on that day, and they will be a people unto Me."

Nevertheless, even after "many nations will join themselves to *HaShem*-יהו"ה… and they will be a people unto Me," [the verse continues], "and I will dwell within **you**." This matter is higher than "many nations will join themselves etc.," in that because of this it specifically will be, "Israel and the King alone."[57]

7.

This then, is also its relation to Chanukah. This is because in that time, the Jewish people were only in the aspect of "the daughter of Tziyon," in that they did not have the arousal from below, but there nevertheless was a drawing down of the arousal from Above that transcends the arousal from below, "for behold I am coming and I will dwell within you." Therefore, "sing and rejoice, O' daughter of Tziyon."

The same is so during the time of the exile, and in the darkness of the "heels of Moshiach," such that even then, there is a drawing down of the matter of "sing and rejoice." This is like the teaching,[58] "'joy' is in the morning, and 'singing' is at night," in that even at night (in the darkness of the exile) there is a drawing down of "singing" (as in the lengthy explanation

[57] See Zohar III 32a; Zohar I 64a; 208b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

[58] Zohar I 229b

of this teaching in Torah Ohr,[59] Shaarei Orah,[60] and Ohr HaTorah.)[61]

Through doing so we bring about the matter of "the cessation of the foot-traffic of the people of Tarmod from the marketplace,"[62] to which there are two explanations. The first explanation[63] is that "the foot-traffic" refers to the aspect of the "foot" of the Jewish people, and "the cessation of the foot-traffic from the marketplace" means that they will have no relation whatsoever to the "marketplace."

The second explanation[64] is that "the foot-traffic of the people of Tarmod-תרמוד" shares the same letters as "rebellious-*Moredet*-מורדת,"[65] and refers to the "foot" of the side opposite holiness (of the world of Chaos-*Tohu*).[66] Thus, the "cessation of the foot-traffic etc., from the marketplace" means that there will be the nullification of the "foot" of the side opposite holiness from the "marketplace." So shall it be for us, with the coming of our righteous Moshiach, and in a way of desire and pleasure, in the near future and in the most literal sense!

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[59] Torah Ohr 37a and on; 37d and on.

[60] Shaarei Orah of the Mittler Rebbe, Ch. 11 and on (29a and on).

[61] Ohr HaTorah to Tehillim (Yahel Ohr) p. 373 and on.

[62] Talmud Bavli, Shabbat 21b

[63] See Ohr HaTorah Chanukah ibid. (312b).

[64] See Ohr HaTorah ibid. (p. 313a).

[65] Emek HaMelech, Shaar Kiryat Arba, beginning of Ch. 111 (108a); Kehilat Yaakov, section on Tarmod; Also see Likkutei Sichot, Vol. 5 p. 448 in the note.

[66] See Ohr HaTorah ibid.

Discourse 14

"*v'Eileh Shemot Bnei Yisroel… -*
These are the names of the children of Israel…"

Delivered on Shabbat Parshat Shemot,
25th of Tevet, Shabbat Mevarchim Shevat, 5737*
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "These are the names of the children of Israel who were coming to Egypt… Reuven, Shimon, Levi and Yehudah etc." Now, there is a well-known question posed by the Rebbe whose Hilulah we are celebrating [of the 24th of Tevet – the Alter Rebbe] in his book Torah Ohr, in the discourse by the same title.[2] That is, in Parshat Vayigash[3] it [already] stated, "These are the names of the children of Israel who were coming to Egypt etc.," and this being so, we must understand why the Torah repeats the matter of their coming to Egypt.

Now, the Mittler Rebbe adds more to this [in his discourse in Torat Chayim[4] by the same title, which is an explanation and elucidation of the above-mentioned discourse

* The Rebbe made some corrections to the original transcript of this discourse in his holy handwriting (note from the original publisher).

[1] Exodus 1:1

[2] Torah Ohr Shemot 49a

[3] Genesis 46:8

[4] Torat Chayim Shemot 1a and on

of the Alter Rebbe].[5] That is, as known,[6] the Torah is eternal and speaks to all times and all generations. That is, even the matter of their coming to Egypt etc., is present in every generation.

There thus is an instruction from this to every single Jew at all times and in all places. This is because "Torah-תורה" is of the same root as "instruction-*Hora'ah*-הוראה,"[7] and this being so, the instruction is eternal. Thus, being that the Torah is eternal, it is understood that the particulars of the exile in Egypt etc. are also present in every generation.

Therefore, the particulars of "they embittered their lives with hard work, with mortar and with bricks… all their labors that they worked them with rigor,"[8] are also present at all times. However, the intention in "they embittered their lives etc." was not for its own sake, Heaven forbid to think so, but rather this matter was only present for the sake of the redemption that would subsequently follow. This is as stated,[9] "I will descend with you to Egypt, and I will bring you up etc." That is, the entire intention in the descent to Egypt was solely for there to then be "and I will bring you up."

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[5] In Torah Ohr Shemot 50a and on.

[6] Tanya, beginning of Ch. 17 and elsewhere.

[7] See Zohar III 53b; Radak to Psalms 19:8; Gur Arieh to beginning of Bereishit; Also see Zohar III 53b.

[8] Exodus 1:14

[9] Genesis 46:4

2.

Now, the explanation[10] is that the verse,[11] "Descend, we descended-*Yarod Yaradnu*-ירד ירדנו," indicates two descents. Likewise, about the redemption the verse states, "I will bring you up, [and] also go up -*A'alcha Gam Alo*-אעלך גם עלה," indicating two ascents. In general, the two (descents and) ascents refer to the redemption from Egypt and the coming redemption. However, at first glance, what relation is there between the redemption from Egypt and the coming redemption (such that a connection is made between them)?

The explanation [12] is that the verse states,[13] "As in the days when you left the land of Egypt, I will show you wonders." The simple explanation of this verse is that just "as in the days when you left the land of Egypt" there were miracles, so too in likeness to this, "I will show you wonders" in the coming redemption.

However, the Zohar explains[14] that the wonders of the coming redemption will be wondrous even in comparison to the wonders that took place "in the days when you left the land of Egypt." Nevertheless, from the fact that a comparison is drawn between the two wonders (those of Egypt and those of the coming redemption) it is understood that in their inner theme there is a relation (not just that they are comparable, in that in both there are wondrous miracles). Thus, because in their inner theme they are comparable, it thus is also drawn down that they are comparable in that both redemptions have wonders.

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[10] See Torah Ohr ibid. 49a
[11] Genesis 43:20
[12] See Torah Ohr ibid. and Torat Chayim in note 4.
[13] Micah 7:15
[14] Zohar I 261b; Also see Ohr HaTorah Na"Ch Vol. 1 to Micah ibid. (p. 487).

[This then, is the connection to the continuation of the discourse (in Torah Ohr there, as well as in Torat Chayim there). That is, after explaining that the two ascents (of "I will bring you up [and] also go up-*A'alcha Gam Alo*-אעלך גם עלה") refer to the redemption from Egypt and the coming redemption, it then continues with the verse, "As in the days when you left the land of Egypt, I will show you wonders." That is, in doing so, it explains the relation between the two redemptions (connected by the verse "I will bring you up [and] also go up-*A'alcha Gam Alo*-אעלך גם עלה"].

3.

Now, the explanation of the relation between the two redemptions (of Egypt and the coming future) is that[15] just as the intention of the exile in Egypt was not for the sake of the exile itself, Heaven forbid to think so, but its inner point was rather for the subsequent redemption, the ultimate purpose of which was to receive the Torah, as the verse states,[16] "When you take the people out of Egypt, you shall serve God on this mountain," so too, the entire purpose of **this** exile is to merit the revelation of the innerness (*Pnimiyut*) of the Torah, which will take place in the coming future, about which the verse states,[17] "Let Him kiss me with the kisses of His mouth etc."

That is, just as the servitude in Egypt was to refine the Jewish people and to clarify and purify them, so that they could receive the Torah, akin to an "iron crucible"[18] which refines the

[15] See Torah Ohr ibid.; Torat Chayim ibid. 1b and on.
[16] Exodus 3:12 and Rashi there.
[17] Song of Songs 1:2 and Rashi there.
[18] Deuteronomy 4:20; Jeremiah 11:4

silver from the waste and dross, until the silver that remains is clean of all dross etc., so likewise, through this final exile we merit the revelation of the innerness (*Pnimiyut*) of the Torah.

[Moreover, it is drawn down in a way that "they are sustained by it,"[19] that is, like sustenance and food.[20] This is the **true** sustenance of every single Jew, so much so, that it causes a spreading forth and expansion in him and is even drawn down to his "foot."][21]

This then, explains the great length of this final exile, beyond comparison to the length of the exile in Egypt. This is because since the ultimate intention of this final exile is to merit the revelation of the innerness (*Pnimiyut*) of the Torah, unlike the exile in Egypt, the intention of which, as mentioned before, was for the sake of revealing of the revealed parts (*Nigleh*) of the Torah [at the giving of the Torah], therefore, just as the innerness (*Pnimiyut*) of the Torah – "Let Him kiss me with the kisses of His mouth" – is beyond comparison to the revealed parts (*Nigleh*) of the Torah, so too, this exile (by which we come to this revelation) (in relation to the Torah that thereby is revealed) is beyond comparison to the exile in Egypt through which we came to the revelation of the revealed parts (*Nigleh*) of the Torah.

This is because the revealed parts (*Nigleh*) of the Torah are that aspect of the Torah that comes into limitation. In contrast, the innerness (*Pnimiyut*) of the Torah, is beyond comparison and transcends measure and limitation.

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[19] Tikkunei Zohar, end of Tikkun 6

[20] See Likkutei Sichot Vol. 7 p. 206 and note 3 there.

[21] See the Sichah talk of the 20th of Kislev of this year (5737).

Now, even though this long exile is also limited in the quantity (of its years), nonetheless, when discussing the great length of this exile, the intention is not (just) to its length in time, but (also) to its length in the great suffering and travails, especially in the time of "the pangs of Moshiach" ("the birth pangs"),[22] in which the travails and suffering are beyond comparison to the suffering of the exile in Egypt.

What is meant here is not that there must be travails and suffering, Heaven forbid. Rather, what is meant is only matters that are unbefitting to what is customary to the Jewish people, which also are considered as being travails. This is as stated in Talmud[23] on the verse,[24] "Egypt enslaved the children of Israel with crushing labor," in that "they gave the men the work of women etc."

That is, even though the work of women is easier than the work of men, since women are weaker in strength,[25] nonetheless, in relation to men, it is considered as "crushing labor," in that this is not their custom. How much more is this so of that which an individual Jew is not accustomed to, that it is considered to be great suffering.

This is derived in a way of certainty from the fact that Nebuchadnezzar,[26] who [only] took three steps in honor of the King, King of kings, the Holy One, blessed is He, merited kingship for three generations, for himself, his son, and his

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[22] See Maamarei Admor HaEmtza'ee, Kuntreisim p. 222 and on.

[23] Talmud Bavli, Sotah 11b

[24] Exodus 1:13

[25] See Talmud Bavli, Brachot 32a; Midrash Bereishit Rabbah 22:1; Rashi to Deuteronomy 5:24.

[26] Torah Ohr Mikeitz 31c

grandson.[27] Moreover, his kingship was with the ultimate expansiveness etc., in that Nebuchadnezzar was a world ruler.[28]

This being so, how much more is this so when discussing an individual Jew, about whom the verse states,[29] "My firstborn son is Israel," and[30] "You are children to *HaShem*-יהו"ה your God." That is, the goodness they deserve is beyond all comparison to what Nebuchadnezzar merited, and thus every single Jew – including the most simple of the simple – can demand all matters of spiritual goodness from the Holy One, blessed is He, [being that this is the primary aspect of the Jew], from which there also is a physical drawing down in every manner of blessing, generally including children, life, and abundant sustenance, in the way of a world ruler.

From this it is understood that any lack in what a Jew is accustomed to, is considered to be great suffering, and is beyond comparison to [the suffering in] Egypt, which took place **before** the giving of the Torah, that is [before attaining] the level of one who is commanded and does so.[31] Thus, through this, even the smallest stains that remain after all the travails and suffering we have already undergone, are removed.

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[27] Talmud Bavli, Sanhedrin 96a; Yalkut Shimoni Melachim Remez 244.

[28] Talmud Bavli ,Megillah11 a

[29] Exodus4:22

[30] Deuteronomy14:1

[31] See Talmud Bavli, Kiddushin 31a

4.

Now, all the revelations of the coming future depend on our deeds and service throughout the six-thousand years of the world.[32] This then, is the matter of "they embittered their lives" as it is spiritually.

That is, the word "hard work-*Avodah Kashah*- עבודה **קשה**" refers to "difficult questions-*Kushiya*-**קושיא**," and "with mortar-*Chomer*-**חומר**" refers to [the method of exegesis called] '*Kal VaChomer*-**וחומר** קל'[33] and 'bricks-*Leveinim*- **לבנים** refers to the matter of 'refining the law-*Libun Hilcheta*-**ליבון** הלכתא.'"

That is, one struggles in his Torah studies to bring out the clear *Halachic* ruling, through many questions and answers, in a way that "He has made me dwell in dark places,"[34] referring to the Babylonian Talmud,[35] until he refines the questions and contradictions, such that the *Halachic* ruling shines and radiates brilliantly.

This is the primary matter of Torah, clear *Halachic* rulings, this being the superiority of the Mishnah, which is *Halachic* rulings etc.[36] This is why our sages, of blessed

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[32] Tanya, beginning of Ch. 37

[33] [See the thirteen principles of exegesis of Rabbi Yishmael in the introduction to Sifra (recited at the beginning of the morning prayers). The first method is "*Kal VaChomer*-קל וחומר" which refers to the Torah study method of deriving a conclusion from a minor premise or more lenient condition, as compared to a major premise or stricter condition, and vice versa. Also see the Introduction to Talmud Study by Rabbi Shmuel HaNagid (printed at the back of Tractate Brachot).]

[34] Lamentations 3:6

[35] Talmud Bavli, Sanhedrin 24a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, Shaar HaChanukah, discourse entitled "*b'Khaf Hei b'Kislev*" Ch. 54 and on.

[36] Torah Ohr ibid. 49b and on.

memory, stated,[37] "All the exiles will be gathered only by the merit of the Mishnah, as the verse states,[38] 'Although they pay tribute (*Yitnu*-יתנו)[39] to the nations, I will now gather them.'" Similarly, the matter of refinement (*Libun*-ליבון) also refers to service of *HaShem*-יהו"ה in prayer, as explained in Torat Chayim.[40] Thus, as explained before, through the matter of "they embittered etc.," as it is in the study of the Torah and prayer, we thereby substitute the suffering of this final exile.

5.

This then, is the meaning of the verse, "These are the names of the children of Israel etc." That is, through the matter of "the names of the children of Israel" we bring the subsequent redemption about. This is because the matter of "the names of the children of Israel" is as stated in Midrash,[41] "Reuven and Shimon descended [to Egypt], and Reuven and Shimon ascended [from Egypt]," in that they did not change their names.

That is, not only did they stand steadfastly with strength in regard to the fundamentals of Torah and *mitzvot*, and not only in the regular fulfillment of Torah and *mitzvot*, but they even [stood steadfastly] in matters that are strictures etc., such that they even did not change their names. Thus, how much more

[37] Midrash Vayikra Rabbah 7:3

[38] Hosea 8:10

[39] The word "pay tribute-*Yitnu*-יתנו" is of the same root as "We learn in Mishnah-*Matnitan*-מתניתן."

[40] Torat Chayim Shemot ibid. 3a

[41] Midrash Vayikra Rabbah 32:5

is it so that they [fulfilled] matters of Torah and *mitzvot* themselves in the appropriate way. The same is so now in this exile, in that we stand steadfastly even in regard to simple matters, such as not changing the name etc., and how much more so [in regard to other matters of Torah and *mitzvot*] etc.

The same is so of the Torah, the substance of which is also the matter of names, in that the entire Torah is the names of the Holy One, blessed is He.[42] That is, we thereby bring the drawing down of the aspect of "these are the names," and as mentioned before, the entire Torah is the names of the Holy One, blessed is He.

Moreover, there are six-hundred thousand letters to the Torah,[43] these being the names of the Holy One, blessed is He, and among these combinations – the holiest are the seven names that are not to be erased,[44] and within them – [the holiest is] His Great Name,[45] this being the aspect of the revelation of the coming future which we bring through our present toil (as discussed before).

Now, the drawing down of His Great Name already took place in the days of Chanukah, at which time, as stated (in the *Al HaNissim* [prayer for Chanukah]), "to give thanks and praise to Your Great Name," and in an eternal way, being that "these flames (*Neirot*) shall never be extinguished."[46] Nevertheless,

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[42] See Zohar II 87a; Introduction of the Ramban to his commentary on Torah; Introduction of Rabbi Yosef Gikatilla to his Shaarei Orah, translated as Gates of Light; Pelach HaRimon, Shaar 22 (Shaar HaKinuyim) Ch. 1; Yonat Eilem Ch. 29; Shnei Luchot HaBrit 316a.

[43] Megaleh Amukot Ophan 186

[44] Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

[45] Regarding all of this, see Torah Ohr ibid. 49d and on.

[46] Ramban to the beginning of Parshat Beha'alotcha.

presently this drawing down is in a state of concealment, whereas the revelation of His Great Name will take place in the coming future.

6.

Now, in the descent itself, there are two levels. By way of example, there is the descent of the intellect into letters of thought (*Machshavah*), and even lower is when the intellect also comes into letters of speech (*Dibur*).[47]

The same is so in the service of Torah and prayer, that there are these two aspects. That is, there is the thought (*Machshavah*) of Torah, and there is the speech (*Dibur*) of Torah.[48] This is as in the verse,[49] "They are life to those who find them-*L'Motza'eihem*-למוצאיהם," about which our sages, of blessed memory, stated,[50] "To those who express them-*L'Motzi'eihem*-למוציאיהם with the mouth," and to an even greater degree with all 248 limbs, as in the teaching of our sages, of blessed memory,[50] "If it is ordered in all your 248 limbs it is preserved."

The same is so of prayer. That is, even though prayer is [called] "the service of the heart,"[51] and as stated in Talmud,[52] "Which service is performed with the heart? You must say this

[47] See Torah Ohr ibid. 50a

[48] Also see the previous discourse entitled "*Ranee v'Simchee*," Discourse 13, Ch. 4 and on; Also see the later discourse entitled "*Megillah Nikreit*," Discourse 21, Ch. 3 (Sefer HaMaamarim 5737, p. 123 and on; p. 187 and on).

[49] Proverbs 4:22

[50] Talmud Bavli, Eruvin 54a

[51] See Likkutei Torah Acharei 25d and on; Kuntres HaAvodah Ch. 1 (p. 10).

[52] Talmud Bavli, Taanit 2a

is prayer," nonetheless, there also must be the speech of the letters of prayer, through which we remove the obstacles and obstructions. This is like the explanation of his honorable holiness, the Tzemach Tzeddek, in his book on the *mitzvot*, on the *mitzvah* of confession (*Viduy*) and repentance (*Teshuvah*)[53] about the matter of reciting the twenty-two letters of the confessional (*Viduy*).

This then, is the matter of the redemption. That is, it is the matter of the drawing down (His Great Name) into the two levels - the concealed worlds that are not revealed, this being the concealed world (*Alma d'Itkasiya*) which is compared to the letters of thought (*Machshavah*), and into the revealed world (*Alma d'Itgaliya*) which is compared to the letters of speech (*Dibur*).

That is, the drawing down into the two aspects of the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*) is the matter of[54] "from the world and until the world" [as explained in Torah Ohr there],[55] through the first redeemer who is the final redeemer,[56] in the near future and in the most literal sense!

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[53] Derech Mitzvotecha 38b

[54] Psalms 106:48

[55] Torah Ohr ibid. 50a

[56] See Midrash Shemot Rabbah 2:4; Zohar I 253a; Likkutei Sichot Vol. 11 p. 8 and on.

Discourse 15

"*Arba'ah Roshei Shanim Heim… - There are four heads of the year…*"

Delivered on the night of Rosh Chodesh Shevat, 5737
By the grace of *HaShem,* blessed is He,

1.

It states in Mishnah,[1] "There are four heads of the year," [generally corresponding to the four letters of the Name *HaShem*-יהו"ה, as understood from books of Kabbalah[2] and as also explained in Chassidus]. One is on the 1st of Shvat, which according to the view of Beit Shammai is the Rosh HaShanah of the trees. Even according to the view of Beit Hill that Rosh HaShanah of the trees is on the 15th of the month, in addition to the fact that it states in the writings of the Arizal[3] and explained in Chassidus[4] that in the coming future, the *Halachah* will be according to the view of Beit Shammai [in addition to the matter of "both these and those are the words of the living God,"[5] even though the *Halachah* was established according to the second view], nonetheless, even according to Beit Hillel, the 15th of the month is included in the 1st of the month, which is called the "**head** of the month-***Rosh*** *Chodesh*-**ראש** חודש," (and is not just

[1] Mishnah Rosh HaShanah 1:1
[2] Shaar Maamarei RaZa"L of the Arizal to Mishnah ibid.
[3] Brought in Mikdash Melech to Zohar III 17b
[4] Likkutei Torah Korach 54c
[5] Talmud Bavli, Eruvin 13b

called "the beginning of the month-*Techilat HaChodesh*"). This is because it is akin to the head of the body which includes all the limbs.

So likewise, the "head of the month" (*Rosh Chodesh*) includes all the days of the month, [as explained by our Rebbes, our leaders (in Likkutei Torah of the Alter Rebbe,[6] and afterwards in Ateret Rosh of the Mittler Rebbe,[7] and in Ohr HaTorah of the Tzemach Tzeddek)[8] about why [the first of Tishrei] is called "the head of the year-*Rosh HaShanah*-ראש השנה" and not "the beginning of the year-*Techilat HaShanah*-תחלת השנה," from which we also can understand this as it relates to "the head of the month-*Rosh Chodesh*-ראש חדש"].[9]

Therefore, how much more is this so in regard to the principal day of the month (the 15th day) on which "the moon is in a state of wholeness,"[10] and how much more so when this day also has the elevation of being the Rosh HaShanah of the trees. Thus, the 15th of Shvat is especially included in the 1st of Shvat.

2.

Now, the explanation is that the general matter of trees (*Ilan*-אילן) is the matter of fruits, the primary ones being grapes and olives, "your wine and your oil." This is the matter of the

[6] Likkutei Torah Ki Tavo 41c

[7] Ateret Rosh, Shaar Rosh HaShanah, Ch. 1

[8] Ohr HaTorah, Drushim L'Rosh HaShanah Vol. 5 p. 2,077

[9] See Likkutei Torah, Rosh HaShanah 58a; Ateret Rosh ibid., end of Ch. 2.

[10] See Zohar I 150a; Zohar II 215a; Zohar III 40b and elsewhere; Also see Midrash Shemot Rabbah 15:26.

"field of fruit trees-*Sedeih HaIlan*-שדה האילן" which differs from the "white field-*Sedeih HaLavan*-שדה הלבן" (as in the terminology of the Mishnah),[11] this being the matter of grain (wheat etc.), "your grain."

This includes all of man's labor, as stated in the *Shema* recital,[12] "You shall gather your grain and your wine and your oil." Thus, since all matters are first present in Torah, and it only is after that "He gazed into the Torah and created the world,"[13] it is understood that these three matters ("your grain, your wine and your oil") are also present in the Torah.

Now, as known,[14] the Torah is called "grain" and "bread,"[15] as in the verse,[16] "Go and partake of My bread," referring to the revealed (*Nigleh*) parts of Torah.[17] It also is called "grapes" and "olives," or "wine" and "oil," referring to the secrets (*Razin*) and the secrets of the secrets (*Razin d'Razin*) of the Torah.[17]

The general difference between them[18] is that at the giving of the Torah, the revealed (*Nigleh*) parts of Torah were given and revealed, (whereas the innerness (*Pnimiyut*) of the Torah was in a way of secrets (*Razin*) (and higher still) the secrets of the secrets (*Razin d'Razin*)).

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[11] Mishnah Shevi'it 2:1; Mo'ed Katan 1:4

[12] Deuteronomy 11:14 ibid.

[13] Zohar II 161b

[14] Also see the discourse entitled "*Arba'ah Roshei Shanim Heim*" 5732 Ch. 4 (Sefer HaMaamarim 5732 p. 161, translated in The Teachings of The Rebbe 5732, Vol. 1, Discourse 19).

[15] See Talmud Bavli, Shabbat 120a; Chagigah 14a; Midrash Bereishit Rabbah 43:6; Erchei HaKinuyim (by the author of Seder HaDorot), section on "grain-*Tevu'ah*-תבואה" and "bread-*Lechem*-לחם."

[16] Proverbs 9:5

[17] See Imrei Binah, Shaar HaKeriyat Shema, Ch. 53 and on.

[18] Also see later in Ch. 8

In contrast, in the future redemption, which is coming and is near, and will be brought through our righteous Moshiach, the innerness (*Pnimiyut*) of the Torah will be revealed, as explained in the teachings of our sages, of blessed memory,[19] on the verse,[20] "Let Him kiss me with the kisses of His mouth etc."

Now, just as the first time, when the Torah was given and the revealed (*Nigleh*) parts of Torah were revealed, it was given to all the people equally, [in that although Moshe was in a partition unto himself, and Aharon was in a partition unto himself etc.,[21] down to the simplest of simplest Jews, nonetheless, in all of them there also was a common denominator, such that even those who were singularly unique (and even our teacher Moshe) were told not to stand upon Mount Sinai [during the revelation]).[22] The same will be so of the innerness (*Pnimiyut*) of the Torah in the coming future when Moshiach will teach Torah to the entire people.[23] [That is, even though in that time there also will be differences "from their smallest to their greatest,"[24] nonetheless, "they all will know Me."][24]

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[19] Otiyot d'Rabbi Akiva, Ot 7; Rashi to Song of Songs 1:2; Also see Likkutei Torah Tzav 17a.

[20] Song of Songs 1:2 ibid.

[21] Mechilta and Rashi to Exodus 19:24

[22] See Midrash Shemot Rabbah 28:3; Pirkei d'Rabbi Eliezer 41; Abarvanel to Exodus 19:23 and on.

[23] Mishneh Torah, Hilchot Teshuvah 9:2; Likkutei Torah ibid.; Shaar HaEmunah, Ch. 56; Sefer HaMaamarim 5698 p. 200 and on.

[24] Jeremiah 31:33

3.

Now, just as for fruits or grain to grow (until they are fit for human consumption) they must be prepared through the thirty-nine forms of labor, beginning with plowing and sowing etc., and all the particulars that "were taught according to the order of preparing bread,"[25] the same is so of Torah in general. That is, there must be preparation in this, in a way of "you have toiled and you have found," (in that "if you have not toiled and have found, you are not to be believed").[26]

This is as explained in the preceding discourse,[27] that this is the meaning of the statement about the exile in Egypt (which was in preparation for the giving of the Torah) as the verse states,[28] "They embittered their lives with hard work, with mortar and with bricks… all their labors that they worked them with rigor."

As the Alter Rebbe explains at length in Torah Ohr, in the Torah portion of Shemot[29] and [as explained] elsewhere,[30] the Zohar states,[31] "'with mortar-*Chomer*-חומר,' this refers to [the method of exegesis called] '*Kal VaChomer*-קל וחומר'[32] and

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[25] Talmud Bavli, Shabbat 74b; Also see Likkutei Torah Behar 40b

[26] See Talmud Bavli, Megillah 6b

[27] In the discourse entitled "*v'Eileh Shemot*" Discourse 14, Ch. 4 (Sefer HaMaamarim 5737 p. 130).

[28] Exodus 1:14

[29] Torah Ohr Shemot 49a and on

[30] Torat Chayim and Ohr HaTorah to the beginning of Parshat Shemot.

[31] Zohar III153 a) Ra'aya Mehemna(

[32] [See the thirteen principles of exegesis of Rabbi Yishmael in the introduction to Sifra (recited at the beginning of the morning prayers). The first method is "*Kal VaChomer*-קל וחומר" which refers to the Torah study method of deriving a conclusion from a minor premise or more lenient condition, as compared to a major premise or

'bricks-*Leveinim*-לבנים' this refers to 'refining the law-*Libun Hilcheta*-ליבון הלכתא.'" That is, this includes the general matter of toiling in the give and take of Torah study, this being the matter of the exile, as it is in Torah. From this there also is a drawing down in the world-*Olam*-עולם (which is of the same root as "concealment-*He'elem*-העלם" meaning hiddenness)[33] of the matter of exile in general, about which the verse states,[34] "We have not seen our signs."

Now, the precise wording here is explained in various places.[35] That is, what is meant is not that during exile "our signs-*Ototeinu*-אותותינו" are absent, Heaven forbid to think so, for there indeed are signs, and moreover, they are "**our** signs-*Ototeinu*-אותותינו." Rather, the only difference is in the matter of seeing, in that "we have not seen."

This is like the explanation in Torah Ohr on this week's Torah portion,[36] that the exile is compared to [the period of] gestation (*Ibbur*).[37] That is, even though by the end of the gestation (*Ibbur*) [the fetus] has the entire form of all 248 limbs, even hair and nails - the sign that it is fully complete (and all that is needed is to come out into the air of the world),[38] it nevertheless is such that "its head is folded between its knees etc.," (as explained at length in the Talmud).[39]

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stricter condition, and vice versa. Also see the Introduction to Talmud Study by Rabbi Shmuel HaNagid (printed at the back of Tractate Brachot).]

[33] Likkutei Torah Shlach 37d and elsewhere.

[34] Psalms 74:9

[35] See Torah Ohr Shemot 50b; Megillat Esther 93c

[36] Torah Ohr Va'era 55a and on.

[37] Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30.

[38] See Talmud Bavli, Yevamot 80b

[39] Talmud Bavli, Niddah 30b

That is, [during the exile] even service with the intellect and the brain, and service with the feelings of the heart, are not in a way of revealed vitality, but are akin to a fetus (*Ibbur*) [hidden in his mother's womb] or to the matter of sleep,[40] as in the teaching, "'I am asleep'[41] – in exile,"[42] (as explained in various places,[43] as well as in the discourses on the Torah portion of Va'era).[44]

4.

However, about this the verse at the beginning of the Torah portion states (in the form of a preface and introduction to the matter of the redemption, the four terms of redemption,[45] and all the details of the redemption),[46] "I appeared to Avraham, to Yitzchak, and to Yaakov… but with My Name *HaShem*-יהו"ה I did not make Myself known through them." It then continues,[47] "Therefore say to the children of Israel, 'I am *HaShem*-יהו"ה etc." That is, this was brought about specifically through Moshe[48] in the exodus from Egypt and the giving of the Torah.

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[40] See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity ibid.

[41] Song of Songs 5:2

[42] Zohar III 95a

[43] Torat Chayim Shemot 25a; Sefer HaMaamarim 5669 p. 104; *Hemshech* 5672 Vol. 2 p. 1,135; [Vol. 5 p. 1,557].

[44] Torat Chayim Va'era 67d; Maamarei Admor HaEmtza'ee Va'era p. 83.

[45] Exodus 6:6-7; Also see Midrash Bereishit Rabbah 88:5; Shemot Rabbah 6:4

[46] Exodus 6:3

[47] Exodus 6:6

[48] Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Name (*Shaar HaShem*).

The explanation[49] is that "there are only three [people] who are called 'forefathers-*Avot*-אבות.'" That is, the aspect of the forefathers (Avraham, Yitzchak, and Yaakov) is the inheritance of their children after them in each and every generation, including the generation of "the heels of Moshiach," in that they are drawn to every single Jew and have their effect.

This is also understood from the explanation in Tanya[50] about "the inheritance to us from our forefathers," upon which the matter of "this thing is very near to you – in your mouth and in your heart – to do it,"[51] is founded.

However, even so, after the matter of the forefathers (*Avot*), there also is the matter of Moshe, in that it is through him that the knowledge of the Name *HaShem*-יהו"ה was brought about,[52] in that he had self-nullification (*Bittul*) as the verse states,[53] "And what are we-*v'Nachnu Mah*-ונחנו מה," and as in the verse,[54] "The man Moshe was exceedingly humble, more than any person on the face of the earth."

[As explained at length in various places,[55] as well as in the discourses of his honorable holiness, my father-in-law, the Rebbe,[56] the humility of Moshe "more than any person on the face of the earth" was particularly in relation to the generation of "the heels of Moshiach," in which without taking into

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[49] See Torah Ohr, beginning of Va'era

[50] Tanya, Ch. 18

[51] Deuteronomy 30:14

[52] Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Name (*Shaar HaShem*).

[53] Exodus 16:6-7; Also see Torah Ohr ibid. 56a.

[54] Numbers 12:3

[55] See Torat Chayim Shemot 46d; Sefer HaMaamarim 5679 p. 464

[56] Sefer HaMaamarim 5689 p. 299; 5697 p. 298.

consideration all the extraordinary trials present, [and as he explains,[57] the greatness of the trial is because of those who mock etc., and it is primarily difficult to bear it when the mockers are people who are of the utmost simplicity, but even so] a Jew stands steadfastly and unwaveringly in his service of *HaShem*-יהו"ה according to his ability, such that even though "the generation is fitting" is stated as a question,[58] he nevertheless actualizes and fulfills his mission in making a dwelling place for the Holy One, blessed is He, in the lower worlds.]

This was so much so that the self-nullification (*Bittul*) of Moshe was even higher and beyond comparison to the self-nullification (*Bittul*) of the forefathers in their service. This is because [although] about our forefathers, it states that "they themselves are the Supernal Chariot (*Merkavah*),"[59] and at first glance, this is the ultimate and most complete nullification (*Bittul*), nonetheless, Moshe's nullification (*Bittul*) of, "what are we," was an even higher nullification (*Bittul*). This is why the verse states,[60] "Moshe would speak (and through him) God would respond to him with a voice," this being because of the level of his self-nullification (*Bittul*).

From this there is a drawing down of the matter of nullification (*Bittul*) for every single Jew. This is as explained in Tanya,[61] that every single soul of the House of Israel has

[57] Sefer HaMaamarim 5685 p. 258-259.
[58] Talmud Bavli, Yevamot 39b and Rashi there.
[59] Midrash Bereishit Rabbah 47:6; 82:6; Tanya, Ch. 23
[60] Exodus 19:19; Also see Torah Ohr Yitro 68c
[61] Tanya, Ch. 42

something of the aspect of our teacher Moshe, peace be upon him.

Even though, who is the man and where is he, who dares to presume in his heart[62] that he is on the level of Moshe, nevertheless, at the same time, since Moshe was the faithful shepherd (*Ra'aya Mehemna*) [whose conduct was such that he even engaged with the simplest person, and as related at length in the Midrash[63] on the verse,[64] "Moshe was a shepherd,"[65] in that from birth he was destined for this, the proof being that he even occupied himself with [saving] a kid that had wandered into the wilderness, running after it and carrying it on his shoulder etc., (and this story is also part and parcel of Torah-תורה, which is of the same root as "instruction-*Hora'ah*-הוראה,"[66] in that this too is the Living Torah of Life and is instructional to our daily life)] there thus is a drawing down of his matters to each and every Jew, not only in a concealed way, but in a way of having an effect.

This is as explained at length before[67] that because of the aspect of Moshe in every Jew, the verse states,[68] "And now, O' Israel, what (*Mah*-מה) does *HaShem*-יהו"ה your God, ask of you etc." [That is, this is a constant question, command, (and granting of empowerment), being that the Torah is eternal.][69]

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[62] Tanya, Ch. 44

[63] Midrash Shemot Rabbah 2:2

[64] Exodus 3:1

[65] Midrash Shemot Rabbah ibid. 2:4

[66] See Zohar III 53b; Radak to Psalms 19:8; Gur Arieh to beginning of Bereishit, and elsewhere.

[67] In the Sichah talk of Shabbat Parshat Shemot 5737.

[68] Deuteronomy 10:12; See Tanya, Ch. 42

[69] Tanya, Ch. 17

That is, since he has the aspect of what-*Ma"H*-מ"ה within him,[70] which is drawn from Moshe (the Moshe in every Jew) therefore he also must have the matter of "to fear *HaShem*-יהו"ה your God,"[71] like all the other matters enumerated in the verse, all of which relate to actual deeds in one's daily life, (even) in the mundane days of the week.

5.

Now, about the deeds of our teacher Moshe (through whom the exodus from Egypt and the giving of the Torah came about), we find a special matter in regard to the 1st of Shvat. The explanation is that the book of Devarim begins with the verse,[72] "These are the words that Moshe spoke etc.," and a verse never departs from its simple meaning.[73]

That is, here the Torah relates what Moshe spoke on his own,[74] (expect that it also was said with Divine Inspiration (the Holy Spirit-*Ru'ach HaKodesh*), as stated in Tosefot).[75] This is why it begins with the word "These-*Eileh*-אלה. [This is so, even though the entire Torah (all four books, as well as the fifth book) are part and parcel of the Written Torah, in that every letter and every crown [of a letter] is from the mouth of the Holy One Himself, blessed is He, as explained in the conclusive *Halachic* ruling of the Rambam,[76] that the Torah **in its entirety**,

[70] See Ohr HaTorah Vayechi p. 390b
[71] Deuteronomy ibid.
[72] Deuteronomy 1:1
[73] Talmud Bavli, Shabbat 63a
[74] Talmud Bavli, Megillah 31b
[75] Tosefot to Megillah 31b ibid.
[76] Mishneh Torah, Hilchot Teshuvah 3:8

including the Oral Torah and everything that a seasoned Torah scholar is destined to introduce)[77] is from *HaShem*-יהו"ה, and all the books of the Torah are equally holy.]

That is, as explained by the Alter Rebbe,[78] the word "These-*Eileh*-אלה" denotes that which is seen and apparent in open revelation. [As the commentators[79] explain, that the word "these-*Eileh*-אלה" [in the plural] is the same as saying "this-*Zeh*-זה" in the singular, such that "one points with his finger [and says "this."][80] In the same way, in the plural we say "these-*Eileh*-אלה," indicating the utmost degree of complete revelation.]

This is why the book of Devarim (*Mishneh Torah*) begins with the verse, "These are the words-*Eileh HaDevarim*-אלה הדברים," being that they are the words that Moshe spoke to the entire Jewish people in open revelation etc.[81] Moreover, in addition to everything that was said in open revelation in the fifth book, the book of Devarim, even all of the matters that previously were already in a lofty way, "were repeated in the plains of Moav,"[82] in that they came to a state of completion etc.

This took place on the 1st of Shvat, as in the continuation of the passage,[83] "It was in the fortieth year, in the eleventh

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[77] See Talmud Bavli, Megillah 19b; Yerushalmi Pe'ah 2:4; Shemot Rabbah 47:1; Also see Likkutei Sichot Vol. 19 p. 252.

[78] Likkutei Torah Bamidbar 15c

[79] Panim Yafot to Deuteronomy ibid. (cited in Ohr HaTorah to Devarim p. 7).

[80] Rashi to Exodus 15:2

[81] Which was not the case with the earlier books in which it states, "*HaShem*-יהו"ה spoke to Moshe," whereas all the Jewish people did not hear.)Likkutei Torah ibid(.

[82] Rashi to Leviticus25:1

[83] Deuteronomy1:3

month, on the first of the month." The [passage] concludes,[84] "Moshe began explaining this Torah," about which Rashi states, "He explained it to them in seventy languages."

Now, just as this matter is literal, that at the conclusion of the time of the Jewish people in the desert, when they were preparing to enter the good and broad land,[85] the inhabited land,[86] in the eleventh month on the first of the month (that is, the 1st of Shvat) there was the matter of "these are the words-*Eileh HaDevarim*-אלה הדברים," and the completion of the giving of the Torah – so are these days likewise recalled and actualized.[87]

As in the explanation of the Arizal,[88] when they are recalled in the correct way, according to the will of the Torah, they then are actualized, in that there is a return and drawing down of all the drawings down as they were at first (as brought in Chassidus in various places).[89] On the contrary, because of the matter of ascending in holiness,[90] it is with even greater magnitude and greater strength.

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[84] Deuteronomy1:5

[85] Exodus3:8

[86] Exodus16:35

[87] Esther 9:28

[88] Ramaz in Sefer Tikkun Shovavim, cited in Sefer Lev Dovid of the Chidah, Ch. 29.

[89] See Ohr HaTorah Rosh HaShanah p. 1,383; Sefer HaMaamarim 5704 p. 13 and on.

[90] Talmud Bavli, Brachot 28a

6.

Now, the explanation[91] is that the verse states,[92] "Descend, we have descended-*Yarod Yaradnu*-ירד ירדנו" (twice), indicating descent upon descent. Likewise about the exodus and redemption from Egypt the verse states,[93] ""I will bring you up [and] also go up-*A'alcha Gam Alo*-אעלך גם עלה," indicating two ascents.

However, in truth, in the exodus from Egypt there was only one ascent. Rather, the second ascent will take place with the coming of our righteous Moshiach (as explained before at length).[94] This matter[95] also begins from the Torah. That is, in addition to the ascent as it is in a way of revelation stemming from the revealed (*Nigleh*) parts of the Torah (at the giving of the Torah), in the coming future there also will be a second ascent, at which time the secrets (*Razin*) and the secrets of the secrets (*Razin d'Razin*) will be given through Moshiach who will teach Torah to all the people, "from their smallest to their greatest."[96]

[That is, even though at the giving of the Torah the innerness (*Pnimiyut*) of the Torah was also given, [including] the secrets (*Razin*) and the secrets of the secrets (*Razin d'Razin*), and as in the known saying of our Rebbes, our

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[91] Regarding the coming section – see Torah Ohr beginning of Parshat Shemot.

[92] Genesis 43:20

[93] Genesis 46:4

[94] In the preceding discourse entitled "*v'Eileh Shemot*" Discourse 14, Ch. 4 (Sefer HaMaamarim 5737 p. 130).

[95] Like the matter of the exile, as explained before in Ch. 3.

[96] Jeremiah 31:33

leaders,[97] the giving of the Torah already happened, and only took place once, and at that time all matters of Torah were [already] given – nevertheless, the matter of the ascent and redemption [of the future] is that everything will be revealed all the way down, below ten handsbreadths, until they will be seen with the physical eyes of flesh.

(Beyond this, the verse states,[98] "The glory of *HaShem*-יהו"ה will be revealed and all **flesh** together will see etc." The precise wording is that the seeing will be with the senses through the physical flesh, as explained at length in Shaar HaEmunah.)[99] The revelation as it relates to the innerness (*Pnimiyut*) of the Torah will take place in the second ascent of the coming future. This is because at the giving of the Torah this was in a way of secrets (*Razin*) (as discussed before in chapter two).]

Thus, just as the first ascent in the giving of the Torah came by being preceded by the exile in Egypt, so likewise the second ascent, in the coming future, with the revelation of the innerness (*Pnimiyut*) of the Torah, is brought by first being preceded by the descent into the exile.

That is, it is through our deeds and service of *HaShem*-יהו"ה throughout the course of the exile, beginning with the matter of toil (this being the matter of the exile, as it is) in Torah, that there is the promise that there will be a likeness to the

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[97] 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 in Hemshech Samech-Vav Vol. 1, Discourse 3; p. 546 [719], translated in Vol. 4, Discourse 61; *Hemshech* 5672 Vol. 1 p. 366; Vol. 2 p. 1,097 [Vol. 2 p. 502; Vol. 5 p. 1,503]; Sefer HaMaamarim 5672-5676 p. 113; 5679 p. 291; 5685 p. 199; 5709 p. 57 and elsewhere.

[98] Isaiah 40:5

[99] Shaar HaEmunah of the Mittler Rebbe, Ch. 25.

matter of "you shall empty out Egypt"[100] "like a silo with no grain, and like the abyss [of the sea] empty of fish."[101]

That is, we will extract all matters of goodness from the exile, and all the sparks of holiness, [and in a way of "from the world and until the world,"[102] meaning, both the sparks of the revealed world (*Alma d'Itgaliya*) ("like a silo with no grain") as well as the sparks of the concealed world (*Alma d'Itkasiya*) ("like the abyss [of the sea] empty of fish").][103]

We then will go out of the exile (as the verse states,[104] "The children of Israel are going out) with an upraised arm," "in public triumph,"[105] to receive the innerness (*Pnimiyut*) of the Torah, and in a way that "He shall kiss me with the kisses of His mouth."[106]

7.

Now, the explanation is that the verse states,[107] "[Days] are coming when Yaakov will take root, Yisroel will bud and blossom." That is,[108] the matter of the exile and "coming to Egypt"[109] is likened to "Yaakov taking root," this being the matter of the rooting and sowing (through which there then is

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[100] Exodus 3:22
[101] Talmud Bavli, Brachot 9b
[102] Psalms 106:48; Chronicles I 16:36; Also see Zohar I 158b; Ohr HaTorah Beshalach p. 354 and on.
[103] See Likkutei Levi Yitzchak, Igrot Kodesh p. 270.
[104] Exodus 14:8
[105] Targum to Exodus 14:8 ibid.
[106] Song of Songs 1:2 ibid.
[107] Isaiah 27:6
[108] See Torah Ohr Shemot 53d and on; Beshalach 61a; Ohr HaTorah ibid.
[109] Exodus 1:1

growth ("and the face of the earth will be filled with fruit")[110] which specifically is connected to the decomposition of the seed, this being the general matter of the exile. That is, all exiles are called "Egypt-*Mitzrayim*-מצרים" in that "they bring distress-*Meitzeereem*-מיצירים to the Jewish people."[111]

This is so much so, that even in Torah itself, although the verse states,[112] "Behold, My word is like fire," nonetheless, about it the verse states,[113] "He made me dwell in dark places," "referring to the Babylonian Talmud."[114] This is because there must be the matter of give and take, questions and contradictions etc., as in all the matters of "mortar and bricks… all the work that they made them do with rigor"[115] (as discussed before in chapter three).

[Through this "they remove the yoke of the way of the world from him,"[116] in that he fulfills his obligation in the matter of exile "'with mortar-*Chomer*-חומר,' referring to [the method of exegesis called] '*Kal VaChomer*-קל וחומר'"[117] etc.]

Moreover, even about the Jerusalem Talmud, it only is such that the give and take etc. is to a lesser degree and cannot compare to the lengthiness of the Babylonian Talmud.

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[110] Isaiah 27:6 ibid.

[111] See Midrash Bereishit Rabbah 16:5; Vayikra Rabbah 13:5

[112] Jeremiah 23:29; Also see Talmud Bavli, Brachot 22a

[113] Lamentations3:6

[114] Talmud Bavli ,Sanhedrin24 a

[115] Exodus 1:14 ibid.

[116] Mishnah Avot 3:5

[117] [See the thirteen principles of exegesis of Rabbi Yishmael in the introduction to Sifra (recited at the beginning of the morning prayers). The first method is "*Kal VaChomer*-קל וחומר" which refers to the Torah study method of deriving a conclusion from a minor premise or more lenient condition, as compared to a major premise or stricter condition, and vice versa. Also see the Introduction to Talmud Study by Rabbi Shmuel HaNagid (printed at the back of Tractate Brachot).]

However, even in the Jerusalem Talmud there must be the matter of "you have toiled (for it to be) and you have found,"[118] except that the general difference between them, is like the difference between the direct light (*Ohr Yashar*) compared to the rebounding light (*Ohr Chozer*).[119]

The same is also understood in general about the revealed (*Nigleh*) parts of Torah, as compared to the innerness (*Pnimiyut*) of the Torah. To preface with an explanation of the difference between grain and the fruits of the tree (this being the difference between the revealed (*Nigleh*) parts of Torah and the innerness (*Pnimiyut*) of the Torah, as mentioned before in chapter two), it is explained in Likkutei Torah Bechukotai[120] and various other places[121] that in the sowing of grain, much less time is required until from a single kernel of wheat much wheat sprouts (and the same applies to other grains).

In contrast, when planting grapes and olives (and fruits of the tree in general), it takes much longer for the fruits to grow. Moreover, even then, for the first three years one must wait,[122] and "in the fourth year, all its fruits shall be sanctified to laud *HaShem*-יהו"ה,"[123] and it only is after this, "in the fifth year,"[124] that the fruit is fit for consumption.

However, because of this very reason (that one must wait much longer) the fruits have a completely different being

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[118] Talmud Bavli, Megillah 6b

[119] See Shaarei Orah, Shaar HaChanukah, discourse entitled "*b'Khaf Hei b'Kislev*" Ch. 54 and on (22b and on); *Hemshech* 5666 p. 119 [159] and on, translated in Hemshech Samech-Vav, Vol. 1, Discourse 15 and on.

[120] Likkutei Torah Bechukotai 49d

[121] Ohr HaTorah Chanukah p. 306b and on; Beshalach ibid. p. 358

[122] Leviticus 19:23

[123] Leviticus 19:24

[124] Leviticus 19:25

than the seed that [originally] was planted. That is, with grain, the difference is only in quantity, in that from a single kernel of wheat many stalks sprout, each stalk having many kernels of wheat.

In contrast, with grapes and olives (and tree fruit in general), besides the great quantity produced, in that from a single seed many fruits grow on the tree, and each fruit also contains many seeds, in addition to this, the growth is such that from the seed there is the growth of fruit that is completely novel compared to the seed.

(This is unlike the kernel of wheat which sprouts [more kernels] in its likeness and image.) On the contrary, as known, if fruits are sown nothing will grow, but it specifically is when the planting is such that the seed is sown, that there then will be the growth of superior grapes and olives – their fruit, which is completely novel compared to the seed.

The same is understood in the general matter of Torah and its *mitzvot*. In other words, the giving of the Torah, that is, of the revealed (*Nigleh*) part of Torah, took place after the exile in Egypt, which was over the course of a limited period of time, akin to the growth of grain in a short period of time in the "white field,"[125] In contrast, about the innerness (*Pnimiyut*) of the Torah, which is compared to grapes and olives, and to the matter of fruit trees in general, "the orchard," the exile that precedes it is much longer.

[125] Mishnah Shevi'it 2:1; Mo'ed Katan 1:4

8.

Now, this matter (the second ascent regarding the revelation of the innerness (*Pnimiyut*) of the Torah, this being the matter of the fruit tree (*Ilan*)), begins on the 1st of Shvat – the day that Moshe began explaining this Torah. As mentioned before (in chapter five), when these days are recalled and actualized, and with greater magnitude – since according to Beit Shammai, the Rosh HaShanah of the trees is on the 1st of Shvat, and in the coming future, when our righteous Moshiach comes (at which time the primary revelation will be of the innerness (*Pnimiyut*) of the Torah), the *Halachah* will be according to Beit Shammai.

Moreover, even during the time of the exile this already begins. This is as mentioned before (in chapter one), that Rosh Chodesh includes all the days of the month, and how much more so, the 15th day of the month, when "the moon is in a state of wholeness." Thus, even while we still are in the time of the exile, we must increase in the study of the innerness (*Pnimiyut*) of the Torah, until it is such that "your wellsprings [of the teachings of Chassidus] spread to the outside,"[126] up to and including "the outside" of which there is no lower.

Through doing so, we draw Godliness even to "your dispersed who are at the ends of the heavens,"[127] so that there then is the fulfillment of the prophecy that, "from there

[126] See the famous letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov (Kehot edition) and elsewhere, translated in the beginning of The Way of The Baal Shem Tov, a translation of Tzavaat HaRivash.

[127] Deuteronomy 30:4

HaShem-יהו"ה your God will gather you in etc.,"[128] and in a way that "you will be gathered up one by one, O' children of Israel,"[129] with the coming of our righteous Moshiach, with the true and complete redemption, in the near future and in the most literal sense!

[128] Deuteronomy 30:4 ibid.
[129] Isaiah 27:12

Discourse 16-17

"*Bati LeGani… -*
I have come to My garden…"

Delivered on Motzei Shabbat Parshat Bo,
10th of Shevat, 5737*
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "I have come to My garden, My sister, My bride." In his well-known discourse of the 10th of Shvat 5710, his honorable holiness, my father-in-law, the Rebbe whose *Yahrtzeit* and *Hilulah* we are celebrating, cites the statement in Midrash Rabbah,[2ת] "It does not say 'garden-*Gan*-גן' here, but 'My garden-*Gani*-גני,' meaning, 'My wedding chamber-*Genuni*-גנוני,' to the place where I primarily was at first [meaning, His primary dwelling]. This is because [when

* This discourse was edited by the Rebbe. "The discourse was said twice – in the gathering of Shabbat, the 10th of Shevat, and on the conclusion of Shabbat (Motzei Shabbat) – with changes and additions. As the primary foundation we are printing the discourse that was said with greater publicity – in the gathering of Motzei Shabbat, and the additions of the day of Shabbat are presented as notes. The citations – both those in the discourse and those that are additional as notes – are presented as glosses." [In this translation, the citations in the notes are included in brackets in the notes themselves.] This discourse is **primarily** founded upon the seventh chapter of *Hemshech* "*Bati LeGani*" 5710 (Sefer HaMaamarim 5710 p. 120 and on).

[1] Song of Songs 5:1

[2] Shir HaShirim Rabbah on the verse.

ת It is known that most of the secrets of the Torah are hidden in Midrash and Aggadah, as well as [teachings regarding the development of] good character traits. This is as stated in Iggeret HaKodesh [end of Epistle 23] in regard to the Aggadot in Sefer Ein Yaakov, and the same is similarly so of other Midrashic works.

the world was created], the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*, was in the lower worlds."

However, through the undesirable matters that followed, the *Shechinah* withdrew from the earth to the firmament, until it withdrew to the seventh firmament. There then arose seven righteous *Tzaddikim* who drew the *Shechinah* down to below. This began with our forefather Avraham, who drew the *Shechinah* down from the seventh firmament to the sixth firmament, until Moshe came, he being the seventh, and "all sevens are beloved,"[3] and he drew [the *Shechinah*] down to the earth.

In general this is the service of *HaShem*-יהו"ה of the righteous *Tzaddikim*, and "Your people are all righteous (*Tzaddikim*),"[4] that is, to draw the *Shechinah* (שכינה) down, as in the verse,[5] "The righteous (*Tzaddikim*) shall inherit the earth and dwell forever upon it."

That is, the service of the righteous (*Tzaddikim*) is to bring about the dwelling ("*v'Yishkenu*-וישכנו") of "forever" (*La'ad*-לעד) – referring to the *Shechinah*, the aspect of "He who dwells forever (*Shochen Ad*-שוכן עד) and is exalted and holy,"[6] "upon it" – meaning, upon the earth below.

Now, the drawing down of the *Shechinah* (שכינה) brought about by Moshe was through making the Tabernacle

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[3] Vayikra Rabbah 29:11

[4] Isaiah 6:21

[5] Psalms 37:29

[6] See the liturgy of the prayers – Shacharit of Shabbat and the holidays. In Shir HaShirim Rabbah there it states, "He who dwells forever and whose Name is holy" (Isaiah 57:15).

(*Mishkan*-משכן),[ב] the matter of which is as the verse states,[7] "They shall make a Sanctuary for Me, and I shall dwell within them," in that in it and through it, there was a drawing down of the *Shechinah*.[ג]

Now, the Tabernacle (*Mishkan*) began with the planks (*Kerashim*-קרשים) that they made from acacia wood (*Atzei Sheeteem*-עצי שטים), as in the verse,[8] "You shall make the planks of the Tabernacle of acacia wood, standing erect." The substance of this [as he explains in the discourse there[9] based on Talmud[10] and Midrash][11] is that the word "acacia-*Sheeteem*-שטים" is of the same root as the word "folly-*Shtut*-שטות," referring to the folly of the side opposite holiness.

This is as our sages, of blessed memory, stated,[12] "A person does not commit a transgression unless a spirit of folly (*Ru'ach Shtut*-רוח שטות) enters him." Thus, the work is to transform – through [the toil of] restraint (*Itkafiya*) and

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[ב] The beginning of the drawing down took place at the time of the giving of the Torah, but the primary [drawing down] and revelation took place with the making of the Tabernacle (*Mishkan*).

[7] Exodus 25:8

[ג] In the matter of the Tabernacle (*Mishkan*) there is an eternal instruction. For, all the works of the hands of Moshe are eternal [Sotah 9a], and therefore, the Tabernacle (*Mishkan*) made by Moshe is eternal. What is understood from this is that (in addition to the fact that the entirety of the Torah – which also includes the story regarding the handiwork of Moshe – is eternal [Tanya, Ch. 17]) the matter of the Tabernacle (*Mishkan*) itself is an eternal instruction for all times and all places for each and every Jew – about whom it states [Malachi 3:22], "Remember the Torah of My servant Moshe," and [Deuteronomy 33:4], "The Torah that Moshe commanded us is the heritage of the congregation of Yaakov."

[8] Exodus ibid.

[9] Ch. 3

[10] Sanhedrin 106a

[11] Sifri, beginning of Parshat Balak; Bamidbar Rabbah 20:22; Tanchuma Balak 16.

[12] Sotah 3a

transformation (*It'hapcha*) – the folly of the side opposite holiness into holy folly (*Shtut d'Kedushah*), [as in the teaching,[13] "His folly was effective for the old man"].

This then, is why the boards were made of "acacia wood-*Atzei Sheeteem*-עצי שטים," in that through man's toil we transform the folly (*Shtut*-שטות) of the side opposite holiness ("*Sheeteem*-שטים") into the boards of the Tabernacle (*Mishkan*).

This is also the meaning of the word "boards-*Kerashim*-קרשים," in that the word "board-*Keresh*-קרש" shares the same letters as "falseness-*Sheker*-שקר," but in a different permutation. That is, their matter is that from the "falseness-*Sheker*-שקר" of the world, we make a "board-*Keresh*-קרש" for the Tabernacle (*Mishkan*), thereby erecting the Tabernacle (*Mishkan*).

2.

Now, in the discourse,[14] he continues[ז] that in the introduction to Zohar about the matter of the letters, it states

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[13] Ketubot 17a

[14] In the discourse entitled "*HaYoshevet BaGanim*" Ch. 6.

[ז] In this [section] he comes to explain how the particular letters of [the word] "board-*Keresh*-קרש" are related to the entirety of the inner content of the word, (the substance matter of which is that it is from the "falseness-*Sheker*-שקר" of the world that we make the "board-*Keresh*-קרש"). For, as in the well-known teaching of the Baal Shem Tov [in the beginning of Shaar HaYichud VeHaEmunah in Tanya; Also see Ohr Torah of the Rav, the Maggid of Mezhritch, end of Parshat Bereishit, and elsewhere], the names by which [things] are called in the Holy Language (*Lashon HaKodesh*) are the vitality and sustainment of the creations. Moreover, just as there is a general vitality in the whole of the word (the name), so likewise each and every letter of the word is a drawing down of a unique vitality and power. Additionally, the form of the written letter is indicative of the form of the drawing down, as explained in Shaar HaYichud VeHaEmunah [at the end of Ch. 11 and Ch. 12]. This (particular) vitality also relates to the vitality of the entirety of the word. Although the vitality of the word as a whole ascends over them all, and is inclusive of and equal

that they ascended before the Holy One, blessed is He, to create the world with them etc." It states there that "the letters *Kof*-ק and *Reish*-ר are letters of the side of evil, and that to be sustained, they took the letter *Shin*-ש amongst them etc." This is because "the letter *Shin*-ש is a letter of truth," (as stated before in the Zohar there).

The reason they needed a letter of truth is because [in and of itself] falseness (*Sheker*-שקר) has no legs [to stand on] etc. Thus the toil is to make the falseness (of the letters *Kof*-ק and *Reish*-ר) into boards (*Kerashim*) for the Tabernacle (*Mishkan*) through the side opposing those letters. This is because, as the verse states, "God made the one opposite the other."[15]

Thus, in likeness to the letter *Reish*-ר (a letter of falseness-*Sheker*-שקר) on the side opposite holiness, there is the letter *Dalet*-ד on the side of holiness This is because although in their meanings the letters *Dalet*-ד and *Reish*-ר are equal, in that the word *Dalet*-**דלת** is of the root "poverty-*Dalut*-**דלות**" and poorness, and the word *Reish*-ריש also means poverty and poorness [*Rash*-רש], they nevertheless are separate and

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to all the various particular powers and vitality of the [individual] letters [Ch. 12 ibid.], meaning that it is incomparably higher than the vitality of the [individual] letters, nevertheless, it is explained in various places [see the discourse entitled "*Shir HaMaalot*" 5664 (Sefer HaMaamarim 5664 p. 153 [27])] that even this light (that is loftier than all of them) relates to the particular [individual] letters. This is also the meaning of the precise wording of the "light that ascends **over them all**," in that although it is a light that is incomparably beyond the particular [individual] letters, nevertheless, it ascends by means of them all, hat is,, the particular [individual] letters. From this we can also understand the matter as it relates to the name "board-*Keresh*-קרש," that its particular [individual] letters relate to the inner content of its substance matter, that from "falseness-*Sheker*-שקר" we make the "board-*Keresh*-קרש."

[15] Ecclesiastes 7:14

different in their substance, such that there is an essential difference between them.

This is also understood from the statement in Midrash[16] about the caution necessary in not exchanging a *Dalet*-ד for a *Reish*-ר or a *Reish*-ר for a *Dalet*-ד, in that in these letters is the difference between[17] "*HaShem* is One-*HaShem Echad*- יהו"ה אח**ד**" and[18] "another god-*el acher*-אל אח**ר**," [and in both these verses the *Dalet*-ד and *Reish*-ר are written as big letters]. Thus, if one exchanges a *Reish*-ר in place of a *Dalet*-ד and a *Dalet*-ד in place of a *Reish*-ר, this destroys worlds. From this it is understood that the difference between them is from one extreme to the opposite extreme.

Now, in their form, the difference between them is [as he explains at the end of the seventh chapter][ה] that the letter *Dalet*-ד has a little *Yod*-י behind it [the aspect of a point-*Nekudah*] which is not so of the letter *Reish*-ר. Through this *Yod*-י in place of the *Reish*-ר, which is the matter of the poorness and poverty of the side opposite holiness, the letter *Dalet*-ד of the side of holiness is made. (This concludes the content of chapter seven there.)

Now, although the letter *Dalet*-ד is also of the root "poverty-*Dalut*-דלות" and poorness (as mentioned before), it is not at all like the poverty of the *Reish*-ר of the side opposite holiness. This is because the "poverty-*Dalut*-דלות" of the side of holiness indicates the nullification (*Bittul*) of holiness, as it

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[16] Vayikra Rabbah 19:2
[17] Deuteronomy 6:4
[18] Exodus 34:14
[ה] And "all sevens are beloved" [Vayikra Rabbah 29:11], as mentioned before.

states,[19] "Let my soul be as dust to all," "for I am poor and impoverished etc."[20]

That is, this is the matter of poverty stemming from the nullification (*Bittul*) of the side of holiness. [This is as explained at length in the previous chapter,[21] about the ways and levels of nullification (*Bittul*), up to and including the nullification (*Bittul*) of "she made herself small,"[22] in that "the moon has nothing of her own."[23]

This nullification, that "she has nothing of her own" is the ultimate nullification (*Bittul*) and its perfection, to an even greater extent than "she made herself small." For, in [the nullification (*Bittul*) of] "she made herself small" there still is some existence, except that the existence is in a state of smallness.

In contrast, in the matter of "she has nothing of her own," she has no existence at all (not even in a way that is small) and it thus is the ultimate nullification (*Bittul*).] In contrast, the matter of the poorness and poverty of the side opposite holiness is as in the verse,[24] "a pauper (*Rash*-רש) lacks all (*Kol*-כל)."

In the discourse[25] he continues explaining the matter of the [little] *Yod*-י behind the letter *Dalet*-ד, (through which it

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[19] At the end of the Amidah prayer.

[20] Psalms 86:1

[21] Ch. 6; Also see the discourse entitled "*Bati LeGani*" of Shabbat Parshat Bo, the 8th of Shvat, and of the 10th of Shvat 5736, Ch. 2 and on (Sefer HaMaamarim 5736 p. 105 and on; p. 120 and on, [translated in The Teachings of The Rebbe 5736 Vol. 1, Discourse 15 & Discourse 16]).

[22] Zohar I 20a; Zohar III 191a

[23] Zohar I 249b

[24] Samuel II 12:3

[25] In Ch. 7

differs from the letter *Reish*-ר of the side opposite holiness, which does not have the [little] letter *Yod*-י).

That is, although the letter *Yod*-י is the smallest of all the letters, nonetheless, it is the head of all the letters. This is because every letter begins with the letter *Yod*-י, this being the meaning of [the statement in Talmud, Tractate Menachot],[26] "The coming world (*Olam HaBa*) was created with the letter *Yod*-י."

[From this there then is a drawing down in the *Sefirah* of Foundation-*Yesod* (as will later be explained.] About this the verse states,[27] "For all (*Ki Kol*-כי כל-80) in the heavens and earth are Yours," which Targum translates as "He unites the heavens and the earth," referring to the *Sefirah* of Foundation-*Yesod*-יסוד-80 from which the *Sefirah* of Kingship-*Malchut* receives.[28] (This concludes the content of the discourse there.)

3.

Now, the explanation of the relation between these two matters, that is, between the teaching, "The coming world was created with the letter *Yod*-י" and the verse, "For all in the heavens and earth are Yours," which the discourse connects together, even though, at first glance, they are two separate

[26] 29b

[27] Chronicles I 29:11; Also see Zohar I 31a; Zohar III 257a; Zohar Chadash 103b; Likkutei Torah Eikev 17b and elsewhere.

[28] [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.]

matters,[1] may be understood according to what his honorable holiness, the Alter Rebbe, explains in Torah Ohr[29] on the verse,[30] "Who is enthroned on high etc."

That is, the letter *Yod*-י that follows the *Hey*-ה (of the word "on high-*Hamagbeehee*-המגביהי") is superfluous, except that it comes to teach that this ascent of Kingship-*Malchut* of the world of Emanation (*Atzilut*), called the letter *Hey*-ה [of the Name *HaShem*-יהו"ה] is by means of the letter *Yod*-י, that is, the letter *Yod*-י in the letter *Hey*-ה.

This is because Kingship-*Malchut* of the world of Emanation (*Atzilut*) is the aspect of the letter *Dalet*-ד, in that "she has nothing of her own," and through the drawing down of the *mitzvah* there is made to be a letter *Yod*-י within it. Through this she becomes the letter *Hey*-ה, and the *Yod*-י within her ascends Above etc.[ז]

However, before (there is the drawing down of the *Yod*-י in the *Dalet*-ד, by which] she becomes the *Hey*-ה, there is the *Yod*-י that is part of the letter *Dalet*-ד, and this is what is being explained here.[ח] [According to this explanation it is understood

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[1] As also understood by what is stated in Ohr HaTorah of his honorable holiness, the Tzemach Tzeddek, in the discourse entitled "*Shtei Yadot L'Keresh*." For, [the teaching that] "the coming world was created with the letter *Yod*-י" refers to Wisdom-*Chochmah*, from which the coming world is drawn, [the coming world (*Olam HaBa*) being] the *Sefirah* of Understanding-*Binah*. In contrast, the *Yod*-י of [the verse], "For everything in the heavens and earth [are Yours]" refers to the *Sefirah* of Foundation-*Yesod*. (In Ohr HaTorah [ibid.] he adds that this is the little *Yod*-י, whereas the *Yod*-י of Wisdom-*Chochmah* is the regular size *Yod*-י.)

[29] 40a

[30] Psalms 113:5

[ז] This thereby also brings about [the continuation of the verse (Psalms 113:6)], "Yet [He] lowers Himself to look upon the heavens and the earth."

[ח] (In other words), the drawing forth of the *Yod*-י is in a way that it is behind the *Dalet*-ד, in that the *Yod*-י is not drawn forth in it (as the aspect of face to face (*Panim b'Panim*)). For, that is when the *Yod*-י within the *Dalet*-ד is in front of it, in

that the matter of the *Yod*-י of Foundation-*Yesod*, that, "For all in the heavens and earth is Yours," is not the matter explained in most places as referring to the union (*Yichud*) of the sun and the moon, that is, Foundation-*Yesod* and Kingship-*Malchut*.

This is because this union (that is, the union of the sun and the moon) is when the *Sefirah* of Kingship-*Malchut* is in the state of the letter *Hey*-ה, as will later be explained in chapter eight. Rather, here, we are explaining how the little *Yod*-י (of Foundation-*Yesod*) is part of the letter *Dalet*-ד.][31]

The explanation (of the *Yod*-י that is drawn down in the *Dalet*-ד) is as explained in Torah Ohr,[32] [in which the Alter Rebbe and the Tzemach Tzeddek explain the connection between [the teaching that] "the coming world (*Olam HaBa*) was created with the *Yod*-י of Foundation-*Yesod*], founded on the teaching of the Zohar[33] on the verse,[34] "Blessed **be** the Name of *HaShem*-יהו"ה," that for there to be the revelation of ("Blessed-*Mevorach*-מבורך") within Kingship-*Malchut*, which is called "the Name-*Shem*-שם," this is brought about through "be-*Yehiy*-יהי."

This is because the letters, *Yod Hey*-י"ה refer to Wisdom-*Chochmah* and Understanding-*Binah*, and they are drawn down into the *Yod*-י (of Foundation-*Yesod* of *Zeir Anpin*). That is, the word "be-*Yehiy*-יהי" here refers to Wisdom-

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which case the *Yod*-י is a line in and of itself, and the *Dalet*-ד becomes a *Hey*-ה [this being the matter explained later in the discourse (Ch. 8)]. Rather, here the drawing forth is in a way that the *Yod*-י is the portion on the back of the *Dalet*-ד (wherein the drawing forth is only in a way of a backside (*Achorayim*).

[31] Torah Ohr ibid.

[32] 40a

[33] Zohar I 232b

[34] Psalms 113:2

Chochmah and Understanding-*Binah* within Foundation-*Yesod*.

Now, the primary drawing down (in Foundation-*Yesod* of *Zeir Anpin*) is specifically from Foundation-*Yesod* of the Father-*Abba* [Wisdom-*Chochmah*].[ט] This is because the Foundation-*Yesod* of the Father-*Abba*, [which in the Father-*Abba* refers to the statement that "the coming world was created with the letter *Yod*-י] is literally drawn down and manifest within Foundation-*Yesod* of *Zeir Anpin* (and there thereby is the drawing down, that is, "blessed-*Mevorach*-מבורך" within the *Sefirah* of Kingship-*Malchut*).

This then, is the explanation of the continuum of the discourse,[35] in that immediately after he states that "the coming world was created with the letter *Yod*-י," he continue that about

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[ט] For as stated in the writings of the Arizal [Etz Chayim, Shaar HaKlallim Ch. 10; Shaar 29, Ch. 8 and elsewhere], the Foundation-*Yesod* of the Father-*Abba* [Wisdom-*Chochmah*] is long and concludes in Foundation-*Yesod* of *Zeir Anpin*. In contrast, the Foundation-*Yesod* of the Mother-*Imma* [Understanding-*Binah*] is short [this being the matter of Yosef being orphaned of his mother], in that Understanding-*Binah* only spreads down until Majesty-*Hod*. The explanation of this is as elucidated in various places [as well as in Torah Ohr ibid.] that this is like the difference between hearing and seeing. For, "hearing is incomparable to seeing" [Mechilta to Exodus 19:9]. This is because hearing, which is the aspect of understanding and comprehension, spreads forth and grasps only spiritual things, this being the matter of the Foundation-*Yesod* of the Mother-*Imma* [Understanding-*Binah*] spreading down only until Majesty-*Hod*. In contrast, seeing grasps physical things, and the same is likewise so (Above) that the Foundation-*Yesod* of the Father-*Abba* [Wisdom-*Chochmah*] spreads down in Foundation-*Yesod* of *Zeir Anpin*, to the point that it is the actual [aspect of] the Foundation-*Yesod* of the Father-*Abba* that manifests within Foundation-*Yesod* of *Zeir Anpin*. It can be said that this is also [see Torah Ohr ibid.] the meaning of [the teaching that] "the father founded the daughter" [Zohar III 256b (Ra'aya Mehemna); 258a (Ra'aya Mehemna), and elsewhere]. For, as known [see Tanya, Iggeret HaKodesh, Epistle 5 and elsewhere] the root of the letters (*Otiyot*) are from Wisdom-*Chochmah*, and the same is likewise so Above, that the *Sefirah* of Kingship-*Malchut* [this being the matter of the letter *Dalet*-ד explained in the discourse] is rooted in the aspect of Wisdom-*Chochmah*.

[35] In Ch. 7

this the verse states, “For all in the heavens and earth is Yours.” This is because the aspect of the letter *Yod*-י by which the coming world was created (that is, the aspect of Foundation-*Yesod* of the Father-*Abba*) is itself drawn down and manifest within the *Sefirah* of Foundation-*Yesod*, until it literally is [the aspect of] “for all in the heavens and earth is Yours” of the *Sefirah* of Foundation-*Yesod*.

4.

Now, the reason for the imperative for there to be the drawing down of the letter *Yod*-י (of the *Sefirah* of Foundation-*Yesod*) within the *Dalet*-ד (of the *Sefirah* of Kingship-*Malchut*), even though as explained before, there must be the ultimate nullification (*Bittul*) (that “she made herself small” and “she has nothing of her own”) is because the matter of the nullification

(*Bittul*) (in and of itself, is not the ultimate intent, but is rather) preparatory for the revelation[ז] that comes after.[ח]

This may be understood by prefacing with what the Alter Rebbe explains in chapter forty-nine of Tanya, that the

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[ז] In other words, it is not so that due to the nullification (*Bittul*) of the side of holiness there is nothing and no existence at all. On the contrary, on the side of holiness there is the presence of all (*Kol*-כל) (and everything is present here). Rather, the matter of the nullification (*Bittul*) is as in the precise wording that (the moon) "has nothing of her own." In other words, it does not simply state that "she has nothing" (without the word "of her own") but rather states that "she has nothing **of her own**," meaning, in and of herself. However, due to (and through) her nullification to the *Yod*-י, the *Sefirah* of Foundation-*Yesod*, she indeed has all. This is also the explanation of the continuation of the discourse. That is, after he explains [in Ch. 6] that in holiness there is nullification (*Bittul*), he explains [in Ch. 7] that this does not mean that he has nothing, but rather, the contrary is so, that it is through this that he has all, (in that in the *Dalet*-ד of Kingship-*Malchut* there is the *Yod*-י of the *Sefirah* of Foundation-*Yesod*). This is like what he continues to explain in the discourse (there), in elucidation of the saying of the head of the Academy [Zohar I 122b; Zohar III 161a], "He who is small is big, and he who is big is small." That is, due to the nullification (*Bittul*) of the side of holiness ("he who is small") there is the presence of a much greater degree of revelation and bestowal than the abundance (of "he who is big") of the side opposite holiness. The same is likewise so in the service of *HaShem*-יהו"ה, that the intention of the nullification (*Bittul*) is not to be the aspect of a doorstep that is trodden upon, Heaven forbid, but on the contrary, the service of *HaShem*-יהו"ה must be with expansiveness, as it states (Psalms 119:45), "I will walk in broad pathways." That is, one's conduct in matters of holiness, in studying Torah and fulfilling the *mitzvot* etc., must be with elevation etc. The nullification (*Bittul*) that is necessary is in the form of an introduction, in that through the nullification (*Bittul*) of "let my soul be as dust to all" there will be [the continuation of] "open my heart to Your Torah." This is like what was explained before, that through the nullification (*Bittul*) he thereby has all.

[ח] Since the point of the *Hemshech* (of "*Bati LeGani*") is that the ultimate Supernal intent is for there to be a dwelling place for the Holy One, blessed is He, in the lower worlds, this intention therefore being of significance to the entirety of the order of the chaining down of the worlds (*Seder Hishtalshelut*), it is understood that this too, that is, the total nullification (*Bittul*) (of the letter *Dalet*-ד) is for the sake of the revelation (of the letter *Yod*-י) (which is explained in this chapter), and is present throughout the entirety of the order of the chaining down of the worlds (*Seder Hishtalshelut*) (as will be explained later in regard to the worlds, souls, Torah etc.)

nullification (*Bittul*) that must be present in every Jew is "as waters reflect a face back to the face."[36]

That is, "just as, so to speak, the Holy One, blessed is He, has set aside and withdrawn His great limitless light to the side, and has set all the supernal, holy hosts aside and caused His *Shechinah* to dwell upon us, and "You have chosen us from amongst all the nations and tongues etc., and You have brought us close etc.," when [a thinking person] reflects on [all this] etc., then as sure "as waters reflect a face back to the face," his soul will spontaneously be kindled etc., to lay down and resolutely abandon all he possesses etc."[בי]

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[36] Proverbs 27:19

[בי] Now, since the nullification (*Bittul*) comes about through the contemplation of the first constriction (*Tzimtzum*) "as waters reflects [the image of] a face back to the face," it is understood that this is to the ultimate completeness. For, this constriction (*Tzimtzum*) in which the Holy One, blessed is He, set His great light to the side, so to speak, is the aspect of a complete withdrawal (*Siluk*). This itself is the difference between the first constriction (*Tzimtzum*) and the other constrictions. Namely, the first constriction (*Tzimtzum*) is the complete withdrawal of the first light. In contrast, the other constrictions are the diminishment of the light, such that in the chaining down from level to level there is the diminishment of the light, and the radiance is drawn down through the partition (*Parsa*) and screen (*Masach*) etc. [The reason that the first constriction (*Tzimtzum*) is in a way of withdrawal (*Siluk*) is because it is specifically through such a constriction (*Tzimtzum*) that it is possible for there to be the coming into being and existence of the worlds. For, as stated in Etz Chayim [Shaar 1 (Drush Iggulim v'Yosher) Anaf 2], the beginning of everything was that the simple supernal light filled all of existence etc., and there was no room for the worlds to be positioned, and He then constricted Himself, this being the matter of the first constriction (*Tzimtzum*) which is in a way of complete withdrawal (*Siluk*). Were it not for the constriction (*Tzimtzum*) that took place in this manner (in a way of withdrawal (*Siluk*)), it would not be possible for there to be the coming into being and existence of the worlds.] Thus, since the constriction (*Tzimtzum*) was in a way of complete withdrawal (and as stated in Tanya (ibid.) "He withdrew His great light") it is understood that "as waters reflect [the image of] a face back to the face," that man's nullification (*Bittul*) brought about by the (above-mentioned) contemplation is also to the ultimate degree of complete nullification (*Bittul*), similar to the constriction (*Tzimtzum*) Above.

Now, since the nullification is "as waters reflect a face back to the face," it is understood that just as it is with man, that after the above-mentioned contemplation, this brings about the nullification (*Bittul*) of "laying down and resolutely abandoning all he possesses," this being the ultimate nullification (*Bittul*) in making a dwelling place for the Holy One, blessed is He, in the lower worlds through Torah and its *mitzvot*,[37] the same is so Above (in that man's service awakens that which is akin to this), that at the beginning of the order of chaining down of the worlds (*Seder Hishtalshelut*), He set aside and withdrew His great light to one side, for the sake of the subsequent revelation.

As in the language at (the beginning) of Etz Chayim,[38] "Before the emanations were emanated…. A Simple Supernal Light filled all of existence and there was no place for the worlds to be in… He then constricted Himself… and drew down a thin straight Line-*Kav* etc." Even in this constriction (*Tzimtzum*), its ultimate purpose [is not for the sake of the constriction (*Tzimtzum*) itself, but is rather] for the sake of the drawing down of the Line-*Kav* brought about **through** the constriction (*Tzimtzum*).

As in the language of the teaching of the Baal Shem Tov,[39] this is the matter of the verse,[40] "God-*Elohi"m*-אלהי"ם said, 'Let there be light,' and there was light," (as explained there). That is, *HaShem*-יהו"ה, blessed is He, said, using the power of [the name] God-*Elohi"m*-אלהי"ם, which is the power of Might-*Gevurah* that constricts the light, and on account of

[37] See Tanya ibid., toward the end of the chapter.
[38] Shaar 1 (Drush Iggulim v'Yosher) Anaf 2
[39] Keter Shem Tov 32b [Section 247]; Also see Likkutei Torah Masei 95b.
[40] Genesis 1:3

this there would be a sustaining light, so that the world could withstand it. That is, the intention of the constriction (*Tzimtzum*) is not for the sake of the constriction itself, but rather that through it there would be a light that could be received and sustaining.

As in the lengthy explanation of this by the Rav, the Maggid of Mezhritch, whose soul is in Eden,[41] this is the meaning of the words, "And there was light-*Vayehi Ohr*-ויהי אור." [That is, about the other creations it states, "And it was so-*Vayehi Khein*-ויהי כן," whereas here it states, "And there was light-*Vayehi Ohr*-ויהי אור."] Additionally, our sages, of blessed memory, stated,[42] "Wherever the word 'And it was-*Vayehi*-ויהי' is stated, it denotes nothing but grief."

This is because the light that subsequently was drawn down in actuality (through the constriction (*Tzimtzum*) of "God-*Elohi"m*-אלהי"ם said") is not comparable to the light that was present in the constriction (*Tzimtzum*), meaning, in the intention of the constriction (*Tzimtzum*). That is, the light of the utterance "God-*Elohi"m*-אלהי"ם said" is not the light that was subsequently drawn down in actuality in the short and thin Line-*Kav* (as in the language of the above-mentioned Etz Chayim).

[It therefore does not say "And it was so-*Vayehi Khein*-ויהי כן," since it is not the same light as in the utterance "God-*Elohi"m*-אלהי"ם said, 'Let there be light.'"] It rather is a different light. This is why "And it was-*Vayehi*-ויהי" is used, as

[41] Ohr Torah 2b [end of Section 2]; Also see 59d [Section 183].
[42] Talmud Bavli, Megillah 10b; Vayikra Rabbah 11:7

a word denoting grief and constriction. Nevertheless, through it a sustaining light was brought about.

5.

Now, about the statement before, that the intention of the constriction (*Tzimtzum*) is for the revelation, this primarily is so specifically of the first constriction (*Tzimtzum HaRishon*). As explained at length in the discourses of the Rebbe whose Hilulah we are celebrating, of the year 5702,[43] as known, the first constriction (*Tzimtzum*) that took place in the limitless light of the Unlimited One, blessed is He, differs from the constrictions of the order of the chaining down of the worlds (*Seder Hishtalshelut*).

This is because the constrictions (*Tzimtzumim*) of the order of the chaining down of the worlds are only a diminishment of the light, meaning that in the chaining down from level to level there is a diminishment of the light through the constriction (*Tzimtzum*) [of the veil (*Masach*) and the partition (*Parsa*) and the like].

In contrast, the first constriction (*Tzimtzum HaRishon*) is in a way of the complete withdrawal (*Siluk*) of the light. Moreover, it specifically is this constriction (*Tzimtzum*), which is in a way of withdrawal (*Siluk*), that there is a wondrous matter not present in the constrictions of the order of the chaining down of the worlds (*Seder Hishtalshelut*).

[43] Sefer HaMaamarim 5702 p. 28 and on.

The explanation, as also explained there in *Hemshech* 5672 of the Rebbe Rashab, whose soul is in Eden,[44] is that the superiority of the constriction (specifically by way of withdrawal-*Siluk*), is not just for there to be the emanation of the lights (*Orot*), but it rather is primarily for the vessels (*Keilim*) to come into being.

This is like the answer of Etz Chayim,[45] that the reason the constriction (*Tzimtzum*) was specifically in a way of withdrawal (*Siluk*) and that the matter of the thin Line-*Kav* was not brought about by way of diminishment alone, is because if the Line-*Kav* of the Unlimited (*Ein Sof*) would have remained initially, [as it is when it is through a constriction (*Tzimtzum*) that is only by way of diminishment and not by way of withdrawal (*Siluk*)], it would not have been possible for there to be the coming into being of the existence of the vessels (*Keilim*).

Thus, because the constriction (*Tzimtzum*) was by way of the withdrawal of the light (*Ohr*), there first comes to be the revelation of the matter of limitation (*Gvul*), and the Impression-*Reshimu* [which is the root of the vessels (*Keilim*)] is revealed, as well as the light of the Line-*Kav* that follows the constriction (*Tzimtzum*), which comes about by way of the separation of the constriction (*Tzimtzum*).

This is unlike the limitless light of the Unlimited One (*Ohr Ein Sof*) (even the limited light (*Ohr HaGvul*)) that precedes the constriction (*Tzimtzum*). [This is like the above-mentioned teaching of the Rav, the Maggid of Mezhritch, about

[44] Vol. 1 p. 13 [17].
[45] Shaar 1, end of Anaf 3.

why it does not say, "And it was so-*Vayehi Khein*-ויהי כן," but rather says, "And there was light-*Vayehi Ohr*-ויהי אור."] This thereby brought about the coming into being of the vessels (*Keilim*), and they receive the light of the Line-*Kav* within them.

This thereby then brings another wondrous matter about,[ג] that the vessels (*Keilim*) are prepared in such a way that they not only have a positive reception of the limited light (*Ohr HaGvul*) of the One Above, and are not nullified of their existence (which also is a novel matter, as explained before),

[ג] The great wondrousness relative to the other constrictions (*Tzimtzumim*) is: When it comes to a constriction (*Tzimtzum*) that is in a way of a diminishment of the light, then not only is it the case that the light that is drawn down through the constriction (*Tzimtzum*), the light that precedes the constriction (*Tzimtzum*) has some measure of relativity to as it is after the constriction (*Tzimtzum*), but beyond that, the general totality of the light that precedes the constriction (*Tzimtzum*) is in a state of having relation to the light that follows the constriction (*Tzimtzum*). In contrast, when it comes to the drawing down through the first constriction (*Tzimtzum HaRishon*), which is in a way in which the light is withdrawn (*Siluk*) – then even though the limited light (i.e., the light of the Line-*Kav*) that is drawn down after the constriction (*Tzimtzum*) is of no relative comparison to as it was before the constriction (*Tzimtzum*) (see the next note), even so, not only is it the case that (through the constriction (*Tzimtzum*) in a way of the complete withdrawal (*Siluk*) of the light) there is a drawing down of the limited light (*Ohr HaGvul*) that follows the constriction (*Tzimtzum*), and the vessels (*Keilim*) receive it well, but beyond that, there is also a drawing down of the general totality of the light that precedes the constriction (*Tzimtzum*), meaning, the limitless light (*Ohr HaBli Gvul*) (see the next note), and the vessels (*Keilim*) receive it etc. [See Sefer HaMaamarim Kuntreisim Vol. 1 p. 130; 5689 p. 343.]

but beyond this, they also receive the limitless light (*Ohr HaBli Gvul*)[יד] and remain in their existence.[טו]

[יד] For, once there was the revelation (through the constriction) of the aspect of the power of limitation (*Ko'ach HaGvul*) that is in the Unlimited One (*Ein Sof*), this also limits the unlimited light which is limitless (*Ohr Ein Sof HaBli Gvul*), in that the light is constricted and concealed. This is the meaning of the limitless light (*Ohr HaBli Gvul*) coming into a state of limitation (*Gvul*) through the Impression-*Reshimu* (that is, the power of limitation (*Ko'ach HaGvul*)). For, since the effect of the constriction (*Tzimtzum*) is that there will be the revelation of the power of limitation of the Unlimited One (*Ein Sof*), therefore, just as before the constriction (*Tzimtzum*) when there was the revelation of the unlimited light which is limitless (*Ohr Ein Sof HaBli Gvul*), there was thus a dominance of this limitless light over the aspect of the power of limitation (*Ko'ach HaGvul*) so that it was not recognized at all, in that even the power of limitation as it is included in His Essential Self is limitless and is solely [an aspect] of the perfection of His Essential Self, may He be blessed and elevated, and as stated in Avodat HaKodesh [Part 1, Ch. 8], the Unlimited One (*Ein Sof*) is perfect without any lacking, Heaven forbid to think so, and if you were to say that He has the power of limitlessness, but does not have the power of limitation, then you would be diminishing His perfection, but rather, just as He has the power of limitlessness, so likewise He have the power of limitation, thus the substance of the power of limitation as it precedes the constriction is also limitless (*Bli Gvul*), so likewise, after the constriction (*Tzimtzum*) when it was His blessed will that there should be the revelation of the power of limitation (*Ko'ach HaGvul*), the power of limitation thus also limits the aspect of the unlimited light that is limitless (*Ohr Ein Sof HaBli Gvul*), and through doing so, the limitless light comes into the aspect of limitation, as explained in the discourses of the Holy Land of the Rebbe whose Hilulah we are celebrating [Sefer HaMaamarim Kuntreisim Vol. 1 p. 132; 5689 p. 345; Also see additional details there regarding what was explained here]. However, since the light that follows the constriction (*Tzimtzum*) is in a state of concealment, this is thus comparable to the *Yod*-י of the *Dalet*-ד, which is a particular detail on the back of the *Dalet*-ד and not a Line-*Kav* unto itself like it is in the *Hey*-ה.

[טו] The ultimate intention in the creation of the worlds (and the constriction (*Tzimtzum*)) is for the sake of the Jewish people [Rashi to Genesis 1:1]. For, as known, the reason that the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds, is for the sake of the Jewish people. This is like the teaching of the Rav, the Maggid of Mezhritch, [beginning of Likkutei Amarim and elsewhere], that the constriction (*Tzimtzum*) is for the sake of the Jewish people, the righteous *Tzaddikim*, like a father who constricts his own intellect for his little child. Moreover, even though the Jewish people have the aspect of the form of man, nevertheless, there also is the aspect of the Jewish people that transcends the form of man, as in the teaching [Bereishit Rabbah 1:4], "Israel ascended in thought." The precise wording of this is that they ascended in the aspect of thought, meaning, in the loftiest aspect of [the Supernal] thought, and even higher than the aspect of thought, and even higher than the primordial thought (*Machshavah HaKedooma*) of

6.

Now, all matters (Above) also have a likeness to them in the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people. The same is likewise so about what was explained before, that through the constriction (*Tzimtzum*) the revelation is drawn down.

The explanation is that our service generally divides into service in a way of the "face-*Panim*-פנים," and service in a way of the "back-*Achor*-אחור."[46] In general, the difference between them is like the difference between the face and back (in the literal sense), which generally is the matter of the back of the neck.

To explain, about the "face-*Panim*-**פנים**,"[47] the reason it is called such, is because in it, there is a revelation of the innerness-*Pnimiyut*-**פנימיות**.

Likewise, in the face-*Panim*פנים- the senses are found in a revealed way, such as the sense of sight in the eyes, the sense of hearing in the ears, the sense of smell in the nose, and speech in the mouth. In contrast, in the back (*Achor*) of the neck, the vitality is concealed.

Primordial Man (*Adam Kadmon*). This is as explained in *Hemshech* 5666 [p. 351 [463, translated in Vol. 3, Discourse 42] and in *Hemshech* 5672 [Vol. 2 p. 900 [Vol. 4 p. 1,215]. That is, the reason that the Holy One, blessed is He, lusted for a dwelling place for Himself in the lower worlds is for the sake of the Jewish people, since the souls of the Jewish people are also included in the aspect of the yearning and lust of the Holy One, blessed is He. This is like the teaching [Ruth Rabbah, Ch. 2], "In whom did He consult? In the souls of the righteous *Tzaddikim*," and "Your people are all righteous *Tzaddikim*" [Isaiah 60:21]. From this it is understood that the first constriction (that is, before the form and existence of man) is also for the sake of the Jewish people.

[46] See at length in Torah Ohr 84d and on.

[47] See Torah Ohr 23c; 93b

The same is understood about how it is Above, in the difference between the light the precedes the constriction (*Tzimtzum*) and the light that follows the constriction (*Tzimtzum*). This is like the explanation before, that the light drawn down through the constriction (*Tzimtzum*) is of no relation or no comparison to the light that precedes the constriction (*Tzimtzum*).

[That is, since it is drawn down through the separation of the constriction (*Tzimtzum*), such that the first light is completely withdrawn, therefore the light that thereby is drawn down is the aspect of a new light.

(As mentioned before from the teachings of the Rav, the Maggid of Mezhritch, the verse states, "And there was light-*Vayehi Ohr*-ויהי אור" (that is, a new light) and does not state, "And it was so-*Vayehi Khein*-ויהי כן" (which is what "God-*Elohi"m*-אלהי"ם said").

This is to such an extent that the difference between the light that follows the constriction (*Tzimtzum*) and the light that precedes the constriction (*Tzimtzum*) is like the difference between the back (*Achor*) relative to the face (*Panim*).

The same is so of service in a way of the "back" (*Achor*) compared to service in a way of the "face" (*Panim*), in that there is no comparison between them. Nevertheless, even so, just as explained before about the constriction (*Tzimtzum*), that through the constriction (*Tzimtzum*) there also is a drawing down after the constriction (*Tzimtzum*) of the light that precedes the constriction (*Tzimtzum*) (even including the limitless light (*Ohr HaBli Gvul*)), the same is so in the service of *HaShem*-יהו"ה. That is, it likewise is so that in the service in a way of the

"back" (*Achor*) there is an illumination of the "face" (*Panim*). [Likewise, in this way there is a drawing down in the souls as well, as it is in Torah (as will soon be explained.]

7.

Now, the explanation is that service in the aspect of the "face" (*Panim*) is (generally) service from the perspective of the world of Emanation (*Atzilut*). In contrast, service in the aspect of the "back" (*Achor*) is (generally) the service from the perspective of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

To explain, generally the world of Emanation (*Atzilut*) is how the order of the chaining down (*Seder Hishtalshelut*) is, and the worlds are from the perspective of Godliness. This is because the word "Emanation-*Atzilut*-אצילות" is of the root "near Him-*Etzlo*-אצלו" indicating closeness, and as stated in Pardes Rimonim,[48] it is called the World of Oneness (*Olam HaAchdut*) in that "He and His life force and organs are one," as stated in the introduction to Tikkunei Zohar.[49]

In contrast, the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) are called the World of Separateness (*Alma d'Pruda*), as in the verse,[50] "From there they separate," which is the opposite of the World of Oneness (the world of Emanation (*Atzilut*)).

[48] Beginning of Shaar ABY"A.
[49] 3b
[50] Genesis 2:10

The same is so of the two ways of service, that of the "face" (*Panim*) and that of the "back" (*Achor*). That is, in the world of Emanation (*Atzilut*) the service is in the way of the "face" (in that Godliness is revealed). In contrast, in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), the service is in the way of the "back."

That is, the conduct of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) is in the way of the verse,[51] "You shall go **after** (*Acharei*-אחרי) *HaShem*-יהו"ה your God." As in the well-known idiom,[52] in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), the worlds are axiomatic whereas Godliness is novel, this being the aspect of the "back" (in that Godliness is in a state of concealment).[נז]

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[51] Deuteronomy 13:5

[52] Discourse entitled "*BaSukkot Teishvu*" 5706 Ch. 27 (Sefer HaMaamarim 5706 p. 30).

[נז] In general, the aspects of "back" (*Achor*) and "front" (*Panim*) as they are in holiness are also the difference between the time of the exile and the coming future (and the time when the Holy Temple was standing). As explained in Torah Ohr in the discourse entitled "*Zachor et Asher Asah Lecha Amalek*" [84d and on], about the time of the exile it states [Exodus 17:14-16], "I shall surely erase the memory of Amalek… *HaShem*-יהו"ה maintains a war against Amalek etc." For, man's service in and of himself, is in a way of "You shall go after (*Acharei*-אחרי) *HaShem*-יהו"ה your God," only in a way of the "backside" (*Achor*). It therefore is then possible for there to be the opposition of Amalek. This is like how it was on the first occasion, "on the way when you were departing Egypt," at which time the Jewish people were in the desert, (the matter of the desert being the aspect of the "backside" (*Achor*) as it states [Jeremiah 2:2], "You went **after** Me (*Acharai*-אחרי) in the desert"). Thus, on account of this, [it states [Deuteronomy 25:18]], "He struck those of you who were hindmost, all the weaklings at your rear (*Achareicha*-אחריך)." This is likewise the aspect of Pharaoh, in that the name Pharaoh-פרעה shares the same letters as "the back of the neck-*HaOreph*-הערף" [Likkutei Torah of the Arizal, Parshat Vayeishev; Parshat Shemot, and elsewhere]. This is similar to the fact that Amalek-עמלק shares the same letters as "nip-*Malak*-מלק" as in [the verse [Leviticus 5:8]], "He shall nip-*Malak*-מלק its head opposite the back of its neck-*Orpo*-ערפו." Now, it is through the war with Amalek, this being the matter of the service in the state of "You shall go

It is in this regard that there is the instruction. That is, though it is true that [the Torah speaks about the majority of cases,[53] and] the service is in a way of the verse, "You shall go after (*Acharei*-אחרי) *HaShem*-יהו"ה your God,"[יז] akin to the service that took place before the giving of the Torah, as the verse states,[54] "You went **after** Me (*Acharai*-אחרי) in the desert,"[יח] nonetheless, for there to be the fulfillment of service (in the way of the "back" (*Achor*)), and that it should have its effect, a granting of empowerment is necessary for this.

This is brought about through a person contemplating that the innerness of his soul and the innerness of his heart is indeed (always) in a state of the "face" (*Panim*). This is as in

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after (*Acharei*-אחרי) *HaShem*-יהו"ה etc.," and after the preface of fulfilling the *mitzvah* of appointing a king, (as known [Sanhedrin 20b] about the three *mitzvot* they were commanded [to fulfill] upon entering the Land, that there must first be the preface of appointing a king before wiping out Amalek, after which] we come to the fulfillment of the *mitzvah* of building the Holy Temple, at which time the service is in the aspect of the "face" (*Panim*). About this it states [Deuteronomy 25:19], "It shall be that when *HaShem*-יהו"ה, your God, gives you rest from all your enemies all around etc.," that that is when there will be the service of "I shall surely erase" (that the person himself [shall erase]) the memory of Amalek. In general, this will take place with the construction of the third Holy Temple, whereas until then, and especially during the time of the exile, the service is in the way of the "back" (*Achor*).

[53] Moreh Nevuchim, Part 3, Ch. 34

[יז] Moreover, even when one contemplates the innerness (*Pnimiyut*) of the worlds and the innerness (*Pnimiyut*) of the soul (as explained in Torah Ohr [84d and on ibid.]), nevertheless, his service is only in the way of the "back" (*Achor*). For, the service that is in a way of love of Him with delight in Him (*Ahavah b'Taanugim*) (which is the true innerness (*Pnimiyut*) is the matter of the receipt of reward that is a foretaste of the coming world. In contrast, right now, the service is only [as stated [Eruvin 22a]], "Today is the time to do them" [see Tanya Ch. 10]. It is only in the righteous-*Tzaddikim* whose hearts are empty within them, and for whom there is the complete removal of the filthy garments, such that they extremely despise the pleasures of the physical world, and their service is in a state of love of Him with delight in Him [Tanya Ch. 10 ibid.], that for them the service is in a way of the "face" (*Panim*) even now.

[54] Jeremiah 2:2

[יח] See note טז.

the well-known conclusive ruling (*Psak Din*) of the Rambam at the end of chapter two of Hilchot Geirushin, that every single Jew, no matter his state and standing, wants to fulfill all the *mitzvot* and distance himself from sin, except that his inclination overpowers him etc.

One likewise should contemplate that even while sinning "she [the soul] remains faithful to Him, blessed is He,"[55] being that the (innerness of his soul) is "literally a part of God from on high."[56] It is through this contemplation, that notwithstanding the fact that from the perspective of his state and standing, he is in the aspect of restraint (*Itkafiya*) and has yet to reach the aspect of transforming (*It'hapcha*) darkness to light and bitter to sweet,[57] [in which case there is the complete nullification of the constriction (*Tzimtzum*) and the side opposite holiness], nevertheless (through the contemplation in the innerness of his heart and soul, which is in the state of the "face" (*Panim*)) he **does** have the granting of empowerment and the radiance and bestowal in a revealed way, such that this even affects the externality of his soul (the "back" (*Achor*) of his soul), in his service in the way of the verse, "You shall go **after** (*Acharei*-אחרי) *HaShem*-יהו"ה your God," meaning, in the service in a way of the "back" (*Achor*).

This is to such an extent that it even has an effect on the garments [of his soul], these being thought, speech, and action, such that along with the fact that [his service] is done in actuality, in that "deed is primary,"[58] beyond this, through the

[55] Tanya, end of Ch. 24
[56] Tanya, beginning of Ch. 2.
[57] See Zohar I 4a, cited in Tanya, end of Ch. 10
[58] Avot 1:17

illumination of the radiance of the innerness of his soul (brought about through the contemplation), therefore (in addition to the actual deed) he also has vitality and pleasantness, to the point of even deriving pleasure.

This is like the explanation before (from the above-mentioned Rambam), that even though he is compelled to do so, [that is, to say "I want it,"] nevertheless, when he says, "I want it," this indeed is his true desire. This is because the Torah of Truth attests to this, that this is his desire.[59]

This stems from the radiance of the innerness of his soul, which comes into revelation and even has an effect on the externality of his soul.[ט] Thus, the aspect of the "face" (*Panim*) even shines in the service that, in and of itself, is the aspect of the "back" (*Achor*).

8.

Now, just as this is so at the beginning of the chaining down of the worlds (in the matter of the constriction (*Tzimtzum*), and likewise in the service of *HaShem*-יהו"ה, this likewise is so in the souls. This is as explained [in short] by his honorable holiness, the Mittler Rebbe, in Shaar HaTeshuvah,[60]

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[59] Leviticus 1:3; Mishneh Torah, Hilchot Maaseh Korbanot 4:16 [14:16]

[ט] That is, even now (during the time of the exile) there is a drawing down to every Jew of a radiance and a foretaste of the service of the aspect of the "face" (*Panim*). This is because each and every Jew on a daily basis recites, "You shall love *HaShem*-יהו"ה, your God, with all your heart, and with all your soul, and with all your more" [Deuteronomy 6:5] (this being the matter of service in the way of the "face" (*Panim*). See Torah Ohr [84d and on ibid.]), even when his service is in the state of "going **after** (*Acharei*-אחרי) *HaShem*-יהו"ה etc."

[60] Ch. 25-26 [92c and on]

about the teaching of our sages, of blessed memory,[61] that the tribes [that is, his sons] said to Yaakov, "Just as in your heart there only is One (*Echad*-אחד), so likewise in our hearts there only is One (*Echad*-אחד)."

The question on this is well known.[62] That is, why did they preface their statement with the words "just as in your heart?" At first glance, they should have simply said, "There is only One (*Echad*-אחד) in our hearts." Moreover, what assumption did they come to negate here?

However, the explanation is that the preface "just as in your heart there only is One (*Echad*-אחד)" explains why they said "there only is One (*Echad*-אחד) in our hearts." This is because even though the tribes are the aspect of the lower Chariot (*Merkavah*) of the world of Creation (*Briyah*),[כ] that is, the beginning of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), which are the worlds of separateness (*Alma d'Pruda*), these worlds generally being in a state of separateness, as in the verse, "From there it separates," [and they are in the aspect of] "You shall go after (*Acharei*-אחרי) *HaShem*-יהו"ה" (as discussed before), even so, "there only is One (*Echad*-אחד) in our hearts."

In other words, even though (in the height of the perfection of the service of the world of Creation (*Briyah*), the

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[61] Pesachim 56a

[62] Ohr HaTorah Tetzaveh p. 1,664.

[כ] This being the meaning of the verse [Psalms 122:4; Torah Ohr, beginning of Hosafot], "There the tribes ascended, the tribes of *Ya"H*-י"ה," wherein "*Ya"H*-י"ה" refers to the world of Emanation (*Atzilut*), and since the tribes are souls of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) they therefore "ascended," meaning that there was an ascent in order for them to be "the tribes of *Ya"H*-י"ה."

revealed service is the aspect of "forever-*Va'ed*-ועד" which only is a letter exchange of "One-*Echad*-אחד,"[63] meaning that the service is in a way of "you shall go **after** (*Acharei*-אחרי) *HaShem*-יהו"ה etc.," nevertheless, "in our hearts," meaning, in the innerness of the heart (*Pnimiyut HaLev*) it is the aspect of "One-*Echad*-אחד."

The granting of empowerment for this, such that even as they (the tribes) were in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), the world of separateness (*Alma d'Pruda*), the innerness of their hearts was in the state of "One-*Echad*-אחד," is because "in your heart there only is One (*Echad*-אחד)." (This is as stated above, that this was the explanation and the reasoning for why "in our hearts there only is One (*Echad*-אחד).")

That is, the aspect of Yaakov ("your heart") whose place is in the world of Emanation (*Atzilut*), and beyond this, he is "the choicest of the forefathers,"[64] and "the forefathers themselves are the Supernal Chariot (*Merkavah*),"[65] his service etc. was thus in the aspect of "One" (*Echad*-אחד), and he drew this forth[כא] "in our hearts" (that in the tribes in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) "there only is One" (that is, the nullification (*Bittul*) [indicated by the word] "One-*Echad*-אחד").

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[63] Zohar II 134a; Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith] Ch. 7.

[64] Bereishit Rabbah 76:1

[65] Bereishit Rabbah ibid. 47:6

[כא] Since the aspect of Yaakov is the "central beam that runs through from one end to the other end," there therefore is also a drawing down through him of the nullification (*Bittul*) of the world of Emanation (*Atzilut*) into the world of Creation (*Briyah*).

However, even so, about this drawing down we say, "Just as… so likewise etc.," meaning that it is not quite the same matter. This is as explained by his honorable holiness, the Tzemach Tzeddek, in his discourses,[66] that when they said, "Just as in your heart… so likewise etc.," it is literally like the teaching,[67] "Just as Above they unite in His Oneness (*Echad*-אחד), so too, below she unites in the throne, so that they are One (*Echad*-אחד) within One (*Echad*-אחד) etc."[68]

That is, through them "uniting Above in His Oneness (*Echad*-אחד)" there likewise is a drawing down to below in the throne, to be "One (*Echad*-אחד) within One (*Echad*-אחד)," [such that this is also drawn down into the twelve tribes.

As explained at length there, this refers to the twelve diagonal lines (*Yod-Beit Gvulei Alachson*) that come about through the inter-inclusions of the six direction (the six emotions) one with the other.] Nevertheless, it only is "just as-*Kegavna*-כגוונא," and is not quite as it is in the world of Emanation (*Atzilut*).

The same is so of the statement of the tribes (for as mentioned above, this likewise is drawn down into the twelve tribes) that "just as… so likewise etc." That is, from the aspect of the Upper Unity (*Yichuda Ila'ah*) which is "in your heart" in the world of Emanation (*Atzilut*), there is a drawing down to us (in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) to be in the state of the Lower Unity (*Yichuda Tata'ah*) as well.

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[66] Ohr HaTorah Tetzaveh p. 1,664.

[67] Zohar II 135a

[68] This is as cited in the above-mentioned discourse, which appears to be a summary of the language of the Zohar.

They thus are in a state of the nullification of the something (*Bittul HaYesh*) to the [Godly] "nothing" (*Ayin*), but not quite like the Upper Unity (*Yichuda Ila'ah*). It rather is only "just as… so likewise etc." Thus, even in the souls of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) (the souls of the tribes) there is a drawing down of the radiance of the souls of the world of Emanation (*Atzilut*) (the soul of Yaakov), akin to how it is in the general whole of the chaining down of the worlds (*Hishtalshelut*) and in the service of *HaShem*-יהו"ה.

9.

Now, from the fact that in the souls there also is a drawing down of the aspect of the "face" (*Panim*) into the aspect of the "back" (*Achor*) (as explained before at length), it is understood that in the Torah as well ["He gazed into the Torah and created the world][69] the innerness (*Panim*) of the Torah shines in its "back" (*Achor*).

This may be understood through the explanation of his honorable holiness, the Rebbe Maharash, in *Hemshech* "*v'Kachah*" 5637 [this year being one-hundred years since it was said],[70] that there are four aspects in the Torah.[כב]

To explain, the verse states,[71] "The Torah that Moshe commanded us is the heritage etc." That is, the Torah was given

[69] Zohar ibid. 161b

[70] Ch. 66 and on [Sefer HaMaamarim 5637 Vol. 2 p. 552 and on].

[כב] In most discourses it is brought that there are three levels in the Torah, however in this *Hemshech* (of 5637) he distinguishes and explains four aspects.

[71] Deuteronomy 33:4

to us as an inheritance, in that the word "heritage-*Morashah*-מורשה" also means "inheritance-*Yerushah*-ירושה."[72] However, at first glance, did our sages, of blessed memory, not state,[73] "Make yourself fit to study Torah, for it is not yours by inheritance (*Yerushah*-ירושה)?" This seems to be the opposite of the explanation that the word "heritage-*Morashah*-מורשה" means "inheritance-*Yerushah*-ירושה."

Moreover, we sometimes find in the words of our sages, of blessed memory,[74] that the Torah was given to us as a "gift-*Matanah*-מתנה," and we sometimes find that the Torah is called a "bride-*Kallah*-כלה." This is like the teaching of our sages, of blessed memory, on the verse[75] "The Torah that Moshe commanded us"] in which they said, "do not read just it as 'heritage-*Morashah*-מורשה' but as 'betrothed-*Me'orasah*-מאורסה,'" in that Torah is like the bride betrothed to man, referring to the souls of the Jewish people.

Now, all these four aspects are matters and subjects that differ from each other. That is, the matter inheritance (*Yerushah*) is something that comes by compulsion, in that, "whosoever stipulates [in his will] counter to what is written in Torah, his stipulation is null and void,"[76] meaning that the *mitzvah* of inheritance is by compulsion etc.

In contrast, the matter of a gift (*Matanah*) is according to the will of the giver, in that if he wants to bestow the gift it

[72] See Sanhedrin 59a; 91b.
[73] Avot 2:12
[74] Nedarim 55a
[75] Brachot 57a
[76] Ketubot 83a

is good, but if he does not want to do so, it then does not belong to the recipient at all.

The matter of "make yourself fit" is specifically through toil, meaning that when he toils well, then by virtue of his toil he will earn it, and if he does not toil as well, he will not earn it. This is what is hinted in the words, "Make yourself fit to study [the Torah], in that it is not an inheritance" that comes automatically, nor is it a gift that is bestowed even if the recipient has not toiled very much. Rather, "make yourself fit" means to toil and endeavor in the study of Torah by which you will succeed in it. The matter of the Torah being called a "bride" is yet another matter.

The explanation[77] is that it is impossible to fulfill the Torah except through great toil. This is as in the teaching of our sages, of blessed memory,[78] "If you say, 'I have toiled and found,' you are to be believed, [but] if you say 'I have not toiled and have found,' you are not to be believed."

This is because without toil it is not possible to discover the words of Torah, as in their teaching, "Make yourself fit to study Torah, for it is not yours by inheritance," for you to think that it will come to you even without any toil. Rather, commensurate to the toil that one labors in studying Torah, in that measure will he grow in his understanding of Torah and in the drawing down of Godliness brought about through his study and toil in Torah.

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[77] *Hemshech* "*v'Kachah*" 5637 Ch. 67 [p. 555 and on].
[78] Megillah 6b

About this our sages, of blessed memory, stated,[79] "Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him," in that he draws down Godliness into the Torah. It is in reference to this drawing down that the souls of the Jewish people are called the "groom" (*Chatan*) and the Torah is called the "bride" (*Kallah*). However, the matter of the Holy One, blessed is He, reading and studying opposite him is brought about specifically through a person reading and studying it.

The matter of the inheritance (*Yerushah*) and gift (*Matanah*) is[80] that the matter of doing the *mitzvot* [in that "study is greater, in that it brings to deed"][81] that manifest in physical things, is for the purpose of refining the sparks of the world of Chaos-*Tohu* that fell with the shattering of the vessels (*Shevirat HaKeilim*), [these being abundant lights, both in quantity and in quality]. Through this refinement we thereby inherit the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah* of the world of Chaos-*Tohu*.

Now, because this is not commensurate to the refinement etc., [in that, as known, currently the refinement is only in the seven lower *Sefirot* of the world of Chaos-*Tohu*, by which we also automatically inherit the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah* of the world of Chaos-*Tohu*, as explained in *Hemshech* "*Al Tatzer et Mo'av*" of the

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

[80] "*v'Kachah*" ibid. Ch. 68 [p. 560 and on].

[81] Kiddushin 40b

Mittler Rebbe],[82] and it thus is called an "inheritance" (*Yerushah*).

Now, when one merits this inheritance, he then is granted a gift (*Matanah*). That is, there is a drawing down from the limitless light of the Unlimited One (*Ohr Ein Sof*) of that which transcends the world of Chaos-*Tohu*, this being the aspect of a gift (*Matanah*), something that is not possible to attain **except** by way of gift.

This is why it transcends the inheritance (*Yerushah*). For, even though the inheritance is something that he gains without toil, he nonetheless still has some relation to it. That is, the reason a son inherits from his father is because he comes from him etc. Thus, an inheritance comes to one who has a connection, bond, and relation to him etc.

The same is understood in the analogue, in that since he refines the sparks of the world of Chaos-*Tohu* [and becomes like a brother for the good of Esav], he therefore is given the lights of the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah* of the world of Chaos-*Tohu* as an inheritance.

In contrast, a gift (*Matanah*) is altogether not brought about by his actions. In the analogue, this is [the arousal from Above] to which the arousal from below does not at all reach, and therefore, the drawing down from there is in the form of a gift (*Matanah*).

This is [the meaning] of the teaching of our sages, of blessed memory,[83] "The first three hours [of the day], the Holy

[82] Maamarei Admor HaEmtza'ee, Devarim Vol. 1 p. 10 and on.
[83] Avodah Zarah 3b

One, blessed is He, sits and engages in Torah study." Now, at first glance, this requires explanation. For, did not our sages say that, "whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him?" This being so, you will not find a single hour altogether empty of study. That is, one person may have no time to study during the day and studies at night, and although the primary time of study is during the day, as in the teaching of our sages,[84] "We are day laborers," however, they also said,[85] "Night was created only for [Torah] study."

We thus find that during the whole day and the whole night not a single hour is empty, in which you will not find Jew studying at that time, and this being so, "the Holy One, blessed is He, reads and studies opposite him." This being so, what is the meaning of the teaching, "the first three hours of the day the Holy One, blessed is He, sits and engages in Torah study." Moreover, we must understand the terminology, "He sits and engages in Torah study," and what it refers to.

However, the explanation is as mentioned before, that when it states, "Whosoever reads and studies, the Holy One, blessed is He, reads and studies opposite him," this refers to the drawing down commensurate to his toil and labor. This is the meaning of the precise wording, "opposite him-*Kenegdo*-כנגדו," meaning that [the drawing down] is measured and limited.

In contrast, when it states, "the first three hours," this refers to the drawing down [that entirely transcends measure and limitation], drawn down as a gift from Above, not through

[84] Eruvin 65a
[85] Eruvin 65a ibid. ["The moon"]

an arousal from below. Thus, about this it says, "He sits," akin to the lowering of one who sits [from a standing position, in that his **head** is lowered to below] "and engages in Torah study." Thus, the "first three hours" refers to that which transcends measure and limitation, similar to the three upper *Sefirot*, as discussed in various places in books of Kabbalah.

Nevertheless, even this aspect that completely transcends the arousal from below, is drawn down by being preceded by the matters of toil and inheritance explained before, [this being the matter of ["Happy is one who comes here with his studies in his hand"],[86] through which he also is granted this aspect as a gift.

This is the general difference between the revealed parts (*Nigleh*) of Torah and the innerness (*Pnimiyut*) of Torah. That is, the revealed aspect (*Nigleh*) of Torah is the Torah that comes into measure and limitation, as stated in Talmud, Tractate Menachot,[87] that a person is capable of learning all of Torah, from which we see that there is an aspect of Torah that comes into limitation. However, even so, the verse states,[88] "Its measure is longer than the earth and broader than the sea," and beyond even this, there is that about which the Torah itself testifies, [89] "I was with Him as a nursling, and I was [His] delights day [by] day, playing before Him at all times," referring to the innerness (*Pnimiyut*) of the Torah.

This then, is the matter of the "face" (*Panim*) and the "back" (*Achor*) of the Torah, meaning, the innerness (*Pnimiyut*)

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[86] Pesachim 50a
[87] 99b
[88] Job 11:9
[89] Proverbs 8:30

of Torah and the revealed aspect (*Nigleh*) of Torah. Nonetheless, the innerness (*Panim*) of Torah also shines in the aspect of the "back" (*Achor*). From these two aspects, the "face" (*Panim*) and "back" (*Achor*) of the Torah, there then is a drawing down in the souls below of the two aspects, "face" (*Panim*) and "back" (*Achor*), and likewise, the matter that the "face" (*Panim*) of the souls shines into the aspect of the "back" (*Achor*).

10.

This also explains the verse,[90] "Your statutes were music to me in the house of my fears," about which, our sages, of blessed memory, stated[91] that Dovid was punished. The reason is explained in Likkutei Torah,[92] Torah Ohr,[93] and elsewhere.[94] That is, the reason he was punished for calling the Torah "music-*Zemirot*-זמירות," even though the Torah indeed is the aspect of "music-*Zemirot*-זמירות," is because there nevertheless is a higher aspect of Torah, that of "song-*Sheer*-שיר," to the point of that which is incomparably beyond this, which is the aspect of "I was [His] delights," the aspect of the song of the Holy One, blessed is He, which is "hidden from the eyes of all the living,"[95] this being the innerness (*Pnimiyut*) of the Torah.

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[90] Psalms 119:54
[91] Bamidbar Rabbah 4:20; Sotah 35a
[92] Bamidbar 18c
[93] Mikeitz 31c and on
[94] "*v'Kachah*" ibid. [p. 558] and elsewhere.
[95] Job 28:21

This aspect of the Torah, which is the aspect of "playing before Him," transcends all measure and limitation, and is utterly beyond all comparison to the aspect of the "music-*Zemirot*-זמירות" of the Torah. Nonetheless, even so, it too is drawn down. This is why Dovid was told, "You called it music?" (in that he praised the Torah by calling it "music-*Zemirot*-זמירות"). This is because in the Torah there is that which is incomparably higher than the aspect of "music-*Zemirot*-זמירות," this being the aspect of, "I was [His] delights (*Sha'ashu'im*)," the aspect of the "song-*Sheer*-שיר" and cantillations (*Ta'amim*) of the Torah.

With this in mind, we can understand why Dovid specifically was punished with forgetfulness, and that the forgetfulness was about to the matter of carrying the Ark on the shoulder. That is, the punishment was measure for measure.[96]

The explanation is that the matter of the Ark (*Aron*) is that the Tablets (*Luchot*) were within it, as the verse states,[97] "Nothing was in the Ark but the two Tablets." Now, the matter of the Tablets is that in them there was no difference between the "front" (*Panim*) and "back" (*Achor*).

This is as Talmud Yerushalmi[98] states on the verse,[99] "Inscribed on both their sides etc.," that "it could be read from all sides, from all four sides." It all was the "face" (*Panim*) and on all its sides there was no division between the "face" (*Panim*) and "back" (*Achor*).

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[96] Sanhedrin 90a; Sotah 8b and on.
[97] Chronicles II 5:10
[98] Shekalim 6:1
[99] Exodus 32:15

This likewise is the matter of the *mitzvah* of carrying the Ark (*Aron*) on the shoulder. That is, the substance of this is to connect the shoulder, which is the aspect of the "back" (*Achor*), with the Ark, thereby nullifying it to the Ark (within which were the Tablets) similar to how it is in the Tablets that are in the Ark itself. For, even though,[100] "the scroll was enscribed on the front (*Panim*) and back (*Achor*),"[101] it nonetheless, is through the Tablets (*Luchot*) in the Ark, that the aspects of "front" (*Panim*) and "back" (*Achor*) of the scroll become united and as one (that is, the aspect of the "face" (*Panim*), and the same applies to the bond between the shoulder and the Ark (within which were the Tablets).

Now, the oneness of the aspects of "face" (*Panim*) and "back" (*Achor*) brought about through the Tablets, must be drawn into the study of the Torah too, such that the aspect of the "back" (*Achor*) of the Torah (the revealed (*Nigleh*) parts of the Torah) become one with the aspect of its "face" (*Panim*) (the innerness (*Pnimiyut*) of the Torah).

This then, is why Dovid was specifically punished with forgetfulness, in that "there is no forgetfulness before Your throne of glory," being that from the innerness (*Pnimiyut*), forgetfulness altogether does not apply. This is because when a person is invested in something with the innerness of his soul, it then does not apply for him to forget it. Rather, this specifically only applies when his investment in it in a way of the "back" (*Achor*), meaning, the "back" (*Achor*) of the investment of his heart. Therefore, measure for measure, he

[100] Ezekiel 2:10
[101] See Eruvin 21a

was punished with forgetfulness, in that he praised the aspect of the "back" (*Achor*) of the Torah, which only is the aspect of its "music-*Zemirot*-זמירות."

This reason also is why the punishment of forgetfulness was regarding the *mitzvah* of carrying the Ark on the shoulder, since the substance [of this *mitzvah*] is that through (the Tablets (*Luchot*) of the) Torah, the aspects of "face" (*Panim*) and "back" (*Achor*) become unified, such that they entirely are the aspect of the "face" (*Panim*), as explained before on the verse, "Inscribed on the front and back etc."

11.

Now, Torah study must be preceded by "making the blessings on the Torah first" (as in the language of the Talmud),[102] referring to one's service before studying Torah. About this Abba Binyomin would pray that his prayer should be juxtaposed to his bed.[103] The reason, as explained by his honorable holiness, the Alter Rebbe,[104] is so that his Torah study would be after prayer. This is because the prayer that precedes Torah study is akin to the matter of "make the blessings on the Torah first," that is, "bless-*Barchu*-ברכו" (meaning "draw down") the Torah." From this it understood that just as in Torah, the aspect of the "face" (*Panim*) also shines in the aspect of the "back" (*Achor*) (as explained at length

[102] Nedarim81 a ;Bava Metziya85 b

[103] Brachot5 b

[104] Likkutei Torah, Zot HaBrachah 96b; ad loc. Va'etchanan4 a.

before) the same must likewise be so (of the prayer) that precedes it, in service of Him in the Upper Unity (*Yichuda Ila'ah*) and the Lower Unity (*Yichuda Tata'ah*).

12.

Now the explanation is as explained at length in Kuntres Etz HaChayim[105] that the service stemming from the Lower Unity (*Yichuda Tata'ah*) is in a way of "you shall go after (*Acharei*-אחרי) *HaShem*-יהו"ה your God." In contrast, the service stemming from the Upper Unity (*Yichuda Ila'ah*) is the aspect of the nullification of [independent] existence (*Bittul b'Metziyut*). (That is, the aspects of the Upper Unity (*Yichuda Ila'ah*) and the Lower Unity (*Yichuda Tata'ah*) are the aspects of "face" (*Panim*) and "back" (*Achor*) as they are in the service of *HaShem*-יהו"ה.)

Now,[106] the Torah speaks about the majority of cases, especially in the time of the exile, in which the service is primarily in the aspect of the Lower Unity (*Yichuda Tata'ah*) ("You shall go after (*Acharei*-אחרי) *HaShem*-יהו"ה your God"). However, even then, there must be remembrance of the service in the aspect of the Upper Unity (*Yichuda Ila'ah*), [remembrance akin to the *mitzvah* of remembering Amalek. That is, the name Amalek-**עמלק** shares the same letters as "nip-*Malak*-מלק" as in [the verse], [107] "He shall nip-*Malak*-מלק its head opposite the back of its neck-*Orpo*-ערפו." That is, Amalek

[105] Ch6 .

[106] Kuntres Etz HaChayim ,[Ch7 .

[107] Leviticus 5:8

derives his vitality from the aspect of the "back" (*Achor*), and his matter is to cause forgetfulness (as explained before, that the matter of forgetfulness stems from the aspect of the "back" (*Achor*).)

Therefore, the Torah warns about him, "remember and do not forget."][108] That is, at the very least, from time to time, one's service must be in the Upper Unity (*Yichuda Ila'ah*). This is because for his service in the aspect of the Lower Unity (*Yichuda Tata'ah*) to be sustained, there must be a granting of empowerment and radiance for this, from serving in the aspect of the Upper Unity (*Yichuda Ila'ah*), and then the aspect of the Upper Unity (*Yichudah Ila'ah*) shines within the aspect of the Lower Unity (*Yichuda Tata'ah*).

Now, the aspect of the Upper Unity (*Yichuda Ila'ah*) (which is what grants empowerment and sustainment to the service in the Lower Unity (*Yichuda Tata'ah*) is connected to studying the innerness (*Pnimiyut*) of the Torah.

As explained there,[109] the matter of the innerness (*Pnimiyut*) of the Torah is as in the verse,[110] "Know the God of your father," meaning, to know His greatness etc. This thereby brings (the conclusion of the verse) "and serve Him wholeheartedly," such that the service is with wholeness. (This is as explained before, that the aspect of the "face" (*Panim*) of the Torah (the innerness (*Pnimiyut*) of the Torah) is connected to the aspect of the "face" (*Panim*) in serving *HaShem*-יהו"ה, that is, the service of the Upper Unity (*Yichuda Ila'ah*)).

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[108] Deuteronomy 25:17-19; Also see Torah Ohr 85a and on.
[109] In Kuntres Etz Chayim, Ch. 13.
[110] Chronicles I 28:9

13.

In general, this matter (of drawing the aspect of the "face" (*Panim*) into the aspect of the "back" (*Achor*)) is also the meaning of *HaShem's*יהו"ה- ultimate Supernal intent for the essential root of the *Shechinah* to be in the lower worlds.

As explained in Pri Etz Chayim,[111] all our deeds and service in the time of the exile, only reach the externality of the Holy Ancient One-*Atika Kadisha*, whereas in the coming future the innerness of the Holy Ancient One-*Atika Kadisha* will be revealed. Nevertheless, it specifically is our deeds and service of *HaShem*-יהו"ה throughout the time of the exile that draw down the reward of the days of Moshiach that follow it,[112] the general matter of which is as the verse states,[113] "Your Teacher will no longer hide behind His garment," and "the glory of *HaShem*-יהו״ה will be revealed and all flesh together will see etc.,"[114] so much so, that it will be in a way of face to face (*Panim b'Panim*), such that the innerness (*Pnimiyut*) of the Holy Ancient One-*Atika Kadisha* will be revealed.

That which we bring about right now, is so because during the time of the exile there is the granting of empowerment of the innerness (*Pnimiyut*) of the Torah (which stems from the innerness (*Pnimiyut*) of the Holy Ancient One-

[111] Shaar HaKeriyat Shema, Ch. 15.
[112] Tanya, Ch. 37
[113] Isaiah 30:20
[114] Isaiah 40:5

Atika Kadisha), [about which it states],[115] "Those who have tasted it have merited life."[כג]

Moreover, it is the innerness (*Pnimiyut*) of the Torah that brings to the aspect of the nullification of [independent] existence (*Bittul b'Metziyut*), which is what brings to the service the general matter of which is that of the Upper Unity (*Yichuda Ila'ah*). It is this service that is connected to the innerness (*Pnimiyut*) of the soul, and as explained elsewhere, this is the preparation that hastens the drawing down of that which is akin to this (service) in the measure of the Holy One, blessed is He, that is, measure for measure.[116]

That is, specifically through "spreading the wellsprings [of the teachings of Chassidus] to the outside," (this being the innerness (*Pnimiyut*) of the Torah, stemming from the innerness (*Pnimiyut*) of the Holy Ancient One-*Atika Kadisha*, which brings to service of Him stemming from the innerness (*Pnimiyut*) of the soul) "the Master, King Moshiach, will come,"[כד] (this being the revelation of the innerness (*Pnimiyut*)

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[115] See Likkutei Sichot Vol. 15 p. 282.

[כג] This refers to the revelation of the teachings of the Baal Shem Tov and the leaders [of the generations] that followed after him, up to and including the Rebbe whose Hilulah we are celebrating.

[116] Sanhedrin 90a; Also see Sotah 8b and on.

[כד] This being measure for measure. For, as known [see Kuntres Inyana Shel Torat HaChassidus, Ch. 5, note 36 [39]; Ch. 6, note 43 [46] – Torat Menachem, Vol. 45 p. 261; p. 263] the substance of Moshiach is the *Yechidah*, and likewise, the innerness (*Pnimiyut*) of the Torah is the aspect of the *Yechidah* of the Torah. The same is similarly so of the service that will then stem from the aspect of the *Yechidah* of the soul. (Then the redemption will be in a way of peace, as it states [Psalms 55:19], "He redeemed my soul in peace etc.," this verse being part of the daily portion of Psalms for the 10th of Shvat, as explained at length in the previous discourses [entitled "*Padah b'Shalom*" of the 10th of Kislev [Sefer HaMaamarim 5737 p. 87 and on, Discourse 10], the 20th of Kislev [p. 112 and on, Discourse 12], and the discourse entitled "*Katonti*" of the 19th of Kislev [p. 98 and on, Discourse 11]].

of the Holy Ancient One-*Atika Kadisha*, the essential root of the *Shechinah*, in the lower worlds).

14.

This then (that is, the drawing down of the "face" (*Panim*) in the "back" (*Achor*), like letter the *Yod*-י of the letter *Dalet*-ד) is also the general point of the discourse of the Rebbe whose Hilulah we are celebrating. It begins with "I have come to My garden-*Gani*-גני," meaning to, "My wedding chamber-*Genuni*-גנוני, the place where I primarily was at first, in that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*, was in the lower worlds."

As understood, when (the Midrash) states "the *Ikkar Shechinah*," what is meant is the innerness (*Pnimiyut*) of the *Shechinah*,[117] which relates to the innerness (*Pnimiyut*) Above, up to and including the innerness (*Pnimiyut*) of the Holy Ancient One-*Atika Kadisha*. Specifically this aspect brought about through man's service, must be in the lower worlds, such that through our service we bring about what he continues and states at the conclusion of the discourse,[118][כה] that we raise up the legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות, open the hidden treasuries and distribute all the precious treasures of the treasuries that were gathered by his ancestors and by the King Himself, to the soldiers, through the officers and leaders of the army, generally referring to "your heads and tribal leaders,"

[117] Also see the discourse entitled "*Bati LeGani*" 5711 Ch. 1 (Torat Menachem, Sefer HaMaamarim Shvat p. 263 and on).

[118] Ch. 10

[כה] And may it be His will that this will be so for us.

meaning, the heads and leaders of the Jewish people in every generation, in that "there is an offshoot of Moshe in every generation,"[119] up to and including the leader of our generation, the Rebbe whose Hilulah we are celebrating, [who will] "awake and shout for joy, you who dwell in the dust,"[120] he amongst them, and will lead us upright to our Land in the near future and in the most literal sense, to greet the face of our righteous Moshiach, who will teach Torah to all the people,[121] the innerness (*Pnimiyut*) of the Torah, speedily in our times!

[119] Zohar III 273; Tikkunei Zohar ,Tikkun 69 11; 114; Tanya ,Ch. 42

[120] Isaiah26:19

[121] Likkutei Torah Tzav17 a ;Shaar HaEmunah ,Ch.56

Discourse 18

"*Hineni Mamteer Lachem… -*
Behold, I shall rain down for you…"

Delivered on the 5th day of the week
of Parshat Beshalach, 15th of Shevat, 5737*
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "Behold, I shall rain down for you bread from heaven… (and explains that this is) so that I can test them, whether they will go in My Torah or not." Now, the questions of our Rebbes, our leaders, on this verse, are well known.[2] Namely, what is the connection between the Manna (the "bread from heaven") and the matter of Torah? This is especially so considering that it states, "so that I can test them, whether they will go in My Torah or not," indicating that the matter of receiving the Torah depends on this test.

Additionally, why does it use the terminology, "whether they will go-*HaYeilech*-הילך in My Torah," when, at first glance, it should have used a term of "study" as it does in various other places, which is more appropriate given that Torah is a matter of intellect, or [it could have said] "whether they will observe-*HaYishmor*-הישמור My Torah" and the like.

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* The original discourse was edited by the Rebbe.
[1] Exodus 16:4
[2] Torah Ohr 65a and on; Ohr HaTorah Beshalach p. 596, and elsewhere.

An additional matter that requires explanation is that since it was on the 15th of Iyyar[3] that [the verse], "Behold, I shall rain down for you bread from heaven" took place, it is understood that this is novel in comparison to "the bread from the earth" that they ate until the 15th of Iyyar.

Now, at first glance, this is not understood, being that there was a great superiority to the "bread from the earth" that they then ate, in that it was the unleavened (*Matzah*) cakes that they ate in the land of Egypt, about which they were commanded,[4] "They shall eat it with unleavened cakes (*Matzot*) and bitter herbs (*Marror*)," in that the Matzah is connected to the redemption.

This is as explained in the discourses of Pesach,[5] that (although it is the matter of immaturity (*Katnut*), nevertheless) it is the immaturity (*Katnut*) of the Father-*Abba* [Wisdom-*Chochmah*] as in the teaching,[6] "A child does not know how to call [his] father… until he has tasted the taste of grain."

That is, through it there was the revelation of "the King, King of kings, the Holy One, blessed is He, revealed Himself to them in His glory, Himself, and redeemed them."[7] Through all this we can understand the great elevation of the "bread of the earth." Yet, even so, we say that (this was not yet enough, and) that additional novelty was brought about specifically through the "bread of heaven."

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[3] Exodus 16:1
[4] Numbers 9:11; Also see Exodus 12:8
[5] Likkutei Torah Tzav 13c and on; Also see Ohr HaTorah Beshalach p. 589.
[6] Brachot 40a
[7] The liturgy of the Haggadah.

Another thing that must be explained is that the novelty of the "bread of heaven" is that it came without man's labor and toil as required with the "bread of the earth." It rather was as stated, "Behold, I shall rain down for you," meaning that it came from Above. This being so, why does the verse use the term "rain." For, is it not so that rain is unlike the matter of dew, in that "dew is never withheld,"[8] whereas [rain] depends on man's labor? This is as explained in the discourses on [the Torah portion of] Ha'azinu,[9] about the difference between [the words],[10] "May my teachings drop like rain" and "may my utterance flow like dew."

2.

Now, in Mishneh Torah the verse states,[11] "He fed you the Manna… to make you know that it is not by bread alone that man lives, but it is by everything that emanates from the mouth of *HaShem*-יהו"ה that man lives." That is, in addition to the fact that the Manna is "so that I can test them, whether they will go in My Torah etc.," there also is another matter in the Manna, that it is "to make you know that it is not by bread alone that man lives, but it is by everything that emanates from the mouth of *HaShem*-יהו"ה that man lives." We therefore must understand the relation between these two matters.

Another thing that requires explanation, in that, at first glance, there is a great and wondrous question, that is, why was

[8] Talmud Bavli, Taanit 3a
[9] Likkutei Torah Ha'azinu 73b and on, and elsewhere.
[10] Deuteronomy 32:2
[11] Deuteronomy 8:3

the Manna necessary in order to know that all of existence depends on that which emanates from the mouth of *HaShem*-יהו"ה? This is because, at first glance, it is a simple matter that "forever *HaShem*-יהו"ה your word stands in the heavens."[12]

That is, [the fact that] that which emanates from the mouth of *HaShem*-יהו"ה in each thing, is what brings it into being, enlivens it, and sustains it,[13] is a matter of simple faith that every single Jew has, in that they are called "the faithful, the children of the faithful," even when they still were in Egypt.[14] How much more is this certainly so after their departure from Egypt, when "the King, King of kings, the Holy One, blessed is He, revealed Himself to them in His glory, Himself etc.," especially after the splitting of the sea on the seventh of Pesach, when they said,[15] "This is my God and I will build Him a Sanctuary."

This being so, this is something that is present in a way of simplicity, that "it is by everything that emanates from the mouth of *HaShem*-יהו"ה that man lives." Thus, what is the novelty of "I shall rain down for you bread from heaven," and that "He fed you the Manna etc.," such that it is specifically through this that the knowledge is brought about that "it is not by bread alone that man lives, but it is by everything that emanates from the mouth of *HaShem*-יהו"ה that man lives."

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[12] Psalms 119:89

[13] Beginning of Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith].

[14] See Talmud Shabbat 97a.

[15] Exodus 15:2; See Rashi there.

3.

However, the general point of the explanation is that the novelty of the "bread from heaven" that comes after the matter of the "bread from the earth" is at its ultimate level of elevation, yet even so, we say that there is an even greater elevation to the "bread of heaven" (as will be explained). The same is so of the novelty of the verse, "to make you know that it is not by bread alone that man lives."

That is, the intention in this is not to inform us that the world is in a way that there is no Master to this city, and that the bread is an existence unto itself, Heaven forbid to think so. Rather, it already was known, in a way of simplicity, that the bread is brought forth from that which emanates from the mouth of *HaShem*-יהו"ה within it, this being the aspect of His light that fills all worlds (*Memaleh Kol Almin*). Nevertheless, this is still not the true knowledge that "it is from that which emanates from the mouth of *HaShem*-יהו"ה that man lives."

4.

Now, all this may be understood with a preface explaining the difference between the "bread of heaven" and the "bread of the earth" as they are spiritually, which is like the difference between the service of Torah and the service of *mitzvot*. That is, the service of Torah is in a way of drawing down from Above to below, as the verse states,[16] "Behold, My

[16] Jeremiah 23:29

word is like fire etc.," and[17] "I shall place My words in your mouth etc."

That is, it is the word of *HaShem*-יהו"ה that is drawn down to below (that is, "bread from heaven"). It thus does not apply for there to be changes in this, since the Torah is eternal.[18] In contrast, when it comes to doing the *mitzvot*, even though this too comes through the study of Torah, as in the teaching,[19] "Study is greater, in that it brings to deed," nevertheless, this is connected to the deeds of man, in that the Tefillin must be made of physical parchment, and the Tzitzit must be made of physical wool etc. (this being the matter of "from the earth").

This may be understood with greater clarity from how the two matters are in Torah itself (being that all matters in the world begin as they are in the Torah). This refers to the matter of the Written Torah and the Oral Torah.[20]

That is, in the Written Torah every letter and every crown [of a letter] is numbered and counted with exactness, and it does not apply for there to be any increase or diminishment in this, Heaven forbid, (that is, it is "from heaven").

In contrast, about the Oral Torah the verse states,[21] "Its measure is longer than the earth and wider than the sea," such that it is in a way of "maidens beyond count,"[22] meaning, without limit (*Bli Gvul*). This comes about[23] through man's toil

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[17] Isaiah 51:16

[18] Tanya, beginning of Ch. 17.

[19] Kiddushin 40b

[20] See Ohr HaTorah Beshalach p. 590.

[21] Job 11:9; Also see Eruvin 21a.

[22] Song of Songs 6:8 and Shir HaShirim Rabbah there.

[23] Also see *Hemshech* 5666 p. 405 [p. 533] and on, [translated in Hemshech Samech-Vav, Vol. 4, Discourse 48].

("from the earth") in that "if you [say I have] toiled but not found, you are not to be believed."[24] This is because since one toiled in the appropriate way (as Torah demands), it is clear that he thereby attains commensurate to his toil, until finding in a way of "you have found."

Now, just as this is so in the pillar of Torah study, the same is so of the other two pillars, these being acts of lovingkindness (*mitzvot*) and the Temple service (*Avodah*-prayer). That is, this difference is present (in the pillar of acts of lovingkindness) in one's spiritual service (*mitzvot*) and his service with the world, in a way that there must be toil with the soil, and toil with the flesh, in order to transform the world to be a dwelling place for Him, blessed is He, in the lower worlds.

There likewise are these two matters in the Temple service (*Avodah*-prayer) itself (this being the intermediary between Torah and acts of lovingkindness). That is, there is service with love of Him with delight in Him (*Ahava b'Taanugim*) and there also is the service of Him of the day of Shabbat, about which the verse states,[25] "You shall call Shabbat a delight," in that the matter of pleasure (*Ahavah b'Taanugim*, and that of Shabbat) is connected to the matter of rest, meaning that there then is no matter of toil.

This is as explained in Tanya,[26] that the matter of love of Him with delight in Him (*Ahavah b'Taanugim*) is like the granting of reward. In contrast, this is not so of the Temple service-*Avodah*-עבודה [prayer] which is of the same root as

[24] Megillah 6b
[25] Isaiah 58:13
[26] Ch. 14

"worked hides-*Eebood Orot*-עבוד עורות,"[27] and the service (*Avodah*) during the mundane days of the week. That is, the general matter of these services, is that they come about through great toil and labor.

5.

This then, is the meaning of the verse, "He fed you the Manna… to make you know that it is not by bread alone that man lives, but it is by everything that emanates from the mouth of *HaShem*-יהו"ה that man lives." That is, through this we can understand the novelty of the "bread of heaven" over and above the "bread of the earth," which even is so as the "bread of the earth" is on its loftiest level. (This is as discussed before that even the spiritual matter of the "bread of the earth" is a lofty matter etc.)

To explain, the supposition that it is "by bread alone that man lives" is comparable to what is said about the totality of the creation, that it is in a manner of "the world-*Olam*-עולם" which is of the same root as "concealment-*He'elem*-העלם" and hiddenness,[28] even as "the world was created in a state of wholeness."[29] This is because the revelation there is only of His light that fills all worlds (*Memaleh Kol Almin*) (as in the language of the Zohar and Kabbalah).

It is in this regard that it is said that the ultimate perfection of the Jewish people is to know that "it is not by

[27] Torah Ohr Mishpatim 76a; Also see Likkutei Torah Vayikra 2d.
[28] Likkutei Torah Shlach 37d
[29] See Bereishit Rabbah 12:6; 14:7

bread alone that man lives, but it is by everything that emanates from the mouth of *HaShem*-יהו"ה that man lives."

The word "that emanates-*Motza*-מוצא" is a term that denotes a root and source, as explained in various places.[30] That is, relative to His light that fills all worlds (*Memaleh Kol Almin*) this refers to His light that surrounds and transcends all worlds (*Sovev Kol Almin*), and more generally, it is that which transcends both His inner manifest light (*Memaleh*) as well as His surrounding light (*Sovev*) that transcends the entire chaining down of the worlds (*Seder Hishtalshelut*).

This is akin to the matter of the dew (*Tal*-טל-39)[31] about which it states,[32] "The dew (*Tal*-טל) is never withheld." However, for this knowledge to be, He therefore "fed you the Manna etc.," so that this matter (the "bread from heaven," and "that which emanates from the mouth of *HaShem*-יהו"ה) becomes the blood and flesh like your flesh, meaning that it even penetrates the blood and flesh etc.[33]

6.

This then, is the novelty of the "bread from heaven." For, even though before this, there [already] was the matter of the "bread of the earth," through which there were lofty and wondrous revelations, and as mentioned before, "a child does

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[30] See Likkutei Torah Tzav 13c (regarding our subject here); Masei 96am and elsewhere.

[31] [The numerical value of "dew-*Tal*-טל-39" is the same as "*HaShem* is One-*HaShem Echad*-יהו"ה אחד-39." See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

[32] See Likkutei Torah Eikev 14b

[33] See Tanya, Ch. 5.

not know how to call 'father' etc. until he has tasted the taste of grain," to the point that the "bread of the earth" brought about (the matter of knowing to call "Father") in that they already said "this is my God and I shall make a Sanctuary for Him."[34] Nevertheless, it is possible for all this to (only) be in the aspect of His light that fills all worlds (*Memaleh Kol Almin*).

That is, even though there was a temporary revelation of the matter of "the King, King of kings, revealed Himself to them, in His glory, Himself, and redeemed them,"[35] and there likewise was the matter of the splitting of the sea, at which time the revelation was even greater than the prophecy of the greatest prophets,[36] nonetheless, this was only temporary.

However, afterwards, there was the (orderly) service from day to day and from level to level, proving that this relates to His light that fills all worlds (*Memaleh Kol Almin*) which comes in a way of order (*Seder*) and chaining down (*Hishtalshelut*). Therefore, when it became necessary for them to receive the Torah, and in the way that was newly introduced through the giving of the Torah, (meaning, higher than the matter of Torah that preceded this, in that "they fulfilled the entire Torah before it was given"),[37] this being the matter of Torah as it specifically is in a way of "travel" (*Halichah*), the true matter of "travel" (*Halichah*) being without limit (*Bli Gvul*)[38] such that it is beyond all relative comparison, to the point that it is in a way in which even when they already reached

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[34] Exodus 15:2 and Rashi there.
[35] Liturgy of the Haggadah.
[36] See Mechilta and Rashi to Exodus ibid.
[37] Yoma 28b
[38] See the discourse entitled "*Tze'enah u'Re'enah*" 5660, and elsewhere.

the limitlessness of the Torah, this is limitation relative to the matter of Torah that must be attained through the command (which also is the granting of empowerment) to ascend in holiness.[39] Therefore, as an introduction to this, it was necessary for there to be the matter of the verse, "Behold, I shall rain down for you bread from heaven," which transcends His light that fills all worlds (*Memaleh Kol Almin*).

Thus, even though they were already on the lofty level mentioned before, and there was the state called "going after Me in the desert, in a land not sown,"[40] this nevertheless was specifically called "going **after** Me (*Acharai*-אחרי)."

That is, this was not the matter of the innerness (*Pnimiyut*-פנימיות) explained at length in the previous discourses.[41] This is to such an extent that the entire service that takes place throughout the course of the time of the exile, and beyond this, the totality of the service in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), is all in the externality (*Chitzoniyut*) of the Ancient One-*Atik*, and it specifically is in the coming future that there will be the revelation of the innerness (*Pnimiyut*) of the Ancient One-*Atik*.[42]

Thus, since this is the externality (*Chitzoniyut*) of the Ancient One-*Atik* (it therefore is called "going **after** Me (*Acharai*-אחרי)," being that) this is not the true matter of the "face-*Panim*-פנים." This is because the true matter of the "face-

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[39] Brachot 28a

[40] Jeremiah 2:2; Also see *Hemshech* 5666 p. 241 [321] and on.

[41] In the discourse entitled "*Bati LeGani*" Ch. 7 and on; Ch. 10 (p. 151 and on; p. 158 and on).

[42] Pri Etz Chayim, Shaar HaKeriyat Shema, Ch. 15.

Panim-פנים" of the Torah, is such that there altogether is no existence of a "back-*Achor*-אחור," akin to the Tablets (*Luchot*) which did not have a front and back (but were entirely front (*Panim*)),[43] as explained before at length,[44] this being the aspect of the "song-*Sheer*-שיר" of the Torah.

7.

This then, is the meaning of the verse, "Behold, I shall rain down… so that I can test them, whether they will go (*Hayeilech*-הילך) in My Torah etc." That is, for there to be the aspect of "travel" (*Halichah*-הליכה) in Torah, there first must be the matter of the Manna.

This is like the teaching in Mechilta,[45] that "the Torah was only given to those who ate the Manna." The precise wording is "to those who ate the Manna" (and as mentioned before in explanation of the verse, "He fed you the manna") the Manna must be such that it becomes blood and flesh like your own flesh.

That is, the matter of the Manna is that there was no waste product in it, in that it completely transcended the order of the chaining down of the worlds (*Seder Hishtalshelut*).[46] This is because it transcends [both] His light that fills all worlds (*Memaleh Kol Almin*), His light that surrounds all worlds

[43] Shabbat 104a; Also see Yerushalmi Shekalim 6:1.

[44] In the discourse entitled "*Bati LeGani*" Ch. 7 and on; Ch. 10 (p. 151 and on; p. 158 and on).

[45] To Exodus 16:4

[46] See Torah Ohr 65b and on; 89a; Ohr HaTorah ibid. p. 599 and on; 5635, and elsewhere.

(*Sovev Kol Almin*) and even transcends the third level (that transcends both His inner manifest light (*Memaleh*) and His surrounding light (*Sovev*).

Thus, it is through this coming in a way of eating, such that it becomes blood and flesh like one's own flesh, that this thereby brings about the matter of "I shall test them-*Anasenu*-אנסנו." For, [as explained in various discourses[47] as well as in books on the roots of words (*Sifrei HaShoroshim*)), the word "I shall test them-*Anasenu*-**אנסנו**" is the matter of "uplifting" and "elevating," as in the verse "I shall raise my banner-*Areem Neesee*-ארים **נסי**."[48]

That is, by eating the Manna they were elevated to higher than the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), through which they came to the aspect of "travel" (*Halichah*-הליכה) in Torah.

About this[49] the verse specifically states,[50] "An *omer* per skull (*Gulgolet*-גלגלת)," in that the matter of the "skull" (*Gulgolet*) even transcends the head. This is as stated,[51] "Uplift (*Se'u*-שאו) the heads of all of the congregation of Israel… **to** their skulls (*l'Gulgelotam*-לגלגלותם)." That is,[52] the uplifting of the head ("uplift the head-*Se'u et Rosh*-שאו את ראש") must be "**to** their skulls" (*l'Gulgelotam*-לגלגלותם) which is higher than the head.

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[47] Also see Torah Ohr p. 70d.
[48] Isaiah 49:22
[49] See Ohr HaTorah ibid. p. 594; p. 601 and on.
[50] Exodus 16:16
[51] Numbers 1:2
[52] See Likkutei Torah, beginning of Bamidbar.

This likewise was the matter of the Manna, which was specifically "an *omer* per skull (*Gulgolet*-גלגלת)." This is because its matter is to bring knowledge in the Jewish people that "it is not by bread alone (His light that fills all worlds (*Memaleh Kol Almin*) that man lives, but it is by everything that emanates from the mouth of *HaShem*-יהו"ה that man lives," as explained before.

8.

Now, to understand the word "rain," specifically, [in that the verse states], "Behold, I shall **rain** down (*Mamteer*-ממטיר) for you etc.," this may be understood through the explanation in Likkutei Torah in the discourses of Parshat Eikev.[53]

That is, even though generally the Manna is the aspect of the dew (*Tal*-טל) (as mentioned before) it nonetheless materializes to the point that "they pounded it in a mortar and cooked it in a pot,"[54] such that even the righteous, who ate the Manna without effort, had to gather it from the entrance of their tents.[55] It then had to be eaten in the literal sense, to the extent that the Rishonim explain[56] that they also had to make the

[53] 14a

[54] Numbers 11:8

[55] See Yoma 75a

[56] Rabbi Menachem Azaria de Fano in his book Maamar Shabatot HaShem, at the beginning of Vol. 2, in the continuation of his discussion regarding the feast of the coming future, writes that a blessing will then be made on the Manna (that was preserved in the jar). In Sefer Chassidim (5550 edition), section 1,640 states that "they **would** make a blessing on the Manna '**He gives** bread from heaven.'" Also see Zohar III 62b that "they would go out, gather, and bless the Holy Name upon it" (and in Ohr HaChamah – of the Ramak – [it states] that this was the blessing

blessing "who brings forth bread from heaven" or some other liturgy.[57]

Nevertheless, through them seeing and eating the Manna, which is rooted in the Crystal Dew (*Tala d'Bedolcha*) and drawn down to the point that it materialized and became physical [as explained in the discourses of the Alter Rebbe of the year 5568 and elsewhere],[58] it thereby became known to them that "it is not by bread alone that man lives,"[59] meaning (not that it was unnecessary for there to be the consumption of the bread, but it indeed was necessary for there to be its consumption (this being why the Manna became physical), but the negation was in that "it is not by bread **alone**," meaning, the aspect of His light that fills all worlds (*Memaleh Kol Almin*) that is in this (as explained before).

Rather, "it is by everything that emanates from the mouth of *HaShem*-יהו"ה that man lives," that is, through that which emanates from the mouth of *HaShem*-יהו"ה that manifests in the bread, meaning, as the Manna became physical etc. This

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"*Hamotzi*"), and they would bless the Holy King (there it states that this refers to the after blessing). It thus seems that (since they did not mention the Ramak), those who discussed all of this did not see this, (cited in Sedei Chemed, Klallim 20, Klall 100; Nefesh Chayah – Margalit – to Ohr HaChayim 204:13; Also see Torah Sheleimah, end of Vol. 14). [It should be noted that Ohr HaChamah was first printed from manuscript in 1879.]

[57] See the preceding note.

[58] See Sefer HaMaamarim 5568 p. 36; Also see Sefer HaMaamarim 5562 p. 63 (regarding the "dew-*Tal*-טל"); Hanachot HaRav Pinchas p. 78; Also see Torat Chayim Beshalach 303a [Vol. 1 p. 210b and on].

[59] See Torah Ohr (89a) that even after it became physicalized and became physical food, "there was a manifestation within it of the Supernal lights, literally. It is for this reason that even as it was below… there was no waste product in it." In the discourse entitled "*v'Haricho*" (in Sefer HaMaamarim Et'halech Liozhnah p. 235 and on) it seems that as the Manna was below it was the **actual being** of the bestowal from Above.

is like the explanation before about the Torah, that "it is hidden from the eyes of all the living,"[60] and "I was with Him… as His delights before Him etc.,"[61] and from there it traveled and descended in the hidden levels, level upon level etc., until it manifested as ink in a book[62] in the letters of the Torah.[63]

9.

This then, is the general matter of the verse, "Behold, I shall rain down for you bread from heaven." That is, even though before this, the Jewish people were [already] on the highest of levels, nevertheless, when "I shall rain down for you bread from heaven," their previous level did not reach the level that necessarily was brought about in them through this.

This is so in regard to the study of the Torah, which must be in a way of "travel" (*Halichah*-הליכה), as in the words, "whether they will go (*Hayeilech*-הילך) in My Torah" (that is, specifically "**My** Torah-*Torati*-תורתי," like the distinction between "the *mitzvot* of *HaShem*-*Mitzvot HaShem*-מצוות יהו"ה" and "My *mitzvot*-*Mitzvotai*-מצוותי").[64]

This is particularly so according to the explanation in Torah Ohr,[65] that the "travel" mentioned in this verse ("whether they will go (*Hayeilech*-הילך) in My Torah") which has two

[60] Job 28:21
[61] Proverbs 8:30
[62] Tanya Ch. 4
[63] Likkutei Torah ibid. (Eikev 14a) – that the materialization of the Mannah was akin to the manifestation of the Torah in physical letters.
[64] Likkutei Torah Bamidbar 9c and elsewhere.
[65] 65c

matters in it, [travel] from Above to below and [travel] from below to Above.

It also applies to the service of "all your deeds should be for the sake of Heaven" and "know Him in all your ways,"[66] in that all man's needs are called "eating."[67] That is, the Manna brings about that even though about **this** bread one might think to say that it is by means of it alone that man lives, since the intention in this bread is as it is in the ultimate state of perfection (as discussed before), it nevertheless only is the bread of the earth, and "it is not by bread alone that man lives, but it is by everything that emanates from the mouth of *HaShem*-יהו"ה that man lives."

Moreover, in this itself, it is specifically "to make you know," meaning that this not only is by way of faith, but by way of knowledge, and to the ultimate degree of the perfection of knowledge, in that as one eats the bread he knows that the vitality he receives is from "that which emanates from the mouth of *HaShem*-יהו"ה" by which man lives.

10.

Now, the Torah is eternal,[68] and at first glance, it seems necessary to preface with an explanation of the eternality of all the details and of the general matter of the verse, "Behold, I shall rain down for you bread from heaven." We also must preface with an explanation of the statement in Tractate

[66] Avot 2:12; Proverbs 6:3; Mishneh Torah, Hilchot De'ot, end of Ch. 3.

[67] See Sanhedrin 38a: "so that he will immediately enter into **a feast** etc.," and Rashi there.

[68] Tanya, beginning of Ch. 17.

Brachot,[69] "Moshe instituted the blessing of 'Who feeds all' (*HaZan*) when the Manna descended for them (this being why we say "Who feeds-*HaZan*-הזן" in the third person [in a concealed way] (*Lashon Nistar*).[70]

Yehoshua instituted the blessing of the land" ("For the land and the food," that is, "the land that produces the food").[71] However, even now, we are obligated in this [blessing], in that the first blessing of Grace after Meals (*Birkhat HaMazon*) is the blessing of "Who feeds all" which is for the Manna.

Now, this is as explained before[72] at length, that even when (for whatever reason it may be) one's service is only in the Lower Unity (*Yichuda Tata'ah*), it nevertheless is necessary to also have a radiance of the Upper Unity (*Yichuda Ila'ah*) from time to time,[73] such that this has an effect in a revealed way.

The same is so of service that only is in a way of restraint (*Itkafiya*), that at the very least, it nonetheless is necessary for there to be contemplation in a way of comprehending the matter of transformation (*It'hapcha*).

The same is so of the study of Torah, that even though, at first glance, the study is primarily in the revealed parts (*Nigleh*) of Torah, in which there is the matter of toil, it

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[69] 48b

[70] Torah Ohr 66b; Likkutei Torah Eikev 14c

[71] Brachot 49a

[72] In the discourse entitled "*Bati LeGani*" Ch. 7; Ch. 11 and on (Sefer HaMaamarim 5737 p. 152; p. 159 and on, [Discourse 16-17]).

[73] See Ohr HaTorah cited in note 5 ibid. that the matter of the Manna is the Upper Knowledge (*Da'at Elyon*), which is the matter of the Upper Unity (*Yichuda Ila'ah*), as explained in Ohr HaTorah ibid. p. 591. There it states that it can be said that the root of the Manna is higher than both the knowledge of the Lower Unity (*Yichuda Tata'ah*) and the knowledge of Upper Knowledge (*Yichuda Ila'ah*).

nonetheless is also imperative for there to be the innerness (*Pnimiyut*) of Torah,[74] as explained at length in Kuntres Etz HaChayim[75] and in various other discourses.

On the contrary, the innerness (*Pnimiyut*) of the Torah is the matter of salt (*Melach*-מלח), through which all the study is preserved. This is as stated in Tractate Shabbat,[76] "This is analogous to a person who said to his emissary: Bring a *kor* of wheat up to the attic for me, [meaning, the matter of "wheat" as it is in a way of elevation]… [He said to him] "Did you mix a *kav* of *chomton* into it? He answered "no" etc." That is, without the "salt-*Melach*-מלח-78,"[77] there is no sustainment for the *kor* of wheat, even as it is in the attic.

The same is so of the general service in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). That is, our sages, of blessed memory stated, that it must be that "just as in your heart there only is One (*Echad*-אחד), so likewise in our hearts there only is One (*Echad*-אחד)."[78]

That is, it is necessary to remember that "just as in your heart (of Yaakov in the world of Emanation (*Atzilut*)) there only is One (*Echad*-אחד)," and this has an effect that "in our hearts (of the tribes in the worlds of Creation, Formation, and Action

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[74] See Ohr HaTorah Beshalach (p. 606 and on; 617 and on; 648) that the matter of the Manna in the Torah is the innerness (*Pnimiyut*) of the Torah. Also see Zohar II 183b, that "through this bread (the Manna) they would know and gaze into **the secrets of the Torah**."

[75] 31a; Also see Likkutei Torah Vayikra 6a

[76] 31a; Also see Likkutei Torah Vayikra 6a

[77] See Rashi to Shabbat ibid.; Likkutei Torah ibid. [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), Gate of the *Cholem*-חלם-78 vowel.]

[78] Pesachim 56a

(*Briyah*, *Yetzirah*, and *Asiyah*)) there only is One (*Echad*-אחד) just as in your heart there only is etc."

That is, in addition to the fact that there is the matter of "forever-*Va'ed*-ועד," he also has the matter of "One-*Echad*-אחד." For, even though the matter of "forever-*Va'ed*-ועד" is the drawing down of the Kingship of the Holy One, blessed is He, into all the worlds, this nevertheless does not reach the matter of "One-*Echad*-אחד."

This is because even though the word "forever-*Va'ed*-ועד" is a letter exchange of the word "One-*Echad*-אחד,"[79] it does not reach the level of the letters as they are before the exchange, as understood from the explanation in Shaar HaYichud VeHaEmunah[80] about the matter of the letter exchanges.

11.

Now, with the above in mind, we can understand the eternality of the matter of the Manna (being that the Torah is eternal). That is, in every place, at all times, and in every state and standing that a Jew is found in, he needs to know that the fact that he has "bread of the earth," meaning, all matters that he receives through making a receptacle by way of the natural order in "all your work that you do,"[81] nonetheless, "it is not by bread alone that man lives, but it is by everything that emanates from the mouth of *HaShem*-יהו"ה that man lives."

[79] Zohar II 134a; Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], Ch. 7.

[80] Ch. 1 & Ch. 12

[81] Deuteronomy 15:18

This is because, within that which he receives by way of the natural order, there he will find that which emanates from the mouth of *HaShem*-יהו"ה, which is the root and source for all matters as they are in Godliness, up to the Source of all sources and the Root of all roots, this being what comes forth in the action of "all your work that you do" in this lower world, during the time of the exile and the doubled and quadrupled darkness.

The same applies in one's service of *HaShem*-יהו"ה, in that even though his service is in a way of "you shall go **after** (*Acharei*-אחרי) *HaShem*-יהו"ה your God,"[82] in a way of the Lower Unity (*Yichuda Tata'ah*) and with restraint (*Itkafiya*), there nonetheless is the granting of empowerment from the matter of the Manna, to the point that this comes into revelation.

This is as understood from the explanation[83] about the matter of "in relation to Moshe it is a minor matter,"[84] that it therefore is a minor matter for every single Jew as well. The same is so of our subject here, that "Behold, I shall rain down for you bread from heaven," in the merit of Moshe,[85] and Moshe instituted the blessing of "Who feeds all" (*HaZan*). This therefore is present for every single Jew, in every place and at all times, and in whatever state and standing he may be in.

Now, just as this is so of the service of *HaShem*-יהו"ה in general, this likewise is so of the study of Torah, on whatever level the study of Torah may be. That is, even when a child begins to speak, we teach him Torah, and we say, "The Torah

[82] Deuteronomy 13:5
[83] Tanya, Ch. 42
[84] Brachot 33b
[85] Taanit 9a

that Moshe commanded us."[86] That is, in this study and utterance there already is the matter of Moshe. As explained before, the matter of the Mannah relates to the recognition and knowledge that this is a matter of Torah, and this is drawn down until it becomes blood and flesh like his flesh, as it is spiritually, until it becomes blood and flesh like his physical flesh, in the literal sense as well.[87]

12.

Now, the revelation of this comes about through spreading the wellsprings (*Hafatzat HaMaayanot*) of the innerness (*Pnimiyut*) of Torah to the outside, which comes into revelation at least in a way of knowledge, and at least in a way of an "*omer*," meaning with measure and limitation. This is why the verse uses the term "I shall rain-*Mamteer*-ממטיר" (and not "dew-*Tal*-טל," as in all other places).

This brings about that just as it was with the Manna on the first occasion, that it was "an *omer* per skull" (as explained before) after which they ate of it and it became blood and flesh like their flesh, even of the heels of their feet, the same is so now, that there is a revelation of the above-mentioned aspect of the "skull" (*Gulgolet*).

This is as explained before, that in every place and every time, and in whatever state and standing a Jew may be in, nevertheless, beginning with the matter of the service of *HaShem*-יהו"ה, even though the revelation for him is of the

[86] Sukkah 42a
[87] See Tanya, Ch. 5

matter of "forever-*Va'ed*-ועד," nevertheless, he knows that "just as in your heart there only is One-*Echad*-אחד, so likewise in our hearts there only is One-*Echad*-אחד,"

This is because in the innerness of our hearts there indeed is truly and actually the matter of "One-*Echad*-אחד," unlike the externality, in which there is the matter of the letter exchange of "One-*Echad*-אחד."

The same is so in the Torah, that when a child just begins to learn, we teach him the verse, "The Torah that Moshe commanded us etc." How much more so, when he already has grown in his study of Torah, and has the matter of the innerness (*Pnimiyut*) of the Torah, that this then comes to be revealed in the innerness (*Pnimiyut*) of the world.

This then, is a fitting preparation that hastens and brings the true and complete redemption by our righteous Moshiach, at which time the matters of the innerness (*Pnimiyut*) of the Ancient One-*Atik* will be openly revealed, until there then will be the fulfillment of the prophecy, "your Teacher will no longer be hidden behind His garment,"[88] and the revelation will be face to face (*Panim b'Panim*), as explained in chapter thirty-six of Tanya.

There already was a foretaste of this at the giving of the Torah, which was the first time there was the matter of "I shall test them-*Anasenu*-אנסנו," meaning, an elevation in a way that there is "travel-*Halichah*-הליכה" in the Torah, in that they go (*Yeilech*-ילך) in My Torah. Thus, just as there was a foretaste of this at the giving of the Torah, there will be an **actual** revelation of this in the near future and in the most literal sense

[88] Isaiah 30:20

in the days of Moshiach, [even though the primary receiving of the reward will be in the seventh millennium, as explained in the note in Tanya there], with the true and complete redemption by our righteous Moshiach!

Discourse 19

"*Vayishma Yitro… -*
Yitro heard…"

Delivered on Shabbat Parshat Yitro,
Shabbat Mevarchim Adar, 5737
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "Yitro, the priest of Midian, the father-in-law of Moshe, heard everything that God did to Moshe and to Israel, His people – that *HaShem*-יהו"ה had taken Israel out of Egypt." Rashi explains,[2] "What particular report did he hear so that he came? The splitting of the sea."

In the discourse by this title of the year 5675 in *Hemshech* 5672[3] (which was recently published),[4] he points out that we must understand the words, "Everything that God did to Moshe and to Israel, His people – that *HaShem*-יהו"ה had taken Israel out of Egypt." That is, that which "God did to Moshe and to Israel" is that He "had taken Israel out of Egypt." However, by the fact that the verse separates between them, this seems to indicate that they are two matters.

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[1] Exodus 18:1

[2] Rashi to Exodus ibid.; Mechilta to Exodus ibid.; Talmud Yerushalmi, Megillah 1:13, and elsewhere.

[3] *Hemshech* 5672 Vol. 2 p. 851 and on [Vol. 4 p. 1,151].

[4] The date in the introduction is: **Erev Shabbat Kodesh, Shabbat Mevarchim Chodesh Adar, 5737**.

[The question similarly posed in Ohr HaTorah,[5] is that we must understand why it [first] states "everything that God-*Elohi"m*-אלהי"ם did to Moshe and to Israel," and then states, "that *HaShem*-יהו"ה had taken Israel out of Egypt."]

Now, according to Rashi's explanation that the words "Yitro heard" mean that "he heard about the splitting of the sea," the fact that "Yitro heard" is also a matter unto itself. This being so, there are three matters here, that "Yitro heard," and "everything that God did etc.," and "that *HaShem*-יהו"ה had taken Israel out etc." We therefore must understand what these three matters are.

We also must understand (as he asks in the discourse of 5675, and similarly in Ohr HaTorah)[6] why the Torah tells us that he was the father-in-law of Moshe. This is because it is already known (from the Torah portion of Shemot)[7] that he was Moshe's father-in-law. This being so, why is it necessary to inform us of this here? We also must understand why it mentions that he was a Midianite priest. This is because, at first glance, it is neither respectful nor honorable to Moshe that he was a Midianite priest, and this being so, why is this mentioned?

To add to this, the entire substance and content of this Torah portion is the matter of the giving of the Torah. Moreover, the introduction that "Yitro heard" is part of the giving of the Torah. For, as explained in Zohar,[8] the giving of the Torah was specifically brought about through Yitro's

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[5] Ohr HaTorah, beginning of Yitro (p. 719).

[6] Ohr HaTorah ibid. p. 723.

[7] Exodus 2:21

[8] Zohar III (Yitro) 67b; 68a; Also see Ohr HaTorah and *Hemshech* 5672 ibid.; Sefer HaMaamarim 5709 p. 56 and on.

submission. That is, when he said,[9] "Now I know that *HaShem*-יהו"ה is greater than all the gods," "the glory of the Holy One, blessed is He, was elevated Above and below, and he subsequently gave the Torah."

However, the giving of the Torah is the matter and the elevated level and praise of Moshe, as the verse states,[10] "Remember the Torah of My servant Moshe," in that the Torah is called by his name since he had self-sacrifice for it.[11] This being so, why in this portion does the Torah mention that Moshe's father-in-law was a Midianite priest, which, at first glance, is neither honorable nor respectful to Moshe, being that one meaning of "a Midianite priest" is that he was a priest of idolatry.[12] [That is, not only did he serve idolatry, but he was a priest of idolatry.]

This is especially so according to the explanation of the Midrash[13] on the verse, "Now I **know** that *HaShem*-יהו"ה is greater than all the gods," that "he knew every idolatry in the world, and there was not a single idolatry that he did not worship." [That is, not only did he serve them, but he knew them in a way of knowledge, and it is in this regard that he said, "Now I know… than all the gods etc."] That is, all this is neither honorable nor respectful to Moshe. However, since the Torah nevertheless mentions that Yitro was a Midianite priest, it therefore must be said that this relates to what is explained in the verse.

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[9] Exodus 18:11
[10] Malachi 3:22
[11] See Mechilta to Exodus 15:1; Tanchuma Shoftim 5.
[12] Mechilta, beginning of Yitro.
[13] Mechilta and Rashi to Exodus 18:11; Tanchuma Yitro 7

Now, in addition to the above-mentioned questions on the verse itself, we also must understand[14] what was cited before from the Zohar, that Yitro's submission was a precondition, preparation, and introduction to the giving of the Torah. That is, it is astonishing that the Torah was given specifically upon Yitro's submission. Were not Moshe and the six-hundred thousand Israelites enough for the Torah to be given, until Yitro specifically submitted? In the words of Ohr HaTorah, was he greater than Moshe and six-hundred thousand Jews?

2.

Now, this may be understood (based the explanation in the discourses)[15] with a preface explaining the verse,[16] "Many crops come through the power of the ox." (That is, even though the ultimate intent of the crops is to be made into food for the consumption of man, nevertheless, the crop is brought about specifically by the power of the ox.)

The substance of this, as it relates to serving *HaShem*-יהו"ה, is that through the Godly soul working with the animalistic soul (the ox), there is caused to be additional light, vitality, and strength in (the service of) the Godly soul, compared to as it is, in and of itself (without manifesting in the animalistic soul).

[14] See Ohr HaTorah and *Hemshech* 5672 ibid.
[15] *Hemshech* 5672 ibid. p. 661 [p. 1,163 and on]; Ohr HaTorah ibid.
[16] Proverbs 14:4

As it is, the aspect of "man-*Adam*-אדם" is called such because "I am likened-*Adameh*-אדמה to the Supernal One."[17] This is also the meaning of the verse,[18] "You shall love *HaShem*-יהו"ה your God with all your heart and with all your soul and with all your more." That is, it is through prefacing with serving Him "with all your heart," meaning, "with both your inclinations," with both the good inclination and the evil inclination,[19] this being the work of the Godly soul with the animalistic soul, that we thereby come to serving Him "with all your more" (*Bechol Me'odecha*), meaning beyond all measure and limitation, even beyond the limitations of the Godly soul.

This is the advantage of the light brought about in the Godly soul through the animalistic soul ("many crops come through the power of the ox"), like the addition of light [brought] out of the darkness,[20] in that the addition of light is brought about specifically through the refinement of the darkness.

Now, just as there is the addition of light [brought] out of the darkness in a specific matter (by the Godly soul refining the animalistic soul), the same is so, and to an even greater extent and magnitude when it comes to general matters.

This is why the giving of the Torah was specifically brought about through Yitro's submission (as mentioned before from the Zohar). This is because the giving of the Torah was the most general matter, being that at that time, the Torah was

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[17] Asarah Maamarot (of Rabbi Menachem Azaria de Fano), Maamar Eim Kol Chay, Part 2, Section 33; Shnei Luchot HaBrit 3a; 20b; 301b, and elsewhere.

[18] Deuteronomy 6:5

[19] Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5 ibid.

[20] See Ecclesiastes 20:13

given in its ultimate wholeness. This is like the well-known statement[21] that there will not be another giving of the Torah, since the Torah in its entirety was already given the first time at the giving of the Torah.

Moreover, at the giving of the Torah the measures and limitations of Above and below were nullified, as the verse states,[22] "*HaShem*-יהו"ה descended upon Mount Sinai," and, "To Moshe He said, 'Ascend to *HaShem*-יהו"ה etc.'"[23] That is, there was a bond between the Upper and the lower,[24] which is why this is a general matter.

Thus, as discussed before, since the addition of light is specifically brought about from the darkness, it thus is understood that in the most general matter, the addition of light is even greater. That is, to bring about the addition of a specific light, it is enough to refine the animalistic soul, this being the refinement of the shiny husk (*Kelipat Nogah*). However, to bring addition in the general light, all three completely impure husks (*Shalosh Kelipot HaTemei'ot*) must [also] be nullified.

This then, is why before the giving of the Torah Yitro's submission was specifically necessary, being that he was a priest of idolatry, such that there was no idolatry that he did not serve. [That is, each idolatry has a unique matter to it, which is why its form of service differs from other forms of idolatry.] That is, idolatry generally comes from the three completely

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[21] See Sefer HaMaamarim 5640 Vol. 1 p. 179; p. 284; 5641 p. 412; 5647 p. 87; 5656 p. 356; *Hemshech* 5666 p. 23 [32]; p. 546 [719]; 5672 Vol. 1 p. 3666; Vol. 2 p. 1,097 [Vol. 2 p. 502; Vol. 5 p. 1,503]; Sefer HaMaamarim 5672-5676 p. 113; 5679 p. 291; 5685 p. 199; 5709 p. 57, and elsewhere.

[22] Exodus 19:20

[23] Exodus 24:1

[24] Midrash Tanchuma Va'era 15; Shemot Rabbah 12:3

impure husks (*Shalosh Kelipot HaTemei'ot*) and is from the lowest level in them.

Moreover, he served every idolatry in the world, and in a way of having knowledge in them (as explained before). Thus, through his submission in stating, "Now I know that *HaShem*-יהו"ה is greater than all the gods," even the lowest levels of the three completely impure husks (*Shalosh Kelipot HaTemei'ot*) were nullified. There then was caused to be additional light with greater strength and greater magnitude, such that the matter of the giving of the Torah was drawn down.

3.

Now, the explanation is that it states in Zohar[25] on the verse,[26] "I saw that there is an advantage-*Yitron*-יתרון of wisdom from folly, like the advantage-*Yitron*-יתרון of light from darkness," that "Why did he (Shlomo) say, 'I saw?' Does the whole world not know that there is an advantage to wisdom etc.?" That is, why is the wisdom of Shlomo specifically needed to recognize this?

However, in addition to the explanation that what is meant is not that there is an advantage-*Yitron*-יתרון to wisdom relative to folly, but that there is a drawing of additional-*Yitron*-יתרון wisdom that comes [**from** folly, meaning] **out of** the folly (through the clarification of the folly), there also is another explanation.

[25] Zohar III 47b; Also see Ohr HaTorah Vayikra Vol. 1 p. 275 and on.
[26] Ecclesiastes 2:13

That is, the verse is (not about actual darkness and foolishness, but is rather) in regard to that which relative to light is the aspect of darkness, and relative to wisdom is the aspect of foolishness, and that in this too, there is an advantage to light that comes out of darkness and an advantage to wisdom that comes out of foolishness, even though they are not actual darkness and foolishness, but are only so relative to light and wisdom.

This is as explained in the discourses,[27] that foolishness here refers to the external wisdoms [of the nations]. That is, what is meant here is not actual foolishness, but that which compared to wisdom (*Chochmah*) is the aspect of foolishness. This is why they explain that it refers to the external wisdoms [of the nations], which although they are lofty wisdoms, are foolishness compared to the wisdom of the side of holiness.

This is also the meaning of the verse,[28] "The wisdom of Shlomo surpassed the wisdom of all the people of the East and all the wisdom of Egypt." That is, Shlomo's wisdom is wondrously praised beyond the wisdom of the people of the East (the external wisdoms), from which it is understood that the wisdom of the people of the East is also elevated and wondrous, such that the measure of Shlomo's greatness is brought out by comparing it to the wisdom of "all the people of the East and all the wisdom of Egypt."

That is, if [their wisdom] had no elevation to them, it would not apply to thereby estimate the exalted level of the

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[27] Ohr HaTorah Yitro ibid. p. 721; p. 730; *Hemshech* 5672 ibid. p. 861 [p. 1,163] and on; Sefer HaMaamarim 5709 ibid. p. 52 and on.

[28] Kings I 5:10

wisdom of Shlomo from them. It thus must be said that there was great elevation in them too, except that even so, compared to the wisdom of Shlomo, they are considered as being foolish.

4.

Now, the explanation is that the novelty of the advantage of the wisdom of the side of holiness, over and above the wisdom of the side opposite holiness (the external wisdoms) is that it has much more light, this being because of the sparks that fell from the abundant lights of the three upper *Sefirot* (Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah*) of the world of Chaos-*Tohu*,[29] which are on a very lofty level.

Now, the greatness of the three upper *Sefirot* of the world of Chaos-*Tohu* relative to the seven lower *Sefirot* (of the world of Chaos-*Tohu*) may be understood from the greatness of the three upper *Sefirot* relative to the emotions (*Midot*) as they are on the side of holiness in the world of Repair-*Tikkun*, which is the aspect of diminutive lights (*Orot*) and abundant vessels (*Keilim*),[30] in which the superiority of the intellectual qualities (*Mochin*) is beyond all comparison to the emotions (*Midot*).

(This is to such an extent that because of the vast distance of comparison between them, there must be several matters between them, as explained in various places.)[31] From this we can also understand the matter in regard to the intellectual qualities (*Mochin*) and emotional qualities (*Midot*)

[29] See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 5; Maamarei Admor HaZaken 5568 beginning of Vol. 1 and elsewhere.

[30] See the citations in the preceding note.

[31] See Torah Ohr Va'era 58b; Vayechi 120a.

of the side opposite holiness, [in that, as the verse states, "God made the one opposite the other."][32] That is, the greatness of the three upper *Sefirot* of the world of Chaos-*Tohu* relative to its seven lower *Sefirot* is elevation beyond relative comparison.

This is also the meaning of what was explained at length before[33] from the discourse entitled "*Al Tatzer et Mo'av*" of the Mittler Rebbe,[34] that after all the wondrous greatness there is in the service of *HaShem*-יהו"ה right now, and especially during the time of the exile, it thereby only brings about the refinement of the lights of the emotions (*Midot*) of the world of Chaos-*Tohu* (the seven lower *Sefirot*), whereas the lights of the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah* (the three upper *Sefirot*) will only come as an inheritance in the coming future.

This is as the verse states,[35] "When *HaShem*-יהו"ה your God will expand your border," referring to the three nations that correspond to the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah* [of the world of Chaos-*Tohu*].[36] Through this we see the great distance of comparison between the seven lower *Sefirot* and the three upper *Sefirot* of the world of Chaos-*Tohu*.

About this Shlomo said, "I saw that wisdom has an advantage from folly, like the advantage of light from

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[32] Ecclesiastes 7:14

[33] In the previous discourse entitled "*Bati LeGani*" (Sefer HaMaamarim 5737 p. 156, Discourse 16-17); Also see the previous discourse entitled "*Katonti*" (p. 109, Discourse 11), and elsewhere.

[34] Maamarei Admor HaEmtza'ee Devarim p. 3 and on; Also see Sefer HaMaamarim 5709 p. 57.

[35] Deuteronomy 19:8

[36] Likkutei Torah and Sefer HaLikkutim of the Arizal to Genesis 15:19 (Lech Lecha).

darkness." For, even though the wisdom of the side opposite holiness ("folly") is rooted in the abundant lights of the three upper *Sefirot* of the world of Chaos-*Tohu*, which are greater in comparison to the diminutive lights (and abundant vessels) of the three upper *Sefirot* of the world of Repair-*Tikkun*, nonetheless, the **true** root of the world of Repair-*Tikkun* is higher than the world of Chaos-*Tohu*.

This is like the well-known analogy[37] of a narrow tube with a small opening, that if you put two stones in, one after the other, the one that entered first will come out last, and the one that entered last will come out first etc. The same is so of Esav and Yaakov, the world of Chaos-*Tohu* and the world of Repair-*Tikkun*, that even so (because of their true root) "I love Yaakov and I hate Esav,"[38] and as the verse states,[39] "He will choose our heritage for us, the pride of Yaakov that He loves, Selah!"

There thus is "an advantage to wisdom over folly," this being the superiority of the three upper *Sefirot* (the intellectual qualities (*Mochin*)) of the world of Repair-*Tikkun* relative to the three upper *Sefirot* of the world of Chaos-*Tohu*, "like the advantage of light over darkness," which refers to the superiority of the root of the seven lower *Sefirot* (the emotions (*Midot*)) of the world of Repair-*Tikkun* over and above the seven lower *Sefirot* of the world of Chaos-*Tohu*.

(The revelation that the root of the world of Repair-*Tikkun* precedes the world of Chaos-*Tohu* is brought about by the refinement of the sparks of the world of Chaos-*Tohu* This

[37] Bereishit Rabbah 63:8 (cited in Rashi to Genesis 25:26
[38] Malachi 1:2-3
[39] Psalms 47:5

is like the first explanation, that "the addition-*Yitron*-יתרון of light from the darkness," is that through the refinement of the darkness an addition in the light is caused, except that this addition is in the root of the light (and in wisdom) relative to the darkness (and foolishness) like the second explanation – the abundant lights of the world of Chaos-*Tohu*).

5.

Now, based on this, we can understand the verse, "Yitro heard etc.," about which the Zohar states that Yitro's submission was preparatory to the giving of the Torah. The reason is because the addition of the light is specifically brought about through the refinement of the darkness. This is why the addition of light of the giving of the Torah had to specifically be brought about through Yitro's submission.

This is also why it mentions that he was a Midianite priest. This is because the addition of the light to the point of the greatness and elevation of the giving of the Torah was specifically brought about through the refinement (and nullification) of the greatest darkness, this being the matter of the Midianite priest.

That is, he was a priest of idolatry, a Midianite priest, in that the name "Midian-מדין" is of the same root as the word "strife-*Madon*-מדון" and quarrel,[40] referring to the side opposite holiness, the matter of which is division and discord. That is, it is the opposite of the Torah, which was given to bring peace in

[40] See Zohar II 68a and Mikdash Melech there; Also see Likkutei Torah and Sefer HaLikkutim of the Arizal to the beginning of Parshat Yitro.

the world,[41] as the verse states,[42] "Her ways are ways of pleasantness, and all her paths are peace." This is why through nullifying and transforming the matter of "strife-*Madon*-מדון," the addition of the light of the giving of the Torah is caused.

This also is why it states that he was "the father-in-law-*Chotein*-חותן of Moshe." For, as explained in the discourse of the year 5675,[43] the Torah is called by Moshe's name (as mentioned before) that the verse states, "Remember the Torah of My servant Moshe," and it is the aspect of descent and drawing down, this being the matter that "'His wedding day' refers to the giving of the Torah,"[44] which is the matter of "descent-*Chavat*-חות in level [to marry a woman]."[45] Thus, the word, "father-in-law-*Chotein*-חותן," refers to the one who activates the descent. This then, is the meaning of "the father-in-law-*Chotein*-חותן of Moshe," in that it he was the one who brought about the descent and drawing down of the aspect of Moshe.

6.

Now, the three particular matters brought about by Yitro's submission, were that "Yitro heard" ("What particular report did he hear that he came? The splitting of the sea"), and "everything that God did etc.," and "that *HaShem*-יהו"ה had taken Israel out etc."

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[41] Mishneh Torah, end of Hilchot Chanukah.
[42] Proverbs 3:17
[43] *Hemshech* 5672 ibid. p. 862 [p. 1,164 and on].
[44] Song of Songs 3:11 and Rashi there; Taanit 26b
[45] See Talmud Bavli, Yevamot 63a

To explain, the splitting of the sea refers to the splitting and tearing of all the partitions and veils etc., through which there was the revelation of the aspect of the Ancient One-*Atik* below, as in the teaching, "The matter [of the splitting of the sea] is dependent on the Ancient One-*Atika*," this being the matter of the revelation of the essential lights (*Orot Atzmiyim*).

The words, "everything that God-*Elohi"m*-אלהי"ם did" refer to the aspect of the vessels (*Keilim*). This is because [the title] "God-*Elohi"m*-אלהי"ם" refers to the root of the quality of Might-*Gevurah*, judgment (*Din*), and constriction (*Tzimtzum*). (This is as explained before[46] about the explanation of the Baal Shem Tov[47] and the Rav, the Maggid of Mezhritch,[48] on the verse,[49] "And God-*Elohi"m*-אלהי"ם said, 'Let there be light.'") That is, this is the matter of the constriction (*Tzimtzum*) and Impression-*Reshimu*, which is the root of the vessels (*Keilim*), to the point that from this there was a drawing down to below [which brought about] the exile in Egypt etc.

The words "that *HaShem*-יהו"ה had taken Israel out of Egypt" refer to the light of the Name *HaShem*-יהו"ה, through which the exodus from Egypt was brought about.[50]

More specifically, as explained in the discourse of the year 5675,[51] it can be said that the three above-mentioned matters are the four aspects of the lights (*Orot*), the vessels (*Keilim*), the garments (*Levushim*), and the chambers

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[46] In the discourse entitled "*Bati LeGani*" (Discourse 16 & 17) ibid. Ch. 4 (Sefer HaMaamarim 5737, p. 147).

[47] Keter Shem Tov, Section 247

[48] Ohr Torah, Section 2, Section 4, and end of Section 183.

[49] Genesis 1:3

[50] Also see Ohr HaTorah Yitro p. 724.

[51] *Hemshech* 5672 ibid. p. 862 [p. 1,164 and on].

(*Heichalot*).[52] This is because the splitting of the sea, which is dependent on the Ancient One-*Atika*, stems from the aspect of the essence of the light (*Ohr*) that transcends the aspect of the vessels (*Keilim*). In contrast, "that God-*Elohi"m*-אלהי"ם did" refers to the matter of the manifestation of the lights (*Orot*) within vessels (*Keilim*). However, when it states, "that *HaShem*-יהו"ה took… out of Egypt," this refers to the aspect of the garments (*Levushim*) and chambers (*Heichalot*).

This is because "Egypt-*Mitzrayim*-מצרים" of the level of holiness, is the matter of the garments (*Levushim*) of the world of Formation (*Yetzirah*) etc., and "Egypt-*Mitzrayim*-מצרים" on the opposite side, is the complete constriction-*Meitzar*-מיצר and concealment brought about through the concealment of the chambers (*Heichalot*) and the partitions (*Parsa'ot*) which bring about complete concealment etc.[53]

7.

This then, is the meaning of the verse, "Yitro heard," [about which Rashi comments], "What was the particular report that he heard so that he came? The splitting of the sea," referring to the matter of the revelation of the aspect of the essence of the light (*Etzem HaOhr*), which for him, at the very least, was in a way of hearing (*Shemiyah*), which thereby brought about his submission.

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[52] See Etz Chayim, Shaar 42 (Shaar Drushei ABY"A) Ch. 2-3; *Hemshech* 5672 ibid. p. 852 [p. 1,151] and on.

[53] In regard to the relation between the three matters, the four aspects, and the two explanations of "the advantage of light from darkness and the advantage of wisdom from folly," see Sefer HaMaamarim 5737 p. 177, note 51.

The verse continues, "that God-*Elohi"m*-אלהי"ם did etc.," referring to the exile in Egypt that was drawn from the quality of Might-*Gevurah* and constriction (*Tzimtzum*) of His title God-*Elohi"m*-אלהי"ם. However, it specifically was through the constraint-*Meitzar*-מיצר and concealment of Egypt-*Mitzrayim*-מצרים that the Jewish people merited the giving of the Torah.[54] For, as known, the exile in Egypt is called "the iron crucible,"[55] which separates the dross etc., in that through the exile and servitude in Egypt the Jewish people became refined to receive the Torah. Moreover, when the Jewish people became refined, the world also became refined, so that the Torah could manifest in it.

The verse concludes, "that *HaShem*-יהו"ה had taken Israel out of Egypt-*Mitzrayim*-מצרים," referring to the departure from the constraints-*Meitzarim*-מיצרים and limitations of the side opposite holiness, as well as the constraints and limitations of the side of holiness etc.

Now, all this is also brought about in the individual redemption that takes place every day during the time of prayer, as explained in Iggeret HaKodesh.[56] From this we come to the general redemption of all Israel as a whole, as well as the redemption of the *Shechinah* which is in exile,[57] that will be brought about through our righteous Moshiach, in the near future and in the most literal sense!

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[54] See Ohr HaTorah ibid. p. 723 and on.
[55] Deuteronomy 4:20; Jeremiah 11:4
[56] Tanya, Iggeret HaKodesh, Epistle 4
[57] Zohar I 120b; Also see Talmud Bavli, Megillah 29a

Discourse 20

"*Zeh Yitnu… -*
This shall they give…"

Delivered on Shabbat Parshat Mishpatim,
Parshat Shekalim, 2nd day of Rosh Chodesh Adar, 5737
By the grace of *HaShem,* blessed is He,

1.

The verse states,[1] "This shall they give – everyone who passes through the census – a half shekel of the sacred shekel, the shekel is twenty gera, half a shekel etc." Now, the questions on this by our Rebbes, our leaders, are well known.[2] Likewise, in volume two of *Hemshech* 5672[3] (which was recently published)[4] in the discourse of Shabbat Parshat Mishpatim, Parshat Shekalim (5675, which falls out like this year) he says that we must understand why it states, "This shall they give-*Zeh Yitnu*-זה יתנו," though it could have said, "They shall give-*v'Natnu*-ונתנו" [or "They shall give-*v'Yitnu*-ויתנו," as in the terminology commonly used elsewhere].

Additionally, why does it state, "This shall they give… a half shekel," before informing us how much a shekel is. That is, it only then states, "the shekel is twenty gera," whereas

[1] Exodus 30:13
[2] See Sefer HaMaamarim 5668 p. 133.
[3] *Hemshech* 5672 Vol. 2 p. 863 [Vol. 4 p. 1,166].
[4] The date in the introduction is: **Erev Shabbat Kodesh, Shabbat Mevarchim Chodesh Adar, 5737**.

before this, we do not know how much the shekel is. This being so, why does it simply state "a half shekel" though it should have said, they shall give "ten gera?" Additionally, after informing us how much the shekel is, it then repeats, "A half shekel as a portion to *HaShem*-יהו"ה." Did it not already say that they should give "a half shekel?"

Now, these questions are in addition to the general question[5] of why it altogether is necessary to explain how much the sacred shekel is, "the shekel is twenty gera etc." That is, it could have simply stated that they should give "ten gera" or "half a shekel," and that would have been sufficient.

This is because we find many places in the Torah in which the shekel is mentioned but the Torah does not explain the amount of the shekel. For example, about Avraham, the verse states,[6] "Four hundred silver shekels in negotiable currency etc." It likewise states,[7] "The man took… its weight was a beka," which is half a shekel, (as Rashi explains, "A hint to the shekel of the Israelites, about which it states, 'a beka per head'"). However, even so, the Torah does not explain how much it is, and this being so, why was it necessary to explain here that "the shekel is twenty gera?"

[5] See Sefer HaMaamarim 5685 p. 166
[6] Genesis 23:16
[7] Genesis 24:22

2.

Now, the *mitzvah* of giving the half-shekel (in this verse, "This shall they give") is connected with the matter of "when you take a count-*Ki Tisa*-כי תשא" of the verse preceding it (as self-understood) to which there are two explanations.

The first is that *Ki Tisa*-כי תשא is a matter of "enumeration" and "counting,"[8] and the second is that it is a term of "elevation" and "uplifting."[9] [This is especially so considering the statement in Talmud, Tractate Bava Batra,[10] "Moshe said before the Holy One, blessed is He, 'Master of the world, with what shall the horn of Israel be uplifted?' He said to him, 'With [the verse] 'when you uplift-*Ki Tisa*-כי תשא.'" From this it is understood that "*Ki Tisa*-כי תשא" means "uplifting."]

Now, at first glance, these seem to be two opposite interpretations. This is because according to the first interpretation (that it is the matter of "enumeration" and "counting") the superiority of one [person] over another is not apparent, in that the manner of counting is such that the great and the small are counted together and thus are equal to each other. [As in the words of the Torah about the half-shekel,[11] "The wealthy shall not increase and the destitute shall not decrease etc.," such that there is no distinction between the wealthy and the destitute etc.] That is, counting indicates the

[8] Rashi to Exodus 30:12

[9] Ohr HaTorah Tisa p. 1,838 and elsewhere.

[10] Talmud Bavli ,Bava Batra10 b

[11] Exodus30:15

common denominator between them, in that they all are the children of Israel, and are twenty years of age and up etc.,[12] such that there is no recognition of different levels of elevation etc.

Moreover, in addition to the deficiency in the matter of counting, in which there is no recognition of the qualities of those counted etc., there also is the question posed in Ohr HaTorah.[13] That is, in Talmud it states[14] that "blessing is not found in that which is weighed, nor in that which is measured, nor in that which is counted, but only in that which is hidden from the eye."

However, according to the second explanation (that *Ki Tisa*-כי תשא denotes "uplifting") it is the very opposite (of the statement before, that counting nullifies the matter of levels). This is because the half-shekel brings elevation and ascent etc., such that (as the verse continues) the uplifting is of "the head of the children of Israel." That is, the uplifting is not just in relation to a state of lowliness etc. but is even in relation to the highest of levels, the aspect of the "head," up to and including "the head of the children of Israel."

However, at first glance, it is not understood how counting (the matter of which is the absence of divisions, levels, measures, and limitations) can bring ascent and elevation in a matter of level and importance ("the head of the children of Israel").

We should add that the two opposite matters mentioned above about "*Ki Tisa*-כי תשא," are also present in the matter of

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[12] Exodus 30:14

[13] Ohr HaTorah Ki Tisa p. 1,828-1,829 – from Shnei Luchot HaBrit, Parshat Bamidbar p. 347a.

[14] Talmud Bavli ,Taanit8 b ;Bava Metziya42 a

"This shall they give… a half-shekel" (which is connected to the matter of "*Ki Tisa*-כי תשא," as discussed before).

That is, on the one hand, there is no recognition in this of any division in levels, as the verse states, "The wealthy shall not increase and the destitute shall not decrease etc." That is, in the giving of the half-shekel there is no recognition of whether it was given by one who is wealthy, "the wealthy shall not increase," nor is there recognition of whether it was given by one who is poor, "the destitute shall not decrease." In other words, there is no division of levels (the destitute and the wealthy). On the other hand, in this itself, the verse states, "the wealthy… and the destitute etc.," meaning that there is the division of the wealthy and the destitute.

3.

Now, the explanation of this in general, is that the totality of man's service of *HaShem*-יהו"ה is generally as the verse states,[15] "You shall love *HaShem*-יהו"ה your God, with all your heart and with all your soul and with all your more," the totality of which is generally commensurate to the strength of each individual. It therefore applies for there to be distinct levels between one person and his fellow.

That is, not only is so that serving Him "with all your heart and all your soul" refers to the inner manifest powers (in which division applies), in that there are different levels and one person is unlike his fellow, but even in serving Him "with all your more" (*Bechol Me'odecha*-בכל מאדך) even though it is

[15] Deuteronomy 6:5

service that transcends measure and limitation, and there is reason to say that there are no divisions in this, nonetheless, in this too, there are different levels.

This is understood from the precise wording, "with all **your** more-*Bechol Me'ode**cha***-בכל מאדך,"[16] meaning that it is according to the measure of each individual. That is, in addition to "with all **your** more-*Me'od*-מאד" [meaning, that which is in excess to you], in that is not commensurate to the **true** "more-*Me'od*-מאד" of the One Above, but beyond this, it also is such that in each person it is according to **his** measure. For, since "with all your more" is stated in continuation to "with all your heart and with all your soul," that is, according to the inner manifest powers of each individual, it is thus understood that the same applies to "with all **your** more-*Bechol Me'ode**cha***-בכל מאדך," as it is in each one according to his measure, (in addition to the fact that it cannot compare the "more-*Me'od*-מאד" of the One Above).

The explanation is as explained in various discourses,[17] and we likewise observe this to clearly be so, that there is no comparison between the self-sacrifice (*Mesirat Nefesh*) of one person and the self-sacrifice (*Mesirat Nefesh*) of his fellow. That is, there can be a matter that for one person requires self-sacrifice ("with all your more") whereas for his fellow, not only is self-sacrifice not necessary for this, but in this he does not even require toil at all. Rather, for him, it is a simple matter that

[16] See Torah Ohr Mikeitz 39c and on; Maamarei Admor HaZaken 5562 p. 195; Sefer HaMitzvot of the Tzemach Tzeddek 123b; 160b; Sefer HaMaamarim 5649 p. 247.

[17] See the citations in the preceding note.

he must conduct himself in such and such a way (whereas for him self-sacrifice is in loftier matters).

From this it is understood that even the service of "with all your more," applies to each one according to his measure. There thus is no comparison between the service of "with all your more" as it is in "your heads and your tribal leaders," and the service of "with all your more" as it is in "the choppers of your wood and the drawers of your water."[18]

Now, just as in the general totality of the Jewish people there are different levels of serving Him "with all your more," so likewise this difference is also present in the general matter of the times. That is, there is no comparison between the self-sacrifice of one era and the self-sacrifice of another era.

That is, matters such as these, in an era when "the generation is meritorious" (in the literal sense) were simple and did not require self-sacrifice, whereas in the eras that followed, such as in the times of the Acharonim, and the latest of the Acharonim, until the time of the doubled and quadrupled darkness of the "heels of Moshiach" (in which "the generation is meritorious" is said in the form of a question),[19] require toil of self-sacrifice (*Mesirat Nefesh*) for such matters.

This is because in the time of the Holy Temple, Godliness shone openly revealed in the ten miracles that were done for our forefathers in the Holy Temple.[20] In contrast, after "we were exiled from our land and distanced from our soil

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[18] Also see the discourse entitled "*Ketonet Bad Kodesh Yilbash*" of last year, 5736, Ch. 3 (Sefer HaMaamarim 5736 p. 223 and on, translated in The Teachings of The Rebbe 5736, Vol. 2, Discourse 29).

[19] See Talmud Bavli, Yevamot 39b and Rashi there.

[20] Mishnah Avot 5:5

etc.,"[21] and "we have not seen our signs etc.,"[22] [even though there indeed are signs, nevertheless, "we have not seen them,"[23] this being because the great hiddenness and concealment during the time of the exile], there thus is the need for serving with self-sacrifice (*Mesirat Nefesh*), that is, "with all your more" (*Bechol Me'odecha*). The same is so of our generation, in that because of the command to "ascend in holiness,"[24] it is necessary for there to be ascent (to the point of ascent beyond comparison) even in the service of self-sacrifice (*Mesirat Nefesh*).

However, even though in serving Him "with all your more" there are different levels, as discussed at length before, nevertheless, at the very same time, the command "you shall love *HaShem*-יהו"ה your God… with all your more" is a general command that applies to every single Jew.

Now, this may be understood from how it is in the matter of the giving of the Torah in general, that the revelation from Above of, "*HaShem*-יהו"ה descended on Mount Sinai,"[25] is such that different levels do not apply. Though we find that even then, Moshe was in a partition unto himself, and Aharon was in a partition unto himself etc.,[26] nevertheless, this division of levels was only from the perspective of the recipients. In contrast, from the perspective of the revelation from Above,

[21] Liturgy of the Misaf prayer of the holidays.
[22] Psalms 74:9
[23] See Torah Ohr Shemot 50b; Megillat Esther 93c
[24] Talmud Bavli ,Brachot28 a
[25] Exodus19:20
[26] Mechilta and Rashi to Exodus 19:24

there was a drawing down of His Essential Self, blessed is He, which transcends division in all of them.

This refers to the aspect of "I-*Anochi*-אנכי," about which our sages, of blessed memory, stated,[27] [that this is an acronym for] "I have put My soul into My writings-*Ana Nafshi Ketavit Yehavit*-אנא נפשי כתבית יהבית." That is, just as division does not apply in "My soul-*Nafshi*-נפשי," (that is, His Essential Self and Being, blessed is He), Heaven forbid to think so, the same applies to "My writings" and "My putting" (that is, the drawing down of His Essential Self in the Torah), in that division does not apply.

Now, although from the perspective of the matter of "ascending in holiness," even for our teacher Moshe there had to be constant ascent (and this being so, there indeed is the matter of a division of levels) nonetheless, these ascents stemmed from the additional elevation he had through receiving from His Essential Self and Being (meaning that the particulars of the divisions were only in regard to the manner of his reception). However, the essential matter of the drawing down of His Essential Self is equal on all levels, and it does not apply for there to be divisions in this.

This is like what we find about the matter of the giving of the Torah in general, that although there is the well-known statement[28] that there will not be another giving of the Torah,

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[27] Talmud Bavli, Shabbat 105a (Ein Yaakov version); Also see Likkutei Torah, Shlach 48d and on, and elsewhere.

[28] 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 in Hemshech Samech-Vav Vol. 1, Discourse 3; p. 546 [719], translated in Vol. 4, Discourse 61; *Hemshech* 5672 Vol. 1 p. 366; Vol. 2 p. 1,097 [Vol. 2 p. 502; Vol. 5 p. 1,503]; Sefer HaMaamarim 5672-5676 p. 113; 5679 p. 291; 5685 p. 199; 5709 p. 57 and elsewhere.

being that on the first occasion, the entire Torah was given in its totality, nonetheless, from time to time, each day in its day, and each soul according to that soul, there is a drawing down and revelation of novelty in the Torah, except that this only relates to that which is drawn down into revelation from the Torah (to the recipients). Nevertheless, in essence, at the time of the giving of the Torah it already was given below in its totality and wholeness.

This is as explained elsewhere, that it is akin to what we find in Talmud,[29] that it takes forty years for a person to come to the depth of his teacher's intention, in that the fact that after forty years he reaches the depth of his teacher's intention, is not such the teacher again bestows to him (after forty years).

It rather is because the teacher included the depth of his intellect in what he bestowed to the student, and it is thereby that the student comes to the depth of his teacher's intention after forty years. However, before the student reaches the depth of the teacher's intellect, even though the entire depth of the intellect in its totality is with him, it nonetheless is concealed, and is such that he has not attained it. Thus, these differences are only in regard to how much is drawn down in a revealed way in the student.

Now, just as this is so of the general matter of the giving of the Torah, the same is so of the ascents stemming from the recipients. That is, the differences are only from the perspectives of the recipients, whereas the drawing down itself transcends division etc.

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[29] Talmud Bavli, Avodah Zarah 5b, explained in Sefer HaMaamarim 5650 p. 50.

This is also the meaning of the verse,[30] "I am *HaShem*-יהו"ה your God-*Elo"hecha*-אלהי"ך who took you out etc.," in the singular. Now, this has two well-known explanations. The first explanation is that it refers to every single Jew,[31] in that the entire Torah was given to every Jew as an individual. The second explanation is that it refers to the Jewish people as a whole [as one stature] (in that there is no division between them, which is why it is said in the singular).

This aligns with the two above-mentioned matters in Torah, that from the perspective of the Torah as it comes to the recipient in a revealed way, it is said in the singular, in that the Torah was given to each individual according to his stature. However, in this itself (which comes to each Jew according to his stature) there is a drawing down of the Essential Self and Being of the Unlimited One, blessed is He, who transcends divisions, and in relation to this aspect, all Jews are equal.

4.

Now, just as it was explained before, that in the Torah in general, there is that which transcends divisions and is equal on all levels, and there is that which comes into particular levels, there likewise is a drawing down of a likeness to them in some *mitzvot*, particularly in a general *mitzvah* such as the half-shekel. This is as understood from Rashi's statement[32]

[30] Exodus 20:2

[31] See Midrash Tanchuma (Buber) Yitro 17; Pesikta d'Rav Kahana, Piska 12; Yalkut Shimoni Yitro, Remez 186, and elsewhere; Also see Ramban to Exodus ibid.

[32] Rashi to Exodus 30:15 ibid.

(from the continuing verse)[33] that the half-shekel was used for [making] the sockets (*Adanim*) upon which the Tabernacle (*Mishkan*) was founded, along with the Holy Temple, which [also] is called the Tabernacle (*Mishkan*).[34]

Now, about [the Holy Temple] the verse states,[35] "The heavens and the heavens of the heavens cannot contain You, yet this house can," said as a positive statement. That is, even that which cannot be contained by the heavens and the heavens of the heavens, is drawn down to dwell below through this house (the Holy Temple and the Tabernacle),[36] and through this house there also is caused to be a drawing down of revelation in the heavens and the heavens of the heavens.

Moreover, in addition to the exalted level of giving the half-shekel the first time for the sockets (*Adanim*) of the Tabernacle, even in the years that followed, the half-shekel was taken for the acquisition of the communal sacrifices of the entire year.[37]

Now, the sacrificial service includes the entire matter of service of *HaShem*-יהו"ה.[38] From this it is understood that the half-shekel is a general *mitzvah*. It therefore has in it the two matters that are present in the Torah as a whole, this being that which transcends division, and that in which divisions into particular levels applies.

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[33] Exodus 38:25-27
[34] Talmud Bavli, Eruvin 2a
[35] Kings I 8:27
[36] See Sefer HaMaamarim 5643 p. 87 and on, and elsewhere.
[37] Mishneh Torah, beginning of Hilchot Shekalim.
[38] See Sefer HaMaamarim 5710 p. 112 and on, and elsewhere.

This then, is the matter of the two halves of the shekel.[39] That is, the first half indicates that which transcends division, and the second half indicates that in which there is a division of levels. More specifically, the two aspects of the half-shekel are the ten powers of the Godly soul and the ten powers of the animalistic soul.

More generally, [they are representative of] the work with oneself, and the work with the world. This is like what took place in the Tabernacle (*Mishkan*) (which was upheld by the above-mentioned sockets (*Adanim*)) in which there was the manifestation of the *Shechinah*, as the verse states,[40] "I will dwell within them," and through the "narrow and broad windows"[41] [of the Holy Temple] the light would emerge to the entire world.[42]

More specifically, in the Godly soul itself there is that which manifests in the animalistic soul, which in general is the matter of its inner manifest powers, and there also is the matter of the "source of the flow-*Mazal*," that is, the encompassing aspect (*Makif*) of the soul that transcends division. It thus is in regard to this that the verse first states, "This shall they give… a half shekel" (simply), before informing us how much the shekel is, being that this is the aspect that transcends divisions.

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[39] See the end of the discourse entitled "*Zeh Yitnu*" and the discourse entitled "*Ki Tisa*" 5675 (*Hemshech* 5672 Vol. 2 p. 874; p. 901 [Vol. 4 p. 1,180; p. 1,217 and on]).

[40] Exodus 25:8; See Alshich to Exodus ad loc.; Shnei Luchot HaBrit 69a and elsewhere.

[41] Kings I 6:4

[42] Talmud Bavli, Menachot 86b and Rashi there; Vayikra Rabbah 31:7; Tanchuma Tetzaveh 6; Beha'alotcha 2.

Now, with the above in mind, we can also understand why the verse states, "The wealthy shall not increase and the destitute shall not decrease etc." For, although in giving the half-shekel there is no distinction between the wealthy and the destitute, it nevertheless states "the wealthy… and the destitute etc."

This is as explained before, that even in the aspect that transcends division, it applies for there to be different levels in the way of the reception of the recipients. (This is why at the giving of the Torah, Moshe was in a partition unto himself etc.) Moreover, just as with the Tabernacle (*Mishkan*), it was through the sockets (*Adanim*) (made from the half-shekels, as mentioned before) that they raised the Tabernacle (*Mishkan*), the same is so in the service of *HaShem*-יהו"ה, that through the preface of our service being in a way of accepting the yoke (*Kabbalat Ol*), which is the beginning of the service and its primary aspect and root,[43] we thereby come to the ultimate elevation in the service of *HaShem*-יהו"ה that transcends divisions.

(This is an additional explanation about the two half-shekels, that is, the service of accepting the yoke (*Kabbalat Ol*), and the ultimate elevation that is thereby attained.) Likewise, it is through one's work with the animalistic soul that there is a drawing down of additional elevation in the service of the Godly soul, as it is, in and of itself.

Likewise, through working with the inner manifest powers there also is a drawing down for him of the encompassing aspect of the soul. Likewise, through the service

[43] Tanya, beginning of Ch. 41

of "with all your heart and with all your soul," we then automatically come to the service of "with all your more." Likewise, through the service of restraint (*Itkafiya*) we come to the service of transformation (*It'hapcha*).

(That is, even though the beginning of one's service stems from the particular powers, in which, as mentioned before, there are the divisions of the wealthy and the destitute, nevertheless, from this we then come to the service that transcends divisions, about which the verse states, "The wealthy shall not increase and the destitute shall not decrease.")

5.

Now, based on this, we can understand the verse, "This shall they give-*Zeh Yitnu*-יתנו זה,"[44] meaning the revealed part, including the powers of the animalistic soul, as well as the powers of the Godly soul that manifest in the animalistic soul.

That is, these powers must be given over to Godliness, and in a way of "(This) shall they give-*Yitnu*-יתנו," about which it states, "Whosoever gives, gives generously."[45] Through doing so, he is granted the aspect of the simple half-shekel from Above, which transcends division, as discussed before.

This is also the meaning of the words, "everyone who passes through etc.," about which it states in Talmud Yerushalmi,[46] "All who passed through the sea etc.," in that at

[44] See the end of the discourse entitled "*Zeh Yitnu*" 5675 (*Hemshech* 5672 ibid. p. 874 [p. 1,180]).

[45] See Bava Batra 53a; 65a; 71a; Mishneh Torah, Hilchot Mechirah 25:4; Hilchot Zechiyah uMatanah 11:22.

[46] Talmud Yerushalmi Shekalim 1:3

the time of the splitting of the sea, there was the revelation of the Essential Self of the limitless light of the Unlimited One below, as the verse states,[47] "This is my God etc.," in that "they pointed with their fingers and said 'this-*Zeh*-זה,'"[48] until there will be a drawing down of the revelation of,[49] "This-*Zeh*-זה is our God, we hoped to Him that He would save us; This-*Zeh*-זה is *HaShem*- יהו״ה to whom we hoped etc.," in which the word "This-*Zeh*-זה" is repeated twice,[50] through [having] two times "This-*Zeh*-זה" in one's service, the aspect of "This-*Zeh*-זה" of the revealed part of the soul, and the refinement of "[God made] this-*Zeh*-זה opposite this-*Zeh*-זה,"[51] through which a drawing down is caused of "This-*Zeh*-זה" in doubled measure, which brings about that "we will rejoice and be glad in His salvation,"[52] with the true salvation of the coming future.

This is as stated in Talmud,[53] "The Holy One, blessed is He, is destined to make a dance for the righteous *Tzaddikim* in the Garden of Eden (*Gan Eden*)…. And each and every one will point with his finger, as it states, 'It shall be said on that day, 'This is our God etc.'"

Now, from the dance that will take place in the Garden of Eden (*Gan Eden*), there then will be a drawing down to below, in "My garden-*Gani*-גני," meaning, "'My wedding chamber-*Genuni*-גנוני,' the place where I primarily was at

[47] Exodus 15:2
[48] Midrash Shemot Rabbah, end of Ch. 23.
[49] Isaiah 25:9
[50] See the citation in the preceding note.
[51] Ecclesiastes 7:14; See Tanya, beginning of Ch. 6.
[52] Isaiah 25:9 ibid.
[53] Talmud Bavli, Taanit 31a

first,[54] in that the essential root of the *Shechinah* was in the lower worlds,"[55] with the coming of our righteous Moshiach, in the near future and in the most literal sense!

[54] Song of Songs 5:1; Midrash Shir HaShirim Rabbah to Song of Songs 5:1; explained in *Hemshech* "*Bati LeGani*" 5710 (Sefer HaMaamarim 5710 p. 111 and on).

[55] Midrash Bereishit Rabbah 19:7; Explained in *Hemshech* "*Bati LeGani*" ibid.

Discourse 21

"*Megillah Nikreit… -*
The Megillah is read…"

Delivered on Shushan Purim, 5737
By the grace of *HaShem,* blessed is He,

1.

It states in Mishnah,[1] "The Megillah [Scroll of Esther] is read on the eleventh, on the twelfth, on the thirteenth, on the fourteenth, [or] on the fifteenth [of the month of Adar], not earlier and not later. Cities surrounded with walls from the days of Yehoshua bin Nun read it on the fifteenth. Villages and large cities read it on the fourteenth, however villages read it in advance on the day of assembly. What is considered to be a large city? Any city in which there are ten idle men etc."

Now, there is a well-known teaching of the Baal Shem Tov[2] explaining the teaching of our sages, of blessed memory,[3] "Whosoever reads the Megillah backwards (*l'Mafrei'ah*-למפרע) has not fulfilled his obligation." That is, one who thinks that what is written in the Megillah is a matter of history, that is (*l'Mafrei'ah*), meaning that which relates to the past, has not fulfilled his obligation.

[1] Mishnah Megillah 1:1; 1:3; Talmud Bavli, Megillah 2a; 5a
[2] See Keter Shem Tov, Hosafot Section 100.
[3] Mishnah Megillah 2:1

That is, in addition to the general instruction and knowledge that the Torah is eternal,[4] and is for all times and all places, and for each and every Jew, as especially emphasized in the matter of Purim, as the verse states about the days of Purim,[5] "Their remembrance shall not perish from their descendants," in addition to this, there is the above-mentioned teaching of the Baal Shem Tov, that "Whosoever reads the Megillah backwards (*l'Mafrei'ah*-למפרע)," in that he thinks that what is written in it relates to the past, "has not fulfilled his obligation."

This matter is emphasized in the teaching of our sages, of blessed memory, "The Megillah [Scroll of Esther] is read on the eleventh, on the twelfth, on the thirteenth, on the fourteenth, [or] on the fifteenth… Cities surrounded by walls from the days of Yehoshua bin Nun read it on the fifteenth. Villages and large cities read it on the fourteenth, however villages read it in advance on the day of assembly."

That is, the matter of Purim is drawn down in all times and all places, meaning, even in the divisions (the opposite of oneness) of walled cities, large cities, and villages, which are divided within space in the literal sense. Likewise, from the divisions of space, there also is a drawing down of the divisions of time, "on the eleventh, on the twelfth, on the thirteenth etc.," (such that walled cities read it on the fifteenth, and villages and large cities on the fourteenth etc.)

There likewise the division in the soul, in that there is a difference between a city dweller, a dweller of a walled city,

[4] See Tanya Ch. 17.
[5] Esther 9:28; Also see Mishneh Torah, end of Hilchot Megillah.

and a villager. In all these different levels there is a drawing of the matter of "The Megillah is read etc."

Now, according to the well-known matter, that the soul of every Jew includes all six-hundred-thousand souls of the Jewish people,[6] it is understood that all the particular levels of the villager, the city dweller, and the dweller of a walled city, are also present in every single Jew. That is, there is a level of his soul that is the aspect of a villager, the aspect of a city dweller, and the aspect of a dweller of a walled city.

2.

Now, the explanation of this as it is in man's service of *HaShem*-יהו"ה, [this being the ultimate purpose for which he was created, being that "I was created to serve my Owner,"[7] through the matter of "labor-*Avodah*-עבודה" which is of the root "worked hides-*Eebood Orot*-עבוד עורות,"[8] as explained in Torah Ohr on the Torah portion of Mishpatim],[9] may be understood[10] through the statement in Talmud[11] about the difference between the Chariot (*Merkavah*) of Yishayahu and the Chariot (*Merkavah*) of Yechezkel.

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[6] See Tanya, Ch. 37 (48a).

[7] Mishnah and Baraita at the end of Tractate Kiddushin.

[8] Which is a matter that primarily relates to the villager.

[9] Torah Ohr Mishpatim 76a; Also see Likkutei Torah Vayikra 2d.

[10] Regarding the coming section – see the discourse entitled Megillah Nikreit in Ohr HaTorah Megillat Esther p. 275 and on; Discourse by the same title of the years, 5629; 5698; 5714; 5739 (Sefer HaMaamarim 5629 p. 83 and on; 5672-5676 p. 311 and on; Sefer HaMaamarim 5714 p. 113 and on, translated in The Teachings of The Rebbe 5714, Discourse 12; 5739 p. 138 and on).

[11] Talmud Bavli, Chagigah 13b; Also see Likkutei Torah Zot HaBrachah 97a and on.

That is, "Everything that Yechezkel saw, Yishayahu saw as well. (However) to what may Yechezkel be compared? To a villager who saw the king. To what may Yishayahu be compared? To a dweller of a walled city who saw the king."

Now, the difference between them is that a villager is unaccustomed to seeing the king, and when he sees him, for him it is a novelty, thus causing him to become excited with a great commotion. In contrast, for the dweller of a walled city, since he is accustomed to seeing the king, he does not become as excited etc.

There also is an intermediate between a walled city and a village, this being the matter of the large cities. This is because on the one hand, they are not in the category of a walled city, being that they are not surrounded by a wall, but on the other hand they are not in the category of a village, being that there are ten idle men there.[12]

Why are they idle from work etc.? Because they are occupied in prayer (according to Rashi)[13] or are occupied in the study of Torah[14] (as explained at length in She'elot uTeshuvot HaRambam[15] on the matter of the ten idle men).

Now, within these three categories there are differences in the time of reading the Megillah, on the eleventh etc. or on the fifteenth, as took place when the Jewish people had a king (according to the view of Rambam),[16] or when they would

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[12] Talmud Bavli ,Megillah5 a ibid.

[13] Megillah ibid.

[14] Mishneh Torah, Hilchot Megillah 1:8; Pirush HaMishnayot of the Rambam, Megillah 1:3.

[15] Pe'er HaDor, Section 10; Shaalot uTeshuvot HaRambam Vol. 1, Section 123.

[16] Hilchot Megillah 1:9

sanctify the moon by sight (according to the view of Rashi),[17] when the renewal of the moon was observed with eyes of flesh.

3.

Now the explanation is that one's general labor is in the three levels [of the soul] within him, called the *Nefesh*, *Ru'ach*, and *Neshamah*.[18] That is, even though our sages, of blessed memory, stated,[19] "They called her by five names: *Yechidah*, *Chayah*, *Neshamah*, *Ru'ach*, and *Nefesh*," nevertheless, man's labor is in the ten inner manifest powers that are divided into the three aspects of *Nefesh*, *Ru'ach*, and *Neshamah*, as well as in the three garments of thought, speech, and action[20] (which are compared to the three aspects of the *Neshamah*, *Ru'ach*, and *Nefesh*).

Now, since all of creation is for the sake of the Jewish people,[21] therefore, the general totality of the worlds are also divided into three levels, as it states,[22] "There are three worlds." All this is drawn down from the Torah, which also is divided into three aspects.[23]

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[17] Megillah 2a; Also see Encyclopedia Talmudit, section on "*Yom HaKenisah*" p. 417 and on.

[18] Also see the previous discourse entitled "*Ranee v'Simchee*," Discourse 13, Ch. 4 (Sefer HaMaamarim 5737, p. 122 and on).

[19] Midrash Bereishit Rabbah 14:9

[20] See Tanya, Ch. 4

[21] Rashi and Ramban to Genesis 1:1

[22] Zohar III 159a

[23] Also see the previous discourse entitled "*Ranee v'Simchee*," Discourse 13, Ch. 4 (Sefer HaMaamarim 5737, p. 122 and on); Discourse entitled "*v'Eileh Shemot*," Discourse 14, Ch. 5 and on (p. 130 and on).

That is, the matter of understanding and comprehending the Torah is thought (*Machshavah*). There then is the matter of speaking (*Dibur*) Torah, as in the teaching of our sages, of blessed memory,[24] on the verse,[25] "They are life to those who find them-*L'Motza'eihem*-למוצאיהם," meaning, "To those who express them-*L'Motzi'eihem*-למוציאיהם with the mouth." There then is the matter of the action (*Ma'aseh*) of the Torah, as our sages, of blessed memory, stated,[26] "If it is ordered in your two-hundred and forty-eight limbs, then it is preserved."

Higher than this (the aspect of action in Torah itself) which is the "minor action" of the speech of the Torah,[27] and the major aspect of the Torah, in that "study is greater, in that it brings to deed."[28] From these three levels in the Torah there then is a drawing down of the three aspects in the Jewish people and the world.

Now, the explanation of the three aspects of *Nefesh*, *Ru'ach*, and *Neshamah* as they are in the service of prayer,[29] is that [our daily] prayers begin [upon waking] with, "I thankfully submit" (*Modeh Ani*) and then with "submit to *HaShem*-יהו"ה" (*Hodu*), this being the matter of submission (*Hoda'ah*), which is the aspect of the *Nefesh*.

There then is the service of praise, through which the arousal of the emotions is caused, this being the aspect of the

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[24] Talmud Bavli ,Eruvin54 a

[25] Proverbs 4:22

[26] Eruvin54 a ibid.

[27] See Tanya, Ch. 37.

[28] Talmud Bavli, Bava Kamma 17a; Kiddushin 40b

[29] Regarding the coming section – see Kuntres HaAvodah, Ch. 1 (p. 4 and on); Sefer HaSichot Torat Shalom p. 61 and on; Sefer HaMaamarim 5656 p. 346 and on; *Hemshech* 5672 Ch. 250 (Vol. 1 p. 505 [Vol. 3 p. 692] and on).

Ru'ach. There then is the service of the blessings of the *Shema* and the recital of the *Shema*, that is, the aspect of Understanding-*Binah*, this being the aspect of *Neshamah* (by which we come to the ultimate perfection of the emotions of love and fear of *HaShem*-יהו"ה).

We then come to the eighteen blessings of the Amidah prayer, in which one stands in the ultimate state of nullification, (*Bittul*) "like a servant before his Master,"[30] and as the verse states,[31] "Let my mouth declare Your praise."

After this we then come to the service of studying Torah, the matter of which is total nullification (*Bittul*), oneness and union with the Holy One, blessed is He, in that "the Jewish people, the Torah, and the Holy One, blessed is He, are entirely one."[32]

This is as stated,[33] "I shall place My words in your mouth," and as in the teaching,[34] "It is I, the Mishnah, who speaks in your mouth." [That is, the words, "I shall place My words in your mouth," refer to the Written Torah, whereas the words, "It is I, the Mishnah, who speaks in your mouth," refer to the Oral Torah.] Here a person is in a state of ultimate nullification (*Bittul*) and is only like one who repeats after the One who reads, similar to the statement about Moshe, that the *Shechinah* spoke from his throat.[35]

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[30] Talmud Bavli, Shabbat 10a

[31] Psalms 51:17

[32] See Zohar III 73a

[33] Isaiah 51:16

[34] Maggid Meisharim, beginning of Vayikra and elsewhere; cited in Torah Ohr Va'era 56d; Likkutei Torah Pekudei 6a and elsewhere.

[35] See Zohar III 232a; Tanya, beginning of Ch. 34; Likkutei Sichot Vol. 4 p. 1,087.

It should be pointed out that even though this matter was said about our teacher Moshe, nevertheless a small degree of this applies to each and every Jew.[36] That is, since Moshe is one of the seven shepherds,[37] he therefore bestows of himself to each and every Jew.

For example, in the matter of fear of *HaShem*-יהו"ה, since for Moshe this fear is a minor matter,[38] it therefore can be said to every Jew, "And now, O' Israel, what does *HaShem*-יהו"ה your God ask of you, but to fear HaShem-יהו"ה your God etc."[39] in that for him too it is a minor matter, so much so, that because it is such a minor matter, it is said in the form of a question, "What does *HaShem*-יהו"ה your God ask of you?" This is because of the aspect of Moshe in each and every Jew.[40]

The same is so of the nullification (*Bittul*) and union (*Yichud*) of the *Shechinah* speaking from Moshe's throat, that a small degree of this also applies to each and every Jew. That is, without taking any consideration of his state and standing a moment ago, when a Jew studies Torah he can be in the ultimate state of nullification (*Bittul*), except that the order in the service is from the minor to the major. That is, the service begins in the aspect of the *Nefesh*, then in the aspect of the *Ru'ach*, and finally in the aspect of the *Neshamah*, as explained in Kuntres HaAvodah.[41]

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[36] Also see Tany, Ch. 44 (63a).
[37] Talmud Bavli, Sukkah 52b
[38] Talmud Bavli, Brachot 33b; Megillah 25a
[39] Deuteronomy 10:12
[40] Tanya, beginning of Ch. 42
[41] Kuntres HaAvodah Ch. 1 ibid.

4.

Now, the difference between the *Seraphim*, *Ophanim*, and *Chayot HaKodesh* is akin to the difference between the three above-mentioned aspects.[42] To explain, the *Seraphim* angels are in the world of Creation (*Briyah*),[43] and they therefore do not have the commotion and excitement, (akin to the dweller of the walled city, who has seen the king).

In contrast, the *Ophanim* and *Chayot HaKodesh* indeed have excitement and great commotion, as it states,[44] "And the *Ophanim* and *Chayot HaKodesh* with a mighty commotion, rise toward the *Serafim* etc." However, in the commotion itself, there is a difference between the *Ophanim* and the *Chayot HaKodesh*.

That is, there is a greater commotion in the *Ophanim* than there is in the *Chayot HaKodesh*. This is because the *Chayot HaKodesh* are in the world of Formation (*Yetzirah*), whereas the *Ophanim* are in the world of Action (*Asiyah*).[45] They therefore are compared to the villager, who is more distant from the king than the city dweller, and therefore, his arousal and commotion is greater than that of the city dweller. The likeness to this in the *Ophanim*, is that their commotion is greater than the commotion of the *Chayot HaKodesh*.

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[42] Regarding the coming section, see Ohr HaTorah Megillat Esther ibid. p. 277 and on; Sefer HaMaamarim 5629 ibid. p. 85 and on; Sefer HaMaamarim 5672-5676 ibid. p. 318.

[43] See the commentary of the Ramak to Sefer Yetzirah 1:11; Sefer HaMaamarim 5682 p. 291.

[44] In the blessings of the *Shema* recital.

[45] See the commentary of the Ramak to Sefer Yetzirah ibid.; Sefer HaMaamarim 5682 ibid.

5.

However, even though the *Ophanim* in the world of Action (*Asiyah*) are below the *Chayot HaKodesh* and the *Seraphim*, and likewise the villager is lower than the city dweller and the dweller of the walled, there nevertheless is the known[46] principle (which also is clearly observable) that whatever is higher descends further down. That is, since it descends further down, this proves that in its root it is much higher.

From this it is understood[47] that there is a superiority specifically in the *Ophanim* and the villager of the world of Action (*Asiyah*) in comparison to the *Chayot HaKodesh* and the city dweller of the world of Formation (*Yetzirah*). This is because specifically below, in the world of Action (*Asiyah*) is fulfillment of *HaShem's* יהו"ה- Supernal intention for a dwelling place in the lower worlds.

As explained in *Hemshech* "*v'Kachah*,"[48] the greatness of the matter of "it brings satisfaction before Me that I spoke and My will was done,"[49] referring to the satisfaction of the Creator, which is beyond comparison to the satisfaction of the created, is specifically in the matter of Action (*Asiyah*) ("we will do"). Because of this there is greater commotion in the *Ophanim*, than even the great commotion of the *Chayot*

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

[47] Also see Sefer HaMaamarim 5672-5676 ibid.

[48] 5637 – Ch. 12 & Ch. 15 (Sefer HaMaamarim 5637 Vol. 2 p. 412 and on; p. 416 and on).

[49] Torat Kohanim and Rashi to Leviticus 1:9

HaKodesh, since it specifically is that the further below is where the higher is found.

This may be understood through the explanation in Biurei HaZohar[50] on the teaching of our sages, of blessed memory,[51] "The Holy One, blessed is He, exiled the Jewish people amongst the nations of the world only so that converts would join them."

Now, at first glance, this is questionable, being that throughout the generations the number of converts has been very small, especially being that it is not a *mitzvah* of the Torah to convert non-Jews. This being so, what is the meaning of, "so that converts would join them?"

However, the explanation is that "converts" (*Geirim*-גרים) refers to the sparks of holiness added [to the Jewish people] through serving *HaShem*-יהו"ה, blessed is He, during the exile. For, since the root [of these sparks] is extremely lofty (as proven by the fact that they fell so low) therefore through them an ascent to greater heights is caused.

This is the meaning of the verse,[52] "The stranger (*Ger*-גר) among you will ascend above you higher and higher," which according to the inner meaning is the matter of a blessing. This is because the "stranger" refers to the Godly soul, who is like a

[50] Biurei HaZohar of the Mittler Rebbe – 68d and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 2 p. 726; p. 730 and on; Also see Ohr HaTorah Megillat Esther p. 258 and on; Pinchas p. 1,213 and on; Sefer HaMaamarim 5628 p. 157 [246] and on.

[51] Talmud Bavli, Pesachim 87b

[52] Deuteronomy 28:43; See Likkutei Torah Bechukotai 49a; Ohr HaTorah Vayishlach p. 229b; Vayeishev p. 267a.

"stranger in relation to the body and animalistic soul "whose argument comes first."[53]

It is through man's service with his body and animalistic soul (in that the soul itself needs no repair etc., nor did it need to descend below except to repair the body and the animalistic soul),[54] that the Godly soul comes into the aspect of "I am a stranger and resident among you,"[55] until it becomes the master over them, to refine them. This refinement brings an ascent in the Godly soul to a greater degree and greater magnitude, such that it "ascends above you higher and higher," with greater strength and greater magnitude,[56] and "in a single hour and a single moment."[57]

From this we can also understand the matter as it relates to the "villager," that even though he is on the lowest level, in the aspect of action (*Asiyah*), nevertheless, even the "village" is a place on the side of holiness, "a place in which Man dwells,"[58] and not only that, but it is [the villagers] who provide food for their brethren in the cities.[59]

That is, through them the refinement of the sparks that fell further down is caused, such that through their refinement and elevation to their root, which is higher, much greater elevation is caused, as explained before.

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[53] See Zohar I 179a and on; Kohelet Rabbah 4:13

[54] See Tanya, Ch. 37 (48b) citing Etz Chayim, Shaar 26 (Shaar HaTzelem), end of Ch. 1.

[55] Genesis 23:4, cited in Ohr HaTorah Vayeishev ibid.

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

[57] Zohar I 129a

[58] See Jeremiah 2:6

[59] Talmud Bavli, Megillah 4b

However, the "villager" is drawn to be a "dweller of a walled city," meaning, that he will see the King in a constant way, like the state [of the children of Israel] at the splitting of the sea, when every one of them pointed with his finger and said, "This is my God and I shall build a Sanctuary for Him" (as stated in Rashi),[60] and as will come to be in the coming future, in that the word "I will build a Sanctuary for Him-*v'Anveihu*-ואנוהו" is of the root "a peaceful **dwelling**-***Neveh Sha'anan***-**נוה** שאנן,"[61] in that the revelation will then be permanent and eternal.

Now, in preparation for this, a foretaste of it already took place at the giving of the Torah,[62] at which time this path was opened and already at that time, all matters of the coming future were given. This is like the well-known statement[63] that there will not be another giving of the Torah.

The same is so of Purim, and as stated in She'eltot[64] and in Halachot Gedolot,[65] "The day of Purim is as great as the day that the Torah was given." The reason is as understood from

[60] Exodus 15:2; Midrash Shemot Rabbah, end of Ch. 23.

[61] Isaiah 33:20 (cited in Rashi to Exodus ibid.); Also see Ohr HaTorah Rosh HaShanah p. 1,417.

[62] See Tanya, Ch. 36.

[63] See Sefer HaMaamarim 5640 Vol. 1 p. 179; p. 284; 5641 p. 412; 5647 p. 87; 5656 p. 356; *Hemshech* 5666 p. 23 [32]; p. 546 [719]; 5672 Vol. 1 p. 3666; Vol. 2 p. 1,097 [Vol. 2 p. 502; Vol. 5 p. 1,503]; Sefer HaMaamarim 5672-5676 p. 113; 5679 p. 291; 5685 p. 199; 5709 p. 57, and elsewhere.

[64] Vayakhel, She'ilta 67

[65] End of Hilchot Megillah

the words of the Talmud,[66] that on Purim they affirmed that which they already had begun accepting.

That is, their acceptance of the Torah in the days of Purim brought about that the acceptance of the Torah that took place at the giving of the Torah became permanently sustained, and as explained in Shaarei Orah,[67] their self-sacrifice (*Mesirat Nefesh*) is what brought this about.

Nevertheless, all that was only in preparation, whereas the permanent revelation will take be in the coming future. Nevertheless, the "villager" is drawn to this, meaning that the King should come to the village, and that thereby the village will be transformed into the capital, meaning that the Supernal intent for a dwelling place for the Holy One, blessed is He, in the lower worlds will be fulfilled.

This then, is the meaning of the teaching, "The Megillah [Scroll of Esther] is read on the eleventh, on the twelfth, on the thirteenth, on the fourteenth, [or] on the fifteenth." That is, by beginning one's service in a way of a "villager," he subsequently comes to the service of the "city dweller," until he comes to the service of the "dweller of a walled city," where the time for reading the Megillah is on the fifteenth [of the month],[68] when "the moon is full."[69]

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[66] Talmud Bavli, Shabbat 88a

[67] Shaarei Orah of the Mittler Rebbe 2a (in the introduction).

[68] See Ohr HaTorah Megillat Esther p. 275; p. 278.

[69] Zohar I 150a; 225b; 249b; Zohar II 85a; 215a

7.

However, we still must better understand why the distinction between the villager and the dweller of a walled city, specifically relates to the reading of the Megillah. That is, at first glance, should this not also be so of the reading of the Torah?

To explain, the matter of "reading-*Keriyah*-**קריאה**" is like a father who calls-*Koreh*-**קורא** his son, or like a person who calls-*Koreh*-**קורא** his friend,[70] by which he turns to him etc. The same is so of the Torah, which went and descended in the concealed levels, level from level, until it came below etc.,[71] like traveling from the walled city, to the city, to the village. This being so, there also should be this distinction in the reading of the Torah as well.

We also must understand the statement in the Mishnah, "The Megillah is read on the eleventh, on the twelfth, on the thirteenth, on the fourteenth, [or] on the fifteenth, not earlier and not later." Now, at first glance, it makes sense to say "not earlier," as understood based on the explanation in Ohr HaTorah, in the Hosafot to Megillat Esther.[72]

That is, to bring the drawing down (the Megillah is read (*Kriyah*-קריאה), there must be preparation beforehand, and thus ten days, corresponding to the ten powers of the soul, are needed, during which the work of preparing must take place etc.

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[70] See Tanya, Ch. 37; Ohr HaTorah Megillat Esther p. 278.

[71] Tanya, Ch. 4 (8 being sob)

[72] P. 42; p. 46; subsequently printed in Ohr HaTorah, Megillat Esther p. 275; p. 279.

It then is possible to read the Megillah on the 11th [but not earlier].

However, what is not understood is why it states, "and not later," for at first glance, when there is greater addition than the 15th, this indicates [even] greater elevation.

[Now, it indeed is so that in the walled cities, where they read [the Megillah] on the 15th, there is a wall that saves and protects. However, it also measures and limits, in that "you shall come up to here but no further." Rather, the **true** elevation will be in the coming future, at which time there will be no wall and no limitation, as the verse states,[73] "Yerushalayim will be settled **beyond** its walls."]

8.

Now, we can posit an explanation for this based on the explanation about the redemption from Egypt (about which it states, "we juxtapose redemption to redemption").[74] That is, in the Siddur[75] it is explained on the words,[76] "*HaShem*-יהו"ה our God, took us out of there with a strong hand and an outstretched arm," that even though "the King, King of kings, revealed Himself to them in His glory, Himself, and redeemed them,"[77] there nonetheless also had to be the matter of "a strong hand and an outstretched arm."

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[73] Zachariah 2:8; Also see Maamarei Admor HaZaken 5565 Vol. 2 p. 998 and on; Sefer HaMaamarim 5629 p. 59 and on, and elsewhere.

[74] Talmud Bavli, Megillah 6b

[75] Siddur Im Da"Ch 293c [430a] and on.

[76] In the Pesach Haggadah, section beginning "*Avadim Hayinu*."

[77] In the Pesach Haggadah, in the section beginning "*Matzah Zu*" and "*Vayotzi'einu*."

This is because, even though as understood, the matter of the King, King of kings, revealing Himself to them, brought "healing for Israel,"[78] nonetheless, for there to be "affliction for Egypt,"[79] there had to be the manifestation of the "strong hand and outstretched arm."

The reason is that because of the revelation of that which transcends all measure and limitations, it is possible for the side opposite holiness to derive vitality, as the verse states,[80] "The spider seizes [its prey] with its handiwork, though it dwells in the King's palace." In other words, because of the aspect of "the King's palace," which transcends measures and limitations, it even is possible for the "spider" to derive vitality.

Now, this was also Haman's reasoning, in that "he cast the lot, which is the lottery,"[81] and thought that because of the aspect of the lottery (*Goral*), which transcends measure and limitation, he would be capable of deriving vitality from there, as the verse states,[82] "If you raise yourself like an eagle."

This is why the aspect of the King, King of kings revealing Himself to them had to manifest in the "strong hand and outstretched arm," referring to the matter of "the Father-*Abba* (Wisdom-*Chochmah*) and the Mother-*Imma* (Understanding-*Binah*) enclothing the arms of the Long Patient

[78] See Isaiah 19:22; Zohar II 36a

[79] See the citations in the preceding note.

[80] Proverbs 30:28 – See Midrash Bereishit Rabbah end of Ch. 66; Emek HaMelech, Shaar 6, Ch. 45; Shaar 14, Ch. 9 & Ch. 99.

[81] Esther 3:7; 9;24

[82] Obadiah 1:4

One-*Arich Anpin*,"[83] since it specifically is thereby that the drawing is to the appropriate place etc.

The same is so of Purim. Even though there must be the matter of "[becoming intoxicated] until one does not know the difference between 'cursed is Haman' and 'blessed is Mordechai,'"[84] this being a matter that transcends measure and limitation, nevertheless, it is not in a way that he nullifies the matter of limitation.

This is because even in the state of "not knowing" we still specifically say "cursed is Haman" and "blessed is Mordechai," in that Haman is cursed and Mordechai is blessed. That is, even though the joy is so very great, greater than the joy of the festivals, which is a joy that is mandated by the Torah,[85] it nevertheless comes in a way of inner manifestation (*Hitlabshut*) and there thus is no concern that any undesirable things will come about etc.

(This is unlike the joy of the festivals, when the courts must appoint officers etc. to ensure that no undesirable matters will take place, as also stated in the Alter Rebbe's Shulchan Aruch, at the end of his Hilchot Yom Tov.)[86]

This also is why the ultimate joy of Purim is as the verse states,[87] "The Jews had light, and gladness, and joy, and honor,"

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[83] Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 7; Mishnat Chassidim, Mesechet Leil Pesach, Ch. 7; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

[84] Talmud Bavli, Megillah 7b

[85] See Torah Ohr Megillat Esther 98a and on; 99c and on; Ohr HaTorah Megillat Esther p. 288; p. 292; Likkutei Sichot Vol. 1 p. 336 and elsewhere.

[86] Shulchan Aruch, Orach Chayim 529 – from Mishneh Torah, Hilchot Yom Tov 6:21.

[87] Esther 8:16

about which our sages, of blessed memory, explained,[88] "'light' refers to Torah… 'honor' refers to Tefillin." That is, the joy is drawn into the Torah etc., up to and including the Tefillin, in that all of Torah is equated to Tefillin,[89] that is, the fulfillment of the *mitzvot*. It also is drawn into the fulfillment of the *mitzvot* of sending gifts of food, and gifts to the poor, in a way that it is good to be liberal in giving gifts to the poor (as stated in Rambam).[90]

The explanation is that one being in a state of "not knowing" is in a way that he does not become completely nullified of his existence, but rather is like the nullification (*Bittul*) of "let my soul be as dust to all"[91] ("not knowing"), which is the preparation for there then to be,[92] "open my heart to Your Torah."

The same is likewise so of the matter of the Torah in general, in that even though at the giving of the Torah there was the nullification (*Bittul*) of giving precedence to "we will do" over "we will listen," [which brought about the argument of the side opposite holiness, that "you are an impulsive nation, who gives precedence to your mouths over your ears,"[93] to which the response is that "the simplicity of the upright will guide them"].[94] Nevertheless, the intention is that there then will be the matter of studying with understanding and comprehension,

[88] Talmud Bavli, Megillah 16b
[89] Talmud Bavli, Kiddushin 35a
[90] Mishneh Torah, Hilchot Megillah 2:17
[91] See the liturgy of the "*Elokai Netzor*" at the end of the Amidah prayer.
[92] See the liturgy of the "*Elokai Netzor*" at the end of the Amidah prayer.
[93] Talmud Bavli, Shabbat 88a
[94] Proverbs 11:3; Shabbat ibid. 88b

and in a way that brings to the fulfillment of the *mitzvot* [in deed].

This is like how it is of the Torah itself, in that even though, in and of itself, it transcends measure and limitation, nonetheless, the Torah becomes manifest in the matter of the letters, and is manifestation in the aspect of Wisdom-*Chochmah* etc., and as in the words of the Mishnah,[95] "An ignoramus is not a Chassid."

Thus, through that which transcends measure and limitation coming in a way of inner manifestation (*Hitlabshut*) etc., there thereby is the negation of the side opposite holiness deriving vitality, and the nullification of the side opposite holiness thus comes about, as the verse states,[96] "I have given the estate of Haman to Esther, and they have hanged him on the gallows."

This thereby brings about that "the Jews had light, and gladness, and joy, and honor" in the literal sense as well, such that the Holy One, blessed is He, gives gifts to the poor, to every Jew who puts forth his hand to the Holy One, blessed is He, being that "whosoever puts forth his hand is to be given,"[97] even in the time of the exile, and His giving is according to the capacities of the Jew who requests and stretches forth his hand, (even though because it is drawn down according to his capacities, the light must therefore be diminishment) with goodness that is clearly apparent and openly revealed.

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[95] Mishnah Avot 2:5
[96] Esther 8:7
[97] Talmud Yerushalmi 1:4; Tur and Shulchan Aruch, Orach Chayim 694:3

This is preparation in a way of juxtaposing redemption to redemption, and hastens leaving the exile in a way that "the children of Israel go out with an upraised arm,"[98] [as in the relation between the "upraised arm" and Purim explained in Ohr HaTorah, Hosafot to Megillat Esther],[99] with the true and completely redemption by our righteous Moshiach, in our times and in the most literal sense!

[98] Exodus 14:8

[99] P. 42; p. 47; subsequently printed in Ohr HaTorah, Megillat Esther p. 275; p. 304.